

Research

Impact Evaluation on the Religious Practices on Honoring the Dead

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Abstract

Filipinos' deep respect for the dead impelled the establishment of a culture of holding wake, interment, and memorial as an expression of reverence and tribute. Although Filipinos' daily life is influenced by Catholic teachings, there is an observable lack of knowledge of and formation in the faith. This research investigated the impact of religious practices on honoring the dead to selected Senior High School students of "X" College. Significant differences in the religious practices on honoring the dead – and on its extent of impact presented to the respondents in Christian Living lessons – in relation to the economic status and place of residence were evaluated. Utilizing descriptive-evaluative design, the findings of this study showed that, when grouped according to demographic profile, there is no statistically significant difference, both on (a) religious practices experienced by the respondents on honoring the dead and (b) on the extent of impact as these religious practices are presented in Christian living lessons. A "Suggested Learning Resource" was crafted, highlighting in every lesson the indicators in the research questionnaire that received low WAM. It was concluded that the indicators which express the cultural aspect of the religious practices on honoring the dead were ranked least by the majority of the respondents, including indicators that express a sense of belongingness in the family of God, ministry of consolation by all the baptized, and Christ as the center of our life. By integrating the "Suggested Learning Resource" in the existing learning package for Religious Education, crafting lessons that are responsive to the educational and social context of learners – specifically on topics that touch Catholic doctrines on life, death, and afterlife – will aim at a deeper appreciation of Catholic doctrines, leading to authentic witnessing to the Faith through one's own cultural identity.

Keywords: *Honoring the dead, impact evaluation, learning resource, religious Education, religious practices*



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INTRODUCTION

The concept of death in itself is bittersweet. Although it is known to all that death is inevitable, it is always taboo in most cultures to talk about the concept – "death" – in a casual, everyday manner. Yet, ironic as it is, there is that strong devotion and respect to the dead and to the very concept of death. History proves that people of ancient times would even form cults around death and personifications of death. The likes of Egypt's Anubis and Osiris, Greece's Hades, and Mexico's La Santa Muerte are just some of the concrete examples of Man's natural wonder on the reality of death and the life thereafter.

This reverence for the dead is visibly manifested in Filipino culture. Even before the Spanish colonization, early Filipinos believe in the concept of life after death (Tope & Nonan-Mercado, 2002). This belief in an afterlife prompted the Filipinos to construct customs and beliefs on burial to somehow honor the departed through sense-evoking rituals. The most prominent practice is by

holding a wake as a way for the loved ones to properly mourn the death of one who is dear to them (Hays, 2008).

Due to Catholicism, the majority of Filipinos adhere to Catholic teachings concerning death. The Catholic Church teaches that death is the end of earthly life and the beginning of "that" life with God. That aspect of death leads to urgency in one's life: remembering that "mortality" helps one realize that one only has a limited time in which to bring one's life to fulfillment (Catechism of the Catholic Church 1993, para. 1007).

However, despite the great Catholic influence on the daily life of Filipinos, there is a great lack of knowledge of and formation in the faith (Second Plenary Council of the Philippines 1991, para. 13). It is the hope of the Second Synod of the Diocese of Lucena that a renewed catechesis be promoted in the holistic formation of the individual person in every facet of life (Second Synod of the Diocese of Lucena, 2004). Yet, no catechetical module or program for families of the departed has been created nor implemented since the end of the Second Synod. In "X" College, in particular, instructors of Religious Education lack essential resources in the teaching of sacraments and sacramentals – wherein lessons on Catholic teachings about life, death, and the afterlife are essentially part of.

Understood as a heritage in itself, there is a need to preserve, protect, and promote such social practices of honoring the dead. UNESCO (2015) reiterates that in the midst of rapid globalization, the transmission and constant "re-creation" of relevant practices, cultures, traditions, and the like ensures the viability of intangible cultural heritage and provides a sense of identity, continuity, and respect for cultural diversity and human creativity. UNESCO points out further that formal education plays a key role in safeguarding intangible cultural heritage. Correlatively, the 1987 Constitution of the Philippines mandates the conservation, promotion, and popularization of the nation's historical and cultural heritage and resources (1987 Constitution of the Philippines, Article XIV, sec. 15).

Catholic schools are not exempted from this. In fact, it is through the Catholic schools that the Church participates in the dialogue of culture with her own positive contribution to the cause of the total formation of man (Gravissimum Educationis 1965, para. 15). The 2012 Synod of Bishops on New Evangelization challenges Catholic educational institutions to become "agents of evangelization, and not just products of evangelization." Religious Education, then, should be concerned not only with intellectual formation but also with emotional and affective learning – with a specific mission towards a critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith, and of faith with living (Congregation for Catholic Education, 1997). Hence, the learning experience in religious education should be rooted in the respective educational and social contexts of learners and in the common and shared experience of learners themselves, which is responsive to the needs of the times.

And with the advent of a new curriculum for basic education in the Philippines, mandated by Republic Act 10533 or the "Enhanced Basic Education Act of 2013," there is a strong need for religious educators to incorporate contextualized lessons in their teaching program in order for the learners to better and deeply appreciate the Church teachings, which at present seems ambiguous, detached and separated from their daily life.

By looking into the impact of religious practices on death to one's self, one will be able to create possibilities of conserving a *modus vivendi*, which can rightly be called a heritage in its own

right. Under the same perspective, the teachings of the Church on life, death, and the afterlife will be better appreciated. Learners will become aware that reverence for the dead – and the hope for the life thereafter - is not simply an ambiguous doctrine passed on by the Church to Her sons and daughters. Rather, it is a unique lived experience that cannot be detached from Man's reality. (Lumen Fidei 2013, para. 38). This study wishes to address the challenge of [trans]forming authentic living witnesses to the Faith through one's own cultural identity.

OBJECTIVES

1. Examine the religious practices experienced by the respondents relative to honoring the dead during:
 - a) Wake;
 - b) Interment;
 - c) Memorial.
2. Determine the significant difference on the religious practices of the respondents on honoring the dead when grouped according to demographic profile.
3. Evaluate the impact of religious practices of the respondents on honoring the dead as they are presented in Christian Living lessons, in terms of:
 - a) Spiritual Formation;
 - b) Liturgical and Para-liturgical Celebration;
 - c) Spiritual Accompaniment.
4. Determine the significant difference on the extent of impact of religious practices on honoring the dead to the respondents as they are presented in Christian Living lessons when grouped according to demographic profile
5. Propose a Suggested Learning Resource on the Church's teachings on life, death and afterlife to be integrated in the existing learning package for Religious Education.

RESEARCH METHOD

This research made use of descriptive-evaluative design focusing on the religious practices of the respondents on honoring the dead during Wake, Interment and Memorial, as well as its impact to the respondents in terms of Spiritual Formation, Liturgical and Para-liturgical Celebration, and Spiritual Accompaniment. The study was conducted at "X" College – the flagship Catholic diocesan school of the Diocese of Lucena – to Senior High School students of "X" College.

An acceptable number of respondents was determined using Slovin's Formula. Out of the total population of 719 Senior High School students officially enrolled in "X" College, Lucena City, for the Academic Year 2019 - 2020, 378 respondents were selected. Respondents were purposely selected from, and was limited only to, those who have experienced death in the family (who, consequently, have also experienced wake, interment and memorial). As the respondents were minors, a "Participants Information and Informed Consent Form" was distributed to and accomplished by their parents/ guardians, securing the researcher a permit for the purposively selected respondents to participate in the research.

As to the gathering of pertinent data, a validated and approved survey-type questionnaire was administered to the respondents. It was divided into three (3) parts. The first part determined the demographic profile of the respondents – their economic status and their place of residence. The second part contained 40-item indicators that present the religious practices relative to

honoring the dead during wake, interment and memorial. The third part, on the other hand, contained 30-item indicators, presenting the extent of impact of the aforementioned religious practices to the respondents with respect to spiritual formation, liturgical and para-liturgical celebration, and spiritual accompaniment. The gathering of data lasted for three (3) days – i.e., from August 28 – August 30, 2019.

Respondents were selected guided by the criteria that (a) they are baptized Catholics, (b) they have experienced death in the family, or have, at the very least, attended a wake, interment and memorial. Points of clarifications from the respondents were entertained by the researcher in the data gathering process. The results were retrieved on the same day. Subsequently, the data gathered were tabulated, analyzed and interpreted using different statistical tools, technology and treatment.

Kruskal Wallis H-Test was used to measure whether there is a significant difference on the religious practices of the respondents on honoring the dead when they are grouped according to demographic profile, as well as on the extent of impact of religious practices on honoring the dead to the respondents as they are presented in Christian Living lessons when they are grouped according to demographic profile.

RESULTS AND DISCUSSION

Table 1 presents the responses of the Senior High School Students on the religious practices on honoring the dead experienced during Wake. It merited a General Weighted Arithmetic Mean of 3.55, interpreted as “Always Experienced.”

Table 1.

Responses of the Senior High School Students on the Religious Practices on Honoring the Dead Experienced during Wake

INDICATORS	Frequency				WAM	QI
	4	3	2	1		
1. The coffin is ornamented with flowers.	302	69	6	1	3.78	AE
2. Vigils and other forms of prayers are recited and performed.	261	103	13	1	3.65	AE
3. Relatives and friends of the deceased, and of the bereaved family, visit the wake to pay their last respect for the dead.	272	90	15	1	3.67	AE
4. Mass cards are brought by visitors and offered to the bereaved family.	128	185	55	10	3.14	OE
5. A box, a tin can or a glass jar is placed near coffin so that visitors can drop their “ <i>abuloy</i> ” (donation) for the bereaved family members.	178	127	49	24	3.09	OE
6. A priest (or a lay minister) visits the wake, recites prayers for the dead, and blesses the cadaver with holy water.	260	101	14	3	3.63	AE
7. A priest visits the wake to offer Mass for the dead.	240	113	17	8	3.55	AE
8. Snacks are offered to those who visit the wake.	324	49	3	2	3.84	AE
9. Wake is observed for three (3) days or more.	264	96	17	1	3.65	AE
10. A eulogy (or necrological service) is held at the last night of the wake.	227	127	18	6	3.52	AE
GENERAL WEIGHTED ARITHMETIC MEAN					3.55	AE

Legend: 3.26 – 4.00 Always Experienced (AE) 1.76 – 2.50 Seldom Experienced (SE)
 2.51 – 3.25 Often Experienced (OE) 1.00 – 1.75 Never Experienced (NE)

QI = Qualitative Index WAM = Weighted Arithmetic Mean

The table shows that along the indicator stating: “Snacks are offered to those who visit the wake,” the respondents manifested that such is always observed in wakes. This is indicative of the weighted arithmetic mean of 3.84, with a verbal interpretation of “Always Experienced.” In Filipino culture, death is also considered as a social event (Heinlin, 2017). Wakes, or viewings, are an

opportunity for family and friends to come together, console each other and recall the impact the deceased had on them. As a gesture of gratitude, snacks are offered to those who attend the wake. As a matter of fact, the bereaved family stops all personal business. And instead of working or resuming normal activities, the family cooks and makes other preparations for the visitation that is ongoing until the burial (Clark, 1998).

Moreover, the statement "The coffin is ornamented with flowers" garnered a weighted arithmetic mean of 3.78, with a verbal interpretation "Always Experienced." The Order of Christian Funerals (1989, para. 38) recommends the use of flowers and other Christian symbols in funeral liturgy as it enhances the funeral setting. Such symbols sets the tone of mourning, grievance and consolations. In olden times, flowers were placed on and around the casket of the deceased to perfume the area and ward off the smell of the decaying body (Roman Catholic Diocese of Davenport, 2013). In today's time, flowers are used as decoration to signify peace and rest, and is sent to the bereaved family as a gesture of sympathy and consolation.

Meanwhile, the statement "A box, a tin can or a glass jar is placed near coffin so that visitors can drop their "abuloy" (donation) for the bereaved family members" garnered a weighted arithmetic mean of 3.09, with a verbal interpretation "Often Experienced." The low WAM could be attributed to the fact that majority of the respondents are from middle income families. As per observation of the researcher, in his visits to various wakes, and attributed to his ten (10) years of seminary formation, wakes or viewing that have donation boxes near or on top of the coffin are only present in families living under meager economic conditions. Relatives and friends of the bereaved visiting wakes offer their donations, in kind or in cash, directly to the family members.

The statement "Mass cards are brought by visitors and offered to the bereaved family" received the lowest weighted arithmetic mean (i.e, 3.14, with a verbal interpretation of "Often Experienced"). Although the respondents agree that such an indicator is present in wake, the low WAM can be attributed to the findings of Pew Research Center (2014) that while millennial and "post-millennials" personal spiritual beliefs and practices reflect patterns from previous generations, they are becoming far less connected to organized religion. Another possible fact is that people of the older generation failed to explain to the younger generation the importance of this practice of expressing one's sympathy through mass cards.

Lastly, the statement "A eulogy (or necrological service) is held at the last night of the wake" garnered a collective weighted arithmetic mean of 3.52, with verbal interpretation "Often Experienced." The Low WAM may be attributed to the presence of "Prayer Service" conducted by Funeral Service Providers at the last day of the wake. Eulogies are normally moments for certain people, especially those who are close and dear to the deceased, to offer some words that attribute to the impact of the life of the deceased to one's self and/or to the community. In short, a "celebration of life." However, it has to be made clear that such "celebration of life" service should have no place in the Catholic lexicon (Roman Catholic Diocese of Davenport, 2013). The highlight of honoring the dead should be about Christ – as encountered or revealed in the life of "this faithful Christian that has died, of this community that mourns him or her." Catholic believers should not celebrate the life of the deceased in and of themselves or speak in remembrance of them in an exaggerated way, but recall their lives as a sign of God's grace and generosity, of God's presence and action in the world. Liturgy is not celebrated as an exercise in isolated self-expression, but only as an expression of the faith of the Church (Roman Catholic Diocese of Davenport, 2013).

Table 2 presents the responses of the Senior High School Students on the extent of impact of religious practices on honoring the dead to Spiritual Formation. It merited a General Weighted Arithmetic Mean of 3.45, interpreted as "With High Impact"

It can be identified from the table that, comparing from other indicators, the statements "I give utmost respect and honor to the bodies of the dead, and to the places where they rest," (WAM = 3.75) received the highest WAM with a verbal interpretation "With High Impact." This indicate that respondents put premium, not simply on immortalizing the memory of a departed loved one, but most especially according respect to the departed loved one by means of offering prayers, flowers and candles, visiting the grave, and ensuring that the resting place of the departed is in good condition. Such gestures promote the virtue of being mindful of others (Romo, 2016). The book, "Invitation to a Journey: A Roadmap for Spiritual Formation," authored by Mulholland and Burton (2016), described that "spiritual formation is the process of being formed into the image of Christ for the sake of others." And in this manner of mindfulness for others, we find direction towards that hope of that life of the Kingdom, beyond the perspective of "this world" and towards the true perspective of faith in the risen Christ (CCC 1993, para. 1680 and 1687).

Consequently, it can also be identified that despite the affirmative response of the respondents, the low WAM could be attributed to the fact that the ministry of consolation of every baptized person is not emphasized in previous Christian Living lessons, not even in catechesis provided by parishes every reception of the Sacraments of Baptism, Confirmation and Marriage. It is to the experience of the researcher that no catechesis is given also, either by the parish or by Christian Living instructors, whenever wake or viewing is held. During funeral Masses, this particular ministry is also not emphasized in homilies. This could also be the reason why the statement "I see Christ's own death and resurrection in the celebration of the funeral Mass." Received the lowest WAM of 3.07, with a verbal interpretation, "With Moderate Impact." Hence, all the faithful should be instructed that who are baptized into Christ and nourished at the same table of the Lord are responsible for one another (OCF 1989, para. 8). The First Letter of St. Paul to the Corinthians (12:26) admonishes: "If one member suffers in the body of Christ which is the Church, all the members suffer with that member." Not only is this a ministry of consolation, but most especially a ministry of mutual charity. Christian consolation is rooted in that hope that comes from faith in the saving death and resurrection of the Lord Jesus Christ (OCF 1989, para. 9).

Table 2.

Responses of the Senior High School Students on the Extent of Impact of Religious Practices on Honoring the Dead to Spiritual Formation

INDICATORS	Frequency				WAM	QI
	4	3	2	1		
1. Through the religious practices, I am lead into a deeper relationship with God and the Church.	190	152	34	2	3.40	WHI
2. I see Christ's own death and resurrection in the celebration of the funeral Mass.	114	188	66	10	3.07	WMI
3. Through the Rite of Committal, I am renewed with the joyful hope that all of us will be together again in God's kingdom.	205	152	20	1	3.48	WHI
4. By honoring the dead, I proclaim that Jesus Christ has triumphed over sin and death.	196	154	23	5	3.43	WHI
5. Through its religious practices, I affirm and express the "Communion of Saints."	164	174	34	6	3.31	WHI
6. By honoring the dead, I proclaim that all faithful will be raised up and reunited in the new heavens and new earth.	239	120	14	5	3.57	WHI
7. When a member of Christ's body passed (on), it is my responsibility as a baptized Christian to console those have suffered the loss of one whom they love.	183	167	25	3	3.40	WHI
8. As a member of the community, I console the mourners with words of faith, and support them with acts of kindness (e.g., assisting the bereaved with some of the routine tasks of daily living, or assisting in planning the funeral rites, etc.).	186	165	26	1	3.42	WHI
9. I give utmost respect and honor to the bodies of the dead, and to the places where they rest.	294	74	9	1	3.75	WHI
10. I manifest my respect and honor for the dead by visiting their graves and offering candles, flowers, and especially prayers.	270	95	10	3	3.67	WHI
GENERAL WEIGHTED ARITHMETIC MEAN					3.45	WHI

Legend: 3.26 – 4.00 With High Impact (WHI) 1.76 – 2.50 With Little Impact (WLI)
 2.51 – 3.25 With Moderate Impact (WMI) 1.00 – 1.75 No Impact (NI)
 QI = Qualitative Index WAM = Weighted Arithmetic Mean

Table 3.

Result of the Kruskal-Wallis H Test Concerning Significant Difference/s of Religious Practices Experienced by Senior High School Students on Honoring the Dead when Grouped according to Economic Status

Kruskal-Wallis H Test revealed that there is no significant difference on the religious practices on honoring the dead experienced by Senior High School students of Maryhill College across identified economic status.

Variables being compared	df	Mean	H	p	Decision	Sig. (0.05)
Wake <i>x</i> ₁ =Lower Income <i>x</i> ₂ =Middle Income <i>x</i> ₃ =Upper Income	2	<i>x</i> ₁ = 3.59 <i>x</i> ₂ = 3.55 <i>x</i> ₃ = 3.40	0.820	0.664	Failed to Reject H ₀₁	Not Significant
Interment <i>x</i> ₁ =Lower Income <i>x</i> ₂ =Middle Income <i>x</i> ₃ =Upper Income	2	<i>x</i> ₁ = 3.62 <i>x</i> ₂ = 3.62 <i>x</i> ₃ = 3.56	0.633	0.729	Failed to Reject H ₀₁	Not Significant
Memorial <i>x</i> ₁ =Lower Income <i>x</i> ₂ =Middle Income <i>x</i> ₃ =Upper Income	2	<i>x</i> ₁ = 3.52 <i>x</i> ₂ = 3.52 <i>x</i> ₃ = 3.44	1.277	0.528	Failed to Reject H ₀₁	Not Significant

The result can be attributed to the fact that there is generally no cultural diversity in the religious practices in honoring the dead in the Diocese of Lucena, as all parishes are under the care of diocesan priests, following one set of guidelines in Liturgical and Para-liturgical celebrations. The same result is echoed in the research conducted by Marks and Piggee (1999) concerning obituaries. No significant difference was found, when socioeconomic status was taken into account relative to obituary and describing a life lived by the departed. This is further strengthened by the conclusion made by Beal and Burton (2019) in their study, saying that less diverse cultural groups have more unified traditions, beliefs, and practices surrounding death.

This only goes to show that, in effect, religious practices with respect to honoring the honoring the dead knows no socio-economic disparity.

Table 4.

Result of the Kruskal-Wallis H Test concerning Significant Difference/s of Religious Practices Experienced by Senior High School Students on Honoring the Dead when Grouped according to Place of Residence.

Variables being compared	df	Mean	H	p	Decision	Sig. (0.05)	
Wake		x ₁ =Lucena	x ₁ = 3.54	1.639	0.802	Failed to Reject H ₀₁	Not Significant
		x ₂ =Sariaya	x ₂ = 3.55				
		x ₃ =Tavabas	x ₃ = 3.60				
		x ₄ =Pagbilao	x ₄ = 3.56				
		x ₅ =Others	x ₅ = 3.64				
Interment		x ₁ =Lucena	x ₁ = 3.61	3.341	0.503	Failed to Reject H ₀₁	Not Significant
		x ₂ =Sariaya	x ₂ = 3.58				
		x ₃ =Tavabas	x ₃ = 3.65				
		x ₄ =Pagbilao	x ₄ = 3.64				
		x ₅ =Others	x ₅ = 3.75				
Memorial		x ₁ =Lucena	x ₁ = 3.50	3.090	0.543	Failed to Reject H ₀₁	Not Significant
		x ₂ =Sariaya	x ₂ = 3.60				
		x ₃ =Tavabas	x ₃ = 3.55				
		x ₄ =Pagbilao	x ₄ = 3.57				
		x ₅ =Others	x ₅ = 3.63				

Kruskal-Wallis H Test revealed that there is no significant difference in the religious practices on honoring the dead experienced by Senior High School students of Maryhill College across identified place of residence.

Results of the study conducted by Holt (2012), entitled: "Caring for the dead ritually in Cambodia," showed that demographics did not present any significant difference when dealing with rituals on the care for the dead. The same result is present in the study of Foster et al. (2011), stating that geographical differences shows no significant difference when grieving and grief processing is taken into account. Moreover, same is also true in an article by Blood & Cacciatore (2014) about postmortem memento photography, which is a kind of immortalizing the memories of the departed loved one, stating that no significant difference was found on the overwhelming support of parents to postmortem bereavement photography as an important psychosocial intervention, when profile of the patients' family members is taken into consideration.

One possible explanation for this finding is that the religious practices done during wake, interment and memorial are almost the same, irrespective of the identified places of residence in this research, since the Universal Church follows one general guideline (see Order of Christian Funerals, 1989; "Policies and Guidelines Regarding the Celebration of Catholic Funeral Rites," Diocese of Sacramento, March 2012) for the ceremonies for the dead. This may also be the reason why, because of the great Catholic influence among the respondents, they are offered clear and perhaps comforting "standard," so to speak, for expressions of grief, honoring, and memorial.

Table 5.

Result of the Kruskal-Wallis H Test Concerning Significant Difference/s on the Impact of Religious Practices on Honoring the Dead as Presented in Christian Living Lessons, in Terms of Spiritual Formation, Liturgical and Para-liturgical Celebration, and Spiritual Accompaniment, When Grouped According to Economic Status

Variables being compared		df	Mean	H	p	Decision	Sig. (0.05)
Spiritual Formation	<i>x</i> ₁ =Lower Income	2	<i>x</i> ₁ = 3.44	1.414	0.493	Failed to Reject H ₀₂	Not Significant
	<i>x</i> ₂ =Middle Income		<i>x</i> ₂ = 3.46				
	<i>x</i> ₃ =Upper Income		<i>x</i> ₃ = 3.30				
Liturgical and Para-liturgical Celebration	<i>x</i> ₁ =Lower Income	2	<i>x</i> ₁ = 3.53	0.947	0.623	Failed to Reject H ₀₂	Not Significant
	<i>x</i> ₂ =Middle Income		<i>x</i> ₂ = 3.52				
	<i>x</i> ₃ =Upper Income		<i>x</i> ₃ = 3.42				
Spiritual Accompaniment	<i>x</i> ₁ =Lower Income	2	<i>x</i> ₁ = 3.59	1.699	0.428	Failed to Reject H ₀₂	Not Significant
	<i>x</i> ₂ =Middle Income		<i>x</i> ₂ = 3.61				
	<i>x</i> ₃ =Upper Income		<i>x</i> ₃ = 3.51				

Kruskal-Wallis H Test reveals that there is no significant difference in the extent of impact on the religious practices on honoring the dead as presented in Christian Living lessons across identified economic status.

The results of the study conducted by Simpson, Cloud, Newman & Fuqua (2008) validates the result of this present study when they mentioned that there is no statistically significant difference in religious participation among gender and social status. No significant differences were also observed by Woods and Ironson (1999) when respondents were asked on how their religious and spiritual beliefs made an over-all impact in their life, especially in times of illness and death.

The absence of statistically significant difference on the impact of practices on honoring the dead upon respondents may indicate that they share somewhat similar upbringing, regardless of economic status, as impression is deeply grounded on experience (Liebowitz, 2020). It is good to note also that the Catholic faithful, regardless of social strata, follow one and the same teachings. Catholic doctrines, traditions and practices promote the common good for all (GS 1965, para. 26, and CCC 1993, para. 70).

Table 6.

Result of the Kruskal-Wallis H Test concerning Significant Difference/s of the Impact of Religious Practices on Honoring the Dead as Presented in Christian Living Lessons, in Terms of Spiritual Formation, Liturgical and Para-liturgical Celebration, and Spiritual Accompaniment, When Grouped According to Place of Residence

Variables being compared		df	Mean	H	p	Decision	Sig. (0.05)
Spiritual Formation	<i>x</i> ₁ =Lucena	4	<i>x</i> ₁ = 3.45	1.357	0.852	Failed to Reject H ₀₂	Not Significant
	<i>x</i> ₂ =Sariaya		<i>x</i> ₂ = 3.50				
	<i>x</i> ₃ =Tayabas		<i>x</i> ₃ = 3.36				
	<i>x</i> ₄ =Pagbilao		<i>x</i> ₄ = 3.51				
	<i>x</i> ₅ =Others		<i>x</i> ₅ = 3.47				
Liturgical and Para-liturgical Celebration	<i>x</i> ₁ =Lucena	4	<i>x</i> ₁ = 3.52	0.651	0.957	Failed to Reject H ₀₂	Not Significant
	<i>x</i> ₂ =Sariaya		<i>x</i> ₂ = 3.60				
	<i>x</i> ₃ =Tayabas		<i>x</i> ₃ = 3.48				
	<i>x</i> ₄ =Pagbilao		<i>x</i> ₄ = 3.55				
	<i>x</i> ₅ =Others		<i>x</i> ₅ = 3.59				
Spiritual Accompaniment	<i>x</i> ₁ =Lucena	4	<i>x</i> ₁ = 3.59	2.843	0.584	Failed to Reject H ₀₂	Not Significant
	<i>x</i> ₂ =Sariaya		<i>x</i> ₂ = 3.78				
	<i>x</i> ₃ =Tayabas		<i>x</i> ₃ = 3.56				
	<i>x</i> ₄ =Pagbilao		<i>x</i> ₄ = 3.73				
	<i>x</i> ₅ =Others		<i>x</i> ₅ = 3.55				

Kruskal-Wallis H Test revealed that there is no significant difference on the extent of impact of religious practices on honoring the dead as they are presented in Christian Living lessons, in terms of Spiritual Formation, Liturgical and Para-liturgical Celebration, and Spiritual Accompaniment, when grouped according to place of residence.

Findings of this study echo the result found by Tassell-Matamua and Steadman (2017) in their study about spirituality and near-death experiences, highlighting that domicile has no influence to spiritual perspective after a "near/death experience." Similar findings are also true in an article by Kisvetrová, Klugar, & Kabelka (2013), entitled: "Spiritual support interventions in nursing care for patients suffering death anxiety in the final phase of life," saying that place of origin of patients in their study is not a significant predictor in identifying appropriate spiritual support interventions.

One possible explanation for this finding is that the religious practices done during wake, interment and memorial are almost the same, irrespective of the identified places of residence in this research, since the Universal Church follows one general guideline (see Order of Christian Funerals, 1989; "Policies and Guidelines Regarding the Celebration of Catholic Funeral Rites," Diocese of Sacramento, March 2012) for the ceremonies for the dead. This may also be the reason why, because of the great Catholic influence among the respondents, they are offered clear and perhaps comforting "standard," so to speak, for expressions of grief, honoring, and memorial.

CONCLUSION

Based on the findings of the study, the researcher provides the following conclusion after investigating the impact of religious practices on honoring the dead to selected Senior High School of "X" College.

1. In terms of demographic profile, the majority of the respondents belong to middle-income families and reside in Lucena City.
2. The cultural aspect of the religious practices on honoring the dead expressed by the researcher was ranked as having a low WAM.
3. There is statistically no significant difference in the religious practices experienced by the respondents on honoring the dead when grouped according to demographic profile.
4. Indicators pertaining to that sense of belongingness in the family of God, that sense of ministry of consolation by all the baptized, and that doctrine that Christ is the center of our life received low WAM. These indicators are vital to the essence of honoring the dead.
5. There is statistically no significant difference in the extent of the impact of religious practices on honoring the dead to the respondents as they are presented in Christian living lessons when grouped according to demographic profile.
6. A "Suggested Learning Resource" was crafted and proposed by the researcher to help both teachers and students towards a better appreciation and understanding of the Catholic teachings on life, death, and the afterlife, and is geared towards addressing the challenge of [trans]forming authentic living witnesses to the Faith through one's own cultural identity. Lessons in the learning resource highlighted the indicators which received low WAM in the study.

Following the findings and conclusions presented by the researcher, the following recommendations are proposed:

1. Consider reviewing the objectives, content, and methodology of delivery of Christian Living/Religious Education courses, specifically on doctrines and lessons that pertain to the Catholic doctrines on life, death, and the afterlife.
2. Offer wider opportunities for Christian Living teachers to widen and deepen their understanding of the Catholic doctrine on life, death, and the afterlife. In-house and Off-campus seminars should address a holistic formation of teachers, as well.

3. Initiate adopting and integrating the output, "Suggested Learning Resource," in the existing learning package for Religious Education.
4. Craft lessons in Christian Living/ Christian Formation that is responsive to the educational and social context of learners and use them as tools to reinforce the appreciation of Catholic doctrines among students, specifically on topics that touch Catholic doctrines on life, death, and the afterlife.
5. Utilize this research as a baseline for future research on similar themes of this study.
6. Conduct a qualitative study or a cross-cultural study on similar themes of this research.

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