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Original Article

From Gossip to Grace: Understanding Marites Culture through Catholic Doctrine and the Formation of Ethical Speech

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Abstract

Marites culture, a contemporary expression of gossip in Filipino society, has become increasingly visible within offline and digital Catholic communities. This study examines how gossip operates in these relational settings and explores its moral and pastoral implications for the Catholic Church. Drawing on synthesized literature on gossip, Filipino cultural values, social networks, and Catholic moral teaching, the study highlights both perceived benefits such as bonding and shared awareness and harms, including mistrust, anxiety, and weakened communal harmony. These patterns reveal a moral tension consistent with the Eighth Commandment's call to truthfulness, necessity, and charity. The study further evaluates intercessory prayer and charitable speech commitments as formative practices capable of transforming harmful communication, enabling Catholic communities to move "from gossip to grace" in everyday interactions.

Keywords: Catholic Church, Digital Communication, Gossip, Intercessory Prayer, Marites Culture

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Introduction

Gossip—informal evaluative talk about absent individuals—is a pervasive feature of human communication, shaping reputational landscapes, social coordination, and group norms (Dunbar, 2004; Foster, 2004). Evolutionary and social functional scholars argue that gossip enables individuals to track others' behavior, enforce cooperation, and navigate complex social environments, with research suggesting that a substantial portion of everyday conversation involves discussion about those not present (Dunbar, 2004; Foster, 2004). Empirical studies further indicate that reputational information guides individuals in selecting trustworthy partners and responding to norm violations, demonstrating that gossip can promote cooperation and group stability when motivated by protection or fairness (Feinberg et al., 2012; Feinberg et al., 2014). However, the effects of gossip are not uniformly beneficial; negative, inaccurate, or malicious gossip can erode trust, damage relationships, and create psychological strain, especially for targets (Cheng et al., 2022; Dores Cruz et al., 2019). Organizational network research also reveals patterned vulnerabilities: negative gossip often disproportionately targets individuals with lower informal status and has been linked to reduced well-being, heightened anxiety, and retaliatory behavior (Ellwardt et al., 2012; Grosser et al., 2010). A recent meta-analysis strengthens these findings, noting that negative workplace gossip has significantly stronger detrimental outcomes for both targets and participants compared to positive gossip, undermining relational climates and organizational functioning (Wax et al., 2022). In digital environments, gossip becomes further amplified—online platforms intensify reach, blur relational boundaries, introduce algorithmic amplification and persistence and accelerate the spread of unverified or harmful content, making reputational injury both more rapid and more difficult to repair (Dores Cruz et al., 2021b; Lee et al., 2022).

In the Philippine context, gossip is intertwined with cultural values rooted in *Sikolohiyang Pilipino*. The core value *kapwa* (shared identity) and the relational value *pakikisama* (smooth interpersonal relations) encourage social closeness and mutual awareness, often expressed through information-sharing practices that may slide from concern into detraction when unregulated (Pe-Pua & Protacio-Marcelino, 2000; Salanga & Yabut, 2017). Contemporary “*Marites culture*”, a popularized term referring to individuals who quickly seek, receive, and disseminate the latest news—illustrates the fusion of traditional *tsismis* and digital media's accelerated information flow (Cuadra, 2023). Recent Philippine research further documents how *pakikipagkapwa* is enacted and transformed in online environments, showing that relational communication in digital spaces reflects enduring Filipino values while simultaneously amplifying risks of moral judgment, reputational harm, and misinformation through data driven and algorithmic dynamics (Kobayashi et al., 2024).

These cultural and technological dynamics underscore the need for ethical frameworks that address how Filipinos negotiate reputational talk in both face-to-face and online settings (Navarro & Aguirre, 2017; Pe-Pua & Protacio-Marcelino, 2000)

Integrating the Eighth Commandment (“You shall not bear false witness against your neighbor”) provides a doctrinal anchor for interpreting *Marites culture* as a moral issue rather than simply a social habit. The Catechism teaches that offenses against truth like rash judgment, detraction, and calumny, directly injure the dignity

of persons and violate justice and charity, while enjoining charitable interpretation and reparation (Catechism of the Catholic Church [CCC], n.d., ¶¶2475–2479; ¶2478). These teachings map closely onto Filipino gossip dynamics, where evaluative talk, even when socially normative, can easily cross into moral fault when lacking truth, necessity, or charity. The same moral standards apply to mass and digital communications, insisting that media users seek truth and the common good (Pontifical Council for Social Communications, 2002a, 2002b; CBCP, 2017; CBCP, 2022)

Against this backdrop, the present study examines literature derived patterns concerning the prevalence, motives, and perceived impacts of gossip among Filipino Catholics and explores a pastoral intervention, i.e., intercessory prayer paired with charitable speech commitments, as a potential formative alternative to harmful gossip. This article is a literature based, integrative theological reflection rather than a primary empirical investigation. The significance of the study lies in its interdisciplinary integration of social psychological research, Filipino cultural values, and Catholic moral teaching to address a pervasive but often neglected moral and relational issue (Cuadra, 2023; Pe Pua & Protacio Marcelino, 2000). By synthesizing existing research and Catholic moral theology, this article advances the core claim that Catholic communities can move “from gossip to grace” by redirecting the impulse to speak about others into intercessory prayer and by adopting communal commitments to charitable speech grounded in the Eighth Commandment, thereby contributing to both scholarly understanding and pastoral praxis (Koenig, 2012; Masters et al., 2006). Specifically, it seeks to theoretically synthesize scholarship on who gossips about whom, how, and why among Filipino Catholics; analyze perceived harms, benefits, and moral intuitions related to speaking about absent others; interpret these findings in light of Catholic doctrine on truth, charity, and reputation; and assess the acceptability and potential formative value of intercessory prayer and charitable speech commitments as practical responses to detraction (Benson et al., 2006; CCC, n.d.). In doing so, the study aspires to illuminate how communities might move from “gossiping about others” toward “praying for others,” aligning communication practices with the Christian call to uphold human dignity (CBCP, 2022; Vatican/USCCB, n.d.).

Marites Defined

“Marites” is a contemporary Filipino meme vernacular that personifies the hyper-curious gossiper often glossed as “Mare, what’s the latest?” and, in public discourse, functions as shorthand for rapid collection and diffusion of personal or social news across online/offline networks (Cuadra, 2023). Recent scholarship identifies Marites culture as an emergent online gossip phenomenon whose practices intensified during the pandemic and continue to shape everyday communication in the Philippines, amplifying both community information-sharing and risks of misinformation and reputational harm. In qualitative and gray literature sources, Marites dynamics are described as the digital evolution of tsismis that thrives in social media ecosystems where speed, entertainment, and virality incentivize the circulation of others’ affairs; while such exchanges can strengthen social bonds, they also heighten exposure to false allegations and moralized judgments (Cuadra, 2023).

Filipino Cultural Psychology: Kapwa, Pakikisama, and Tsismis

Sikolohiyang Pilipino provides the cultural frame for understanding Marites. Foundational expositions identify kapwa (shared identity) as a core value and pakikisama (smooth interpersonal relations) as an accommodative surface value that fosters social harmony; information sharing can be seen as a mode of maintaining relational equilibrium, but it risks slipping into ethically problematic detraction when unbounded (Aguas, 2016; Pe-Pua & Protacio-Marcelino, 2000). Complementary empirical and interpretive work shows how pakikisama is expressed through context-sensitive behaviors that encourage inclusion and consensus, while sometimes normalizing indirect talk that facilitates evaluative discussions about third parties (Lynch, 1962; Salanga & Yabut, 2017). Contemporary analyses extend these dynamics into online relational spaces, where Filipino communicative norms interact with platform incentives (Solis, 2024; UP CIDS, 2024).

Global Gossip Scholarship

Decades of research conceptualize gossip as informal evaluative communication about absent targets with dual valence: it can protect norms and coordinate cooperation, yet also inflict social and psychological harm (Dunbar, 2004; Foster, 2004). In an evolutionary functional account, gossip operates as a language-based analogue of primate grooming that bonds large groups and helps control free riders (Dunbar, 2004). Across controlled experiments, sharing reputational information motivates partner selection and norm enforcement; recipients ostracize defectors and prefer cooperators, while ostracized free riders often return more cooperative showing potential corrective effects (Feinberg et al., 2014; Stanford Graduate School of Business, 2014). Complementary work models reputational information sharing as a prosocial behavior under certain motives and constraints (Feinberg et al., 2012; ScienceDaily, 2014).

Digital Acceleration and “Marites” as Socio-Technical Phenomenon

If classical gossip articulates a slow, relational economy of reputation, Marites indexes a socio-technical acceleration. Experience-sampling and field studies show that gossip is frequent and used to update reputations for partner choice; however, digital platforms multiply audiences and collapse contexts, reshaping the costs of insinuation and error (Dores Cruz et al., 2021b). Philippine analyses locate Marites within ‘platformized’ publics, where algorithmic incentives reward novelty and affect, and where humor (memes) can launder moral judgment into apparently benign “updates”, patterns accentuated during and after pandemic lockdowns (Cuadra, 2023). Emerging behavioral evidence explains when people choose to gossip, sensitivity to target category (ingroup/celebrity), valence (overall negative, but more positive about ingroup), and content (moral topics attract sharing) illuminating why online communities rapidly spread norm-relevant narratives about public figures or peers (Lee et al., 2022; Dores Cruz et al., 2021a).

Psychosocial and Organizational Consequences

Cumulative evidence suggests asymmetric risks when Marites/gossip skews negative: anxiety, lowered well-being, poorer cohesion, and retaliatory dynamics can emerge, harming not only targets but also gossip participants and bystanders

(Martinescu et al., 2021; Wax et al., 2022). In Filipino milieus where pakikisama pressures social harmony, downstream effects include avoidance, indirect conflict management, and informal sanctions dynamics consistent with network findings on who becomes a gossip target and with experimental evidence on the emotions and strategic responses gossip elicits (Cheng et al., 2022; Ellwardt et al., 2012). Multi-source negative gossip differentially evokes anger or shame, predicting social undermining or reputation-repairing exemplification, which further destabilizes communal climates (Zong et al., 2024; Cheng et al., 2022). Prosocial motives (e.g., protecting others) can drive prosocial gossip that deters selfishness and reduces negative affect, yet emotion-venting and status-competition motives are also potent, with more harmful outcomes (Dores Cruz et al., 2019; Lee et al., 2022).

Ethical–Pastoral Frames

For Filipino Catholics, the Eighth Commandment furnishes a robust ethical lexicon to parse Marites dynamics. The Catechism explicitly condemns rash judgment (assuming moral fault without sufficient evidence), detraction (disclosing another’s faults without proportionate reason), and calumny (false statements that harm reputation), while enjoining charitable interpretation and reparation (CCC, n.d., ¶¶2475–2479; ¶2478). The same moral standards apply to mass and digital communications, insisting that media users seek truth and the common good (Pontifical Council for Social Communications, 2002a, 2002b). This stance has been localized in Philippine pastoral teaching that urges Catholics to resist fake news and cultivate truth-centered communication in online environments (CBCP, 2017; CBCP, 2022), a theme echoed in press coverage encouraging responsible speech (Sabillo, 2017; Rappler, 2017). These norms do not deny that reputational information can serve legitimate protective aims, but they require prudence regarding necessity, truthfulness, and proportionality; they also commend first-person correction when feasible rather than third-person detraction (CCC, n.d., ¶¶2475–2479; Vatican/USCCB, n.d.).

The Eighth Commandment and the Ethics of Speech

The Eighth Commandment (“You shall not bear false witness against your neighbor”) extends beyond juridical contexts to govern all forms of communication that shape truth, charity, and human dignity (CCC, n.d., ¶2464; ¶¶2475–2479). The Catechism specifies closely related offenses—rash judgment, detraction, and calumny (¶2477)—and imposes a positive duty of charitable interpretation (¶2478) and reparation for harm done (¶2487). In the digital sphere, magisterial teaching further emphasizes the responsibility of users to seek truth and the common good, resisting sensationalism and misinformation (Pontifical Council for Social Communications, 2002a, 2002b; CBCP, 2017; CBCP, 2022; CBCP Online, 2026).

Applied to Marites culture, this commandment reframes gossip as a moral act, not merely a social behavior. It invites diagnostic discernment before speaking or posting: (1) Is it true (verified, proportionate)? (2) Is it necessary (protective good vs. idle curiosity)? (3) Is it charitable (interpreting favorably, avoiding detraction)? (4) Is reparation possible if harm occurs? Such examination aligns with Filipino values of kapwa and pakikisama by re-humanizing absent others and fostering restorative

practices when reputations are injured (Aguas, 2016; Pe-Pua & Protacio-Marcelino, 2000).

Marites and Pastoral Formation: Intercessory Prayer and Charitable Speech Covenants

Because Marites blends social curiosity with moral evaluation, interventions that focus solely on prohibition may be less effective than formation-based approaches that reframe the practice. In the cooperation literature, prosocial gossip can serve protective group functions when oriented by care and justice (Feinberg et al., 2012; Feinberg et al., 2014). Analogously, a pastoral reframe invites communities to convert the impulse to talk about others into praying for others, cultivating empathy and truth in charity (CBCP, 2022; Vatican / USCCB, n.d.). While randomized controlled trials on distant intercessory prayer show mixed or null effects on clinical outcomes (American College of Cardiology, 2006; Benson et al., 2006), research on religion, spirituality, and health identifies plausible affective and prosocial pathways that may shape communicative dispositions (Koenig, 2009; Koenig, 2012). In this article, intercessory prayer is framed primarily as a formative practice that cultivates empathy, humility, and self regulation in speakers rather than as a mechanism for producing external or clinical outcomes. Prayer centered formation paired with charitable speech covenants—verify before sharing, interpret favorably, avoid unnecessary disclosures, repair harm—offers behavioral scaffolds that align with kapwa and stabilize bonds (CCC, n.d., ¶2478; Pontifical Council for Social Communications, 2002a).

Methodology

This study employed a qualitative, literature based research design grounded in literature review, document analysis, and thematic synthesis, integrating scholarship on gossip, Filipino cultural psychology, and Catholic moral teaching (Dores Cruz et al., 2021a; Foster, 2004). No primary data were collected; all findings are derived from published sources and presented as synthesized interpretive patterns rather than empirical measurements. Data collection involved systematically identifying, selecting, and reviewing peer reviewed journals on gossip's functions and harms (Cheng et al., 2022; Dunbar, 2004; Ellwardt et al., 2012; Feinberg et al., 2014; Martinescu et al., 2021; Wax et al., 2022), research on Filipino cultural psychology and values (Aguas, 2016; Lynch, 1962; Pe Pua & Protacio Marcelino, 2000; Salanga & Yabut, 2017), and studies on digital transformation and online communication in the Philippine context (Cuadra, 2023). Magisterial and pastoral sources were likewise gathered, including the Catechism of the Catholic Church on offenses against truth and duties of charitable interpretation and reparation (CCC, n.d., ¶¶2475–2479; Vatican / USCCB, n.d.), as well as Ethics in Internet and The Church and Internet (Pontifical Council for Social Communications, 2002a, 2002b). Contemporary pastoral statements on truth telling and digital responsibility provided localized application (CBCP, 2017; CBCP, 2022; CBCP Online, 2026), supplemented by news reports documenting the Church's efforts to address misinformation (Commonweal Magazine, 2018; Sabillo, 2017; Rappler, 2017). Data analysis employed document analysis and thematic synthesis in two stages: (1) first cycle descriptive coding identifying themes of cooperation, harm, cultural mediation, socio technical dynamics, and moral norms; and (2) second cycle pattern coding clustering these themes into broader analytical categories aligned with Catholic moral teaching

(truthfulness, necessity, charity, and reparation). As a literature based study, this project posed no risks to human participants. Ethical considerations included accurate representation of cited authors, faithful interpretation of Catholic teaching, and responsible use of publicly accessible materials (CCC, n.d.; Pontifical Council for Social Communications, 2002a).

Findings

Mapping literature derived patterns of who gossips about whom, how, and why among Filipino Catholics suggests that gossip most often emerges within close relational contexts, including family circles, parish ministries, neighborhood communities, and digital groups—patterns that reflect social network findings that gossip tends to follow existing relational ties and group boundaries (Ellwardt et al., 2012; Grosser et al., 2010). These settings create natural opportunities for reputational talk, whether through face to face interaction or through online exchanges that accelerate information flow, a pattern also observed in Filipino analyses of digital communication and the emergence of Marites culture (Cuadra, 2023). Across the reviewed studies, gossip is commonly associated with curiosity, relational bonding, staying informed about communal life, and making sense of others' actions, consistent with research showing that gossip is motivated by both prosocial and self-interested functions (Dores Cruz et al., 2019; Lee et al., 2022).

The literature also highlights both perceived benefits and harms of such communication. Gossip may promote a sense of connection, shared awareness, or social coordination, aligning with studies showing that reputational talk can facilitate cooperation and group regulation (Feinberg et al., 2012; Foster, 2004). However, gossip becomes harmful when negative, unverified, or judgmental, leading to diminished trust, anxiety, heightened conflict, or a strained relational climate—outcomes supported by organizational and behavioral studies documenting reduced inclusion and deteriorated group relations in the presence of negative gossip (Martinescu et al., 2021; Wax et al., 2022). Several sources discussing Filipino Catholic contexts also note a recurring moral discomfort around unnecessary or uncharitable talk, reflecting an intuitive awareness that such communication violates the expectations of truth and fairness expressed in the Eighth Commandment, which warns against rash judgment, detraction, and calumny (Catechism of the Catholic Church [CCC], 2475–2479).

Additionally, literature examining gossip through Catholic moral teaching indicates that many everyday communication patterns such as evaluative commentary, indirect judgments, and the rapid circulation of incomplete information fail to meet doctrinal standards for truthful and charitable speech as articulated in the obligations of the Eighth Commandment (CCC, 2475–2479; 2487). At the same time, teachings on charitable interpretation and reparation offer practical guidance for restoring relationships and respecting human dignity, providing an ethical framework that complements empirical findings on how harmful gossip affects social environments. The reviewed sources also identify intercessory prayer and charitable speech commitments as pastorally meaningful approaches, translating the ethical demands of Catholic teaching into concrete, spiritually grounded practices that encourage compassion, prudence, and relational harmony, an approach aligned with episcopal guidance promoting truth oriented, responsible communication (CBCP, 2022). In this light, prayer is treated in this article primarily as a formative discipline shaping dispositions of empathy and restraint rather than as an intervention aimed at external or clinical outcomes.

Discussion

The findings indicate that Marites style gossip among Filipino Catholics aligns with broader evidence that gossip concentrates within proximal relational networks such as family circles, parish groups, neighborhood communities, and digital clusters, mirroring social network research in which gossip reliably travels along existing ties and often targets individuals within one's subgroup, especially those with lower informal status who lack relational defenders (Ellwardt et al., 2012; Grosser et al., 2010). Digital contexts further amplify this dynamic through rapid dissemination and context collapse, consistent with experience sampling research showing that everyday gossip quickly updates reputations and influences partner selection (Dores Cruz et al., 2021) and with Filipino analyses describing Marites as an accelerated, platform dependent extension of traditional *tsismis* (Cuadra, 2023). Motivations that emerged in the literature, including curiosity, relational bonding, norm interpretation, and affective release, correspond closely to experimental findings demonstrating that gossip stems from both prosocial motives and self interested impulses (Dores Cruz et al., 2019; Lee et al., 2022).

Across studies, there is strong agreement that reputational talk can produce short term cooperative benefits, such as improving partner choice accuracy or promoting norm adherence, as documented in experimental work on prosocial gossip and gossip mediated ostracism (Feinberg et al., 2012; Feinberg et al., 2014). However, disagreements arise due to methodological variation: whereas laboratory studies highlight coordination benefits, field and organizational studies identify persistent harms including reduced social inclusion, lower organizational citizenship behavior, and deteriorated group climates particularly when gossip is negative or unverified (Martinescu et al., 2021; Wax et al., 2022; Zong et al., 2024). Differences also stem from message content and target category; for example, people gossip more about celebrities and ingroup members and more frequently share moral information, producing inconsistent effects across social settings (Lee et al., 2022).

A strength of the existing literature is its methodological diversity including social network analysis, experimental designs, experience sampling, and meta analytic synthesis, each offering insight into mechanisms like partner selection and reputation dynamics (Ellwardt et al., 2012; Dores Cruz et al., 2021; Wax et al., 2022). Still, weaknesses remain: gossip studies have historically been neglected in organizational and communication scholarship (Michelson et al., 2010), and much empirical work is based on WEIRD or workplace samples rather than religious or intercultural contexts. Filipino and Catholic community contexts, while gaining attention, remain underrepresented and often rely on descriptive or non experimental approaches (Cuadra, 2023).

These limitations highlight several literature gaps. Mixed methods studies that integrate experience sampling with social network mapping are needed to trace how reputational signals propagate across parish groups, ministries, and digital parish spaces (Dores Cruz et al., 2021; Ellwardt et al., 2012). Additionally, there is almost no empirical evaluation of formation based interventions that use catechetical norms, such as charitable speech covenants or "Pause, Pray, Proceed" habits to reduce negative gossip or improve trust and inclusion (Catechism of the Catholic Church, 2475–2479).

Theoretically, these findings reinforce indirect reciprocity and partner selection models, in which gossip functions to update reputations, regulate cooperation, and manage social risk (Dores Cruz et al., 2021). At the same time, a socio technical lens clarifies the Marites phenomenon by showing how algorithmic amplification, persistence, and virality reconfigure traditional gossip dynamics within

Filipino digital publics (Cuadra, 2023; Kobayashi et al., 2024). Within this moral frame, it is important to distinguish detraction (revealing true faults without necessity) from calumny (spreading false claims), and to avoid rash judgment (concluding moral fault without sufficient evidence), especially online where speed and persistence magnify harm (CCC, 2477–2479). These insights have direct practical, pastoral, and research implications. In practice, parishes can formalize charitable speech commitments by verifying information, offering favorable interpretations, avoiding unnecessary disclosure, and repairing harm, echoing ecclesial guidance to resist misinformation and cultivate truth (CBCP, 2022). Concrete applications include digital parish communication policies with moderator prompts, gentle correction scripts, and guidelines for group chats. In simple terms, this means that parishes can establish clear and compassionate rules for how members communicate in digital spaces such as parish group chats and social media pages. These digital parish communication policies can include short moderator prompts that remind members to pause before posting, such as asking, “Is this true, necessary, and charitable?” Parish leaders or moderators can also use gentle correction scripts—respectful, non confrontational phrases—to address unverified or harmful messages without shaming anyone. In addition, clear guidelines for group chats can help members know when information should not be shared publicly and when concerns should be handled privately. When harmful or inaccurate information has already circulated, parishes can follow simple reparation protocols, such as posting public corrections, pinning clarification messages so they remain visible, and requesting members to reshare corrections to reach those who saw the original message. Together, these practices help ensure that digital communication within parish communities reflects truthfulness, charity, and responsibility.

Catechetical programs can integrate short formation modules that address Christian communication in digital contexts. These may include lessons on truth and charity online, helping learners apply the Eighth Commandment to social media and group chats; the Pause–Pray–Proceed habit, which trains participants to reflect and pray briefly before speaking or posting; and digital reparation practices, which teach concrete ways to correct misinformation and restore harmed reputations. Programs can also emphasize kapwa centered charitable interpretation, forming learners to view absent others as persons of shared dignity rather than objects of judgment. Together, these modules cultivate responsible, faith centered habits of speech suited to contemporary digital life.

For future research, intervention studies should evaluate whether intercessory prayer paired with speech ethics commitments improves communicative behavior, especially given that while clinical trials on intercessory prayer show mixed physical outcomes (American College of Cardiology, 2006; Benson et al., 2006), spirituality research identifies reliable affective and self-regulatory benefits relevant to communication ethics (Koenig, 2012). Together, these directions suggest a path for transforming ordinary gossip into practices that support reputation justice, relational harmony, and the Catholic commitment to truth and charity.

Conclusion

This literature based study shows that the Marites phenomenon arises within the everyday relational structures of Filipino Catholic life and follows patterns long observed in gossip research, where reputational talk flows through familiar networks and is amplified by digital platforms (Ellwardt et al., 2012; Grosser et al., 2010; Cuadra, 2023). While gossip can sometimes support bonding and social coordination (Feinberg et al., 2012; Foster, 2004), it becomes harmful when unverified or

judgmental, producing relational strain consistent with evidence of reduced inclusion, trust, and well being in contexts marked by negative gossip (Martinescu et al., 2021; Wax et al., 2022). Interpreted through Catholic moral teaching, these patterns reveal frequent tensions with the Eighth Commandment's expectations of truthfulness, necessity, and charity in communication, as outlined in the Church's teaching on rash judgment, detraction, and calumny (CCC, 2475–2479). The literature also points toward constructive pastoral responses: intercessory prayer, shown to cultivate compassion despite mixed clinical outcomes (American College of Cardiology, 2006; Benson et al., 2006; Koenig, 2012) and charitable speech commitments, which operationalize doctrinal principles and echo episcopal guidance on truth in public communication (CBCP, 2022). Together, these insights affirm the need for spiritually grounded, culturally attuned formation that helps Filipino Catholics transform everyday communication into a practice that safeguards dignity and aligns with the Christian call to speak with truth and love. Future parish level evaluations can assess whether prayer centered formation and charitable speech covenants measurably improve trust, inclusion, and effective digital reparation in Catholic communities.

Declaration on the Use of AI

The researcher declares that generative artificial intelligence tools were used in a limited and supportive capacity during the preparation of this manuscript. QuillBot was used for grammar checking, paraphrasing, and plagiarism screening, while Microsoft Copilot was used for sentence condensing and stylistic refinement. All substantive content, arguments, interpretations, and conclusions are the sole responsibility of the author.

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