



Katekista **Findings & Insights** from the **National Catechetical Study (NCS) 2016-2021:** **Pastoral Action Research and Intervention (PARI) Project**

A Research Monograph

Clarence M. Batan
Principal Investigator

About the Cover

The dove silhouette symbolizes the Holy Spirit interspersed with the book title, "**Katekista Findings & Insights from the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project - A Research Monograph***," which represents the bold and meaningful lives of the Filipino catechists enhanced by the hopeful colors of white and green. The selected field photos on the topmost part of this cover depict the salient social actors of a vibrant and renewed Catechetical Ministry in the country as inspired by the leadership, care, and love of Pope Francis to the newly instituted Ministry of Catechists in his Apostolic Letter entitled, *Antiquum Ministerium (Ancient Ministry)* (2021).

Concept by Clarence M. Batan

Layout and Design by Vincent Reuben E. Valientes



Katekista **Findings & Insights** from the **National Catechetical Study (NCS) 2016-2021:** **Pastoral Action Research and Intervention (PARI) Project**

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Clarence M. Batan
Principal Investigator

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The **Porticus Asia, Ltd.** awarded an **international research grant** to conduct this study. This funding assistance is a generous help in the Catholic and spiritual formation of our catechetical ministry in the Philippines.



This is dearly dedicated to the
Catechist in All of Us –

the first catechist of

families –

our parents,

parishes –

our priests,

Ecclesiastical Territories –

our bishops,

our Universal Catholic Church –

Pope Francis.

May this research monograph be a testimony
of the significance of **catechetical ministry**
beyond our Philippine Catholic Church's
500 years of Christianity.



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1 **Studying Catechetical Ministry: History, State, and Dimensions** **1**

Clarence M. Batan & Tisha Isabelle M. de Vergara



Chapter 1 provides a glimpse of the Catechetical Ministry's (CM) history, state and salient dimensions of catechists, catechetical leaders, catechized, catechetical formation program, and catechetical human resources. This introductory chapter grounds the readers on the relevance of studying CM in celebration of the 500 Years of Christianity (YOC) in the Philippines.

2 **Researching Catechetical Ministry: Methods, Strategies, and Challenges**

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Clarence M. Batan, Florence C. Navidad, & Tisha Isabelle M. de Vergara



Chapter 2 directs attention to the challenges, methods, and strategies in researching Catechetical Ministry (CM). Specifically, it discusses the research process involving research conceptualization and planning, data gathering and fieldwork activities, data analysis, and ethical considerations. It also details the methodological challenges within the context of the COVID-19 pandemic.

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Clarence M. Batan, Joan Christi S. Trocio-Bagaipo,
Florence Co-Navidad, Ma. Cecilia L. Balajadia, & Keith Aaron T. Joven



Chapter 3 focuses on the experiences of selected Filipino catechists as one of the salient dimensions of Catechetical Ministry (CM). It discusses the state, service, and spirituality by looking into their formation, pedagogy, and other CM experiences. In the end, this chapter proposes a concept of “Catholic service ethic” that highlights the catechists as faith-based servants who are voluntarily serving the mission of catechesis.

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Chapter 4 draws from selected Filipino catechetical leader respondents' disposition, dedication, and direction. It uncovers the organizational, leadership, and evaluative skills of catechetical leaders on how they maintain the structure of Catechetical Ministry (CM) and harmony among the catechists.

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Florence C. Navidad, & Jaycar P. Espinosa



Chapter 5 focuses on the third salient dimension of Catechetical Ministry (CM) on catechetical experiences of selected Filipino catechized. Specifically, it looks into the Contexts, Catholicity, and Catholic Ethic by exploring various sociocultural, religious, and CM experiences. As an overview, the selected catechized respondents radiate optimistic energies toward the Catholic Church as present in their dispositions and engagements in the CM.

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Heiden C. Anorico, & Celda L. Palma



Chapter 6 sheds light on catechetical formation experiences relative to various challenges and training strategies among selected Filipino catechist respondents. As such, it discusses various programs, pedagogies, and prospects. It concludes by recognizing the need for context-based approaches and more creative strategies toward improving teaching and learning catechesis in the country.

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Chapter 7 covers the last salient dimension on catechetical human resources experiences of selected Filipino catechist respondents. Accordingly, it describes being, becoming, and belonging to the Catechetical Ministry (CM) by exploring various domains such as recruitment and selection, formation and training, and catechetical engagements. The findings and insights from this chapter provide the foundation in the development of the catechetical human resources handbook.

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Ruth DL. Andaya, & Vincent Reuben E. Valientes



Chapter 8 concludes with reflexive stories about the research journey of the *National Catechetical Study 2016-2021: Pastoral Action Research and Intervention (PARI) Project* on (a) the initiatives leading to its implementation as a five-year study, (b) the impacts the project had on the core research focuses - the five Catechetical Ministry (CM) dimensions relative to the implementation of the *Research-based Intervention Outcomes (RIO)* activities, and (c) the *Pastoral, Action Research, and Intervention (PARI)* implications of the project. It traces the research process of transforming the CM findings and insights, using the inset *Sociological Visual Narrative (SVN)* as a heuristic tool, to demonstrate the general message - “The Catechist in All of Us”, which reflects the collective solidarity that our Philippine Catholic Church endures building in the next 500 years of Christianity.

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List of Abbreviations

CBCP	Catholic Bishops' Conference of the Philippines
CCC	Catechism of the Catholic Church
CFC	Catechism for the Filipino Catholics
CM	Catechetical Ministry
ECCCE	Episcopal Commission on Catechesis and Catholic Education
EP	Ecclesiastical Province
ET	Ecclesiastical Territory
FTST	Formation Tracer Study Tool
IG	Interview Guide
KKP	Katekistang Kalakbay sa Pananaliksik
NCDP	National Catechetical Directory of the Philippines
NCS	National Catechetical Study
PAR	Pastoral Action Research
PARI	Pastoral Action Research and Intervention
PCP II	2nd Plenary Council of the Philippines
RCSSED	Research Center for Social Sciences and Education
RIO	Research-based Intervention Outcome
SFC	Studying Filipino Catechists
SCL	Studying Catechetical Leaders
SC	Studying the Catechized
SCFP	Studying Catechetical Formation Programs
SCHR	Studying Catechetical Human Resources
SQ	Survey Questionnaire
SPSS	Statistical Package for the Social Sciences
UST	University of Santo Tomas
VCT	Visual Creative Tool
YOC	Years of Christianity

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Studying Filipino Catechists (SFC)

Survey Questionnaire (SQ) for Catechists
Interview Guide (IG) for Catechists

Studying the Catechized (SC)

Survey Questionnaire (SQ)
Interview Guide (IG)
Visual Creative Tool (VCT)

Studying Catechetical Formation Programs (SCFP)/ Studying Catechetical Human Resources (SCHR)

Archival Historical Data Tool (AHDT)

Appendix C – Research Network

Catholic Bishops' Conference of the Philippines (2021)
Catechetical Leaders (2016-2021)
Katekistang Kalakbay sa Pananaliksik (KKP) Volunteers
Volunteer Transcribers



 : *Diocese of Tandag*

Message from the CBCP

†Romulo G. Valles, DD
Archbishop, Archdiocese of Davao



📷: NCS 2016-2021: PARI Project

It is truly a personal honor and joy for me to give this brief message and to be part of this research monograph synthesis titled ***Katekista Findings & Insights from the National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project.***

The membership of the *Catholic Bishops' Conference of the Philippines (CBCP)* will surely be pleased of the publication of this research monograph synthesis. For one thing, the *CBCP* was made aware of this valuable project from its start to its conclusion because we were made aware of this by Prof. Clarence M. Batan and team through the *CBCP-Episcopal Commission on Catechesis and Catholic Education* headed by Bp. Roberto C. Mallari, DD Thus, we anticipate eagerly the availability of this publication.

I would like to add this personal note: I came to observe the team that conducted this *National Catechetical Study (NCS)* headed by Prof. Batan, the Principal Investigator of the project. More than “detached” and “objective” professional researchers, they were warm and enthusiastic members of the Church who, through

this academic project, became more in love with and really appreciative of the Catechetical Ministry (CM) of the Church. This I observed when they were on “field work” with our catechists in the Archdiocese of Davao.

For sure, there are many areas of development that we in our archdioceses and dioceses have to do in order to greatly improve and empower our catechists. But it is very heartwarming and very affirming what the research found out already existing and inspiring the hearts of our catechists today. For example, we read these lines in the monograph synthesis:

... the selected catechist-respondents report that they are generally happy with what they are doing as catechists. This shows that they are indeed faith-driven servants of the Church and that the spirit of volunteerism is very much alive in them.

Some of the main points that emerge in the survey relative to their happiness includes a) being closer to God, b) sense of belongingness, and c) serving God and the Church. The catechist-respondents find genuine happiness as they know God and the Catholic Church...

Thus, this research monograph is really a valuable contribution to the overall ministry of the Church in the Philippines. In particular, it is a very valuable resource material in continuing, as shepherds, our role of effectively accompanying our catechists these days. This is timely also, noting the newly-issued Apostolic Letter *Antiquum Ministerium* of Holy Father Pope Francis concerning the ministry of catechists. And I believe having this research monograph in our hands adds a deeper meaning and significance to our quincentennial celebration, this year 2021, the 500th Year of Christianity (YOC) in the Philippines, for catechists are indeed in the picture when we say we are truly Gifted to Give!

Foreword

Very Rev. Fr. Richard G. Ang, OP
Rector, University of Santo Tomas (UST)



 : *The Varsitarian*

This research monograph, entitled ***Katekista: Findings & Insights from the National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project***, is very significant for its comprehensive, in-depth and clear-cut assessments on the Catechetical Ministry (CM) in

the Philippines. Truly, it can serve as a companion piece to Pope Francis' Apostolic Letter *Antiquum Ministerium* which instituted the new ministry of catechist, making this charism not just a parochial affair but the concern of every Ecclesiastical Territory (ET).

Though the catechetical ministry belongs to all the members of the Church, specifically the bishops, clergy, religious, and the laity by virtue of our common priesthood, this research monograph chooses to give focus on the lay ministry of catechist in its approach, with the eye of giving new life and dynamism to the catechetical evangelization of children, youth and adults. *Lumen Gentium* #32 entreats bishops and priests to appreciate, support, and work collaboratively with the laity, recognizing equality among church members.

I therefore would like to commend the expert treatment of the subject matter by Prof. Clarence M. Batan, PhD head of the *UST Department of Sociology, Faculty of Arts and Letters*, and Principal Investigator of *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project* with his team

of researchers from the *Research Center for Social Sciences and Education (RCSSSED)*. This is the *University of Santo Tomas' (UST)* humble way to be of service to the Church and the people of God, which is essentially a part of her mission as the Catholic university of the Philippines. It is also the *NCS 2016-2021: PARI Project* Research Team's contribution to the celebration of the 500th anniversary of the coming of Christianity to the Philippines implemented in close collaboration with the *Catholic Bishops' Conference of the Philippines (CBCP) - Episcopal Commission on Catechesis and Catholic Education (ECCCE)*.

Looking at the multi-dimensional research methodologies and strategies utilized by the team, including qualitative, quantitative, and creative aspects, I can say that this work is a labor of love and dedication, invested with sweat, blood and tears. It is to be read joyfully with an open mind and heart by everyone who is involved with new evangelization in the 21st century. It is meant to motivate and even inspire all teachers of the Faith.



 : *Diocese of Calbayog*

Most interesting and insightful are the findings that despite the challenges and difficulties that Filipino lay catechists have today, majority are happy serving in the apostolate and many are well supported by their immediate family members. Bishops and pastors will have a great and important role to play in sustaining an effective lay CM as there is an appeal to the local churches to provide lay catechists with upgraded materials and educational technologies. In these shifting and changing times, pedagogical enhancement is much called for in effective dissemination of Church teachings and the integral transformation of the catechized.

The catechized of all ages have varied needs. Such needs have to be met if their faith is to be deepened. These findings are signposts for the local churches to strategize and set directions for the next five years. And so, I believe that there is a necessity for lay catechists to work and collaborate more closely with their pastors and bishops so that the set goals of every diocese will be achieved. “Great things are brought about and burdens are lightened through the efforts of many hands anxiously engaged in a good cause.” This is what I have always called SYNERGY and I fervently pray to the Holy Spirit to grant us this gift as we impart Gospel teachings and Church doctrines.

**Being a catechist is undeniably a vocation.
It is a manifestation of God’s unending grace!**

Rev. Fr. Ernesto B. De Leon
Executive Secretary, CBCP-ECCCE

Allow me to proffer this humble introduction to one of the sweet fruits of the *National Catechetical Study (NCS) 2016-2021* spearheaded by *University of Santo Tomas (UST) Research Center for Social Sciences and Education (RCSSSED)* and *Episcopal Commission of Catechesis and Catholic Education (ECCCE)* of the *Catholic Bishops Conference of the Philippines (CBCP)*. Certainly, the mission of the



📷 : NCS 2016-2021: PARI Project

Catholic Church is firmly and actively consistent in realizing the very goal entrusted to her through the gift of the Christian faith here on earth, that is, to always be on the ‘go to make disciples of all nations’ (Mt. 28-19) and not only in antiquity but all the more also into the present context of the post-contemporary times. For which, there is but one strong admonition that all inheritors of the faith are commissioned to do by virtue of the grace of the sacrament of Baptism - to be a ‘prophet’. To be a prophet is not simply to be an erudite messenger or announcer of the message. To be a prophet is first and foremost to be filled by the ‘Word’ being pronounced and the ‘Message’ the prophet carries that transforms his/her own Christian life and the life of the Christian community as a whole.

This is how the *Catechism of the Catholic Church (CCC)* draws beautifully and profoundly from the insights of the then Pope John Paul II’s encyclical, *Catechesi Tradendae (CT)* when it affirms that the scope of the task and goal

of catechesis is, “the totality of the Church’s efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ” (CT, 4).

As the post-contemporary period, together with its culture and perspective, continues to reshape and reform peoples’ interests and itineraries; including that of the individual believers and our very own lay teachers of the faith - the catechists themselves are on the verge of great difficulty as to how to adapt into the changing situations in the teaching of the faith and the formation of Christian. But despite all these, as the *NCS* reveals, the catechists remain steadfast to their faith and dedicate their time, talents and the gift of their persons as a ‘gift’ to be given without any hesitation in order to provide the best possible formation about faith and life. The study further suggests that other compelling situations or conditions like the many uncontrollable turn outs of events in their personal life or even the seemingly minimalist show of support and encouragement from their pastors made them all the more to persevere and fulfill the task given them no matter how small and insignificant it may be for others. Though little participation this may seem for others, but in their work, they give much great love that made them fulfilled and complete.

Indeed, our catechists are given a very special privilege to ‘proclaim the word; be persistent whether it is convenient or inconvenient; to convince by the good examples of their life, reprimand, encourage through all patience and teaching’ ministry (2 Timothy 4:2). No matter how difficult and challenging this ministry is, their heart and soul are centered on the mission entrusted to them by the Church.

In other words, the fruit of this five-year long and extensive research journey of exploring the state and dynamics of the CM and its salient itineraries of catechesis for the catechists, catechetical leaders, catechized, catechetical formation program, and catechetical human resources in the Philippines is a proof of an ongoing evangelization – a capacity of constant return to the source (*Christus Vivit*, 35) which provides a profound communion of life as a sign of the fruitfulness of an authentic catechesis (*Antiquum Ministerium*, 1).

And it is where a more specific goal of catechesis is focused on as the catechism goes on to express that catechesis is fundamentally ‘an education in the faith of children, young people, and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life,’ (CT, 5).

Having these thoughts in mind vis-a-vis the salient points found in the rigorous re-evaluation on the template of the ***Katekista Findings & Insights (KFI)***. Introduction to Catechetical Ministry presents a more systematic-updated and transformative vision-principle which necessitates the institution of the Ministry of

Catechesis of a Catechist is always

Catechists namely:

- Christ-centered
- About Evangelization
- Systematic and Comprehensive
- Modeled on the Catechumenate
- Illuminating and bound on Human experience
- Inculturating the Gospel
- A Diocesan & Parish-Vocational Responsibility
- An Ongoing and Lifetime Christian Formation

As inheritors of the gift of the Christian Faith, this displays a reality wherein all of us are initiated to live it out sincerely and seriously in order to fully heed the call to be transformative agents of the gift of CM. Hence, the gift of the 'catechist' in each of us. This undeniably relates to us what Christ did, what He taught and who He is:

“The majesty of Christ the Teacher and the unique consistency and persuasiveness of His teaching can only be explained by the fact that His words, His parables and His arguments are never separable from His life and His very being. Accordingly, the whole of Christ's life was a continual teaching: His silences, His miracles, His gestures, His prayer, His love for people, His special affection for the little and the poor, His acceptance of the total sacrifice on the cross for the redemption of the world, and His resurrection are the actualization of His word and the fulfilment of revelation. Hence for Christians the crucifix is one of the most sublime and popular images of Christ the Teacher.”
(CT, 9)

Nonetheless, Jesus Christ himself is the model for our catechists. Christ is the true Teacher and Author of what is taught in all catechesis, which is in essence the mystery of His own Person. He gave the Church its catechetical mission.

Christ is the end, as well as the origin of the Church's catechetical mission, which is to reach everyone and bring them all into profound union with Him. Catechesis is an activity that unites each person with Christ, and that seeks to unite every person with Christ: Jesus commanded the apostles to “make disciples of all nations...and teach them” (Mt 29:19). This unity of all people with Christ, and therefore with each other, has a name: The Church. Catechesis, in forming Christians, builds up the Church (Lumen Gentium [LG], 12).

In our day, catechesis usually happens in a parish which flourishes in a diocese. In living out our vocation as a catechist, however, you and I are a part of a tradition as old as the Church and part of a community as large as the number of the baptized throughout all of history. Through your ministry – your teaching filled with wisdom and your witness of charity – Christians all over the world can find deeper union with Christ and with each other through Him. A Church made strong through faithful, Christocentric catechesis can carry out the Great Commission to make disciples of all people, and be witnesses to our faith that is alive through our works (James 2:26) and uniting the fruits of our labor with the Word of our Lord Jesus Christ which makes each of us the salt and light of and for the world (Mt. 5:13, 14).



Our Gratitude, Our Research Story

NCS 2021: PARI Project

Our research journey exploring the state and dynamics of the Catechetical Ministry (CM) and its salient dimensions of catechists, catechetical leaders, catechized, catechetical formation programs, and catechetical human resources, is inspired by Pope Francis' New Apostolic Letter, "*Antiquum Ministerium*" – calling for the strengthening of the ministry of catechists and in celebration of the 500 Years of Christianity (YOC) in the Philippines. This journey for the Filipino catechists was made more fruitful and victorious by the overflowing support of many people and organizations, whose passion and love for the CM deserve our utmost gratitude and respect.

This book is a fruit of a five-year long research journey ministry through the *National Catechetical Study (NCS) 2016-2018* and the *National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*. The first part reflects on the experiences of Filipino catechists and catechetical leaders, particularly on the catechetical content, catechetical formation, life and spiritual domains, and leadership — which set the foundation for the follow-up study on the catechized, catechetical formation programs, and catechetical human resources with the goal of producing *Research-based Intervention Outcomes (RIO)*. As we are "Gifted to Give", these intervention activities are gifted with our salient findings and insights and givers of various forms of catechesis such as biblical, family, adult, and digital and other activities towards a better CM in the Philippines.

The inspiration of this project roots from our continuous collaboration with the *University of Santo Tomas' (UST) Research Center for Social Sciences and Education (RCSSSED)* to address the need for a social science inquiry on the CM and the Catholic Church; and with the *Catholic Bishops' Conference of the Philippines' (CBCP) Episcopal Commission on Catechesis and Catholic Education (ECCCE)* whom provided us with pastoral wisdom and guidance in completing our outputs.

Thank you to the *CBCP-ECCCE's* leadership of Most Rev. Roberto C. Mallari, DD (Chair 2016-2021); Fr. Ernesto de Leon (Executive Secretary); and Sr. Ma. Jesusa Enginco, OP (Assistant Executive Secretary); and the incoming Chair, Most Rev. Jose Elmer I. Mangalino, DD (2021-2023); and to the *CBCP-ECCCE* Bishop Members (2016-2021): Most Rev. Marlo M. Peralta, DD; Most Rev. Socrates B. Villegas, DD; Most Rev. Guillermo V. Afable, DD; Most Rev. Rex Andrew C. Alarcon, DD; Most Rev. Daniel O. Presto, DD; Most Rev. Mel Rey M. Uy, DD; Most Rev. Sofronio A. Bancud, SSS, DD; Most Rev. Patrick Daniel Y. Parcon, DD; Most Rev. Francisco M. De Leon, DD, who supported the *NCS 2016-2021: PARI Project* Research Team all throughout the completion of this monograph.

Also, we would like to thank the following catechetical leaders who inspired us to complete this project: Most Rev. Marvyn Maceda, DD; Dr. Linda Tacorda; Sr. Lydia Perales, TDM; Sr. Elizabeth Butay, MCST; Sr. Alice Original, OND; Sr. Gemma Dy, DM; Sr. Evangeline Pabaleta, MCST; Most Rev. Gilbert Garcera, DD; Fr. Joselito C. Escote; Fr. Joel Reyes; Fr. Amado Gino; Fr. Carlos Villanueva; Fr. Dave Onilongo; Fr. Louie Atanacio; Fr. Richard Lagos; Fr. Roy F. Mejias; Fr. Danilo T. Cruz; Fr. Ramses Onez; and all unnamed local leaders with a “catechist’s heart”.

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We are also thankful for the contributors whose valuable insights refined the content of each chapter and ensured the quality of the book. We owe our gratitude to Dr. Joan Christi Trocio-Bagaipo, Ma. Cecilia L. Balajadia, Heiden C. Anorico, Arthur Ace Malatag, Jaycar P. Espinosa, Celda L. Palma, and Gracelle C. Tungbaban. Special thank you to Revin Ardley N. Doromal, who generously shared his painting entitled, *Encountering Christ in the Eucharist* exhibited on the back cover of this monograph.

Special gratitude to all the researchers and religious persons, who in one way or another, provided us with their comments and suggestions which helped in the development of this book. Thank you to Fr. Joselito C. Escote; Sr. Elizabeth Butay, MCST; and Dr. Pablito A. Baybado for your critical review and affirmation.

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Amidst the COVID-19 pandemic, our *NCS 2016-2021: PARI Project* Research Team accomplished this project. We would like to thank everyone for their dedication to the KFI production. To Romel Sencio, who designed the initial layout of the book and Vincent Reuben E. Valientes who made the design more visually appealing. To our language editor, Dr. Evalyn B. Abiog, for her patience in correcting technical errors, idea construction and composition, to make this monograph clear and readable. And to the last batch of our *NCS* team members, Dr. Florence Co-Navidad, Ruth DL. Andaya, Tisha Isabelle M. de Vergara, Keith Aaron T. Joven, and Vincent Reuben E. Valientes, thank you for your untiring dedication for our project.

All the hard work, support, and prayers led to the accomplishment of this book. May these chapters be easy-to-understand and easy-to-use by the academe for its contribution on designing a good social science research and for all the CMs in improving the state of teaching and learning catechesis.

May this book inspire the catechist in all of us.

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**All years identified in this section pertains to the covered years of engagement with the NCS 2016-2021: PARI Project.*

***In Progress (InP)*

Chapter 1

Studying

Catechetical Ministry:

History, State, and Dimensions

Clarence M. Batan & Tisha Isabelle M. de Vergara



📷 : NCS 2016-2021: PARI Project

Chapter Overview

Chapter 1 provides a glimpse of the Catechetical Ministry's (CM) history, state and salient dimensions of catechists, catechetical leaders, catechized, catechetical formation program, and catechetical human resources. This introductory chapter grounds the readers on the relevance of studying CM in celebration of the 500 Years of Christianity (YOC) in the Philippines.

Introduction

This chapter introduces the concept and practices of CM in the Philippines. Specifically, it directs attention to the brief history, state, and identified five CM dimensions, namely the catechists, the catechetical leaders, the catechized (recipients of catechesis), catechetical formation programs, and catechetical human resources – as major focuses of this study.

Contextually, CM is characterized here as the “education in the faith process” that is, as a primary, inherent, salient missionary task of our Catholic Church to grow and mature in our faith. CM primarily concerns how the general task of “evangelization” is given life through the processes of faith formation, pedagogy, curricula, methodologies, and how these translate into “informed Catholic consciousness” (or its absence). In this research, CM as a concept is explored perceptually, on how fundamental Catholic teachings, dispositions, and rituals are understood, and sociologically, on how this educative-faith process of catechesis (and its dynamics) is being experienced by the faithful. Arguably, the CM plays a significant role and function in fulfilling the mission of new evangelization through effective and meaningful catechesis that relatively requires a thoughtful attention to its five salient dimensions. In so doing, CM is recognized as an integral part of the education and formation of the Catholic faithful. As observed, catechists are considered agents of evangelization who guide the life-long formation of the Filipino Catholics.

The Catechetical Ministry Experiences

...Ang aming misyon ay buhay na sambayanan na mga alagad ni Kristo. Yung *vision* namin na 'yon, andoon agad ang mga katekista bilang *agents*...naging buhay na sambayanan. So, talagang binibigyang halaga yung mga gawain ng mga katekista dahil nga *agents* sila ng *evangelization* at sila ang bahagi ng paghuhubog ng mga bata hanggang matanda. So, napakahalagang isama sila sa tunguhin ng aming *vicariato*.

...Our mission is an active community of followers of Christ. Our vision involves the catechists as agents in becoming an active community. We really give importance on catechetical activities because they are agents of evangelization and they help in the formation of children until adulthood. Hence, it is really important to include them in the mission of our vicariate.

Edwin, catechetical director, Diocese of Calapan, Pos. 79

The foregoing quote sheds light on the significant roles played by the Filipino catechists, who undergo training and formation to provide effective catechesis to its recipients known as the “catechized”. In addition, an important aspect of managing the CM involves the recognition of the sacrifices of volunteer catechists.

As attested by a catechetical director in the *Diocese of San Jose de Nueva Ecija*, he explained that there are many catechists who generously exert their effort and give their time to serve the ministry without expecting any form of compensation. Yet this admirable spirit of voluntarism should be combined with adequate formation, training, and support towards effective catechesis in order to ensure the sustainability of the CM. Accordingly, these catechetical stories and dispositions are also reflected in the collection research poem entitled, *Katekisita: Mga Tulang Pananaliksik* (Batan, 2020), which tells the narrative of the Filipino catechists.

Thus, this chapter provides brief discussion on the history, state, and dimensions of CM in the country, through selected historical sources, academic literatures, and reports. A substantial part of this chapter is based on the *Quinquennial Reports (QQR)* of the *Catholic Bishops Conference of the Philippines (CBCP)* covering 2014-2018 where the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project* Research Team was granted access to gather and examine CM-related data for research and pastoral purposes.

History

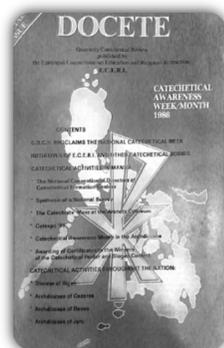
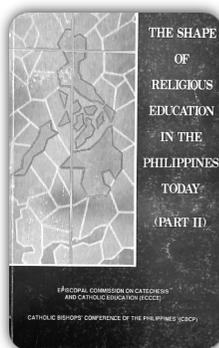
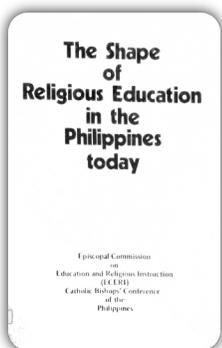
Studying CM is crucial in the understanding of the Catholic faith practices in the country. However, little is generally known about this research focus as studies on Filipino Catholicism direct attention to general ways of describing who the Filipino Catholics are (for example, Agoncillo, 2015; Bulatao, 1965; Cornelio, 2010, 2012; Grzymala-Busse & Slater, 2018; Jocano, 1967; Sapitula & Cornelio, 2014), and how the colonial and postcolonial histories constitute or reconfigures Catholicism in the context of the Philippines as a country of many cultures and nations (Alatas, 2017; Bulatao, 1965; Cornelio & Salera, 2012; Grzymala-Busse & Slater, 2018). For instance, Iletto (1979) interrogated how “pasyon”, as a ritual passed on to the Filipinos from Spanish friars, has inspired the peasants into starting and participating in a revolution. Even a re-reading of Rizal’s works render a glimpse of a social theory of colonization that describe the complex role of religious practices in the lives of the colonial Philippines (Batan, 2021).



 : Diocese of Malolos

The dearth in CM academic studies, however, is responded to by what we consider as “pastoral studies” starting from the 1970s. Significantly, there were milestone achievements from 1970s until 1990s in the establishment of catechetical centers throughout the country and production of catechetical guidelines contextualizing the Philippine situation (CBCP, 2007; CBCP, 1997; Roche, 1999; Roche & Legaspi, 1998).

In the last few decades, several NCS in the Philippines were conducted in order to examine the state and dynamics of CM. The *Episcopal Commission on Education and Religious Instruction (ECERI)*, now *Episcopal Commission on Catechesis and Catholic Education (ECCCE)*, of CBCP has provided a two-part study on the shape of religious education in the Philippines (CBCP-ECCCE, 1989; CBCP-ECERI, 1979). These reports provide the initial understanding of CM in the Philippines by looking into the trends and patterns of experiences in different Ecclesiastical Territories (ETs), institutes, and schools. In particular, the 1979 study



recognized the increased awareness on the importance of catechesis but is still lacking in terms of its implementation (CBCP-ECERI, 1979). It also raised the lack of proper distinction between the catechesis as the practice of catechetical instruction and catechism as the catechetical materials. Meanwhile, part two delves into the aspects of the general situation in the parish; public elementary and high school situation; catechists and their formation; catechetical sources; sources of funds; and needs and difficulties in catechetical work (CBCP-ECCCE, 1989).

In 2016, another *NCS* was commissioned by the *CBCP-ECCCE* to the *Research Center for Social Sciences and Education (RCSSSED)* of the *University of Santo Tomas (UST)*. The first study, *NCS 2016-2018* explores the lives and well-being of catechists and catechetical leaders in the country. Then, a follow-up study through an international research grant, the *NCS 2021: PARI Project* focuses on the salient dimensions of the catechized, catechetical formation, and catechetical human resources.



Thus, in essence, the recent five years, from 2016-2021, afforded the *NCS* Research Team an opportune time to reflect and celebrate the 500 years founding of the Catholic Christianity in the country. In so doing, this research monograph covers the five-year expanse of the study oriented around one goal. That is, to energize the Philippine catechetical scene through the (a) conduct of pastoral research projects, and (b) implementation of intervention activities that are inclusive, participatory, and engaging.





 : Diocese of Alaminos

State

Problematizing the state of CM is the key to fully understand the value of catechesis in the life and history of the Philippine Catholic Church. Worldwide, there is an estimated three million catechists since 2015 (The Dialog, 2017) with the United States having the highest number at 1.7 million (Agenzia Fides, 2018, 2019). Even if the Philippines is considered as a Catholic country, the gathering of Catholic statistics remains challenging, particularly in documenting the number of catechists.

While several surveys report some sense of understanding about the religious engagements of Filipino Catholics (CBCP-Episcopal Commission on Youth [ECY] & Catholic Educational Association of the Philippines [CEAP], 2015; Inquirer, 2018; Philippine Daily Inquirer, 2011; Social Weather Station, 2013), the substantive sources of archival data on the catechists and related CM concerns, are provided by the previous studies of the *CBCP-ECCCE* (CBCP, 1997; CBCP-ECCCE, 1989; CBCP-ECERI, 1979).

As generally observed, the previous *CBCP-ECCCE* studies provide the first systematic look at the state of CM in the country. Although limited in respondents and cases, the methods design and scientific research procedures of the studies generated salient insights about the catechists and Catholic educators oriented

around the focal inquiry on the shape of religious education in the country.

The current monograph builds on these previous studies on understanding the shape of religious education but more focused on the operationalization of the concept of CM as the monograph's core problematique. This means focusing on the life and social dynamics of CM as a ministry in the Catholic Church involving varied experiences of the faithful relative to "catechesis" in the context of "education in the faith process".



 : *Diocese of Calbayog*

Conscious that CM is only one of the many ministries in the Catholic Church, it interrogates and interweaves what is considered as catechetical data relative to five working dimensions, namely the catechists, the catechetical leaders, the catechized, catechetical formation programs, and catechetical human resources. The resulting analysis envisions a systematic production of findings and insights about the contemporary state of CM in the Philippine Catholic Church beyond the 500 years of her foundation.

Dimensions

The main findings and insights reported in this monograph center on the conceptualization of CM operationalized in five dimensions - (a) the catechists (b) the catechetical leaders, (c) the catechized, (d) catechetical formation programs, and (e) catechetical human resources as seen in *Figure 1.1*. The first two dimensions describe the experiences and challenges of selected catechist and catechetical leader respondents. The third dimension, the “catechized”, generally refers to the “recipients of catechesis” pertaining to selected Filipino Catholics who received any form of catechesis. The catechetical formation programs, the fourth dimension, direct attention to the educational and training experiences of catechists. The fifth dimension examines the catechetical human resources relative to CM organizational contexts, welfare, and well-being of those involved in this ministry.

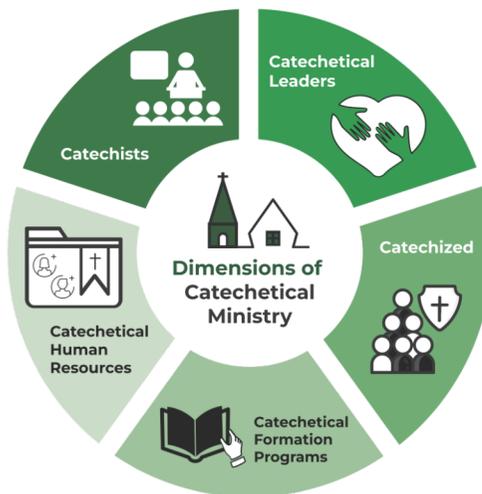


Figure 1.1. *NCS 2016-2021's Five Salient Dimensions of the Catechetical Ministry (CM) in the Philippines*

To introduce these dimensions substantially, the discussion that follows utilize the *QQRs* from various ETs prepared for prepared for the *Ad Limina* visit by the bishops to the Vatican in 2019.

Employing a systematic content analysis of the *QQRs*, the inquiry focused on the specific part of these documents that described the state of CM and experiences of “catechesis” in each ET. In so doing, the following section provides a glimpse of the state and dynamics of CM in the Philippines following its five dimensions – the catechists, the catechetical leaders, the catechized, catechetical formation programs, and catechetical human resources. The *QQRs* report some derived statistical data on catechists, other religious persons, and students and teachers in the Catholic and identifies key experiences and challenges in doing catechesis.

On Filipino Catechists

Based on the reported statistics from the 2013-2018 *QQR*, there is an estimate of 84,538 catechists in the first time period of reporting (2009-2015) to 101,238 during the second time period of reporting (2016-2019). This indicates a substantial increase in the number of catechists with a percentage change of 19.75% across two time periods (see *Figure 1.2*; *Appendix Table 1.1*). However, it is also observed that some ETs reported a relative decline in the number of their catechists on the same comparative time periods.

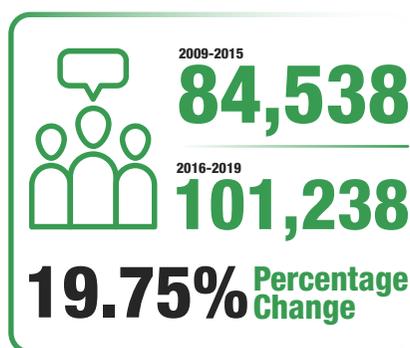


Figure 1.2. Total Distribution of Filipino Catechists by Ecclesiastical Province and Ecclesiastical Territory in Two Time Periods

QQRs also reported various types of catechists such as full-time, part-time, professional, and volunteer but the data were not substantial for statistical analysis. Nonetheless, the variations in the number of catechists across ETs direct attention to (a) the extent of catechetical engagements in each ET; and (b) its relative existence, growth, and persistence in two time periods. Generally, these numbers indicate that there are catechists in almost all ETs, which provide evidence that CM is alive in our contemporary Philippine Catholic Church.

In addition, some ETs identified different types of catechists according to their educational background, which usually provides distinction between professional and non-professionals. Accordingly, individuals who completed degree programs on religious education are usually considered as professional catechists. For instance, the Diocese of Iba (2018) provides good distinction between the two types:

“For those who are entering college and would like to be trained professionally trained as catechists, the Columban College Catechetical Center in Olongapo City offers a four-year Bachelor of Science in Religious Education. The Ina Poonbato Catechetical Formation Center in Iba on the other hand, offers a two-year Formation Program. Most of the volunteer catechists undergo formation by attending seminars, recollection, retreat and updating in catechetical apostolate.”

(Diocese of Iba QQR, 2018, p.36)

Accordingly, some ETs in the country provide formal curriculum on religious education in their respective catechetical formation centers. Meanwhile, catechists who do not have religious education background but usually serve on a voluntary basis, undergo various formation activities such as seminars and recollections from different ETs.

On Catechetical Leaders

Another dimension of CM are the catechetical leaders who pertain to the catechetical directors or coordinators in various ETs. The catechetical leaders are primarily responsible for CM the organization and engagement. There are different types of catechetical coordinators according to different levels: parish, vicarial, and archdiocesan. Catechetical coordinators and directors facilitate the engagements and organization of catechist-related activities in their respective archdioceses, dioceses, or vicariates. For example, the Archdiocese of Cebu (2018) describes the relations of catechetical responsibilities of various stakeholders:

The Archdiocesan Catechetical Center has been provided by the Archbishop with a Director, who heads ACCM and who considers the preservation of orthodoxy among the catechists as one of his most important duties. In the office, he is assisted by the Archdiocesan Catechetical Coordinator. To enhance the Catechetical services, in the Archdiocesan structure, districts of the Archdiocese are provided with catechetical district directors who are assisted by district coordinators. Vicariates are also provided with vicariate directors who are assisted with vicariate coordinators. And in the parishes, the parish priest is the catechetical director and he is backed by a parish coordinator. This set-up improves close support and coordination among catechists and stakeholders of the Catechetical Ministry from the diocesan to the parish level.

(Archdiocese of Cebu QQR, 2018, p.54)

This experience of Cebu explains that religious persons are usually assigned with catechetical leadership role. As religious persons, they underwent formal religious education, training programs, and other preparations in order to be effective catechetical leaders of the Catholic Church. Meanwhile, the Diocese of Pagadian (2017) has diocesan catechetical coordinators for the catechists

who are not involved in the Catholic schools as well as parish catechist coordinators for parish-related activities.



 : *Diocese of Kalookan*

On Catechized

Catechesis, which is usually offered to children and youth, includes different types and content among various ETs. Type refers to variations in location, age groups, and focus of the catechesis, while content consists of the specific Church teachings and practices that are taught to the catechized. Accordingly, catechesis is provided among different areas, such as parishes, schools, and communities. Additionally, catechesis is utilized in the preparation of different Catholic Church sacraments such as baptism, confirmation, and marriage. Another categorization includes Church advocacy, such as popular religiosity, out of school youth, disabled, and basic ecclesiastical communities (BEC). This shows that catechesis recognizes the different needs of sectors and groups in the community and various ETs which have developed various programs and activities for each target group.

For the Archdiocese of San Fernando (2017, p. 89), “Catholic schools are important in a diocese because they offer an enduring faith formation to their stakeholders, to the young students most importantly.”

With much emphasis on catechizing children and youth, sacramental catechesis is usually provided to students. It also highlights the role of Catholic schools in providing formation to the catechized, which is mainly directed at students' understanding and preparation for each Church sacrament that they will receive as Catholics. As such, *QQRs* also provide selected demographic indicators of Catholic schools in the country, which include the number of Catholic schools as well as the population of Catholic teachers and students (see *Appendix A Table 1.2*). Taking the reported statistics on Secondary/Junior High School as reflected in *Figure 1.3*, across two time periods, the number of Catholic schools, teachers, and enrollees are observed to increase in size. This observation seems to reflect a salient time period in the Philippine educational system where K to 12 was introduced. Interestingly, the observed positive percentage changes appear to indicate the relative importance of Catholic schools in delivering basic educational training and formation to young Filipinos. This situates the Catholic schools as potent spaces for catechetical opportunities and evangelization activities.

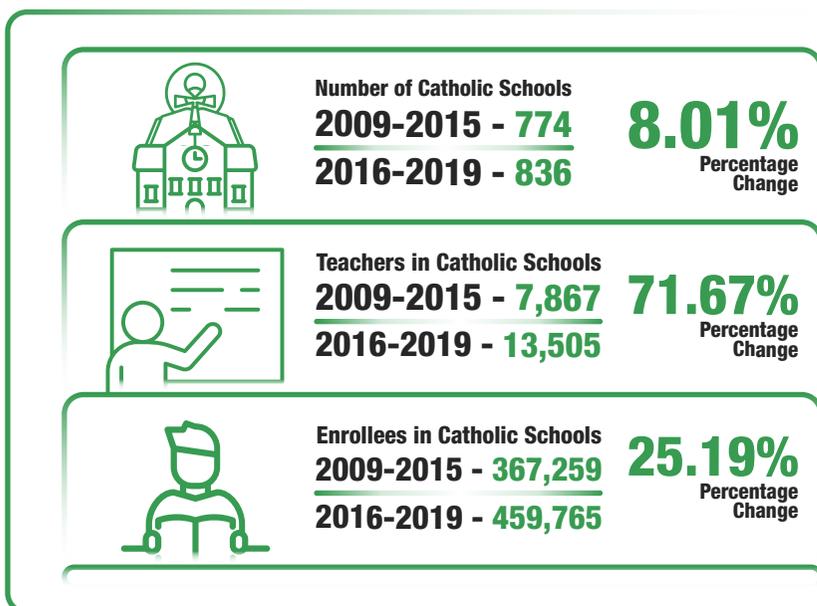


Figure 1.3. *Selected Demographic Indicators of Secondary/Junior High School Catholic Schools in the Philippines*

Aside from teaching and preparing for Church sacraments, Catholic schools also play a significant role in molding the youth to become active and competent members of the society. It was elaborated by the Archdiocese of Zamboanga (2020).

“The Archdiocese envisions the Catholic Schools as agents of change especially in molding the young leaders into future citizens of the land. It also gives opportunities for young leaders to experience learning with students of different culture and understand them. The schools’ academic curricula are gearing towards forming the learners into globally competitive graduates who are morally and spiritually upright, self-disciplined and responsive to the needs of the poor and totally committed to the service of God and man.”

(Archdiocese of Zamboanga QQR, 2020, p.15)

Accordingly, it is important to include proper catechesis in the school curricula in order to strengthen the faith formation of the catechized youth. In order to increase the active participation of the Catholic Filipino youth, several organizations and ministries in each ET direct attention to their needs. As such, the lay associations have distinct groups involving youth in the mission of evangelization, such as Youth for Christ, Diocesan Youth Encounters, Parish Youth Ministry, Young Servant Leaders (YSL), Youth Catechetical Ministry, and Young Christian Workers. Each group responds to a key area. For instance, the Diocese of Bacolod (2017, p. 99) includes programs for the out-of-school youth in the training of seminarians. As quoted, “Organization of trainings, symposia and mobilizations which responds to the current social issues, and retreats and recollections for high school students and the out-of-school youth are also part of the pastoral formation of the seminarians.”

On Catechetical Formation Programs

Formation, in the religious sense, generally refers to the educative and training process which strengthens understanding of Church teachings and practices. In the *QQRs*, formation covers many aspects of the Catholic Church and CM including priest formation, human formation, and catechetical formation. Candidates for priesthood also undergo formation usually during their college formation in the seminaries.

The Archdiocese of Cebu (2018) highlights the importance of ongoing formation for all the catechists. According to the *QQR*, “Ongoing formation is not the responsibility of the catechetical center alone, but being attended by each local community (districts, vicariates and parishes), especially as needs differ from person to person and from place to place.”

Some ETs also offer certification programs (Diocese of Grand Rapids, 2016) for aspiring catechists. In some cases, formal certification and degree programs are required to teach catechesis. The Archdiocese of Tuguegarao (2018) narrates,

“There is an ongoing program for catechists in the Archdiocese. Catechists are required to undergo a Certificate on Religious Education (CReEd) program. The formation program is designed to equip catechists with a solid foundation in the teachings of the Catholic Church. This formation program is conducted for six (6) weekends. This is in partnership with the Institute of Religion of the University of Santo Tomas (UST), the premier Catholic and Pontifical University in the Philippines. Furthermore, other trainings such as computer literacy, biblical training, training on liturgy, and on basic ecclesial communities and other trainings to enhance and to equip the catechists to become more effective agents of evangelization are also being undertaken.”

(Archdiocese of Tuguegarao *QQR*, 2018, p.51)

In teaching catechesis, the development of relevant catechetical teaching and instructional materials is also important in fostering effective learning. Consequently, these materials can be differentiated according to their geographic level: local, national, and international. The publication of local materials is relatively limited, due to other materials that were not developed by the ETs. Second, materials can be categorized according to the language which includes Filipino, English, or local language. Most of the materials being distributed in ETs are written either in Filipino or in English.



 : *Archdiocese of Jaro*

On Catechetical Human Resources

The dimension of catechetical human resources directs attention to the organizational structure, programs, and policies implemented for the catechists. As observed, the recruitment and selection of any aspiring catechist vary across ETs. Interestingly, the Diocese of Balanga (2018) highlights the need to veer away from the priest “centeredness” formation of the lay faithful. Instead, it suggests that “It must be Christ-centered, Holy Spirit-gifted charisms. In relation to this, participation of the lay faithful in the life of the Church can be done by a series of seminars, workshop, for them to have the courage to serve.” In the Apostolic Vicariate of Taytay (2018), its recruitment process relies on mass announcements and network of catechists. To wit:

“As regards recruitment, every school year, there is a call for volunteer catechists. The priests, at Mass, announce the need for catechists as well as the specific dates for their forthcoming training. Current catechists and other church/chapel leaders also recommend their friends and acquaintances to become catechists. Then initial training seminars are conducted, after which follow-up sessions are scheduled”.

(Apostolic Vicariate of Taytay QQR, 2018, p.33)

Given that masses allow gathering of parishioners, it has become an effective space for encouraging participation in CM and other Church organizations. Meanwhile, the Diocese of Iba (2018) implements a more structured approach to recruitment and training of catechists. To wit:

“In terms of training catechists, the Diocese has designed a program for training catechists within a shorter period of time and with less expense. The Ina Poonbato Catechetical Formation Center offers a 10-month live-in Formation Program to train high school graduates on catechesis- the catechetical program, its curriculum materials, and on the basics of catechetical work in the Diocese. After the 10-month live-in Formation Program, the student catechists undergo a 4-week Summer Immersion Program in a designated parish to apply and develop further the skills and techniques in teaching the faith. This is followed by the Pastoral Year Program, another 10-month supervised program in the student catechists’ respective parishes. Then, the experiences of the trainees during the Pastoral Year are processed in a 4-week Summer Integration Program. The Send-Off is at the end of the 4-week Summer Integration Program. The Center is now on its second year of operation”.

(Diocese of Iba QQR, 2018, p.36)

This type of formation for aspiring catechists, which starts with high school graduates, allow them to prepare at a young age and gain sufficient learning about Church

documents and teaching skills. More importantly, it involves the training of high school students and student catechists to encourage more youth to actively participate in CM and the Catholic Church. Consequently, such organizations are also effective in providing spaces for various interests and needs of Filipino Catholics.

This inquiry on salient dimensions provides a glimpse of the state and dynamics of CM in the Philippines in the past years. It includes statistical data on the number of catechists and other religious persons as well as records on Catholic schools and religious education. It also identifies the key experiences and challenges of catechists in CM. Accordingly, a discussion of the CM provides a basis for the understanding of its five salient dimensions: catechists, catechetical leaders, catechized, catechetical formation programs, and catechetical human resources. The initial findings on each dimension affirm the relevance of catechesis in the evangelization of Filipino Catholics, improvement of teaching and learning strategies, and the life-long formation of the Catholic faith. In so doing, this chapter affirms that the ministry of catechists remains alive and thriving in the Philippines.

Correspondingly, this introductory chapter ends with a clarificatory rubric using *Table 1.1*, which enumerates CM dimensions by *QQR* findings and the research focuses of this monograph. The rubric directs attention to *QQRs'* working conceptual definition of CM; selected statistics on the catechists, Catholic schools, teachers, and enrollees; organizational CM structures; formation programs and history of catechetical centers; and the process of recruitment and selection of catechists. Analyses of these reports unravel key CM experiences and challenges faced by various ETs.

Table 1.1. Catechetical Ministry (CM) Research Dimensions by Quinquennial Report (QQR) Findings on CM and NCS 2016-2021: PAARI Project Research Focuses

Dimension		QQR Findings on CM	NCS CM Research Focuses
Catechetical Ministry (CM)	Initial definition of catechetical ministry	Conceptualization of CM through the five research dimensions	
Filipino Catechists	Statistics on the catechists (full-time, part-time, volunteers)	Catechists' experiences in terms of formation, content, pedagogy, life and spiritual domains	
Catechetical Leaders	Organizational structure of CM	Leadership experiences as catechetical leaders	
Catechized	Statistics on Catholic education (e.g. schools, teachers, number of enrollees,)	Catechized experiences in terms of socio-demographic and economic, socio-cultural and religious, Catholic Social Teachings (CST) and CM experiences	
Catechetical Formation programs	Various formation programs and history of catechetical centers	Formation programs and catechetical experiences	
Catechetical Human Resources	Recruitment and selection process	Catechetical engagement as an apostolate in terms of recruitment and selection; formation; monitoring, assessment and feedback; welfare and wellness; relations and concerns; and planning, documentation, and research	

These *QQR* findings afforded our research project a substantial lens to anchor our research focuses. The first is the discovery of CM as a concept that is imbued with potent meanings, which led our team to its operationalization using five dimensions. These dimensions namely, catechists, catechetical leaders, catechized, catechetical formation programs, and catechetical human resources, are considerably enough to merit investigation using Sociology and the social sciences as disciplinary guides. As a result, this monograph ventures into each dimension with a vision that is empirical and critical leading to uncovering what is fundamentally "pastoral" in CM.

This monograph, thus, constructs if not provokes, a novel kind of doing social research in the field of Sociology of Religion, in particular, the uncharted subdiscipline of the Sociology of Filipino Catholicism in the realm of CM in the Philippine Catholic Church. Each dimension promises to bring into attention the salient **findings** about a ministry dedicated to the education of faith process known as "catechesis", where empirical **insights** are valuable not only for their own sake but more so, due to their pastoral implications.

This is the very logic why our study is aptly called, a ***Pastoral Action Research and Intervention (PARI)*** project.



 : Diocese of Kabankalan

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 : Archdiocese of Palo

Chapter 2

Researching Catechetical Ministry: Methods, Strategies, and Challenges

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Isabelle M. de Vergara



 : NCS 2016-2021: PARI Project

Chapter Overview

Chapter 2 directs attention to the challenges, methods, and strategies in researching Catechetical Ministry (CM). Specifically, it discusses the research process involving research conceptualization and planning, data gathering and fieldwork activities, data analysis, and ethical considerations. It also details the methodological challenges within the context of the COVID-19 pandemic.

Introduction

In the Philippines, researching CM primarily revolves around the experiences of catechists and the catechized. The first three *National Catechetical Studies (NCS)* (Catholic Bishops' Conference of the Philippines - Episcopal Commission on Catechesis and Catholic Education [CBCP-ECCCE], 2000; 1989; CBCP-Episcopal Commission on Education and Religious Instruction [ECERI], 1979) focused on the issues and challenges of religious education and catechesis among Filipino catechists. As a response, the *NCS 2016-2021* serves to address methodological limitations and provides a comprehensive study in exploring the CM in the country. More importantly, this study intends to contribute a dialogic approach between the researchers and the researched and to narrate many stories of catechetical experiences found within the five dimensions of CM.



 : NCS 2016-2021: PARI Project

This research is commissioned by the Catholic Church, through the *CBCP-ECCCE* in order to energize the catechetical scene in the Philippines. Since then, the *UST Social Research Center (SRC)* served as the research arm for the *CBCP*. It later on became known as the *Research Center for Culture, Education, and Social Issues (RCCESI)* when the *NCS 2016-2018* was initiated.



📷 : Diocese of Maasin

Eventually, the center was divided into several research streams where the *Research Center for Social Sciences and Education (RCSSSED)* belongs to, which then launched the *NCS 2021: Pastoral Action Research and Intervention (PARI) Project*.

The *NCS 2021: PARI Project* reflects on the dynamics of CM through the lens of the catechists, catechetical leaders, and the catechized. Using an emic approach, it establishes an “insider approach”, or looking from within, by privileging the voices of the selected respondents in providing an understanding of CM in the country. In addition, the emic approach is used in studying one specific culture by its own context without any cross-cultural focus (Fetvadjev, 2015). As observed, it is potentially advantageous in inquiring everyday life experiences (Pilarska, 2018), particularly in the studies of sociology and cultural anthropology. In comparison with etic approach, this method is more commonly observed in qualitative research among ethnographers and conversation analysts (Markee, 2012). The distinction between the two approaches is rooted in linguistics between phonemic and phonetic accounts. Using an emic approach, several research techniques may be utilized such as structural, descriptive, and contrast questions (Morey & Luthans, 1984). The emic approach was used as it provides a strong foundation of a particular issue. The beliefs, perceptions, and practices of the members of the culture being studied are also considered as vital sources of information. Relatively, the Filipino language is preferably used as the primary language in the narratives of selected respondents of the study.

The NCS 2016-2018 proceeded with the implementation of its data gathering and analysis according to its empirical research plan. Currently, the initial research plan of



Figure 2.1. *The NCS 2016-2021: PARI Project's Intended Catechetical Situation Coverage*

the NCS 2021: PARI Project was to cover catechetical situations in the contexts of national, regional, and specific coverages of the 17 Ecclesiastical Provinces (EPs) and 86 Ecclesiastical Territories (ETs) in the Philippines (see *Figure 2.1*). Accordingly, research conceptualization process and fieldwork activities were conducted in various ETs to collect survey data, key informant interviews, archival documents, visual data, and field notes. However, the implementation of lockdown measures and travel restrictions due to the COVID-19 pandemic resulted in some adjustments on the original empirical research plan, primarily affecting the conduct of remaining data gathering and analysis. As a response, the NCS 2021: PARI Project utilized some research decisions toward the completion of the project amidst the pandemic. In so doing, this chapter discusses the methods, strategies, and challenges encountered during the five-year research journey of exploring the five dimensions of CM.

Methods

This study utilized a mixed methods approach (Creswell, 2006) in examining CM in the country. Primarily, the use of mixed methods intends to encapsulate the interplay among culture, context, and the individual (Ungar et al., 2007). It combines various quantitative, qualitative, and creative strategies as a means to triangulate (Timans et al., 2019) and ensure the validity and reliability of the

research findings. As a methodology, it highlights the strengths of both qualitative and quantitative design and identify relevant methods and approaches (Johnson & Onwuegbuzie, 2004). At the same time, the use of mixed methods highlights a cooperative technique (Pearce, 2012) directed at balancing the subject.

The general design of the study was cross-sectional (Neuman, 2011; Punch, 1998; Walliman, 2006), which involves a one-point-in-time data-gathering process at the convenience of the respondents under an inclusion criterion. While the first three NCS research (CBCP-ECCCE, 2000; 1989; CBCP-ECERI, 1979) have utilized similar research design by its conduct of surveys, the NCS 2016-2021 provides more emphasis on the participatory approach (Coghlan & Brydon-Miller, 2014). of catechetical stakeholders (catechists, catechetical leaders, catechized) by formulating *Research-based Intervention Outcomes (RIO)* activities. Designing a good social science research is characterized by a rigorous process of conceptualizing and identifying effective strategies directed at a particular social phenomenon (Portus et al., 2018).



📷 : NCS 2016-2021: PARI Project

This process entails long periods of planning and consultation among key stakeholders and experts in the phenomenon being studied. Consequently, sound research decision-making is important in arriving at good research outputs. Thus, this study developed a relevant research design in exploring the state and dynamics of CM.

This chapter summarizes the methods utilized in examining the five dimensions of CM, namely catechists, catechetical leaders, the catechized, catechetical formation programs, and catechetical human resources (see *Table 2.1*). Specifically, it includes an elucidation of the research approach, respondents involved, data gathering strategies, types of data, analysis, data presentation, and expected outputs.



 : NCS 2016-2021: PARI Project

Table 2.1. NCS 2021: PARI Project Research Data Matrix

	Catechist (SFC)	Catechetical Leaders (SCL)	Catechized (SC)	Catechetical formation programs (SCFP)	Catechetical Human Resources (SCHHR)
Approach	Mixed Methods (Qualitative, Quantitative, Creative)	Mixed Methods (Qualitative, Quantitative, Creative)	Mixed Methods (Qualitative, Quantitative, Creative)	Mixed Methods (Qualitative, Quantitative, Creative)	Mixed Methods (Qualitative, Creative)
Respondents	Catechists	Catechetical Leaders	Catechized	Catechists and Catechetical leaders	Catechists and Catechetical leaders
Strategies	Survey Interviews FGD Visual	Survey Interviews FGD Directory Visual	Survey Interviews Visual	Survey Interviews (Individual and group) Archival Visual	Interviews (Individual and group) Archival Visual
Data	NCS 2016-2018 Census survey SFC Interviews (Audio/video, Transcripts) FGD Photos Fieldnotes	NCS 2016-2018 Census survey SCL Interviews (Audio/video, transcripts) FGD Directory QQR Photos Fieldnotes	NCS 2021 SC-SQ Survey (KoBo, scanned SCSQ) SC-IG Interviews (KoBo, audio/video, scanned SCIG) QQR Photos Fieldnotes	NCS 2021 FTST Tracer (Google Forms) SCFP-IG Interviews (Audio/video, scanned SCFP-IG) Archival QQR Photos Fieldnotes	NCS 2021 SCHHR-IG Interviews (Audio/video, scanned SCHHR IG) Archival QQR Photos Fieldnotes
Analysis	Descriptive statistics Qualitative coding Joint analysis Visual analysis	Descriptive statistics Qualitative coding Joint analysis Visual analysis	Descriptive statistics Qualitative coding Joint analysis Visual analysis	Descriptive statistics Qualitative coding Joint analysis Visual analysis	Descriptive statistics Qualitative coding Joint analysis Visual analysis
Software and tools	MS Word MS Excel MS Powerpoint SPSS v 21 MaxQDA2020 Visme	MS Word MS Excel MS Powerpoint SPSS v 21 MaxQDA2020 Visme	MS Word MS Excel MS Powerpoint KoBo SPSS v 21 MaxQDA2020 Visme	MS Word MS Excel MS Powerpoint Google Forms SPSS v 21 MaxQDA2020 Visme	MS Word MS Excel MS Powerpoint MaxQDA2020 Visme
Data Presentation	Photo and video documentation Visme infographics Powerpoint presentation	Photo and video documentation Videos Visme infographics Powerpoint presentation	Photo and video documentation Videos Visme infographics Powerpoint presentation	Photo and video documentation Videos Visme infographics Powerpoint presentation	Photo and video documentation Video Powerpoint presentation
Output forms	Research report Journal article Research primer Video Conference	Research report Journal article Research primer Video Conference	Research report Journal article Research primer Video Webinars Conference	Research report Journal article Research primer Video Webinars Conference	Research report Journal article Research primer Video Webinars Conference

The initial approach of the *NCS 2016-2018* is exploratory which was utilized for research with limited studies (may be replaced by sources) and at the preliminary stage of investigation. Hence, the action research and multimethod technique of the *NCS 2021: PARI Project* provided sound bases in the formulation and implementation of *RIO* aimed at improving the delivery and pedagogy of catechesis in the Philippine Catholic Church. Each intervention was specifically formulated as a response to the research findings on the five salient dimensions of CM.

In general, each salient CM dimension underwent a series of research conceptualization, consultation, and workshops guided by catechetical sources (for example, CBCP-ECCCE). After the initial development, the survey questionnaires (SQ) and interview guide (IG) underwent the process of systematic pretesting, content validation, and pilot testing before finalization of these tools for ethical review process.

Methodologically, this project employed quantitative, qualitative, and mixed method approaches (Collier & Elman, 2008; Mik-Meyer, 2020). These approaches included traditional empirical techniques such as survey and interviews as well as archival, historical, and creative strategies. Specific research tools were designed for each research with unique sampling and analytical techniques Accordingly, it utilized a quantitative-qualitative form of sequential mixed methods sampling (Teddlie & Yu, 2007) in which the qualitative part captured a subsample from the quantitative sample. For its analysis, joint display tables of qualitative, quantitative, and creative findings are generated in order to present integrated results for each dimension. The data and findings from each dimension served as inputs in making various outputs such as research reports, journal articles, research primers, videos, webinar proceedings, and conference papers of the *NCS 2016-2021* study.



📷 : NCS 2016-2021: PARI Project

Strategies

Studying Filipino Catechists (SFC)

This inquiry on the Filipino catechists utilized a mixed method approach combining both qualitative and quantitative techniques (see *Figure 2.2*). It focuses on the perspectives of catechists relative to the CM in the country. The data were gathered during field visits in various ETs. A census survey provided a statistical overview of the catechists and catechetical leaders in the Philippines. Key informant interviews and focus group discussions provide in-depth understanding of their experiences and challenges relative to the CM.

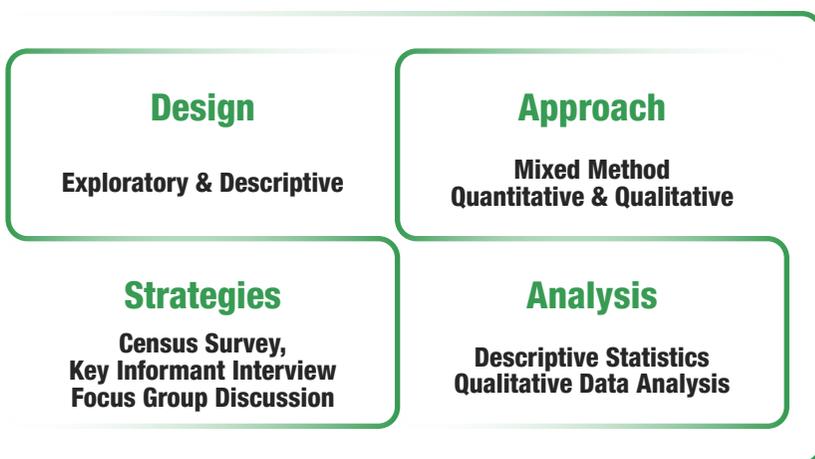


Figure 2.2. Studying Filipino Catechists' (SFC) Mixed Methodology Matrix

A cross-sectional study was employed in order to conduct a one-time survey and at a specific time. Quantitative descriptive and comparative methods were utilized to establish the formation of the catechists and compare the data gathered in each EP to the other provinces. The catechists were mobilized from 16 EPs with one archdiocese and each with two to 11 dioceses. The EPs are located and distributed in the different parts of the country. Since the exact number of catechists are not known at the time of the study, a census approach was done in each of the EPs. More than 5,000 invalid respondents of the study were mainly due to incomplete responses, double entries, and other technical issues. However, these data were also used to produce socio-demographic information about an ET whenever possible. Any available information that benefits the documentation of catechists in each ET was therefore utilized. As a result, a total of 26,978 Filipino catechists were surveyed for the study.

The qualitative data gathering tools followed the framework of the survey. The same themes were used as an outline for the guide questions in both the interviews and focus group discussions (FGD).

All data were collected through book/booklet returns, audio files, monitoring, and archiving of all materials. A monitoring sheet for the qualitative data was developed to aid the process. Once archived, the qualitative data processing commenced. The processing was aided by volunteers from various groups who underwent training on the transcription process. The returned transcripts were considered first as raw. Checking of the entered basic information data was first verified and cleaning of the transcripts were done. This was to ensure the transcripts followed the prescribed format.

The data analysis included both descriptive statistics and qualitative coding. The quantitative data were encoded, numerized, cleaned, and analyzed using IBM SPSS. For the data coding, a codebook served as a guide in the process. Afterwards, the statistical data were run and analyzed in order to generate frequency tables, crosstabulations, and other data. Meanwhile, qualitative coding of the key informant interviews and focus group discussions were analyzed through MaxQDA12 software. The first layer of coding was through the production of word clouds. Word clouds are a visual representation of the usage of the word on a specific question. A word count was done to further explain the word clouds. After the analysis, data visualization was prepared with the use of word clouds and infographics.



 : Diocese of Dumaguete

Studying Catechetical Leaders (SCL)

Along with the Filipino catechists, a mixed methods design was utilized in exploring the experiences of catechetical leaders. Accordingly, this study's data gathering was conducted during field visits in various ETs before the pandemic. A census survey among a total of 303 catechetical leader respondents provided the statistical overview of catechetical leaders in the Philippines. Similar to Filipino catechists, this inquiry utilized key informant interviews in providing in-depth understanding of their experiences and challenges relative to the CM. A total of 28 catechetical leaders were interviewed. Accordingly, Accordingly, the data analysis for this CM dimension involved both descriptive

Studying the Catechized (SC)

For its sampling plan, the SC involved a multi-stage, stratified cluster and a lot sample strategies (see *Figure 2.3*). The identification of catechized respondents was based on the 2018 publication of the *Catholic Directory of the Philippines*. The “catechized respondents” in this study operationally refer to “those who received catechesis at any point in their lives”. Correspondingly, the projected population were selected Filipino Catholics with catechetical experiences. In order to determine who are the participants of this study, it followed an inclusion criterion (Vaus, 2002; Visser et al., 2000). This was composed of three sets of indicators, namely: (a) knowledge of having been baptized in the Catholic Church; (b) being a Filipino citizen; and (c) self-reported membership in the Catholic Church. This means that the target respondents are Filipino Catholics who are engaged in various parishes across ETs.



📷: Archdiocese of Capiz

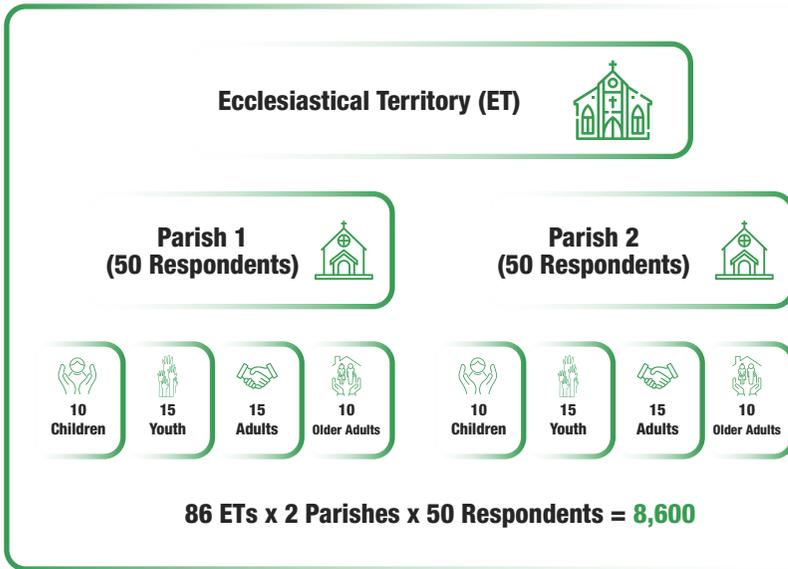
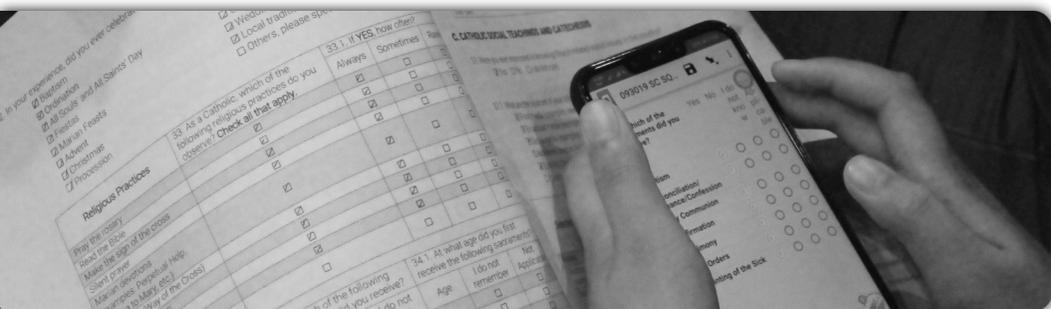


Figure 2.3. *Sampling Design of Studying the Catechized (SC)*

Due to the restriction of fieldwork activities brought by the COVID-19 pandemic, only 76 ETs from the total 86 ETs were drawn as respondents. From each ET, two parishes were randomly selected using a raffle system; one representing center-based parishes, and the other one, representing those parishes from the periphery. A sample of 50 respondents for each parish were selected, thus having a total of 100 respondents (from two selected parishes) for each ET. To ensure age group representation, catechized respondents were identified among four age groups, namely children (8 to 14 years old), youth (15 to 30 years old), adults (31 to 59 years old), and older adults (60 years and above). Accordingly, some ETs were unable to attain 100 respondents due to methodological limitations. Qualitatively, the survey was combined with a follow-up interview among selected respondents who agreed to be interviewed. Using an IG especially designed for Sthis project, the target number of respondents for each ET was four (4), representing four (4) age groups namely, children, youth, adults, and older adults. Thus, the total projected interview respondents from 86 ETs were 344.

This CM dimension utilized a combination of analytical software in analyzing the collected survey and interview data. For quantitative, the survey data were numerized and analyzed through the IBM SPSS software. The use of quantitative data provided national statistics on Catholics and CM in particular. It also responded to the changes that occurred since the first NCS study. The codes were based on a codebook that has been developed through a series of workshop and consultations among key stakeholders such as religious organizations and catechists. Primarily, frequency distribution tables and cross tabulations were generated for the quantitative analysis. For qualitative, it utilized the MaxQDA2020 software through coding and generating reports and word cloud visualizations. A closed coding technique was implemented through the help of conceptual codes based on the interview guide. For the analysis, the MaxQDA2020 was used to make a thematic analysis among the salient dimensions. The conceptual codes were utilized in generating the coding system for each MaxQDA Project. Accordingly, this analysis combined various coding strategies such as descriptive coding, focused coding, in-vivo coding, and emotional coding (Saldana, 2009). Descriptive and focused coding were used to have a general grasp of the focus of each dimension; in-vivo coding for analyzing key concepts provided by the respondents; and emotional coding provided a sense of the respondents' feelings and emotions toward their catechetical experiences.



 : NCS 2016-2021: PARI Project

Studying Catechetical Formation Programs (SCFP)

This dimension employed a multimethod research design by combining quantitative and qualitative techniques in exploring catechetical formation programs (Collier & Elman, 2008; Mik-Meyer, 2020). As a mixed methods research, it utilized a combination of qualitative and quantitative research tools. The interviews conducted were based on a convenience sampling depending on the availability of catechists and catechetical leaders during the *NCS 2021: PARI Project* field work activities. The survey utilized purposive sampling in identifying the respondents (Portus et al., 2018; Vaus, 2002). Each respondent underwent two criteria: a) has an experience in being a catechist and b) has undergone any type of catechetical formation program. The respondents were also encouraged to share the survey to their fellow catechists. In terms of sampling size, the study aimed to include a representative size from each ET in the Philippines. The duration of the data gathering is two months. The survey was administered online and shared to known catechists in a snowball sampling manner. Due to the limitations of this process, there is an oversampling in some ETs particularly in Manila which may affect the results of the study. In this regard, the sample for this study area was limited according to the average number of respondents via random selection.



 : Apostolic Vicariate of Bontoc-Lagawe

This data gathering process involved some biases. First, frame coverage bias is caused by missing some important part of the population. For instance, catechists who have no social media account or e-mail address were not able to participate in the survey. It also includes a size bias which refers to higher chances in being selected in comparison with other members of the target population. In this survey, catechists who have good Internet access and have sufficient knowledge on online-based surveys have higher chances of becoming respondents. In addition, a total of 134 different types of archival data were collected, scanned, analyzed for this dimension. *Figure 2.4* shows the distribution of the documents per EP.

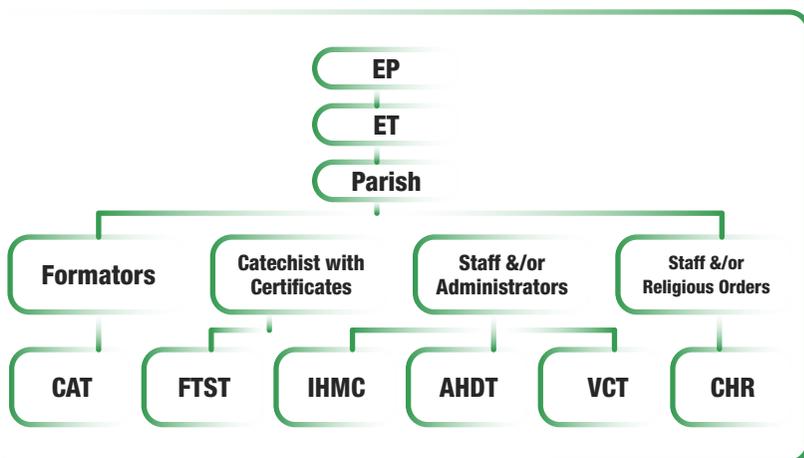


Figure 2.4. *Data Gathering Technique for Studying Catechetical Formation Programs (SCFP) & Studying Catechetical Human Resources (SCHR)*

AHDT	Archival Historical Data Tool	FTST	Formation Tracer Study Tool
CAT	Catechetical Assessment Tool	IHMC	Institutional Historical Matrix Calendar
CHR	Catechetical Human Resources	VCT	Visual Creative Tool
EP	Ecclesiastical Province		
ET	Ecclesiastical Territory		



 Archdiocese of Cagayan De Oro

Studying Catechetical Human Resources (SCHR)

This CM dimension employed the qualitative approach to show the overall condition of catechetical human resources in the Philippines through interviews with key informant or group of directors, coordinators, and leaders from selected EPs, field observations, and retrieval of secondary data. Initially, the study estimated a minimum of 17 (20% of total ETs) to a maximum of 54 (65% of total ETs) for the interviews. However, the project decided to utilize convenience sampling technique in identifying catechist respondents during data gathering activities in each ET. Furthermore, the restrictions of face-to-face activities and travel during the COVID-19 pandemic also hindered additional interviews from the remaining ETs in the country. Aside from coding, this CM dimension used various features of the MaxQDA2020 software such as memos, lexical search, crosstab, code matrix browser, MaxMaps, and word cloud in preparing research reports and data visualization materials. These outputs, along with statistical tables, were used in the conceptualization and development of data presentation materials.

Ethical Considerations

An ethical clearance was provided by the UST's Graduate School Research Ethics Committee for the conduct of the research process. The ethical clearance ensures that the tools and strategies employed in this study are cleared from any ethical issues before the conduct of the actual data gathering process. Furthermore, the process involved data sharing and validation workshops among selected respondents. Selected *Katekistang Kalakbay sa Pananaliksik (KKP)* volunteers underwent orientation workshop with the *NCS 2021: PARI Project*. It provided general background of the research project, data gathering procedures, and step-by-step process of KoBo Tool encoding. This process ensures proper interpretation and authentic representation of information. Participation in these workshops are voluntary. Moreover, the research team presented partial results of the study in various ETs and local and international conferences. This affirms the goal of establishing research transparency (Buthe & Jacobs, 2015) especially in conducting mixed methods and multimethods research projects.

Relations with KKP were further established through selected field visits and ethnographic observations. Also, constant and transparent communication online between the research team and KKP were encouraged. This included online-based data monitoring and encoding as well as securing all data gathering tools, materials, and partly in-charged of monitoring other research volunteers in their respective areas. Collaboration with local catechist partners highlights the principle of reciprocity in this study. Tokens of gratitude were provided to the KKPs who tirelessly helped in accomplishing the data gathering and encoding.

In particular, the ethical considerations include ensuring the consent of all respondents involved. Participation in survey, interviews, tracer study, and other qualitative inquiries (curricula analysis, archival historical methods, visual methods) was strictly voluntary. All research tools provided introductory letter stating the purpose of the project, study design, respondents participation, possible risks and benefits, the voluntary nature of participation, issues surrounding confidentiality, research results availability, and follow-up information. Accordingly, consent forms are integrated in all research tools especially in the survey and interviews. These consent forms included parental consent and assent forms for minor respondents (eight to 17 years old), and adult consent form for those who are 18 years old and above. Only those who voluntarily agree to give consent using the provided forms were considered as part of the study.



 *NCS 2016-2021: PARI Project*

One of the key ethical considerations of the project is the data archiving process. Any information gathered for the duration of this study were kept confidential and used for research purposes only. Data generated from this study were gathered from all respondents who signed the consent form to use and release research information. The first names and/or pseudonym relative to respondents' preference shall be used for the

reporting of interview data. Accordingly, filled-out print survey and interview tools were monitored and submitted for review and scanning. Meanwhile, interview recordings were transferred and secured properly. Additional notes and other printed materials were also stored accordingly. All data materials for the study were monitored regularly through both manual monitoring sheets and online MS Excel encoding.

All print and electronic data were stored on password protected laptops of the project. Other remaining data such as audio-video tapes were stored in locked cabinets at Meeting Rm.1 3F Tan Yan Kee (TYK) Student Center, University of Santo Tomas (UST), España, Manila. All data remain confidential to anyone but the researchers of *UST-RCSSSED* and *CBCP-ECCCE*. All data (including notes and transcripts) would be retained for five years, post publication.



As part of the ethical process, data sharing and validation workshops among selected respondents are observed to validate the data from various research tools. This process ensures proper interpretation and authentic representation of information. Participation in these workshops was voluntary and proper consent was secured.

Challenges

Funding

One of the key determinants in the implementation of a study is the availability of funding for a strategic and effective allocation of resources. As a national study, this research takes into consideration many aspects in the data gathering such as geographical contexts of center (urban) and periphery (rural) areas, and limited amount of time for conducting fieldwork in various EPs and ETs. During the *NCS 2016-2018*, the research funding was primarily allocated for fieldwork activities and research presentations in different research sites. On the other hand, the grant obtained for the *NCS 2021: PARI Project* facilitated the allocation of research resources, more fieldwork opportunities, and strategic implementation of activities. Some challenges in funding needed to be addressed after the conceptualization and strategic planning and thus, decisions were made to realign some budget for the national data gathering and workforce restructuring such as the creation of a position for multimedia and visual analysis. Also, some accommodation and travel funds were diverted for reciprocity allowances of our research partners, the *Katekistang Kalakbay sa Pananaliksik (KKP)* (catechist research assistants).

The project allotted a significant part of its funding in purchasing “smartphones” for a more convenient and efficient data gathering process. Smartphones with programs (for example, Kobo Toolbox, Cam Scanner) and applications (for example, WPS Office, Recorder, Camera, Notes, Albums) were distributed in each ET through the assistance of KKP. To ensure a more effective process, orientation workshops were provided in each ET for secured data processing and encoding.

This process facilitated the gathering, especially in areas with no to limited internet connection, while considering the pandemic situation in these areas.

Some of our realignment decisions in funding turned out to be blessings amidst the pandemic. During the data processing and analysis, the *NCS 2021: PARI Project* maximized the use of available research technologies. Aside from the KoBo Toolbox and MS Office, quantitative and qualitative data analysis software namely IBM SPSS and MaxQDA were purchased. Additionally, other technologies utilized include MailChimp for e-news; Wix for website, Visme and Canva for infographics; and Affinity Publisher for book layouting. The availability of funding primarily contributed in the implementation of *RIO* projects. Also, funding were allotted to establish connections with various local religious organizations and ETs, which were willing to serve as our partners in the conduct of research sharing, formation, publication, and human resources activities.

Network

A series of conceptualization and consultative meetings and workshops was conducted with key stakeholders. Accordingly, the key to this process was the *CBCP-ECCCE*-led activities which provide spaces for dialogue between the *NCS 2016-2021: PARI Project* research team and individuals involved. It provided a strong foundation for the implementation of the project.

With the help of the locally trained, KKP (catechists research assistants), all data were cautiously organized through the online mentoring of Manila-based *NCS 2016-2021: PARI Project* researchers. All the identified KKPs underwent orientation and mentoring by the *NCS* research team regarding the use of research technologies and overall process of the project.



 : *Diocese of Kabankalan*

After the conduct of the surveys, the KKPs were responsible for encoding all the responses using the KoBo Toolbox application available in the smartphones. Upon the completion of encoding, KKPs sent the data via Internet to the KoBo Toolbox of the project. Afterwards, the smartphones were retrieved where the audio recordings, videos, photos, and notes were stored. Hence, a relatively rich amount of mixed methods data in smartphones were sent through the Internet, using both emails and G-Drives, before being sent through couriers from various islands in the Philippines. Meanwhile, some ETs experienced low to no Internet connection. As a response, the smartphones were immediately couriered back to the *NCS 2021: PARI Project*, and the collected data were encoded by undergraduate research assistants. This allowed accessible shared online data management, analysis, and validation between the researchers and respondents.

COVID-19 Pandemic

After its completion, the *NCS 2016-2018* continuously conducted research presentations and data sharing in various ETs in the country. At the same time, the *NCS 2021: PARI Project* had continued with its fieldwork activities starting from March 2019. This included the conduct of interviews and gathering of archival documents. However, the remaining data gathering activities were halted due to the onset of the pandemic. For Welsch (2020), the use of mixed methods is crucial in adapting into the COVID-19 Pandemic situation.

Primarily, it allows researchers to utilize a variety of techniques to strengthen the quantity and quality of data. As a national study, this research takes into consideration many aspects in the data gathering such as geographical contexts of center (urban) and periphery (rural) areas, and limited amount of time for conducting fieldwork in various EPs and ETs. Accordingly, the project decided to allot a significant part of its funding in order to providing smartphones for a more convenient and efficient data gathering process.

The *NCS 2021: PARI Project* faced the catechetical pandemic challenge with utmost resolve. The use of a mixed methods design and various research technologies contributed in developing a sense of resilience of the study. The implementing activities will continue to focus on assisting the catechetical ministry in doing effective catechesis amidst the COVID-19 pandemic. That is, while this health crisis impacted lives across the world, the mission of catechesis remains salient in the lives of Catholics in the Philippines and around the globe.



 : Archdiocese of Cagayan De Oro

Pastoral Relevance & Creativity

Two major challenges that our *NCS 2016-2021: PARI Project* dealt with pastoral relevance and creativity. The former allowed our team to learn and practice beyond our usual academic comfort zones, particularly on being aware of the power of working with inter- and multi-disciplines and on our close encounter with the CM practitioners, the catechists, and catechetical leaders themselves, whose interest in our study was more on the pastoral use of findings and insights than on mere academic purposes. The latter directs attention to our fieldwork discovery for our research to gain support from the ground and to aid in our orientations and presentations, while we employed the traditional use of survey and interview techniques in data gathering, the introduction of technologies like smartphones, and the application of creative techniques using research poems (Cousik, 2014; Furman et al., 2006; Furman et al., 2009; Lahman et al., 2018; McCulliss, 2013; Owton, 2017) and visual methods (Banks, 2001; Champion, 2007; Chaplin, 1994; Emmison & Smith, 2000; Emmison et al., 2012; Flick, 2009; Harper, 2001; Pauwels, 2010; Zuev & Nathansohn, 2013) afforded us more evocative engagements with our respondents.

Thus, our research decision to guarantee pastoral relevance was to frame this monograph in the most creative way that would entice our intended readers, who in this case, all people involved in CM and in our Catholic Church, and those in the academe who may be interested in how Filipino Catholicism was explored using mixed-methods and creative techniques anchored in Sociology and the social sciences. Taking into serious consideration the state and development of doing good social science research (Portus et al., 2018), this monograph also utilizes chapter guideposts in the presentation of five CM dimensions.

As seen in *Table 2.2* below, each chapter focuses on a specific CM dimension underscored by three conceptual anchors. It starts with an overview followed by the three major sections, namely (a) Research Story, (b) Findings, and (c) Insights. The Research Story tells the empirical narrative using some literature, observations, quotes, and research poems with analytical code maps, findings, and commentary. The next section, Findings, presents the research data and analysis according to the conceptual anchor of each chapter using the empirical findings matrix, infographics and joint-analysis (JA) tables.

Table 2.2. *Chapter Guideposts in Five CM Dimensions*

Sections	Contents	Creative Techniques
Chapter Focus	<ul style="list-style-type: none"> ◦ Three Conceptual Anchors 	
Overview	<ul style="list-style-type: none"> ◦ Chapter Summary 	<ul style="list-style-type: none"> ◦ Photo representation
Research Story	<ul style="list-style-type: none"> ◦ Empirical Narrative ◦ Relevant quotes 	<ul style="list-style-type: none"> ◦ Research poems with analytical code maps, findings, and commentary
Findings	<ul style="list-style-type: none"> ◦ Data presentation following the three thematic anchors ◦ Data analyses 	<ul style="list-style-type: none"> ◦ Empirical findings matrix ◦ Infographics ◦ Joint-analysis (JA) tables
Insights	<ul style="list-style-type: none"> ◦ Themes ◦ Types 	<ul style="list-style-type: none"> ◦ Finding and Insights (FI) tables ◦ Infographics
Special section	<ul style="list-style-type: none"> ◦ Visual representation thru photos 	<ul style="list-style-type: none"> ◦ Visual sociological analyses outputs

The discussion part that follows brings attention to Insights, which are presented using findings and insights (FI) tables, infographics, and whenever applicable, an additional findings matrix, and/or thematic or typification outputs. As can be surmised in all chapters, what weaves each chapter is a special section on the visual representation through selected photos derived from the visual sociological analysis. The creative use of photos in telling the research story, findings, and insights reflects our project's interest in visually uncovering, revealing, and provoking the reader's imagination. First and foremost, the texts in our manuscripts, whether in words or statistics, are from persons who have voices and faces that speak the first truths about CM dynamics, processes, and practices.

In this monograph, our deepest hope is to create a bridge between theory-knowledge and practice-application, which reflects the utmost challenge that our study intended to overcome. By employing the updated research approaches and strategies made available in the disciplinary practices of Sociology and the social sciences, in combination with creative techniques, this current monograph provides an example to doing social research that is both academic and pastoral.



 : *Prelature of Isabela de Basilan*

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The Filipino Catechists: State, Service, and Spirituality

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Keith Aaron T. Joven



 : NGS 2016-2021: PARI Project

Chapter Overview

Chapter 3 focuses on the experiences of selected Filipino catechists as one of the salient dimensions of Catechetical Ministry (CM). It discusses the state, service, and spirituality by looking into their formation, pedagogy, and other CM experiences. In the end, this chapter proposes a concept of “Catholic service ethic” that highlights the catechists as faith-based servants who are voluntarily serving the mission of catechesis.

Research Story

The selected Filipino catechist respondents manifest their “faith-based service” in their CM. Here, we discover how it is possible to “live the faith” because “faith” is intertwined and intrinsic in the role of being catechists and catechetical leaders in understanding and taking the responsibility to share the “faith”. We observed that our respondents seem to reflect an understanding of the significant, fundamental, historical, and social functions of CM in their lives, working like a “vocation”. It is a voluntary response to the “call to serve the Church” through the CM.

This chapter describes the experiences of selected Filipino catechists from different Ecclesiastical Provinces (EPs) in the country. Specifically, the discussion centers on the selected Filipino catechists’ (a) sociodemographic contexts; (b) CM experiences; (c) catechetical formation, content and pedagogy; and (d) life and spiritual domains. Generally, this chapter discusses the state, service, and spirituality of selected catechist respondents. The study therefore sees that CM is still alive and being given life by *katekista* – what we call as “faith-driven” servants, front liners, and may be considered defenders of our faith. Consequently, findings of this study led to developing *Research-based Intervention Outcomes (RIO)* that respond to the immediate needs of Filipino catechists, such as the creation of *Catechetical Modules*, *Catechesis on St. Joseph*, *Catechetical Creative Resources*, and *Katekistang Malikhain: Guidebook for Doing Catechesis*.

As expressed by one of the Filipino catechists from the Diocese of Calapan, the life of a catechist as a servant in the Church is joyful and fulfilling as they are able to guide the faith formation of the catechized.

The Servant Catechist Experience

R: Ang buhay ko bilang katekista ay ito 'yong kaganapan ng aking buhay ... Kaganapan na ng buhay ko kasi para sa akin, ano pa ba naman ang aking hihilingin? Nariyan na. Nagkaroon na ako ng ... na-accomplish ng mga bata, napag-aral na lahat, may mga trabaho na sila, may secured na bahay. 'Yong pag-uugali nila, personality development, spirituality, naroon na, kahit hindi mayaman. Financially naman ay able, so nakakatulong pa po, nakakatulong pa. So, patuloy pa rin yong aking apostolate. Ang apostolate ko po ay nagpapaaral ako ng mga less privileged, lalong lalo na ang mga Mangyan. Pagkatapos ko pong mapag-aral sila ah, hindi po ako tumitigil doon, hinahanapan ko po sila ng trabaho ... and then, 'yon po ..., very fulfilling po. Once na sila ay gragraduate, ako ang napapaiyak ... sa tuwa!

My life as a catechist is the fulfillment of my life ... Fulfillment of my life because for me, what else could I ask for? Some of my students are already successful in life. They are educated, employed, and have a secured dwelling. Even if they are not wealthy, they have good manners, ideal personality, and spirituality. Financially, they are able, so they are capable of giving. Until now, I still continue my apostolate, which is to help the less privileged, especially the Mangyans. It does not end there; I also help them find a job ... which is very fulfilling. When they graduate, I always have tears of joy!

Rosalia, catechist, Diocese of Calapan, Pos. 58



📷: Archdiocese of Tuguegarao

The life of the selected Filipino catechist respondents may be encapsulated in the research poem entitled *Katekistang-Lingkod* (Batan, 2020). It tells the story of catechists who willingly devote their knowledge, skills, and resources to serve the Catholic Church. As “faith-based servants”, the poem also puts into the frontline the catechists as defenders of the faith of the catechized Filipino Catholics. Interestingly also, the emerging religious practices revolve mostly around CM and Mother Mary. This observed Marian character appears to be influential. If not, it may be considered as the core of catechetical practice and source of inspiration “on how to serve God” among these catechists. The creative representation of the selected catechists found in the research poem brings to light their current state, as well as their service and spirituality. More so, the “faith-based service” they provide is palpable and easily observable, that, despite the challenges they face in doing their ministry, they remain consistent, contented, and satisfied.



 : Archdiocese of Palo



📷 : Diocese of Kalookan

Katekistang-Lingkod (Servant Catechist)

Clarence M. Batan

Translated to English by Jeanette P. Grajo

Ang pagiging katekista'y (*Being a catechist*)

Parang isang awit, (*Is like a song,*)

Sipag ang titik (*Hard work is the lyrics*)

Ang lirikong himig, (*Words are hymns,*)

Ang bawat paggalaw (*Every movement*)

At kumpas ng isip (*And the beat of the mind*)

Ay para sa Diyos (*Are all for God*)

Dahil sa panatang (*Because of the pledge*)

Kantada ng lambing (*Songs of love*)

Sa bawat tinuruan (*For every learner*)

Tiyempong mapusuan

(*Are aimed to target the very heart*)

Aral at karunungan (*Values and wisdom*)

Ng Inang Simbahan. (*Of the Mother Church.*)

Ang paglilingkod entrada

(*Service is the beginning*)

At finale, hanggang (*And end, until it*)

Manatiling dama't dinig (*Remains felt and heard*)

Kinantang awit— ang (*Songs sung—are the*)

Katekistang-lingkod-- (*Servant-catechists--*)

Pag-asa ng Simbahan (*The hope of the Church*)

Tagapagtanggol ng (*Defender of the*)

Pananampalataya't (*Faith and*)

Pag-ibig, ang (*Love, the*)

Sandatang-awit! (*Weapon song!*)

Para sa Diyos, (*For God,*)

Para sa Simbahan, (*For the Church,*)

Para sa lipunang (*For the society*)

Pilipinas. (*Philippines.*)

Awit (Song) as a
metaphor of
catechist's life

Catechesis

Ways of doing
catechesis

The poem generally looks into the service that catechists wholeheartedly offer to the Catholic Church. The catechesis which they provide gives life to the Church as well as spiritual nourishment to the catechized. Moreover, this looks at how a life of a catechist may be compared to a song. The different ways on how they teach, the methods they use, and the time they exert all reflect what songs have: lyrics, rhythm, and tempo – elements that make a song beautiful. Like a lovely song, the things that catechists do all make a beautiful gift for God and the country.

Relational Legends

Textual grouping by conceptual theme

Text & codes to data

Conceptual Theme to Memo

Inter-codal & transcodal connection

R: Para po sa akin, mahalaga po ay mayroong [katekesis]... karamihan nagkatekista dahil naroon iyong biyaya dahil sa nakakaattend ng training, na kahit kaunti ang salary, naroon ang pagtatalaga nila sa kanilang sarili...

For me, it is important because many of our catechists now did not become one just because of the blessing of receiving training. Even with a minimal salary, they remain dedicated as catechists.

(Rosalia, catechist, Diocese of Calapan, Pos. 29)

Most of the catechists are women and ministering as part-time catechists (67.4%)

(Studying Filipino Catechists)

L: Diyan po kami kumukuha ng itinuturo sa librong yang CFC, CCC, bible. Lahat po ng topic mayroon ang sacred scripture dyan kahit anong topic wala pa akong lesson na religious instruction na walang bibliya.

We get our lessons from the books such as CFC, CCC, and the Bible. All of the topics are available in the sacred scriptures, I did not have any topics on religious instruction which did not involve the Bible.

(Lourdes, catechist, Archdiocese of Lingayen-Dagupan, Pos. 105)

Bible, CCC, and CFC are the three topmost materials used for catechetical instruction.

(NCS 2016-2018 Studying Filipino Catechists)

J: Being a catechist kasi dati lahat ginagawa namin, so ngayon ah dito na lang. Other than dito, teaching sa other schools, sila priority naming magturo sa mga public schools pero yung mga may kasal kami mag-assist binyag, libing, yung mga ganon, sacramental. Pero yung other services sa simbahan mismo yung dito sa amin, yung music ministry may in-charged sa amin sa mga services.

We did everything before as catechists, and it stays here. Other than that, our priority for other schools is to have them teach in public schools. We, however, assist in some sacraments such as marriages, baptism, and burial. Yet, someone is in charge for other services in the church such as the music ministry.

(Jaimelina, catechist, Diocese of Iba, Pos. 278)

Storytelling (32.6%), lecture method (27.9%), and question and answer (13.1%) as most effective catechetical strategies

Contextually, several catechetical documents talk about the different roles and functions that catechists observe (de Luna, 2003; McConville, 1966; Nelson, Beaudoin, & Maro, 2010), the pedagogy that they should emulate (Diocese of Grand Rapids, 2016; New York State Roman Catholic Bishops, 1998; Congregation for the Evangelization of Peoples [CEP], 1993), as well as the challenges catechists encounter in the CM (Nichols, 2006). Kelly (2007) argues that, catechists, though ordinary persons, must possess a Christ-centered spirituality and that they should re-echo their experience of God to others. Jesus Christ commanded the apostles to make disciples of all nations to teach them and observe what he mandated. The Church continues the mandate of Jesus Christ and considers catechesis as one of her main tasks. The catechists then fulfill an indispensable role in the ongoing mission of the Church. They do a lot of things for the Church as teachers of the faith and as a witness to it. However, the rapid changes in the world do not spare them from concerns and effects of these turn of events in the history of humanity (Francis, 2013).

In studying catechesis, it is also important to understand the characteristics of catechists. Various catechetical documents detail the roles and responsibilities of catechists in the faith formation of Catholics. For instance, the New York State Roman Catholic Bishops (1998), identified that catechists should possess kindness, compassion, common sense, sense of humor, and an open and understanding heart. At the same time, there is a need to develop an understanding that catechesis is formed as the catechists are being molded through their catechetical formation experiences (Diocese of Steubenville, 2017).

Methodologically, this chapter is guided by an empirical findings matrix on the observed dimensions of Filipino catechists (see *Figure 3.1*). Each observed dimension

identified several key concepts to be discussed. Moreover, we generally refer to *Katekista* to include all those who make possible the CM in the Philippines - from *Episcopal Commission on Catechesis and Catholic Education (ECCCE)* to the catechetical leaders and those religious persons and lay who in their roles are all worthy of the name sake.



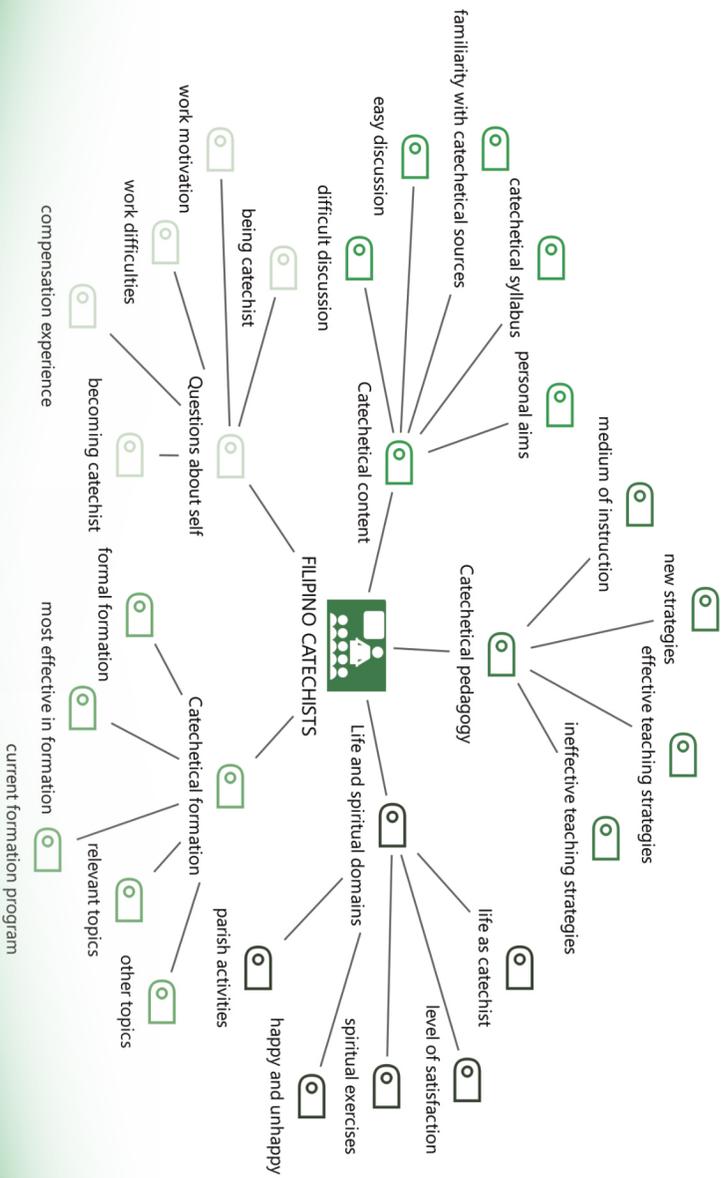


Figure 3.1. Empirical Findings Matrix on Studying Filipino Catechists (SEC)
(Generated from MaxMaps function of MAXQDA 2020)



 : *Diocese of Cubao*



 : Apostolic Vicariate of San Jose Occidental

Findings

This part shows the findings of the *National Catechetical Study (NCS) 2016-2018 on Studying Filipino Catechists (SFC)* that is primarily centered on 1) the current state of the selected catechist respondents, 2) the service they provide, and 3) their spirituality. Accordingly, the state of the catechists provides a general overview of their status and working conditions in their respective Ecclesiastical Territories (ETs). The service they provide for the Catholic Church as catechists are then explored as well as the issues and concerns they encounter. Lastly, the catechists' spirituality and dedication in doing their work is highlighted. The general profile of the national survey of catechist respondents provide a general understanding of their demographics (see *Appendix A Table 3.1*).

State

The catechist respondents are overwhelmingly female; only 7% of the total sample size are males (see *Figure 3.2; Appendix A Table 3.2*). Regarding their ministry, about two

thirds of selected catechist respondents

are working part-time, while the rest are either full-time or volunteer catechists (see *Figure 3.4*). More



Figure 3.3. Mean Age of Catechist Respondents (n= 26,039)



Figure 3.2. Biological Sex of Catechist Respondents (n= 26,039)

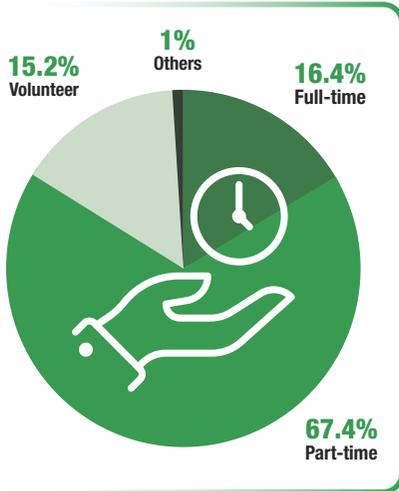


Figure 3.4. How are you ministering as a catechist? (n= 24,908)

than half of the catechist respondents have been serving for one to 10 years (see *Appendix A Table 3.3*). One in every five catechist respondents have been serving for 11 to 20 years, and about ten percent have been serving for 21 to 30 years. Most of the catechist respondents are doing catechesis for one to ten hours weekly.

Half of the catechist respondents reported receiving support and assistance for doing catechesis (see *Appendix A Table 3.2*) which they receive monthly. More than half of the catechist respondents indicate receiving transportation or fare allowance. Other catechist respondents reported receiving clothing and/or meals assistance, while only a few said that they receive honorarium or salary (see *Figure 3.5*). As such, the catechist respondents prefer receiving transportation, clothing, and meal assistance than monetary compensation for doing catechesis.

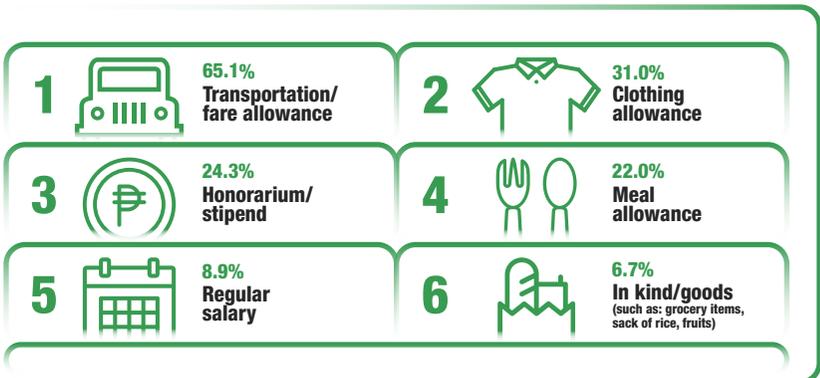


Figure 3.5. Forms of Support and Assistance (Multiple Responses) (n= 813 to 1,069)

Eight out of every ten catechist respondents agree that formal catechetical formation is important (see *Figure 3.6; Appendix A Table 3.5*). When asked about the degree of importance of formal catechetical formation as a qualification in becoming a catechist, about two thirds of the catechist respondents rated that it is very much important. Interestingly, more than half of them reported having any formal catechetical formation.

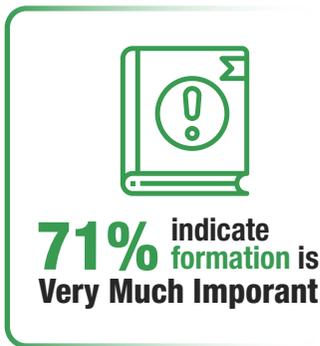


Figure 3.6. Rate the degree of importance of a formal catechetical formation as a qualification in becoming a catechist (n= 22,180)

As summarized in *Table JA 3.1*, both quantitative and qualitative findings suggest that catechists are receiving catechetical formation which they consider as highly important. As explained by one of the selected catechetical directors, receiving catechetical formation is a necessity in order for catechists to provide effective catechesis to the catechized.



 : *Diocese of Kabankalan*

Table JA 3.1. Joint Analysis on Catechetical Formation Experiences of Selected Filipino Catechist Respondents

Domain	Quantitative Findings	Qualitative Findings
<p>Importance of catechetical formation</p>	<p>86.3% of the selected Filipino catechist respondents affirm that formal formation experiences are important.</p>	<p>Kasi hinuhubog nila talaga 'yung mga katekista na kahit na hindi ka teacher by profession kung talaga natuturuan ka, matututo ka talagang magturo, saka binibigyan nila kami ng mga books.</p> <p><i>Because they really formed and trained the catechist to teach. Even though we are not teachers by profession, if you are really trained, you will learn to teach catechesis. They also provide us books.</i></p> <p>(Lourdes, catechist, Archdiocese of Lingayen-Dagupan, Pos. 91)</p>
<p>Formation provider</p>	<p>71.0% of the selected Filipino catechist respondents said that it is very important.</p>	<p><i>R: Ahh, para po sa akin, kung sa ngayon ay mahalaga po ay mayroon dahil nga po karamihang mga katekista sa atin ngayon, hindi naman po sila [trained], kaya nga siguro nagkatekista dahil naroon 'yong biyaya na sila ay ... nakaka-attend ng training. At kahit na kaunti ang salary ay naroon din ang pagtatalaga nila sa kanilang sarili. Pero kung ipapagkaloob po ng pagkakataon at may suporta, napakaganda rin po sana kung may training.</i></p> <p><i>Ahh, for me, formation is important because not all catechists are trained to teach, and I think they also become a catechist because of the opportunity to attend those training. Although their salary is lacking, their dedication remains. But if there will be opportunities and support, having trained to do catechesis will be very helpful.</i></p> <p>(Rosalia, catechist, Diocese of Calapan, Pos. 29)</p>
<p>Ongoing catechetical formation</p>	<p>The top provider of ongoing catechetical formation are parishes (77%).</p> <p>99.7% affirms that ongoing catechetical formation is very important for catechists.</p>	<p><i>Y: Okay naman po. Monthly, meron po kaming parish monthly formation. Nag-i-input po 'yung madre s'amin, 'yung coordinator. Nagbibigay po siya ng mga topics. 'Tapos, as an assistant head catechist, nagfo-formation din po kami sa diocese once a month.</i></p> <p><i>I think it is fine. Monthly we have formation provided by our parish. The religious sister, our coordinator, provides us topics for doing catechesis. Then, since I am an assistant head catechist, I also attend monthly formation facilitated by our diocese.</i></p> <p>(Norelle, catechist, Diocese of Cabanatuan, Pos. 287)</p>

Furthermore, their respective parishes and dioceses have provided them ongoing catechetical formation (see *Figure 3.7; Appendix A Table 3.6*). Almost all catechist respondents said that it is important to have ongoing catechetical formation.

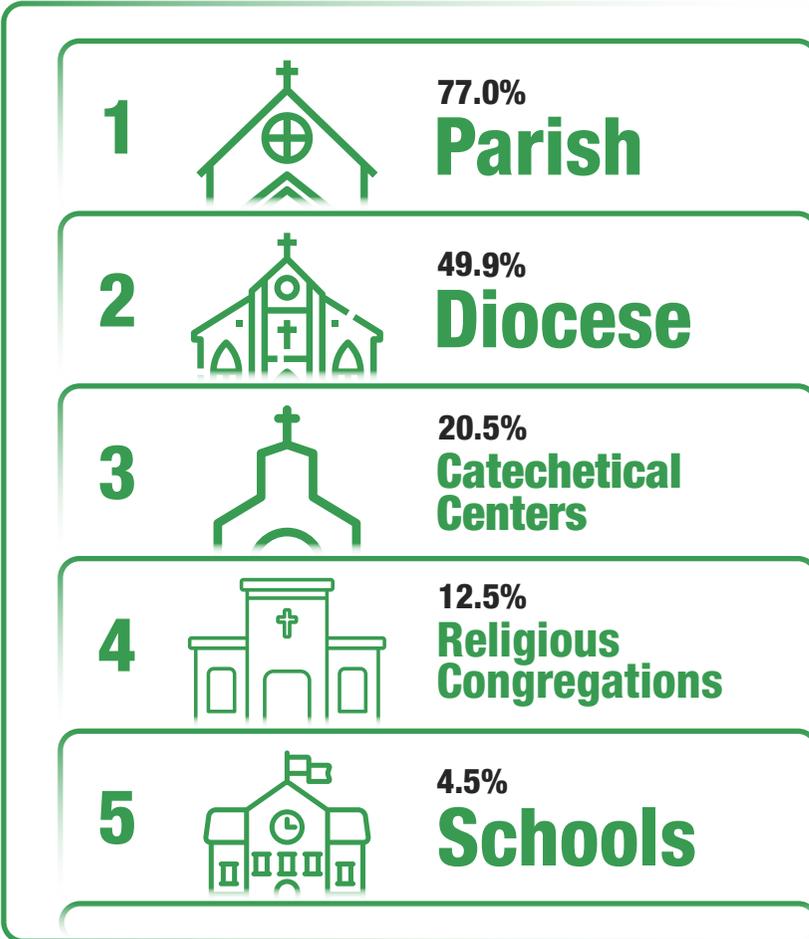


Figure 3.7. Which of the following provided your ongoing catechetical formation? (Multiple Responses) (n= 1,061 to 18,061)

They also believe that this ongoing formation is necessary in doing more effective catechesis. Subsequently, almost all catechist respondents' respective dioceses or parishes have offered programs for ongoing catechetical formation (see *Appendix A Table 3.7*).

For their catechetical formation, the catechist respondents considered that Sacred Scriptures or the Bible should be prioritized during ongoing catechetical formation (see *Figure 3.8; Appendix A Table 3.8*). This is followed by the following topics: Sacraments and Liturgy, Fundamentals of Faith, Christian Morality, Catholic Social Teachings, Mary and the Saints, and Marriage and Family.

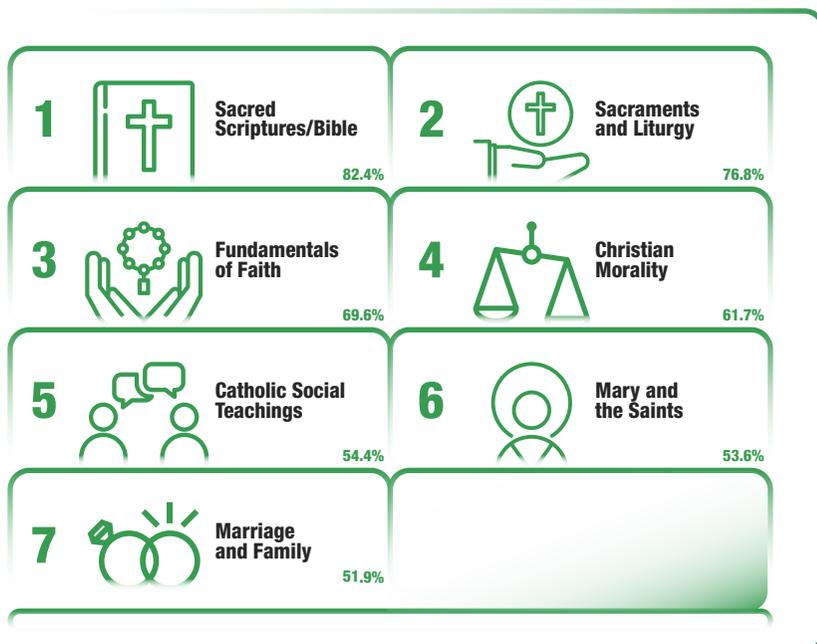


Figure 3.8. Which of the following catechetical content must be prioritized in your ongoing catechetical formation? (Multiple Responses) (n= 12,903 to 20,485)



: Archdiocese of Capiz

As the catechist respondents reported, they see that these ongoing catechetical formation programs are helpful in deepening their faith (see *Appendix A Table 3.9*). Moreover, they said that these formation programs enhance their catechetical pedagogy. Consequently, they reported that their spiritual growth is enhanced through these formation programs. It is noteworthy to see that the catechist respondents emphasized that priests, lay religious educators, and lay catechetical directors and coordinators are helpful in their ongoing catechetical formation (see *Figure 3.9*).

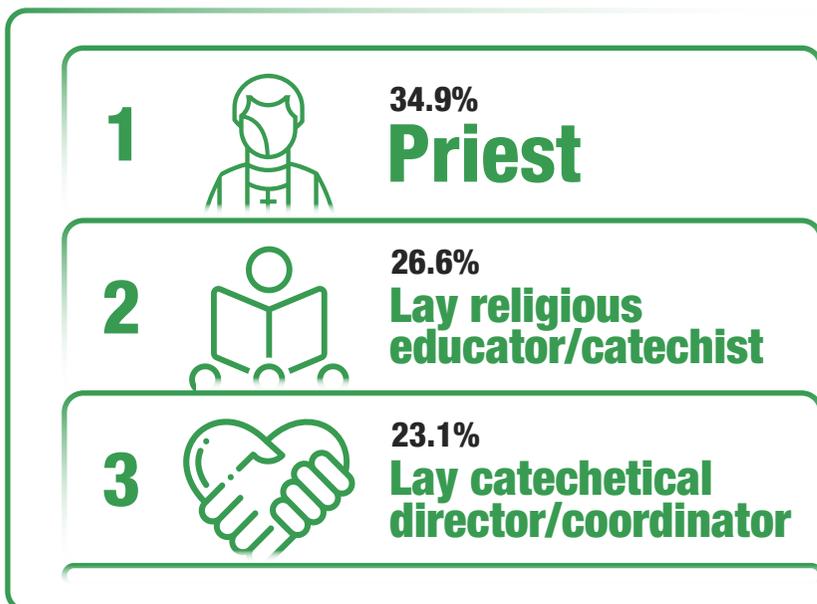


Figure 3.9. Among those who conduct catechetical formation, whom do you find most helpful in your ongoing catechetical formation? (n= 24,165)



 : Diocese of Kabankalan



**75.8% indicate
Parents who do
not go to church**

Figure 3.10. *In your observation, what issues and concerns do your students usually experience? (Multiple Responses)*
(n= 999 to 18,655)

While doing catechesis, the catechist respondents have also observed the issues and concerns their students usually encounter (see *Appendix A Table 3.10*). They reported that the primary concern of their students is about their parents who do not go to church (see *Figure 3.10*). Other issues include jobless parents, unmarried parents, separated parents, lack of education, parents working abroad, and bullying.



 : *Diocese of San Jose de Nueva Ecija*

The catechist respondents identified external factors that contribute to practicing their catechesis effectively (see *Appendix Table 3.11*). It is interesting to see that the support of their families, co-catechists, and their respective parish priests contribute most to doing effective catechesis.

Regarding the challenges, the catechists' main concern was their experience with passive or indifferent students (see *Appendix Table 3.12*). This is followed by the lack of conducive teaching and learning environment, inconvenient means of transportation, and unsupportive family members.

Despite all the problems and challenges the catechist respondents face, they still describe their life situation as generally happy (see *Figure 3.11*; *Appendix A Table 3.13*). Moreover, they say that they are happy as catechists. Interestingly, they also reported that they are satisfied as catechists. This finding is more profound because being a catechist is not their main activity. Also, it is noteworthy to see that almost all of the respondents are supported by their families with regard to their involvement in CM (see *Figure 3.12*; *Table JA 3.2*).



Figure 3.11. *Are you happy at the moment as a catechist?* (n= 24,805)



 : *Diocese of San Jose de Nueva Ecija*



Figure 3.12. *Does your family support your involvement in the catechetical ministry?* (n= 24,272)

Table JA 3.2. Joint Analysis on Life Domains of Selected Filipino Catechist Respondents

Domain	Quantitative Findings	Qualitative Findings
Happiness	55.8% of the Filipino catechist respondents are happy as catechists.	<p>R: Ah, 'yung nagpapasaya po ay ... 'yung makita ko 'yong mga estudyante ko na sumisimba palagi. Naia-apply nila kasi po at the end of the term o school year, nagkakaroon kami ng evaluation. Hindi lamang po 'yon sa sulat kundi inoobserbahan ko rin. Actually po, marami akong estudyante na ngayon ay mga altar boys. So, natutuwa 'ko na sila ay nag-volunteer din ng kanilang sarili.</p> <p><i>Seeing my students attending mass regularly is what makes me happy as a catechist. Since we facilitate evaluation at the end of every term or school year, I have observed that my students can actually apply what they learn from the class. This is not just in writing, it is an actual observation. Actually, many of my students volunteered to become altar servers.</i></p>
Other engagements	Most of the Filipino catechist respondents said that they have other works/services aside from being catechists.	<p>(Rosalia, catechist, Diocese of Calapan, Pos. 60)</p> <p>Being a catechist kasi dati, lahat ginagawa namin. So ngayon, ... [other] than dito, teaching sa other schools ... Priority naming magturo sa mga public schools. Pero 'yung mga may kasal, kami mag-assist, binyag, libing, 'yung mga ganon, sacramental. Pero other services sa simbahan mismo... 'yung music ministry, may in-charged sa amin.</p> <p><i>Before, the catechists do all tasks. Today, other than teaching here, we also do catechesis to other schools. Our priority is to teach in public schools. However, if there will be wedding, baptismal, funeral rites, or other sacramental rites, we have to be there to assist. For other Church services such as those related to the music ministry, some catechists are in charged or assigned to provide these services.</i></p>

(Jaimelina, catechist, Dicoese of Iba, Pos. 278)

This part talks about the catechist respondents' views on catechetical content and pedagogy where they shared their thoughts about what catechetical pedagogy and methodology should be prioritized during their ongoing catechetical formation (see *Appendix A Table 3.14*). For this matter, they see that visual aids-making should be the most prioritized topic on catechetical pedagogy. This is followed by teaching strategies and techniques, lesson planning, and use of educational technology. It is interesting that the catechist respondents are yearning to know more about such pedagogies, reflecting their belief that when they learn about these methodologies, they may be able to deliver catechesis better.

About the catechetical sources, the catechist respondents identified the Bible as the primary source of information for the material they use for catechetical instruction (see *Figure 3.13; Appendix A Table 3.15*). Only about two thirds of these respondents reported using the *Catechism of the Catholic Church (CCC)* and *Catechism of Filipino Catholics (CFC)* as sources for their catechetical instruction. This finding implies that in doing catechesis, catechists do not consider any of these catechetical sources as the standard source of catechetical information. Related to this, these catechist respondents also reported that their respective dioceses and parishes provide them with catechetical modules, which they use for their catechesis. It is in this sense that the *NCS 2016-2021: Pastoral Action Research and Intervention (PARI) Project* produced *Catechetical Modules Christian Faith: Call, Gift, Mission* that catechists may use as a resource material in doing their catechesis.

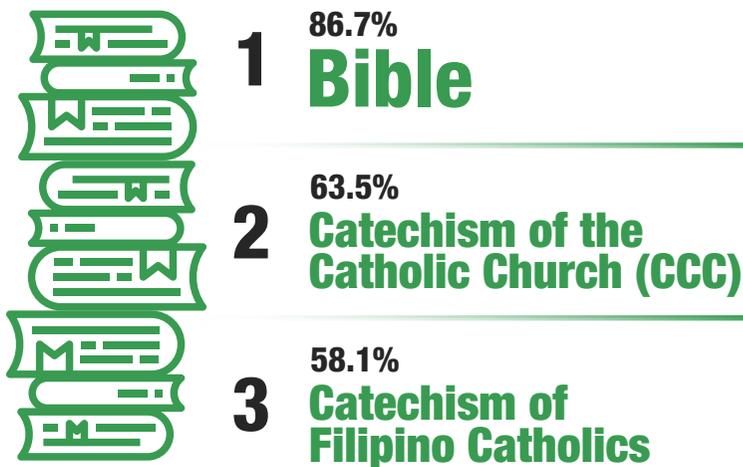


Figure 3.13. *What materials do you use as sources for your catechetical instruction? (Multiple Responses) (n= 15,566 to 23,232)*

The joint analysis on catechetical content also draws attention on the need to prioritize and maximize the utilization of educational technologies and visual aids materials in doing catechesis (see *Table JA 3.3*). Moreover, the use of more creative teaching strategies such as song analysis is emphasized.



: Diocese of Antipolo

Table JA 3.3. Joint Analysis on Catechetical Content Among Selected Filipino Catechist Respondents

Domain	Quantitative Findings	Qualitative Findings
Teaching strategies	<p>In terms of pedagogy, selected catechist respondents identified visual aids making, teaching strategies and techniques, lesson planning, and the use of educational technologies to be prioritized.</p>	<p>Ah, effective po 'yung may mga visual aids na nakikita ang mga bata, mga pictures... Effective din 'yung song analysis kasi mas madali sila... katulad 'yung topic ko na 'Honor Your Father and Mother', 'yung anak na talagang 'yung mga bata, magaling silang kumanta ... 'Tapos 'yung susunod naman na verse, kakantahin nilang lahat pati na ikaw na nakikinig. Ah, nandoon na 'yung participation nila. Maganda rin sana ... 'yung sa mga classroom ngayon, sa mga academics na mayroon sila[ng] projector na high-tech, kumbaga. Pero s'amin [na] mga Religion teachers, wala kaming ganong equipment. Hindi namim madala, at saka kadalasan ako, lalo na sa akin[ng] highschool, ... ang mga klase ko [ay] nasa silong ng puno, nasa bleacher kasi wala kaming room ...</p> <p>Ah, having visual aids and even song analysis are effective in teaching catechesis, especially for young students, because these methods make the lessons easier for them. For example, in our topic "Honor Your Father and Mother", my students could actually sing the provided song for analysis. When they sang the next verses of the song, even you who are just listening would follow them singing. These methods encourage them to participate in class. And it will also be helpful if our classrooms have projector or other high educational technologies. But right now in our Religion classes, we do not have any of those technologies. In fact, in some of our high school classes, we do not have our own classroom. We only conduct our classes under a tree, or even in the bleachers.</p>
Church documents	<p>The Bible, CCC, and CFC are the three topmost materials used for catechetical instruction.</p>	<p>(Lourdes, Archdiocese of Lingayen-Dagupan, Pos. 167)</p> <p>D'yan po kami kumukuhana...d'yan kami kumukuhana ng itinuturo sa librong 'yang CFC, CCC, Bible. Lahat po ng topic [ay] mayroon ang Sacred Scriptures ... Kahit among topic, wala pa akong lesson na religious instruction na walang Bibliya.</p> <p>We usually take our lessons from those books – CFC, CCC, Bible. All of our topics have Sacred Scriptures. Until now, I do not have lesson in religious instruction in which the Bible is not used.</p> <p>(Lourdes, catechist, Archdiocese of Lingayen-Dagupan , Pos.145)</p>



 : *Diocese of San Jose de Antique*



📷 : Diocese of San Jose de Nueva Ecija

Interestingly, the catechist respondents consider the modules as primarily doctrine-moral-worship-structured (see *Appendix A Table 3.16*). Also, they see that these catechetical modules are research-based, ecumenically sensitive, guided by the *National Catechetical Directory of the Philippines (NCDP)*, and culturally sensitive. From the catechist respondents’ perspective, the catechetical modules are noticeably useful. The language used in the given modules are written either in Filipino or in the vernacular language of the catechist respondents (see *Figure 3.14*).

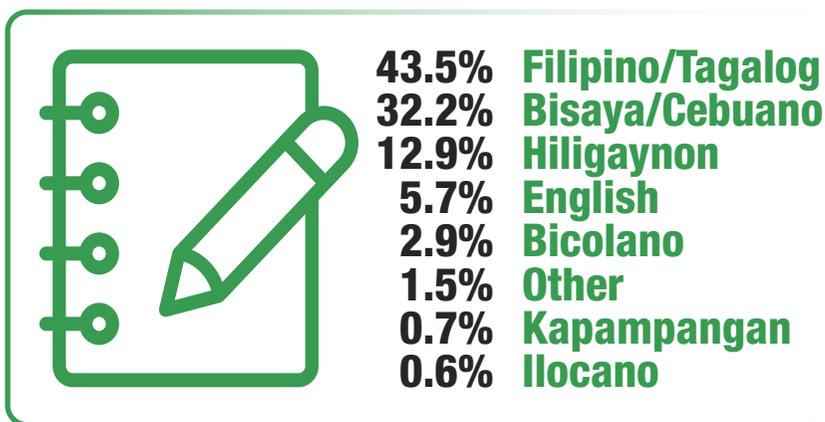


Figure 3.14. *What medium is used in your module? (n= 24,934)*

Among the identified strategies in doing catechesis, the multiple responses of the catechist respondents indicate that storytelling is the most effective approach (see *Figure 3.15*; *Appendix A Table 3.17*). This is followed by the lecture method. Other strategies that the catechist respondents identified as employed in doing catechesis are question and answer, song analysis, film analysis, picture analysis, theater, and role playing. For the least effective strategy, one-third of the catechist respondents view the lecture method as less effective than other strategies. Varying responses of ETs stem from their views about the most and least effective catechetical strategies.

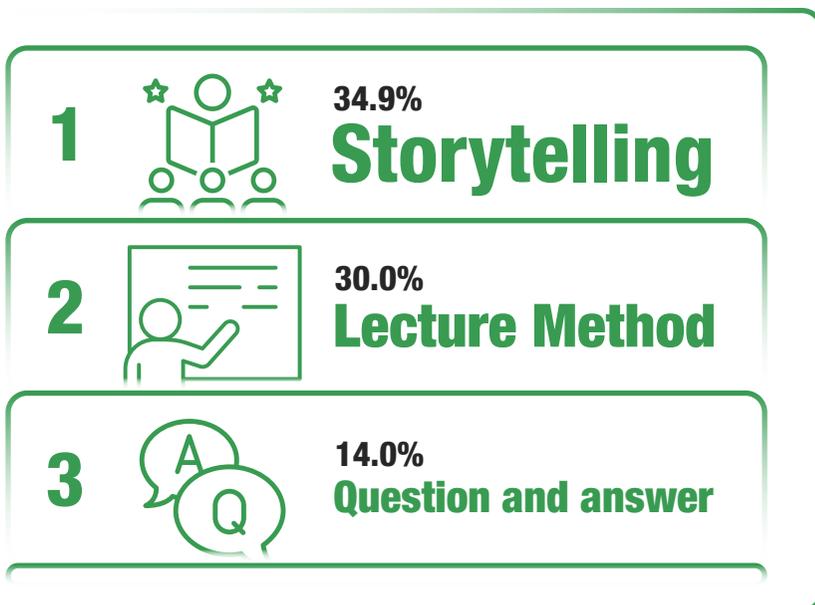


Figure 3.15. Which of the following strategies do you find most effective?
(n= 24,946)

With regard to the teaching aids, four out of five catechist respondents emphasized the use of blackboard and chalk as the most effective teaching material in doing catechesis (see *Figure 3.16*). Following this teaching material are manila papers as visual aids and storybooks that aid them in storytelling. Only a few

of the catechist respondents use technologies, such as computers, LCD projectors, television, and the Internet among others, in doing catechesis. This finding suggests two things. Firstly, the average age of the catechist respondents signifies their difficulty to adapt from the changes in teaching technologies. Secondly, resources for teaching are indeed lacking; hence, the catechist respondents become resourceful in their delivery of catechesis.

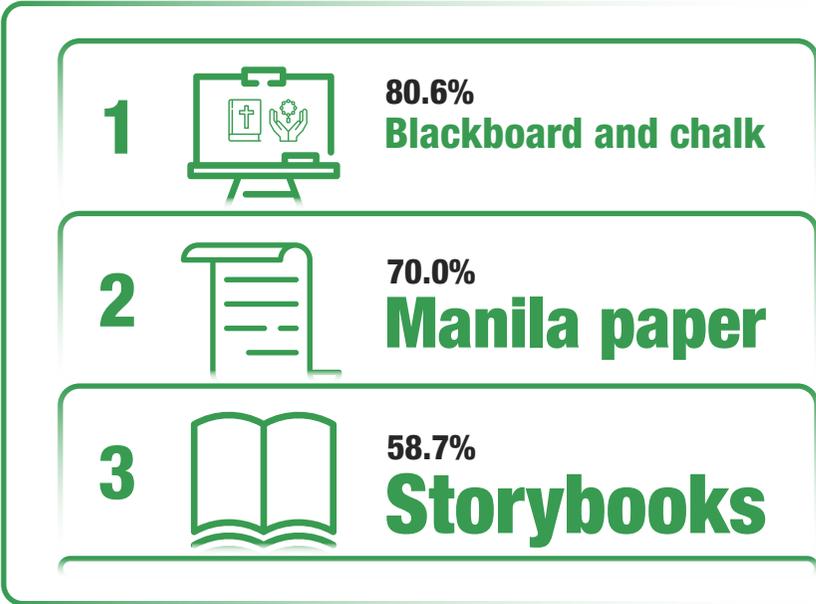


Figure 3.16. Which of the following teaching aids do you find most effective? (Multiple Responses) (n= 15,741 to 21,594)

In terms of their goal in catechizing, the catechist respondents reported that deepening the relationship with Jesus is their main priority. This is followed by the goal of initiating the catechized to an encounter with Jesus, and lastly, to make the catechized reach the truths of faith systematically. It is interesting to note that the catechist respondents see that their main goal in catechizing is to make their students develop a deep relationship with Jesus. This reinforces the contention that the catechists give life to CM in the Philippines.

Spirituality

The catechist respondents also reported their motivations to serve as a catechist (see *Appendix A Table 3.18*). More than half of them responded that the sense of volunteerism made them serve as catechists, while about half of them reported that the sense of mission motivated them (see *Figure 3.17*). Furthermore, one in every three catechist respondents said that their ministry as catechists results from their church exposure, vocation, or search for meaning in life. What is interesting about this finding is that compensation does not motivate them to be catechists.



Figure 3.17. Which of the following provided your ongoing catechetical formation? (Multiple Responses) (n= 8,504 to 14,458)

The Spiritual and Life Domains of Catechists

The spiritual and life domains of the catechist respondents generally show their engagement with Catholicism (see *Appendix A Table 3.19*). They reported that on a daily basis, they mostly do the following spiritual activities: 1) pray the Rosary, 2) read the Bible, 3) meditate, reflect, and pray silently, 4) go to Mass, and 5) pray to saints. These high engagements in the faith may be a result of their lifelong experiences as Catholics.



 : *Diocese of Pagadian*

Overwhelmingly, the catechist respondents reported that Jesus as the Lord is the image that best describes their relationship with Jesus at the moment of their interview. This is followed by Jesus' image as a Friend, a Teacher, and a Brother. This finding shows the reverence that the catechist respondents give to Jesus as God.

Regarding their sacramental experiences, seven out of ten catechist respondents receive the Holy Communion weekly, and about 15% of them receive it daily. For the

Sacrament of Reconciliation, it is important to note that about two of every five catechist respondents receive this sacrament annually, while a quarter of the total population reported that they go to confession at least two times a year.

These respondents also reported about having spiritual exercises (see *Appendix A Table 3.20*). Almost all of them said that their respective dioceses and parishes organize spiritual exercises for them at least once a year. Aside from attending spiritual exercises, they also participate in other activities that enrich their spiritual lives.

Insights

In general, CM in the Philippines is being carried out by older lay educated women volunteers receiving minimal transportation support. Catechist respondents reported having undergone formal training and are engaged in various ongoing formation provided by ETs. Teaching catechesis focuses more on children in public schools that often cover topics about the fundamentals of faith and sacraments. Catechist respondents reported using traditional lecture mode although “storytelling” is the most preferred teaching technique. Catechist respondents observed high level of religious and sacramental practices, indicated high moral disposition on selected Catholic Church stance, and reported high level of happiness, satisfaction, and commitment as catechists. As a guide, this discussion follows the matrix on the key findings and insights (see *Table FI 3.1*).

Table FI 3.1. Key Findings and Insights Matrix on Studying Filipino Catechists (SFC)

	Argument Points	Key Findings	Insights
State	Age	Average age of 52 years old	Catechesis in the Philippines is an aging ministry
	Biological Sex	Nine out of every ten are women	Catechists are mostly composed of women of faith
	Issues	Almost no compensation or salary as catechist	They are most often than not considered as “auxiliary” only within Philippine Catechetical Ministry
	Formation	Formation is limited to certificate programs	There are no standard formation programs
Service	Catechetical Ministry	High commitment as catechists	The Catholic ethic drives catechists in persevering in their work
	Catechetical Content & Pedagogy	Lecture method as primary pedagogy in catechesis	Catechists follow traditional methods in catechesis. This needs creativity.
	Educational Materials	Blackboard and chalk as main educational materials	Catechists follow traditional methods in catechesis. They lack support and resources in doing their ministry.
Spirituality	Motivations	Majority report of happiness as catechist	Catechists are faith-driven servants; the spirit of volunteerism is alive
	Life & Spiritual Domains	Selected catechists report daily practice of religious activities	Catechists are faith-driven servants



📷: Diocese of Calbayog

For the findings, we see pastoral implications as thinking more beyond the current socio-demographic make-up of catechists and the dynamics of CM itself. Thus, this chapter observes the issue of inclusive faith in the context of involvement of other church sectors. In this regard, this chapter suggests the following pastoral insights: enhance catechetical ministry by going beyond children catechesis and revisit other forms like family, liturgical, and parish/community-based catechesis. These are similar insights previously provided in *NCS* studies (Catholic Bishops' Conference of the Philippines [CBCP] - ECCCE, 1989, 2000, 2002; CBCP-Episcopal Commission on Education and Religious Instruction [ECERI], 1979). Also, there seems a need to involve more males and youth as catechists.

When it comes to catechetical ministry practice, the state of formation, security and sustainability of catechists in providing services remains wanting. Thus, it sees the need to:

- Continue developing programs to professionalize CM covering the processes of recruitment, formation, support, and assistance.
- Design better volunteer scheme for retention and sustainability of catechists in doing catechesis.

These implications reflect the reality that CM in the country is negotiated between professionalization and volunteer approaches dependent on varied contexts of ecclesiastical territories. The direction may be toward professionalization or the development of a volunteer program or a combination of both. On whatever approach each ET will undertake, what is most essential are the strategies by which these catechists are formed and encouraged to sustain interests and commitment in doing catechesis for a more extended number of years. Consequently, a deeper and evolving catechetical ministry may be expected to involve not only children in catechesis, but also the family, the parish, and the community studying together and journeying together in understanding our Catholic faith.



 *Diocese of San Jose de Nueva Ecija*

The passion and dedication of catechists are manifested in their high commitment in doing catechesis. They believe that they will continue to work as catechists in the future; that even without compensation, they will still continue to do catechesis because of their faith and love for God. With this given, the selected catechist respondents reported that they are generally happy with what they are doing as catechists. This shows that they are indeed faith-driven servants of the Church and that the spirit of volunteerism is very much alive in them.

Despite the seeming lack of attention and support, the selected catechist respondents are still happy and committed in their service. Moreso, they are engaging in various religious activities to enhance their spiritual well-being. These findings reflect that these catechist respondents' provision of service for the Catholic Church is not driven by any monetary gains. Furthermore, the catechists hold on to the faith they profess amidst the period of drastic changes in the social, cultural, local, international, and global dimensions characterized by pluralism, complexity, age segregation and with declining trust in authorities (Roberto, 2006).

About the catechists' profiles, this study finds different ways on how they can be typified (see *Figure 3.18*). Here, the catechists may be grouped into four categories: 1) Training and formation; 2) Duration of service in the ministry; 3) Locus of catechesis; and 4) Financial compensation. The training and formation typifies the catechists as those who are professional and non-professional catechists. Next, the duration of their service in the ministry groups catechists into full-time, part-time, and auxiliary catechists. Following this, they can also be typified as community-based catechists or school-based catechists. Lastly, their financial compensation groups them into paid or volunteer catechists.



 : Archdiocese of Capiz

On Training and Formation

Professional Catechists

have undergone a two-year or four-year training in specialized formation in institutions offering Religious Education programs and have received the apostolic mandate from their Bishop

Non-professional catechists

have received training through summer courses, workshops, and other catechetical formation programs

On Duration of Service in the Ministry

Full-time catechists

render a teaching service for a minimum of 25 to a maximum of 40 hours a week and are usually professional catechists

Part-time catechists

render a teaching service for a minimum of 5 to a maximum of 24 hours a week

Auxiliary catechists

render non-teaching services in the ministry

On Locus of Catechesis

Community-based catechists

render their service within the parish structure and activities, such as during the preparation for sacraments, and/or family, group catechesis

School-based catechists

render their service within the school structure, both public and private, where they regularly teach

On Financial Compensation

Salary-based catechists receive

regular allowance and usually render a full-time service in the community or school setting

Volunteer catechists

render teaching and non-teaching services in the ministry without allowance

Figure 3.18. *Types of Catechists*

When it comes to formation, content and pedagogy, the state of CM in the country is characterized by: 1) variations in formation and ongoing training of catechists; 2) the use of non-standardized catechetical modules & sources; and 3) utilization of traditional mode of teaching strategies.

The pastoral insights led to another research conundrum, which is the issue of catechetical centers as formation providers. The related issue of access to these catechetical centers is somewhat likened to the "center-periphery" discourse about the fundamental inequality structure experienced in the Catholic Church and the Filipino society in general.

These findings direct attention to the need for more catechists to be formally trained as most of the volunteer catechists rely on ongoing formation by the ETs. The findings also point to the larger issue of religious education training of catechists and catechetical leaders. We may also ask questions as well as the critical roles played by Catholic universities and schools in providing more effective training and formation to those students who are interested in religious education and studies.



 : *Military Ordinariate*



 : Archdiocese of Palo

Also, the findings identify different forms of formation program modules used across ETs. These variations point to the lack of agreed approach in dealing with teaching the fundamentals of our faith. In this regard, without such standard in formation, "different levels of understanding of our faith" are possible. This observation remains contentious as there is a need to also monitor and assess the process and modules of teaching catechesis between those formally-formed and volunteer catechists.

Ideally, when good formation programs are accessible to all catechists, then the transfer of formation technology may be implemented in parishes to develop local-based and contextualized formation training programs and catechetical modules. The fact that most of the volunteer catechists are educated, particularly the retired teachers, there is a good potential space to tap their knowledge and skills in developing new and relevant catechetical modules using local languages of their respective ETs.

The issue on design, production, and reproduction of catechetical modules speaks true that there are no standardized catechetical modules that catechists may use. Should there be opportunities to produce such learning materials, catechists reported their preference in using their local language in doing catechesis. Also, introducing creative and contextualized teaching and learning strategies will greatly aid catechists in doing their ministry.

Introducing creative and contextualized teaching and learning strategies continues as a challenge to current catechists due to lack of resources. Even at this juncture of our modern history as a country, the story of catechists using old calendars as flip charts, Manila paper and blackboard and chalk still inform the teaching stories of our catechists. The focus of the problems is not the use of these methods. What appears to be more disturbing is the state by which catechists, although committed to do their tasks voluntarily, were still the ones who find means to compensate for their teaching needs. Even a small assistance from the Church, beyond their transportation allowance-- say, a provision for a manual for developing creative catechetical resources or posters produced by catechetical centers, distributed for free to various ETs-- will come a long way to empower and sustain the interests and commitments of these catechists.



 : *Diocese of Urdaneta*

Our research suggests that in the realm of practicing our faith, *katekista* serves as frontliners of our Catholic Church. Their stories of sacrifices are turned into stories of victories whenever their respective communities are asked about their faith or even the mundane yet significant information about the schedule of Masses and sacrament services, particularly during Christmas and Lenten seasons when faith practices are most popular. It is interesting to note that the emerging religious practices revolve mostly around CM and Mother Mary. This observed Marian character appears to be influential. Nonetheless, it may be considered as the core of catechetical practice and source of inspiration “on how to serve God” among these catechists.

As expressed by Princess, a catechist from the Diocese of San Jose de Nueva Ecija,

"Dumadami ang katekista kapag ang pari at obispo ay may pusong katekista".

The number of catechists increases when the priest and bishop have hearts for catechists.

Along with the many stories shared to us about our respondents' relations with priests and bishops particularly on how their catechetical ministry are supported, ignored, or not given priority, we find this expression as indicative of the salient power of church leadership in ensuring the effectiveness and sustainability of CM in the country, which faces a considerable amount of challenges.



📷 : Diocese of San Jose de Nueva Ecija

As beautifully written by Most. Rev. Leonardo Legaspi, OP, in his book, *Passion for Catechesis* (2007, pp. 196-197),

“The present need for a systematic catechesis is not only due to the inherent preeminent position of this ministry in terms of the overall pastoral and missionary activity of the Church. (...) The future is expected to be even more challenging. As people move toward greater modernization, urbanization, and economic progress, the great rapid social changes taking place will have considerable effect on the education in the faith.”

In summary, this study on the state, service, and spiritual life of catechists reveals the critical dimensions shaping the current CM in the country. The aging and gendered demographic state of CM shows the key importance of improving the recruitment and selection strategies in the human resources aspect of the ministry. Despite the positive life dispositions of the catechists, the observed issues of formation, support, and assistance still emphasize the need to understand these structural dynamics in CM that could improve the motivation of the catechists in providing service to the Catholic Church as well as in achieving sustainability of CM as a community of faith-driven servants. The implication of this study findings underscores the significance of the studies in the succeeding chapters, particularly on catechetical formation and human resources.

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📷 : Archdiocese of Palo



 : *Diocese of Urdaneta*

The Filipino Catechetical Leaders: Disposition, Dedication, and Direction

Clarence M. Batan, Arthur Ace B. Malatag,
Joan Christi Trocio-Bagaipo, & Keith Aaron T. Joven



 : *Diocese of Iligan*

Chapter Overview

Chapter 4 draws from selected Filipino catechetical leader respondents' disposition, dedication, and direction. It uncovers the organizational, leadership, and evaluative skills of catechetical leaders on how they maintain the structure of Catechetical Ministry (CM) and harmony among the catechists.

Research Story

This chapter describes various leadership experiences and stories of selected Filipino catechetical leader respondents. As observed, the selected catechetical leaders demonstrate their untiring dedication by utilizing various forms of communication, documentation, assessment, and organizational strategies within their respective Ecclesiastical Territories (ETs). According to a catechetical director respondent from the Diocese of San Jose de Nueva Ecija, becoming a good leader requires proper leadership training and management of the catechists. In addition to the catechetical formation, catechetical leaders must also undergo training, activities, and certifications to effectively handle the catechists.

In this chapter, we refer to the respondents as catechetical leaders to encompass the varying terms used in referring to their positions in the CM, such as directors and coordinators. The *Directory for Catechesis* (Pontifical Council for Promoting the New Evangelization [PCPNE], 2020) presents a description of an ideal ‘catechist-leader’ who guides our catechetical leaders; that is, a catechist-leader should primarily be a catechist in heart and in action. Regardless of their state of life in the church (e.g., youth, communication, parish priest) or other ministry assigned to them (e.g., youth, communication, parish priest), the identity of a catechist should not be neglected. Consequently, this chapter looks into the following dimensions: 1) sociodemographic contexts; 2) CM; 3) catechetical formation and ongoing catechetical formation; 4) catechetical leadership; and 5) life and spiritual domains. Given these dimensions, the results of *Studying Catechetical Leaders (SCL)* elucidate and describe the emerging pastoral leadership dimensions, dynamics, and challenges that the selected catechetical leaders face in CM in the country.



📷: Diocese of Alaminos

The Catechetical Leader Experience

P: Sa akin (*for me*), I think, for a director to perform his role effectively, he also has to undergo some type of training. Like right now, I was being sent to La Salle because they are offering this certificate on catechetical leadership for directors of catechesis. For me, it is important kasi (*because*) what we learn in the seminary are theoretical, but it's different when you speak of leadership, handling people, managing, directing them. I can give the doctrines, but when it comes sa (*to*) person-to-person relationship, when it comes doon sa (*to*) management, when it comes doon sa (*to*) performing your role effectively as a director, thinking also of the needs aside inputs that you have to give, and your roles expands, and we are not trained for that. We are not trained for instance, how to raise funds. We are not trained to different assets. So, I think these things are also necessary in becoming an effective director, handling people 'no, for instance. How do you handle people? How do you ... direct them? How do you organize ... a big group like that, 'no. So, it's one thing to know everything in theory, you can impart the knowledge about catechesis.

Pedro, Catechetical leader,
Diocese of San Jose de Nueva Ecija, Pos. 68

As present in the narration, the roles and responsibilities of a catechetical leader are encapsulated in one of the research poems entitled *Lider-Kateketikal* (Batan, 2020). It tells the challenges and sacrifices of catechetical leaders in their Eucharistic mission, as well as perseverance in serving. At the same time, the research poem also recognizes that being a catechetical leader is a fulfilling and satisfying life.

Lider-Kateketikal (Leader-Catechist)

Clarence M. Batan

Translated to English by Luciana L. Urquiola

Ang pagiging lider (*Being a leader*)
 Sa ministrong kateketikal (*In a catechetical ministry*)
 Tulad waring-gabay (*Compares to a manual guide*)
 Mga sakramento: (*To the sacraments:*)
 Simula sa binyag (*From baptism*)
 Ang pagtanggap sa (*The acceptance*)
 Pananagutang mamuno, (*Of the calling to lead,*)
 Eukaristiyang misyon (*The eucharistic mission*)
 Ng pagbabahagi (*Of sharing*)
 Ang laging papawi (*Will always relieve one*)
 Sa lahat ng balakid. (*From all obstacles.*)
 May disposisyong kumpisal,
 (*It has the disposition of a confession,*)
 Pag-amin ng kahinaan,
 (*The admission of weak actuations,*)
 Dahil mga gawaing (*Because the duties of*)
 Kateketikal palá'y (*The catechist*)
 Mahirap at seryoso - (*Are severe and austere--*)
 Tulad ng pagpapakumpil
 (*Like in the sacrament of confirmation,*)
 Na tulong-kalinga't (*The help and care*)
 Yakap at patnubay (*Embrace and guidance come*)
 Mula Espiritu Santo. (*From, the Holy Spirit.*)
 Ang lider-kateketikal (*The leader-catechist*)
 Propetang pari (*A Prophet -priest*)
 Sa lahat ng sandali (*Professes at every moment*)
 Katekesis ang lambing (*The sweet catechesis*)
 Tulad ng pagmamahalan, (*Like lovers in love,*)
 Pag-iisang dibdib (*The matrimonial union*)
 Turo ng Simbahan (*In the teachings of the Church*)
 Kristong inibig. (*Is the beloved Christ.*)

Nang sa huli. (*In the end,*)
 pagod man, o (*Whether tired or*)
 May panghihina (*Weary,*)
 Tangan pa rin
 Ng lider-kateketikal (*The leader-catechist still holds*)
 Ang pinagpalang langis (*The sacramental oil*)
 Na pag ipinunas (*Upon sanctification*)
 At maingat na hinaplas, (*And careful application,*)
 Mahinang pananampalataya'y (*To the wavering faith*)
 Sisigla't mabubuhay, (*Revives and revitalizes,*)
 Dahil ang paglilingkod (*Because one's service*)
 Bilang lider-kateketikal, (*as a leader-catechist*)
 May tamis at wagas. (*Has sweetness and permanence.*)

Multiple roles of
catechetical
leaders

Taking the
catechetical
leader role

Factors that
contribute to
fulfilling roles
as leaders

Life situation
&
satisfaction in
ministry

The poem mainly talks about how catechetical leaders take the mantle of leadership and face the challenges that this role brings. It also explores the factors and dynamics that sustain the well-being and emotions of a catechetical leader. Here, despite all the adversities, a catechetical leader stands firm in their vocation.

Relational Legends

Textual grouping by conceptual theme

Text & codes to data

Conceptual Theme to Memo

Inter-codal & transcodal connection

Yes. That's why I mention to you that one of the Pillar is catechesis and before I've been serving at the same time catholic schools but now of course..Just parish priest and working district areas, the catechesis and I'm availing myself to other parish when I'm invited as (...). And I'm helping some other catholic schools as being member of the board just that.

(Vincent, catechetical leader, Diocese of Kalibo, Pos. 94)

71.2% of the selected catechetical leader respondents affirm having other works/services aside from being coordinator/directors.

(NCS 2016-2018 Studying Catechetical Leaders)

Fr.: yes, I am for sure committed kasi nakikita ko yung commitment sa lola ko na sa mga katekista ko eh, ako pa kaya? Kasi dapat Makita nila sa akin na more than anybody else I should be committed with the catechetical ministry.

Yes, I am for sure committed because I can see the commitment from my grandma and my catechists, then, I too, should be [committed]. They should see in me, more than anybody else, the commitment in the catechetical ministry.

(Edwin, catechetical leader, Diocese of Calapan, Pos.134)

About half of the selected catechetical leader respondents consider themselves as commitment as a coordinator/director.

(NCS 2016-2018 Studying Catechetical Leaders)

Oo very supportive naman sila especially sa good program. Minsan ang joke nila saken basta wag kayong kumuha ng pera saamin pero joke2 lang naman yun. kapag pumupunta kami out of town yung half nagbabayad yung parish.

Yes, they are very supportive especially in programs. They sometimes joke around with me saying, "do not get money from us" but they only say this to joke. When we go out of town, half of the payment is shouldered by the parish.

(Aristeo, catechetical leader, Diocese of Novaliches, Pos. 274)

Supportive parish priest is one of the top most external factors contributing to fulfilling their ministry as director/coordinator..

(NCS 2016-2018 Studying Catechetical Leaders)

Sa akin, (*For me*) I think, for a director to perform his role effectively, he also has to undergo some type of training. Like right now, I was being sent to La Salle because they are offering this cateche... certificate on catechetical leadership for directors of catechesis. For me, it is important kasi (*because*) what we learn in the seminary are theoretical, but it's different when you speak of leadership, handling people, managing, directing them.

(Pedro, catechetical leader, Diocese of San Jose de Nueva Ecija, Pos. 68)

More than half affirm being very happy as catechetical coordinator/director

(NCS 2016-2018 Studying Filipino Catechists)

In general, the findings of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project* show the firm dispositions of these selected catechetical leaders, their untiring dedication as servant-leaders, as well as their varying leadership and engagement practices in directing and organizing catechists in their respective organizations. Accordingly, these findings identify the need to continue the good leadership practices in the current CM and to further study the aspects that can still be improved. In others words, the selected catechetical leader respondents are optimistic about their ministry, that despite many challenges, their “faith-based service” keeps them dedicated and committed to their service.

Just as the research poem sums up the current dynamics that the selected catechetical leaders face, this chapter thoroughly explores the context of pastoral leadership in the country. This endeavor identifies the selected catechetical leaders' salient experiences and concerns to further understand the delivery of catechesis and CM in general. Primarily, literature (Fortin, 2003; Kane, 2014; Krames, 2015; Narbona, 2016; Punnachet, 2009; Resane, 2014) talk about pastoral leadership inside the Church. Though rooted in the Bible, the Shepherd Model, should not be mistaken for biblical leadership (Kessler & Kretzschmar, 2015). Biblical leadership refers to the leadership of biblical figures, particularly those in the *Old Testament* and those in the early Church as described in the *New Testament*. Consequently, the Shepherd Model is a caring, courageous, and guiding leader (Resane, 2014). On the other hand, servant-leadership is geared toward the leadership model of Jesus Christ that a leader should possess in serving the group.

In the Philippines, there are no meaningful and readily available documents detailing the role of a catechetical leader. Resources on CM from the Western counterparts have substantive documents that are mainly manuals, handbooks, and guidelines on catechetical leadership (Archdiocese of New York, 2017; Catholic Bishops of New York State, 2011; The Department of Catholic Education and Formation of the Catholic Bishops' Conference of England and Wales, 2012). It brings about the high level of significance of the catechetical leaders. It can be construed that this is a missing crucial document in the Philippine CM. This, therefore, reveals that there is a scarcity in terms of studies and documentation on this particular ministry. Hence, the need for studies on the present state of CM in the country is necessary to bridge this gap. The recommendations of previous *NCS* are relevant as issues presented in these documents remain to be present in the contemporary CM.



 : Archdiocese of Davao



📷: NCS 2016-2021: PARI Project

Findings

This part summarizes the key findings on selected dimensions among catechetical leaders, namely: on 1) CM experiences; 2) their catechetical formation; 3) their views on catechetical content and pedagogy; 4) their leadership roles and experiences, and 5) their life and spiritual domains. Accordingly, the analysis is guided by an empirical findings matrix with particular emphasis on their organizational structure, communication, programs, documentation strategies, and assessment strategies (See *Figure 4.1*).

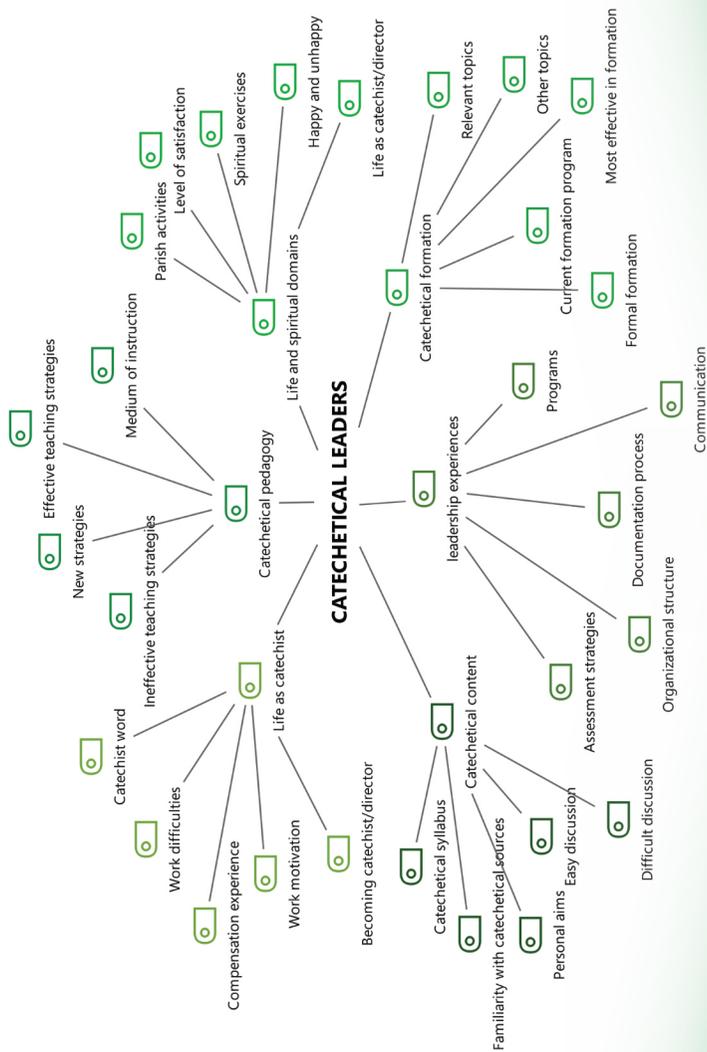


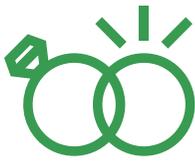
Figure 4.1. Empirical Findings Matrix on Studying Catechetical Leaders (SCL)
(Generated from MaxMaps function of MAXQDA 2020)

Disposition

As a general background about the selected catechetical leaders, there are 231 diocesan catechetical leader respondents (see *Appendix A Table 4.1*) coming from various ETs and religious congregations; half of them are male (57.8%). One in every two diocesan catechetical leaders serves as catechetical directors; about 36% serve as catechetical coordinators. Moreover, these diocesan catechetical leaders are mostly diocesan priests and religious sisters, while one in every ten of them is a lay person. In terms of years of service, more than two-thirds served their posts in 2016, 2017, 2019, and 2021. It is also noteworthy to see the list of congregations that the diocesan catechetical leaders come from (see *Appendix A Table 4.2*).



 : Diocese of Urdaneta



**Adult,
Females,
& Married**

Figure 4.2. *Age Groups, Biological Sex, & Civil Status of Catechetical Leader Respondents (n= 299; 285; 285)*

Accordingly, the catechetical leader respondents from SCL are mostly adults, who are primarily females and married (see *Figure 4.2; Appendix A Table 4.3*).

More so, about half of these catechetical leader respondents have finished college (see *Figure 4.3*) and served as catechetical coordinators (see *Figure 4.4*). Interestingly, four in every five catechetical leader



**Almost half are
College Graduates**

Figure 4.3. *Highest Educational Attainment of Catechetical Leader Respondents (n= 297)*

respondents are lay persons. In terms of years of service as directors or coordinators, about 70% have served for one to ten years. Lastly, the number of service hours as directors or coordinators usually lasts from one to ten hours per week. When compared with the diocesan catechetical leaders, there is a contrast in the biological sexes of the respondents. The diocesan catechetical leaders have more male respondents whereas the data from SCL shows an overwhelming number of female respondents.



**12.1%
Catechetical Director**
**87.9%
Catechetical Coordinator**

Figure 4.4. *Designation of the Catechetical Leader Respondents (n= 273)*

Regarding the external factors that contribute most to fulfilling their ministry effectively as director/coordinator the support of family and the parish priest is crucial, followed by the provision of training, financial support, and others in the ministry (see *Figure 4.5*; *Appendix A Table 4.4*). On the other hand, the external factors that make their ministry difficult are 1) uncommitted catechists, 2) insufficient funds, and 3) untoward disposition of catechists.

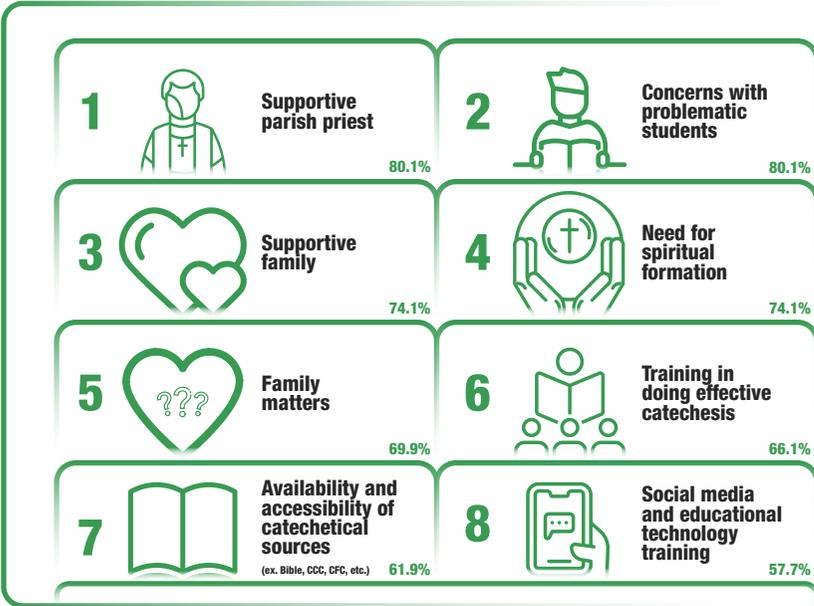


Figure 4.5. *At present, what external factors contribute most to fulfilling your ministry as director/coordinator effectively? (Multiple Responses) (n=165 to 229)*

It can be construed that the active involvement of catechists in the ministry is important since the members of the Catholic Church must be able to contribute and collaborate effectively with each other (see *Appendix A Table 4.5*).

A joint analysis of different factors affecting CM suggests that having supportive parish priests is crucial in fulfilling the life of a catechetical director/coordinator (see *Table JA 4.1*). Meanwhile, insufficient fund is a key challenge for the CM, especially for the allowance of volunteer catechists.

Table JA 4.1. Joint Analysis on Factors Affecting the Ministry among Selected Catechetical Leaders

Factors Affecting the Ministry Domain	
Qualitative Findings	
Supportive parish priest is one of the topmost external factors contributing to fulfilling their ministry as director/ coordinator.	<p>F- Oo, very supportive naman sila [ang mga kura-paroko], especially sa good program. Minsan, ang joke nila s'akin, basta 'wag kayong kumuha ng pera sa amin pero joke lang naman 'yun. Kapag pumupunta kami out of town, 'yung half, [ang] nagbabayad [ay] 'yung parish.</p> <p><i>Yes, the parish priests are actually very supportive, especially for the facilitation of good programs. Sometimes, they joke around stating that as long as we do not request for funding, they will support us. And if we have to travel out of town, half of the transportation cost are paid by the parish.</i></p> <p style="text-align: right;">(Aristeo, catechetical leader, Diocese of Novaliches, Pos. 274)</p>
Insufficient funds is one of the topmost external factors that make CM difficult for the catechetical leaders.	<p>'Yung one thing is managing people, management of people in the ... context of catechetical ministry. Hindi naman kasi sila mga office workers na they are being paid or ano, these are volunteers, eh, so it's a different kind of approach when you're dealing with volunteers, eh 'no. They are not being paid. So, one thing is 'yung management of people; another is in terms of raising funds kasi one of the problems you encounter is also ... you also need funds, 'no. You cannot run a particular ministry with basically nothing. Ah of course, the catechists are very generous enough to volunteer themselves, but we also need to increase the professional level nung catechesis. We cannot just stay dun sa mga volunteer catechists na they come and go. You really have your trainings for your catechists. And if you need to pay them, 'no, 'yung talagang magagaling na para talagang mag-stick sila. Then, you also have to think that for the future of the catechetical ministry, otherwise they just come and go, come and go.</p> <p style="text-align: right;">(Pedro, catechetical leader, Diocese of San Jose Nueva Ecija, Pos. 72)</p>

Concerning the catechetical leader respondents' spiritual life, nine in every ten of them organize spiritual exercises, such as retreats and recollections, for their catechists (see *Appendix A Table 4.6*). The following religious activities that they practice daily are 1) silent prayer, 2) going to Mass, 3) Bible reading, 4) doing novena devotion to Mary and the Saints, 5) Liturgy of the Hours, and 6) Eucharistic adoration (see *Figure 4.6*). Meanwhile, the spiritual preparations that these catechetical leader respondents do in planning catechetical activities are as follows: 1) Mass; 2) retreat; 3) Bible study; 4) recollection; 5) group prayer; 6) personal prayer; and 7) Eucharistic adoration.



Figure 4.6. Which of the following religious activities do you do on a daily basis?
(Multiple Responses) (n=184 to 254)



 : Diocese of Iligan

When it comes to the selected catechetical leader respondents' life situation at present, more than half of them are generally happy, especially as a coordinator/director at the period of observation (see *Figure 4.7*; *Appendix A Table 4.7*). More so, almost all of these respondents are satisfied as a coordinator/director. Aside from being a catechetical coordinator/director, the majority of these respondents reported that they also perform other works and services, suggesting the dedication and hard work in their service for the Church. Despite these multiple roles, more than half of them are committed to serve as catechetical coordinator/director in the ministry. Furthermore, it is noteworthy to see that they are mostly supported by their respective families of their involvement in CM.



85.6% of Catechetical Leaders
are Happy and Very Happy

Figure 4.7. Are you happy at the moment as coordinator/director? (n= 280)



 : Diocese of Calbayog

Dedication

This part discusses the different manifestations of dedication that the catechetical leaders possess. Here, the presentation of the findings focuses on their multiple roles as catechetical leaders, their commitment to their service, and their perceptions and engagement in several formation programs. *Appendix A Table 4.8* shows that about two-thirds of the catechetical leader respondents have other tasks aside from being a coordinator/director. This shows that they have a lot of tasks in their respective parishes. This shows that they have more responsibilities that requires proper time management in the different ministries for the Church.

In connection to the mentioned dedication, *Appendix A Table 4.9* presents the catechetical leader respondents' rating of their commitment as coordinators or directors. Interestingly, about half of them said that they are committed during the period of observation, while only about a third of the catechetical leader respondents reported that they are fully committed. Therefore, almost four of every five catechetical leader respondents are committed to their service.

This commitment is also supported by the joint analysis summarized in *Table JA 4.2*. Usually, these coordinators simultaneously take on leadership roles in Catholic schools and local parishes. As suggested by one of the interviewed catechetical directors from the Diocese of Calapan, their commitment to their service is continuously inspired by their fellow catechists and family.

Table JA 4.2. Joint Analysis on Dedication of Selected Catechetical Leader Respondents

Domain	Quantitative Findings	Qualitative Findings
Multiple roles	71.2% of the selected catechetical leader respondents affirmed having other works/services aside from being coordinator/directors.	J: Yes, that's why I mention to you that one of the pillar of the basis is catechesis, and before, I've been serving at the same time [in] Catholic schools but now of course, ... just [with the] parish priest and working [in] district areas ... And I'm helping some other Catholic schools as being member of the board ... (Vincent, catechetical leader, Diocese of Kalibo, Pos. 94)
Commitment	About half of the selected catechetical leader respondents are committed as a coordinator/director.	Yes, I am for sure committed kasi nakikita ko 'yung commitment sa lola ko na ..., sa mga katekista ko eh, ako pa kaya? Kasi dapat makita nila sa akin na more than anybody else, I should be committed with the catechetical ministry. <i>Yes, I am for sure committed because if my grandmother and co-catechists could become committed, I also can. It is because they have to witness from me, more than anybody else, that I should be committed to the catechetical ministry</i> (Edwin, catechetical leader, Diocese of Calapan, Pos. 134)



 : *Diocese of Kabankalan*

In the context of formal catechetical formation, the perception of the catechetical leader respondents is crucial (see *Appendix A Table 4.10*). Most of these catechetical leader respondents have undergone formal catechetical formation. Nine in every ten of them reported that formal catechetical formation is indeed important, especially as a qualification for becoming a director/coordinator. Moreso, the type of formal catechetical formation in Religious Education or related fields that the catechetical leader respondents obtained are the following: (a) Certificate programs (less than a year), (b) Diploma (two-year course), and (c) a Degree (four-year course) (see *Figure 4.8*).

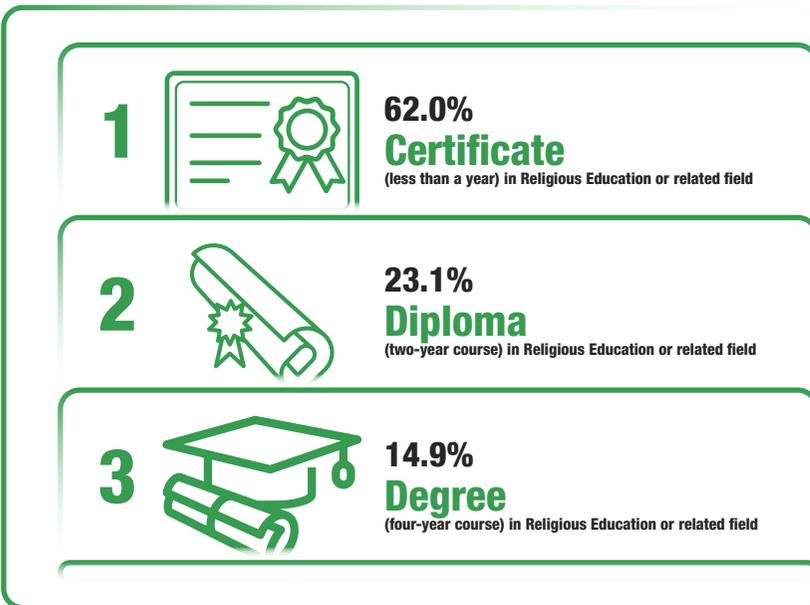


Figure 4.8. *Forms of Formal Catechetical Formation (Multiple Responses) (n= 221)*

In addition, majority of the catechetical leader respondents reported that an ongoing catechetical formation is important in their ministry as a director/ coordinator (see *Appendix A Table 4.11*). More than half of them are aware that the *Catholic Bishops' Conference of the Philippines (CBCP) - Episcopal Commission on Catechesis and Catholic Education (ECCCE)* conducts ongoing catechetical formation every month. Similarly, the selected catechetical leader respondents attended ongoing catechetical formation, and most of them assessed that participation in the catechetical formation program is also a very important qualification in becoming a director/coordinator in the ministry. This finding indicates that an ongoing catechetical formation is crucial in the exercise of catechetical leadership roles.

Moreover, the topics that have been offered in their ongoing formation as catechetical coordinators/ directors are the following: (a) Sacred Scriptures/Bible, (b) Sacraments and Liturgy, (c) lesson planning, (d) leadership training, and e) Christian mortality (see *Figure 4.9; Appendix A Table 4.12*). Like the previous chapter, some topics for ongoing formation are not prioritized. These are ecclesiology, mass media, and human relationship and sexuality. It may be helpful if such topics can be included in the formation program of the catechetical leaders.

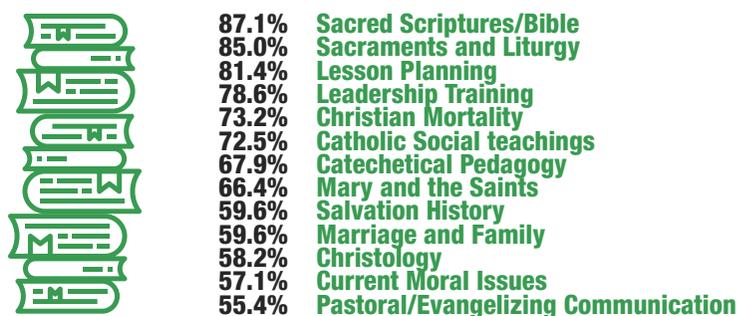


Figure 4.9. Which of the following topics have been offered in your ongoing formation as catechetical coordinator/director? (Multiple Responses) (n= 155 to 244)

Furthermore, most catechetical leader respondents reported that they have an existing curriculum and syllabus for their catechetical instruction (see *Appendix A Table 4.13*). The curriculum, as reported, is considered as 1) a Doctrine-Moral-Worship-structured, 2) ecumenically-sensitive, 3) research-based, 4) interreligious, 5) culturally-sensitive, and 6) gender-sensitive (see *Appendix A Table 4.14*). As regards the topics included in the curriculum, the top four are as follows: 1) fundamentals of faith; 2) catechetical pedagogy, such as lesson planning and visual aid making; 3) spirituality; and 4) Church documents (Catechism of the Catholic Church [CCC], CFC, Vatican II, Encyclicals) (see *Figure 4.10*; *Appendix A Table 4.15*). These data suggest adherence to approaches that are by prescribed by catechetical sources.

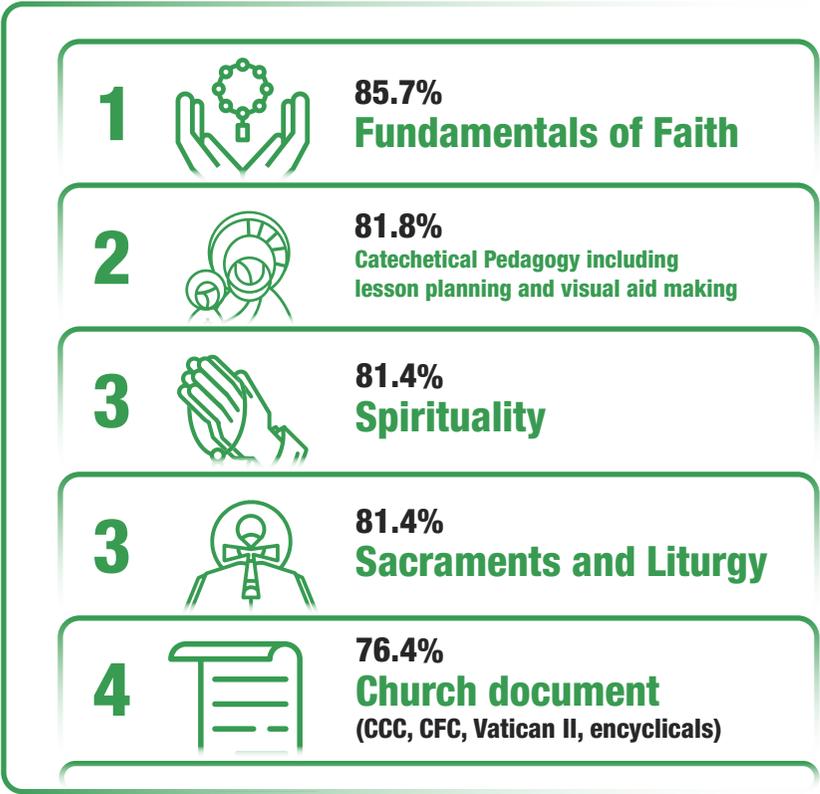


Figure 4.10. Which of the following topics are included in the curriculum? (Multiple Responses) (n= 214 to 240)



📍: Apostolic Vicariate of Jolo

The content of the curriculum in their catechetical instruction is often written in Filipino (70.6%), followed by English (see *Figure 4.11*; *Appendix A Table 4.16*). However, other languages, such as Cebuano, Bicolano, Kapampangan, Ilocano, and Hiligaynon, are also used in preparing syllabus in some ETs. Since the catechetical leader respondents are responsible for an integral approach in the ministry, both the catechetical coordinator (76.0%) and director (53.4%) prepare the syllabus. It is also noteworthy to see that the catechists usually help during this preparation. This implies that each member of the Catholic Church community has shared roles and responsibilities. Moreover, the following items are primarily considered in preparing the syllabus: 1) the outline provided by the CFC or CCC; 2) the context of the catechized; and lastly, 3) the topics outlined in some religion textbooks used in private schools.



70.6%	Filipino/Tagalog
46.5%	English
31.1%	Hiligaynon
10.5%	Cebuano
3.8%	Bicolano
6.6%	Ilocano
0.7%	Kapampangan

Figure 4.11. *What language do you use in preparing syllabus? (Multiple Responses) (n= 2 to 202)*

When it comes to catechetical sources, the materials that are usually available for instruction are: 1) the Bible; 2) the CCC; 3) the CFC; 4) *National Catechetical Directory of the Philippines (NCDP)*; and 5) *Second Plenary Council off the Philippines (PCP II)* (see Figure 4.12; Appendix A Table 4.17). This finding is similar to the previous chapter where the selected catechist respondents use the same materials as teaching sources for their ministry.

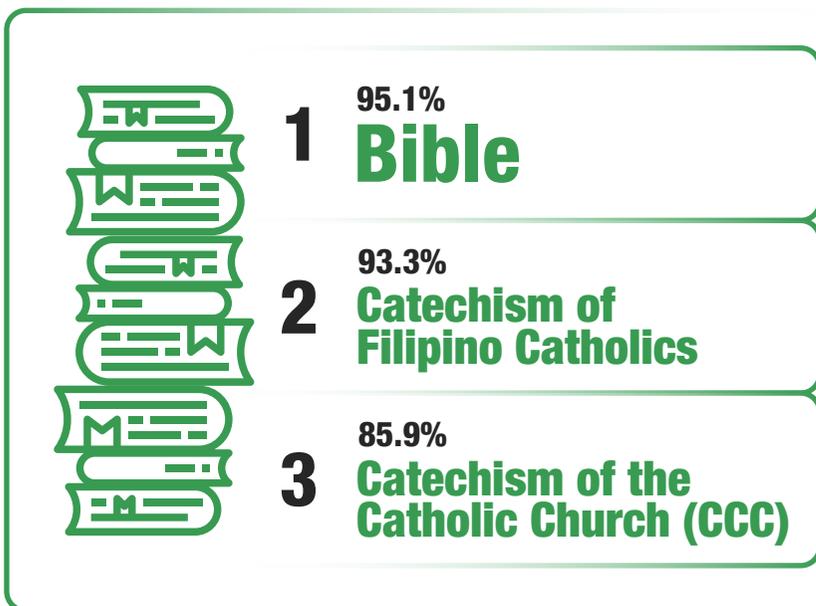


Figure 4.12. Which of these materials are often used in the syllabus? (Multiple Responses) (n= 243 to 269)



📷: Diocese of Iligan



📷: Diocese of San Jose de Nueva Ecija

Direction

The direction of leadership for the selected catechetical leaders is explored in this portion. To provide a background, the selected catechetical leader respondents talked about the challenges they face in their ministry. Firstly, more than half of them do not receive any compensation, while others who receive are given their compensation mostly once a month (see *Appendix A Table 4.18*). Furthermore, the compensation they receive usually ranges from PhP500 to PhP1,000. However, when it comes to their preferred support and assistance (see *Figure 4.13*), most of the catechetical leader respondents chose to receive a transportation/fare allowance (68.9%) and a regular salary (40.6%) (see *Appendix A Table 4.19*).

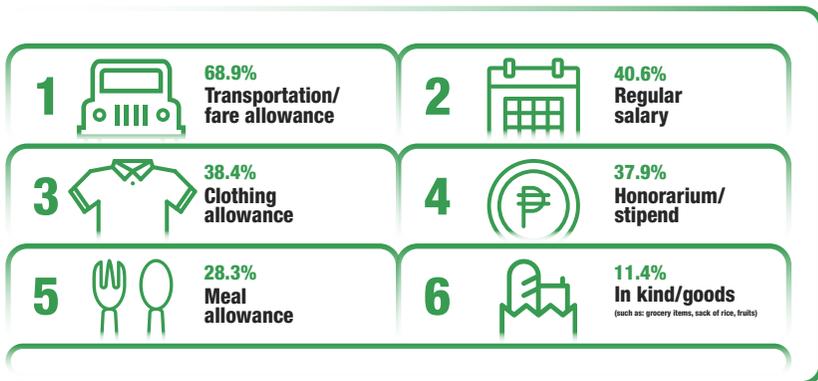


Figure 4.13. Which do you prefer to receive as support and assistance? (Multiple Responses) (n= 25 to 151)

Regarding their engagements with catechists, the catechetical leader respondents reported that they are aware of the issues and concerns that their catechists face in the ministry (see *Appendix A Table 4.20*). The issues that their catechists usually discuss with them are the following: 1) the need for ongoing formation, 2) more training in doing effective catechesis, 3) financial problems, 4) the need for spiritual formation, and 5) the need for constant updating. These findings indicate that catechists are comfortable communicating their issues and concerns with their catechetical leaders. The results suggest that both groups may have developed a high level of involvement and engagement with each other. In addition to that, the finding suggests that the issues and concerns of the catechists and catechetical leaders pertain to providing better performance and intervention in the formation.

Most catechetical leader respondents reported that they have an existing organizational structure for CM in their diocese/parish (see *Appendix A Table 4.21*). This explains why most of them clearly understand their job as directors or coordinators and catechists in the Church. When it comes to the mission-vision statement, most of the catechetical leader respondents have one in their ministry. They mainly refer to it, especially in planning programs and activities (see *Appendix A Table 4.22*). Additionally, when it comes to awareness and assessment of their catechists, eight of every ten respondents keep an updated demographic profile in their respective parishes. More than half of the respondents also conduct monthly (63.2%) (see *Figure 4.14*) consultation meetings with their catechists to discuss their concerns (see *Appendix A Table 4.23*). Aside from the consultation meetings, they also have a standard assessment/evaluation tool for their catechists. The majority of these catechetical leader respondents evaluate their catechists annually.



Monthly

consultation meetings
with the catechists
regarding their concerns

63.2%

Figure 4.14. *How often do you conduct consultation meetings with the catechists regarding their concerns? (n= 291)*



 : Military Ordinariate

The joint analysis of organizational structure confirms the abovementioned findings (see *Table JA 4.3*). On the evaluation and assessment of catechists, one of the catechetical leader respondents from the Diocese of Cubao mentioned that they formulate and implement observation and appraisal tools to assess the catechists by the end of the school year.

Table JA 4.3. Joint Analysis on Organizational Structure and Assessment Among Selected Catechetical Leader Respondents

Domain	Quantitative Findings	Qualitative Findings
Organizational structure	Most of the selected catechetical leader respondents affirmed having an existing organizational structure.	<p>We have the [organizational structure] ... sa vicariate, sa bishop, I'm the one in charge in the staff. Ako 'yung program director, and I have program coordinator licentiate. 'Yung mga catechetical institute, 'yung isalngi sister in catechetical institute in Vigan. [while] 'yung isa naman is Catechetical School Missionary Catechist in St. Therese of Quezon, ... also one of [the] catechists of St. Paul. Mayroon kami ng parish coordinator. 'Yung first half of the day, may natitirang vicaral para [mag-] meeting. That is structure. At times, we meet bishop, and most of the time we discuss the problems ng mga katekista.</p> <p>(Ronald, catechetical leader, Diocese of Laoag, Pos. 54)</p>
Assessment	90% of the selected catechetical leader respondents said they evaluate/assess the catechists.	<p>Meron po kami ng observation tools, 'tapos may appraisal tools kami na ginagamit. So, 'yung observation tool pagdating sa classroom ng catechist, meron po, 'yun nga. Mula po dun sa human experience, meron pong daloy ang mga catechesis nila, human experience. 'Tapos, 'yung fruits of faith, 'Tapos, 'yung teaching strategy methods, 'Yung meron silang ginagamit namin sa observation tool assessment. 'Yung appraisal tool na tinatawag, 'yun na po 'yung pinakakabuan. So, 'yun po 'yung nagaganap sa bago matapos ang school year. 'Tapos nandun po lahat 'yung doing, knowing, 'tsaka 'yung being nung catechist. 'Tas, sumasagot po doon [ay] 'yung coordinator. 'Tapos, pagdating po sa being 'yung self, 'yung sarili ng katekista mismo ang masagot.</p> <p><i>We do have and use observation and appraisal tools. When in comes to the evaluation of catechists while teaching in a classroom, we have observation tool. From human experience, their catechesis has a flow. Then, there are the fruits of faith. When it comes to teaching strategy methods, they are using observation tool assessment. Considering the so-called appraisal tool, it is being used for the overall evaluation of the catechists at the end of every school year. This evaluation includes the doing, knowing, and being of the catechist. Here, the one answering the tool is the coordinator, but when it comes to the "being" section, it is the catechist who answers the tool.</i></p> <p>(Carmenista, catechetical leader, Diocese of Cubao, Pos. 287).</p>

Insights

This part talks about several insights on the results of the SCL survey. Generally, this section discusses the following: 1) inclusive faith; 2) mentorship and leadership succession program; 3) professionalization and continuing formation of catechetical leaders; 4) multiple service-roles; 5) engagement approaches to CM; and 6) catechetical leaders' well-being. Moreover, this part is guided by the key findings and insights matrix for *SCL* (see *Table FI 4.1*).



📷: Apostolic Vicariate of Jolo

Table FI 4.1. Filipino Catechetical Leaders Key Findings & Insights

	Argument Points	Key Findings	Insights
Disposition	Inclusive faith	Most of the selected catechetical leader respondents are females.	The catechetical ministry in the Philippines is more welcoming to women catechetical leaders
	Catechetical Leaders' Well-being	Majority report of happiness, satisfaction, and commitment as catechetical leaders.	Catechetical leaders are faith-driven servants; the spirit of volunteerism is alive.
Dedication	Multiple Service-roles	They take over different roles in Church as catechetical leaders	Almost all catechetical leader respondents have a clear understanding of their job but are involved with other ministries.
	Professionalization and Continuing Formation of Catechetical Leaders	Majority of catechetical leader respondents underwent formal catechetical formation in Religious Education and related fields combined with trainings and workshops conducted by the CBCP-ECCCE	Training and formation are crucial in leadership roles
Direction	Engagement Approaches to Catechetical Ministry	Most of the catechetical leader respondents conduct monthly consultation meetings with catechists, and also administer occasional assessment and evaluations.	There are varying engagement practices for managing catechists.
	Mentorship & Leadership Succession Program	Catechetical leader respondents reported enjoying continuous leadership training.	Training and formation are crucial in leadership roles

Inclusive Faith & Well-being

The majority of the selected catechetical leader respondents from the national survey are female. Similarly, in the catechetical directories of *CBCP-ECCCE*, nearly half of the leaders are female. It is noticeable that the same respondents show an aging population. While these findings show that CM in the Philippines is more welcoming to women, the implication also entails the need to create appropriate programs and strategies to encourage more males and youth to participate actively in CM and be trained and formed to become catechetical leaders.

The disposition of the catechetical leaders shows their “faith-based” service for the church. When asked about their current life situation at present, the catechetical leader respondents reported that they are happy as coordinators or as directors. Regarding their feeling of fulfillment as catechetical leaders, they stated that they are satisfied with their leadership within their diocese or parish. The catechetical leader respondents also reported that their families support them in their involvement in the CM. Lastly, the selected catechetical leader respondents said they are committed to their service as coordinators or directors. The level of happiness, satisfaction, and commitment that these catechetical leaders reported show that they are, indeed, faith-driven servants. Despite the reported multiple roles they play, the spirit of volunteerism is ever alive in them. We argue that this observed “faith-based service” is provided for and generated by the dynamic practice of CM. Here, we discover how it is possible to “live the faith” because the “faith” is intertwined and intrinsic in the role of being catechists and catechetical leaders in understanding and having the responsibility to share the “faith”.

We observed that our respondents seem to reflect an understanding of the significant, fundamental historical and social functions of CM in their lives, working like a “vocation”; that is, a voluntary response to the “call to serve the church” through the CM. Thus, when asked about their life dispositions, generally, the respondents are aware of the moral stances of the Church in selected controversial issues. Historically, it appears that our respondents generally know how important their roles in CM are. The structural issues of formation, support, and assistance for the researchers' view are critical factors impacting the variations, shape and quality of CM in the country, the NCS data clearly points out that the "practice" of CM is "one with the suffering of Jesus and shared social suffering with the Church" as clearly articulated in the qualitative transcripts on their concept of "catechist" and their stories of commitment and struggles as catechists.

What is meant by "well-being" here is not the provision of "benefits" or privileges to make CM ideally sustainable. We derive the operational concept of "well-being" as "just giving the enough attention and resources." In Filipino it means *kapakanan na mabigyan nang sapat na pansin at mapagkukunan ng suporta*. This seems to be desired by some of our respondents directed to the church leadership, whom they know can make CM more active, meaningful, effective, and transformative.



 : Diocese of Kalibo

Multiple Service-roles & Formation

Most selected catechetical leaders, aside from their responsibility to CM, also have other ministries in the Church and even work outside the ministry. Leaders of CM at the ET level are usually designated as catechetical directors and catechetical coordinators. Usually, diocesan priests are directors, and religious sisters would serve as catechetical coordinators. Interestingly, about a third of the catechetical coordinators from 2016 to 2021 are from the *Missionary Catechist of St. Therese of the Infant Jesus (MCST)*.

The findings reveal that the catechetical leader respondents have a clear understanding of their roles as leaders, but taking on other tasks may mean not being able to fully and effectively function as leaders in CM. It also suggests that other responsibilities of catechetical leaders than those that are directly related to CM should be lessened in order to allow them to focus on enhancing and improving programs for a more effective catechesis.

Correspondingly, the catechetical leader respondents see the importance of formal and ongoing formation in their ministry. Most of the selected catechetical leader respondents who reported having undergone formation are those who received certificates of training in Religious Education. The selected catechetical leader respondents in all the ETs stated that the ongoing catechetical formation programs are very much helpful in deepening their knowledge of the catechetical content, enhancing the catechetical pedagogy and in fostering spiritual growth through the help of their parish priest. Additionally, the catechetical leader respondents mentioned the need to prioritize leadership spirituality and leadership training.

Catechetical Ministry Engagement and Succession Programs

The study of selected catechetical leaders in the Philippine Catholic Church has also identified different types of catechetical leaders. Almost similar to how the selected Filipino catechists are typified, the selected catechetical leaders may be grouped according to 1) designation, 2) state of life in the Church, 3) kind of formation, and 4) financial support and assistance. To enumerate, their designation may be classified as directors or coordinators. Next, on the state of life in the Church groups, the catechetical leaders may be classified as priests, religious sisters, religious brothers, and lay persons. Subsequently, the kind of formation they receive may be typified as those who have taken certificate programs, diploma programs, or degree programs in Religious Education.

The selected catechetical leader respondents reported doing consultation meetings with their catechists; some do consultations regularly, some occasionally. This finding shows that there are varying engagement approaches in CM in the country and that there is no standard evaluation tool that catechetical leaders use to assess catechists' performance. While this may be understandable as different CMs differ in context per ET, a standard assessment tool with components that are of general types may be suggested so as to provide catechetical leaders a kind of uniform lens in preparing their management and administrative reports.

The selected catechetical leader respondents reported that participation in the ongoing catechetical formation programs are crucial in the exercise of their tasks in CM. However, the findings also reveal that while they enjoy attending to leadership trainings, the catechetical leader respondents are aging. This may mean that creation of a well-crafted mentorship and leadership succession programs are crucial in the continuity of leadership tasks and responsibilities.

In conclusion, the spiritual and life dispositions of the selected catechetical leaders in the Catholic Church of the Philippines are relatively positive, similar to the findings on the selected Filipino catechists. However, the insights raised in the discussion present the need to continue the good practices in CM and improve the parts that seem wanting. As this ministry continues to grow, more research, documentation, and formation (both ongoing and formal) are much desired, emphasizing the relevance of the studies elucidated in the succeeding chapters.



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The Filipino Catechized: Culture, Catholicity, and the Catholic Ethic

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📷: *Diocese of San Jose de Nueva Ecija*

Chapter Overview

Chapter 5 focuses on the third salient dimension of Catechetical Ministry (CM) on catechetical experiences of selected Filipino catechized. Specifically, it looks into the Contexts, Catholicity, and Catholic Ethic by exploring various sociocultural, religious, and CM experiences. As an overview, the selected catechized respondents radiate optimistic energies toward the Catholic Church as present in their dispositions and engagements in the CM.

Research Story

This chapter tells the story of various catechetical experiences of selected catechized Filipino Catholics from various Ecclesiastical Territories (ETs). Generally, the “catechized” as a concept is understood in different ways: those who received catechesis, those who understand the teachings of Catholic faith, and those who share the Catholic faith to others. To have a glimpse of Catholicism in the Philippines, this study looks into the lives and experiences of the selected catechized in terms of the following dimensions: (a) socio-demographic and economic contexts; (b) socio-cultural and religious experiences; (c) the Catholic Social Teachings and catechesis; and (d) the CM. Particularly, it looks into the role that catechesis plays in the formation of the catechized respondents as well as its importance in the emerging Catholic Ethic that is observed from their dispositions toward Catholicism.

As expressed by one of the selected interview respondents from the Diocese of Antipolo, she started as an active parish youth member and presently, she willingly contributes in the mission of evangelization of the Catholic Church among the children.



 : *Diocese of Cubao*

The Catechized Experience

Ang masasabi ko po sa aking buhay sa kasalukuyan ay masaya at thankful po dahil sa buhay na binibigay sa akin ng Diyos na makasama ang pamilya ko, hindi lang pamilya kundi ang mga ka-youth ko bilang ako ay youth member sa aming parokya. At syempre, masaya rin po dahil may trabaho ako at, ano, sa trabaho kong iyon ah, hindi man kalakihan 'yung sahod ko, at least masaya ako na... Ako po kasi ay isang guro. Bilang isang guro ay napaka, ano, masaya syempre di ba, mga bata po eh. Natututunan natin ... na alagaan at turuan, at syempre natuturuan ko din po sila sa magagandang asal at syempre sa Diyos din, di ba? Naisasabi, ... naibabahagi ko din po sa kanila 'yung mga salita ng Diyos.

At present, I can say that my life is full of joys and gratitude because of this life gifted by God where I am with my family and as a youth member of the parish, with my fellow youth. And of course, I am thankful because of my work; although the compensation is lacking, I am still happy ... Because I am a teacher, and as a teacher, it is fulfilling to educate the children. Through this profession, we could learn how to teach and take good care of them, and of course we could introduce them to good moral values and of course about God, right? I could also introduce ... share with them the Word of God.

Cory, catechized, Diocese of Antipolo, Pos. 10

This narrative sheds light on the significance of life-long faith formation with catechesis. It describes how selected Filipino Catholics who became catechized are able to share the teachings of the Catholic Church to succeeding generations of children. Moreover, this story about being catechized and catechizing others is reflected in the research poem *Bakit Ayaw Magsimba ng mga Bata? (Why do the children refuse attending the mass?)* (Batan, 2020). The poem describes an intergenerational story of children who refuse to go to church because of their parents who do not attend as well. Furthermore, this poem presents the need for catechesis and the motivating force that catechists use in order to continue their ministry.

Bakit Ayaw Magsimba Ng Mga Bata? (Why Do Children Refuse Attending the Mass?)

Clarence M. Batan

Translated to English by Luciana L. Urquiola

Isang katekista ang nagbahagi (*One catechist shared*)
Tungkol sa mga batang tinitiyaga
(*About how she persevered*)
Niyang turuan ng mga kuwentong
(*Teaching the students stories*)
Tungkol sa Diyos, (*About God*)
Tungkol sa Simbahan. (*About the Church.*)

Isang magulang ang nagbahagi (*A parent shared*)
Tungkol sa kaniyang mga anak (*About her children*)
Na pasaway daw sa bahay, (*Who are unruly in the house*)
Walang galang sa nakakatanda (*Disrespectful to the elders*)
Walang interes magsimba. (*Disinterested to attend mass.*)

Isang bata ang nagkuwento (*A child narrated*)
Tungkol sa sitwasyon (*About the situation*)
Ng pamilya niyang mahal (*Of her beloved family*)
Mga magulang niya'y away nang away,
(*Parents who always fight.*)
Mga magulang na damdamin-hiwalay.
(*Parents who feel apart.*)

Nang tinanong ng katekista (*When the catechist asked*)
Ang bata, "Bakit ayaw mong magsimba?"
(*The child, "Why won't you attend mass?"*)
Sagot niyang tumutulo ang luha, (*She answered in tears.*)
Hindi naman "sila" nagsisimba, silang
(*"They" do not go to Church, they*)
Hindi na magulang ng pananampalataya.
(*Who never mature in faith at all.*)

Hikbi't tangis ng katekistang
(*In sobs and cries, the catechist*)
Nagpupumilit kumbinsihin ang
(*Persisted to persuade*)
Batang litong-lito sa mundo
(*The child so confused about this world*)
"Mukhang katekesis sa magulang ang
(*"For the parents, it seems like*)
"Mukhang sa mga anak magpapakatotoo--
(*To face their children with the truth--*)

Tungkol sa pananampalataya, (*"About the faith*)
Tungkol sa Simbahan, (*"About the Church*)
Tungkol kay Kristo," (*"About Christ,"*)
Pabulong na dasal ng katekistang
(*Whispering a prayer, the catechist*)
Pinagmamasdan ang batang (*watched the child*)
Tangan ng kaniyang magulang (*Held by her parent,*)
Palabas ng kapilyang (*Leading her out of the chapel*)
Minsan isang linggo, (*Once upon a Sunday*)
Lugar ng katekesis. (*In a place of catechesis.*)

This refers to the
catechized and
catechesis

The need for
catechesis

Refers to
catechetical
instruction

The research poem mainly talks about the dynamic relationship between catechists and the catechized. This is a result of an extensive research that explored the lives of catechists in the country. Moreover, this poem expresses the palpable need for catechesis; that is, the catechists' response to the call to serve and teach the children about God and the Catholic Church.

Relational Legends

Textual grouping by conceptual theme

Text & codes to data

Conceptual Theme to Memo

Inter-codal & transcodal connection

When we say universal for me here in Catholic is for all even whatever, whoever you are, Catholic welcomes you and when we say Christ centered, the teaching and the church emphasizes the life and the words of Jesus Christ that we need to imitate that we need to follow for us to able also to be with him in the near future when we die.

(Jeric, catechized, Archdiocese of Jaro, Pos. 14)

Almost all catechized respondents are happy being Catholic.

(Studying the Catechized)

Ang pag-aaral ng Katolisismo ay parte na ng kanilang asignatura...ng kanilang araw-araw.. Ang pang araw-araw nila—ito'y naririnig nila, ang salitang.. ang salita ng Diyos. Itong Catholic schools ay nakatutulong siya para itong mga kabataan ay mas mahubog pa at mas magkaroon ng prisensya na maibabahagi nila ang magagandang salita ng Diyos na maibabahagi nila sa ibang mga kabataan na wala din sa Catholic school. Mayroon kasing itinuturo dito sa Catholic schools na hindi naituturo sa ibang paaralan na maraming mga himay himay na impormasyon na mas.. Kinakailangan bigyan ng pansin na tanging sa mga Catholic schools lamang madalas nabibigyan ng pansin.

Catechesis is part of their course...of their every day [life]. In their daily lives, they hear this, the Word of God. These Catholic schools help in shaping the youth and enabling them to share God's words with other youths most especially those who cannot attend in Catholic schools. There are other subjects taught in Catholic schools that are not offered in other non-Catholic schools...subjects that only Catholic schools give attention to.

(Lester, catechized, Diocese of Diocese of Infanta, Pos. 144)

Most of the catechized respondents affirm the significance of Catholic schools.

(Studying the Catechized)

C: I learned from my catechist on how to pray the rosary. I learned who Jesus is and I learn how to become a good person.

(Carmelita, catechized, Diocese of Maasin, Pos. 66)

Prayer, Life of Christ and Holy Trinity as the topmost catechetical instruction topics learned by the selected catechized respondents.

(Studying the Catechized)



 : *Diocese of Kalookan*

As the research poem captures the reality that the selected catechists and their catechized students face in catechesis, it also shows how they responded to the call of the Philippine Catholic Church in evangelizing people. Contextually, the Philippine Catholic Church convened the *Second Plenary Council of the Philippines (PCP II)* to heed to the call for a renewed evangelization (PCP, 1992, no. 154). Here, catechesis becomes the first area for renewal (PCP, 1992, no. 56). A decade later, the identification of catechesis as priority for renewal evolved into a call for integral faith formation where the catechized go to beyond the “memorized formula toward a deepened appreciation of their value and relevance to daily life” (Catholic Bishops' Conference of the Philippines [CBCP], 2018). Moreover, it looks into the Filipino culture and social contexts, reflecting on the dynamics of faith and culture particularly on the experiences of the Filipino catechized (PCP, 1992, no. 11-30).

Pope Paul VI explains that the Church exists to evangelize relative to the terms of catechesis (1975, no. 17). It is for this purpose that catechesis has become indispensable in the maturation of the Christian faith (Paul VI, 1975, no. 45). Meanwhile, Pope John Paul II draws on the relation of catechesis and evangelization from the writing of Pope Paul VI, when he emphasized that the whole efforts in catechesis is directed toward building up of the faith in Jesus Christ and to educate the followers of Jesus Christ in the faith (1979, no. 1). Moreover, he emphasizes the maturation of faith (John Paul II, 1979, no. 20) as a personal relationship with



Jesus Christ, which grows in a Christian community (CBCP, 1997, no. 151). This community may be family, parish, or the Church community in general where their faith is sustained and further formed (Congregation for the Clergy, 1997). John Paul II further stresses that the task for catechesis is everybody's concern particularly the bishop, priests, lay catechists, and religious men and women (1979, no. 62-66). Pope John Paul II also cites the venues where catechized receive the instruction in faith, which include parish, family, school, organizations, and training institute (1979, no. 68-71).

In a national survey for young Catholics initiated by the *CBCP-Episcopal Commission on Youth (ECY) & Catholic Educational Association of the Philippines (CEAP)* (2015), they argue that the current youth population of Philippine Catholic Church have remained firmly rooted in their religious tradition, have grasped mostly the Catholic teachings about faith and morals, have actively participated in normative religious services, and in their own private life, have sought to form a personal relation with God. This finding foregrounds engaged Catholicism among Filipino youth. Moreover, it can be construed that the Catholic Church has continuously provided the Filipino youth identity, meaning, values and purpose in life.

On another note, the vision towards integral faith formation among the catechized were outlined in the goals and objectives of catechesis in the *New National Catechetical Directory of the Philippines* or NNCDP (CBCP, 2017) where the catechized are hoped to live

and witness the Christian faith in its fullness concretized in their knowledge of the Word of God, celebration of faith in the sacraments and the profession of faith in daily life (CBCP, 2017, no. 123). In doing catechesis, the directory considers the context (culture, social change and media used in communicating the Gospel) of the catechized as a significant factor in grasping the Christian Message (CBCP, 2017, no. 339). It further explains that a good grasp of “where the catechized are at” will help in identifying relevant and meaningful ways in communicating the faith through catechetical approaches in doing and implementing catechetical programs (CBCP, 2017, no. 17).

Meanwhile, the *New Directory for Catechesis* (Pontifical Council for Promoting the New Evangelization [PCPNE], 2020) gives some discussions on providing catechesis for particular age groups. Amidst growing concern on distrust towards the Church, it remains hopeful for the active participation of young Catholics to “lead an authentic and intense prayer life.” Interestingly, it also teaches the importance of catechizing the older adults. Recognizing their rich wisdom and experience, it also suggests how the older adults may serve as “natural catechists” for the younger generations (PCPNE, 2020, p. 126). The PCP II, NNCDP, and *Catechism for Filipino Catholics (CFC)* present the context of the Filipino Catholics, their cultural and religious practices. However, these presentations seem to provide limited research studies that ground the realities of these identified contexts, especially at the present.



 : *Diocese of San Jose de Nueva Ecija*



 : Diocese of San Jose de Nueva Ecija

Having all these said about the Filipino Catholics, it seems that there is an apparent disconnect with how pastoral documents view their identity vis-à-vis the actual and empirical experiences that Filipinos face relative to their lives as Catholics. This tension calls for a more thorough and deeper understanding of Filipino Catholics. In response, this study argues that the lives of the selected catechized Filipino Catholics are distinct and more nuanced than how pastoral documents construe them to be; this is manifested in their socio-demographic contexts, socio-cultural and religious experiences, Catholic Social Teachings and catechesis they receive, as well as their CM experience.

Findings

This study analyzes the observed dimensions of studying the catechized, namely (a) the socio-demographic profile of the catechized respondents, (b) socio-demographic and economic contexts, (c) the socio-cultural and religious experiences, (d) the Catholic social teachings and Catechesis, and (e) the CM. The findings are guided by the empirical matrix below (See *Figure 5.1*).

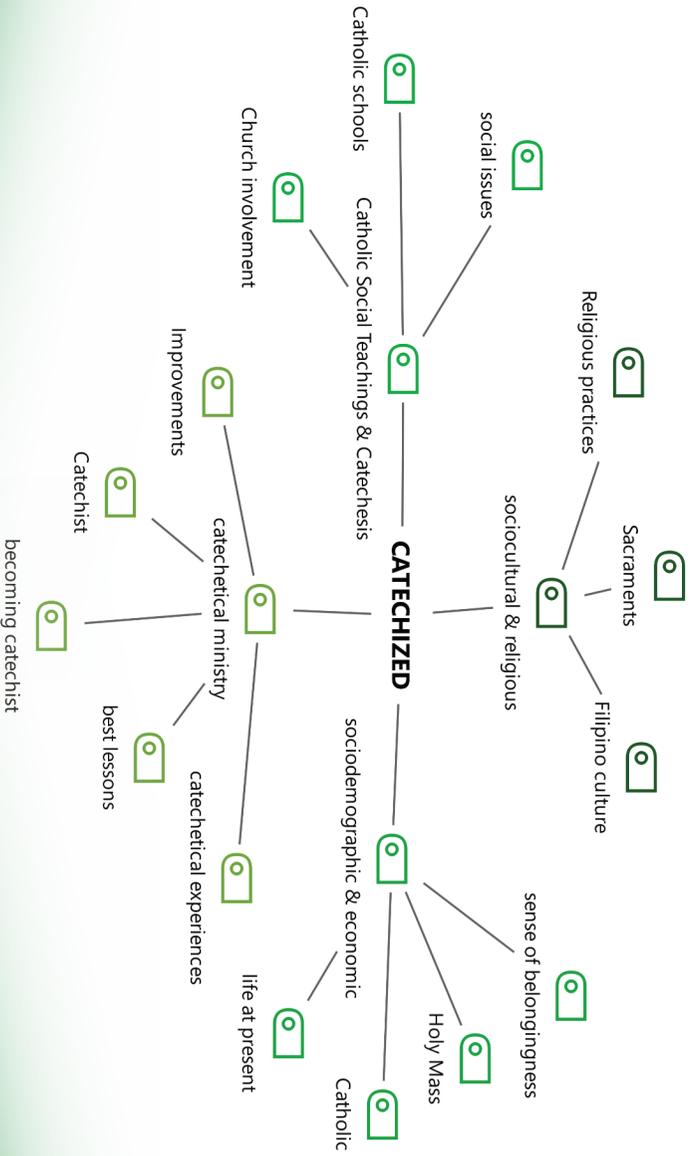
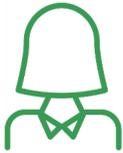


Figure 5.1. Empirical Findings Matrix on Studying the Catechized (SC)
 (Generated from MaxMaps function of MAXQDA 2020)



4,752
Female
Respondents



1,766
Male
Respondents

Figure 5.2.
Biological Sex of Catechized Respondents (n= 6,518)

The sampling technique ensured equal representation among the four age groups (see *Appendix A Table 5.1*). However, regarding biological sex, the number of female respondents is more than twice than that of males (see *Figure 5.2*). Meanwhile, most of the catechized respondents reported that they do not belong to the LGBTQ+ community (83.4%). More than half of the respondents are single, while a third are married individuals. In terms of geographic distribution, the sampling method utilized in this study also ensured equal representation of respondents coming from both the center and peripheral parishes (see *Figure 5.3*). Lastly, most of the respondents are high school and college graduates.



Center - 3,529

3,005 - Periphery



Figure 5.3. *Space of worship (n= 6,534)*



: Archdiocese of Davao

The catechized respondents show that they are generally happy being Catholics (see *Appendix A Table 5.2*). More so, they feel a sense of belongingness in their respective parish community (98.4%) (see *Figure 5.4*). With respect to the outlook of catechized respondents on Catholicism in the Philippines, almost all of them consider the Philippines as a Catholic country (97.0%), and they believe that the Catholic Church will survive in the next 50 years (95.9%). These findings indicate an optimistic outlook of the catechized respondents regarding Catholicism and the Church. Additionally, about 77.3% of the respondents reported being aware of the celebration of the 500 Years of Christianity in the Philippines.

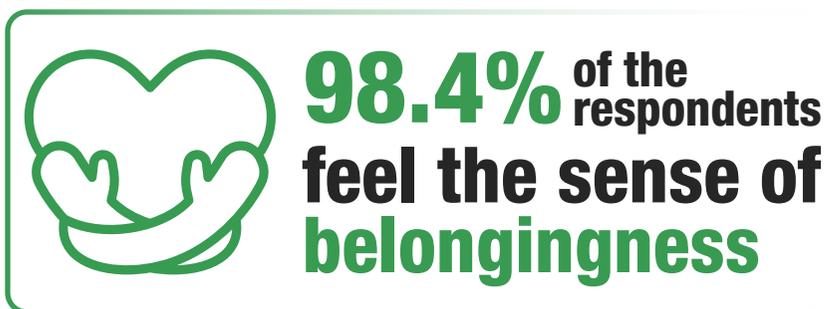


Figure 5.4. *Do you feel a sense of belongingness in your parish community? (n= 6,581)*

Some of the emerging points in the survey relative to their happiness include a) being closer to God, b) sense of belongingness, and c) serving God and the Church. The selected catechized respondents find genuine happiness as they know God and the Catholic Church. They also reported their perceptions on activities that provide opportunities for catechesis. Aside from attending masses, doing outreach projects, and participating in church ministries, they also consider praying, formation, and recollection activities as catechetical opportunities.



Additionally, most catechized respondents (see *Appendix A Table 5.3*) see themselves as both Filipino and Catholics. Here, the intertwining of the Filipino-Catholic identity among the selected catechized respondents is highlighted. Moreso, eight of every ten catechized respondents believe that they are practicing Catholics (see *Figure 5.5*). This indicates the catechized respondents relative adherence to Catholic practices.

Practicing Catholics

88.4%



Figure 5.5. *In your opinion, what kind of Catholic are you?* (n= 6,334)

These findings on socio-demographic contexts describe the perspectives of selected catechized respondents regarding the Catholic Church (see *Table JA 5.1*). Accordingly, the selected quotations indicate that they primarily associate the word “Catholic” with Jesus Christ and his teachings. As observed in the joint analysis, being Catholic also means living a life that imitates the teachings and ways of Jesus Christ. In addition, the selected catechized respondents affirm feeling a sense of belongingness to the Church because they consider themselves as members of the Church. The selected quotations also indicate that they feel being a part of a family and a community. Generally, they consider the Catholic Church as a space where individuals come together to profess their faith.

Table JA 5.1. Joint Analysis on Sense of Catholic and Belongingness Among Selected Catechized Filipino respondents

Domain	Quantitative Findings	Qualitative Findings
Catholic	Almost all catechized respondents are happy being Catholic.	When we say universal, for me, here in Catholic is for all; even whatever, whoever you are, Catholic welcomes you, and when we say Christ centered, the teaching and the Church emphasizes the life and the words of Jesus Christ that we need to imitate that we need to follow for us to able, also to be with him in the near future when we die. (Jeric, catechized, Archdiocese of Jaro, Pos. 14)
Sense of belongingness	Almost all of the catechized respondents affirm having a sense of belongingness with the Catholic Church.	I am a member of the Church through baptism, and I stand Catholic until forever, and I am also a member of some religious organization in our parish. (Sona, catechized, Diocese of Kabankalan, Pos. 48).

The selected catechized respondents are aware that multicultural influences shape the Filipino culture (see *Appendix A Table 5.4*). Majority of them consider the following as part of the Filipino culture: 1) Filipino teleserye phenomenon; 2) Filipino’s ability to smile during disasters; 3) Filipino social media phenomenon; 4) Pacquiao phenomenon; 5) Filipino text messaging phenomenon; 6) Tingi-tingi phenomenon; 7) Istambay phenomenon; 8) The querida (mistress) phenomenon; 9) The aswang phenomenon; 10) Frank Sinatra’s ‘My Way’ killings (see *Figure 5.6*). These findings generally indicate that most catechized respondents believe that Filipino’s resiliency and their tendency to adapt to emerging technologies are the dominant components of today’s Filipino culture.

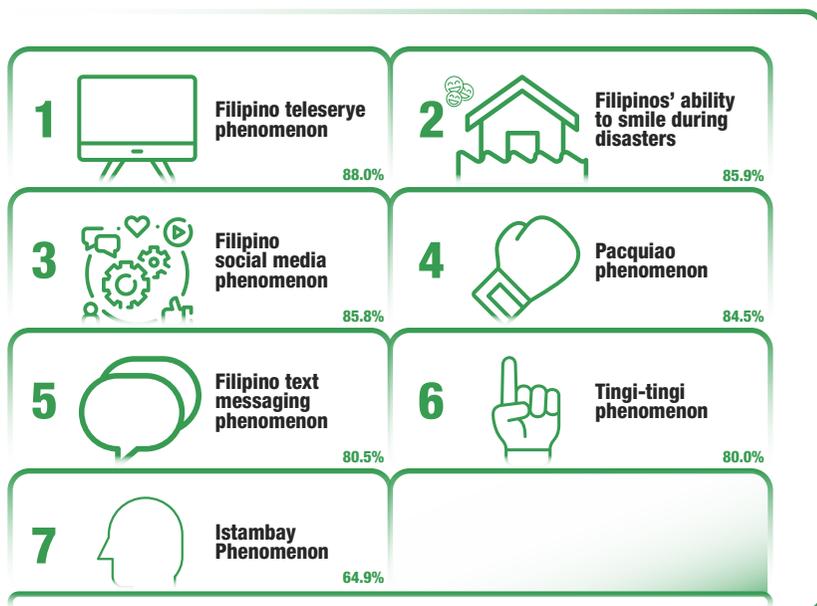


Figure 5.6. Which of the following cultural phenomenon do you consider as part of the Filipino culture? (Multiple Responses) (n= 4,214 to 5,709)

Regarding the selected catechized respondents’ perception of their beliefs on Catholicism-inspired cultural practices, they identify the following as the most influential: 1) being family-oriented, 2) having a sense of

pakikipagkapwa-tao (being good to others), 3) sense of *kagandahang-loob* (goodwill), 4) *pagmamano* (kissing the hand of elders), and 5) being meal oriented (see *Figure 5.7; Appendix A Table 5.5*). This observation indicates some Filipino cultural dispositions as relatively influenced by Catholicism such as being family oriented and meal oriented as also described in the CFC (CBCP, 1997). Moreso, the selected catechized respondents reported that these practices are still being observed until today. Such finding reflects the persistence of underlying Catholic values found in some Filipino cultural dispositions that continuously shape Filipino social life.

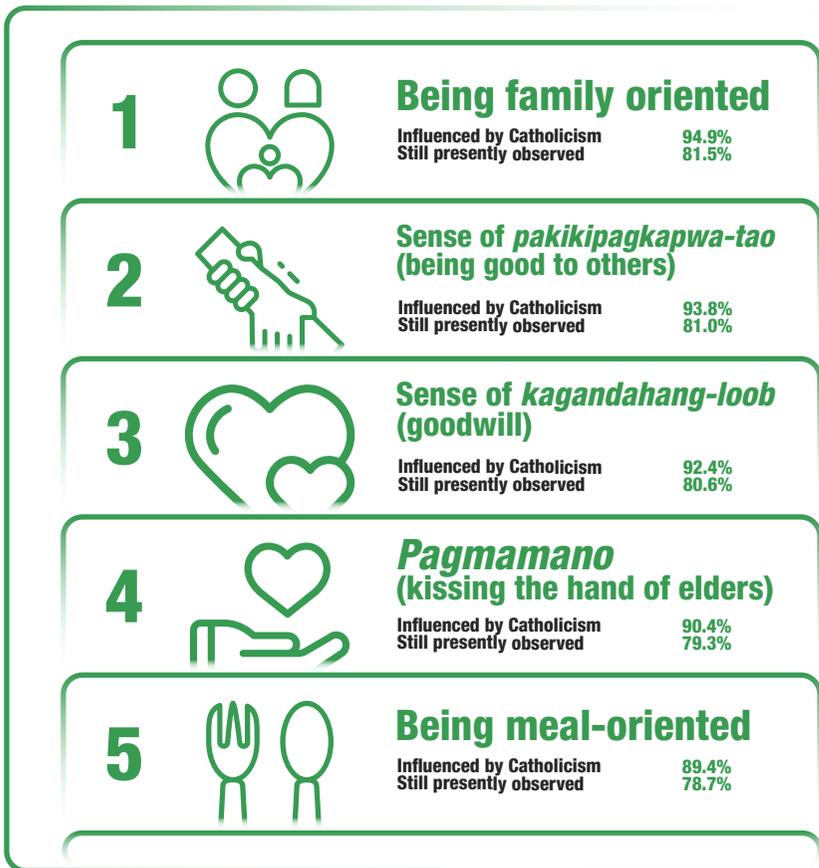


Figure 5.7. *In your view, which of the following cultural practices are influenced by Catholic faith? (n= 5,772 to 6,220)
Which of the following cultural practices are still observed today in your community? (n= 4,894 to 4,953)*

Regarding selected religious events that the selected catechized respondents have experienced celebrating, the findings show that most of the respondents have observed the celebration of 1) Christmas, 2) All Saints' Day and All Souls' Day, 3) Holy Week, 4) Fiestas, 5) Easter Sunday, 6) Advent, 7) Marian Feasts, and 8) Local Traditions (see *Figure 5.8; Appendix A Table 5.6*). Across age groups, it is apparent that compared to the children and the youth, the adults and the older adults are more likely to celebrate Advent and local traditions. This observation implies that as Filipino Catholics grow older, they engage more on different religious events.



Figure 5.8. *In your experience, did you ever celebrate the following religious events? (Multiple Responses) (n= 4,012 to 6,319)*

This aspect focuses on the perspectives of selected Filipino catechized respondents regarding culture, religious practices, and sacraments (see *Table JA 5.2*). Accordingly, hospitality and “bayanihan” are considered as part of the Filipino culture. As Catholics, being prayerful and faithful to God is also being linked to Filipino culture.

Table JA 5.2. Joint Analysis on Socio-Cultural and Religious Experiences of Selected Catechized Filipino Respondents

Domain	Quantitative Findings	Qualitative Findings
Filipino culture	<p>The top five practices are 1) being family-oriented, 2) sense of pakikipagkapwa-tao, 3) sense of kagandahang-loob, 4) pagmamano, and 5) being meal-oriented.</p>	<p>Our Filipino culture is that we are very hospitable, we always prioritize the welfare of our visitors to the extent that even our precious things that we kept in the closet, we offer it to our visitors. We are also resilient. We easily cope up in times of tragedy and natural disasters</p> <p>(Carmensita, catechized, Diocese of Maasin, Pos. 42)</p>
Cultural practices		<p>Para sa akin, ang gawainang pangrelihiyon bilang Katoliko ay ang pagrorosaryo, pagsisimba at isabuhay ang salita ng Diyos.</p> <p><i>For me, the Catholic religious activities include praying the Rosary, going to Church, and practicing the Gospel.</i></p> <p>(Sona, catechized, Diocese of Kabankalan, Pos. 77).</p>
Church sacraments	<p>Most of the selected Filipino catechized respondents affirm receiving Church sacraments.</p>	<p>Sa akin po, 'yung sa baptism, thankful, 'di ba, thankful dahil kailangan bang i-explain? Thankful kasi syempre bilang ikaw ay binyag ... sa Katoliko, 'di ba sobrang thankful mo na natanggap mo 'yung sakramento na 'yon. So, ayun.</p> <p><i>I am thankful for receiving the Sacrament of Baptism because ... do I still have to explain it? I am thankful as a baptized member of the Catholic Church, and even you, right? You are also thankful for receiving that sacrament. So, that's it</i></p> <p>(Cory, catechized, Diocese of Antipolo, Pos. 52)</p>



📷: Diocese of San Jose de Nueva Ecija

The selected Filipino catechized respondents also affirmed learning about praying the Rosary, reading the Bible, and understanding the doctrines of the Catholic Church from their catechesis.

Regarding their sacramental experiences, the selected Filipino catechized respondents generally have positive feedback on the Church sacraments they received. One of the informants said that she was very thankful for being baptized in the Catholic Church. Accordingly, the sacraments may also provide cleansing and healing for an individual.

Catholicity

This section dwells on the intersection of Catholic faith and social awareness of Filipinos. It emphasizes the significance of catechesis in the formation of social consciousness. Particularly, it highlights the educative role of catechesis in parishes and Catholic schools as remaining salient in shaping Filipino social consciousness on contemporary social issues.

The data shows that both the selected catechized youth and adults are more likely to be interested in knowing Church-related social issues in the country compared to the selected catechized children and older adults (see *Appendix A Table 5.7*). With reference to the sources of information on social issues of selected catechized youth and adults, broadcast media surfaced as their main source followed by social media. Moreso, the

majority of the selected catechized respondents from different age groups reported that they know any activity organized in relation to these selected Church-related issues. About half of the respondents are also aware that their respective parishes have conducted an awareness program in relation to these selected Church-related social issues. With all of these presented, more than half of the selected catechized respondents believe that the Catholic Church community should be involved in political issues (see *Figure 5.9*).

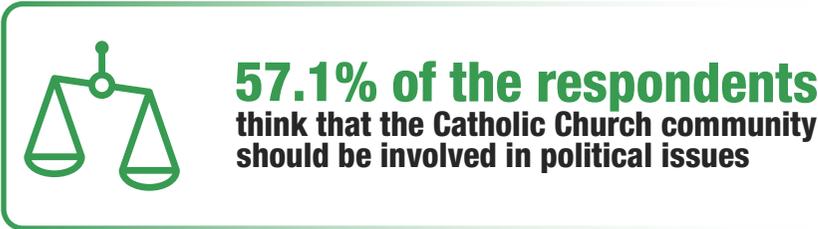


Figure 5.9. *In general, do you think the Catholic Church community should be involved in political issues? (n= 6,246)*

The use of social media and broadcast media platforms by the Church to spread information about Church-related social issues has garnered wide acceptance. However, many respondents noted that these platforms are not widely used and are not enough to effectively reach the public. Since many of the selected catechized respondents believe that the Catholic Church should be involved in political issues, church leaders and parishes may gradually include these issues in different activities, such as but not limited to homilies, formation programs, and catechesis.



 : Archdiocese of Davao

Consequently, the top three Church-related social issues based on the selected catechized respondents' awareness of these issues are abortion, divorce, and same-sex marriage (see *Figure 5.10*; *Appendix A Table 5.8*). Similarly, the selected catechized respondents are aware of the teachings of the Church on these social issues (see *Appendix A Table 5.9*). As observed, one of the selected catechized respondents affirmed the importance of the Church's involvement with social issues as they shape the decisions of the catechized.

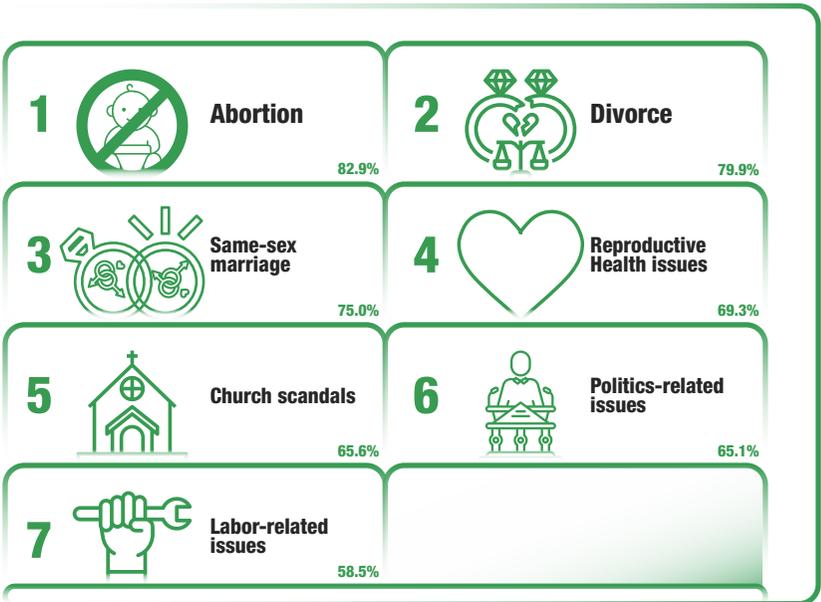


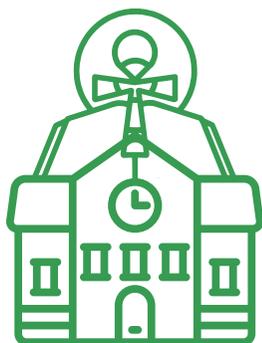
Figure 5.10. Are you aware of the Church's position on the selected social issues? (Multiple Responses) (n= 2,653 to 3,758)

It is interesting to note that they are aware of the Church's position since it demonstrates their involvement with and care for their faith and beliefs (see *Table JA 5.3*). However, the catechized respondents' limited awareness of the Church's position suggests that pastoral leaders continue to educate their parishioners on all of these issues so that the Filipino Catholics become actively engaged in such matters.

Table JA 5.3. Joint Analysis on Church Involvement on Social Issues and Religious Experiences of Selected Catechized Filipino Respondents

Quantitative Findings	Church Social Issues	Qualitative Findings
<p>About half of the catechized respondents said that the Catholic Church should be involved in social issues.</p>	<p>It is good to feel that the Church is also involved on those uh, social issues because they have a great influence to the faithful on how they form their decision.</p>	<p>(Imelda, catechized, Diocese of Kalibo, Pos. 97)</p>
		<p><i>'Di naman nagkulang tingin ko, di naman nagkulang ang Simbahan sa pagturo, ... like sa abortion, 'di naman nagkulang ang Simbahan na mag[turo na] mali 'yun naipalaglag ang bata kasi ano 'yan, hindi 'yan iyo! Ano lang tayo, ano lang naman tayo, [taga-]take care lang tayo ng God's creations.</i></p> <p><i>I think the Catholic Church has provided us enough teachings about these social issues ... like on abortion, the Church never fails to remind us that practicing abortion is not right. It is because the baby's life is not ours! Our only role is to take good care of God's creation.</i></p>
		<p>(Estella, catechized, Diocese of Antipolo, Pos. 101)</p>

About half of the selected catechized respondents have experienced studying in a Catholic school (see *Appendix A Table 5.10*). Interestingly, almost all of the catechized respondents believe that Catholic schools are necessary in today's society. Moreover, they see that these schools help in the promotion of Catholic faith and that they assist in understanding selected Church-related social issues. Furthermore, nine in every ten catechized respondents believe that Catholic schools encourage students to be catechists in the parish (see *Figure 5.11*).



96% of the respondents think Catholic schools help in the promotion of the Catholic faith

91% of the respondents think Catholic schools encourage students to be catechists in the parish

Figure 5.11. *Do you think these Catholic schools help in the promotion of the Catholic faith? (n= 4,809) Do you think these Catholic schools encourage students to be catechists in the parish? (n= 4,801)*

Table JA 5.4 centers on the experiences of selected catechized respondents on the Catholic Social Teachings (CST) and catechesis. For social issues, the findings affirm that the Catholic Church has high influence on the perspectives of selected catechized respondents. Specifically, its pro-life stance strongly opposes the practice of abortion. Based on the joint analysis, most of the selected catechized respondents affirm that Catholic schools are important in the faith formation of the children and youth. As observed, these schools are helpful in spreading the Word of God and other teachings of the Church.

Table JA 5.4. Joint Analysis on Catholic Schools Among the Selected Catechized Filipino Respondents

Catholic Schools Domain	
Quantitative Findings	Qualitative Findings
<p>Most of the catechized respondents affirm the significance of Catholic schools.</p>	<p>Ang pag-aaral ng Katolisismo ay parte na ng kanilang asignatura ... ng kanilang ... pang-araw-araw nila[ng buhay]. Ito'y naririnig nila, ang saltang ... ang salita ng Diyos. Itong Catholic schools ay nakatutulong siya para itong mga kabataan ay mas mahubog pa at mas magkaroon ng prisensya na maibabahagi nila ang magagandang salita ng Diyos, na maibabahagi nila sa ibang mga kabataan na wala din sa Catholic school. Mayroon kasing itinuturo dito sa Catholic schools na hindi naituturo sa ibang paaralan na maraming mga himay-himay na impormasyon na mas ... kinakailangan bigyan ng pansin na tanging sa mga Catholic schools lamang madalas nabibigyan ng pansin.</p> <p><i>Studying Catholicism is a part of their assignment ... in their daily lives. They hear about ... the Word of God. These Catholic schools are actually helping in shaping the youth and encouraging them to enliven and share the Word of God to their fellow youth who do not study in Catholic schools. It is because there are some important information being taught in Catholic schools that other schools do not teach.</i></p>

(Lester, catechized, Diocese of Diocese of Infanta, Pos. 144)

Catholic schools also play a role in the understanding of Church beliefs and practices. In essence, it contributes in the faith formation of Filipino youth catechized, bring them closer to God, and encourage them to spread the Word of God.

Catholic Ethic

Knowing the state of CM in the Philippines is crucial in understanding the Catholic faith practices in the everyday lives of the selected catechized Filipino Catholics as well as in seeing the observable Catholic Ethic that Filipinos possess. The data from the catechized respondents are directed to understanding the practice of Catholicism in the country. Nine in every ten catechized respondents affirmed knowing any catechist in their respective parish (see *Appendix A Table 5.11*). This indicates the felt presence of catechists in their area. Additionally, most of the catechized respondents have been taught by a catechist. Moreover, it is interesting to see that almost all of the catechized respondents believe that the catechesis they receive is meaningful (see *Figure 5.12*). This finding reflects sound catechesis practices in ETs.



99.4% of the respondents find catechesis they receive to be meaningful

Figure 5.12. *In your opinion, do you find the catechesis you receive to be meaningful? (n= 5,858)*

Although catechists teach a number of topics, learning prayers is the main subject that the catechized respondents learn the most (see *Figure 5.13*; *Appendix A Table 5.12*). Based on the findings, it is evident that Prayer and the Life of Christ are the two topics that are mostly taught to the catechized respondents. Given this, there are stark differences in the responses of the people from different age groups. The adults and elderly groups have learned the following topics more compared to the children: (arranged according from highest to least priority) Salvation History, Life of Christ, Church history, Holy Trinity, Catholic Social Teachings, Christian Morality, Sacraments and Liturgy, Mary, Current Moral Issues, Marriage and Family, and Human Sexuality.

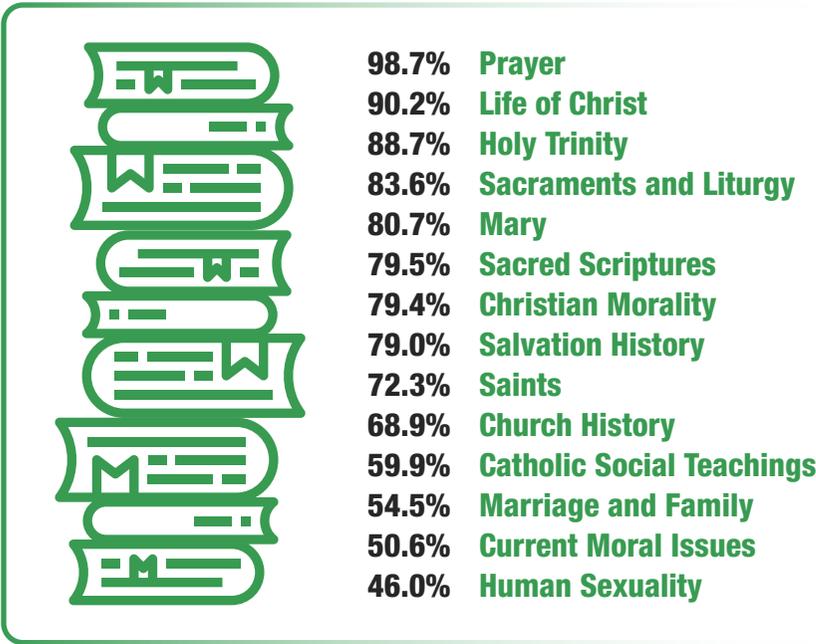


Figure 5.13. *From what you can recall, which of the following topics did you learn from your catechetical instruction? (Multiple Responses) (n= 2,814 to 6,032)*



: Diocese of Digos

The findings also indicate several catechetical instruction concepts that were taught through catechesis: 1) goodness, 2) love, 3) forgiveness, 4) conscience, 5) freedom, 6) morals, 7) sin, and 8) human life (see *Figure 5.14; Appendix A Table 5.13*). It is interesting to see that the following concepts are rarely learned from the catechesis in the dioceses: sexuality, society, environment, justice, and evil. This finding suggests that catechists and catechetical leaders may reconsider integrating more in their classes these concepts, which the catechized respondents rarely learn.

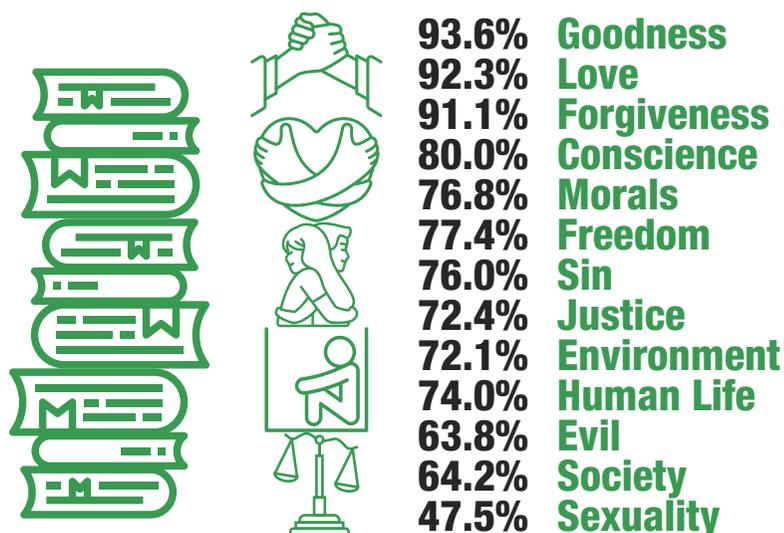


Figure 5.14. Which of the following concepts did you learn from catechesis? (Multiple Responses) (n= 2,883 to 5,686)

The vast majority of catechized respondents are aware that catechesis is taught to children in their diocese (see *Appendix A Table 5.14*). In contrast, few selected catechized respondents are aware of catechesis for adults and the older adults. Furthermore, the majority of respondents feel that catechesis should be provided to children and youth, and more than half believe that catechesis should be given to the older adults. Surprisingly, all catechized respondents believe that catechesis should be provided to people of all ages. This statistic may suggest that the catechized respondents want to learn more about their Catholic religion, beliefs, and practices.

Additionally, nine in every ten selected catechized respondents are interested in attending catechesis (see *Appendix A Table 5.15*). This is a good sign for the dioceses as it shows the willingness of the catechized in expounding their knowledge. Subsequently, the catechized respondents believe that attending catechesis makes them close to God, and it helps them become good persons. This result implies that the selected catechized respondents from different ETs yearn for more catechesis as it helps them become good individuals and better Catholics.

The findings also show that almost all of the selected catechized respondents believe that the catechesis they received is a way of being closer to God (see *Appendix A Table 5.16*). It is followed by the belief that through catechesis, they get to know Christ, encounter God's love, love the Church more, understand the Catholic doctrines, care for others, believe that catechesis is part of their lives, and recognize more their priests, bishop, and religious people. Generally, this finding indicates the positive outlook of the catechized respondents toward the catechesis they receive. It suggests a sound catechetical practice observed within ETs.

Two thirds of the selected catechized respondents are interested on becoming a catechist (see *Appendix A Table 5.17*). This is a good indicator of the longingness

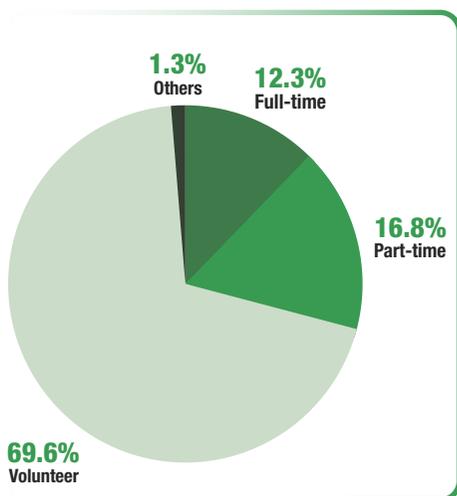


Figure 5.15. *If yes, which among the forms of catechetical services do you prefer? (n= 4,432)*

of the parishioners to serve the Church and the people of God. Given this, about 70.0% of the catechized respondents would want to work as a volunteer catechist, while one in every ten would want to serve as a full-time catechist (see *Figure 5.15*). This indicates that catechesis remains to be an occupation that is not

always economically rewarding. This finding may also suggest that being a catechist is not always a way of life, but only a phase within the Catholic life. Lastly, nine in every ten catechized respondents believe that being a catechist is like being a missionary. This is a good indicator of how positive the selected catechized respondents view the lives of catechists.



 Diocese of Kidapawan

About 90.0% of the selected catechized respondents believe that catechists and catechetical leaders should receive adequate formation to become an effective catechist (see *Appendix A Table 5.18*). They perceived the following as necessary also in making effective catechesis: 1) adequate formation of catechists and catechetical leaders, 2) support of priest, 3) support from family, friends, relatives, and community, 4) access to catechetical resources, and 5) support of the bishop. This observation leads to the importance of formation as well as the welfare and wellness of the catechists as perceived by the catechized respondents.

Selected Filipino catechized respondents also share their experiences with CM relative to the contributing factors that catechesis needs (see *Table JA 5.5*). One of the selected Filipino catechized respondents explained that the catechetical experience encourages higher level of engagement with the Catholic Church.



 : *Diocese of Kalookan*

Table JA 5.5. *Joint Analysis on Catechetical Ministry Experiences of Selected Filipino Catechized Respondents*

Contributing Factors to Effective Catechesis Domain	
Quantitative Findings	Qualitative Findings
<p>Among contributing factors, selected catechized respondents identified (a) adequate formation of catechists and catechetical leaders, (b) support of priests, and (c) support from family, friends, relatives, and community as the most effective.</p>	<p>N: There are many ways that can improve our catechetical ministry. One way siguro is to have frequent meeting with the members as scheduled.</p> <p>(Corazon, catechized, Diocese of Kabankalan, Pos. 122)</p>



📷: Diocese of San Jose de Nueva Ecija

Insights

A data matrix presents key findings and insights regarding the analysis (see *Table FI 5.1*). This matrix explains the implications of the findings from the selected catechized respondents in terms of their 1) sociodemographic and economic contexts, 2) sociocultural and religious experiences, 3) catechesis and perceptions on Catholic schools, and 4) their catechetical ministry experiences.

Generally, the findings of the study show how the selected catechized respondents may be typified; these are: 1) willingness to become a catechist, 2) Catholic education background, and 3) givers of catechesis. To expound, the catechized respondents who are willing to become catechists may be grouped into three categories: full-time, part-time, and volunteer catechists.

Table FI 5.1. Key Findings and Insights Matrix on Studying the Catechized (SC)

	Argument Points	Key Findings	Insights
Culture	Socio-demographic profile and economic context of respondents	<ul style="list-style-type: none"> Catechized respondents see themselves as both Filipino and Catholic. Generally, they are happy as Catholics. 	The catechized respondents have a positive outlook towards Catholic Church.
	Sociocultural and religious experiences	<ul style="list-style-type: none"> There is a high engagement of selected catechized respondents in religious activities and celebrations. The catechized respondents are aware of the influences of Catholicism on various cultural practices. 	The practices of Catholicism among catechized respondents is intertwined with Filipino identity and culture.
Catholicity	Catholic social teachings and catechesis	<ul style="list-style-type: none"> Catechized respondents are aware of selected social issues and the significant role of the Church in dealing with these issues. Catholic schools play an important role in promotion of the Catholic faith and encouragement of students to become catechists. 	<ul style="list-style-type: none"> Church involvement in social issues is observed as significant space of engagement in contemporary Philippine Catholic Church. Catholic schools as significant space of formation of aspiring Filipino catechists.
Catholic Ethic	Catechetical Ministry	<ul style="list-style-type: none"> The catechized respondents reported experiencing meaningful catechesis. They are happy with the catechesis they receive. They see the need to improve delivery of catechesis. They are interested in becoming catechists. 	<ul style="list-style-type: none"> The positive impact of catechetical ministry is observed as constitutive of actual formative experience of Catholic faith among the catechized respondents. Catechists play an important role in the formation of catechized respondents. Effective catechetical ministry relatively requires adequate formation; support of priests, bishops, family and community; access to catechetical resources and materials.

Next, the selected catechized respondents may also be grouped according to those who have experienced studying in Catholic schools and those who are not. Lastly, they may also be typified by the ones who taught them catechesis. This can either be those who were taught by their parents or relatives, school or religion teachers, or those who were catechized by religious priests, brothers, or sisters.

Looking at generations, we can perceive how the different age groups were socialized and catechized. What is commendable here is that although they may differ in the intensity of their responses, they still have the same faith, practices, beliefs, and catechesis. The study also argues that the socio-demographic implications suggest going beyond children's catechesis by giving more attention to other types of catechesis like family, liturgy, digital and/or parish/community-based catechesis. Furthermore, the engagement of more males and youth as catechists is regarded as most important in the current CM. As a result, catechesis is multifaceted, life-long, and changing in response to socio-historical developments.

According to the selected catechized respondents, CM succeeds because of 1) catechesis, and 2) the structural scaffolding on which Filipino Catholic faith stands. The catechized respondents' knowledge on Catholic faith is substantial because of catechesis. Since the Philippines is considered a Catholic country (where certain religious celebrations are holidays), we can observe the structural support that Catholicism has in the nation. Also, religious celebrations may stand as opportunities for catechesis when everyone is available because of the holidays.

The selected catechized respondents' continuous engagement with Catholicism promotes continuity of practices and traditions pertinent to religion and faith. Here, we can see that catechesis engages the selected catechized respondents. Consequently, this shows the indispensable role of catechists in the propagation and preservation of Catholic faith among Catholic youth. However, the religious dispositions of selected catechized respondents may be a product of their engagements with Catholicism. These dispositions are present in their perceived identities, their willingness to serve, and their desire to understand their Catholic faith. This demonstrates that the formation of their dispositions is a result not only of their individual faiths but also of the shared human values they have within their communities.

The selected catechized respondents also exhibit optimism toward the Catholic faith. Moreover, they see themselves as generally happy Catholics. Consequently, majority of the respondents report to be willing to undergo catechesis and even become catechists in the future. Also, they see the necessary role of Catholic schools in the preservation of the Catholic faith. These findings suggest a hopeful future for Catholicism in the country. Furthermore, they see that Catholic schools need to be supported by the Catholic Church. This shows their desire to protect and uphold institutions that sustain their Catholic faith.



 : *Diocese of Malaybalay*

Although catechesis is a way to form the catechized respondents into the Church's teachings and practices, there are things that need improvement to have a better CM in the dioceses. First, there is a need to evaluate the topics and concepts taught in catechesis. Majority of the catechized respondents were not aware of some of the Church documents, important catechetical lessons such as Christian Morality, Current Moral Issues, Catholic Social Teachings to name a few, and essential catechetical concepts such as justice, sexuality, society, environment, and evil. These findings call for an evaluation of the topics and concepts that catechists teach to the catechized in the dioceses. Integrating these necessary topics and concepts would aid in the continued engagement of the catechized Catholics.

Second, it is helpful to incorporate the use of technology in catechesis. It will gradually remove the gap on the beliefs and practices of the different age groups. Along with the involvement of technology in catechesis, the catechists are encouraged to make activities more engaging to all age groups. It would ensure that people will participate more in pastoral activities.

Third, the Catholic Church is encouraged to integrally inculcate to the selected catechized the Catholic teachings and sources of information pertinent to their faith. As the findings show, the selected catechized respondents, especially the children and youth age groups, are not aware of the Catholic Church documents. It shows that there is a lack of information dissemination from those who should be providing this awareness to the young Catholics. Consequently, prioritizing technology, such as doing digital catechesis, is a way to engage more Catholics in the practice of their faith.

And lastly, the pastoral leaders in the different ETs are called to provide what the catechists need. As reported by the catechized respondents, they perceive that catechists need adequate formation, support from the priests and bishop, support from family, friends and community, and budget allocation for catechetical activities. Planning will greatly help in making catechesis in the dioceses more effective.

In summary, the socio-reproductive dynamic that catechesis brings keeps the Catholic faith alive as observed from the experiences from the selected catechized respondents, which include their generally positive dispositions towards Catholicism and even their practices pertinent to their faith and knowledge on Catholic teachings. Furthermore, this observation is solidified as seen in the responses of different age groups where practice of faith and belief in Catholic doctrines is active in children and youth and not languished in the adults and the older adults. Moreover, this study longs to contribute to an understanding of the Filipino Catholics through the perspectives of these respondents. It also brings the possibility of producing a sociology of Filipino Catholicism that emphasizes the practices and beliefs in the Catholic faith contextualized historically as shaped by socio-economic, demographic and other significant contemporary issues in the Philippines.



 : NCS 2016-2021: PARI Project

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📷 : *Diocese of Borongan*



 : *Diocese of Antipolo*

Catechetical Formation: Programs, Pedagogies, and Prospects

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 : Diocese of Digos

Chapter Overview

Chapter 6 sheds light on catechetical formation experiences relative to various challenges and training strategies among selected Filipino catechist respondents. As such, it discusses various programs, pedagogies, and prospects. It concludes by recognizing the need for context-based approaches and more creative strategies toward improving teaching and learning catechesis in the country.

Introduction

This chapter narrates various stories of catechetical formation experiences among selected Filipino catechist respondents in the Philippines. In the religious sense, formation refers to the different preparations (i.e. religious, spiritual, human, faith formation) of an individual in responding to the calling of the Catholic Church to serve. For instance, formation in religious institutes is primarily provided for religious brothers as they journey to priesthood (Congregations for Institutes of Consecrated Life and Societies of Apostolic Life, 1990).

In catechesis, in particular, faith formation describes the undertaking of Catholics in receiving catechetical instruction as they become the “catechized.” This chapter of the monograph captures the concept of formation revolving around the training and education experiences of aspiring and continuing selected Filipino catechists. As defined in the *Chapter 3*, a catechist is an individual who received a calling from God to help in the transmission and initiation of others to the Christian life (Maloney, 2002). With the image of Mother Mary as the model, women devote their service as wives, mothers, catechists, and works for the Church (Racelis, 2015). This is the case for many Filipino catechists who are older adult women with multiple roles in their household, parish, and communities (see *Chapter 3*).

Drawing findings and insights from the *Pastoral Action Research (PAR) on Studying Catechetical Formation Programs (SCFP)*, this chapter discusses four key aspects on the (a) history of catechetical formation, (b) challenges of catechetical formation programs, (c) challenges of catechists, and (d) formation issues. This study particularly suggests an effective catechetical formation program consisting of adequate resources and institutional support, parish/community-based



 : Diocese of San Jose de Antique

strategies, teaching and learning catechesis, expert formators, and access to context-based catechetical materials. Accordingly, the observed varying processes in funding and resources are linked with center-periphery distinctions which call for equitable sharing of resources among Ecclesiastical Territories (ETs). This sharing dynamic of resources shows the positive impact of shifting from the current top-down approach into decentralized parish/community-based strategies in implementing catechetical formation programs. On the other hand, existing curriculum design of certification and degree programs provided to catechists should be updated by inviting expert formators with updated, relevant, context-based catechetical materials. This chapter concludes with an attempt to developing a *Research-based Intervention Outcome (RIO)* project on introducing catechetical pedagogies under the initiative known as *Katekistang Malikhain* or *Creative Catechists*.

Research Story

A glimpse into the formation experiences in selected ETs through meaningful encounters with selected Filipino catechist respondents captures the willingness of volunteer servants to undergo the process of formation and training even at their own expense coupled with limited access to catechetical resources. As expressed by one of the selected catechist respondents from the Diocese of Calapan, the catechetical formation experience is crucial in deepening the understanding of Catholic teachings and documents in preparation for the role of a catechist.

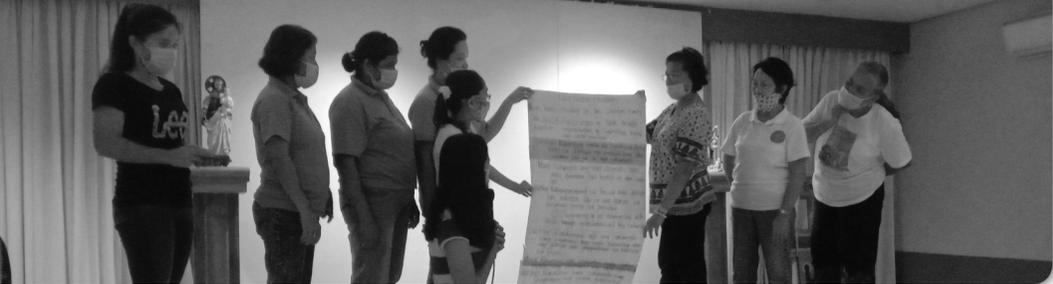
The Getsemani Experience

R: Ang paghubog po sa akin bilang katekista ay napakamalaking-malaking tulong po at kailangang-kailangan kasi pumasok nga po ako dito ay wala naman akong training sa bilang katekista. So, nagkaroon lang po ako ng kaunting kaalaman dahil nga po sa involvement ko sa Simbahan, sa Legion of Mary, at saka ako po ay miyembro ng aming parish pastoral council, at sa pagbabasa ko rin po ng mga Christian books, so mas lumalim po ang aking kaalaman sa pagiging katekista. Sa tatlong taon ko po na pagdadalo ng updating at integrating, lalo pong lumalim ang aking kaalaman, lalo kong namahal ang katekista, at nag-enjoy ako. Akala ko noon ang mga katekista ay super super mga banal at ... ang dami din po pala na mga masasayang karanasan, kaya ang saya po namin ... Hindi po boring, masayang-masaya ang aming mga araw-araw na activities.

As a catechist, formation is really a huge help since I entered the ministry without any catechetical training. I only have some knowledge because of my involvement in the Church, in the Legion of Mary, and as a member of the parish pastoral council, as well as reading Christian books, etc. So, I can say that it deepens my knowledge on being a catechist. During my three years of attending updating and integrating activities, I gained more knowledge and appreciation of the catechists. I enjoyed it. Before, I thought that catechists are really holy people but still, I had many happy experiences especially with our daily activities.

Rosalia, catechist, Diocese of Calapan, Pos. 28

This observation also demonstrates the story of *Getsemani* (Batan, 2020) captured in one of the research poems about servant-catechists. It details the experience in the Garden of Getsemani as a reflective formative stage towards the understanding and realization of the mission of catechesis. In relation to this, one of the most fascinating observation about the selected Filipino catechists is their disposition to volunteer without expecting any form of reward. Yet, it means dedicating most of their time and resources



 : Diocese of San Jose de Antique

in participating in a series of training, formation sessions, and other catechetical activities, such as retreats, recollection, and certification programs. As such, undergoing formation is considerably one of the most difficult parts of becoming a catechist.

Recently, through his new Apostolic Letter, *Antiquum Ministerium (Ancient Ministry)*, Pope Francis (2020) declares the establishment of the ministry of catechists as a response to the prevalent need for improving evangelization of the Catholics. More importantly, Pope Francis emphasizes the necessity of receiving appropriate “biblical, theological, pastoral, pedagogical formation” in order for catechists to effectively provide catechesis. This suggests that an effective formation should afford the catechist with an awareness of the Christian message, structured around the central mystery of the faith, Jesus Christ (Congregation for the Clergy, 1997).

In so doing, this chapter discusses various catechetical formation experiences of selected Filipino catechists. It specifically examines the existing programs implemented by various ETs, current pedagogies in teaching and learning catechesis, and prospects in improving catechetical formation in the country. Accordingly, this chapter argues about effective catechetical formation programs which consist of adequate resources and institutional support, parish/ community-based strategies, teaching and learning catechesis, expert formators, and access to context-based catechetical materials.

Getsemani (Gethsemani)

Clarence M. Batan

Translated to English by Jeanette P. Grajo

Bago sumabak (*Before plunging into*)

Sa hámon ng katekesis,

(The challenge of catechism,)

Si Nanay dumalo (*Mother has attended*)

Sa lingguhang pagsasanay (*The weekly trainings*)

Tungkol sa Bibliya, (*About the bible,)*

Mga dokumentong-katesismo

(Some catechism-documents)

Ng Katolikong Kristiyano (*Of Christian Catholics*)

At Katolikong Pilipino. (*Of Filipino Catholics*)

Hindi naging madali (*It never came easy*)

Ang muling pakikinig (*Listening again*)

Sa paring katekista (*To the priest while preaching*)

At catechetical directors

(And catechetical directors)

Dahil mas mahirap (*For it is more difficult*)

Paláng maayos na ituro (*To teach precisely*)

Ang turo ng Simbahan.

(The teachings of the Church.)

Na tulad ng pananalangin

(Similar to the meditation)

Ni Hesus sa Getsemani,

(Of Jesus at Gethsemani,)

May hapis sa pagsasanay

(There is sorrow in the training)

Para wagas ang kaalamang

(Such that only profound knowledge)

Maibabahaging-tunay. (*May be truly shared.*)

Ito ang ikalawang (*This is the second*)

Krus sa daan (*Way of the Cross*)

Ng katekistang-lingkod, (*Of a servant-catechist,)*

Sakrispisyong makahulugan.

(For a meaningful servitude.)

Catechetical documents for formation of catechists

Role of catechetical leaders as formators

Need for formation for effective teaching catechesis

The poem captures the preparation of catechists in teaching through their catechetical formation. It emphasizes the need to be familiarized with various catechetical documents, along with the role of formators such as priests and catechetical coordinators in deepening their knowledge regarding catechesis. Related to the prayer of Jesus in the Garden of Getsemani, catechetical formation is a period of challenging training in order to become effective teachers of faith.

Relational Legends

Textual grouping by conceptual theme

Text & codes to data

Conceptual Theme to Memo

Inter-codal & transcodal connection

G. Oo naman pakita mo rin sa mga bata na yung Bible nay un is yun ang mga salita ng Diyos, Hindi mo lang bibigkasin yung Bible, you have to show them.

Yes, you have to show the children that the Bible is the Word of God. You do not simply tell it to them, you have to show them.

(Gregoria, catechist, Archdiocese of Tuguegarao, Pos. 205)

Bible as the main source of information in creating catechetical materials (86.7%), followed by CCC and CFC.

(NCS 2016-2018 Studying the Catechized)

R: Ah, ang mga pari po. Pari. Kasi po mayaman ang kanilang karanasan at saka in terms of biblical knowledge, syempre po sila ang mas expert, authority sa mga bagay nay an. Ah, mga madre, kahit mga Lay, religious lay na ano po .. ok po sila at napakaganda ang yaman ng kanilang experiences.

Priests, because they are rich in experience and in terms of biblical knowledge, they are expert and have authority in these matters. Sisters and religious lay are also good and rich in experience.

(Rosalia, catechist, Diocese of Calapan, Pos. 37)

Priests, catechetical coordinators, and fellow catechists as top three formators of catechists

(Studying Catechetical Formation Programs)

Monthly meron po kaming Parish monthly formation. Nag-iinput po yung madre samin yung coordinator. Nagbibigay po siya ng mga topics. Tapos, as an assistant head catechist nag-foformation din po kami sa diocese once a month.

We have parish monthly formation. The sister, who is our coordinator, provides us with topics. As assistant head catechist, we also conduct the parish formation once a month.

(Norelie, catechist, Diocese of Cabanatuan, Pos. 287)

Almost all catechist-respondents say that it is important to have an ongoing catechetical formation (99.7%)

(NCS 2016-2018 Studying Filipino Catechists)



 : *Military Ordinariate*

In the first place, “Formation sets as its goal, in the first place, making catechists aware that as baptized persons they are true missionary disciples, meaning active participants in evangelization, and on this basis are enabled by the Church to communicate the Gospel and to accompany and educate believers in the faith” (Pontifical Council for Promoting the New Evangelization, 2020, p. 86).

Religious education encourages teachers to participate in regular training and development of their educational qualification to become effective and competent in their instruction (Otaru, 2015). Similarly, aspiring catechists need to receive appropriate formation and education toward their role as educators of faith (Diocese of Dallas, 2021). In relation to this, there is a need to develop an understanding that ‘catechesis is formed as catechists are being molded’ (Diocese of Steubenville, 2017).

In the Philippines, previous studies conducted by the Catholic Church through the *Catholic Bishops’ Conference of the Philippines (CBCP)* on the catechetical ministries highlight the challenges of catechists’ formation (CBCP-Episcopal Commission on Catechesis and Catholic Education [ECCCE], 1989; CBCP-Episcopal Commission on Education and Religious Instruction [ECERI], 1979). In addition, it has been revealed that recruitment of new catechists (45.7%), formation of catechists (42.5%), and catechetical materials (37.5%) were the most pressing issues involving CM two decades ago (CBCP-ECCCE,



2002). With more laypersons becoming active formators, Earl (2007) suggests to develop more seminar activities on spirituality and virtue in order to become effective in teaching Catholic education.

Findings

This chapter presents the findings on four observed dimensions of catechetical formation programs (see *Figure 6.1*). Each finding is summarized as follows: First, catechetical formation programs situated in ETs in the center often receive more ministry support than programs in peripheral areas. Second, variations in existing formation programs are evident in terms of content, languages, strategies, and other key aspects relative to the accessibility of resources. Third, issues in current catechetical formation involves formators with more emphasis on the content of religious education while available catechetical materials are seemingly inaccessible in some ETs and remain outdated. Lastly, the pressing concerns of selected Filipino catechists revolve around variations in formal education and training, issues of well-being, and other responsibilities, which are further worsened during the COVID-19 pandemic.

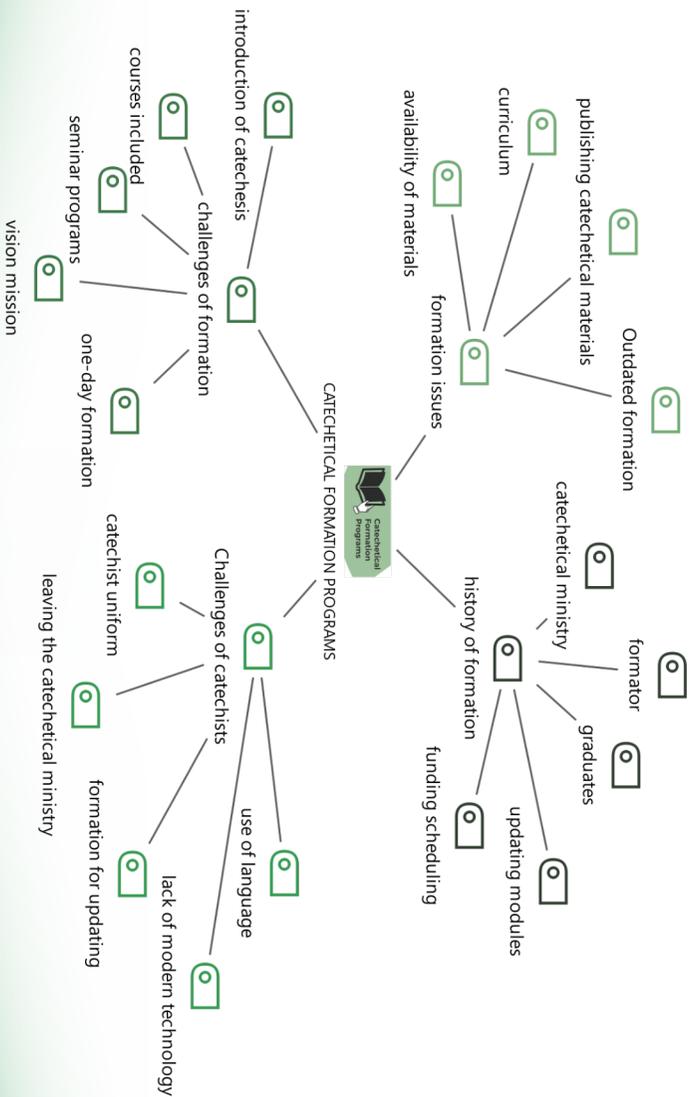


Figure 6.1. Empirical Findings Matrix on Studying Catechetical Formation Programs (SCFP)
(Generated from MaxMaps function of MAXQDA 2020)

This chapter draws its findings and insights from the catechetical formation experiences of 1,515 Filipino catechist respondents. More than half of these respondents consist of Filipino Catholic adults ranging from 31 to 59 years old. Meanwhile, 36% of the selected Filipino catechist respondents are older adults aged 65 years and above; only a portion of them are considerably young Filipino catechists. Along with age, the *SCFP* findings also reflect on some gender dynamics within the organizational structure of the Philippine Catholic Church. The result indicates that the CM is predominantly consists of female catechists, with nine in every ten respondents are female. The civil status of the majority of catechist respondents are married (59%), while 24% are single. In terms of highest educational attainment, 32% of the catechist respondents attained tertiary level, followed by 28% who reached the elementary level.

In addition, about 39% of the selected Filipino catechist respondents do not have a main activity in the last six months, while 22% are doing housework. This finding may reflect existing challenges relative to the COVID-19 pandemic restrictions of day-to-day activities including work arrangements. Meanwhile, the findings also indicate that about eight in every ten selected Filipino catechist respondent are working in the education sector. It affirms the high number of catechist respondents who are also involved in teaching outside Catechetical Ministry (CM). In addition, this chapter discusses the narratives of 28 selected Filipino catechist respondents from various ETs.

History of Catechetical Formation

The first observed dimension of catechetical formation programs trace historical accounts on establishing and implementing formation program in various ETs. This provides an understanding of the development of each catechetical formation program in terms of the availability of catechetical formation centers, effective formators, relevant learning modules, and adequate formation activities (See *Table JA 6.1*). Accordingly, this aspect reflects on the accounts of selected Filipino catechist respondents' interviews, archival documents, and *Quinquennial Reports (QQRs)* from selected ETs.

Catechetical formation centers are located in several ETs where the formation programs of catechists are held. These centers serve as spaces for catechists to participate in catechetical assemblies, summer formation program, retreats, and recollections. These activities provide catechists with opportunity to interact and learn about shared practices in teaching and learning catechesis. As some ETs do not have its own catechetical formation centers, catechists from these territories are expected to other areas which offer the catechetical formation services they need.



 : Diocese of Dumaguete

Table JA 6.1. Joint Analysis on Archival and Qualitative Inquiry on the History of Catechetical Formation

History of Catechetical Formation Domain	
Quantitative Findings	Qualitative Findings
<p>The archival documents reveal that while not all ETs have its own catechetical center, these ETs were able to establish their own formation program which varies in terms of duration, types, content, and formators among others.</p>	<p>Hindi, kasi itong diocese, naging diocese [nang] 1983, nuong tinayo, kami ... Manila pa kami naka-connect, Arch. of Manila pa. Naging catechist ako [nang] 1987. Kasi student catechist ako, nagkaroon ako ng beginners' orientation from the diocese. I attended it.</p> <p><i>No, because this diocese, which was founded in 1983, during its establishment, we are still affiliated to the Archdiocese of Manila. When I became a catechist in 1987, since I started as a student catechists, I attended a beginners' orientation from the diocese.</i></p> <p>(Amy, catechist, Diocese of Antipolo, Pos. 10)</p>
	<p>Oo Every three years. Yan yung tinatawag naming AGCA, Archdiocesan General Catechetical Assembly. Every three years man yan. Meron ding Parish Catechetical Month...Parish Catechetical Celebration. Halimbawa, ngayon is Parish Catechetical Celebration. Next year, Vicariate and District Catechetical Celebration. Third year yun na ang AGCA na.</p> <p><i>Every three years. We have the AGCA or the Archdiocesan General Catechetical Assembly. We also have Parish Catechetical Month...Parish Monthly Celebration. For example. Now we have Parish Catechetical Celebration. Next year, we have Vicariate and District Catechetical Celebration. Then AGCA is on the third year.</i></p> <p>(Sharina, catechist, Archdiocese of Cebu, Pos. 202-211)</p>



 : Diocese of Calbayog

Challenges of Catechetical Formation

The structure and form of catechetical formation program and formation training vary among selected EPs and ETs. As observed, some catechists who underwent a formal catechetical formation through a higher educational program are also known as professional catechists. Meanwhile, others may attend parish-based formation programs including orientation and basic programs as volunteer catechists. In relation to this, most of the selected Filipino catechist respondents classify their catechetical formation program experiences as formal (90.5%) (See *Figure 6.2*). Formal, in this context, describes a highly structured curriculum provided by expert formators who are usually priests and religious sisters. Catechetical formation programs also include several types such as orientation, basic formation, and degree programs. Based on the survey results, the top three catechetical formation programs that selected Filipino catechist respondents undergo into are (a) catechists' orientation, (b) basic catechetical formation program, and (c) certification program.



90.5%
of the
Catechist
Respondents
Consider their
Formation as
Formal

Figure 6.2. Formal Catechetical Formation of Catechist Respondents (n= 1,515)

The findings also locate catechetical formation programs in different levels such as parish, diocesan, and archdiocese levels (see *Table JA 6.2*). On the archdiocesan level, catechists are usually provided with programs on catechetical leadership, seminars, retreat, recollection. Aside from the formation experience of each catechist, it is also important to have some sort of 'renewal' of formation in order to improve their capabilities as catechists. Annual formation programs could be helpful in the continuity of their training. According to selected catechist respondents, parish (69.4%), diocese (68.4%), and vicariate (60.9%) are their primary providers of catechetical formation. This observation is linked with the process of recruitment and selection that is commonly conducted within the parish and community level.



 : Diocese of Maasin

Table JA 6.2. Joint Analysis from Quantitative and Qualitative Inquiry on Catechetical Formation Providers

Domain	Quantitative Findings	Qualitative Findings
Type of formation	<p>Most of the selected catechist respondents identify their formation experience as formal.</p>	<p>Kung tutusin, 'yung inaral ng [Religious Education] RE na 4 years, nakuha na namin 'yan kasi ilang taon ... tuloy-tuloy, 'saka hindi rin 'yun natatapos ... 'Tapos, 'yung mga books na ginamit nila doon sa RE, 'yun din 'yong books na itinuro sa amin [sa formation], at saka hindi lang 'yung kung ano ang itinuro ... Tinuruan din nila kami sa Methodology kung paano magturo. Kaya, ... proud ako sa sarili ko na kumpleto ako. I'm not perfect na ano as perfect as God. Hindi rin naman ako complete kasi lahat naman ng mga tao may kahinaan, may limitations ... pero kung punpunta man ako sa school, ... equipped naman ako. Kaya, nae-evaluate ko rin 'yung pagtuturo ko sa mga bata or sa malaki na ... Sabi nila, "Ma'am, naaalala ko pa hanggang ngayon 'yung itinuro mo."</p> <p><i>In fact, what our learnings from our four-year RE degree, we have already learned from our yearly and continuous formation ... Then, the books we used in RE are also the materials we are using in our formation, and the topics taught are salient ... In Methodology, they taught us how to teach. For this reason, ... I am proud that I am complete. I'm not perfect like God. I'm not also complete since everyone has limitations, ... but when I go to school to teach, I am always ... equipped. Because of this, I can evaluate how I teach the children or the adult students ... They say, "Ma'am, until today, I remember all your teachings."</i></p> <p>(Lourdes, catechist, Archdiocese of Lingayen-Dagupan, Pos. 105)</p>
Formation providers	<p>Using a multiple response, 69.4% of the catechist respondents undergone parish formation.</p>	<p>Sa parish level, from the Catechetical Commission [CatCom] kasi kami ang sa field, si sister ang sa formation dito. Later, naging member na ng CatCom ang kung sinumang directress ng catechetical institute para maganda 'yung coordination ... 'Yung mga madre, 'yung pinapapunta sa mga parishes. Sila na 'yung speaker.</p> <p><i>Formation in the field is provided by those from the Catechetical Commission [CatCom], while the sisters are the ones providing formation on the parish level. Later, in order to have better coordination, whoever is the directress of the catechetical institute automatically becomes a member of CatCom. Usually, we designate the religious nuns to provide formation in the parishes.</i></p> <p>(Alice, catechist, Diocese of San Jose de Antique, Pos. 292)</p>

Quantitative Findings

Domain

Formation providers
Parish is followed by Diocese-based formation with 68.4%.

Opo, kasi usually po may input po ang pari nila kapag may meeting sila. "Tapos po sa diocesan level po, regular po 'yun po na monthly may [ang mga katekista] formation sila. Ang topic naman po ay 'yun po depende sa pangangailangan po, tsaka 'yung suggestion din po nangagaling po sa kanila from their evaluation po.

Yes, because every time they have a meeting, the priest has inputs. Then, in the diocesan level, the catechists have regular monthly formation. The topics being taught to them depend on their needs, and suggestions usually come from their evaluation.

(Arvin, a catechist respondent from Diocese of Tarlac, Pos. 432)

The third topmost formation provider are vicariates (60.9%)

Sa vicariates level, it [formation] depends on the availability at the same time, ... 'pag nakaplano sila, some vicariates ginagawa nila yan every year, sometimes nag-a-outing sila because they have funds ... Sa parish level, some parish[es] also does it depende sa support ng parish priest at saka sa initiatives sa katekista, but usually they have Lenten recollection at the same time, Advent recollection ... Hindi lang siguro regular, not all parishes pero meron depende sa initiative sa coordinator or resident at vicariate.

At the vicariate level, formation depends on their availability at the same time, ... if they were able to plan and have funds, some vicariates go on an outing ... At the parish level, some parishes also do this activity depending on the parish priest' support and the catechists' initiatives, but usually they have Lenten recollection at the same time, Advent recollection ... Although not regular and not all parishes, but there are parishes who facilitate these formation activities depending on the coordinator's and residents' initiatives on the vicariate level.

(Jun, catechetical leader, Diocese of Maasin, Pos. 9)

In addition, most of the selected Filipino catechist respondents affirmed the use of curriculum in their catechetical formation programs. The findings indicate that catechetical coordinators (82%) are primarily responsible in the development of the catechetical formation curriculum. Others, such as the catechist themselves, religious persons, and even priests help in developing the curriculum in the formation program. Because of this, more than half of them assessed that the curriculum is extremely effective in their catechetical formation program.

Pedagogies

Formation Issues

In terms of CM engagements, the findings show that about half of the selected catechist respondents have been serving CM for less than a year, while 27.2% have been working for more than ten years. This indicates that the selected Filipino catechist respondents have high commitment toward catechesis, and the recruitment of new catechists is being encouraged for the sustainability of CM simultaneously. In terms of catechetical engagement, about half of the selected Filipino catechist respondents are volunteer workers (46.2%) (see *Table JA 6.3*).



 : *Military Ordinariate*

Table JA 6.3. Joint Analysis from Quantitative and Qualitative Inquiry on Engagement in Catechetical Ministry

Engagement in the catechetical ministryDomain	
Quantitative Findings	Qualitative Findings
<p>About half of the catechist respondents are volunteers (46.2%).</p>	<p>B: Ah, tinawag nalang silang mother catechist kasi syempre mga, sila 'yung mga, sila yung mga old na, pero may mga professionals tayo diyan, may mga teachers, may mga lalaki tayo na catechist. Ah, they are called as mother catechists because of their age, but we also have professional catechists, teachers, and male catechists.</p> <p>A: Ah, mother catechist, that means they are. ano sila, kumbaga, volunteer catechist? Ah mother catechists, that means they are in a way volunteer catechist?</p> <p>B: Oo, volunteer catechist ito sila. Yes, they are volunteer catechists</p> <p>(Joy, catechetical leader, Diocese of Maasin, Pos. 234-236).</p>
<p>Only 11% of the selected Filipino catechist respondents identify themselves as full-time catechists.</p>	<p>B: Every year, meron talaga 'yan kasi 'yung mga bata na tinututruan nila, mag-ano man 'yan, mag-volunteer din, ma-inspire na mag-volunteer.</p> <p>Every year, there are students of catechists who volunteer, who are inspired to volunteer</p> <p>(Sharina, catechist, Archdiocese of Cebu, Pos. 350)</p>
<p>Only 11% of the selected Filipino catechist respondents identify themselves as full-time catechists.</p>	<p>Kapag full time, nakakapagod din kasi you have the tendency ... hindi ba sinabi ko kanina na nakakapagod din at 'yung motivation na 'yan nawawala din.</p> <p>When full time, it is really tiring and usually you have the tendency ... as I mentioned, tiring and their motivation diminishes.</p> <p>(Gemma, catechetical leader Archdiocese of Manila, Pos.253)</p>

Based on the selected catechetical interviews, the most frequent concepts that emerged are catechists, catechetical, formation, bishop, and parish. The concepts of bishop and parish signify the role of bishops as formators and of the parish as a provider of catechetical formation programs.

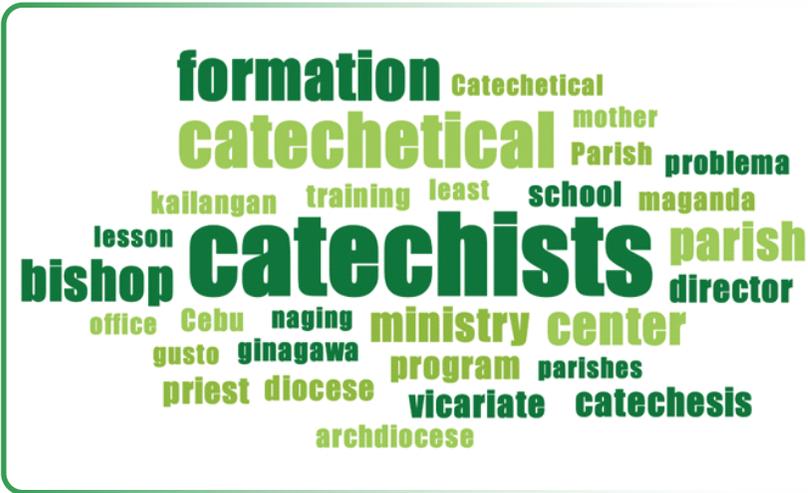


Figure 6.3. *Word Cloud on Interviews with Selected Filipino Catechist Respondents*

Catechetical formation programs usually include the Catholic Church teachings and teaching strategies in the necessary catechetical content. Accordingly, the data shows that the most used teaching learning strategies are the following: lecture method (97.2%), question and answer (95.3%), and picture analysis (81.6%). This finding suggests that that formation programs continuously utilize traditional teaching-learning strategies in doing catechesis.

In addition, Catholic Church documents (68.2%) and academic resources (54.5%) are identified as key catechetical sources for catechetical formation programs of the selected catechist respondents. Catechetical sources are also the most utilized among Church documents (95.8%). These findings suggest the continuous utilization of existing catechetical resources

in doing catechesis. The content of catechetical formation also takes into consideration some educational and instructional materials. In relation to this, catechism (88.6%), the Bible (77.74%), and Church documents (70.4%) were the most helpful sources for catechist respondents based on their catechetical formation experiences (see *Figure 6.4*).

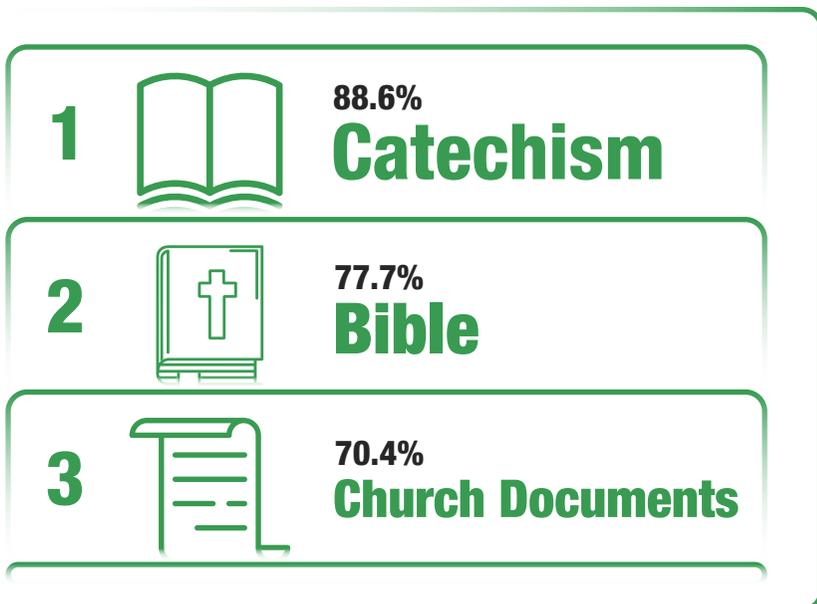


Figure 6.4. *Most Helpful Sources for Catechetical Formation Based on the Experiences of the Selected Catechist Respondents*

However, the selected catechist respondents observed that their formation programs do not commonly include LCD projector, Internet, television, and cassette player/sound system/microphone. This suggests the need to provide more creative and technology-based approaches in catechetical formation programs in order to improve teaching and learning catechesis.

Kuwentong Katekista (A Catechist's Story) Sharing

Before the pandemic ay nagsimula na kami sa pagsasagawa ng mga formation, mga retreat, recollection ... [para] sa mga katekista, and then mas nag-focus kami [sa] re-updating sa kanilang method of teaching at sa character building. Kasi, alam mo na kapag tumatanda na, at ang pakikisamahan ay mga bata, kailangang malaman nila kung ano ang likaw na bituka ng mga kabataan in order for them to adjust sa kanilang ... teaching, but at the same time, we continue to emphasize all spiritual formation, good relationship with their co-catechists kasi syempre sa iba't ibang parokya sila lagi ang magkakasama. Hindi [naman] namin laging kasama sila, but syempre maganda na naglilingkod sila nang magkakasama, nagmamahalan, at nagtutulungan. Even if may designation na leader, nandoon pa rin ang pakikiisa sa kanyang mga kasama, but at the same time, sa mga mag-aaral. Doon na rin kami nagsimula magsagawa ng catechetical day na ginagawa na rin mismo sa sarili [nilang] parokya. Gumawa rin kami ng events – essay writing, painting, slogan contest, and quiz bee para sa nakalaang theme each year kasi sinusundan namin 'yung theme each year before the 500 years [ngayong] 2021.

Before the pandemic, we have already facilitated various formation programs, retreats, recollection [for] the catechists, and then we focused more on the re-updating of their teaching methods and character building. It is because as we know that these catechists are aging, and their students are still young; they need to know these young students' little secrets in order for them to adjust their teaching, but at the same time, we continue to emphasize all spiritual formation, good relationship with their co-catechists for they are the ones who will be working together across various parishes. Although not all of them will be working together, still it is important that they are providing services as one loving united community. From there, we have started celebrating catechetical days, which are being done at the parish level. In this celebration, we conduct various events, such as essay writing, painting, slogan contest, and quiz bee, which are yearly themed following the annual themes before the 500 years this 2021.

Fr. Virgilio Nadres, Diocese of Lucena



📷: Diocese of Calbayog

As mentioned in the human resource handbook of Cagayan de Oro, “The Catechetical Ministry calls all Christians to become active evangelizers according to particular life circumstances and their special gifts and charisms. By virtue of Holy Baptism sealed by Sacramental Confirmation, every Christian is called to transmit the Gospel and be concerned about the faith in Christ, in their brothers and sisters, especially children and young people.” The handbook emphasizes that each one of us is called to respond in this mission of evangelization. Based on the archival documents, some of the key concepts that emerged relative to CM are Dios/Diyos (God), buhay (life), Simbahan (Church), Espiritu (Spirit), pananampalataya (faith) (see *Figure 6.5*). This affirms the central role of God and faith in the formation of selected Filipino catechist respondents.



Figure 6.5. *Word Cloud for Archival Documents on Catechetical Formation Programs*

Prospects

Challenges of Catechists

The restrictions on face-to-face activities such as formation activities during COVID-19 pandemic necessitate relevant catechetical formation materials to support catechists and encourage new catechists. In particular, most of the selected Filipino catechist respondents affirm receiving some support during their catechetical formation programs. Additionally, this involves the support of friends (75.2%), parish priests (71.2%), and fellow catechists (66.5%) among others.

Accordingly, most of the selected Filipino catechist respondents have engaged in catechetical activities (56%) during the COVID-19 pandemic. This indicates that, despite the ongoing crisis, selected catechist respondents continue their active participation in their CM. Among the Filipino catechist respondents who engaged in CM, about half have knowledge of any online catechesis being conducted in their respective parish/diocese (52%). Nevertheless, the finding shows that various parishes/dioceses are continuously functioning by conducting online forms of catechesis. With regard to the selected Filipino catechists' perspective on having effective catechesis, the top three responses consist of 1) having adequate formation of catechists and catechetical leaders (91%), 2) support of a priest (88%), and 3) an introduction of other forms of catechesis (81%) (see *Figure 6.6*).

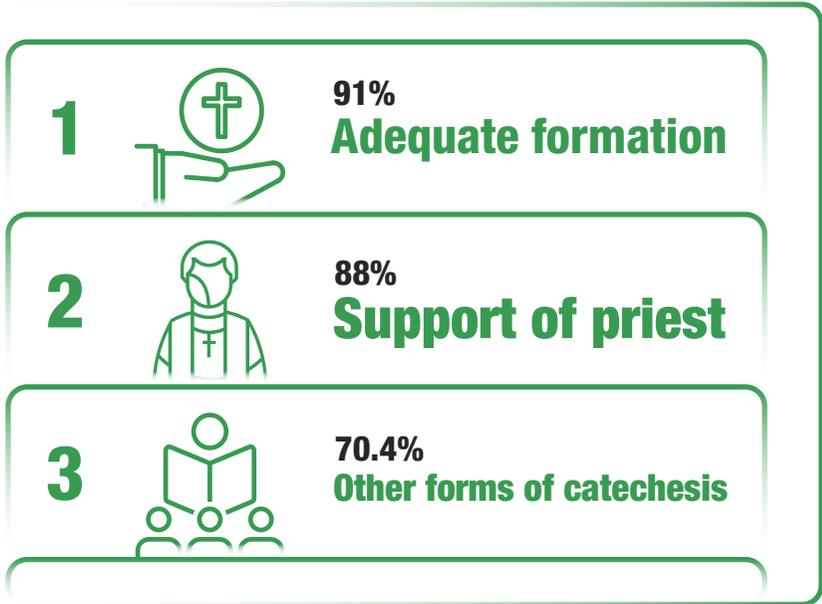


Figure 6.6. *Perspective on Having Effective Catechesis (n= 328 to 1,256)*



: *Diocese of Alaminos*

Table JA 6.4. Joint Analysis from Quantitative and Qualitative Findings on Formation Support Among Selected Filipino Catechists

Domain	Quantitative Findings	Qualitative Findings
Receiving support	<p>Most of the selected Filipino catechist respondents said that they receive any form of support during their catechetical formation program.</p>	<p>‘Tapos, ‘yung isa pa diyari, halimbawa sa mga catechetical ministries noon, ang mga funding agencies, they support even the translation of books. Magbibigay ng pera iyan. Magbibigay ng pera iyan para sa libro. Magbibigay ng pera iyan para matuloy lang ‘yung program na ito. Intensive formation funding for three years. Bibigyan sila niyan.</p>
Sources of support	<p>Parish priest is one of the top most source of support for the catechetical formation of the selected catechist.</p>	<p><i>Then, another thing, for example in the catechetical ministries before, they received support from funding agencies, even for the translation of books. These agencies would actually provide funds, funds for the book, and for the continuation of the program. They would provide intensive formation funding for three years.</i></p> <p>(Will, catechetical leader, Archdiocese of Caceres, Pos. 124)</p> <p>Kaya big factor talaga ‘yung support ng parish priest. Kahit among programa namin dito sa diocesan level, kung hindi sila magsupporta or ilang support, wala kaming magagawa.</p> <p><i>The support of parish priest is really a big factor. Even for any of our programs here at the diocesan level, if they will not support, we will not accomplish anything.</i></p> <p>(Joy, catechetical leader, Diocese of Maasin, Pos. 1064).</p>



63%
will remain as
Catechist
in the future

Figure 6.7. *Future Catechetical Engagements Among Selected Filipino Catechist Respondents (n= 1,515)*

The catechists are usually seen as teachers of children and youth in public and Catholic schools. They are seen as role models in the mission of evangelization as they prepare the catechized for Catholic faith practices. The catechists also need external support as they continue to serve their ministry. Most of the catechist respondents affirm receiving various types of support, especially during their catechetical formation program experiences. In so doing, the findings suggest that the majority of these selected Filipino catechist respondents are likely to remain as catechists in the future (see *Figure 6.7*).

On Typification of Catechetical Formation Programs

Based on the research findings, this chapter suggests some typifications of catechetical formation programs in the country (see *Table 6.1*). Similar to the findings from the QQR (see *Chapter 1*), this chapter is directed to various formation programs according to mode, degree, duration, provider, catechetical spaces, and language among others. The distinction between professional and non-professional catechists is linked to the mode of catechetical formation programs. Aspiring catechists who undergo formal religious education and training are usually known as professionals in comparison with other individuals who receive formation through non-formal mode who are known as volunteer catechists (i.e. without full curriculum). In relation to this, ETs implement various degrees of catechetical of formation which involves orientation, basic, and degree programs. These types of formation are conducted on a regular

basis which may include daily, weekly, monthly, and annual basis. Similarly, various formation providers or individuals who lead the formation were identified, namely catechists, catechetical coordinators, priests, and religious persons. With extensive formal education and training, these formators are considered as experts in preparing the catechists in responding to the mission of evangelization.

Table 6.1. Modes of Formation

On mode of formation	On degree of formation	On duration of formation	On formation provider	On formation spaces	On language of formation
<ul style="list-style-type: none"> ◦ Formal ◦ Non-formal 	<ul style="list-style-type: none"> ◦ Catechist' orientation ◦ Basic formation ◦ Certification program ◦ Associate program ◦ Degree program ◦ Post-graduate program 	<ul style="list-style-type: none"> ◦ Daily ◦ Weekly ◦ Monthly ◦ Annually 	<ul style="list-style-type: none"> ◦ Catechists ◦ Catechetical coordinators ◦ Priests ◦ Religious persons 	<ul style="list-style-type: none"> ◦ Parish ◦ Vicariate ◦ Diocesan 	<ul style="list-style-type: none"> ◦ Local languages ◦ Filipino ◦ English

Pastoral Insights

This section centers on the pastoral insights derived from the findings on observed catechetical formation dimensions (See *Table FI 6.1*). The findings indicate limitations in institutional support and access to catechetical materials as key challenges in improving catechetical formation programs. In summary, this chapter discusses the following pastoral insights: First, the observed varying processes in funding and resources linked to center-periphery distinctions which call for equitable sharing of resources among ETs. Second, the findings show the positive impact of shifting from the current top-down approach into decentralized parish/community-based strategies in implementing catechetical formation programs. Third, existing curriculum design of certification and degree programs provided to catechists should give more emphasis on teaching and learning catechesis. Fourth, effective catechetical formation needs expert formators and updated, relevant, context-based catechetical materials.

Table FI 6.1. Research findings and Pastoral Insights by Selected Observed Dimensions

	Argument Points	Key Findings	Insights
Programs	History of catechetical formation	Catechetical formation in the center often receive more catechetical ministry support in comparison with programs in peripheral areas.	Improving catechetical formation in peripheral areas may be achieved by sharing of catechetical resources and materials.
	Challenges of formation programs	There are variations of catechetical formation program in the country in terms of content, languages, strategies, and other aspects relative to accessibility of resources.	Effective catechetical formation programs requires decentralization into parish/community-based approaches which includes basic standards.
Pedagogies	Formation issues	The catechetical formation is characterized by formators with more emphasis on religious education while catechetical materials are inaccessible and outdated.	Effective catechetical formation needs adequate catechetical ministry support, spaces for formation, expert formators and updated, relevant, context-based catechetical materials.
	Challenges of catechists	The main challenges of catechists involve variations of formal education and training, well-being concerns, and other responsibilities, which are further worsened during the COVID-19 pandemic.	Formal education and training of catechists requires more emphasis on teaching and learning catechesis creatively appropriate for children, youth, adults, and older adults, responding to the needs of the time.

This matrix identifies several pastoral insights reflecting the key challenges in the four dimensions (See *Figure 6.8*). Accordingly, these insights suggest some approaches and strategies in responding to the needs of catechists and in improving the catechetical ministry. This implies that an effective catechetical formation requires varied approaches in its current programs as well as improved catechetical materials toward a more meaningful and creative catechesis in the country.



 : *Diocese of Iligan*

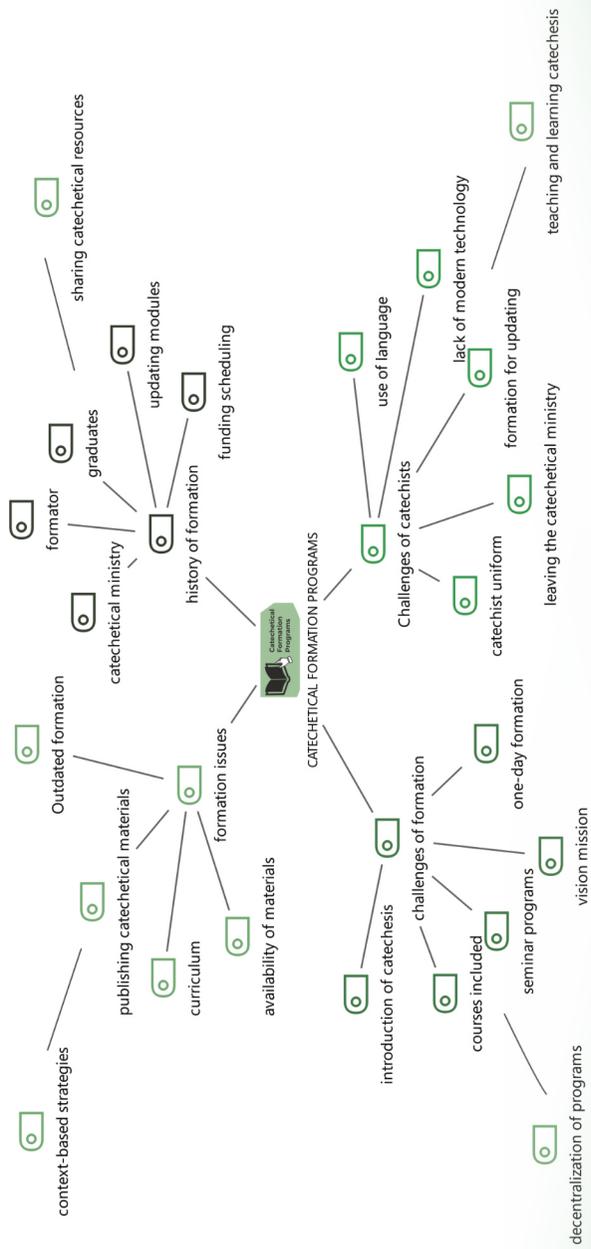


Figure 6.8. Pastoral Conceptual Model of Studying Catechetical Formation Programs (SCFP)
 (Generated from MaxMaps function of MAXQDA 2020)

Sharing Catechetical Resources

Tracing key historical events relative to catechetical formation programs in selected ETs reveals the challenges and inequalities in the availability of resources and institutional support in various ETs. The findings indicate that catechetical formation centers and other infrastructures for CM are often more available in center areas. It also includes concerns on the availability of expert formators and relevant catechetical materials formulated for the catechists. However, this finding is also directed to the lack of adequate budget to provide facilities and support for the necessary formation in some ETs. Formation activities require large spaces where catechists may gather, especially during retreats and recollection. As such, it requires a sharing of catechetical resources particularly between central and peripheral areas in order to make the activities more accessible to all catechists.

Decentralization into Parish/ Community-based Approaches

This chapter is drawn from various types of catechetical formation programs available among selected Filipino catechist respondents. As observed, formation programs are being provided in different levels: parish, diocesan, and archdiocesan levels. Along with this, a glimpse into the formation experiences of selected catechist respondents suggest the importance of having some sort of ‘renewal’ of their knowledge and skills as catechists through ongoing formation activities (e.g. monthly, annual formation). Accordingly, Church leadership, bishops, priests, and religious brothers and sisters hold immense responsibility for implementing various programs and activities not only for the Church but also for the community.

A key aspect of implementing catechetical formation is its time frame which happens weekly, monthly, quarterly, annual or depending on the type of program. A common practice among many ETs is the annual formation experiences, which are usually retreats and recollections on a national level. Consequently, geographic level (e.g. local, national, and international) can also help categorize formation programs. A third typification pertains to the level of expertise/training such as attaining basic orientation, basic formation, and an ongoing formation level. Some ETs also offer certification programs (Diocese of Grand Rapids, 2016) for aspiring catechists. In the selected ETs, there are various types of formation programs that are currently being implemented. A common challenge in formation is the difference in the time frame and content of the program. One of the considered formal formation programs provided to catechists is the degree program. The majority of the catechist respondents who underwent degree programs belong to the adult age group.



 : Diocese of Kalookan

Kuwentong Katekista (A Catechist's Story) sharing

Very popular ang [Archdiocese of] Cebu sa kanyang quotation na ang katekista ay hindi masaya ... kundi masayang masaya. Of course, dahil dito sa [National] Catechetical Study na ito, nagkaroon sila ng bagong sigla, bagong pananaw sa kanilang buhay kasi hindi naman nila nakita ang buhay nila [bilang] isang aspeto ng isang parokya kundi sa mas malawak na larawan sa buong Pilipinas. Ano ang katekista? At ano ang pangangailangan? Ano dapat ang kaya pa nilang ihandog? Sabi nga, “[sila ay] kayamanan ng isang simbahan” ... Isa sa nakita dito sa Cebu kasi ‘yung kahinaan ng family [catechesis]. Lumabas talaga dito na hindi nagsisimba ang bata dahil hindi nagsisimba ang pamilya. Walang kinikilalang Diyos ang bata kasi wala naririnig sa magulang, dahil sila ay separated. Ito siguro ‘yung magandang bigyang focus, bagamat meron na sa’min mga district at vicariate na nagfofocus sa family catechesis. At isa pa sa dapat namin mabigyang[-pansin] ay ma-centralize ang mga module, ma-insert ang mga gan’tong issue, hindi lang doctrinal but the social issue natin na talaga. Sabi nga, ang paggawa ng program hindi lang kung ano ang gusto mong gawin kundi [dapat] naglilina [o] tumitingin sa palibot kung ano ang pangangailangan, kung ano ang inaasam-asam na nandoon sa ating na mananampalataya, lalo na sa sumisibol na pananampalataya.

The Archdiocese of Cebu is very popular for its quotation that catechist are not happy ... but very happy. Of course, because of this [National] Catechetical Study, they found new ardor, new perspective about their life for they did not see their life as just one aspect of their parish but of a bigger image across the whole Philippines. What is a catechist? And what are their needs? What else should they offer? As a usual remark, “[they are] the treasures of the Church”... One of the findings here in Cebu is the lack of family catechesis. It is clearly revealed that children do not go to Church because their parents are also not churchgoers. They do not believe in God because they never heard of God from their parents, who are already separated. Although we already have family catechesis at the district and vicariate levels, I think it is important that we focus more on this form of catechesis. One more thing that we need to emphasize is to centralize our modules; to include not just doctrinal but also social issues in these modules. As said, the creation of programs should not only be based on what is intended to be done but also on being aware of the surroundings, the needs, the prospects of the faithful, particularly of those new believers.

Sr. Evangeline Pabalate, MCST, Archdiocese of Cebu



📷: *Diocese of Tandag*

Expert Formators and Context-based Catechetical Materials

According to the Second Vatican Ecumenical Council (Santos, 2013), catechists require “suitable biblical, theological, pastoral, and pedagogical formation to be competent communicators of the truth of the faith with some prior experience of catechesis.” This emphasizes the need to provide adequate and relevant catechetical formation in order to prepare catechists in serving the CM. There is also the challenge of providing intensive formation programs for part-time catechists. It is difficult to provide training and formations especially when they do not receive any sort of compensation for the time they allotted. In addition, it also poses difficulties for the formators in developing the necessary formation program and modules for the catechists. In training catechists, catechetical formation modules are important in facilitating the educative process of formation. Modules usually equip catechists with the Catholic beliefs and practices that they need to teach the catechized. However, there is somehow a lack of attention to the need to develop more updated catechetical formation modules, which is a challenge for many catechists. The archival documents collected seem to be limited within sacramental teachings and basic Catholic practices. Especially during the time of a COVID-19 pandemic, there is a need to provide relevant and necessary catechetical formation materials to support the catechists in their online arrangements.

Teaching and Learning Catechesis Creatively

Catechists are commonly categorized according to their educational and training background (Catholic Bishops of New York State, 2011; United States Conference of Catholic Bishops, 2012). Usually, full-time catechists are considered as experts and are trained as formators. Another aspect is the training background of professional and non-professional catechists. The professional pertains to catechists who have undergone formal formation training and education. However, non-professionals are lay servants who willingly volunteer to assist in sharing the teachings of the Church. The knowledge and expertise of catechists are also important for the teaching and learning process of catechesis. As formators, catechists are expected to have sufficient knowledge on the relevant Church documents and other resources available. However, one of the key challenges is the level of educational attainment of catechists. One of the concerns is the voluntary engagement of many catechists in CM. Since many catechists are considered part-time volunteers, they also have their work and other engagements outside the ministry. Usually, catechists are teachers or retired teachers who are helping in teaching catechesis among students.



 : *Diocese of Kidapawan*

This chapter summarizes the key findings and insights on catechetical formation programs relative to four observed dimensions, namely: history of catechetical formation, challenges of catechetical formation, challenges of catechesis, and formation issues. The observed issues and challenges in the catechetical formation programs of selected Filipino catechist respondents emphasize the need to improve ministry support, catechetical materials, and formation activities. In addition, these difficulties worsen due to the restrictions and risks brought about by the COVID-19 pandemic. This situation disrupts the areas for formation as well as spaces for teaching catechesis primarily in public elementary schools. In response, catechists shift into online mode of catechesis or some ways of digital catechesis.

Updating and redesigning of catechetical formation program and training is necessary to energize CM. Methods of teaching the youth, adult catechesis should also be enhanced. Alternative form of catechesis for the youth must be given focus too. The use of technology in creation of catechetical learning materials should be included for a more efficient process of teaching and learning catechesis. For the catechetical formation providers, archiving and upgrading of equipment is critical especially for those who are in the peripheries.

(Anorico, Field Report 2019-2020)

This chapter ends with a discussion of the selected *RIO* activities that were implemented by the *National Catechetical Study (NCS) 2021: Pastoral Action Reserach and Intervention (PARI) Project* in response to the issues and challenges that emerged from the research findings (See *Figure 6.9*). As such, this chapter is focused on the implementing strategies and programs toward the improvement of the catechetical formation in the country.

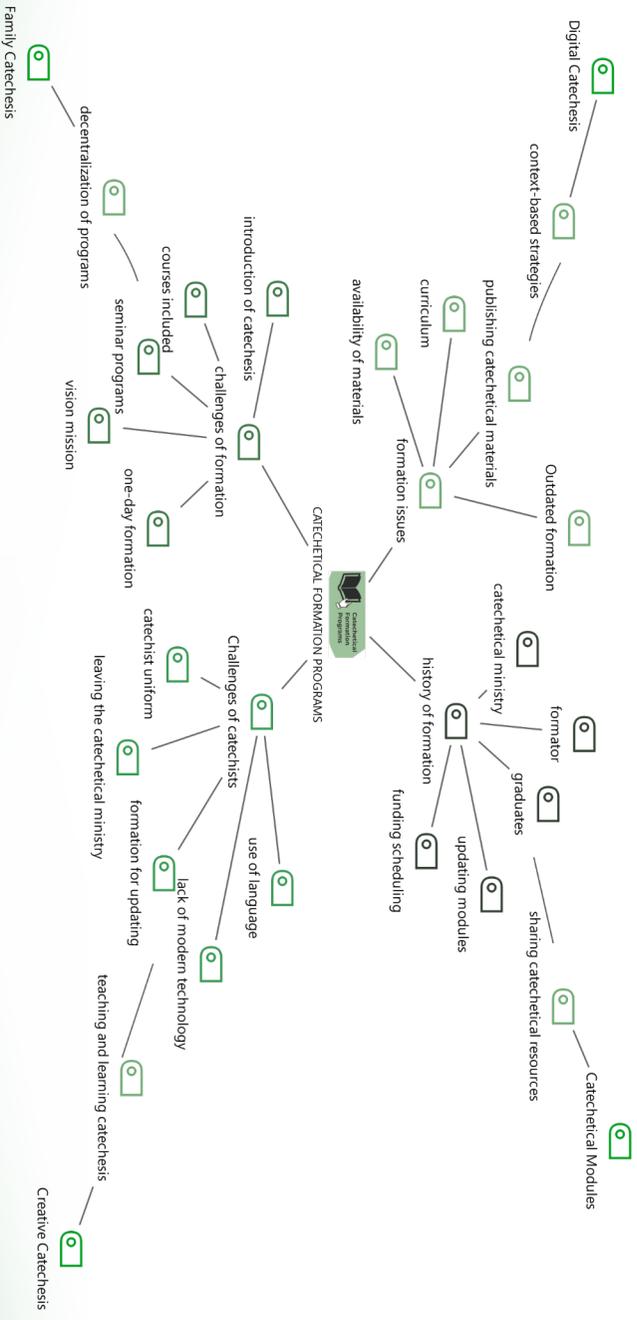


Figure 6.9. Intervention Conceptual Model of Studying Catechetical Formation Programs
(Generated from MaxMaps function of MAXQDA 2020)

The *Katekistang Malikhain* or Creative Catechesis (Batan, 2021) offers different approaches in teaching and learning catechesis. This directly supports the need to develop more creative strategies, especially during the COVID-19 pandemic where physical church activities are limited; thus, shifting to more online-based techniques by utilizing social media and other digital resources. Accordingly, the Digital Catechesis provides an online-based approach at doing catechesis, which is particularly relevant during the COVID-19 pandemic. It seeks to provide continuous and active catechesis especially for the children and youth.

In conclusion, becoming a catechist departs from the notion of gaining income in return for their service to the Catholic Church. Instead, they are driven by their faith and devotion to evangelize the Filipino catechized (Quimson, 2020). As faith-based servants of the Church, the happiness and commitment of the Filipino catechist respondents are crucial in the sustainability of CM. In this light, SCFP proposes a “Catholic service ethic” that allows catechists to remain highly motivated and committed in serving their ministry. This ethic draws our attention to the persistence of these selected Filipino catechist respondents to undergo various catechetical formation programs and improve their pedagogy.



 : *Diocese of San Jose de Antique*

With the demands from the current society and other religions in the country, it is imperative that our church leaders have functionality and sophistication of ideas for CM. Persistence and consistent efforts in achieving CM goals should not be taken lightly. There are spaces to explore and church leaders should be able to identify these especially those about acquiring funds to support the catechetical formation programs. Improving catechetical formation programs will strengthen the education of faith for the children, youth, adults and the older adults. Some areas in the country have already improved their regional connections to other dioceses, parishes and their catechists. This is a very good start because intellectual and material resources can be shared. Nonetheless, everything is dependent on the pastoral leadership and management of our church leaders. NCS 2018 has proven the commitment and perseverance of our catechists. It is up to our church leaders to direct the ceaseless love and support of the catechists across the country for the improvement of CM.

(Anorico, Field Report 2019-2020)



 : Archdiocese of Palo

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 : *Diocese of Kaloocan*

Catechetical Human Resources: Being, Becoming, and Belonging

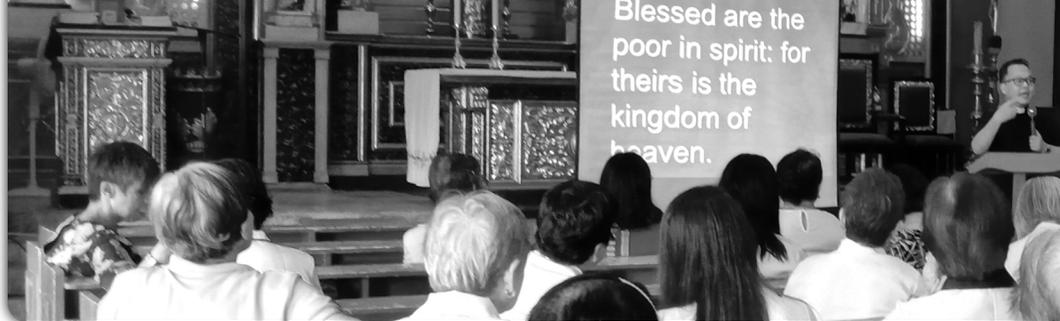
Florence C. Navidad, Clarence M. Batan,
Tisha Isabelle M. de Vergara, Jaycar P. Espinosa



 : Prelature of Infanta

Chapter Overview

Chapter 7 covers the last salient dimension on catechetical human resources experiences of selected Filipino catechist respondents. Accordingly, it describes being, becoming, and belonging to the Catechetical Ministry (CM) by exploring various domains such as recruitment and selection, formation and training, and catechetical engagements. The findings and insights from this chapter provide the foundation in the development of the catechetical human resources handbook.



 : Archdiocese of Palo

Introduction

This chapter examines the experiences of selected Filipino catechist respondents from various Ecclesiastical Territories (ETs) in the country in managing catechetical human resources (CHR) through the processes of being, becoming, belonging to the CM. As such, this chapter explores the following observed CHR dimensions, namely (a) recruitment and selection, (b) formation, (c) apostolate monitoring, assessment, and feedback, (d) welfare and wellness, (e) relations and concerns, and (f) planning, documentation and research. The findings indicate that the selected ETs have various plans, programs, strategies, and implementation in each dimension. First, the recruitment and selection primarily involves school-based and community-based techniques. Second, formation and training vary in terms of content, languages, strategies, and other aspects. Third, the general welfare and well-being of catechists require adequate support and assistance. Fourth, monitoring and assessment strategies are important in improving the quality of teaching and learning catechesis. Fifth, the CM relations involve, commitment, and commendation for catechists. Lastly, there is also a need for strategic planning, documentation, and research. These findings emphasize the relevance of a parish or community-based approach, active and inclusive recruitment and selection, and effective monitoring and assessment toward achieving a sustainable CHR in the country.



Research story

This chapter depicts the story of CHR in the country. The catechists and catechetical coordinators implement various strategies and policies in order to continue the mission of catechesis and sustain CM. As narrated by one of the catechetical leaders in the Archdiocese of Cebu, the CHR are responsible in the recruitment and selection process of Filipino Catholics who are willing to sacrifice for the Church.

The Sanhedrin Experience

B: Meron po. Ang screening committee po nila, ang ginagawa po nila, nagpapatawag sila ng mga active, ‘tapos siyempre palasimba din lang, ganun. Mahirap naming magpadala ng ‘di palasimba. ‘Tapos, sasalain po sila ng mga katekista po doon sa parish na ‘yun. Titingnan nila kung paano ‘yung lifestyle niya. Ang pinaka-unang hinahanap namin is yung willing to sacrifice.

We have a screening committee. hey call for active candidates, and of course, frequent churchgoers. It will be inappropriate to appoint catechists who do not usually participate in Church activities. Then, they will be screened by the current catechists in the parish. Their lifestyle will be scrutinized. What we are actually looking is their willingness to sacrifice

(Eвете, Catechetical leader, Archdiocese of Cebu, Pos. 85).



📷 : *Diocese of Alaminos*

This observation also reflects the story of *Sanhedrin* (Batan, 2020) in a research poem on the lives of selected servant-catechist respondents. It describes the experience of Sanhedrin, which translates to ‘sitting together’, as a religious council that facilitates the policies and processes in the CM. As one of the salient dimensions on CM, the CHR is important in contextualizing the structural dynamics (e.g. organizational structure, engagement, policies) and individual experiences of selected Filipino catechists. Primarily, it recognizes the role of catechists as teachers of faith and servant of the Catholic Church.

This chapter presents findings and insights from the selected Filipino catechist interviews and archival documents from various ETs regarding their CHR experiences. Specifically, it looks at (a) recruitment and selection, (b) formation, (c) apostolate monitoring, assessment, and feedback, (d) welfare and wellness, (e) relations and concerns, and (f) planning, documentation, and research (see *Figure 7.1*).



According to Messina (2007), the management of human resources in the Church takes into consideration the concepts of communion, conversion, and mission to be seen as the conscience of the Church and a catalyst for the transformation of both individuals and ministry. As such, recruitment and selection is the first step in establishing an organization and the essential practices for human resources management. As emphasized in the Guide for Catechists (Congregation for the Evangelization of Peoples [CEP], 1993), CHR requires grounding on the aspect of justice especially in providing proper support and assistance among volunteer catechists. In addition, it also recognizes the role of bishops and priests in providing support and formation training to the catechists—as first catechists of the catechists.

An empirical matrix guides the discussion on the observed CHR dimensions among selected Filipino catechist respondents (see *Figure 7.1*).

Sanhedrin

Clarence M. Batan

Translated to English by Luciana L. Urquiola

Nang masayang matanggap
Ni Nanay-teacher -
Ang bagong katekista,
Ang kaniyang assignment
(When Mother gladly received)
(Her teaching assignment -)
(As a new catechist)
Sa pampublikong paaralan, *(In a public school,)*
Pinaghandaan niya ang araw
(She prepared for the day)
Pagdalaw sa school *(Of her visit to the school)*
Pagharap sa principal
(Of her meeting with the principal)
Upang kunin - *schedule. (To get - the schedule.)*
Apat lang pagpipilian:
(Only four time slots to choose from:)
Umagang-umaga, *(Earliest in the morning,)*
Sa pagitan ng recess, *(In between breaks,)*
Matapos ang tanghalian, *(After lunch,)*
O bago mag-uwian. *(Or just before dismissal.)*
Tulad ni Hesus *(Like Jesus)*
Sa harap ng Sanhedrin,
(Standing before the Sanhedrin,)
Ang mapagkumbabang-tangan
(She bowed in humble submission)
Sa harap ng makapangyarihan,
(Before the mighty)
Waring di pagtutol *(She held no objection)*
Para misyon matuloy,
(For her mission to set in motion,)
Kahit anong oras, *(At any given time,)*
Katekesis matupad.
(For catechesis to finally begin.)
Ito ang ikatlong *(This is the third)*
Krus sa daan *(Way of the Cross)*
Ng katekistang-lingkod, *(Of a servant-catechist,)*
Sakrispisyong makahulugan.
(For a meaningful servitude.)

Serving as
catechist

Volunteering
catechist

Commitment
as catechist

This poem tells the story of the human resource aspect of volunteering in the catechetical ministry. From the process of preparing for the daily schedule to the form of commitment as part-time, volunteer, or full-time, the poem intends to encapsulate the sacrifices of the catechists to respond to the mission of teaching catechesis.

Relational Legends

Textual grouping by conceptual theme

Text & codes to data

Conceptual Theme to Memo

Inter-codal & transcodal connection

A: So meron kang – among oras yung pasok mo?
B: Um, pumapasok kami ng... Regular hours. Office hour po.
A: So bale 8 to 5?
B: 8 to 5. Pero again, depende sa needs. Usually Monday to Friday, pag kailangan pumasok ng Saturday-Sunday, kung may activity, papasok.
A: Ah, okay. Yung Saturday-Sunday mo optional?
B: Opo. Pag may activities or may kailangang tapusin po.

A: *What time do you work?*
B: *Um, we go to the office during regular office hours*
A: *So, 8 to 5?*
B: *8 to 5. But then again, it depends on the needs. We usually go from Mondays to Fridays, but when the need arises, we go to work even on Saturdays and Sundays; if there are activities, we need to go to work*
A: *Okay, are Saturday and Sunday work optional?*
B: *Yes. If there are activities or unfinished work, we have to do them.*

(Arvin, catechist, Diocese of Balanga, Pos. 127-132)

Most of the selected catechist respondents catechize one to ten hours a week (91.4%).

(NCS 2016-2018 Studying Filipino Catechists)

F: Aaah very supportive sila. For one yung sense of voluntarism. May mga volunteer na very supportive nitong mga lay people. So I'm happy.

They are very supportive. Also, there is the sense of volunteerism. There are volunteers who are very supportive of the lay people that's why I'm happy.

(Bernardo, catechetical leader Diocese of Pasig, Pos. 173-174)

The top three motivations on serving as catechist are sense of volunteerism, deep relationship with Jesus, and sense of mission/apostolate.

(NCS 2016-2018 Studying Filipino Catechists)

So usually 'yung mga parish Priest 'yung nagre-recruit then 'yung parish Priest to ask the Catechist to recruit another Catechist 'yung mga qualification as long as they are Catholic at wala silang impediment, for example living together without sacrament of marriage basta they are willing, they are able, they can read and they can write pwede na sila maging Catechist sa amin.

Usually the parish priest does the recruitment and they will ask the catechist to recruit other catechists. Regarding the qualifications, as long as they are Catholic and without any impediment, for example living together without sacrament of marriage, and as long as they are willing, they are able, and they can read and write, they can become catechist for us.

(Jun, catechist leader, Diocese of Maasin, Pos. 9)

67.4% of the selected Filipino catechist respondents are ministering as part-time, 16.4% are full-time, and 15.2% are volunteer.

(NCS 2016-2018 Studying Filipino Catechists)

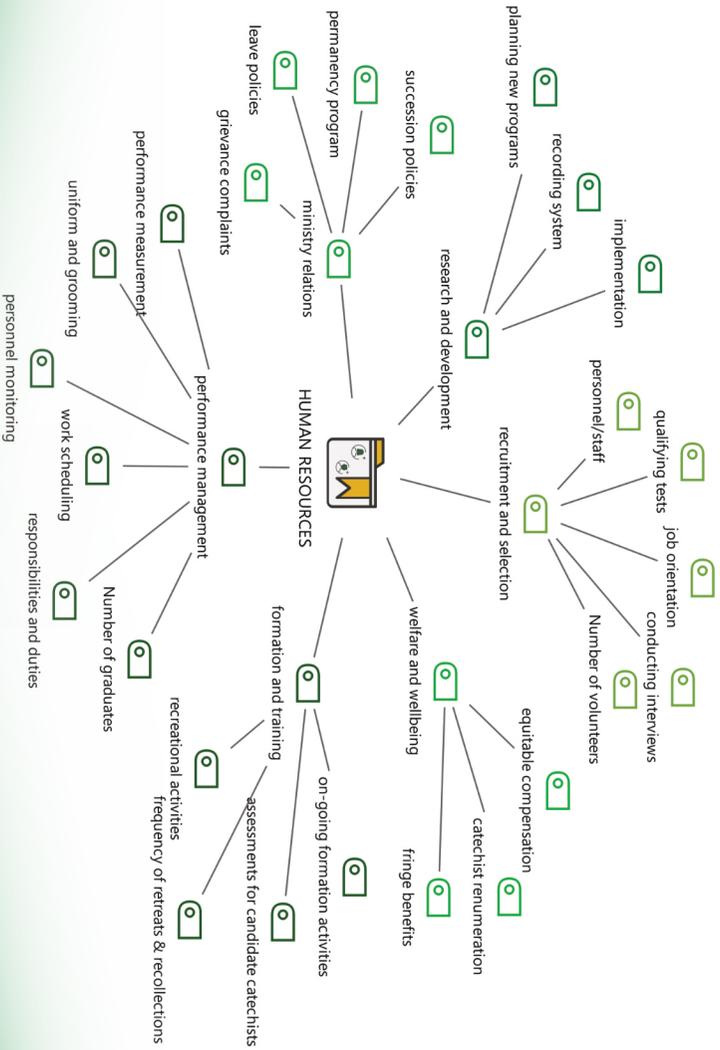


Figure 7.1. Empirical Code Matrix for Studying Catechetical Human Resources (SCHR)
(Generated from MaxMaps function of MAXQDA 2020)

Findings

The findings indicate that the selected ETs have various plans, programs, strategies, and implementation in each dimension of CHR. First, the recruitment and selection primarily involves school-based and community-based techniques. Second, formation and training are varying in terms of content, languages, strategies, and other aspects. Third, the general welfare and well-being of catechists requires adequate support and assistance. Fourth, monitoring and assessment strategies are important in improving the quality of teaching and learning catechesis. Fifth, the catechetical relations and concerns involve commitment and commendation for catechists. Lastly, there is also a need for strategic planning, documentation, and research. This study emphasizes a parish/community-based approach, active recruitment and selection, and effective monitoring and assessment toward a sustainable CHR in the country.

The word cloud reveals some of the key concepts that emerged from the conducted interviews (See *Figure 7.2*). Significantly, the words focus on the roles and responsibilities of the catechists in CM, including coordinator, parish, office, and guidelines.

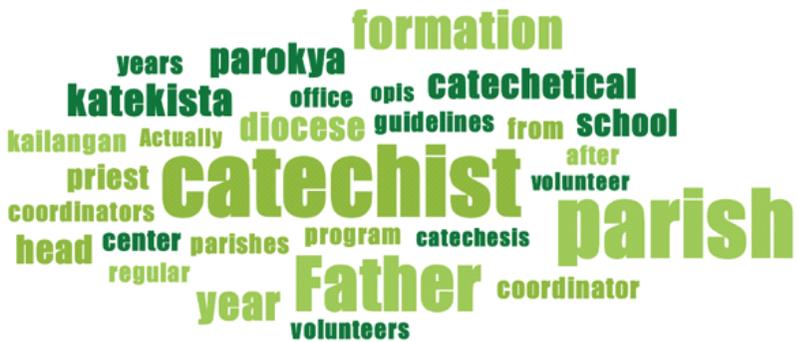


Figure 7.2. *Word Cloud of Selected Catechetical Leader Respondents*

Being Catechists

Being catechists covers the first process of CHR – recruitment and selection. It involves selected manner of qualifying a catechist, the process of selection, the identity and description of the people in CM, and the person involved in conducting the procedure. The criteria and requirements set to recruit and select new catechists reflect what it means to be a catechist.

Recruitment and Selection

In recruiting and selecting catechists particularly in the parish level, the parish priests primarily decide on who will undergo the catechetical formation and training. The Diocese of Masbate (2018) highlights the significant role of priests in this process, as quoted, “usually it is the parish priest who recommends a candidate to be sent into a two-week live-in Summer Formation House held at the capital town of Masbate. After which, a re-echo seminar is to be given those who underwent such formation in their respective parishes. They are also assisted by other volunteer catechists in the parish who signify to serve the parish in the field of catechetical ministry.” It is also observed in other parishes where the priests provide exams and interviews for aspiring catechists (see *Table JA 7.1*).



 : Diocese of Boac

Table JA 7.1. Joint Analysis of Selected Filipino Catechist Respondents on Recruitment and Selection

Dimension	Quantitative Findings	Qualitative Findings
Sense of volunteerism	67.4% of the selected Filipino catechist respondents are ministering as part-time, 16.4% are full-time, and 15.2% are volunteer.	100% satisfied kasi 'yung pagiging katekista ko, pagiging volunteer catechist ko, isa pa 'yung nakatulong sa akin para makapagtapos ng pag-aaral. Kasi nung time ng crisis ng family namin, nand'yan sa likod ko 'yung parokya na sumusuporta financially ... At ngayon naman 'yung nagti-take ako ng Master's Degree, Simbahan na naman po ang ... tumutulong sa akin. 100% satisfied because through my service as volunteer catechist, I was able to finish my studies. During the times my family struggled financially, the parish supported us. Even now I am pursuing my Master's Degree, the Church is ... supporting me financially.
Motivations	The top three motivations on serving as catechist are sense of volunteerism, deep relationship with Jesus, and sense of mission/apostolate.	(Melvin, catechist, Archdiocese of Lingayen-Dagupan, Pos. 211) Very supportive sila. For one, 'yung sense of volunteerism, may mga volunteer na very supportive nitong mga lay people. So, I'm happy. <i>They are very supportive. For one, regarding sense of volunteerism, there are volunteer catechists that are very supportive of the lay people. So, I'm happy.</i> (Bernardo, a catechetical leader, Diocese of Pasig, Pos. 173)



 : *Diocese of Calbayog*

Furthermore, some ETs divide catechists into two sets of categories: 1) the school-based catechists (adult) and the Mayflower or summer catechists (youth), and 2) the school-based catechists and community-based catechists. The school-based catechists are those who conduct catechesis in school during class days, while Mayflower catechists involve youth students that serve or do catechesis to children only during May. The community-based catechists are those who do catechesis in the parish, but some community-based catechists also do catechesis in school.

Becoming Catechists

Becoming catechists includes the dimensions where selected new catechists are prepared for their mission to catechize and evangelize. These dimensions indicate that to become a catechist is to be physically, mentally, and spiritually ready in the pursuance of the Church's mission of evangelization.



Formation

As observed in the previous chapter, there are various forms and structure of catechetical formations. For this purpose, some ETs develop their manual of norms and policies as a guideline in the overall process of managing the catechists. Accordingly, the Diocese of Laoag (2018) has its own manual for their 'Renewed Integral Evangelization Formation Program for Catechists,' which details the skills and responsibilities of catechists in the CM. Also, several dioceses have monthly meetings to give updates on some topics or discuss new topics to be used by the catechists. Thus, some of the catechists also consider their monthly meetings as an ongoing formation.

One diocese mentioned that only their vicariate coordinators could go to other places for seminars or training or enrolled in basic religious education. Some dioceses suggested that only the parish coordinators could attend the workshop or training and likewise facilitate the catechists' training in return (see *Table JA 7.2*).

Table JA 7.2. Joint Analysis of Catechist Respondents on Formation and Training

Dimension	Quantitative Findings	Qualitative Findings
Type of formation	<p>Most of the selected catechist respondents identify their formation experience as formal.</p>	<p>Kung tutuusin, “yung inaral ng [Religious Education] RE na 4 years, nakuha na namin ‘yan kasi liang taon ... tuluy-tuloy, ‘saka hindi rin ‘yun natatapos ... ‘Tapos, yung mga books na ginamit nila doon sa RE, ‘yun din ‘yong books na itinuro sa amin [sa formation], at saka hindi liang ‘yung kung ano ang itinuro ... ‘Tinuruan din nila kami sa Methodology kung paano magturo. Kaya, ... proud ako sa sarili ko na kumpleto ako. I’m not perfect na ano as perfect as God. Hindi rin naman ako complete kasi lahat naman ng mga tao may kahinaan, may limitations ... pero kung pumupunta man ako sa school, ... equipped naman ako. Kaya, nae-evaluate ko rin ‘yung pagtuturo ko sa mga bata or sa malalaki na ... Sabi nila, “Ma’am, naaalala ko pa hanggang ngayon ‘yung itinuro mo.”</p> <p><i>In fact, what our learnings from our four-year RE degree, we have already learned from our yearly and continuous formation ... Then, the books we used in RE are also the materials we are using in our formation, and the topics taught are salient ... In Methodology, they taught us how to teach. For this reason, ... I am proud that I am complete. I’m not perfect like God. I’m not also complete since everyone has limitations, ... but when I go to school to teach, I am always ... equipped. Because of this, I can evaluate how I teach the children or the adult students ... They say, “Ma am, until today, I remember all your teachings.”</i></p> <p>(Lourdes, catechist, Archdiocese of Lingayen-Dagupan, Pos. 105)</p>
Formation providers	<p>Using a multiple response, 69.4% of the catechist respondents undergone parish formation.</p>	<p>Sa parish level, from the Catechetical Commission [CatCom] kasi kami ang sa field, si sister ang sa formation dito. Later, naging member na ng CatCom ang kung sinumang directress ng catechetical institute para maganda ‘yung coordination ... ‘Yung mga madre, ‘yung pinapapunta sa mga parishes. Sila na ‘yung speaker.</p> <p>Formation in the field is provided by those from the Catechetical Commission [CatCom], while the sisters are the ones providing formation on the parish level. Later, in order to have better coordination, whoever is the directress of the catechetical institute automatically becomes a member of CatCom. Usually, we designate the religious nuns to provide formation in the parishes</p> <p>(Alice, catechist, Diocese of San Jose de Antique, Pos. 292).</p>

Dimension

Quantitative Findings

Qualitative Findings

Formation providers
Parish is followed by Diocese-based formation with 68.4%.

Opo, kasi usually po may input po ang pari nila kapag may meeting sila. Tapos po sa diocesan level po, regular po 'yun po na monthly may [ang mga katekista] formation sila. Ang topic naman po ay 'yun po depende sa pangangailangan po, tsaka 'yung suggestion din po nanggagaling po sa kanila from their evaluation po. Yes, because every time they have a meeting, the priest has inputs.

Then, in the diocesan level, the catechists have regular monthly formation. The topics being taught to them depend on their needs, and suggestions usually come from their evaluation.

(Arvin, catechist, Diocese of Balanga, Pos. 432)

The third topmost formation provider are vicariates (60.9%)

Sa vicariates level, it [formation] depends on the availability at the same time, ... 'pag nakaplano sila, some vicariates ginagawa nila yan every year, sometimes nag-a-outing sila because they have funds ... Sa parish level, some parish[es] also does it depende sa support ng parish priest at saka sa initiatives sa katekista, but usually they have Lenten recollection at the same time, Advent recollection ... Hindi lang siguro regular, not all parishes pero meron depende sa initiative sa coordinator or resident at vicariate.

At the vicariate level, formation depends on their availability at the same time, ... if they were able to plan and have funds, some vicariates go on an outing ... At the parish level, some parishes also do this activity depending on the parish priest' support and the catechists' initiatives, but usually they have Lenten recollection at the same time, Advent recollection ... Although not regular and not all parishes, but there are parishes who facilitate these formation activities depending on the coordinator's and residents' initiatives on the vicariate level.

(Joy, catechetical leader, Diocese of Maasin, Pos. 61)

Welfare and Wellness

The narratives of selected Filipino catechist respondents in *Table JA 7.3* discuss support and assistance for catechetical engagements. Here, one can observe the varying forms of assistance provided by parish priests across ETs. For instance, while there are some ETs which provide uniforms for the catechists, other ETs have no uniform or will need to acquire uniform on their own.



 : Diocese of Calbayog

Table JA 7.3. Joint Analysis of Catechist Respondents on Well-being and Wellness

Quantitative Findings		Qualitative Findings	
Receiving financial support	About half of the selected catechist respondents receive financial support (51.8%).	Wala [kaming regular compensation], pero masaya naman 'saka nabubuhay naman kami. Tingnan mo 'yan ah, 'yung una ko [ay] 1500 [PhP] 'yung allowance ko. 'Tapos, 'pag makita ng tao, kasi 'yung mga tao sa rural 'di nila ma-identify at maano 'yung lay missionary at madre, 'yung tingin nila latas 'yan, madre lahat 'yan. Kaya, 'pag makita ka nila ay "Sister, ate Dei, 'yung tsinelas mo ay gasgas na bibilhan kita," bibigyan ka nila. Ganun. 'Tapos, yung 1500 na 'yun, kukunan ko pa ng SSS, PhilHealth.	
		<i>We do not have regular compensation, but we are still happy and continue to live. Look at this, my first allowance amounted to PhP1,500. Then, since at the rural area, most parishioners identify us as sisters, when they see us, "Sister, your slippers are already worn out. I will buy you a new pair," and they will give us new ones. Then, from that allowance, I still need to pay my SSS, PhilHealth.</i>	(Deling, catechist, Archdiocese of Cebu, Pos. 145)
Forms of financial support	The top most form of financial support received by selected Filipino catechists are transportation/fare allowance (65.1%), clothing allowance (31.0%), and honorarium/stipend (24.3%).	Yeah, 'yun talaga 'yung pinaglalaman namin kasi sa Diocese ng Dumaguete, wala talaga 'yung coming from the diocese giving to catechist na ang the diocese talaga ang nagbibigay. Usually, 'yung ginagawa lang is from the parish talaga 'yung fund. So, if 'yung pari [ay] may kagandahang loob, even if our catechists have irregular allowance or honorarium, pero in terms of snacks, naandun naman. 'Yung binigay po namin konting allowance for uniform, 'yan ang binibigay namin.	
		<i>Yes, that is what we are still contesting because in the Diocese of Dumaguete, we do not receive compensation from the diocese. Usually, it is funded by the parish. So, if the parish priest supports the catechists, even the catechists only have irregular allowance or honorarium, he will provide them snacks. In our case, we compensated our catechists through uniform allowance.</i>	(Hitchon, catechetical leader, Diocese of Dumaguete, Pos. 28)

Moreover, some ETs provide health insurance (e.g. PhilHealth) as one of the benefits of their catechists. However, many catechists only receive allowances depending on the availability of funding and support. In some dioceses, the catechists voluntarily contribute a specific amount of money in the form of "monthly dues" or "damayan," which serves as financial assistance to compensate for the lack of institutionalized financial support for them.

Apostolate Monitoring, Assessment, and Feedback

This chapter observes that some ETs have varying organizational structure as well as individual roles and responsibilities of selected Filipino catechist respondents. As such, some dioceses only have vicariate coordinators and parish-based officers; others have vicariate coordinators and parish coordinators; and, others have vicariate coordinators, parish coordinators, and parish officers. These catechists become coordinators either through appointment from the parish priest or diocese, or from an election among the catechists. The catechetical engagement is from the bishops to the commission, catechetical directors, vicariate coordinators, parish priest, and/or catechetical coordinators, catechetical officers, and catechists (see *Table JA 7.4.*)



 : *Diocese of Tandag*

Table JA 7.4. Joint Analysis of Selected Filipino Catechist Respondents on Apostolate Monitoring, Assessment and Feedback

Dimension	Quantitative Findings	Qualitative Findings
Number of hours	Most of the selected catechist respondents catechize one to ten hours a week (91.4%).	<p>A: ... Among oras 'yung pasok mo? ... <i>What time do you teach catechesis?</i></p> <p>B: Um, pumapasok kami ng... regular hours, office hour po. <i>Um, we teach during regular or office hours.</i></p> <p>A: So, bale 8 to 5? So, from 8 to 5?</p> <p>B: 8 to 5. Pero again, depende sa needs. Usually Monday to Friday. 'Pag kailangan pumasok ng Saturday-Sunday, kung may activity, papasok. 8 to 5. <i>But again, it depends on the needs. Usually, we teach from Monday to Friday. However, if we have an activity in Saturday-Sunday, we attend.</i></p> <p>A: Ah, okay. 'Yung Saturday-Sunday mo optional? <i>Ah, okay. Is your service in Saturday-Sunday optional?</i></p> <p>B: Opo, 'pag may activities or may kailangang tapusin po. <i>Yes, if we have activities or tasks for completion.</i></p> <p>(Arvin, catechist, Diocese of Balanga, Pos. 127-132)</p>
Evaluation of catechists	Among the catechetical leaders, they often assess/evaluate the catechists annually (48.7%), and monthly (29.8%).	<p>[Through] vicariate school visitation pero hindi lahat ng vicariate coordinators nakakapag-school visitation, but we encourage them to have school visitation every year para ma-evaluate talaga. Nago-observe sa klase. So sa ngayon, depende sa vicariate coordinator but maybe we can institutional[ize] it next year na mai-require sa lahat.</p> <p>[Through] vicariate school visitation although not all vicariate coordinators could facilitate this activity, but we encourage them to do it annually for the catechists' evaluation. In this activity, the coordinators observe during their classes. Until now, it still depends on the vicariate coordinator but maybe we can institutional[ize] it next year requiring all of them to do school coordination activities.</p> <p>(Jun, catechetical leader, Diocese of Maasin, Pos. 101)</p>

The responsibilities and the do's and don't's of the catechists are presented during their catechetical orientation. Some ETs give guide modules to catechists. As observed, selected catechists learn about various Scriptures, doctrines, lessons through their catechetical curriculum. As such, their apostolate monitoring, assessment, and feedback is usually limited to the maintenance of the catechists' teaching schedule and participation in parish activities. Meanwhile, an ET implements an assessment process which includes monthly meetings with the head catechist who is responsible for the assessment of all the catechists. They also include formal leadership and supervision program in order to make sure that they are effective in managing the catechists.



 : *Diocese of Tandag*

Belonging to Catechetical Ministry

Belonging to CM consists of dimensions which signify the involvement of catechists in the ministry.

Relations and Concerns

The findings suggest the variations in catechetical engagements across ETs. Most of the time, the parish priest appoints the catechetical coordinator. The catechists' formal formation or certification is one of the bases for their movement to the catechetical coordinator. To some, the promotion is through election amongst the catechists. Moreover, it was observed that catechetical engagements were mainly voluntary (see *Table JA 7.5*). When it comes to catechetical concerns, they just discuss or check on the gravity of the issue to come up with the solutions. For instance in the case of absenteeism of the catechists in their designated classes, catechists involved are reminded of their mission and responsibility to CM.



 : Diocese of Cabanatuan

Table JA 7.5. Joint Analysis of Selected Filipino Catechist Respondents on Relations and Concerns

Dimension	Quantitative Findings	Qualitative Findings
Catechists' support	<p>The top three external factors contributing to effective catechesis are supportive family (75.2%), supportive parish priest (73.7%), and supportive co-catechists (70.6%).</p>	<p>Ah, 'yung tungkol sa support namin, our parish priest, very supportive. From Bishop down, lahat-lahat ng activities namin, kahit anong sina-suggest naming activity, sinusupportahan ... Sa parokya naman namin, 'yung support ng parish, merong second collection ... 'yun ang binibigay sa ... kung sino 'yung malayo ang tinuturungan school, binibigyan sila ng transportation allowance.</p> <p><i>Ah, regarding support, our parish priest is very supportive. From our Bishop down, all of our activities, any activity we will suggest, they will support it ... In the case of our parish, its support comes from the second collection, ... and usually those catechists who are teaching at peripheral schools and needing transportation allowance are the ones benefiting from it.</i></p> <p>(Hara, a catechist, Diocese of Kalibo, Pos. 109)</p>
Issues and concerns	<p>The top issues and concerns of catechists are need for ongoing formation (72.3%), training in doing effective catechesis (69.5%), and financial problems (64.6%).</p>	<p>Hindi lang financial na support, pati 'yung sa spiritual na support talagang nand'yaan si Bishop. 'Pag financial, lagi rin siyang nakasupporta sa amin. 'Tapos talagang nagbibigay siya ng tulong sa mga katekista na ... may sakit. Sasabihin lang sa kanya, "Bishop, may sakit po," 'tapos, nagbibigay siya talaga.</p> <p><i>Not just financially, our Bishop also supports us spiritually. Financially, he is always supporting us. Then, he gives monetary support to catechists with medical concern. Just mention, "Bishop, I am sick," he will lend you money.</i></p> <p>(Carmensista, catechetical leader, Diocese of Cubao, Pos. 185)</p>



📷 : Diocese of Kabankalan

While there is no standardized form of handling CHR in each ET, our study recognizes the importance of understanding the needs and situation of the catechists. In so doing, ETs are encouraged to develop their own catechetical guidelines in teaching and learning catechesis that is inclusive and sensitive to the contexts of their respective CMs.

Catechetical Planning, Documentation, and Research

Each parish among various ETs has different settings, plans, programs, and projects; hence, there are no standardized guidelines implemented (See *Table JA 7.6*). This could be due to the vague or absence of effective catechetical planning, documentation and research in each ET. Most of the selected ETs identified that the catechists are involved in the planning of programs in the parishes. However, it was observed that there is a lack of proper training in documentation and research across CMs. Thus, the study identified the need for catechetical leaders and catechists to journey together in developing catechetical strategic plans that are ideally based on proper documentation and research in order to have a better grasps of their respective CM life and dynamics.

Pastoral Insights

This salient dimension of CM explores the experiences of selected Filipino catechist respondents regarding CHR. Accordingly, this section reflects on the following pastoral insights (See *Table 7.6*): First, the aging CM requires a more efficient way of recruiting catechists. Second, catechetical formation will be more effective through parish or community-based approaches. Third, the high level of volunteerism among the catechists should be linked to the protection of their general welfare and wellness. Fourth, the assessment and monitoring strategies serve as mechanism on deepening and improving the quality of teaching and learning catechesis. Fifth, commendation approach provides a new volunteerism dynamic among the catechists. Lastly, effective strategic planning, documentation, and research are crucial for the sustainability of CM.

In so doing, each pastoral insight corresponds to a particular observed dimension on CHR (see *Figure 7.3*). Each of these pastoral insights is discussed as follows:



 : Archdiocese of Capiz

Table FI 7.1. Research Findings and Insights on Catechetical Human Resources by Selected Dimensions

	Argument Points	Key Findings	Insights
Being	Recruitment and selection	The recruitment and selection of catechists are school-based and community-based.	The aging catechetical ministry characterized by older female catechists call for younger and more efficient way of recruiting catechists.
	Formation	There are variations of catechetical formation program in the country in terms of content, languages, strategies, and other aspects.	Effective catechetical formation programs requires decentralization into community-based approaches.
Becoming	Apostolate monitoring, assessment, and feedback	There are variations of monitoring, assessment, and feedback strategies on on the selected Filipino catechist respondents in each ET.	The assessment and monitoring strategies serve as a mechanism on deepening and improving the quality of teaching and learning catechesis.
	Welfare and wellness	The well-being of catechists including their support and assistance significantly depend on the availability of resources.	The high level of volunteerism of catechists should be linked with their general well-being.
Belonging	Relations and concerns	The catechetical relations and concerns involve commitment and commendations for catechists.	The commendation approach among the catechists provide a new volunteerism dynamic in the context of catechetical engagement.
	Catechetical Planning, Documentation and Research	There are various planning, research, and development strategies among the ETs.	Effective strategic planning, documentation, and research, are crucial for the sustainability of the catechetical ministries.

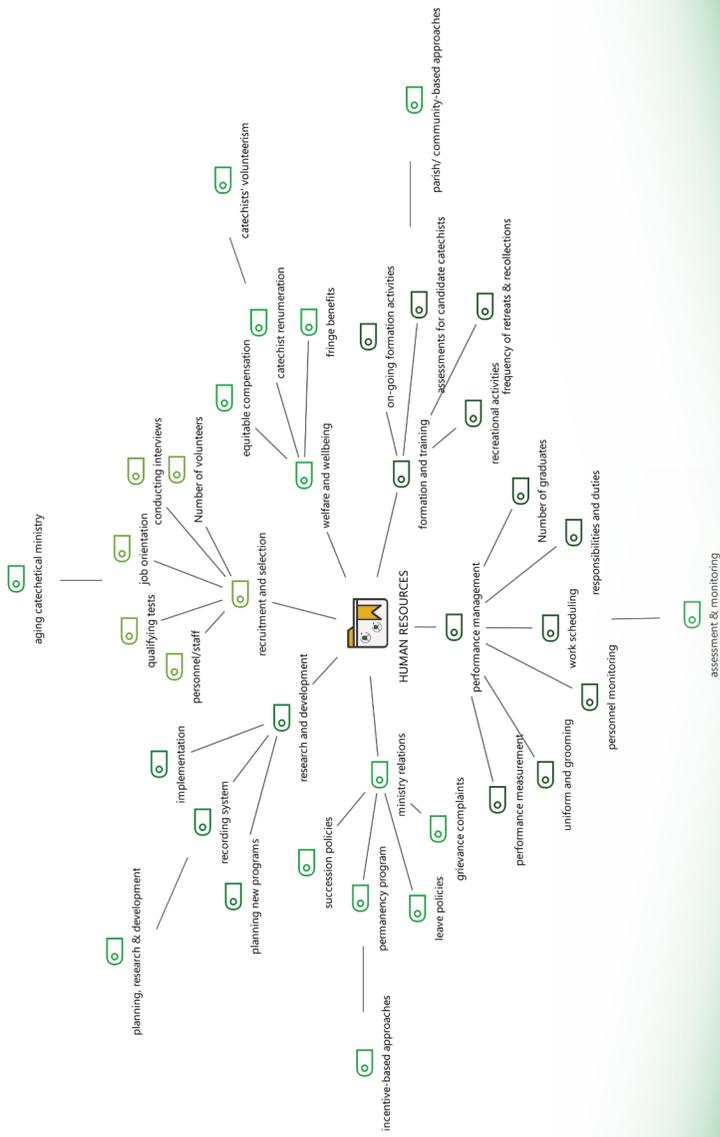


Figure 7.3. Empirical Code Matrix of Insights for Studying Catechetical Human Resources (SCHR)
(Generated from MaxMaps function of MAXQDA 2020)

Aging Catechetical Ministry

This chapter observes that ETs have various existing policies and guidelines involving the recruitment and selection of catechists. The recruitment is done through mass announcements, posting of invitation within the church vicinity, billboards, and/or through catechists' friends, relatives, or neighbors. Some ETs accept catechists who are at least an elementary graduate, while several considered third-year high school students to high school graduates. There is a particular diocese which limits its catechist's candidate admission between 20 to 75 years old (with medical certificate). For some ETs, the recruitment is done once a year. For a few, it is held twice a year, while for several, the recruitment is continuous throughout the year.

Conversely, candidates should be committed to the Church's mission and values. Based on the findings on Filipino catechists and other sources (Catholic Diocese of Fort Worth, 2019; Congregation for the Clergy, 1997; CEP 1993), a potential catechist must possess the following qualities, namely 1) a person of faith or witness to the Gospel, 2) church commitment, 3) love for the Church and communion, 4) apostolic spirit and missionary zeal, 5) response to a call, 6) a desire to deepen one's knowledge or skills, 7) willingness to give generous service, 8) servant of the community, and 9) acceptance of the guidance and direction of the catechetical leader or coordinator. Furthermore, those who want to be a catechist and to effectively convey the Gospel message must have the following dynamic characteristics and competencies: 1) knowledge of Church policies and practices, 2) a solid grasp of Catholic doctrine and worship, 3) good interpersonal and communication skills, 4) conflict resolution skills, sufficient education, 5) ability to use various methodologies, 6) understanding of the stages of development, and 7) good relations with others.

Decentralization into Parish/ Community-based Approaches

Kwentong Katekista (A Catechist's Story) sharing

Yes, so ang talagang nagbigay po ng inspirasyon dito sa akin ay walang iba po kundi ang aking mga kapwa katekista. So bilang katekista alam ko din po yung buhay ng isang katekista, paglilingkod ng katekista, at naniniwala po ako na itong handbook na ito ay makakatugon talaga sa mga pangangailangan, sa mga dinaranas ng mga katekista lalong lalo na po yung mga volunteer catechists 'no, na sila po ang mas nakararami dito sa ating bansa. Kaya po habang ginagawa po talaga ito, iniisip ko po lagi na nako ito ay para sa mga katekistang Pinoy na talaga naming kailangan matugunan ang iba't iba nilang pangangailangan sa iba't ibang aspeto ng kanilang pagiging katekista.

Yes, it was my fellow catechists that gave me inspiration. As a catechist, I also know the life and service of catechists. I believe that this handbook will really respond to the needs of the catechists, especially the many volunteer catechists we have in our country. When I was working on the handbook, I constantly told myself that this is for the Filipino catechists and in hopes of helping various aspects of being catechists.

Victor dela Cruz, Diocese of Imus

One of the key findings of this research is the availability of different catechetical formation programs and training activities in various ETs. Each training and formation program varies in terms of duration, content, formators, formation spaces, catechetical materials and other aspects. In the Apostolic Vicariate of Taytay (2018), its recruitment process relies on mass announcements and network of catechists:

“As regards recruitment, every school year, there is a call for volunteer catechists. The priests, at Mass, announce the need for catechists as well as the specific dates for their forthcoming training. Current catechists and other church/chapel leaders also recommend their friends and acquaintances to become catechists. Then initial training seminars are conducted, after which follow-up sessions are scheduled.”

(Apostolic Vicariate of Taytay, 2018, p. 33)

This emphasizes the importance of tapping network connections and active invitations in increasing the number of catechists. Usually, catechists are responsible for encouraging more Filipino Catholics to volunteer and serve as catechists as well. In addition, parish priests may recommend possible catechists to undergo training. They utilize a systematic program of formation and training that seems effective in preparing the catechists in serving the CM. In other ETs, they train catechists according to the specific role they play in the ministry (See *Table 7.2*). Parish catechists usually serve in the local parishes, while school-based ones are teaching in public schools. Meanwhile, auxiliary catechists are mainly assisting in seminars for Church sacraments.



 : *Diocese of Alaminos*

High Level of Volunteerism of Catechists

As observed, the level of catechetical engagements among the catechists respondents is relatively oriented towards volunteerism. This type of disposition directs attention to a distinct orientation towards CM service and mission. This brings forth issues and concerns about the varying level of support and assistance that catechists need in their CM engagements. Our study identified the many strategies that ETs in their respective parishes employ in supporting their respective catechetical activities. Such variations in strategies reflect the differences in contexts and resources available for CM. While there are communities that could provide financial support and assistance to their catechists, most CMs thrive due to the generosity of time and resources provided by volunteer catechists. Thus, our study recognizes the missionary-service dynamic this voluntary orientation brings to CM. This may explain why any form of support and assistance rendered to fulfilling any tasks in CM are made stronger through the various forms of support from their families, fellow catechists, community, and the Church. Correspondingly, any forms of support and assistance given to CM are thus welcomed and embraced as helpful deeds to volunteer catechists.





 *Diocese of Antipolo*

In terms of apostolate monitoring of the catechists, our study observed that in some ETs, the parish is the one responsible for the supervision of their catechists. In other instances, there were reports that in several ETs the catechists who are connected to schools (i.e., catechists' teachers or administrators) oversee the catechist's attendance. Some ETs have a daily time record (DTR) to be signed by the teacher in charge after a discussion. The parish coordinators in most ETs are responsible for the apostolate monitoring and assessment of the catechists. To some, assessment of catechists is done during the parish monthly meeting, and quarterly at Vicariate level. However, other ETs reported that assessment of catechists occur annually after the end of the school year during the catechists' general assembly. Based on the key informants, there is no standardized rubric used for the assessment of catechetical engagements.

Commendation Approach for Catechesis

The commendation approach promotes recognition of meaningful catechetical engagements of catechists who are "dutiful, honest, competent, and socially sensitive; thus, preferring the wealth of love to the love of wealth" (Salamanca, 2015). Catechetical leaders are thus urged to practice charity and sensitivity in CM particularly to all those involved in the catechetical process. Such orientation encourages the value of solidarity and concern among toward a fair and just treatment among the staff. There is a need for solidarity or concern in CM engagements.

Correspondingly, to commend one's catechetical good work is to demonstrate appreciation, recognition, and respect. Thus, the practice of giving commendation to deserving catechists nurtures the interactions and relations among catechists towards a more caring CM.

Commendation can take many forms and each CM across ETs are encouraged to recognized their hardworking and committed catechists.



 : Diocese of Catarman



 : *Diocese of Tagbilaran*

Strategic Planning, Documentation, and Research

Significantly, planning, documentation, and research are essential to institutions such as the Philippine Catholic Church, specifically in various pastoral ministries such as CM. The purpose of these strategies is to respond to issues and concerns, help gain clarity when facing unfamiliar areas, and determine why something is working (Cooke, 2019). According to the Guide for Catechists (CEP, 1993), catechetical formation centers should also be a place for research and reflection specifically on the apostolate of catechesis, inculturation, interreligious dialogue, pastoral methods, etc.

The findings indicate that the identified ETs have varied plans and programs, strategies, and implementation in terms of the observed CHR dimensions. Additionally, the financial capabilities and support of parishes across ETs vary in terms of CHR.

The call and response to become a catechist is recognized in the local Church by the Bishop. The response to this call includes willingness to give's one's time and talents toward self- growth, understanding of the faith, and catechizing others.

(Diocese of Dallas, 2010, p. 6)

Accordingly, these key findings and insights are utilized in formulating the CHR handbook, entitled, *Katekista In Manus Tuas (In Your Hands): A Handbook on Being, Becoming, and Belonging to A Catechetical Ministry in the Philippines* (Batan et al., 2021). As such, the framework of this handbook is based on the six dimensions of CHR, which are (a) recruitment and selection; (b) formation; (c) apostolate monitoring, assessment, and feedback; (d) welfare and wellness; (e) relations and concerns; and (f) catechetical planning, documentation, and research. Moreover, these dimensions are grouped according to the larger domains of being, becoming, and belonging. In the handbook, each of its six main chapters elucidates one CHR dimension. Ultimately, the handbook intends to provide general guidelines on how to best approach and implement catechetical human resources among selected Filipino catechists and CMs. This handbook remains hopeful in improving the state of CHR in the Philippine Catholic Church.

To summarize, this chapter describes various strategies and practices of selected ETs within the six dimensions of CHR by embracing the sociological concepts of being, becoming, and belonging (Tilleczek, 2011). The findings suggest that being a catechist is primarily motivated by their willingness to serve the Church which should not be restricted to certain categories or criteria. Becoming a catechist means responding to the call to grow, which is to be physically, mentally, and spiritually prepared in pursuing the mission of evangelization. Likewise, belonging to CM encourages the Church to strengthen the sense of community in the ministry and calls for the involvement of catechists in planning and resolving issues in the ministry.

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Chapter 8

The Catechist in All of Us

Initiatives, Impacts, and Implications

Clarence M. Batan, Tisha Isabelle M. de Vergara,
Keith Aaron T. Joven, Ruth DL. Andaya, &
Vincent Reuben E. Valientes



 : Diocese of Cubao

Chapter Overview

Chapter 8 concludes with reflexive stories about the research journey of the *National Catechetical Study 2016-2021: Pastoral Action Research and Intervention (PARI) Project* on (a) the initiatives leading to its implementation as a five-year study, (b) the impacts the project had on the core research focuses - the five Catechetical Ministry (CM) dimensions relative to the implementation of the *Research-based Intervention Outcomes (RIO)* activities, and (c) the *Pastoral, Action Research, and Intervention (PARI)* implications of the project. It traces the research process of transforming the CM findings and insights using the inset *Sociological Visual Narrative (SVN)* as a heuristic tool, to demonstrate the general message - “The Catechist in All of Us”, which reflects the collective solidarity that our Philippine Catholic Church endures building in the next 500 years of Christianity.

Initiatives

Our *NCS 2016-2021: PARI Project* started with an invite scribbled in a simple piece of paper from the *Catholic Bishops' Conference of the Philippines' (CBCP) – Episcopal Commission on Catechesis and Catholic Education (ECCCE)*. The note was about a proposed survey on the catechists, *The National Catechetical Survey (NCS)*. After a series of meetings between the *University of Santo Tomas (UST) Research Center for Culture, Education, and Social Issues (RCCESI)*, which was later transformed into the disciplinary-based *Research Center for Social Sciences and Education (RCSSSED)*, and *CBCP-ECCCE* officials, the first interdisciplinary *NCS* research team composed of social scientists, theologians, and education experts was convened. In 2016, the conceptualization process of the research design and tools led to changing “survey” to “study” to reflect the employment of both quantitative and qualitative approaches. Thus, the project was renamed, *The National Catechetical Study* with the same “*NCS*” acronym. Given the limited time and resources, both parties agreed that the first two priority areas to study are the catechists and catechetical leaders. This brought into attention the familiar yet under-researched term *katekista* as the core working concept of the study.



 : *NCS 2016-2021: PARI Project*

“Katekista”, thus, became our research problematique, which served as our conceptual basis in interrogating the more encompassing term, “Catechetical Ministry” (CM) in the following years from 2017 – 2021. This disposition was also the rationale behind the publication of the seven-book *Katekista* Series (Batan, 2020, 2021; Batan et al., 2021; Cantillas et al., 2021; CBCP-ECCCE & UST-RCSSD, 2021; Flores, 2021), which included this current monograph.

The first two years of the *NCS* from 2016-2018 proved to be valuable to the catechists and catechetical leaders as our team shared the research findings and insights with various Ecclesiastical Territories (ETs) around the country. These intersections between the *UST* researchers and the catechist and catechetical leader respondents established a network that opened more research opportunities. This led to a more serious search for a research grant, which allowed inquiries on other dimensions of CM.

Fortunately, the *NCS* Research Team was awarded an international grant to continue studying “Catechetical Ministry” (CM) focusing this time on the catechized, catechetical formation programs, and the catechetical human resources. The grant was known as the *National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*, which run from 2019-2021.

A visual glimpse of the sections, *Studying and Researching Catechetical Ministry* (see inset *Sociological Visual Narrative*) collated as mosaic of photos from various ETs unravel the many social actors making up Catechetical Ministry (CM). Indeed, it is a ministry of the Catholic faithful shared by all walks of life intersecting with our Church leaders and lay volunteer catechists. The photos vividly capture the research process by portraying the conceptualization, data gathering, analysis, and pandemic challenges that the project successfully endured with the support and assistance of fellow catechist research assistants – the *Katekistang Kalakbay sa Pananaliksik (KKP)*, and with the respondents from all age groups. This visual narrative clearly demonstrates how CM grows into a shared ministry, and its multi-voices could best be captured by a research design that is inclusive and participatory.

This monograph encapsulates the five-year expanse of the project, thus the name, *NCS 2016-2021: PARI Project*, which examined CM in five dimensions, namely the catechists, catechetical leaders, catechized, catechetical formation programs, and catechetical human resources.

From 2016-2021, our five-year research experience unraveled the nature and extent of our “initiatives” conveyed in three-fold interrelated observations. First, our project’s primary intent to conduct a study for both academic and pastoral purposes led us to utilize inclusive and participatory approaches. Second, these approaches proved to be significant when the entire *CBCP* agreed to have each ET give a share to fund the initial *NCS* with *UST* embracing all other research resources needed by the project. Considerably, our international research grant facilitated the completion of the project which allowed the use of research technologies and in a meaningful way, protected the project from the adverse effects of the COVID-19 pandemic. This meant pursuance of data analysis,



📷 : NCS 2016-2021: PARI Project

presentation, consultation, validation, and implementation of *Research-based Intervention Outcomes (RIO)* activities with research team members whose commitment, engagement, and dedication to the project did not falter amidst the pandemic. Third, the overwhelming support and assistance rendered by the *CBCP-ECCCE* and all the bishops in the forms of access, accommodation, attention accorded to the *NCS* Research Team smoothly facilitated the research process from conceptualization, development of tools, data-gathering, analyses, to the presentations and findings to various ETs around the country even during the pandemic. The most humbling of all these presentations were the five-time *CBCP* Plenary Presentations of the *NCS* Research Team from 2017 to 2022, where our ***Katekista Findings and Insights*** were given ample attention. Those many interactions with the bishops led to more fruitful discussions about CM, especially on the welfare and wellbeing of catechists around the country.

Accordingly, these initiatives truly exhibit a form of collective solidarity among us who journeyed the research processes endured in the last five years. In a sense, our shared research experience encapsulates the fuller message this monograph advocates - **"The Catechist in All of Us."** This theme emerges as one of the most sociologically fascinating research insights in this project that promoted, on the one hand, an invitation to encourage all Catholic faithful a re/discovery of the wealth of catechetical knowledge our Church possesses; on the other hand, a plea for action to actively invite meaningful engagements with the catechesis of the New Evangelization.

Impacts

The *Pastoral Action and Research Intervention (PARI)* component of our *NCS 2016-2021: PARI Project* demonstrated the innovative caring spirit of the project. It took as a symbolic *PARI* acronym to mean the articulation of “priestly” mission in teaching the Gospel and Church doctrines as one of the core tasks of CM. In our project, this *PARI* symbol was combined with the implementation of the *Research-based Intervention Outcomes (RIO)*, which draws inspiration from the Spanish term “rio,” meaning “river” in English. Similar to the flow of water, our *RIO* signifies the overflowing blessing of God pouring into the ministry of catechists. It also describes the project’s research process starting from the conceptualization and data gathering flowing into research findings and insights, and running into various streams of intervention activities for CM.

Our project envisioned understanding and energizing the Philippine catechetical scene by implementing pastoral research and intervention activities toward a quality CM. Through these initiatives, we hope to generate educative and formative opportunities for new modes of catechesis and evangelization in the country.

Thus, through meaningful collaborations with various religious organizations and ETs, each *RIO* responded to the needs of the catechists, catechetical leaders and the catechized drawn from our study findings and insights. The process of implementation of these interventions was made more fruitful by the active participation of several interventionists. As a case in point, one of the lead interventionists reflects on the journey of completing the Catechetical Modules, inspired by the nine Pastoral Priorities, as a celebration of the abundance of faith in the 500 Years of Christianity (YOC) in the country.

The Intervention Experience

Napaka-exciting talaga. Kahit ako, nae-excite rito sa RIO na naibigay sa amin kasi it's really a privilege, it's really a wonderful opportunity for us to contribute something for the Philippine Church, most especially because say, we've been out celebrating actually this year. Parang nag-tone down 'yung celebration ng 500 years of Christianity because tayo ay nasa panahon ng pandemya, but still we can celebrate our faith now in some other ways ... It's actually the modules for the 500 years of Christianity in the Philippines. Maganda ito kasi I was informed na itong modules na ito ay hindi lang this year kung hindi even beyond. Ang sabi ko nga to be involved in this kind of project ay para bang nakakataba rin ng puso, kasi alam niyo, maikwento ko lang saglit na ako ay nagpari dahil sa katekista. Kumbaga, ang laki ng impact sa akin ng pagiging katekista, kaya ang reflection ko today o word of the day, "ang bawat Kataliko at bawat Kristiyano ay katekista." Hindi lang isang ministry kung hindi ito ay bumubuhay kasi to echo God's love, to echo God's mercy sa buhay natin by words and deeds and itong intervention na ginawa, it's actually to put together 'yung paglalakbay ng Simbahan sa Pilipinas, 'yung ninth pastoral priorities. We put it in at the catechetical modules na ang yaman pala ng pananampalataya, ang yaman pala ng Kristiyanismo dito sa Pilipinas, na nakita natin na hindi siya hiwalay, 'yung ating pananampalataya doon sa konkretong buhay ng bawat Pilipino.

It is really exciting, and that's why I am also excited with our RIO because it is really a privilege; it's really a wonderful opportunity for us to contribute something for the Philippine Church, most especially because we've actually been out celebrating this year. It seems that the celebration of 500 Years of Christianity has toned down due to the pandemic, but still we can celebrate our faith now in some other ways ... It's actually the modules for the 500 years of Christianity in the Philippines. This is really good because this module will be used beyond this year. As I said, to be involved in this kind project really warms my heart. As I can recall, I became a priest because of a catechist. Catechists really had a huge impact on me, so my word of the day is "every Catholic and every Christian are catechist." It is not just a ministry, but catechists also give life because they echo God's love or mercy by words and deeds, and this intervention summarizes the journey of the Catholic Church in the Philippines – the nine pastoral priorities of the Philippines. As we wrote in the module, we are abundant with faith, and it cannot be separated from the lives of each Filipino.

Fr. Richard Lagos, Lead Interventionist, Catechetical Modules

This intervention experience also directed attention on the significant role of catechists in the evangelization mission reaffirming the ideal of **“The Catechist in All of Us.”**

Table 8.1 below provides a succinct overview of the impacts of our project on the five CM dimensions. The key to understanding these impacts is rooted in the use of research ideas into *RIO* activities. That is, each intervention was specifically formulated as a response to the findings and insights on the five CM dimensions. Here, our project endeavored to the challenge of pastoral sociology in the context of “action research”, which is considered as a process that integrates theory and practice in order to address particular social issues and provide practical solutions (Abdullayeva et al., 2019; Coghlan & Brydon-Miller, 2014).

Table 8.1. *Research Grid on NCS 2016-2021 Catechetical Ministry Dimensions, Findings and RIO Activities*

Dimensions	Findings	RIO Activities
Catechists	The findings suggest a “Catholic service ethic” to describe the dedication of faith-based servants	<ul style="list-style-type: none"> ◦ Katekista: Mga Tulang Pananaliksik ◦ Katekistang Malikhain
Catechetical Leaders	Firm dispositions among leaders and engagement practices in directing and organizing the catechists.	<ul style="list-style-type: none"> ◦ Katekista in Manus Tuas
Catechized	Optimistic energies toward the Catholic Church in their disposition and engagements in the CM	<ul style="list-style-type: none"> ◦ Family Catechesis ◦ Digital Catechesis ◦ Katekistang Agapay-Alagad
Catechetical Formation Programs	Effective catechetical formation consists of adequate support, parish-based strategies, teaching and learning catechesis, expert formators, and context-based catechetical materials.	<ul style="list-style-type: none"> ◦ Catechetical Modules ◦ Digital Catechesis ◦ Family Catechesis ◦ Creative Catechesis
Catechetical Human Resources	Varying recruitment and selection, training, welfare and wellbeing considerations among ETs	<ul style="list-style-type: none"> ◦ Katekista in Manus Tuas



📷 : NCS 2016-2021: PARI Project

Following the participatory approach, the *NCS 2021: PARI Project* engaged the interventionists, including bishops, priests, catechetical leaders, content-experts, researchers, and catechists (lay and religious) to strategic planning and a series of consultations. The process involved an adaptive intervention research model consisting of six phases from problem analysis and planning to intervention dissemination (Strydom et al., 2014) combined with the knowledge of providing understanding the pastoral needs and seek appropriate pastoral interventions (Ballano, 2020).

Visualizing the five Catechetical Ministry (CM) dimensions, as systematically and creatively chosen for the *Sociological Visual Narrative* (see inset), brings forth the integrated, interacting, and intersecting nature of the catechetical mission. The action photos such as (a) **catechists** portraying their happiness, commitment, and dedication as faith-driven servants; (b) **catechetical leaders** whose multiple roles deepen their pastoral task to catechize despite the challenges; (c) the **catechized** in all age groups engaging with the catechists; (d) **catechetical formation** activities demonstrating the missionary spirit of learning our Catholic faith; and (e) the **catechetical human resources**, can be visually seen and are held together by the communal and loving processes of being, becoming, and belonging to CM. These multifaceted photos echo the multidimensional dynamics of CM as a fundamental and salient component of our Philippine Catholic Church where collective solidarity thrives.

Correspondingly, our project was guided by the Activities-Outputs-Outcomes (AOO) matrix, an implementing frame provided by our grant agency, the *Porticus Asia, Ltd*, which shaped the implementation of our academic research and pastoral intervention initiatives (see *Figure 8.1*). Here, identified research activities are linked to expected outputs, which are then interwoven to the variety of outcomes. The outcomes are impactful *RIO* initiatives, which transformed research findings and insights into intervention initiatives, and were expected to be substantial and meaningful to CM.



📷 : NCS 2016-2021: PARI Project

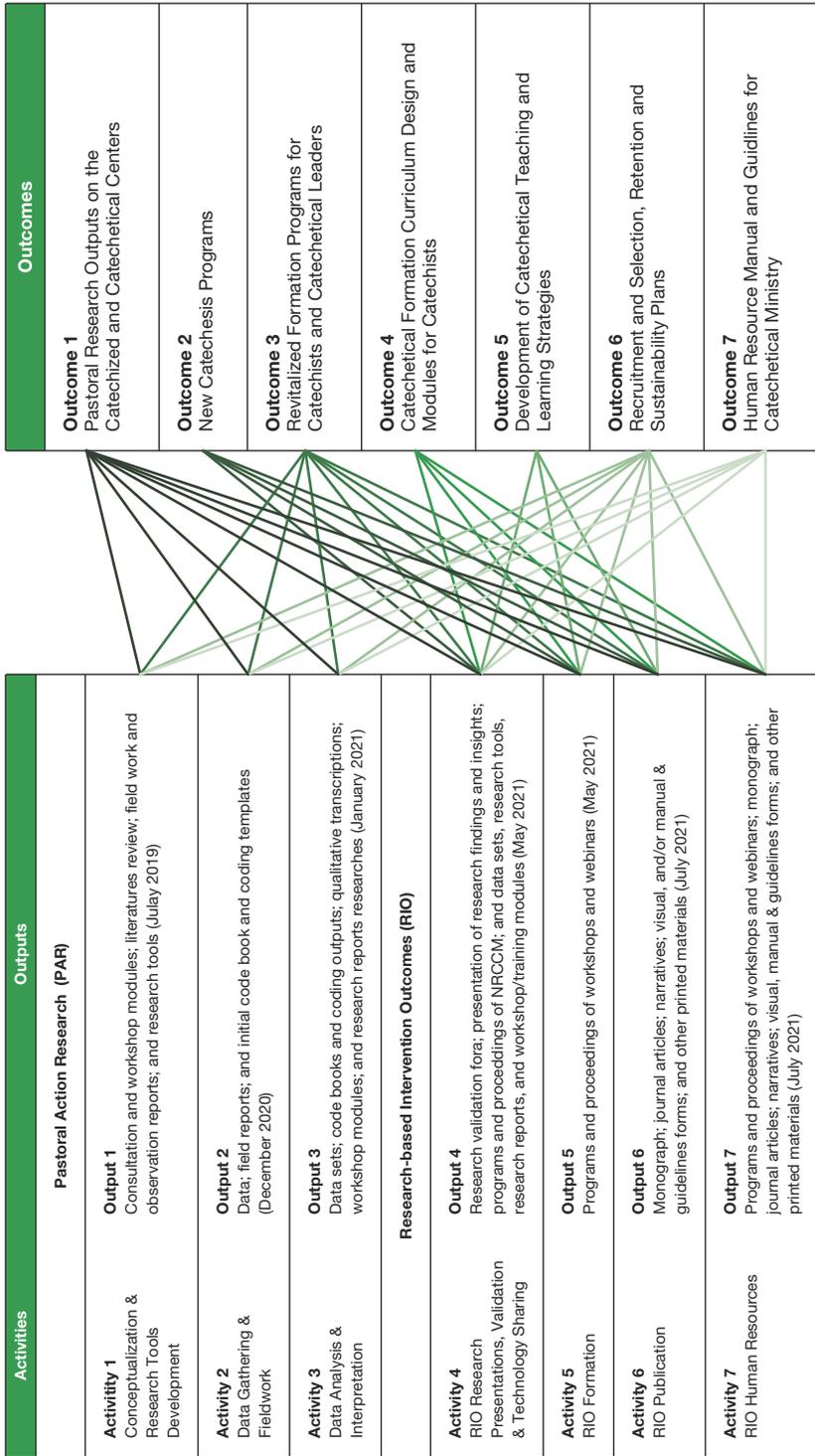
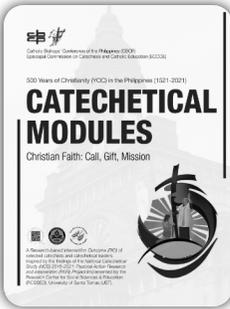


Figure 8.1. NCS 2021: PARI Project Activities-Outputs-Outcomes (A00) Matrix

While data gathering and analysis process was delayed due to the COVID-19 pandemic, the project simultaneously accomplished the research outputs and intervention activities via online-based strategies.

Drawing from the findings on catechists and catechetical leaders, the first *RIO* launched online was the collection of research poems translated into ten languages – the *Katekista: Mga Tulang Pananaliksik Hango Sa National Catechetical Study (NCS) 2016-2018 (Research Poems from the NCS 2016-2018)* (Batan, 2020).

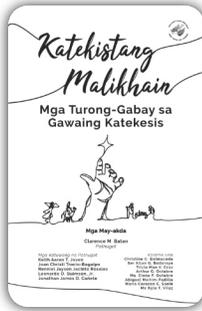


This was followed by the online publication of the *Catechetical Modules (CM): Christian Faith: Call, Gift, Mission* (CBCP-ECCCE & UST-RCSSD), (2021). As a fruitful collaboration with key religious individuals for the celebration of the nine pastoral years before the 500 YOC in the country, Catechetical

Modules build on the nine pastoral statements released by the *CBCP* to formulate updated catechetical resources. Each module consisted of pastoral discussion, activities, and points for reflection.

Another module that emerged from our consultations was *Katesismo kay San Jose: Kabanalang Tinig ng Katahimikan (Catechism for Saint Joseph: A Blessed Voice of Silence)* (Flores, 2021). The book provides a 30-day formation guide for the journey towards a deeper understanding and appreciation of St. Joseph, the patron saint of workers, and the model for diligent service.

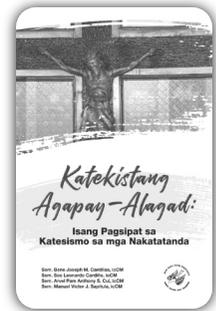




Correspondingly, as a response to the need for a more creative catechesis, *Katekistang Malikhain: Mga Turong-Gabay sa Gawaing Katekesis (Teaching Guide for Doing Catechesis)* (Batan, 2021b) offered alternative pedagogies to assist in the teaching and learning of catechesis in the era of new evangelization. Specifically, this

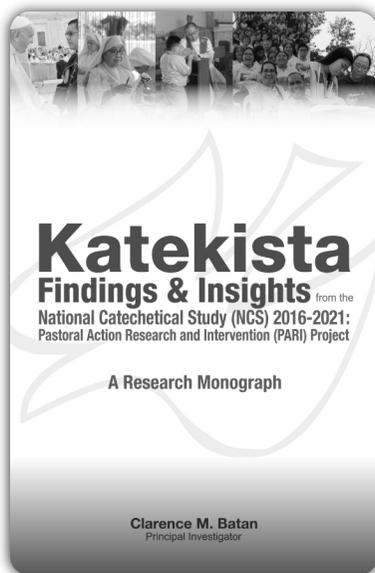
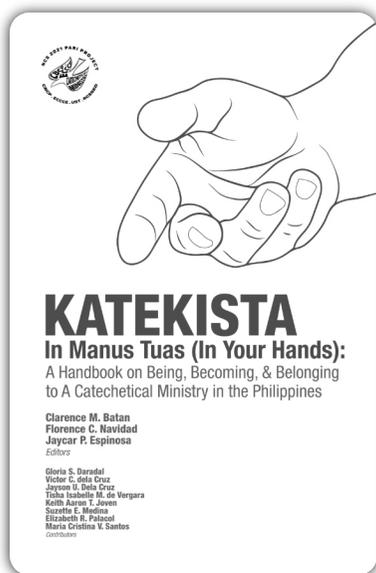
involved volunteer catechists and religious education teachers who rendered their expertise to provide examples of creative catechetical pedagogies such as parable, prayer, lecture, stories, poem, song, dance, theater and films, images and photos, ecology, silence, and life history.

Another module, the *Katekistang Agapay-Alagad: Isang Pagsipat sa Katesismo sa mga Nakatatanda (Catechists as Servant Companions: A Glimpse to the Catechism for Adults)* (Cantillas et al., 2021) contributed by the Vincentian brothers, emphasized the significance of adult catechesis in response to the heavily focused children-based catechetical teaching in the country.



The twin-book publications of this monograph, *Katekista Findings & Insights from the NCS 2016-2021: PARI Project with the Katekista In Manus Tuas (In Your Hands): A Handbook on Being, Becoming & Belonging to A Catechetical Ministry* (Batan et al., 2021) were developed with the help of volunteer catechists from the Diocese of Imus, shepherded the completion of our project where impacts are more pronounced. The research monograph fulfilled the academic intent of studying empirically CM using Sociology and the social sciences as disciplinal

anchors. However, the handbook was a humble contribution to demonstrating how the research findings and insights can serve as foundations in building a community of catechists toward a more pastorally-informed CM. These two books served as living testimonies on how the process of catechesis and the engagements in CM are byproducts of shared social solidarity. Thus, the ultimate underlying message of these publications maintains the core of our Catholic identity and doctrine; that is, there is a “Catechist in All of Us.”



All these seven-book publications and other intervention activities were creatively integrated in our online-based *Kwentong Katekista (KK)* (Catechists’ Stories) webinar series, which were implemented during the peak of COVID-19 pandemic. KK provided an alternative online space for catechesis that involved catechists, catechetical leaders, and the catechized in the virtual world. In a way, KK provided an effective catechetical space between and among the researchers and the researched where sharers discussed the responses and



📷: NCS 2016-2021: PARI Project

experiences relative to our research findings, insights, and intervention activities along with the narratives of selected catechists and catechetical leaders.

Figure 8.2 enumerates the list of KK intervention topics with the number of registered audiences reached via FB live streaming platform. This reflects our online active engagements with various ETs around the country during the pandemic. KK thus provided ideas and suggestions for rethinking and doing CM in the country meaningfully and creatively. This included our attempts to introduce catechetical concerns on Ecumenism, Interreligious Dialogue, and Indigenous People, Family Catechesis, Bible Catechesis, Digital Catechesis, and Creative Catechists. Each of these *RIOs* was implemented with the aim to introduce new and alternative forms of catechesis that may energize CM toward the new evangelization.



Kwentong Katekista Webinar Series

Intervention Topics

- Fruitful Catechesis Amidst the Pandemic
- Research-based Intervention Outcomes (RIO) for Catechetical Ministry
- Ecumenism, Interreligious Dialogue, and Indigenous People
- Family Catechesis
- Catechetical Modules
- Bible Catechesis
- Katekesis kay San Jose
- Digital Catechesis
- Katekistang Malikhain
- Pista ng Pananampalataya – A Conference on Catechetical Ministry in the Philippines (CCMP)

Webinar Dates

Audience Reached

September 14, 2020	15,646
October 5, 2020	5,700
December 14, 2020	4,800
December 28, 2020	7,200
February 22, 2021	4,460
March 22, 2021	6,920
April 30, 2021	1,835
June 28, 2021	4,478
August 2, 2021	4,211
September 28, 2021	6,000
	61,250

Figure 8.2. Frequency Distribution of Kwentong Katekista Webinar Series Views via Facebook Live

The webinar series concluded with the Conference on Catechetical Ministry in the Philippines participated by key religious organizations, catechists, and interventionists in the celebration of the 2021 National Catechetical Month and the Feast Day of San Lorenzo Ruiz, the patron saint of Filipino catechists. It was a full day of sharing experiences on the five CM dimensions participated by interventionists, catechists, catechetical leaders, catechized, researchers, and the *CBCP-ECCCE* bishops. It was a day where CM became a collective experience, a spiritual solidarity committed to a shared catechetical mission of evangelization.

In celebration of the 2021 National Catechetical Month and the Feast Day of San Lorenzo Ruiz, Patron Saint of Filipino Catechists,

The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project presents

Kwentong-Katekista 10

Piyesta ng Pananampalataya
Conference on Catechetical Ministry
in the Philippines (CCMP)

September 28, 2021
Tuesday | 8:00 AM - 5:00 PM

Register via link or scan the QR Code:
<https://bit.ly/3i1daqO>

Logos: NCS 2021 PARI PROJECT, CBCP-ECCCE, and social media icons for Facebook and YouTube.

Implications

The first seven chapters of this monograph arduously attempted to give a more comprehensive understanding of our research problematique, the *Katekista* (Catechist), which was empirically interrogated under the conceptual rubric of “Catechetical Ministry (CM)”. These chapters explored the history and state of CM; problematized how CM could be studied academically and pastorally; and described CM’s five salient dimensions – catechists,

catechetical leaders, catechized, catechetical formation programs, and catechetical human resources. In so doing, our project contributed to the familiar yet under-researched world of the *Katekista* whose role was recently instituted as a “Ministry of Catechist” by the Supreme Pontiff of the Catholic Church, Pope Francis, in his Apostolic Letter, *Antiquum Ministerium* (2021). CM thus continues to play an important role and mission in the life of the Catholic Church.

As our Philippine Catholic Church journeys beyond her 500 years of foundation, this study produced findings and insights that contributed to further understanding the state, dynamics, and complexity of CM in the country. While each chapter on CM dimensions consciously and consistently discussed the relevant findings leading to the discerning insights, this last part of this chapter maximizes the foundational concepts that framed the nature, design and implementing strategies of this project.



 : Most. Rev. Roberto C. Mallari, DD's Facebook account

This monograph is about our use of the *Pastoral Action Research and Intervention (PARI)* approach as the same conceptual guide in articulating the implications of our project to CM, and the future of our Philippine Catholic Church. Here, the metaphor of *PARI*, which means “priest”, becomes more symbolic and instructive as key to shaping CM’s life, mission, and future.

Pastoral

The idea of being “pastoral” implies a state or disposition of providing “guidance”, which when combined with academic research seems at first problematic. However, in the implementation of our project, we recognized how doing social research was shaped ethically and responsibly by this pastoral idea of the Church. In the context of CM engagements, this observation was made more pronounced by the sentiment expressed by Princess, a catechist from the Diocese of San Jose de Nueva Ecija, who expressed that, *Dumarami ang katekista kapag ang pari at obispo ay may pusong katekista* (The number of catechists increases when the priest and the bishop have hearts for the catechists.)

This quote synthesizes one of the core implications that our project discovered. That is, the key to the welfare and wellness of all CM constituent rests in the good catechetical disposition, attitude, formation, and training of catechetical leaders, especially the so-called first catechists of religious communities – our priests and bishops. This may explain the observed variations in CM structures, formation strategies, teaching and learning resources, and catechetical human resources across ETs as those exhibiting livelier and more engaging CMs are led by leaders “with a catechist’s heart.”

While it may be inferred that the “catechist’s heart” is God’s gift and blessing to CM, pastoral sociology would venture to identifying the contexts that allowed “catechist’s heart” to grow and impact the Catholic faithful. Thus, our study is directed to the inadequate formation of catechetical leaders, particularly those in the seminaries and other religious institutions. These institutions are yet to evolve a curriculum that includes a number of core courses on the many facets of “catechesis” in combination with pastoral immersions as catechists. When given sufficient attention, this relative void in prioritizing catechetical formation among seminarians and/or those religious institutions being prepared to lead church communities such as parishes and Catholic schools, may lead to an early appreciation of CM as one of the core salient ministries of our Church by future catechetical leaders.

The metaphor of the “catechist’s heart” when integrated in a “catechetical approach” makes the process of catechesis truly meaningful, and indeed pastoral. This implies a rethinking of some traditional strategies in formation and CM engagements. Our *Katekista In Manus Tuas (In Your Hands): A Handbook on Being, Becoming & Belonging to A Catechetical Ministry* (Batan et al., 2021) was a case in point where we carefully approached catechetical human resources in an inclusive, participatory, engaging, humane, and spiritual modes. Thus, using our research findings and insights as bases for suggested human resource strategies, we employed terminologies that reflect the voluntary, service-orientation, and missionary nature of CM such as “engagement”, “commendations”, “support”, “assistance”, and “assessment” instead of the usual human resource terms used in corporate organizations.

Similar observation can be deduced from the ways religious educational institutions of learning such as the Catholic Schools have in some respect, undermined the use and application of the following terms, “catechesis” and “catechists” in the current school set-up. For instance, some of our catechist respondents complain about the relative low status they were made to feel as they are, *Katekista lang* (Just a catechist). These demeaning words speak volumes on the marginality of *Katekista* even in the realm of supposed-to-be safe religious space of our Church. Changing such disposition implies looking at the systemic structures and attitudes that make up Church leaders and followers who tolerate this situation to persist. The relative solution seems to emerge in religious spaces where our research witnessed synodality among catechists and catechetical leaders on the ground, especially those who are attuned to the contexts and resources of their respective CMs.

Indeed, there is something meaningful in the idea of being pastoral, in nurturing a “catechetical heart”, and in advocating the disposition of seeing and resolving situations and concerns using a catechetical approach.

What better way to communicate the relatively good influence of our *Pastoral Action Research and Intervention (PARI) Project* on Catechetical Ministry (CM) than to show the mosaic of photos (see inset *Sociological Visual Narrative*) that represents our project’s initiatives, impacts, and implications. The photos are composite of the *Research-based Intervention Outcome (RIO)* initiatives, the interventionists and beneficiaries, and the seven-book publications that altogether reflect the CM collective spirit of solidarity. **“The Catechist in All of Us”** is a missionary challenge of faith, hope, and love of servant catechists whose potential are embedded in every baptized Catholic.

Action Research

The idea of “action research” in Sociology and the social sciences is not new. However, in religious and church-related matters, our project’s use of this research approach implies a rethinking of how faith is understood and empirically constructed. In this monograph, our typical kind of doing social research was combined with a design that highlighted how the findings and insights may be of practical use to the subject matter under investigation, which in this case, is CM.



 : *Diocese of Tandag*

While the action component of our project was present in all our studies of five CM dimensions, this experience also brought forth what we observed as research conundrums in our Philippine Catholic Church in need of attention. One striking discovery of our research was the apparent lack of organized and systematic knowledge about Catholicism in the Philippines.

Despite being a country with majority of identified “Catholics,” our initial search of related literature about CM reveals that there is a dearth of empirical knowledge in this particular area. We were more struck to discover that no academic institution of higher learning in our country has established an interest in the field of

“Catholic Studies” in contrast to the many research centers and institutes pursuing this field of knowledge across the world. To demonstrate this matter, a simple Internet search of “Catholic Studies” would take one to the fascinating number of international educational institutions offering degrees and research on this specialization, but interestingly no “hits” on any Philippine-based institutions. The course offerings and specializations in the Philippines are commonly called “religion” or “religious studies,” which in closer analysis meant, our “Catholic religion”. While embracing a more general scope of expertise engenders limited if not a total absence of developing a systematic set of knowledge, in this study case, it is about establishing empirical understanding of our Catholic faith practices, which could have been our springboard to our current study on CM. What puzzled our research team was the relative lack of academic effort to establish Catholic Studies in the country as a legitimate, potent scientific realm of investigation.

In such regard, Catholic universities such as the University of Santo Tomas can take the lead in building a network of institutes and centers across the country to establish “Catholic Studies” that primarily aims to build data repositories on Filipino Catholicism as byproducts of systematic research and documentation processes. This would require inter/multi/trans-disciplinary considerations ushering the research partnership among sacred sciences, social sciences, education, arts and the humanities, and even, natural sciences. We envision, for example, the emergence of the Sociology, Anthropology or History of Filipino Catholicism using a wide array of methodologies.

However, what may distinguish this academic effort from other research initiatives is our insistence of using the logic and application of “action research” in this proposed Catholic Studies. For instance, the many

episcopal commissions, offices, and related concerns of the CBCP offer multifaceted research opportunities that may take us to closer examinations of the contemporary social realities and issues in our Philippine Catholic Church. CM is only one of these fascinating research areas, but our Church's future will be more empirically informed by relevant studies about the state and dynamics of Catholicism, its various forms and types, and the lives of Catholics given adequate research attention not only for academic purposes, but also the pastoral intent of building shared communities among the Catholic faithful.

Intervention

The idea of “intervention” was intricately connected with the concepts of “pastoral” and “action research” as discussed in previous sections. In our project, “intervention” meant as the “outcome” informed by the findings and insights of the five CM dimensions. The interventions in this project took varying forms involving all those constituting the CM who agreed to implement initiatives that respond to their specific identified needs based on research. As the primary intent was pastoral in nature, these interventions were also designed to be inclusive and participatory in order to give CM a renewed energies of faith, hope, and love in the shared catechetical mission. Our selected project intervention narratives (see *Table 8.2.*) are focused on the following:

- How good social research can substantially inform, influence and shape CM initiatives, programs, and projects;
- The significance of consultations with all those involved in CM; and,
- The openness to new and creative ideas to encourage CM engagements.

Table 8.2. Selected Research-based Intervention Outcome (RIO) Narratives

RIO Voices & Feedback

On NCS Study

Nakita natin, ‘no, ‘yung pagpaparikit ng NCS study [sa apoy ng paglilingkod ng mga katekista]. Naging interesado silang lahat [na mga katekista] hanggang sa nakita natin, naglagablab at umabot tayo sa araw na ito.

We saw how the NCS study strengthened the flame of service of the catechists. They [catechists] became interested and we can see their passion up to this day.

Fr. Ernie B. de Leon, CBCP-ECCCE Executive Secretary,
CCMP Proceedings, p. 80

Thank you for this, NCS, especially ... Doc Yayet [Batan] kasi ‘yung part of the NCS 2016-2021, ‘yung mga interventions, and it’s like giving really [what are] needed for catechists ay ‘yung para bang regalong kaloob sa kanila itong mga interventions na ginawa. Nangyari ngayong pandemya, lalo pang tumingkad ‘yung pagkaregalo ng mga interventions because they were done in the midst of pandemic. ‘Yun bang when hindi na tayo nage-expect ng madami, para bang ang Diyos mismo, binuhos ‘yung madami sa’tin.

Thank you for this, NCS, especially...Doc Yayet [Batan] because the NCS 2016-2021 and its interventions are like giving really what are needed for the catechists; it’s like giving them gifts through these interventions. Despite the pandemic, the interventions appeared to be gifts because they were done in the midst of pandemic. It’s like when we were expecting little [because of the pandemic]; it’s as if the Lord showered us more.

Most. Rev. Roberto C. Mallari, DD, CBCP-ECCCE Chair,
CCMP Proceedings, p. 81



RIO Voices & Feedback

On Katekista in Manus Tuas

Habang sinusulat ko ‘tong handbook na ‘to ay ang nasa isip ko ay ang pagmamahal at pagmamalasakit ko sa mga kapwa katekista ko.

While I was writing this handbook, my mind was filled with love and care for my fellow catechists.

Ms. Elizabeth R. Palacol, *KIMT Contributor, CCMP Proceedings, p. 50*

Kaya po habang ginagawa [ko] po talaga ito, iniisip ko po lagi na, nako, ito ay para sa mga katekistang Pinoy na talaga naming kailangan matugunan ang iba’t iba nilang pangangailangan sa iba’t ibang aspeto ng kanilang pagiging katekista.

While I was doing this, I was thinking that this is for the Filipino catechists who we really need to help for all their needs as well as other aspects they need in fulfilling their roles as catechists.

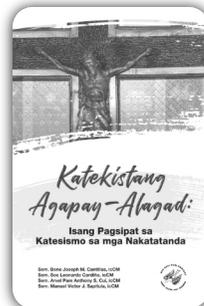
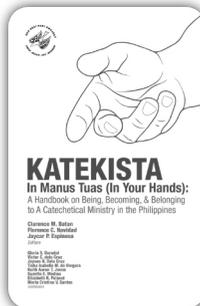
Mr. Victor C. de la Cruz, *KIMT Contributor, CCMP Proceedings, p. 53*

On Adult Catechesis

Ang punto dito para makita ng mga nakatatanda nating mga kapatid na may talab ang pananampalataya sa pang-araw-araw na buhay nila. Dahil kapag nakita natin iyon [at] nakita nila ‘yun, hindi na natin kailangang itulak sila para maging misyonero. Sila mismo ang magbabahagi ng pananampalataya na nakaugat sa sarili nilang karanasan.

The point of this [intervention] is to make adults and the elderly see the effects of faith in their everyday lives. Because when we see it, we will not need to push them to become missionaries. They will be the ones who will [voluntarily] share the faith that is rooted in their experience.

Dr. Manuel Sapitula, *KAA Author & Lead Interventionist, CCMP Proceedings, p. 68*



RIO Voices & Feedback
On Katekista Tulang Pananaliksik

So, ito ay ang nag-capture ng saloobin ng lived experiences ng mga katekista at napakagaling, napakahusay kasi paano niya na-capture ‘yung buhay ng mga katekista sa pamamagitan ng isang panalangin,

So, this [KTP] has captured the feelings and lived experiences of the catechists, and it was done beautifully and intelligently like how the author was able to capture all of these through a prayer.

Mr. Ray Bofill, *KTP Hiligaynon Translator,*
CCMP Proceedings, p. 59

“Malaking bagay ‘yong mga katekista kasi kung wala ang mga katekista kawawa rin ang mga pari kasi ang mga katekista parang sabi, all in one, na diyan tumutugtog, ang barangay masses, na diyan tumutulong kapag may kasal o binyag, nandiyan sila kahalili ng pari. ‘Pagka wala ang katekista, parang ang pari ay pilay sa kaniyang gawain. Kaya, recognition sa mga Katekista ito. Kaya, nung kayo’y dumalaw sa amin, malaking bagay ‘yong naibigay niyo na pagpapaliwanag upang sinuman din ay makapagbigay pahalaga sa mga katekista nila, at sa pagkakataong ito, ako rin ay nagpapasalamat po sa mga katekista. Thank you po.”

The catechists contribute a big part because if they are not around, the priests will have a hard time [doing their ministry] because the catechists are like “all-in-one”; they are there to play the instruments, to assist barangay masses, to aid weddings or baptism rites, they are present serving as aids for priests. If there were no catechists, a priest seems crippled because of their many responsibilities. So, this is a recognition for the catechists. When you visited us, you significantly enlightened people so that anyone can understand them. Also, I want to take this opportunity to thank all the catechists. Thank you!

Most Rev. Daniel O. Presto, DD, *CBCP-ECCCE Bishop Member,*
CCMP Proceedings, p. 78

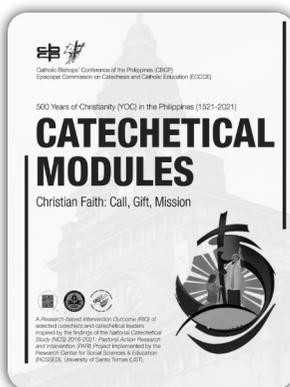


RIO Voices & Feedback On Catechetical Modules

Napaka-exciting talaga kahit ako nae-excite rito sa RIO na naibigay sa amin kasi it's really a privilege. It's really a wonderful opportunity for us to contribute something for the Philippine Church, most especially because, say, we've been out celebrating actually this year [at] parang nag-tone down 'yung celebration ng 500 Years of Christianity because tayo ay nasa panahon ng pandemya, but still, we can celebrate our faith now in some other ways kasi ang RIO or intervention na aming ginawa...Hindi lang isang ministry kung hindi ito ay bumubuhay kasi to echo God's love, to echo God's mercy sa buhay natin by words and deeds, and itong intervention na ginawa, it's actually to put together 'yung paglalakbay ng Simbahan sa Pilipinas, 'yung nine pastoral priorities. We put it in at the Catechetical Modules na ang yaman pala ng pananampalataya, ang yaman pala ng Kristiyanismo dito sa Pilipinas na nakita natin na hindi siya hiwalay, 'yung ating pananampalataya doon sa konkreong buhay ng bawat pilipino.

This is very exciting. This RIO assigned to us is really a privilege. It's really a wonderful opportunity for us to contribute something for the Philippine Church, most especially because we've been out celebrating actually this year and it's as if the celebration of the 500 Years of Christianity has toned down because of the pandemic, but still, we can celebrate our faith now in some other ways because of these RIO or interventions that we are doing... This is not just one ministry but it echoes God's love and mercy in our lives by words and deeds. This intervention that we did is actually to put together the journey of the Church in the Philippines through the nine pastoral priorities. We put it in the Catechetical Modules the gift of faith and the gift of Christianity in the Philippines which cannot be separated from the lives of every Filipino.

Fr. Richard P. Lagos, CM Lead Interventionist,
CCMP Proceedings, pp. 60-61



RIO Voices & Feedback On Katekista kay San Jose

Inaamin din po namin na mahina rin po ang aming debosyon kay San Jose kaya po nabuo itong Katekesis kay San Jose, at salamat sa Diyos po ay mahigit isang libong tao na po ang gumagamit ng katekesis na ito, at marami pa pong humihingi sa buong Pilipinas at sa ibang bansa na mga Filipino na gusto nila makilala si San Jose. It's everything dahil ito ay panahon ng Diyos, panahon ni San Jose, panahon ng mga Katoliko, panahon ni Jesus, at panahon ng inang Birhen Maria.”

We admit that we have a weak devotion to St. Joseph, that is why I came up with this Catechesis to Saint Joseph. Thanks be to God that more than a thousand people have been using this catechesis, and that many other people from the whole Philippines and other countries are wishing to know more about St. Joseph. It's everything because this is the time of our Lord, the time of Saint Joseph, the time of the Catholics, the time of Jesus, and the time of the Blessed Virgin Mary.

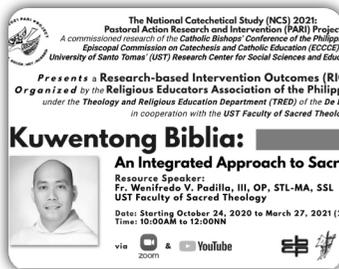
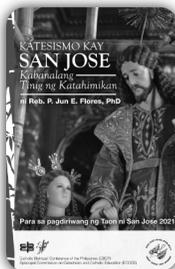
Fr. Jun E. Flores, KSJ Lead Interventionist,
CCMP Proceedings, p. 62

On Bible Catechesis

Imbitahan ko po 'yung iba pang mga Bible scholars na napabilang sa Catholic Biblical Association of the Philippines. Overwhelming po kasi, napakalaking percentage nung study [ay] ang sabi ng mga katekista, kailangan nila na dagdag na kaalaman tungkol sa Bibliya, kaya po kami ay tumugon. So, 'yung pinakamarami po atang views is umabot na sa mga 13,000 o 14,000 views. So, patuloy pa rin po.

I invite all other Bible Scholars to become a member of the Catholic Biblical Association of the Philippines. The work is overwhelming; majority of the catechists reported that they need more knowledge about the Bible which we responded to. So, the video with the most views reached 13,000 to 14,000 views. We will continue doing this.

Fr. Wenifredo V. Padilla III, OP, Bible Catechesis
Lead Interventionist, CCMP Proceedings, p. 64



RIO Voices & Feedback

On Digital Catechesis (God's Park)

God's Park [ay] tulay. Tulay siya. Nasira ang tulay ng COVID-19. Dati mayroong connect[ion], na-disconnect. The sacramental preps are in a standstill; 'yung wala naman tayong mga first communion, first confession. 'Yung mga parishes nga [ay] paralyzed. 'Yung mga catechist [ay] parang deactivated, parang very limited ang galaw. Kids [ay] walang outer experience. Ang GP po [ay] 'yun ang naging tulay because naging timely, useful, naging lasting, naging abundant in catechesis, and parang po naging approach niya talaga, parang tulay, catechesis.

God's Park is a bridge. COVID-19 destroyed the bridge. Previously, there is a connection that got disconnected. The sacramental preps are in a standstill; no first communion, no first confession. The parishes are even paralyzed. The catechists are deactivated; the movement was very limited. The kids have no outer experience. The God's Park became a bridge because of its timely, useful, and lasting. Catechesis became abundant and its approach became somewhat a bridge, a catechesis.

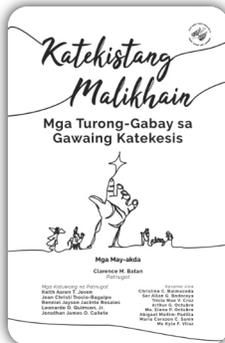
Dr. Lope Lesigues, *Digital Catechesis Lead Interventionist,*
CCMP Proceedings, p. 65

On Creative Catechesis

Para 'to sa lahat ng katekista na punong puno ng ligalig at distraction, para sa mga kabataan, makipagsabayan din tayo, at gawing muling interesado ang ating pananampalataya, at higit sa lahat, maging katekista muli tayo!

This is for the catechists who are full of troubles and distractions, for the youth. Let us work hand-in-hand and make our faithful interested, and most of all, let us all become catechists!

Mr. Renniell Jayson Jacinto Rosales, *KM Co-editor & Author,*
CCMP Proceedings, p. 75

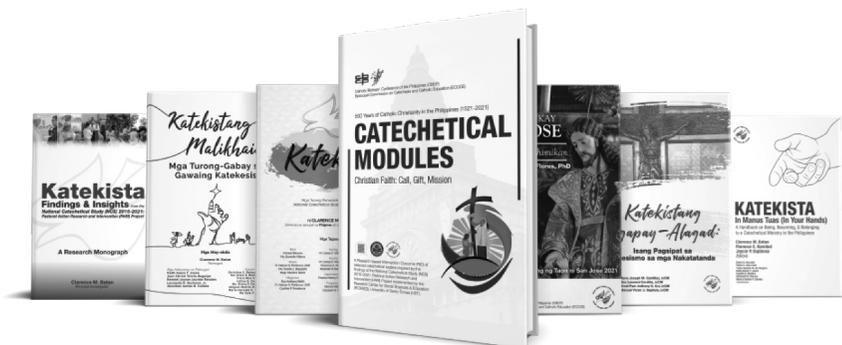


RIO Voices & Feedback On Family Catechesis

‘Yung family catechesis [ay] parang response rate sa deeper relationship with Jesus kasi parang uhaw sila doon, at kung matugunan namin iyon, very happy sila ... Kaya, ang nangyari dito [ay] meron kaming mga activities focused sa catechetical formation program, kaya si bishop, kasama ng team [ay] bumibisita kami sa aming mga parishes, ... mag-introduce ng family catechesis kasi ... may shifting na po from school-based catechesis to family catechesis in various areas.

The family catechesis is like a response to a deeper relationship with Jesus because the people are longing for this. If we are able to give them that, we see that they are happy about it... So, what happened was we prepared activities focused on catechetical formation program. Hence, our bishop with the team visited different parishes. We introduced family catechesis. There is also a shifting from school-based catechesis to family catechesis in various areas.

Fr. Joselito C. Escote, *Family Catechesis Lead Interventionist,*
CCMP Proceedings, p. 66



Reading the voices of selected intervention participants was like listening to the stories of commitment and passion in CM. The lived experiences of the catechists and catechetical leaders appeared to have been inspired by the renewed catechesis that these intervention experiences brought into the core of CM. We implemented these interventions conscious of building a network of committed volunteer Catholics in CM. What our project gained in return are testimonies of collective solidarity that made us feel and believe in the possibility of a renewed Catholic Church - alive, engaging, and truthfully, catechetical.

Our *NCS 2016-2021: PARI Project* is truly grateful to this research experience of traversing the religious space of CM where we were accompanied by the catechists, catechetical leaders and catechized respondents across the country. This academic undertaking implies that putting to good use the research findings and insights into intervention initiatives results in a greater appreciation of the Ministry of Catechist.

Thus, in conclusion, our project rests in celebrating the many *RIO* (river) flows that the tributaries of *Pastoral Action Research and Intervention (PARI)* approach have brought, and the spring of water that freshly nurtured our CM engagements, especially those our project considered as the “faith-driven servants**” and “**hidden gems**” known as “**Katekista**”.**

May those who discover this monograph, also realize, “The Catechist in All of Us.**”**

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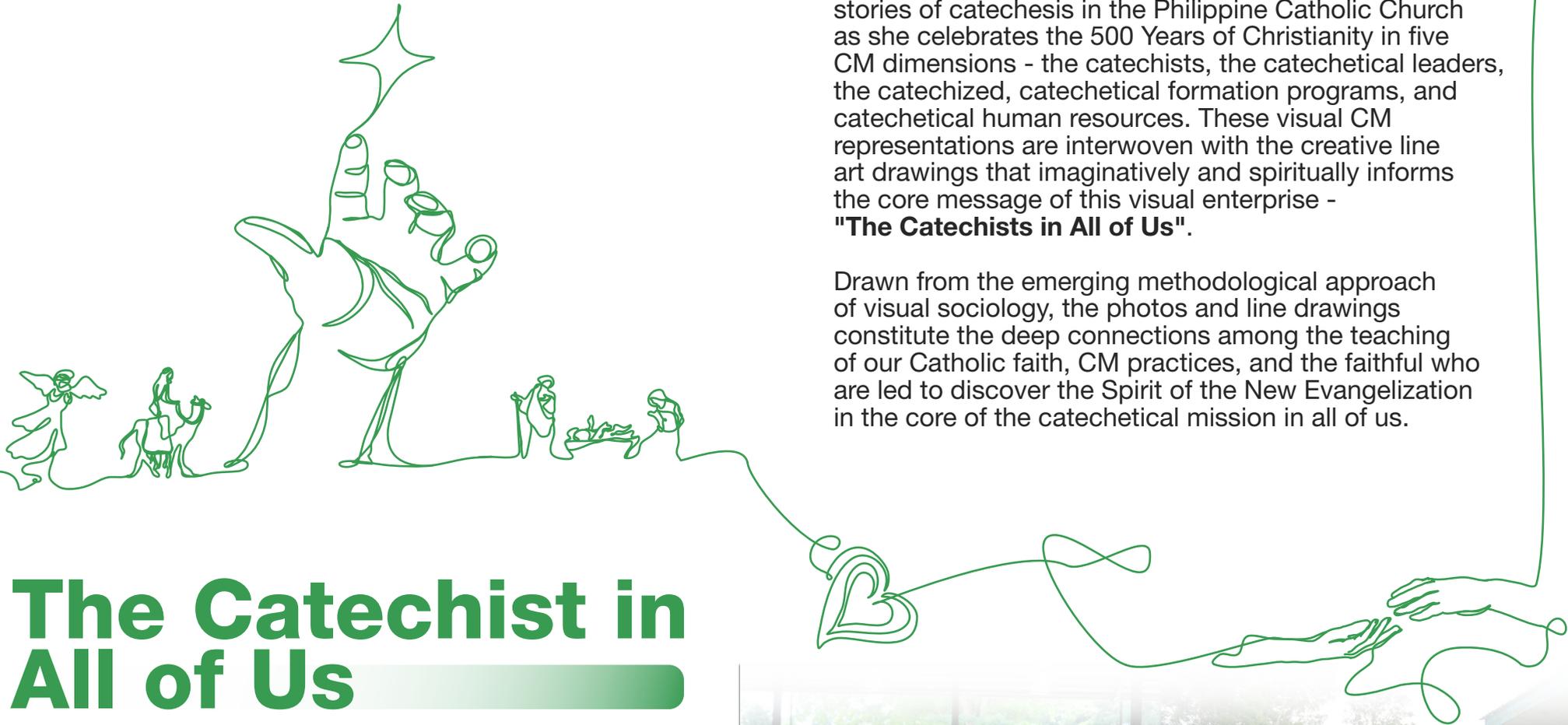


Concept and Visual Analysis by Clarence M. Batan & Vincent Reuben E. Valientes

This visual narrative captures the colors, creativities, and connections of *Catechetical Ministry (CM)* in the Philippines based on the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*.

The selected colored photographs of catechetical ministry practices gathered from the various Ecclesiastical Territories visually tell about the vibrant stories of catechesis in the Philippine Catholic Church as she celebrates the 500 Years of Christianity in five CM dimensions - the catechists, the catechetical leaders, the catechized, catechetical formation programs, and catechetical human resources. These visual CM representations are interwoven with the creative line art drawings that imaginatively and spiritually informs the core message of this visual enterprise - **"The Catechists in All of Us"**.

Drawn from the emerging methodological approach of visual sociology, the photos and line drawings constitute the deep connections among the teaching of our Catholic faith, CM practices, and the faithful who are led to discover the Spirit of the New Evangelization in the core of the catechetical mission in all of us.



The Catechist in All of Us

A Sociological Visual Narrative
of the Catechetical Ministry (CM)
in the Philippines 2016-2021



Studying Catechetical Ministry



Diocese of Malolos



Diocese of Alaminos



Apostolic Vicariate of San Jose (Occidental)



NCS 2016-2021: PARI Project

History



Apostolic Vicariate of San Jose (Occidental)



Archdiocese of Palo



Diocese of Calbayog



Diocese of Urdaneta

State



Diocese of Kalookan



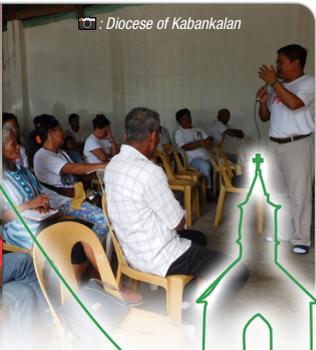
Diocese of Calbayog



Diocese of San Jose de Nueva Ecija



Archdiocese of Jaro



Diocese of Kabankalan

Dimensions



Archdiocese of Cagayan De Oro

Archdiocese of Cagayan De Oro

Diocese of Maasin

Diocese of Kabankalan

Challenges



NCS 2016-2021: PARI Project

Diocese of Dumaguete

Archdiocese of Capiz

Apostolic Vicariate of Bontoc-Lagawe

NCS 2016-2021: PARI Project

NCS 2016-2021: PARI Project

Strategies



NCS 2016-2021: PARI Project

NCS 2016-2021: PARI Project

NCS 2016-2021: PARI Project

NCS 2016-2021: PARI Project



Methods

Researching Catechetical Ministry

The Filipino Catechists



📷 : Archdiocese of Capiz



📷 : Diocese of Cubao



📷 : Diocese of Kidapawan



📷 : Archdiocese of Cebu



📷 : Archdiocese of Capiz

State



📷 : Diocese of San Jose de Nueva Ecija



📷 : Diocese of San Jose de Nueva Ecija



📷 : Military Ordinariate



📷 : Archdiocese of Palo



📷 : Diocese of San Jose de Nueva Ecija



📷 : Diocese of San Jose de Nueva Ecija

Service



📷 : Diocese of Calbayog



📷 : Archdiocese of Palo



📷 : Diocese of Kalookan



📷 : Archdiocese of Palo

Spirituality



📷 : Diocese of Iligan



📷 : Archdiocese of Davao



📷 : Diocese of Kalibo



📷 : Military Ordinariate



Direction



📷 : Diocese of Iligan



📷 : Diocese of San Jose de Nueva Ecija



📷 : Apostolic Vicariate of Jolo



📷 : Diocese of Kabankalan



Dedication



📷 : NCS 2016-2021: PARI Project



📷 : Diocese of Urdaneta



📷 : Diocese of Iligan



📷 : Diocese of Calbayog



Disposition

The Filipino Catechetical Leaders

The Filipino Catechized



📷 : NCS 2016-2021: PARI Project

📷 : Diocese of Naval

📷 : Diocese of Malaybalay

📷 : Diocese of San Jose de Nueva Ecija

📷 : Diocese of Borongan

Culture



📷 : Archdiocese of Davao

📷 : Diocese of Kalookan

📷 : Diocese of Cubao

📷 : Diocese of San Jose de Nueva Ecija

📷 : Archdiocese of Palo

Catholicity



📷 : Diocese of Digos

📷 : Diocese of Iligan

📷 : Diocese of Kidapawan

📷 : Diocese of San Jose de Nueva Ecija

Catholic Ethic



Diocese of Alaminos

Diocese of Tandag

Diocese of San Jose de Antique

Diocese of Kidapawan

Diocese of San Jose de Antique

Prospects



Military Ordinariate

Diocese of Calbayog

Diocese of Kalookan

Military Ordinariate

Diocese of Iligan

Pedagogies



Diocese of Maasin

Diocese of Digos

Diocese of Calbayog

Diocese of Dumaguete

Diocese of San Jose de Antique

Archdiocese of Palo

Programs

Catechetical Formation

Catechetical Human Resources



📷 : Diocese of Boac

📷 : Prelature of Infanta

📷 : Diocese of Antipolo

📷 : Diocese of Calbayog

📷 : Diocese of Catarman



Being



📷 : Diocese of Tandag

📷 : Diocese of Tandag

📷 : Archdiocese of Palo

📷 : Diocese of Calbayog

📷 : Diocese of Calbayog



Becoming



📷 : Archdiocese of Capiz

📷 : Diocee of Tagbilaran

📷 : Diocese of Alaminos

📷 : Diocese of Alaminos

📷 : Diocese of Cabanatuan

📷 : Archdiocese of Capiz



Belonging



Implications



In celebration of the 2021 National Catechetical Month and the Feast Day of San Lorenzo Ruiz, Patron Saint of Filipino Catechists, The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project presents

Kwentong-Katekista 10 Piyesta ng Pananampalataya Conference on Catechetical Ministry in the Philippines (CCMP)

September 28, 2021
Tuesday | 8:00 AM - 5:00 PM

Register via link or scan the QR Code:
<https://bit.ly/3ildaq0>



Impact

Family Catechesis On Air:
Healing the Christian Family
Season 3
New Evangelization and the 9 Year Novena of the 500th Year Anniversary of Philippine Evangelization.
Every Sunday
JUL 04 to DEC 05
Hosted By: Rev. Fr. Joey C. Escote
With Bishop Marvyn A. Macada, D.D. and invited guests

Katekistang Malikhain
Isang Research-based Intervention Outcome

Digital Catechesis
Using God's Park Digital Program
A Catechetical Preparation for Children in Pilot Parishes

Kuwentong Biblia:
An Integrated Approach to Sacred Scriptures
Resource Speaker: Fr. Wenifredo V. Padilla, III, OP, STL-MA, SSL
UST Faculty of Sacred Theology
Date: Starting October 24, 2020 to March 27, 2021 (20 Saturdays)
Time: 10:00AM to 12:00PM



Initiatives

Research-based Intervention Outcomes (RIO)

Katekistang-Lingkod

ni Clarence M. Batan



Ang pagiging katekista'y
Parang isang awit,
Sipag ang titik
Ang lirikong himig,
Ang bawat paggalaw
At kumpas ng isip
Ay para sa Diyos
Dahil sa panatang
Kantada ng lambing
Sa bawat tinuruan
Tiyempong mapusuan
Aral at karunungan
Ng Inang Simbahan.
Ang paglilingkod entranda
At finale, hanggang
Manatiling dama't dinig
Kinantang awit— ang
Katekistang-lingkod--
Pag-asa ng Simbahan
Tagapagtanggol ng
Pananampalataya't
Pag-ibig, ang
Sandatang-awit!

Para sa Diyos,
Para sa Simbahan,
Para sa lipunang
Pilipinas.

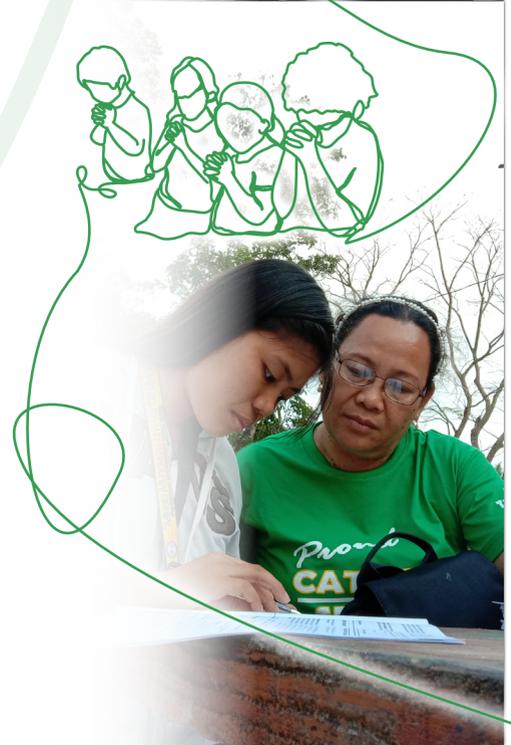
Servant Catechist

by Clarence M. Batan

Translated to English by Jeanette P. Grajo

*Being a catechist
Is like a song,
Hard work is the lyrics
Words are hymns,
Every movement
And the beat of the mind
Are all for God
Because of the pledge
Songs of love
For every learner
Are aimed to target the very heart
Values and wisdom
Of the Mother Church.
Service is the beginning
And end, until it
Remains felt and heard
Songs sung—are the
Servant-catechists--
The hope of the Church
Defender of the
Faith and
Love, the
Weapon song!*

*For God,
For the Church,
For the society
Philippines.*



Appendices

Appendix A

Tables

Table 1.1. *Distribution of Filipino Catechists by Ecclesiastical Province in Two Time Periods*

Ecclesiastical Province	Time Period 1a	Time Period 2b	Percentage Change
EP Caceres	7,549	10,407	27.46
EP Cagayan de Oro	9,893	12,892	23.26
EP Capiz	5,326	5,728	7.02
EP Cebu	11,359	14,833	23.42
EP Cotabato	2,936	3,200	8.25
EP Davao	6,951	7,963	12.71
EP Jaro	6,981	7,625	8.45
EP Lingayen-Dagupan	2912	3939	35.27
EP Lipa	4189	4,848	15.73
EP Manila	6983	9708	39.02
EP Military Ordinariate	191	210	9.95
EP Nueva Segovia	733	903	23.19
EP Ozamis	8,251	7,083	-14.16
EP Palo	4,935	5,250	6.38
EP San Fernando	3,105	3,093	-0.39
EP Tuguegarao	1043	700	-32.89
EP Zamboanga	1201	2856	137.80
TOTAL	84,538	101,238	19.75

Source: Quinquennial Reports (QQRs)
^aThe year of data reporting between 2009-2015;
^bThe year of data reporting between 2016-2019.

Table 1.2. Selected Demographic Indicators of Catholic Schools in the Philippines

Indicators	Time Period 1a	Time Period 2b	Percentage Change
Number of Catholic Schools			
Preschool/Kindergarten	754	845	12.07
Primary/Elementary	612	666	8.82
Secondary/Junior High School ^c	774	836	8.01
Senior High School		111	
Tertiary	74	85	14.86
Other Catholic Institutions of Higher Learning	77	80	3.90
Teachers in Catholic Schools			
Preschool/Kindergarten	1,338	1,742	30.19
Primary/Elementary	5,293	7,146	35.01
Secondary/Junior High School ^c	7,867	13,505	71.67
Senior High School		667	
Tertiary	1,430	1,309	-8.46
Enrollees in Catholic Schools			
Preschool/Kindergarten	55,689	51,175	-8.11
Primary/Elementary	228,929	202,998	-11.33
Secondary/Junior High School ^c	367,259	459,765	25.19
Senior High School		30,737	
Tertiary	379,292	355,109	-6.38
Other Catholic Institutions of Learning	182,683	156,432	-14.37
<i>Source: Quinquennial Reports (QQRs)</i>			
^a The year of data reporting between 2009-2015;			
^b The year of data reporting between 2016-2019.			
^c Data on secondary level (second period) refers to junior high school when the ET reported data on senior high school level.			

The Filipino Catechists

Table 3.1. Frequency Distribution of Selected Catechist Respondents by Ecclesiastical Territories (ETs)

Ecclesiastical Territory	Respondents	Population	Percentage (%)
Apostolic Vicariate of Bontoc-Lagawe	7	20	35.00
Apostolic Vicariate of Calapan	103	200	51.50
Apostolic Vicariate of Jolo	3	14	21.42
Apostolic Vicariate of Occidental Mindoro	52	76	68.42
Apostolic Vicariate of Puerto Princesa	104	351	29.62
Apostolic Vicariate of Tabuk	1	11	9.09
Apostolic Vicariate of Taytay	38	49	77.55
Archdiocese of Caceres	399	428	93.22
Archdiocese of Cagayan de Oro	457	4,831	9.46
Archdiocese of Capiz	827	1,352	61.17
Archdiocese of Cebu	282	6,000	4.70
Archdiocese of Cotabato	238	2,000	11.90
Archdiocese of Davao	1,264	3,315	38.13
Archdiocese of Jaro	1,510	3,000	50.33
Archdiocese of Lingayen-Dagupan	332	600	55.33
Archdiocese of Lipa	157	2,000	7.85
Archdiocese of Manila	284	373	76.14
Archdiocese of Nueva Segovia	5	12	41.67
Archdiocese of Ozamiz	1,007	1,301	77.40
Archdiocese of Palo	546	2,530	21.58
Archdiocese of San Fernando	692	1,100	62.91
Archdiocese of Tuguegarao	134	200	67.00
Archdiocese of Zamboanga	197	1,500	13.13
Diocese of Alaminos	178	490	36.32
Diocese of Antipolo	546	918	59.48
Diocese of Bacolod	294	402	73.13
Diocese of Baguio	91	157	57.96
Diocese of Balanga	261	350	74.57
Diocese of Bangued	51	165	30.91
Diocese of Bayombong	0	50	0.00
Diocese of Boac	282	412	68.45
Diocese of Borongan	443	978	45.30
Diocese of Butuan	69	85	81.18

Ecclesiastical Territory	Respondents	Population	Percentage (%)
Diocese of Cabanatuan	313	582	53.78
Diocese of Calbayog	50	162	30.86
Diocese of Catarman	17	27	62.96
Diocese of Cubao	142	170	83.53
Diocese of Daet	0	10	0.00
Diocese of Digos	200	224	89.29
Diocese of Dipolog	175	189	92.59
Diocese of Dumaguete	1	10	10.00
Diocese of Gumaca	100	122	81.97
Diocese of Iba	131	173	75.72
Diocese of Iligan	319	846	37.71
Diocese of Iligan	307	553	55.52
Diocese of Imus	788	1,200	65.67
Diocese of Ipil	308	404	76.23
Diocese of Kabankalan	1	1,108	0.00
Diocese of Kalibo	713	1,921	37.11
Diocese of Kalookan	119	335	35.52
Diocese of Kidapawan	54	1,200	4.50
Diocese of Laoag	1	11	9.09
Diocese of Legazpi	1	11	9.09
Diocese of Libmanan	0	10	0.00
Diocese of Lucena	496	1,000	49.60
Diocese of Maasin	1383	1,842	75.08
Diocese of Malaybalay	1	10	10.00
Diocese of Malolos	460	2,000	23.00
Diocese of Marbel	12	22	54.55
Diocese of Masbate	1	12	8.33
Diocese of Mati	743	1,908	38.94
Diocese of Naval	2	12	16.67
Diocese of Novaliches	241	300	80.33
Diocese of Pagadian	1383	2,692	51.37
Diocese of Parañaque	118	158	74.68
Diocese of Pasig	102	128	79.69
Diocese of Romblon	1	11	9.09
Diocese of San Carlos	0	10	0.00
Diocese of San Fernando (La Union)	2	284	0.70

Ecclesiastical Territory	Respondents	Population	Percentage (%)
Diocese of San Pablo	348	657	52.97
Diocese of Sorsogon	858	1,100	78.00
Diocese of Surigao	538	582	92.44
Diocese of Tagbilaran	129	270	47.78
Diocese of Tagum	1,077	1,165	92.44
Diocese of Talibon	699	1,351	51.73
Diocese of Tandag	1	10	10.00
Diocese of Tarlac	13	23	56.52
Diocese of Urdaneta	175	256	68.36
Diocese of Virac	1	350	0.29
Military Ordinariate	97	169	57.40
Prelature of Batanes	0	10	0.00
Prelature of Infanta	5	15	33.33
Prelature of Isabela (Basilan)	70	400	17.50
Prelature of Marawi	1	10	10.00
Total*	24,197	62,156	38.93
Unidentified Entries	2,600		
Actual Total	26,797	62,156	43.11

Table 3.2. *Percentage Distribution of the Sociodemographic Profile of Selected Catechist Respondents*

Indicators	Frequency	Percent (%)
Sex		
Male	1,806	6.9
Female	24,233	93.1
Total	26,039	100.0
Age		
Mean	52	

Table 3.3. *Frequency & Percentage Distribution of Selected Catechist Respondents' Support and Engagements in the Ministry*

Indicators	Frequency	%
How are you ministering as a catechist?		
Full-time	4,078	16.4
Part-time	16,800	67.4
Volunteer	3784	15.2
Other	246	1.0
Total	24,908	100.0

Indicators	Frequency	%
<i>How many of years have you been in the ministry as catechist?</i>		
1-10 years	15,528	63.4
11-20 years	5,336	21.8
21-30 years	2,573	10.5
31-40 years	870	3.6
41-50 years	136	0.6
51-60 years	27	0.1
61-71 years	10	0.0
Total	24,480	100.0
<i>How many numbers of hours per week do you catechize?</i>		
1-10 hours	21,882	91.4
11-20 hours	1,185	4.9
21-30 hours	577	2.4
31-40 hours	296	1.2
Total	23,940	100.0
<i>Do you receive compensation?</i>		
No	11,750	48.2
Yes	12,617	51.8
Total	24,367	100.0
<i>How often do you receive compensation?</i>		
Weekly	1,621	14.7
Semimonthly	1,372	12.5
Monthly	5,785	52.6
Quarterly	400	3.6
Semiannually	198	1.8
Annually	917	8.3
Other	709	6.4
Total	11,002	100.0

Table 3.4. *Multiple Responses on the Forms of Support and Assistance that Selected Catechist Respondents Received*

Indicators	Frequency	Percent (%)
<i>Forms of support and assistance</i>		
Regular salary	1,069	8.9
Honorarium/stipend	2,934	24.3
Transportation/fare allowance	7,865	65.1
Meal allowance	2,663	22.0
Clothing allowance	3,746	31.0
In kind/goods (such as: grocery items, sack of rice, fruits)	813	6.7

Indicators	Frequency	Percent (%)
Which do you prefer to receive as support and assistance?		
Regular salary	3,525	18.6
Honorarium/stipend	5,496	29.1
Transportation/fare allowance	12,087	63.9
Meal allowance	5,665	30.0
Clothing allowance	7,562	40.0
In kind/goods (such as: grocery items, sack of rice, fruits)	770	4.1

Table 3.5. Frequency & Percentage Distribution of Selected Catechist Respondents' Outlook on Catechetical Formation Received

Indicators	Frequency	Percent (%)
Is formal catechetical formation important?		
Yes	21,317	86.3
No	3,379	13.7
Total	24,696	100.0
Rate the degree of importance of a formal catechetical formation as a qualification in becoming a catechist		
Very much important	15,756	71.0
Important	2,676	12.1
Neutral	2,270	10.2
Somewhat important	536	2.4
Not at all important	942	4.2
Total	22,180	100.0
Did you have any formal Catechetical Formation?		
Yes	14,348	65.0
No	7,735	35.0
Total	22,083	100.0

Table 3.6. Multiple Responses on the Type of Catechetical Providers on Ongoing Catechetical Formation for the Selected Catechist Respondents

Indicators	Frequency	Percent (%)
Which of the following provided your ongoing catechetical formation?		
Parish	18,061	77.0
Diocese	11,695	49.9
Catechetical centers	4,808	20.5
Religious Congregation	2,921	12.5
Schools	1,061	4.5

Table 3.7. Frequency & Percentage Distribution of Selected Catechist Respondents' Outlook on Ongoing Catechetical Formation

Indicators	Frequency	Percent (%)
Is ongoing catechetical formation important?		
Yes	25,185	99.7
No	76	0.3
Total	25,261	100.0
Rate the degree of importance of an ongoing formation for more effective catechesis		
Very much important	19,957	83.8
Important	2,399	10.1
Neutral	1,031	4.3
Somewhat important	177	0.7
Not at all important	255	1.0
Total	23,819	100.0
Does your diocese/parish offer programs for ongoing catechetical formation?		
Yes	21,830	93.1
No	798	3.4
I do not know	825	3.5
Total	23,453	100.0
Do you attend ongoing catechetical formation?		
Yes	23,807	95.9
No	1,026	4.1
Total	24,833	100.0
If yes, how often?		
Weekly	2,085	7.9
Monthly	10,484	39.6
Every 3 months	4,640	17.5
Twice a year	2,308	8.7
Annually	6,955	26.3
Total	26,472	100.0

Table 3.8. *Multiple Responses on the Perspectives on Catechetical Content of Selected Catechist Respondents*

Indicators	Frequency	Percent (%)
Which of the following catechetical content must be prioritized in your ongoing catechetical formation?		
Sacred Scriptures/Bible	20,485	82.4
Sacraments and Liturgy	19,095	76.8
Fundamentals of Faith	17,304	69.6
Christian Morality	15,324	61.7
Catholic Social Teachings	13,534	54.4
Mary and the Saints	13,334	53.6
Marriage and Family	12,903	51.9
Salvation History	11,750	47.3
Christology	11,494	46.2
Current Moral Issues	11,234	45.2
Pastoral/evangelizing Communication	10,992	44.2
Current Church Issues	10,377	41.7
Relationship and Sexuality	9,297	37.4
Ecclesiology	9,056	36.4
Mass Media	7,440	29.9

Table 3.9. *Frequency & Percentage Distribution of the Selected Catechist Respondents' Perspectives About Ongoing Catechetical Formation Programs*

Indicators	Frequency	Percent (%)
How helpful are the ongoing catechetical formation programs in deepening your faith?		
Very much helpful	21,065	85.4
Somewhat helpful	2,876	11.7
Undecided	432	1.8
Not really helpful	299	1.2
Not at all helpful	252	1.0
Total	24,672	100.0
How helpful are the ongoing catechetical formation programs to the enhancement of your catechetical pedagogy?		
Very much helpful	19,320	79.5
Somewhat helpful	3,829	15.8
Undecided	633	2.6
Not really helpful	283	1.2
Not at all helpful	246	1.0
Total	24,311	100.0

Indicators	Frequency	Percent (%)
<i>How helpful are the ongoing catechetical formation programs to your spiritual growth?</i>		
Very much helpful	21,328	87.6
Somewhat helpful	2,229	9.2
Undecided	408	1.7
Not really helpful	174	0.7
Not at all helpful	218	0.9
Total	24,357	100.0
<i>Among those who conduct catechetical formation, whom do you find most helpful in your ongoing catechetical formation?</i>		
Priest	8,427	34.9
Lay religious educator/ catechist	6,438	26.6
Lay catechetical director/ coordinator	5,581	23.1
Bishop	1,661	6.9
Other	1,530	6.3
Lay theologian	528	2.2
Total	24,165	100.0

Table 3.10. Multiple Responses on the Issues and Concerns Experienced by the Students of Selected Catechist Respondents

Indicators	Frequency	Percent (%)
<i>In your observation, what issues and concerns do your students usually experience?</i>		
Parents who do not go to church	18,655	75.8
Jobless parents	11,801	48.0
Parents who are not married	11,761	47.8
Separated parents	11,293	45.9
Lack of education	9,691	39.4
Parents working abroad	9,602	39.0
Bullying	8,307	33.8
Poor grades	7,482	30.4
Low self confidence	6,755	27.5
Cutting/skipping classes	6,399	26.0
Vices – smoking, gambling, excessive drinking	4,189	17.0
School related	3,554	14.4
Marital infidelity	2,243	9.1
Drug addiction	1,928	7.8
Premarital sex	1,917	7.8
Incest	999	4.1

Table 3.11. Multiple Responses on the External Factors that Contribute Most to Doing Catechesis Effectively for the Selected Catechist Respondents

Indicators	Frequency	Percent (%)
<i>At present, what external factors contribute most to doing your catechesis effectively?</i>		
Supportive family	18,846	75.2
Supportive parish priest	18,485	73.7
Supportive co-catechists	17,692	70.6
Supportive director/coordinator	14,567	58.1
Cooperative parents of students	8,521	34.0
Conducive teaching learning environment	8,114	32.4
Convenient means of transportation	6,652	26.5
Availability of and easy access to teaching aids	6,298	25.1
Full, active, and conscious classroom participation of students	2,651	10.6
Sufficient compensation	2,206	8.8

Table 3.12. Multiple Responses on the External Factors that Make the Ministry Difficult for the Selected Catechist Respondents

Indicators	Frequency	Percent (%)
<i>At present, what external factors make your ministry difficult?</i>		
Passive or indifferent students	9,106	45.5
Not conducive teaching learning environment	6,451	32.3
Inconvenient means of transportation	5,347	26.7
Unsupportive family	4,881	24.4
Unavailability of and inaccessibility to teaching aids	2,850	14.3
Unsupportive parish priest	2,574	12.9
Unsupportive co-catechists	2,518	12.6
Unsupportive director/coordinator	1,551	7.8
Insufficient compensation	895	4.5

Table 3.13. Frequency & Percentage Distribution of the Selected Catechist Respondents' Disposition in their Ministry

Indicators	Frequency	Percent (%)
<i>What best describes your life situation at present?</i>		
Very happy	8,048	32.3
Happy	13,807	55.5
Neutral	2,510	10.1
Somewhat happy	380	1.5
Not happy	154	0.6
Total	24,899	100.0
<i>Are you happy at the moment as a catechist?</i>		
Very happy	9,596	38.7
Happy	13,843	55.8
Neutral	1,107	4.5
Somewhat happy	201	0.8
Not happy	58	0.2
Total	24,805	100.0
<i>How satisfied are you as a catechist?</i>		
Very satisfied	7,841	32.3
Somewhat satisfied	14,174	58.3
Neutral	1,762	7.2
Somewhat satisfied	410	1.7
Not satisfied	110	0.4
Total	24,297	100.0
<i>Aside from being a catechist, do you have other works/services?</i>		
Yes	16,973	72.2
No	6,532	27.8
Total	23,505	100.0
<i>Does your family support your involvement in the catechetical ministry?</i>		
Yes	23,480	96.7
No	792	3.3
Total	24,272	100.0

Table 3.14. Multiple Responses About the Topics on Catechetical Pedagogy/Methodology in the Ongoing Catechetical Formation of Selected Catechist Respondents

Indicators	Frequency	Percent (%)
Which of the following topics on catechetical pedagogy/methodology must be prioritized in your ongoing catechetical formation?		
Visual aids making	20,485	82.4
Teaching strategies and techniques	19,095	76.8
Lesson planning	17,304	69.6
Use of educational technology	15,324	61.7

Table 3.15. Multiple Responses on the Materials Used as Source for the Catechetical Instruction of Selected Catechist Respondents

Indicators	Frequency	Percent (%)
What materials do you use as sources for your catechetical instruction?		
Bible	23,232	86.7
Catechism of the Catholic Church (CCC)	17,006	63.5
Catechism of Filipino Catholics	15,566	58.1
Youth Catechism (YouCat)	3,026	11.3
Catholic Social Teaching for the Youth (DoCat)	2,688	10.0
Compendium of the Social Teachings of the Church	2,131	8.0

Table 3.16. Frequency & Percentage Distribution of the Catechetical Modules Used in the Catechetical Ministry of Selected Catechist Respondents

Indicators	Frequency	Percent (%)
Does your diocese/parish provide you with a catechetical module?		
Yes	24,914	97.8
No	479	1.9
I do not know	78	0.3
Total	25,471	100.0
Do you use the provided catechetical module?		
Yes	22,824	94.8
No	1,260	5.2
Total	24,084	100.0

Indicators	Frequency	Percent (%)
<i>In your opinion, do you consider your module as: (Multiple Responses)</i>		
Doctrine, Moral, Worship structured	20,986	96.4
Ecumenically sensitive	14,247	90.4
Research based	17,431	90.3
National Catechetical Directory of the Philippines guided	16,897	89.6
Culturally sensitive	13,203	83.2
Interreligious/interfaith sensitive	12,496	78.9
Gender sensitive	11,961	75.1
<i>What medium is used in your module?</i>		
Filipino/Tagalog	10,834	43.5
Bisaya/Cebuano	8,021	32.2
Hiligaynon	3,220	12.9
English	1,420	5.7
Bicolano	725	2.9
Other	386	1.5
Kapampangan	173	0.7
Ilocano	155	0.6
Total	24,934	100.0

Table 3.17. Frequency & Percentage Distribution on Effectivity of Catechetical Strategies Used by Selected Catechist Respondents

Indicators	Frequency	Percent (%)
<i>Which of the following strategies do you find most effective?</i>		
Storytelling	8,724	34.9
Lecture method	7,489	30.0
Question and answer	3,503	14.0
Picture analysis	2,485	9.9
Song analysis	1,409	5.6
Film analysis	532	2.1
Role playing	517	2.0
Theater	287	1.2
Total	24,946	100.0

Indicators	Frequency	Percent (%)
<i>Which of the following strategies do you find most effective?</i>		
Storytelling	8,724	34.9
Lecture method	7,489	30.0
Question and answer	3,503	14.0
Picture analysis	2,485	9.9
Song analysis	1,409	5.6
Film analysis	532	2.1
Role playing	517	2.0
Theater	287	1.2
Total	24,946	100.0
<i>Which of the following strategies do you find least effective?</i>		
Lecture method	8,780	38.2
Theater	4,102	17.9
Question and answer	2,285	10.0
Storytelling	1,909	8.3
Song analysis	1,643	7.1
Film analysis	1,576	6.9
Role playing	1,554	6.8
Picture analysis	1,094	4.8
Total	22,943	100.0
<i>Which of the following teaching aids do you find most effective? (Multiple Responses)</i>		
Blackboard and chalk	21,594	80.6
Manila paper	18,753	70.0
storybooks	15,741	58.7
Flashcards	7,410	27.7
Whiteboard and whiteboard marker	3,227	12.0
Cassette player/sound system/ microphone	3,056	11.4
Computer/laptop	2,778	10.4
LCD projector	1,969	7.3
Overhead projector (OHP)	1,639	6.1
Television	1,390	5.2
Internet	1,204	4.5
<i>Which among the three goals of catechesis is your priority in catechizing?</i>		
Deepen the relationship with Jesus	16,048	64.4
Initiate the catechized to an encounter with Jesus	5,571	22.4
Reach systematically the truths of faith	3,291	13.2
Total	24,910	100.0

Table 3.18. Multiple Responses on the Selected Catechist Respondents' Motivation to Serve as Catechist

Indicators	Frequency	Percent (%)
What motivated you to serve as a catechist?		
Sense of volunteerism	14,458	57.9
Deep relationship with Jesus	14,052	56.2
Sense of mission/apostolate	12,216	48.9
Church exposure	8,806	35.2
Vocation	8,504	34.0
Search for meaning in Life	7,406	29.6
Family background	5,824	23.3
Moral situation	3,118	12.5
Retired status	1,874	7.5
Compensation	691	2.8

Table 3.19. Frequency & Percentage Distribution of the Selected Catechist Respondents' Engagement with Spiritual Activities and Sacraments

Indicators	Frequency	Percent (%)
Which of the following spiritual activities do you do on a daily basis? (Multiple Responses)		
Pray the Rosary	19,752	73.7
Read the Bible	17,332	64.7
Silent Prayer/Meditation/ Reflection	16,047	59.9
Go to Mass	14,626	54.6
Special Devotion to Saint/s	8,972	33.5
Eucharistic adoration	4,853	18.1
Liturgy of the Hours	3,544	13.2
Other	374	1.4
None at all	137	0.5
Which of these images BEST describe your relationship with Jesus at the moment?		
Lord	19,486	78.0
Friend	2,336	9.4
Teacher	1,616	6.5
Brother	1,073	4.3
Other	467	1.9
Total	24,978	100.0

Table 3.20. Frequency & Percentage Distribution on the Spiritual Exercises Organized by Respective Diocese/Parishes for the Selected Catechist Respondents

Indicators	Frequency	Percent (%)
Does your diocese/parish organize spiritual exercises for catechists (ex. Retreats/recollections/pilgrimages)?		
Yes	24,168	96.6
No	505	2.0
I do not know	356	1.4
Total	25,029	100.0
If yes, how often?		
Monthly	2,755	12.5
Quarterly	1,688	7.6
Semiannually	5,827	26.3
Annually	11,837	53.5
Total	22,107	100.0
Aside from spiritual exercises that your parish/diocese organizes for catechists, do you participate in other activities that will enrich your spiritual life?		
Yes	23,444	96.0
No	987	4.0
Total	24,431	100.0
If yes, how often?		
Monthly	6,172	28.5
Quarterly	1,996	9.2
Semiannually	4,402	20.3
Annually	9,114	42.0
Total	21,684	100.0

The Filipino Catechetical Leaders

Table 4.1. Profile Diocesan Catechetical Leaders

Indicators	Frequency	Percent (%)
Biological Sex		
Female	97	42.2
Male	133	57.8
Total	230	100.0
Designation		
Catechetical Director	122	52.8
Catechetical Asst. Director	8	3.5
Catechetical Coordinator	83	35.9
Priest in-Charge	1	0.4
Asst. Director for New Evangelization	1	0.4
Vicarial Coordinator, PASKA-CCD	2	0.9
Program Coordinator	1	0.4
Commission on Education Director	1	0.4
Not indicated	12	5.2
Total	231	100.0
State of Life in the Church		
Bishop	2	0.9
Diocesan Priest	125	54.1
Religious Priest	5	2.2
Religious Sister	75	32.5
Lay Person	23	10.0
Not indicated	1	0.4
Total	231	100.0
Year/s as Diocesan Catechetical Leader according to the directory (Multiple Responses)		
Year 2016	155	67.1
Year 2017	154	66.7
Year 2018	158	68.4
Year 2021	155	67.1

Table 4.2. Frequency of Congregations or Orders of Catechetical Leaders

If religious, state the congregation or order	Frequency	Percent (%)
MCST - MISSIONARY CATECHISTS OF ST. THERESE OF THE INFANT JESUS	23	30.3
OND - OBLATES OF NOTRE DAME	9	11.8
OSB - Benedictine Sisters of the Eucharistic King	5	6.6
SIHM - SISTERS OF THE IMMACULATE HEART OF MARY	4	5.3
MCJ - MISSIONARIES OF THE CHILD JESUS	4	5.3
RCM - Religious Catechists of Mary	3	3.9
MCSH - MISSIONARY CATECHISTS OF THE SACRED HEART	3	3.9
OP - ORDER OF PREACHERS	2	2.6
LGC - LIVING THE GOSPEL COMMUNITY	2	2.6
FdCC - CANOSSIAN DAUGHTERS OF CHARITY	2	2.6
DM - DAUGHTERS OF MARY MOTHER OF THE CHURCH INSTITUTE	2	2.6
WCW - WORKERS OF CHRIST THE WORKER RELIGIOUS INSTITUTE	1	1.3
TMM - THERESIAN MISSIONARIES OF MARY	1	1.3
TDM - TERESIAN DAUGHTERS OF MARY	1	1.3
SPC - CONGREGATION OF THE SISTERS OF ST. PAUL OF CHARTRES	1	1.3
SJBP - SISTERS OF JESUS GOOD SHEPHERD	1	1.3
RSM - RELIGIOUS SISTERS OF MERCY	1	1.3
OSA - ORDER OF ST. AUGUSTINE NUNS MONASTERY MOTHER OF GOOD COUNSEL	1	1.3
O. CARM. - CONGREGATION OF OUR LADY OF MOUNT CARMEL	1	1.3
MSLT - MISSIONARY SISTERS OF THE LORD'S TABLE	1	1.3
FMSC - FRANCISCAN MISSIONARY SISTERS OF THE SACRED HEART	1	1.3
DST - Daughters of St. Theresa of Avila	1	1.3
DSJ - DAUGHTERS OF ST. JOSEPH	1	1.3
CSJ - Catechist of St. Joseph	1	1.3
No responses	155	67.1
Total	231	100.0

Table 4.3. Profile of Catechetical Leaders

Indicators	Frequency	Percent (%)
Age groups		
Children	0	0.0
Youth	14	4.7
Adults	190	63.3
Elderly	95	32.0
Total	299	100.0
Biological Sex		
Female	251	88.1
Male	34	11.9
Total	285	100.0
Civil Status		
Single	86	30.2
Married	199	69.8
Total	285	100.0
Highest Educational Attainment		
Elementary Education	5	1.7
High School Education	37	12.5
Vocational	26	8.8
College Education	143	48.1
Masters Education	81	27.3
Doctorate Education	5	1.7
Total	297	100.0
Director or Coordinator		
Director	33	12.1
Coordinator	240	87.9
Total	273	100.0
Designation		
Lay Person	225	78.9
Religious Brother	41	14.4
Religious Sister	7	2.5
Priest	12	4.0
Total	285	100.0

Indicators	Frequency	Percent (%)
<i>Number of years as director/coordinator</i>		
1-10 years	191	69.2
11-20 years	48	17.4
21-30 years	26	9.4
31-50 years	11	4.0
Total	276	100.0
<i>Number of hours per week as director/coordinator</i>		
1-10 hours	131	56.2
11-20 hours	25	10.7
21-30 hours	29	12.4
31-40 hours	48	20.6
Total	233	100.0

Table 4.4. Multiple Responses of the External Factors that Contribute Most in Fulfilling the Ministry of Selected Catechetical Leaders

Indicators	Frequency	Percent (%)
<i>At present, what external factors contribute most to fulfilling your ministry as director/coordinator effectively?</i>		
Supportive parish priest	229	80.1
Concerns with problematic students	229	80.1
Supportive family	212	74.1
Need for spiritual formation	212	74.1
Family matters	200	69.9
Training in doing effective catechesis	189	66.1
Availability and accessibility of catechetical sources (ex. Bible, CCC, CFC, etc.)	177	61.9
Social media and educational technology training	165	57.7
Financial problems	86	30.1
Communication issues	61	21.3
Overcoming vices	41	14.3

Table 4.5. Multiple Responses on the External Factors that Make Ministry Difficult for the Selected Catechetical Leaders

Indicators	Frequency	Percent (%)
At present, what external factors make your ministry as director/coordinator difficult?		
Uncommitted catechists	147	59.5
Insufficient funds	147	59.5
Untoward disposition of catechists	84	34.0
Insufficient compensation	79	32.0
Lack of conducive space for administrative functions	76	30.8
Unsupportive parish priest	53	21.5
Unsupportive parish	43	17.4
Unsupportive family	25	10.1
Unsupportive diocese	14	5.7

Table 4.6. Multiple Responses on the Spiritual Exercises and Religious Activities Conducted for the Catechists as Reported by Selected Catechetical Leaders

Indicators	Frequency	Percent (%)
Do you organize spiritual exercises (retreats, recollections) for the catechists?		
Yes	257	92.1
No	22	7.9
Total	279	100.0
Which of the following religious activities do you do on a daily basis?		
Silent Prayer	254	83.8
Going to Mass	233	76.9
Bible reading	219	72.3
Novena devotion to Mary and the Saints	187	61.7
Praying with the Bible	184	60.7
Eucharistic adoration	146	48.2
Liturgy of the hours	122	40.3
Other	37	12.2
What are your spiritual preparations in planning catechetical activities?		
Mass	252	83.2
Recollection	226	74.6
Personal prayer	198	65.3
Retreat	159	52.5
Bible study	157	51.8
Group prayer	155	51.2
Eucharistic adoration	142	46.9
Other	28	9.2

Table 4.7. Frequency & Percentage Distribution on the Selected Catechetical Leader Respondents' Life Situation at Present

Indicators	Frequency	Percent (%)
What best describes your life situation at present?		
Very happy	81	28.1
Happy	164	56.9
Neutral	24	8.3
Somewhat happy	16	5.6
Not happy	3	1.0
Total	288	100.0
Are you happy at the moment as coordinator/director?		
Very happy	70	25.0
Happy	161	57.5
Neutral	28	10.0
Somewhat happy	18	6.4
Not happy	3	1.1
Total	280	100.0
How satisfied are you as a coordinator or director?		
Very satisfied	62	22.2
Satisfied	161	57.7
Neutral	39	14.0
Somewhat satisfied	14	5.0
Not satisfied	3	1.1
Total	279	100.0

Table 4.8. Frequency & Percentage Distribution of the Multiple Roles of Selected Catechetical Leaders

Indicators	Frequency	Percent (%)
Aside from being a coordinator/ director, do you have other works/services?		
Yes	193	71.2
No	78	28.8
Total	271	100.0

Table 4.9. Frequency & Percentage Distribution on the Selected Catechetical Leader Respondents' Commitment at the Moment

Indicators	Frequency	Percent (%)
How would you rate your commitment as a coordinator/director at the moment?		
Fully committed	100	35.8
Committed	144	51.6
Neutral	20	7.2
Somewhat committed	11	3.9
Not at all committed	4	1.4
Total	279	100.0

Table 4.10. Frequency & Percentage Distribution of the Selected Catechetical Leader Respondents' Perception on Formal Catechetical Formation

Indicators	Frequency	Percent (%)
Is formal catechetical formation important?		
Yes	270	94.4
No	16	5.6
Total	286	100.0
Rate the degree of importance of a formal catechetical formation as a qualification in becoming a director/coordinator		
Very much important	219	76.0
Important	41	14.2
Neutral	24	8.3
Somewhat important	3	1.0
Not at all important	1	0.3
Total	288	100.0
Did you have any formal Catechetical Formation?		
Yes	241	82.0
No	53	18.0
Total	294	100.0
If yes, what form?		
Certificate (less than a year) in Religious Education or related field	137	62.0
Diploma (two-year course) in Religious Education or related field	51	23.1
Degree (four-year course) in Religious Education or related field	33	14.9
Total	221	100.0

Table 4.11. Frequency & Percentage Distribution on the Selected Catechetical Leader Respondents' Perception on Ongoing Catechetical Formation

Indicators	Frequency	Percent (%)
Does the ECCCE conduct ongoing catechetical formation for directors/coordinators?		
Yes	164	61.7
No	42	15.8
No information	60	22.6
Total	266	100.0
If yes, how often?		
Weekly	6	3.4
Monthly	67	38.1
Quarterly	11	6.3
Annually	76	43.2
Other	16	9.1
Total	176	100.0
Is ongoing catechetical formation important in your ministry as director/coordinator?		
Yes	279	99.6
No	1	0.4
Total	280	100.0
Rate the degree of importance of ongoing catechetical formation for director/coordinator		
Very much important	227	81.9
Important	39	14.1
Neutral	10	3.6
Somewhat important	1	0.4
Total	277	100.0
Do you attend ongoing catechetical formation as catechetical coordinator/director?		
Yes	253	92.3
No	21	7.7
Total	274	100.0

Table 4.12. Multiple Responses on the Topics Offered in the Ongoing Catechetical Formation of Selected Catechetical Leaders

Indicators	Frequency	Percent (%)
Which of the following topics have been offered in your ongoing formation as catechetical coordinator/director?		
Sacred Scriptures/Bible	244	87.1
Sacraments and Liturgy	238	85.0
Lesson Planning	228	81.4
Leadership Training	220	78.6
Christian Mortality	205	73.2
Catholic Social teachings	203	72.5
Catechetical Pedagogy	190	67.9
Mary and the Saints	186	66.4
Salvation History	167	59.6
Marriage and Family	167	59.6
Christology	163	58.2
Current Moral Issues	160	57.1
Pastoral/Evangelizing Communication	155	55.4
Human Relationship and Sexuality	133	47.5
Mass Media	130	46.4
Ecclesiology	129	46.1

Table 4.13. Frequency & Percentage Distribution on the Existing Curriculum for Catechetical Instruction

Indicators	Frequency	Percent (%)
Do you have an existing curriculum for catechetical instruction?		
Yes	218	86.5
No	27	10.7
No information	7	2.8
Total	252	100.0
Do you have an existing syllabus for your catechetical instruction?		
Yes	258	93.5
No	18	6.5
Total	276	100.0

Table 4.14. Multiple Responses on Selected Catechetical Leader Respondents' Perspective on their Current Curriculum

Indicators	Frequency	Percent (%)
<i>In your opinion, do you consider your current catechetical curriculum as:</i>		
Doctrine, Moral, Worship structured	252	92.3
Ecumenically Sensitive	203	74.4
Research Based	170	62.3
Interreligious/interfaith Sensitive	149	54.6
Culturally Sensitive	145	53.1
Gender Sensitive	130	47.6

Table 4.15. Multiple Responses on the Topics Included in the Curriculum of Selected Catechetical Leader Respondents

Indicators	Frequency	Percent (%)
<i>Which of the following topics are included in the curriculum?</i>		
Fundamentals of Faith	240	85.7
Catechetical Pedagogy including lesson planning and visual aid making	229	81.8
Spirituality	228	81.4
Sacraments and Liturgy	228	81.4
Community/team building	169	60.4
Church document (CCC, CFC, Vatican II, encyclicals)	214	76.4
Pastoral Communication	151	53.9
Sexuality, Marriage and Family Life	144	51.4
Church, Moral, and Social Issue	191	68.2

Table 4.16. Frequency & Percentage Distribution of Catechetical Syllabus Indicators by Selected Catechetical Leader Respondents

Indicators	Frequency	Percent (%)
<i>What language is/are often used in these curriculum content?</i>		
English	128	59.8
Filipino	178	83.2
<i>Who prepares the syllabus?</i>		
Catechetical Coordinator	168	76.0
Catechetical Director	118	53.4
Catechists	132	59.7

Indicators	Frequency	Percent (%)
<i>Which of the following items are primarily considered in preparing the syllabus?</i>		
The context of the catechized	208	77.3
The outline provided by the Catechism for Filipino Catholics or Catechism of the Catholic Church	254	94.4
The topics outlined in some religion textbooks used in private schools	109	40.5
<i>Which of these materials are often used in the syllabus?</i>		
Bible	269	95.1
Catechism for Filipino Catholics	264	93.3
Catechism of the Catholic Church	243	85.9
Vatican II	167	59.0
PCP II	165	58.3
<i>What language do you use in preparing syllabus?</i>		
English	133	46.5
Filipino/Tagalog	202	70.6
Cebuano	30	10.5
Bicolano	11	3.8
Kapampangan	2	0.7
Ilocano	19	6.6
Hiligaynon	89	31.1

Table 4.17. Multiple Responses on the Available Catechetical Materials in the Office of Selected Catechetical Leader Respondents

Indicators	Frequency	Percent (%)
<i>Which of the following catechetical materials are available in your office?</i>		
Bible	274	98.6
Catechism of the Catholic Church	242	87.1
Catechism of the Filipino Catholics	237	85.3
National Catechetical Directory of the Philippines	153	55.0
PCP II	140	50.4
Vatican II	118	42.4
Youth Catechism (YouCat)	115	41.4
Catechism of the Social Teachings of the Church (DoCat)	96	34.5

Table 4.18. Frequency & Percentage Distribution of Issues, Concerns, and Compensations of Selected Catechetical Leader Respondents

Indicators	Frequency	Percent (%)
<i>Do you know certain issues and concerns your catechists are faced with?</i>		
Yes	258	95.6
No	12	4.4
Total	270	100.0
<i>Do you receive compensation?</i>		
Yes	90	32.6
No	186	67.4
Total	276	100.0
<i>How often do you receive compensation?</i>		
Weekly	8	3.8
Semimonthly (twice a month)	58	27.6
Monthly	113	53.8
Quarterly (every 3 months)	4	1.9
Semiannually (every 6 months)	3	1.4
Annually (yearly)	4	1.9
Other	20	9.5
Total	210	100.0
<i>In reference to your answer in the preceding number, how much monetary compensation do you receive?</i>		
500	45	24.7
501 - 1000	26	14.3
1001 - 1500	10	5.5
1501 - 2000	10	5.5
2001 - 2500	4	2.2
2501 - 2600	4	2.2
2601 - 3000	12	6.6
3501 - 4000	9	4.9
4501 - 5000	17	9.3
5501 - 6000	6	3.3
6501 - 7000	3	1.6
7501 - 8000	5	2.7
8501 - 9000	7	3.8
9501 - 1000	6	3.3
11501 - 12000	2	1.1
14501 - 15000	4	2.2
Total	182	100.0

Table 4.19. *Multiple Responses on the Preferred Support and Assistance of Selected Catechetical Leader Respondents*

Indicators	Frequency	Percent (%)
Which do you prefer to receive as support and assistance?		
Transportation/Fare allowance	151	68.9
Regular salary	89	40.6
Clothing allowance	84	38.4
Honorarium/stipend	83	37.9
Meal allowance	62	28.3
In-kind/goods such as grocery items, a sack of rice, fruits	25	11.4

Table 4.20. *Multiple Responses on the Issues and Concerns that Catechists discuss with the Selected Catechetical Leader Respondents*

Indicators	Frequency	Percent (%)
What issues and concerns do your catechists usually discuss with you?		
Need for ongoing formation	206	72.3
Training in doing effective catechesis	198	69.5
Financial problems	184	64.6
Need for spiritual formation	177	62.1
Need for constant updating	160	56.1
Availability and accessibility of catechetical sources (ex. Bible, CCC, CFC, etc)	153	53.7
Concerns with problematic students	150	52.6
Family matters	136	47.7
Social media and educational technology training	124	43.5
Communication issues	103	36.1
Overcoming vices	37	13.0

Table 4.21. *Frequency & Percentage Distribution of the Organization Concerns in the Ministry of Selected Catechetical Leader Respondents*

Indicators	Frequency	Percent (%)
Do you have an existing organizational structure for the catechetical ministry in your diocese/parish?		
Yes	266	92.7
No	13	4.5
I do not know	8	2.8
Total	287	100.0

Indicators	Frequency	Percent (%)
<i>Do you have an existing organizational structure for the catechetical ministry in your diocese/parish?</i>		
Yes	266	92.7
No	13	4.5
I do not know	8	2.8
Total	287	100.0
<i>Do you have a clear understanding of your job as a director/coordinator?</i>		
Yes	275	95.2
No	8	2.8
I do not know	6	2.1
Total	289	100.0
<i>Do you keep an updated demographic profile of the catechists in your parish?</i>		
Yes	230	86.1
No	14	5.2
I do not know	23	8.6
Total	267	100.0

Table 4.22. Frequency & Percentage Distribution of Mission-Vision Concerns in the Ministry of Selected Catechetical Leader Respondents

Indicators	Frequency	Percent (%)
<i>Do you have an existing mission-vision statement in your diocese or parish?</i>		
Yes	265	93.3
No	16	5.6
I do not know	3	1.1
Total	284	100.0
<i>Do you refer to the mission-vision in planning programs and activities?</i>		
Yes	243	87.4
Sometimes	20	7.2
No	9	3.2
I do not know	6	2.2
Total	278	100.0
<i>Is your mission-vision well disseminated to your catechists in your parish/diocese?</i>		
Yes	233	85.0
No	20	7.3
I do not know	21	7.7
Total	274	100.0

Table 4.23. Frequency & Percentage Distribution of Assessment and Evaluation Concerns in the Ministry of Selected Catechetical Leader Respondents

Indicators	Frequency	Percent (%)
<i>How often do you conduct consultation meetings with the catechists regarding their concerns?</i>		
Everyday	2	0.7
Weekly	60	20.6
Monthly	184	63.2
Quarterly	16	5.5
Semi Annually	6	2.1
Annually	6	2.1
Occasionally	17	5.8
Total	291	100.0
<i>Do you assess/evaluate your catechists?</i>		
No	28	10.0
Yes	251	90.0
Total	279	100.0
<i>How often do you assess/evaluate your catechists?</i>		
Weekly	27	10.2
Monthly	79	29.8
Quarterly	18	6.8
Annually	129	48.7
Other	12	4.5
Total	265	100.0
<i>Do you have an existing standard assessment/evaluation tool for your catechists?</i>		
Yes	176	65.9
No	91	34.1
Total	267	100.0

The Filipino Catechized

Table 5.1. Frequency and Percentage Distribution of Profile of the Selected Catechized Respondents by Indicators

Indicators	Frequency	Percent (%)
Age group		
Children	1,312	20
Youth	2,022	31
Adult	1,983	30
Elderly	1,261	19
Total	6,578	100
Sex		
Male	1,766	27
Female	4,752	73
Total	6,518	100
Do you consider yourself as part of the LGBTQ+ community?		
Yes	914	17
No	4,603	83
Total	5,517	100
Civil Status		
Single	3,546	55
Married	2,184	34
Others	710	11
Total	6,440	100
Space of worship		
Center	3,529	54
Periphery	3,005	46
Total	6,534	100
Highest Educational Attainment		
Elementary	1,298	20
High School	2,457	38
Vocational	251	4
College	2,070	33
Graduate & Post-graduate	320	5
Total	6,396	100

Table 5.2. Frequency and Percentage Distribution of Sense of Belongingness and Being Catholic of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
<i>Are you generally happy being Catholic?</i>		
Yes	6,451	99.6
No	24	0.4
Total	6,475	100.0
<i>Do you feel a sense of belongingness in your parish community?</i>		
Yes	6,477	98.4
No	104	1.6
Total	6,581	100.0
<i>Do you consider the Philippines as a Catholic country?</i>		
Yes	6,394	97.0
No	76	1.2
Total	6,589	100.0
<i>In your view, will the Catholic Church survive in the next 50 years?</i>		
Yes	6,312	95.9
No	43	0.7
I do not know	225	3.4
Total	6,580	100.0
<i>Do you know that the Catholic Church in the Philippines will celebrate its 500th year in 2021?</i>		
Yes	5,007	77.3
No	1,472	22.7
Total	6,479	100.0

Table 5.3. Cross-tabulation of Sense of Catholic Identity of Selected Catechized Respondents by Age Groups

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
<i>In your view, which of the following statements best describe you? Choose only one. ***</i>										
I am first a Catholic then a Filipino	60	4.6	131	6.5	184	9.4	159	12.8	534	8.2
I am first a Filipino then a Catholic	138	10.6	199	9.9	224	11.5	142	11.4	703	10.8
I am both Filipino and Catholic	1,085	84	1,653	82.5	1,533	78.6	934	75.0	5,205	80.1
I am neither Filipino nor Catholic	4	0.3	7	0.3	5	0.3	5	0.4	21	0.3
I do not know	13	1.0	14	0.7	5	0.3	5	0.4	37	0.6
Total	1,300	100.0	2,004	100.0	1,951	100.0	1,245	100.0	6,500	100.0
<i>In your opinion, what kind of Catholic are you? Choose only one. ***</i>										
Practicing	1,056	83.7	1,664	85.0	1,731	91.2	1,147	94.2	5,598	88.4
Seasonal	169	13.4	258	13.2	129	6.8	48	3.9	604	9.5
Sacramental	22	1.7	21	1.1	32	1.7	15	1.2	90	1.4
Nominal	15	1.2	14	0.7	6	0.3	7	0.6	42	0.7
Total	1,262	100.0	1,957	100.0	1,898	100.0	1,217	100.0	6,334	100.0

***Significant at p<.001

Table 5.4. Multiple Responses on Filipino Cultural Phenomena as Perceived by Selected Catechized Respondents

Indicators	Frequency	Percent (%)
<i>Which of the following cultural phenomenon do you consider as part of the Filipino culture?</i>		
Filipino teleserye phenomenon	5,709	88.0
Filipinos' ability to smile during disasters	5,572	85.9
Filipino social media phenomenon	5,567	85.8
Pacquiao phenomenon	5,485	84.5
Filipino text messaging phenomenon	5,225	80.5
Tingi-tingi phenomenon	5,190	80.0
Istambay phenomenon	4,214	64.9
The querida (mistress) phenomenon	3,020	46.5
The aswang phenomenon	2,880	44.4
Frank Sinatra's song 'My Way' killings	1,087	16.7

Table 5.5. Multiple Responses on Catholicism Influenced and Observed Cultural Practices as Perceived by Selected Catechized Respondents

Cultural Practices	Influenced by Catholicism		Still observed today	
	n	%	n	%
Being family-oriented	6,220	94.9	4,953	81.5
Sense of pakikipagkapwa-tao	6,146	93.8	4,817	81.0
Sense of kagandahang-loob	6,055	92.4	4,666	80.6
Pagmamano	5,674	90.4	4,549	79.3
Being meal-oriented	5,772	89.4	4,894	78.7
Sense of utang na loob	5,854	88.1	4,775	78.6
Sense of bayanihan	5,768	88.0	4,740	78.0
Pakikiramay	5,920	86.6	4,920	77.0
Sense of hiya	5,235	79.9	4,462	76.8
Being spirit-oriented	4,529	76.1	3,979	74.9
Being bayani-oriented	4,986	74.6	4,345	73.5
Kuwentuhan	4,887	69.9	4,783	71.5
Being kundiman-oriented	4,581	69.1	3,427	65.5
Notion of Filipino time	3,830	58.5	4,676	56.4

Table 5.6. Cross-tabulation of Religious Events Celebration of Selected Catechized Respondents by Age

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
Christmas	1,247	96.2	1,952	97.9	1,903	98.0	1,217	97.8	6,319	97.6
All Saints and All Souls Day***	1,196	92.3	1,875	94.0	1,875	96.6	1,221	98.1	6,167	95.2
Holy Week***	1,181	91.1	517	94.3	463	97.3	1,217	97.8	6,167	95.2
Fiestas***	1,214	93.7	1,904	95.5	1,864	96.0	1,188	95.4	6,170	95.4
Easter Sunday***	1,088	84.0	1,825	91.5	1,840	94.8	1,194	95.9	5,447	91.8
Advent***	961	74.2	1,600	80.2	1,758	90.6	1,146	92.0	5,465	84.4
Marian Feasts***	1,009	77.9	1,626	81.5	1,708	88.0	1,124	90.3	5,467	84.4
Local Traditions***	689	53.2	1,258	63.1	1,243	64.0	822	66.0	4,012	62.0
Total	1,300	100.0	2,004	100.0	1,951	100.0	1,245	100.0	6,500	100.0

***Significant at $p < .001$

Table 5.7. Cross-tabulation of Knowledge on Church-related Social Issues of Selected Catechized Respondents by Age Groups

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
Were you ever interested in knowing Church-related social issues in the country? ***										
Yes	1,073	83.7	1,864	92.8	1,850	94.7	1,174	94.1	5,961	91.8
No	165	12.9	111	5.5	76	3.9	50	4.0	402	6.2
I do not care	44	3.4	34	1.7	27	1.4	23	1.8	128	2.0
Total	1,282	100.0	2,009	100.0	1,953	100.0	1,247	100.0	6,491	100.0
What are the sources of your information on these church-related social issues? (Multiple Responses)										
Broadcast media***	785	75.1	1,391	76.6	1,596	87.8	1,001	88.3	4,773	82.1
Social media***	628	60.1	1,468	80.8	1,115	61.3	485	42.8	3,696	63.6
Print media	305	29.2	721	39.7	880	48.4	539	47.5	2,445	42.0
Catholic Church Documents***	319	30.5	750	41.3	990	54.4	644	56.8	2,703	46.5
Academic sources	218	20.9	571	31.4	534	29.4	293	25.8	1,616	27.8
In your parish, do you know any activity organized in relation to these selected Church-related issues? *										
Yes	628	51.1	1,257	64.5	1,301	69.7	773	66.5	3,959	63.8
No	601	48.9	688	35.4	566	30.3	389	33.5	2,244	36.2
Total	1,229	100.0	1,945	100.0	1,867	100.0	1,162	100.0	6,203	100.0
In your experience, did your parish conduct any awareness program in relation to these selected Church-related social issues? *										
Yes	668	53.3	1,305	65.9	1,400	73.7	819	70.2	1,129	66.6
No	305	24.3	311	15.7	312	16.4	201	17.2	4,192	17.9
I do not care	281	22.4	363	18.3	187	9.8	147	12.6	978	15.5
Total	1,254	100.0	1,979	100.0	1,899	100.0	1,167	100.0	6,299	100.0
In general, do you think the Catholic Church community should be involved in political issues? *										
Yes	568	46.2	1,087	55.7	1,181	63.0	731	61.3	3,567	57.1
No	561	45.6	781	40.1	625	33.3	420	35.2	2,387	38.2
I do not care	100	8.1	82	4.2	69	3.7	41	3.4	292	4.7
Total	1,229	100.0	1,950	100.0	1,875	100.0	1,192	100.0	6,246	100.0
***Significant at p<.001										

Table 5.8. Cross-tabulation on Awareness of Church-related Issues of Selected Catechized Respondents by Age Groups

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
Which of the following Church-related social issues are you aware of? (Multiple Responses).										
Abortion***	525	66.8	1,392	83.9	1,404	85.0	896	86.1	4,217	82.1
Divorce	544	59.3	1,389	68.7	1,362	82.4	854	80.2	4,149	80.7
Same-sex marriage***	442	56.2	1,288	77.6	1,404	75.8	773	74.3	4,217	73.1
Reproductive Health issues***	466	50.8	1,141	58.2	1,354	82.0	835	80.2	3,796	73.1
Politics-related issues***	425	54.1	1,179	71.0	1,174	71.1	736	70.7	3,514	68.4
Church scandals***	341	43.4	1,094	65.9	1,232	74.6	776	74.5	4,149	67.0
Labor-related issues	399	10.6	966	27.0	1,107	26.5	694	16.6	3,166	61.6
***Significant at p<.001										

Table 5.9. Cross-tabulation of Awareness on Church's Position on Church-related Social Issues of Selected Catechized Respondents by Age Groups

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
Are you aware of the Church's position on the selected social issues? (Multiple Responses).										
Abortion***	456	69.5	1,245	81.5	1,273	87.3	784	87.9	3,758	82.9
Divorce	461	70.3	1,218	79.7	1,204	82.5	740	83.0	3,623	79.9
Same-sex marriage***	385	58.7	1,186	77.6	1,138	78.0	693	77.7	3,402	75.0
Reproductive Health issues***	348	53.0	1,000	65.4	1,132	77.6	664	74.4	3,144	69.3
Church scandals	330	50.3	958	62.7	1,054	72.2	631	70.7	2,973	65.6
Politics-related issues***	353	53.8	983	64.3	1,002	68.7	616	69.1	2,954	65.1
Labor-related issues	340	51.8	819	53.6	918	62.9	576	64.6	2,653	58.5
***Significant at p<.001										

Table 5.10. Frequency and Percentage Distribution of Views on Catholic Schools of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
Based on what you know, are there any Catholic schools in your area?		
Yes	5,059	78.0
No	1,428	22.0
Total	6,487	100.0
Have you experienced studying in a Catholic school?		
Yes	2,646	54.9
No	2,173	45.1
Total	4,819	100.0
Do you think these Catholic schools are important in today's society?		
Yes	4,550	94.7
No	84	1.7
I do not know	171	3.6
Total	4,805	100.0
Do you think these Catholic schools help in the promotion of the Catholic faith?		
Yes	4,618	96.0
No	41	0.9
I do not know	150	3.1
Total	4,809	100.0
Do you think these Catholic schools assist in understanding selected Church-related social issues?		
Yes	4,387	91.7
No	91	1.9
I do not know	304	6.4
Total	4,782	100.0
Do you think these Catholic schools encourage students to be catechists in the parish?		
Yes	4,370	91.0
No	399	8.3
I do not know	32	0.7
Total	4,801	100.0

Table 5.11. Frequency and Percentage Distribution of Experiences on Receiving Catechesis of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
Do you know any catechist in your parish?		
Yes	6,278	95.6
No	291	4.4
Total	6,569	100.0

Indicators	Frequency	Percent (%)
In your lifetime, have you ever been taught by a catechist?		
Yes	6,249	94.9
No	336	5.1
Total	6,585	100.0
In your opinion, do you find the catechesis you receive to be meaningful?		
Yes	5,756	99.4
No	36	0.6
I do not know	123	1.8
Total	858	100.0

Table 5.12. Cross-Tabulation of Catechetical Instruction Topics Learned from Catechesis of Selected Catechized Respondents by Age Group

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
<i>From what you can recall, which of the following topics did you learn from your catechetical instruction? (Multiple Responses)</i>										
Prayer	1,215	98.5	1,854	98.7	1,824	98.6	1,139	99.1	6,032	98.7
Life of Christ***	1,098	89.1	1,721	91.6	1,680	90.9	1,015	88.3	5,514	90.2
Holy Trinity***	1,055	85.6	1,674	89.1	1,665	90.0	1,024	89.1	5,418	88.7
Sacraments and Liturgy	982	79.6	1,574	83.8	1,566	84.7	984	85.6	5,106	83.6
Mary***	948	76.9	1,483	78.9	1,537	83.1	963	83.8	4,931	80.7
Sacred Scriptures***	935	75.8	1,551	82.5	1,481	80.1	890	77.5	4,875	79.5
Christian Morality***	892	72.3	1,555	82.8	1,489	80.5	913	79.5	4,849	79.4
Salvation History***	932	75.6	1,535	81.7	1,470	79.5	891	77.5	4,828	79.0
Saints***	843	68.4	1,373	73.1	1,359	73.5	845	73.5	4,420	72.3
Church History***	769	62.4	1,319	70.2	1,325	71.7	796	69.3	4,209	68.9
Catholic Social Teachings***	627	50.9	1,165	62.0	1,149	62.1	720	62.7	3,661	59.9
Marriage and Family***	390	31.6	992	52.8	1,227	66.4	718	62.5	3,327	54.5
Current Moral Issues***	425	34.5	1,033	55.0	1,038	56.1	598	52.0	3,094	50.6
Human Sexuality***	358	29	910	48	987	53	559	49	2,814	46
Others	13	1.1	19	1.0	28	1.5	20	1.7	80	1.3
***Significant at p<.001										

Table 5.13. Cross-Tabulation of Catechetical Instruction Concepts Learned from Catechesis of Selected Catechized Respondents by Age Group

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
Which of the following concepts did you learn from catechesis? (Multiple Responses)										
Good	1,147	92.9	1,554	94.4	1,699	93.2	1,075	93.7	5,686	93.6
Love	1,084	87.8	1,736	92.9	1,708	93.7	1,079	94.1	5,607	92.3
Forgiveness***	1,110	90.0	1,706	91.3	1,674	91.9	1,043	90.9	5,533	91.1
Conscience***	905	73.3	1,554	83.1	1,484	81.4	912	79.5	4,855	80.0
Morals***	786	63.7	1,545	82.7	1,445	79.3	889	77.5	4,665	76.8
Freedom***	896	72.6	1,468	78.5	1,444	79.3	894	77.9	4,702	77.4
Sin***	827	67	1,410	75	1,451	80	908	79	4,596	76
Justice***	818	66.3	1,346	72.0	1,373	75.4	860	75.0	4,397	72.4
Environment***	868	70.3	1,329	71.1	1,344	73.8	835	72.8	4,376	72.1
Human Life***	838	67.9	1,474	78.6	1,384	76.0	843	73.5	4,539	74.0
Evil***	600	48.6	1,272	64.9	1,272	69.8	790	68.9	3,875	63.8
Society***	694	56.2	1,25	67.2	1,202	66.0	747	65.1	3,899	64.2
Sexuality***	383	31.0	911	48.7	1,001	54.9	588	51.3	2,883	47.5
Others	18	1.5	28	1.5	20	1.1	20	1.7	86	1.4
***Significant at p<.001										

Table 5.14. Multiple Responses of Awareness and the Need for Catechesis of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
In your parish, are you aware of any catechesis for the following age group? (Multiple Responses)		
Children	5,101	85.9
Youth	4,383	73.8
Adult	3,037	51.1
Elderly	2,209	37.2
In your view, which among the following age groups need catechesis? (Multiple Responses)		
Children	5,061	89.7
Youth	4,640	82.3
Adult	3,304	58.6
Elderly	2,592	46.0

Table 5.15. Frequency and Percentage Distribution of Interests and Goals in Attending Catechesis of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
<i>If given the chance, are you interested in attending catechesis?</i>		
Yes	5,559	91.1
No	233	3.8
I do not know	313	5.1
Total	6,105	100.0
<i>If yes, which among the following goals describe your intention in attending catechesis? (Multiple Responses)</i>		
To be intimate with God	5,218	94.7
To be a good person	4,827	87.6
To be closer to the Church community	4,631	84.0
To be more prayerful	4,629	84.0
Others	271	4.9

Table 5.16. Multiple Responses on the Values of Catechesis Based on Catechetical Experiences of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
<i>Recalling your past catechetical experiences, do you find catechesis as a/an: (Multiple Responses)</i>		
Way closer to God?	6,252	99.5
Way of knowing Christ?	6,302	99.3
Encounter/experience of God's love?	6,043	99.1
Way of understanding Catholic doctrines	6,252	98.7
Means to love the Church?	6,205	98.6
Part of caring for others?	6,151	97.7
Part of your own life?	6,219	97.3
Way to know priests, Bishops, and the religious?	5,934	95.2

Table 5.17. Frequency and Percentage Distribution of Interests and Perceptions of Being a Catechist of Selected Catechized Respondents

Indicators	Frequency	Percent (%)
<i>If given the chance, are you interested on being a catechist?</i>		
Yes	4,558	71.3
No	923	14.4
I do not know	916	14.3
Total	6,397	100.0
<i>If yes, which among the forms of catechetical services do you prefer?</i>		
To be a volunteer catechist	3,087	69.7
To be a part-time catechist	746	16.8
To be a full-time catechist	543	12.3
Others, please specify	56	1.3
Total	4,432	100.0
<i>In your opinion, do you consider being a catechist like a “missionary”?</i>		
Yes	5,737	90.3
No	206	3.2
I do not know	408	6.4
Total	6,351	100.0

Table 5.18. Cross-Tabulation of Contributing Factors to An Effective Catechesis of Selected Catechized Respondents by Age Group

Response	8-14 years old		15-30 years old		31-59 years old		60 years old & above		Total	
	n	%	n	%	n	%	n	%	n	%
<i>In your view, which of the following statements contribute to an effective catechesis in the country? (Multiple Responses)</i>										
Adequate formation of catechists and catechetical leaders***	1,065	86.9	1,780	90.3	1,704	89.9	1,088	90.4	5,637	89.6
Support of priest***	1,083	88.2	1,761	89.3	1,705	90.0	1,092	90.8	5,641	89.6
Access to catechetical resources***	992	81.0	1,701	86.3	1,663	87.8	1,047	87.0	5,403	85.8
Support from family, friends, relatives, and community***	1,055	86.1	1,729	87.7	1,635	86.3	1,017	84.5	5,436	86.4
Support of Bishop***	1,019	83.3	1,692	85.8	1,636	86.3	1,027	85.4	5,374	85.4
Budget allocation for catechetical activities***	869	70.9	1,540	78.1	1,566	82.6	980	81.5	4,955	78.7
Involvement of other sectors**	884	72.2	1,585	80.4	1,482	78.2	909	75.6	4,860	77.2
Introduction of other forms of catechesis***	863	70	1,502	76	1,464	77	938	78	4,767	76
Collaboration with other parish ministries***	844	68.9	1,524	77.3	1,396	73.7	871	72.4	4,635	73.6
Honorarium**	750	61.2	1,296	65.8	1,360	71.8	889	73.9	4,295	68.2
Pastoral leadership***	794	64.8	1,310	66.5	1,311	69.2	845	70.2	4,260	67.7
Access to catechetical centers/ institutes***	761	62.1	1,349	68.4	1,294	68.3	819	68.1	4,223	67.1
Health insurance***	759	62.0	1,201	60.9	1,232	65.0	790	65.7	3,982	63.3
Higher formal educational attainment of catechists***	696	56.8	1,089	55.3	1,087	57.4	712	59.2	3,584	56.9
Office space***	640	52.2	1,080	54.8	1,117	58.9	731	60.8	3,658	56.7
Salary***	562	45.9	865	43.9	986	52.0	680	56.5	3,093	49.1
Others	13	1.1	28	1.4	23	1.2	21	1.7	85	1.4

***Significant at p<.001



 : *Diocese of Urdaneta*

Appendix B

Selected Research Tools

Studying Filipino Catechists (SFC)

Arch/Diocese # ____ FGD# ____

National Catechetical Study (NCS) 2016 Pambansang Kateketikal na Pananaliksik (PKP) 2016

A Project of the Catholic Bishops' Conference of the Philippines (CBCP) -
Episcopal Commission on Catechesis and Catholic Education (ECCCE) and the
University of Santo Tomas' (UST) Research Center for Social Sciences and Education (RCSSSED)



Survey Questionnaire for Catechists

Dear Catechists:

Greetings in the name of Jesus and Mary!

The Catholic Bishops' Conference of the Philippines - Episcopal Commission on Catechesis and Catholic Education (CBCP - ECCCE) commissioned the Research Center for Social Sciences and Education (RCSSSED) [formerly the Research Center on Culture, Education and Social Issues (RCCESI)] of the University of Santo Tomas (UST) to conduct the National Catechetical Study 2016 (NCS 2016). The main goal of this study is to determine the present state of the Philippine Catechetical Ministry.

Thank you for agreeing to answer this NCS 2016 survey. Your participation contributes to understanding, identifying, and developing programs for the general welfare and delivery of our services as Catechist.

Rest assured that all data gathered will be treated with utmost confidentiality and will be utilized for research and program development purposes only.

Maraming salamat po.

**NCS 2016 Research Team
UST-RCSSSED**

Date: _____
Time Started: _____



Catechist's Basic Information

1. Name: _____
(LAST NAME, FIRST NAME, M.I.)
2. Age: _____ 3. Biological Sex 1 Male 2 Female
4. Civil Status: 1 Single 2 Married 3 Separated 4 Widowed
- 4.a. If married, name of spouse: _____
- 4.b. Occupation of spouse: _____
- 4.c. If married, which of the following applies to you?
- 1 Married in the Catholic Church
 - 2 Married in a non-Catholic Church (other Christian/Religious Tradition)
 - 3 Married civilly

5. Highest Educational Attainment. Mark only one box.

- | | | |
|---|--|---|
| <input type="checkbox"/> 0 No formal education | <input type="checkbox"/> 5 Vocational level | <input type="checkbox"/> 10 Masterate degree holder |
| <input type="checkbox"/> 1 Elementary level | <input type="checkbox"/> 6 Vocational graduate | <input type="checkbox"/> 11 Doctoral Level |
| <input type="checkbox"/> 2 Elementary Graduate | <input type="checkbox"/> 7 College level | <input type="checkbox"/> 12 Doctoral degree holder |
| <input type="checkbox"/> 3 High school level | <input type="checkbox"/> 8 College graduate | |
| <input type="checkbox"/> 4 High school graduate | <input type="checkbox"/> 9 Masterate level | |

9. State of life in the Church.

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> 1 Lay Person | <input type="checkbox"/> 2 Religious Brother | <input type="checkbox"/> 3 Religious Sister |
|---------------------------------------|--|---|

10. Archdiocese/Diocese you come from/belong to: _____

Catechetical Ministry

11. Archdiocese/Diocese you serve: _____

12. Where are you doing catechesis at present? Mark all that apply.

- | | | | |
|------------------------------------|--------------------------------------|---|--|
| <input type="checkbox"/> Parish | <input type="checkbox"/> Diocese | <input type="checkbox"/> Private school | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Vicariate | <input type="checkbox"/> Archdiocese | <input type="checkbox"/> Public school | |

13. How are you ministering as a catechist? Mark only one box.

- | | | |
|--|--|--|
| <input type="checkbox"/> 1 Full-time catechist | <input type="checkbox"/> 2 Part-time catechist | <input type="checkbox"/> 99 Other: _____ |
|--|--|--|

14. How many years have you been in the ministry as catechist? _____

15. How many number of hours per week do you catechize? _____

16. Which group do you catechize at present? Mark all that apply.

- | | | | |
|--|---|---|--|
| <input type="checkbox"/> Adults | <input type="checkbox"/> High school students | <input type="checkbox"/> Out-of-school-youth | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> College student | <input type="checkbox"/> Elementary pupils | <input type="checkbox"/> Out-of-school-children | |

17. In your observation, what issues and concerns do your students usually experience?

Mark all that apply.

- | | | |
|---|---|--|
| <input type="checkbox"/> Jobless parents | <input type="checkbox"/> Martial Fidelity | <input type="checkbox"/> Vices (smoking, gambling) |
| <input type="checkbox"/> Separated parents | <input type="checkbox"/> Lack of Education | <input type="checkbox"/> Drug addiction |
| <input type="checkbox"/> Parents working abroad | <input type="checkbox"/> Cutting/skipping classes | <input type="checkbox"/> Premarital sex |
| <input type="checkbox"/> Parents who don't go to church | <input type="checkbox"/> Poor grades | <input type="checkbox"/> Low self-confidence |
| <input type="checkbox"/> Parents who are not married | <input type="checkbox"/> School related | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Incest | <input type="checkbox"/> Bullying | |

18. At present, what external factors contribute most in doing your catechesis effectively?

Mark all that apply.

- | | |
|--|--|
| <input type="checkbox"/> Supportive family | <input type="checkbox"/> Conducive teaching-learning environment |
| <input type="checkbox"/> Supportive parish priest | <input type="checkbox"/> Availability and easy access to teaching aids |
| <input type="checkbox"/> Supportive director/ coordinator | <input type="checkbox"/> Convenient means of transportation |
| <input type="checkbox"/> Supportive co-Catechists | <input type="checkbox"/> Sufficient compensation |
| <input type="checkbox"/> Full, active, and conscious classroom participation of students | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Cooperative parents of students | |

19. At present, what external factors make your ministry difficult? Mark all that apply.

- | | |
|---|--|
| <input type="checkbox"/> Unsupportive family | <input type="checkbox"/> Not conducive teaching-learning environment |
| <input type="checkbox"/> Unsupportive parish priest | <input type="checkbox"/> Unavailability and accessibility of teaching aids |
| <input type="checkbox"/> Unsupportive director/coordinators | <input type="checkbox"/> Inconvenient to no means of transportation |
| <input type="checkbox"/> Unsupportive co-catechists | <input type="checkbox"/> Insufficient compensation |
| <input type="checkbox"/> Passive or indifferent students | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Passive or indifferent parents of students | |

20. Do you receive compensation?

- 1 Yes 0 No (Proceed to Question 21)

20.a. If yes, what form of compensation? Mark all that apply.

- | | |
|--|--|
| <input type="checkbox"/> Regular salary | <input type="checkbox"/> Meal allowance |
| <input type="checkbox"/> Honorarium / stipend | <input type="checkbox"/> Clothing allowance |
| <input type="checkbox"/> Transportation/fare allowance | <input type="checkbox"/> In kind/ goods such as: grocery items, sack of rice, fruits |

20.b. How often do you receive compensation? Mark only one box.

- | | |
|--|--|
| <input type="checkbox"/> 1 Weekly | <input type="checkbox"/> 5 Semi- annually (every 6 months) |
| <input type="checkbox"/> 2 Semi- monthly (twice a month) | <input type="checkbox"/> 6 Annually (yearly) |
| <input type="checkbox"/> 3 Monthly | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> 4 Quarterly (every 3 months) | |

20.c. In reference to your answer in the preceding number, how much monetary compensation do you receive? _____

21. Which do you prefer to receive as compensation? Mark all that apply.

- | | |
|--|--|
| <input type="checkbox"/> Regular salary | <input type="checkbox"/> Clothing allowance |
| <input type="checkbox"/> Honorarium/ stipend | <input type="checkbox"/> In kind/ goods such as: grocery items, sack of rice, fruits |
| <input type="checkbox"/> Transportation/fare allowance | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Meal allowance | |

Formal Catechetical Formation

22. Is formal* catechetical formation important? 1 Yes 0 No

*Formal means having any of the following:

- Degree in Religious Education or related field four year course;
- Diploma in Religious Education or related field two year course;
- Certificate in Religious Education or related field less than a year.

23. Rate the degree of importance of a formal catechetical formation as a qualification in becoming a catechist.

Mark only one box.

1 2 3 4 5
Not All Important Very Much Important

24. Did you have any Formal Catechetical Formation? 1 Yes 0 No

24.a. If yes, what form? Mark only one box.

- 1 Certificate (less than a year) in Religious Education or related field
- 2 Diploma (two-year course) in Religious Education or related field
- 3 Degree (four-year course) in Religious Education or related field

24.b. Where did you receive your formal catechetical formation? _____

On-going Catechetical Formation

25. Is on-going catechetical formation important? 1 Yes 0 No

26. Rate the degree of importance of an on-going formation for more effective catechesis?

1 2 3 4 5
Not All Important Very Much Important

27. Does your diocese/parish offer programs for on-going catechetical formation?

1 Yes 0 No 98 I don't know

28. Do you attend on-going catechetical formation? 1 Yes 0 No

28.a. If yes, how often? Mark all that apply.

- Weekly Quarterly (every 3 months) Annually (yearly)
- Monthly Semi-annually (twice a year) 99 Other: _____

28.b. Which of the following provides your on-going catechetical formation? Mark all that apply.

- Parish Religious congregation Catechetical center
 - Diocese Schools 99 Other: _____
- _____

29. Which of the following catechetical content must be prioritized in your on-going catechetical formation? *Mark all that apply.*

- | | |
|--|--|
| <input type="checkbox"/> Sacred Scriptures/Bible | <input type="checkbox"/> Human Relationship and Sexuality |
| <input type="checkbox"/> Fundamentals of faith | <input type="checkbox"/> Pastoral/Evangelizing Communication |
| <input type="checkbox"/> Sacraments and Liturgy | <input type="checkbox"/> Catholic Social Teachings |
| <input type="checkbox"/> Christian Morality | <input type="checkbox"/> Salvation History |
| <input type="checkbox"/> Current Moral Issues | <input type="checkbox"/> Christology |
| <input type="checkbox"/> Current Church Issues | <input type="checkbox"/> Ecclesiology |
| <input type="checkbox"/> Mass Media | <input type="checkbox"/> Mary and the Saints |
| <input type="checkbox"/> Marriage and Family | <input type="checkbox"/> 99 Other: _____ |

30. Which of the following topics on catechetical pedagogy must be prioritized in your on-going catechetical formation? *Mark all that apply.*

- | | |
|---|--|
| <input type="checkbox"/> Visual aids making | <input type="checkbox"/> Use of educational technology |
| <input type="checkbox"/> Lesson planning | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Teaching strategies and techniques | |

31. Who influenced you to be a catechist? *Mark all that apply.*

- | | | | | | |
|-----------------------------------|------------------------------------|------------------------------------|--------------------------------------|-------------------------------------|--|
| <input type="checkbox"/> Parents | <input type="checkbox"/> Priest | <input type="checkbox"/> Friends | <input type="checkbox"/> Sisters | <input type="checkbox"/> Bishops | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Siblings | <input type="checkbox"/> Preachers | <input type="checkbox"/> Catechist | <input type="checkbox"/> Seminarians | <input type="checkbox"/> Archbishop | |

32. What motivated you to be a catechist? *Mark all that apply.*

- | | |
|---|---|
| <input type="checkbox"/> Vocation | <input type="checkbox"/> Sense of volunteerism |
| <input type="checkbox"/> Sense of mission/ apostolate | <input type="checkbox"/> Search for meaning in life |
| <input type="checkbox"/> Family background | <input type="checkbox"/> Retired status |
| <input type="checkbox"/> Church exposure | <input type="checkbox"/> Deep relationship with Jesus |
| <input type="checkbox"/> Compensation | <input type="checkbox"/> 99 Other: _____ |
| <input type="checkbox"/> Moral situation | |

33. Please answer the following questions below. *Mark only one box per row.*

	1 Not at all helpful	2 Not really helpful	3 Undecided	4 Somewhat helpful	5 Very much helpful
How helpful are the on-going catechetical formation programs in deepening your knowledge on the catechetical content?	<input type="checkbox"/>				
How helpful are the on-going catechetical formation programs to the enhancement of your catechetical pedagogy?	<input type="checkbox"/>				
How helpful are the on-going catechetical formation programs to your spiritual growth?	<input type="checkbox"/>				

42. Please answer the following questions below. Mark only one box per row.

	1 Not familiar	2 Somewhat familiar	3 Neutral	4 Familiar	5 Very much familiar
How familiar are you with the Bible?	<input type="checkbox"/>				
How familiar are you with the Catechism of the Catholic Church (CCC)?	<input type="checkbox"/>				
How familiar are you with the Catechism for the Filipino Catholics (CFC)?	<input type="checkbox"/>				
How familiar are you with the Youth Catechism of the Catholic Church (YouCat)?	<input type="checkbox"/>				
How familiar are you with the Social Doctrine of the Catholic Church for Youth (DoCat)?	<input type="checkbox"/>				

Catechetical Pedagogy

43. On Catechetical Strategies. Mark only one box per row.

	1 Lecture method	2 Theater	3 Song familiar	4 Role playing	5 Picture analysis	6 Film analysis	7 Question and answer	8 Story-telling
Which of the following strategies do you find most effective?	<input type="checkbox"/>							
Which of the following strategies do you find least effective?	<input type="checkbox"/>							

44. On Teaching Aids. Mark all that apply.

- Manila paper
- Computer/laptop
- Cassette player/sound system/microphone
- Blackboard & chalk
- Overhead projector (OHP)
- Television
- Flashcards
- LCD projector
- Internet
- Storybooks
- Whiteboard & whiteboard marker

45. Which among the three goals of catechesis is your priority in catechizing? Mark only one box.

- 1 Initiate the catechize to an encounter with Jesus
- 2 Deepen the relationship with Jesus
- 3 Teach systematically the truths of faith

Catechist's Spiritual and Life Domains

46. Which of the following spiritual activities do you do on a daily basis? *Mark all that apply.*

- Go to mass Special devotion to saint/s Eucharistic adoration
 Read the bible Silent prayer/meditation/ reflection None at all
 Pray the rosary Liturgy of the hours 99 Other: _____

47. Which of these images BEST describe your relationship with Jesus at the moment?

Mark only one box.

- 1 Lord 3 Brother 99 Other: _____
 2 Teacher 4 Friend

48. How often do you receive the Holy Communion? *Mark all that apply.*

- Daily Quarterly (every 3 months) 99 Other: _____
 Weekly Semi-annually
 Monthly Annually (yearly)

49. How often do you receive the Sacrament of Reconciliation? *Mark all that apply.*

- Monthly Semi-annually (twice a year) 99 Other: _____
 Quarterly Annually (yearly)

50. Does your diocese/parish organize spiritual exercises for catechists (ex. retreats/recollections/pilgrimages)? *Mark only one box.*

- 1 Yes 0 No 98 I don't know

50.a. If yes, how often? *Mark only one box.*

- 1 Monthly 3 Semi-annually (twice a year) 99 Other: _____
 2 Quarterly 4 Annually (yearly)

51. Aside from the spiritual exercises (ex. retreats/recollections/pilgrimages) that your parish/diocese organizes for catechists, do you participate in other activities that will enrich your spiritual life? *Mark only one box.*

- 1 Yes 0 No

51.a. If yes, how often? *Mark only one box.*

- 1 Monthly 3 Semi-annually (twice a year)
 2 Quarterly 4 Annually (yearly)

52. Which of the following religious practices do you regularly observe? *Mark all that apply.*

- Fasting Join pilgrimages
 Abstinence Via Crucis / Way of the cross
 Pray the novena and other devotions to the Blessed Mother and the saints 99 Other: _____

53. Do you believe the Catholic Church's stance on the following moral issues? Mark only one box per row.

	0 I strongly not believe	1 I do not believe	2 I am undecided	3 I believe	4 I strongly believe
That life is sacred	<input type="checkbox"/>				
That marriage is sacred and a lifetime commitment	<input type="checkbox"/>				
That divorce is a desecration of the dignity of marriage	<input type="checkbox"/>				
That same sex marriage violates the dignity of marriage as well as the natural law	<input type="checkbox"/>				
That the use of contraceptives is against the procreative dimension of marriage and the sacredness of life	<input type="checkbox"/>				
That premarital sex is a violation of the sacredness of marriage	<input type="checkbox"/>				
That death penalty is opposed to life	<input type="checkbox"/>				
That the human person is the steward of God's creation	<input type="checkbox"/>				
That human dignity and human rights cannot be violated	<input type="checkbox"/>				

54. What best describes your life situation at present?

- 1 Not happy 2 Somewhat happy 3 Neutral 4 Happy 5 Very happy

54.a. Why? _____

55. Are you happy at the moment as a catechist?

- 1 Not happy 2 Somewhat happy 3 Neutral 4 Happy 5 Very happy

55.a. Why? _____

56. How satisfied are you as a catechist?

- 1 Not Satisfied 2 Somewhat satisfied 3 Neutral 4 Satisfied 5 Very Satisfied

56.a. Why? _____

57. Aside from being a catechist, do you have other works/services? 1 Yes 0 No

57.a. If yes, what are they? _____

National Catechetical Study (NCS) 2016 Pambansang Kateketikal na Pananaliksik (PKP) 2016

A Project of the Catholic Bishops' Conference of the Philippines (CBCP) -
Episcopal Commission on Catechesis and Catholic Education (ECCCE) and the
University of Santo Tomas' (UST) Research Center for Social Sciences and Education (RCSSSED)



Interview Guide (IG) for Catechists

Dear Catechists:

Greetings in the name of Jesus and Mary!

The *Catholic Bishops' Conference of the Philippines - Episcopal Commission on Catechesis and Catholic Education (CBCP - ECCCE)* commissioned the *Research Center for Social Sciences and Education (RCSSSED)* (formerly the *Research Center on Culture, Education and Social Issues (RCCESI)*) of the *University of Santo Tomas (UST)* to conduct the *National Catechetical Study (NCS) 2016*. The main goal of this study is to determine the present state of the Philippine Catechetical Ministry.

Thank you for participating in this NCS 2016 focus group discussion. Your participation contributes to understanding, identifying, and developing programs for the general welfare and delivery of our services as Catechists.

Rest assured that all data gathered will be treated with utmost confidentiality and will be utilized for research and program development purposes only.

Maraming salamat po.

**NCS 2016 Research Team
UST-RCSSSED**

Patnubay sa Pakikipanayam sa mga Katekista

Mahal naming mga Katekista:

Pagbati sa ngalan ni Inang Maria at ni Hesus!

Itinalaga ng Catholic Bishops' Conference of the Philippines - Episcopal Commission on Catechesis and Catholic Education (CBCP-ECCCE) ang Research Center for Social Sciences and Education (RCSSSED) [ang dating Research Center on Culture, Education and Social Issues (RCCESI)] ng Unibersidad ng Santo Tomas (UST) upang isagawa ang Pambansang Kateketikal na Pananaliksik (PKP) 2016. Ang pangunahing layunin ng PKP 2016 ay malaman ang kasalukuyang kalagayan ng Philippine Catechetical Ministry.

Salamat sa iyong pagsang-ayon na makibahagi sa ginabayang talakayan ng PKP 2016. Ang iyong pakikilahok ay makakatulong sa pag-unawa, pagtukoy, at pagbuo ng mga programa para sa pangkalahatang kapakanan at pagbibigay-liingkod bilang mga Katekista.

Makakaasa ka na ang mga datos na makakalap sa panayam ay gagamitin lamang sa pananaliksik at pagbuo ng mga programa para sa Philippine Catechetical Ministry.

Maraming salamat po.

**NCS 2016 Research Team
UST-RCSSSED**



ETHICAL CONSENT

I, _____ (name of FGD participant), certify that all information I shall provide in this FGD is true and correct, and I am giving my full consent and permission to document my responses using audio/photo/video recorders as data for the use of the National Catechetical Study (NCS) 2016.

[Ako, _____ (pangalan ng kalahok sa GT), ay nagpapatunay na ang lahat ng impormasyong aking ibabahagi sa GT na ito ay tama at totoo, at kusang-loob kong pinahihintulutan na i-document ang aking mga kasagutan gamit ang audio/photo/video recorders bilang datos para sa Pambansang Kateketikal na Pananaliksik (PKP) 2016.]

FGD participant's Signature
(Lagda ng kalahok sa GT)

FGD facilitator's Signature
(Lagda ng tagapagtalakay ng GT)

Date (Petsa)

Date (Petsa)

BASIC INFORMATION/PANGUNAHING IMPORMASYON

Name/Pangalan: _____ Age/Edad: _____

Biological sex/Kasarian: 1 Male/Lalaki 2 Female/Babae

Civil status/Estadong sibil: 1 Single/Walang asawa 3 Separated/Hiwalay
 2 Married/May asawa 4 Widowed/Biyudo o Biyuda

If married, name of spouse/Kung kasal, pangalan ng asawa: _____

Occupation of spouse/Trabaho ng asawa: _____

Highest educational attainment/Pinakamataas na antas ng pinagalaran:

- | | | |
|---|--|---|
| <input type="checkbox"/> 0 No formal education | <input type="checkbox"/> 5 Vocational level | <input type="checkbox"/> 10 Masterate degree holder |
| <input type="checkbox"/> 1 Elementary level | <input type="checkbox"/> 6 Vocational graduate | <input type="checkbox"/> 11 Doctorate level |
| <input type="checkbox"/> 2 Elementary graduate | <input type="checkbox"/> 7 College level | <input type="checkbox"/> 12 Doctorate degree holder |
| <input type="checkbox"/> 3 High school level | <input type="checkbox"/> 8 College graduate | |
| <input type="checkbox"/> 4 High school graduate | <input type="checkbox"/> 9 Masterate level | |

State of life in Church/Estado ng buhay sa Simbahan:

- 1 Lay Person/Layko 2 Religious Brother/Seminarista 3 Religious Sister/Madre

Archdiocese or Diocese you belong to/Archdiocese o Diocese na kinabibilangan:

INTERVIEW QUESTIONS/ MGA KATANUNGAN

Catechetical Formation

1. How was your catechetical formation experience? Provide details. *(Kumusta ang paghubog sa iyo bilang katekista? Magbigay ng detalye.)*
2. In your opinion, is it necessary for a catechist to graduate with a degree in Religious Education or related field from a catechetical center/school? Why or why not? *(Sa iyong palagay, mahalaga ba na ang katekista ay makapagtapos ng kursong Religious Education o kursong kahalintulad nito mula sa mga catechetical centers o paaralan? Bakit? Bakit hindi?)*
3. What are the courses/topics in the formation which you find most relevant to you as a catechist? Why do you consider them relevant? In what way do you find them relevant? *(Anu-anong mga kurso/paksa sa iyong formation ang itinuturing mong pinakamahalaga bilang katekista? Bakit? Sa paanong paraan ito naging mahalaga?)*
4. Are you currently undergoing catechetical formation? Tell us about it. *(Sa kasalukuyan, sumasailalim ka pa rin ba sa isang catechetical formation? Magkwento tungkol dito.)*
5. From your experience as catechist, what other topics do you think should be part of the catechetical formation curriculum? Elaborate. *(Sa iyong karanasan bilang katekista, anu-anong mga paksa ang nararapat na maging bahagi ng catechetical formation curriculum? Ipaliwanag.)*
6. In your opinion, who do you consider as most effective in forming the catechists? State your reason. *(Sinong tagapaghubog ang sa tingin mo ay mas epektibong magbigay ng tamang pagsasanay at paghuhubog sa mga katekista? Bakit?)*

INTERVIEW QUESTIONS/ MGA KATANUNGAN

Life and Spiritual Domains/ *Tungkol sa Pangkalahatang Pananaw sa Buhay at Ispiritualidad*

1. What best describes your life as a catechist? (*Paano mo higit na mailalarawan ang iyong buhay bilang katekista?*)
 2. What makes you most happy and most unhappy in the ministry? Share your story. (*Ano ang lubos na nagpapasaya o nagpapalungkot sa iyong paglilingkod bilang katekista?*)
 3. Explain how the spiritual exercises or religious activities enrich your life in the ministry. (*Ipalawanag kung paano nakakatulong sa iyong paglilingkod bilang katekista ang mga gawaing espirituwal.*)
 4. Describe the level of your satisfaction as a catechist. (*Ilarawan ang antas ng iyong satisfaction bilang katekista.*)
 5. Does your parish/ diocese organize activities that nourish your spiritual life? How do you feel about it? (*May mga gawain ba ang iyong parokya o Diocese na nagpapayabong sa iyong buhay-espirtuwal?*)
 6. Tell us stories of your engagements other than being a catechist. (*Magkuwento tungkol sa iba pang pinagkakaabalahan bukod sa pagiging katekista.*)
 7. How does your family and/or religious community show their support to your ministry? Share your experience. (*Sa mga anu-anong paraan ipinapakita ng iyong pamilya/religious community ang suporta sa iyong paglilingkod bilang katekista. Magbahagi ng mga karanasan.*)
 8. How committed are you in the ministry? What is your motivation in staying as a catechist? (*Gaano ka ka-committed sa iyong paglilingkod bilang coordinator/director? Ano ang nag-uudyok sa iyo na manatili bilang katekista?*)
 9. How do you envision yourself in the next five years? (*Paano mo nakikita ang iyong sarili limang taon mula ngayon?*)
-
-
-

Studying the Catechized (SC)



The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project

A project of the *Catholic Bishops' Conference of the Philippines (CBCP)* –
Episcopal Commission on Catechesis and Catholic Education (ECCCE)
and the *UST Research Center for Social Sciences and Education (RCSSED)*



STUDYING THE CATECHIZED (SC) PAG-AARAL SA MGA NAKATANGGAP NG KATEKESIS

SURVEY QUESTIONNAIRE (SQ)

Dear Participant,

You are selected to answer the **survey questionnaire (SQ)** for the pastoral research, *Studying the Catechized (SC) of the National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*.

This survey asks questions about the following:

1. The life of the catechized Filipino Catholics relative to (a) socio-demographic and economic contexts; (b) sociocultural and religious experiences; and (c) the Catholic Social Teachings and catechesis;
2. The catechetical ministry (CM) in terms of (a) exposure and formation; (b) catechetical experiences; and (c) influences of catechesis; and
3. Your sociodemographic profile.

Your responses will help us in understanding the Philippine catechetical scene in order to implement research-based intervention activities toward a relevant and meaningful CM in the country. Our hope is that this study will generate educative opportunities for new modes of catechesis and evangelization in the Philippines.

The survey contains 57 questions with a number of sub-questions. Answering the questionnaire will take about 30 to 45 minutes. This is voluntary and you may stop answering the survey at any given time.

Be assured that all information shared in this survey will only be used for research purposes. The final research results will be reported and will be made available in 2021.

If you have any questions or concerns regarding this survey, please contact:

Prof. Clarence M. Batan, PhD
NCS 2021: PARI Project Principal Investigator
Phone: (+63) 943 548 9475
Email: cmbatan@ust.edu.ph

NCS 2021: PARI Project Research Team
Phone: +63-2-8786-1611 loc. 4092
Email: ncs2021pariproject@gmail.com

Sincerely,

NCS 2021: PARI Project Research Team

Mahal na Kalahok,

Ikaw ay napili upang sagutan ang **survey questionnaire (SQ)** para sa pastoral na pananaliksik na may pamagat na *Pag-aaral sa mga Nakatanggap ng Katekesis ng The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*.

Ang survey na ito ay may mga katanungan tungkol sa mga sumusunod:

1. Ang buhay ng Katolikong Pilipino na nakatanggap ng katekesis na may kinalaman sa (a) sosyo-demograpiko at ekonomikong konteksto; (b) sosyo-kultural at mga karanasang panrelihiyon; at (c) mga Katolikong Turong-Panlipunan at katekesis;
2. Ang mga sumusunod na dimensyon ng catechetical ministry (CM): (a) exposure at formation; (b) karanasang kateketikal; at (c) impluwensiya ng katekesis; at
3. Ang iyong socio-demographic profile.

Ang iyong mga tugon ay makatutulong para maintindihan ang kateketikal na kalagayan sa Pilipinas upang magsagawa ng mga proyektong batay sa pananaliksik tungo sa makahulugang CM sa bansa. Inaasahan namin na sa talong pag-aaral na ito, makabubuo ng mga bagong pamamaraan at oportunidad sa pagtuturo ng katekesis at evangelization sa Pilipinas.

Ang survey ay may 57 pangunahing tanong na sinusundan ng ilang dagdag na tanong. Ang survey ay masasagutan sa pagitan ng 30 hanggang 45 minuto. Ito ay boluntaryo at maaring itigil sa anumang oras.

Ang mga impormasyong ibabahagi sa survey na ito ay gagamitin lamang sa pananaliksik. Ang resulta ng pananaliksik ay inaasahang magiging handa at maisasalathala sa taong 2021.

Kung mayroon kang mga katanungan o pag-aalinlangan hinggil sa survey na ito, maari mong kontakin ang mga sumusunod:

Prof. Clarence M. Batan, PhD
NCS 2021: PARI Project Principal Investigator
Phone: (+63) 943 548 9475
Email: cmbatan@ust.edu.ph

NCS 2021: PARI Project Research Team
Phone: +63-2-8786-1611 loc. 4092
Email: ncs2021pariproject@gmail.com

Gumagalang,

NCS 2021: PARI Project Research Team

CRITERIA QUESTIONS (PANTAYANG KATANUNGAN)

Please check the corresponding box of your answer. (Lagyan ng tsek ang kahon sa tabi ng iyong sagot.)

1. **Are you baptized in the Catholic Church?** Yes (Oo) No (Hindi)
Ikaw ba ay bininyagan sa Simbahang Katoliko?
2. **Are you a Filipino citizen?** Yes (Oo) No (Hindi)
Ikaw ba ay isang mamamayang Pilipino?
3. **Do you consider yourself as a member of the Catholic Church?** Yes (Oo) No (Hindi)
Itinuturing mo ba ang iyong sarili bilang bahagi ng Simbahang Katoliko?

If the responses of the first three questions are YES, proceed with the survey.

(Kung ang iyong sagot sa naunang tatlong mga tanong ay OO, maari nang ipagpatuloy ang survey.)

If NO, do not proceed. Thank you for your time and cooperation.

(KUNG HINDI, huwag nang magpatuloy sa survey. Maraming salamat sa iyong panahon at kooperasyon.)

4. **What is your age? Please specify number _____.**
Ilang taon ka na? Pakitukoy ang edad _____.
5. **What is your age group? Anong pangkat ng edad ka nabibilang?**
 8-14 years old (8-14 taong gulang) 31-59 years old (31-59 taong gulang)
 15-30 years old (15-30 taong gulang) 60 years old and above (60 taong gulang pataas)

If your age is 17 years old and below, fill-out the Statement of Parental Consent and Minor's Assent.

(Kung ikaw ay 17 taong gulang pababa, pakisagutan ang pahayag ng Pagpayag ng Magulang at Pagsang-ayon ng Minor.)

PARENTAL CONSENT

Dear Parents,

We, the researchers of the University of Santo Tomas' (UST) Research Center for Social Sciences and Education (RCSSSED), are requesting for your permission to allow your child to answer the **survey questionnaire (SQ)** for the pastoral research, **Studying the Catechized (SC)** of the **National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project**. This survey asks questions about the following:

1. The life of the catechized Filipino Catholics relative to (a) socio-demographic and economic contexts; (b) sociocultural and religious experiences; and (c) the Catholic Social Teachings and catechesis;
2. The Catechetical Ministry (CM) in terms of (a) exposure and formation; (b) catechetical experiences; and (c) influences of catechesis; and
3. The sociodemographic profile of your child.

Your child's responses will help us in understanding the Philippine catechetical scene to implement research-based intervention activities toward a relevant and meaningful CM in the country. We hope that this study will generate educative opportunities for new modes of catechesis and evangelization in the Philippines.

All information shared in this survey will only be used for research purposes. Any data obtained from your child will be treated with utmost confidentiality and will not be disclosed to anyone who is not affiliated with the study without your permission. The responses gathered in this research will not be linked to your child in any written or verbal report.

PAGPAYAG NG MAGULANG

Mahal na Magulang,

Kami, **mga mananaliksik** ng **Unibersidad ng Santo Tomas (UST)** sa ilalim ng **Research Center for Social Sciences and Education (RCSSSED)**, ay humihingi ng pahintulot na pagyagan na sagutan ng inyong anak ang **survey questionnaire (SQ)** na ito para sa pastoral na pananaliksik na may pamagat na **Pag-aaral sa mga Nakatanggap ng Katekesis ng National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project**. Ang survey na ito ay itinatanong ang mga sumusunod na tema:

1. Ang buhay ng Katolikong Pilipino na nakatanggap ng katekesis na may kinalaman sa (a) sosyo-demograpiko at ekonomikong konteksto; (b) sosyo-kultural at mga karanasang panrelihiyon; at (c) mga Katolikong Turong-Panlipunan at katekesis;
2. Ang mga sumusunod na dimensyon ng Catechetical Ministry (CM): (a) exposure at formation; (b) karanasang kateketikal; at (c) impluwensiya ng katekesis; at
3. Ang socio-demographic profile ng inyong anak.

Ang mga sagot ng inyong anak ay makatutulong para maintindihan ang kalagayan ng katekesis sa Pilipinas at magsagawa ng mga proyektong batay sa pananaliksik tungo sa makahulugang CM sa bansa. Inaasahan namin na sa tulong ng pag-aaral na ito, makabubuo ng mga bagong pamamaraan at oportunidad sa pagtuturo ng katekesis at evangelization sa Pilipinas.

Ang impormasyong makakalap sa survey na ito ay gagamitin lang sa pananaliksik. Anumang datos na makukuha sa inyong anak ay pananatilihin *confidential* at hindi maaring gamitin ninuman nang walang pahintulod mula sa inyo. Ang mga sagot na makukuha sa pag-aaral na ito ay hindi iuugnay sa inyong anak sa kahit anong uri ng pag-uulat.

The permission granted to your child's participation in this study will not affect your child's relationship with UST and the CBCP-ECCCE, be it at present or in the near future. Also, know that your child has all the right to decline from the study any time your child wishes.

If you have any questions or concerns regarding this survey, please contact the **NCS 2021: PARI Project Principal Investigator, Prof. Clarence M. Batan, PhD** (for contact details, please refer to page 1).

Sincerely,

NCS 2021: PARI Project Research Team

Ang pahintulot sa pagsali ng inyong anak sa pag-aaral na ito ay hindi makakaapekto sa ugnayan ng inyong anak sa UST at sa CBCP-ECCCE ngayon o maging sa hinaharap. Gayunpaman, may karapatan ang inyong anak na itigil ang pagsagot sa survey na ito sa anumang oras.

Kung mayroon kayong mga katanungan o pag-aalinlangan hinggil sa survey na ito, maari ninyong kontakin ang **NCS 2021: PARI Project Principal Investigator na si Prof. Clarence M. Batan, PhD** (tingnan ang detalye sa pahina 1).

Gumagalang,

NCS 2021: PARI Project Research Team

PARENTAL CONSENT TO PARTICIPATE

Please check the box below and/or affix signature as a sign of agreement to partake in this research project.

- The **NCS 2021: PARI Project Research Team** has explained to me the purpose, goals, and procedure of the study. I am fully aware of the significance of the study including the possible risks and benefits involved if I allow my child to participate. With the knowledge that all data will be kept with utmost confidentiality and that I can withdraw the given permission at any point of the study, I am granting my consent.

Signature of Parent/ Legal Guardian

Date

PAHAYAG NG PAGPAYAG NG MAGULANG

Pakilagyan ng tsek ang kahon sa ibaba at/o pirmahan bilang tanda ng inyong pagpayag sa pakikilahok sa proyektong ito.

- Naipaliwanag sa akin ng **NCS 2021: PARI Project Research Team** ang layunin, tunguhin, at mga hakbang ng nasabing pag-aaral. Alam ko ang kahalagahan ng pag-aaral na ito, maging ang posibleng kahihinatnan at benepisyong kahahantungan nito sakaling payagan ko ang aking anak na lumahok. Alam ko rin na ang mga datos na makakalap ay gagamitin nang may pag-iingat at maaari kong bawiin ang aking pagpayag anumang oras. Ipinagkakaloob ko ang aking pagpayag.

Lagda ng Magulang/Legal Guardian

Petsa

INFORMED ASSENT FOR MINORS

Please check the boxes below and/or affix signature as a sign of agreement to partake in this research project.

- Statement of Assent**
I have read and/or the above description of *Studying the Catechized (SC) survey questionnaire (SQ)* has been read to me, and I understood the purpose of the study. I have been assured that any questions or clarifications will be answered by the members of the **NCS 2021: PARI Project Research Team** and/or the assigned survey enumerator.
- Assent**
I agree to voluntarily participate in this survey.

Name of Minor

Signature of Minor

Date

(When the minor cannot read or sign, the parent or legal guardian signs on child's behalf.)

Printed Name of Parent/Legal Guardian

Signature of Parent/Legal Guardian

Date

PAGSANG-AYON NG MGA MINOR

Pakilagyan ng tsek ang kahon sa ibaba at/o pirmahan bilang tanda ng inyong pagpayag sa pakikilahok sa proyektong ito.

- Pahayag ng Pahintulot**
Nabasa ko at binasa para sa akin ang mga pahayag tungkol sa survey ng **NCS 2021: PARI Project - Pag-aaral sa mga Nakatanggap ng Katekesis** at naiintindihan ko ang layunin ng pag-aaral na ito. Binigyan ako ng kasiguraduhan na ang alinman sa mga katanungan at paglilinaw ay sasagutin ng mga miyembro ng **NCS 2021: PARI Project Research Team** at/o ng sinumang kasapi ng pananaliksik na ito.
- Pahintulot**
Ako ay sumasang-ayon na kusang lumahok sa survey na ito.

Pangalan ng Minor

Lagda ng Minor

Petsa

(Sakaling hindi makabasa o makasulat ang minor, ang mga magulang o legal guardian ay maaring lumagda sa kanilang ngalan.)

Pangalan ng Magulang/ Legal Guardian

Lagda ng Magulang/Legal Guardian

Petsa

If your age is 18 years old and above, fill-out the Statement of Consent.

(Kung ikaw ay 18 taong gulang pataas, pakisagutan ang Pahayag na Lumahok.)

CONSENT TO PARTICIPATE

Please check the boxes below and/or affix signature as a sign of agreement to partake in this research project.

Statement of Consent

I have read the above description of *Studying the Catechized (SC) survey questionnaire (SQ)* and understood the purpose of the study. I have been assured that any questions or clarifications will be answered by the members of the **NCS 2021: PARI Project Research Team** and/or the assigned survey enumerator.

Consent

I agree to voluntarily participate in this survey.

Signature of Survey Respondent

Date

PAGPAYAG NA LUMAHOK

Pakilagyan ng tsek ang mga kahon sa ibaba at/o pirmahan bilang tanda ng inyong pagpayag sa pakikilahok sa proyektong ito.

Pahayag ng Pagpayag

Nabasa ko ang deskripsyon ng *survey questionnaire (SQ)* ng pananaliksik na may pamagat na, *Pag-aaral sa mga Nakatanggap ng Katekesis*, at naiintindihan ko ang layunin ng pag-aaral na ito. Binigyan ako ng kasiguraduhan na ang alinman sa mga katanungan at paglilinaw ay sasagutin ng **NCS 2021: PARI Project Research Team** at/o ng sinumang kasapi ng pananaliksik na ito.

Pagpayag

Ako ay sumasang-ayon na kusang lumahok sa survey na ito.

Lagda ng Survey Respondent

Petsa

Notes | Mga Tala

ECCLESIASTICAL PROVINCE (EP) & ECCLESIASTICAL TERRITORY (ET) INDICATORS

In what (6.) Ecclesiastical Province (EP) and (6.1) Ecclesiastical Territory (ET) do you belong to?

Sa aling (6.) Ecclesiastical Province (EP) at (6.1) Ecclesiastical Territory (ET) ka kabilang?

<p><input type="checkbox"/> EP CACERES</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Caceres <input type="checkbox"/> Diocese of Daet <input type="checkbox"/> Diocese of Legazpi <input type="checkbox"/> Diocese of Libmanan <input type="checkbox"/> Diocese of Masbate <input type="checkbox"/> Diocese of Sorsogon <input type="checkbox"/> Diocese of Virac 	<p><input type="checkbox"/> EP JARO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Jaro <input type="checkbox"/> Diocese of Bacolod <input type="checkbox"/> Diocese of Kabankalan <input type="checkbox"/> Diocese of San Carlos <input type="checkbox"/> Diocese of San Jose de Antique 	<p><input type="checkbox"/> EP NUEVA SEGOVIA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Nueva Segovia <input type="checkbox"/> Apostolic Vicariate of Bontoc-Lagawe <input type="checkbox"/> Diocese of Baguio <input type="checkbox"/> Diocese of Bangued <input type="checkbox"/> Diocese of Laoag
<p><input type="checkbox"/> EP CAGAYAN DE ORO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Cagayan de Oro <input type="checkbox"/> Diocese of Butuan <input type="checkbox"/> Diocese of Malaybalay <input type="checkbox"/> Diocese of Surigao <input type="checkbox"/> Diocese of Tandag 	<p><input type="checkbox"/> EP LINGAYEN-DAGUPAN</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Lingayen-Dagupan <input type="checkbox"/> Diocese of Alaminos <input type="checkbox"/> Diocese of Cabanatuan <input type="checkbox"/> Diocese of San Fernando (La Union) <input type="checkbox"/> Diocese of San Jose (Nueva Ecija) <input type="checkbox"/> Diocese of Urdaneta 	<p><input type="checkbox"/> EP OZAMIZ</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Ozamiz <input type="checkbox"/> Diocese of Dipolog <input type="checkbox"/> Diocese of Pagadian <input type="checkbox"/> Prelature of Marawi <input type="checkbox"/> Diocese of Iligan
<p><input type="checkbox"/> EP CAPIZ</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Capiz <input type="checkbox"/> Diocese of Kalibo <input type="checkbox"/> Diocese of Romblon 	<p><input type="checkbox"/> EP LIPA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Lipa <input type="checkbox"/> Apostolic Vicariate of Calapan <input type="checkbox"/> Apostolic Vicariate of San Jose (Occidental Mindoro) <input type="checkbox"/> Diocese of Boac <input type="checkbox"/> Diocese of Gumaca <input type="checkbox"/> Diocese of Lucena <input type="checkbox"/> Prelature of Infanta 	<p><input type="checkbox"/> EP PALO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Palo <input type="checkbox"/> Diocese of Borongan <input type="checkbox"/> Diocese of Calbayog <input type="checkbox"/> Diocese of Catarman <input type="checkbox"/> Diocese of Naval
<p><input type="checkbox"/> EP CEBU</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Cebu <input type="checkbox"/> Diocese of Dumaguete <input type="checkbox"/> Diocese of Maasin <input type="checkbox"/> Diocese of Tagbilaran <input type="checkbox"/> Diocese of Talibon 	<p><input type="checkbox"/> EP MANILA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Manila <input type="checkbox"/> Apostolic Vicariate of Puerto Princesa <input type="checkbox"/> Apostolic Vicariate of Taytay <input type="checkbox"/> Diocese of Antipolo <input type="checkbox"/> Diocese of Cubao <input type="checkbox"/> Diocese of Imus <input type="checkbox"/> Diocese of Malolos <input type="checkbox"/> Diocese of Kalookan <input type="checkbox"/> Diocese of Novaliches <input type="checkbox"/> Diocese of Parañaque <input type="checkbox"/> Diocese of Pasig <input type="checkbox"/> Diocese of San Pablo 	<p><input type="checkbox"/> EP SAN FERNANDO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of San Fernando <input type="checkbox"/> Diocese of Balanga <input type="checkbox"/> Diocese of Iba <input type="checkbox"/> Diocese of Tarlac
<p><input type="checkbox"/> EP COTABATO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Cotabato <input type="checkbox"/> Diocese of Kidapawan <input type="checkbox"/> Diocese of Marbel 		<p><input type="checkbox"/> EP TUGUEGARAO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Tuguegarao <input type="checkbox"/> Apostolic Vicariate of Tabuk <input type="checkbox"/> Diocese of Bayombong <input type="checkbox"/> Diocese of Ilagan <input type="checkbox"/> Prelature of Batanes
<p><input type="checkbox"/> EP DAVAO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Davao <input type="checkbox"/> Diocese of Digos <input type="checkbox"/> Diocese of Mati <input type="checkbox"/> Diocese of Tagum 	<p><input type="checkbox"/> EP MILITARY ORDINARIATE</p> <ul style="list-style-type: none"> <input type="checkbox"/> Military Ordinariate 	<p><input type="checkbox"/> EP ZAMBOANGA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Zamboanga <input type="checkbox"/> Apostolic Vicariate of Jolo <input type="checkbox"/> Diocese of Ipil <input type="checkbox"/> Prelature of Isabela de Basilan

7. In what parish do you belong to?

Sa anong parokya ka kabilang?

8. What is your address?

Saan ka nakatira?

City/Municipality (Lungsod/Bayan)	Province (Lalawigan)	Region (Rehiyon)

A. SOCIO-DEMOGRAPHIC AND ECONOMIC CONTEXTS
SOSYO-DEMOGRAPIKO AT EKONOMIKONG KONTEKSTO

9. Do you consider the Philippines as a Catholic country?

Itinuturing mo bang Katolikong bansa ang Pilipinas?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

10. In your view, will the Catholic Church survive in the next 50 years?

Sa iyong pananaw, mananatili pa bang buhay ang Simbahang Katoliko sa susunod na 50 taon?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

11. Do you know that the Catholic Church in the Philippines will celebrate its 500th year foundation in 2021?

Alam mo bang ipagdiriwang ng Simbahang Katoliko sa Pilipinas ang ika-500 na taong pagkakatatag nito sa taong 2021?

- Yes (Oo) No (Hindi)

12. In general, do you attend religious services (examples: Holy Mass, Bible study)?

Sa pangkahalatan, dumadalo ka ba sa mga gawaing panrelihiyon (mga halimbawa: pagdalo sa Banal na Misa, pag-aaral sa Bibliya)?

- Yes (Oo) No (Hindi)

If **NO**, skip to question number 13.
Kung **HINDI**, magtungo sa bilang 13.

12.1. If **YES**, how often do you generally attend religious services? Choose only one.

Kung **Oo**, sa pangkahalatan, gaano ka kadalas dumadalo sa mga panrelihiyong gawain? **Pumili lamang ng isa.**

- Daily (Araw-araw)
 Weekly (Lingguhan)
 Monthly (Buwanan)
 Semi-Annually (Kada kalahating taon)
 Quarterly (Kada ikatlong buwan)
 Annually (Taunan)

13. Have you ever experienced leaving your Catholic faith for another religion?

Naranasan mo na bang iwan ang iyong Katolikong pananampalataya para sa ibang relihiyon?

- Yes (Oo) No (Hindi)

If **NO**, skip to question number 14.
Kung **HINDI**, magtungo sa bilang 14.

13.1. If **YES**, at what age did you experience leaving your Catholic faith for another religion?

_____.
Kung **Oo**, anong edad mo naranasang iwanan ang iyong Katolikong pananampalataya para sa ibang relihiyon? _____.

14. Do you have any family member who left their Catholic faith for another religion?

Mayroon ka bang mga kamag-anak na iniwan ang kanilang Katolikong pananampalataya para sa ibang relihiyon?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

If **NO** or **I DO NOT KNOW**, skip to question number 15.
Kung **HINDI** o **HINDI KO ALAM**, magtungo sa bilang 15.

14.1 If **YES**, what was this religion/sect/denomination? Check all that apply.

Kung **OO**, anong relihiyon/sekta/denominasyon ito? Lagyan ng tsek ang lahat ng naaangkop.

- None (Wala) Jehovah's Witness (Saksi ni Jehova)
 Iglesia ni Cristo Born Again
 Seventh Day Adventist Islam
 Protestant (Protestante) Others, please specify (Iba pa, pakitukoy):
 Aglipay (Aglipay) _____

15. In your observation, what is the Holy Mass attendance like in your parish? Choose only one.

Para sa iyo, ano ang dami ng mga nagsisimba sa inyong parokya? Pumili lamang ng isa.

- Increasing in attendance (Nadaragdagan ang nagsisimba)
 Decreasing in attendance (Nababawasan ang nagsisimba)
 Just the same in the number of attendees (Walang pagbabago sa rami nang nagsisimba)
 I do not know (Hindi ko alam)
 I do not care (Wala akong pakialam)

16. Do you feel a sense of belongingness in your parish community?

Nararamdaman mo ba na kabahagi ka ng pamayanan sa iyong parokya?

- Yes (Oo) No (Hindi)

17. Do you know your parish priest?

Kilala mo ba ang iyong kura paroko?

- Yes (Oo) No (Hindi)

If **NO**, skip to question number 18.
Kung **HINDI**, magtungo sa bilang 18.

17.1. If **YES**, do you find him approachable?

Kung **OO**, siya ba ay madaling malapitan?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

17.2. Do you consider your parish priest as a "catechist"?

Itinuturing mo bang "katekista" ang inyong kura paroko?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

18. Do you know the current Bishop in your Ecclesiastical Territory (Archdiocese, Diocese, Prelature, Ordinariate)?

Kilala mo ba ang inyong Obispo sa inyong Ecclesiastical Territory (Archdiocese, Diocese, Prelature, at Ordinariate)?

- Yes (Oo) No (Hindi)

If **NO**, skip to question number 19.
Kung **HINDI**, magtungo sa bilang 19.

18.1. If **YES**, do you find him approachable?

Kung **OO**, itinuturing mo bang "katekista" ang inyong Obispo?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

18.2. Do you consider your Bishop as a "catechist"?

Kung **OO**, itinuturing mo bang "katekista" ang inyong Obispo?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

19. In your experience, did you ever give an offering during the Holy Mass?

Naranasan mo na bang magbigay ng alay sa Banal na Misa?

Yes (Oo) No (Hindi)

If **NO**, skip to question number 20.
Kung **HINDI**, magtungo sa bilang 20.

- 19.1. If **YES**, what kind of offerings do you give? Check all that apply.

Kung OO, anong uri ng alay ang iyong ibinigay? Lagyan ng tsek ang lahat ng naaangkop.

- Money (Pera)
 In kind (examples: canned goods, fruit, etc.)
Sa anumang uri (mga halimbawa: de lata, prutas, atbp.)
 Others, please specify (Iba pa, pakitukoy) _____

20. Did you ever consider allocating a part of your money or resources as an offering to the Catholic Church?

Isinasaalang-alang mo bang maglaan ng iyong pera o yaman bilang alay sa Simbahang Katoliko?

Yes (Oo) No (Hindi)

21. Did you ever receive any form of assistance from your parish?

Nakatanggap ka na ba ng anumang tulong mula sa inyong parokya?

Yes (Oo) No (Hindi)

22. Were you ever a godparent?

Naging ninong/ninang ka na ba?

Yes (Oo) No (Hindi)

If **NO**, skip to question number 23.
Kung **HINDI**, magtungo sa bilang 23.

- 22.1. If **YES**, how many godchildren do you have? Please specify number _____.

Kung OO, ilan na ang iyong mga naging inaanak? Pakitukoy ang bilang _____.

- 22.2. As a godparent, were you able to share about the teachings of the Catholic Church to any of your godchildren?

Bilang ninong/ninang, naibahagi mo na ba ang mga turo ng Simbahang Katoliko sa iyong mga inaanak?

Yes (Oo) No (Hindi)

23. In your view, what social class do you belong to?

Sa iyong pananaw, anong antas ng pamumuhay ang kinabibilangan mo?

Poor (Mahirap)
 Rich (Mayaman)
 Neither poor nor rich
(Hindi mahirap o mayaman)

24. For the past two months, did your household experience hunger?

Sa nakalipas na dalawang buwan, nakaranas ba ng gutom ang iyong pamilya?

Yes (Oo) No (Hindi)

25. What is your household's main source of drinking water? Check all that apply.

Sa inyong bahay, ano ang pangunahing pinagkukunan ng inuming tubig? Lagyan ng tsek ang lahat ng naaangkop.

- Water system (Sistemang patubig)
 Deep Well (Poso)
 Well (Balon)
 Bottled water, refilling station
 Others, please specify (Iba pa, pakitukoy) _____

26. During the past 12 months, has your household been severely affected by natural or human-made disasters (examples: typhoon, flood, fire, war, etc.)?

Sa nakalipas na 12 buwan, nakaranas na ba ang inyong pamilya ng anumang uri ng kalamidad dulot ng kalikasan o ng mga tao (mga halimbawa: bagyo, baha, sunog, giyera, atbp.)?

Yes (Oo) No (Hindi)

27. What is your view on the economic situation of the Catholic Church in your community?

Sa iyong pananaw, ano ang sitwasyong pang-ekonomiya ng Simbahang Katoliko sa inyong pamayanan?

Poor (Mahirap)
 Rich (Mayaman)
 Neither poor nor rich (Hindi mahirap o mayaman)

28. In your observation, is the Catholic Church in your community helping the poor?

Sa iyong obserbasyon, tumutulong ba sa mahihirap ang Simbahang Katoliko sa inyong pamayanan?

Yes (Oo) No (Hindi)

B. SOCIOCULTURAL AND RELIGIOUS EXPERIENCES
SOSYO-KULTURAL AT MGA KARANASANG PANRELIHIYON

Indicators Mga Pamantayan	29. Which of the following cultural phenomenon do you consider as part of the Filipino culture? Alin sa mga sumusunod na cultural phenomenon ang itinuturing mong bahagi ng kulturang Filipino?		
	YES OO	NO HINDI	I DO NOT KNOW HINDI KO ALAM
Frank Sinatra's song "My Way" killings Ang pag-awit ng "My Way" ni Frank Sinatra na nagiging sanhi ng kamatayan o pagpatay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The 'aswang' phenomenon Ang paniniwala sa aswang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The querida (mistress) syndrome Ang pagkakaroon ng kabiti o ibang kinakasama	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pacquiao phenomenon Pagturing kay Pacquiao bilang pambansang kamao	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Filipinos' ability to smile during disasters Ang kakayahang ngumiti ng mga Pilipino sa kabila ng kalamidad	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tingi-tingi phenomenon Pagbebenta at pagbili nang tingi-tingi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Istambay phenomenon Ang sitwasyong tambay at ugaling tumambay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Filipino text messaging phenomenon Pagkahilig sa text messaging ng mga Pilipino	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Filipino social media phenomenon (examples, FB, YouTube) Pagkahilig ng mga Pilipino sa social media (halimbawa, FB, YouTube)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Filipino teleserye phenomenon Pagkahilig ng mga Pilipino sa teleserye	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

*Categories for this questions from <https://filipiknow.net/modern-filipino-culture-phenomena/>.

30. Are you aware that our Filipino culture was shaped by multicultural influences (examples: Spanish, American, Chinese, Malay, etc.)?

Alam mo ba ang kulturang Pilipino ay nahubog at naimpluwensiyahan ng maraming kultura (mga halimbawa: Espanyol, Amerikano, Tsino, Malay)?

Yes (Oo) No (Hindi)

I do not know (Hindi ko alam)

<p align="center">Cultural Practices Mga Gawaing-Kultural</p>	<p>30.1. In your view, which of the following cultural practices are influenced by Catholic faith? Check all that apply. Sa iyong panahaw, alin sa mga sumusunod na mga gawaing-kultural ang na-impluwensiyahan ng pananampalatayang Katoliko? Lagyan ng tsek ang lahat ng naaangkop.</p>	<p>30.2. Which of the following cultural practices are still observed today in your community? Check all that apply. Alin sa mga sumusunod na gawaing-kultural ang nasasaksihan mo pa sa iyong pamayanan? Lagyan ng tsek ang lahat ng naaangkop.</p>
<p>Being family-oriented (close family ties) <i>Pagiging makapamilya</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Being meal-oriented (fondness for <i>salu-salo</i>/eating together) <i>Pagkahilig sa salu-salong kainan</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Being <i>kundiman</i>-oriented (a metaphorical love song about sacrifices) <i>Pagkahilig sa kundiman (awiting-pag-ibig na tungkol sa pagsasakripisyo)</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Being spirit-oriented (belief in the supernatural) <i>Paniniwala sa mga espiritu</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Being <i>bayani</i>-oriented (hero followers) <i>Paghanga sa mga bayani</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Sense of <i>pakikipagkapwa-tao</i> (being good to others) <i>Pakikipagkapwa-tao</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Sense of <i>bayanihan</i> (community cooperation) <i>Pakikipagbayanihan</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Sense of <i>utang na loob</i> (gratitude or indebtedness) <i>Pagtanaw ng utang na loob</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Sense of <i>kagandahang-loob</i> (goodwill) <i>Pagpapahalaga sa kagandahang-loob</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Sense of <i>hiya</i> (shamefulness) <i>Pagkakaroon ng hiya</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Notion of Filipino time (being late) <i>Hindi pagdating sa itinakdang oras</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p><i>Kuwentuhan</i> (storytelling) <i>Pakikipagkuwentuhan</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p><i>Pagmamano</i> (kissing the hand of elders) <i>Paghalik sa kamay ng mga nakakatanda</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p><i>Pakikiramay</i> (condolences) <i>Pakikiramay sa namatayan</i></p>	<input type="checkbox"/>	<input type="checkbox"/>

31. In your view, which of the following statements best describe you? Choose only one.

Sa iyong pananaw, alin sa mga sumusunod na pahayag ang pinaka-akmang naglalarawan sa iyo? **Pumili lamang ng isa.**

- I am first a Catholic then a Filipino
Ako ay Katoliko muna bago Pilipino
- I am first a Filipino then a Catholic
Ako ay Pilipino muna bago Katoliko

- I am both Filipino and Catholic
Ako ay parehong Pilipino at Katoliko
- I am neither Filipino nor Catholic
Ako ay hindi Pilipino at hindi rin Katoliko
- I do not know *Hindi ko alam*

32. In your experience, do you celebrate the following religious occasions? Check all that apply.

Sa iyong karanasan, ipagdiwang mo na ba ang mga sumusunod na okasyong panrelihiyon? **Lagyan ng tsek ang lahat ng naaangkop.**

- All Saints' and All Souls' Day
(Araw ng mga Santo at ng mga Kaluluwa)
- Holy Week *(Mahal na Araw)*
- Fiestas *(Mga Kapistahan)*
- Easter Sunday *(Linggo ng Muling Pagkabuhay)*
- Marian Feasts *(Kapistahan ni Maria)*
- Local traditions (popular religiosity)
Lokal na Tradisyon (Popular na pamamanata)
- Advent *(Adbiyento)*
- Others, please specify *(Iba pa, pakitukoy).*
- Christmas *(Pasko)*

Religious Practices <i>Mga Gawaing-Panrelihiyon</i>	33. As a Catholic, which of the following religious practices do you observe? Check all that apply. <i>Bilang isang Katoliko, alin sa mga sumusunod na gawaing-panrelihiyon ang iyong isinasagawa? Lagyan ng tsek ang lahat ng naaangkop.</i>	33.1. If YES, how often? <i>Kung Oo, gaano kadalas?</i>		
		ALWAYS <i>PALAGI</i>	SOMETIMES <i>MINSAN</i>	RARELY <i>BIHIRA</i>
Praying the rosary <i>Pagdarasal ng rosaryo</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reading the Bible <i>Pagbabasa ng Bibliya</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Making the Sign of the Cross <i>Pag-aantanda ng Krus</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Praying in Silence <i>Tahimik na pagdarasal</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Praying Marian novenas <i>Pagdarasal ng nobena kay Maria</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meditating on the Via Crucis or Way of the Cross <i>Pagninilay sa Istasyon ng Krus</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Receiving Holy Communion <i>Pagtanggap sa Banal na Komunyon</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Going to Holy Mass <i>Pagsisimba sa Banal na Misa</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Going to Confession <i>Pangungumpisal</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Others, please specify <i>Iba pa, pakitukoy</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sacraments Mga Sakramento	34. Which of the following sacraments did you receive? <i>Alin sa mga sumusunod na sakramento ang iyo nang natanggap?</i>			34.1. How old were you when you first received the following sacraments? <i>Ilang taon ka nang una mong natanggap ang mga sumusunod na sakramento?</i> *Note: If age is less than one year old, specify number of months. <i>Kung ang edad ay mas mababa sa isang taon, tukuyin kung ilan buwan.</i>		
	YES OO	NO HINDI	I DO NOT KNOW HINDI KO ALAM	AGE EDAD	I DON'T REMEMBER HINDI KO MAALALA	NOT APPLICABLE HINDI ANGKOP
Baptism <i>Binyag</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
Confession <i>Kumpisal</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
Holy Communion/Eucharist <i>Banal na Komunyon/Eukaristiya</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
Confirmation <i>Kumpil</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
Matrimony <i>Kasal</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
Holy Orders <i>Pagpapari/pagmamadre</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
Anointing of the sick <i>Pagpapahid ng Banal na Langis sa may sakit</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

35. In your opinion, what kind of Catholic are you? **Choose only one.**

Sa iyong opinyon, anong klaseng Katoliko ang turing mo sa iyong sarili? Pumili lamang ng isa.

- Practicing (generally follows and practices Catholic teachings)**
Isinasabuhay ang pagiging Katoliko (Karaniwang sumusunod sa mga gawi at aral ng Simbahang Katoliko)
- Seasonal (follows Catholic practices on special occasions such as birthdays, Good Friday, Christmas, etc.)**
Pana-panahon lang ang pagiging Katoliko (Sinusunod ang mga gawaing Katoliko sa mga espesyal na okasyon tulad ng pagdiriwang ng kaarawan, Biyernes Santo, Pasko, atbp.)
- Sacramental (only engages into sacramental rituals such as KBL - kasal, binyag, libing)**
Pansakramentong Katoliko (Ginagawa lamang ang mga sakramental na ritwal kapag kasal, binyag at libing o KBL)
- Nominal (baptized but do not practice Catholic teachings)**
Katoliko sa pangalan lamang (Bininyagan ngunit hindi isinasabuhay ang pagiging Katoliko)

Family-based Religious Practices Mga Gawaing-Panrelihiyon ng Pamilya	36. Which of the following religious practices do you observe with the family where you were raised? <i>Alin sa mga sumusunod na gawaing-panrelihiyon ang ginagawa ng pamilyang kinalakihan mo?</i>		
	ALWAYS PALAGI	SOMETIMES MINSAN	NEVER HINDI
Parents attend Holy Mass with family members. <i>Nagsisimba ang mga magulang kasama ang kapamilya.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Family attends religious services together. <i>Sama-samang dumadalo ang pamilya ng mga gawaing-panrelihiyon.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Family prays together at home. <i>Sama-samang nagdarasal ang pamilya sa bahay.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parents allow their children to attend Holy Mass on their own. <i>Pinapayagan ng mga magulang na dumalo ng Banal na Misa ang kanilang mga anak kahit nag-iisa.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. CATHOLIC SOCIAL TEACHINGS AND CATECHESIS
MGA KATOLIKONG TURONG-PANLIPUNAN AT KATEKESIS

37. Were you ever interested in knowing Church-related social issues in the country? Yes (Oo) No (Hindi)
 Interesado ka bang malaman ang mga usaping panlipunan sa bansa na may kaugnayan sa Simbahan? I do not care (Wala akong pakialam)

If NO or I DO NOT CARE, skip to question number 38.
Kung HINDI at WALA AKONG PAKIALAM, tumungo sa bilang 38.

- 37.1. What are the sources of your information on these social issues? **Check all that apply.**
 Ano-ano ang mga pinagkukunan mo ng impormasyon tungkol sa mga usaping panlipunan na ito?
 Lagyan ng tsek ang lahat ng naaangkop.

- Print media (examples: newspaper, tabloid, magazine, etc.)**
 Nakalimbag na publikasyon (mga halimbawa: diyaryo, tabloid, magasin, atbp.)
- Broadcast media (examples: TV, radio, etc.)**
 Broadcast media (mga halimbawa: TV, radio, atbp.)
- Social media (examples: Facebook, Twitter, YouTube, Instagram, etc.)**
- Academic sources (examples: journal articles, researches, etc.)**
 Mga akademikong materyal (mga halimbawa: mga journal article, pananaliksik, atbp.)
- Catholic Church Documents (examples: pastoral letters, social encyclicals, etc.)**
 Mga Dokumento ng Simbahan (mga halimbawa: pastoral letters, mga social encyclical, atbp.)
- Others, please specify (Iba pa, pakitukoy) _____.**

Selected Church-related Social Issues Mga Piling Isyung-Panlipunan na may Kaugnayan sa Simbahan	37.1. Which of the following Church-related social issues are you aware of? Check all that apply. Alin sa mga sumusunod na isyung panlipunan na may kaugnayan sa Simbahan ang alam mo? Lagyan ng tsek ang lahat ng naaangkop.	37.2.2. Are you aware of the Church's position on the selected social issues? Check all that apply. Alam mo ba ang posisyon ng Simbahan sa mga piling social issue? Lagyan ng tsek ang lahat ng naaangkop.
Abortion Pagpapalaglag ng bata sa sinapupunan	<input type="checkbox"/>	<input type="checkbox"/>
Church scandals (examples: sexual abuse and lavish lifestyle, etc.) Mga iskandalo sa Simbahan (halimbawa: pang-aabusong sekswal at magarbong pamumuhay)	<input type="checkbox"/>	<input type="checkbox"/>
Divorce Paghihiwalay ng mag-asawa	<input type="checkbox"/>	<input type="checkbox"/>
Labor-related issues (examples: child labor and contractualization, etc.) Mga isyu tungkol sa paggawa (halimbawa: pagtatrabaho ng mga bata at kontraktwalisasyon)	<input type="checkbox"/>	<input type="checkbox"/>
Reproductive Health Issues Mga Isyung tungkol sa kalusugang reproductibo	<input type="checkbox"/>	<input type="checkbox"/>
Same-sex marriage Pagpapakasal ng dalawang taong may parehong kasarian	<input type="checkbox"/>	<input type="checkbox"/>
Politics-related issues Mga isyung may kaugnayan sa pulitika	<input type="checkbox"/>	<input type="checkbox"/>
Others, please specify (Iba pa, pakitukoy) _____	<input type="checkbox"/>	<input type="checkbox"/>

38. In your parish, do you know any activity organized in relation to these selected Church-related social issues?

Sa inyong parokya, may alam ka bang anumang aktibidad na inorganisa tungkol sa mga piling isyung-panlipunan na may kaugnayan sa Simbahan?

- Yes (Oo) No (Hindi)
 I do not care (Wala akong pakialam)

39. In your experience, did your parish conduct any awareness program in relation to these selected Church-related social issues?

Sa iyong karanasan, nagsagawa ba ang inyong parokya ng anumang programang pangkamalayan tungkol sa mga piling isyung-panlipunan na may kaugnayan sa Simbahan?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

40. Based on what you know, are there any Catholic schools in your area?

Sa pagkakaalam mo, mayroong bang mga Katolikong paaralan sa inyong lugar?

- Yes (Mayroon) No (Wala)

If NO, skip to question number 41.
 Kung **WALA**, magtungo sa bilang 41.

40.1. Have you experienced studying in a Catholic school?

Nakapag-aral ka ba sa Katolikong paaralan?

- Yes (Oo) No (Hindi)

40.2. Do you think these Catholic schools are important in today's society?

Sa iyong palagay, mahalaga ba ang mga Katolikong paaralan sa ating kasalukuyang lipunan?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

40.3. Do you think these Catholic schools help in the promotion of the Catholic faith?

Sa iyong palagay, nakatutulong ba ang mga Katolikong paaralan sa pagpapalaganap ng Katolikong pananampalataya?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

40.4. Do you think these Catholic schools assist in understanding selected Church-related social issues?

Sa iyong palagay, nakatutulong ba ang mga Katolikong paaralan na maunawaan ang mga piling isyung-panlipunan na may kaugnayan sa Simbahan?

- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

40.5. Do you think these Catholic schools encourage students to be catechists in the parish?

Sa iyong palagay, hinihikayat ba ng mga Katolikong paaralan ang mga mag-aaral na maging katekista sa kanilang mga parokya?

- Yes (Oo) No (Hindi)

Indicators Pamantayan	40.5.1. If YES, do you consider the following teachers as catechists? Kung OO, itinuturing mo ba ang mga sumusunod na guro bilang katekista?	
	YES OO	NO HINDI
Religion teachers Guro sa Relihiyon	<input type="checkbox"/>	<input type="checkbox"/>
Theology professors Mga propesor ng Teolohiya	<input type="checkbox"/>	<input type="checkbox"/>
Christian Living Education teachers Guro sa Edukasyon sa Kristiyanong Pamumuhay	<input type="checkbox"/>	<input type="checkbox"/>
Values Education teachers Guro sa Edukasyon sa Pagpapahalaga	<input type="checkbox"/>	<input type="checkbox"/>
Catholic school teachers Mga Gurong Katoliko	<input type="checkbox"/>	<input type="checkbox"/>
Others, please specify (Iba pa, pakitukoy)	<input type="checkbox"/>	<input type="checkbox"/>

41. Are you aware of any church documents about Catholic teachings?
 May alam ka bang mga dokumento tungkol sa mga turo ng Simbahang Katoliko?

Yes (Mayroon) No (Wala)

**If NO, skip to question number 42.
 Kung WALA, magtungo sa bilang 42.**

41.1. If YES, which of these Church documents are you aware of? Check all that apply.
 Kung MAYROON, alin sa mga dokumento ng Simbahan ang alam mo? Lagyan ng tsek ang lahat ng naaangkop.

- Encyclicals (examples: *Rerum Novarum, Laudato Si, etc.*)
- Apostolic Exhortations (examples: *Catechesi Tradendae, Evangelii Gaudium, etc.*)
- Pastoral Letters (examples: *CBCP Prepare for Elections, Era of New Evangelization, etc.*)
- Catechetical Sources (examples: *Catechism for Filipino Catholics, Catechism of the Catholic Church, etc.*)
- Council Documents (examples: *Vatican II documents, PCP II documents, etc.*)
- Others, please specify (Iba pa, pakitukoy) _____.

42. In general, do you think the Catholic Church community should be involved in political issues?
 Sa pangkahalatan, dapat bang makisali ang pamayan ng Katolikong Simbahan sa mga isyung-pulitikal?

Yes (Oo) No (Hindi)
 I do not care (Wala akong pakialam)

D. CATECHETICAL MINISTRY (CM)

43. Do you know any catechist in your parish?
 May kakilala ka bang katekista sa iyong parokya?

Yes (Mayroon) No (Wala)

44. In your lifetime, have you ever been taught by a catechist?
 Sa buong buhay mo, naturuan ka na ba ng isang katekista?

Yes (Oo) No (Hindi)

**If NO, skip to question number 45.
 Kung HINDI, magtungo sa bilang 45.**

44.1. If YES, where did you learn catechesis? Check that all apply.
 Kung OO, saan ka natuto ng katekesis? Lagyan ng tsek ang lahat ng naaangkop.

- Family (Pamilya)
- Parish (Parokya)
- School (Paaralan)
- Community (Pamayanan)
- Religious organizations (Mga organisasyong Panrelihiyon)
- Others, please specify (Iba pa, pakitukoy) _____.

44.2. In your experience, which of the following church members and/or leaders served as your catechists? Check all that apply.
 Sa iyong karanasan, sino sa mga sumusunod na miyembro at/o lider ng simbahan ang nagsilbing katekista mo? Lagyan ng tsek ang lahat ng naaangkop.

- Parent (Magulang)
- Relative (Kamag-anak)
- Friend (Kaibigan)
- School Teacher (Guro)
- Priest/Deacon (Pari/deacon)
- Bishop (Obispo)
- Religious Sister (nun) (Madre)
- Religious Brother
- Seminararian (Seminarista)
- Others, please specify (Iba pa, pakitukoy) _____.

44.3. In your opinion, which of the following qualities describe an effective catechist? Check all that apply.
 Sa iyong pananaw, alin sa mga sumusunod na mga katangian ang naglalarawan sa isang epektibong katekista? Lagyan ng tsek ang lahat ng naaangkop.

- Creative (Malikhain)
- Joyful (Masayahin)
- Friendly (Palakaibigan)
- Patient (Matiyaga)
- Prayerful (Madasalin)
- Faithful (Matapat)
- Helpful (Matulongin)
- Others, please specify (Iba pa, pakitukoy) _____.

44.4. Ideally, which among the list of skills are essential to become an effective catechist? Check all that apply.
 Alin sa mga nakalisting kasanayan ang mahalaga upang maging epektibong ang isang katekista?
 Lagyan ng tsek ang lahat ng naaangkop.

- Interpersonal skills (relations with others)**
Kasanayan sa pakikipag-ugnayan sa kapwa (relasyon sa kapwa)
- Organizational skills (leadership, being a team player)**
Kasanayang pang-organisasyon (pamumuno, pakikilahok sa grupo)
- Analytical skills (comprehension, critical thinking)**
Kasanayan sa pagsusuri (pag-intindi, kritikal na pag-iisip)
- Communication skills (being a good listener and open-minded)**
Kasanayang pang-komunikasyon (magaling makinig at bukas ang isip)
- Computer skills (Kasanayang pang-computer)**
- Others, please specify (Iba pa, pakitukoy) _____.**

44.5. At what age were you first taught catechesis? Please specify age _____.
 Ilang taon ka noong una kang naturuan ng katekesis? Pakitukoy ang edad _____.

44.6. From what you can recall, which of the following topics did you learn from your catechetical instruction? Check all that apply.
 Batay sa iyong naaalala, alin sa mga sumusunod na paksa ang natutunan mo sa pag-aaral ng katekesis? Lagyan ng tsek ang lahat ng naaangkop.

- Prayer (examples: Apostle's Creed, Our Father, etc.)**
Panalangin (mga halimbawa: Sumasampalataya Ako, Ama Namin, atbp.)
- Salvation History (examples: creation story, prophets, etc.)**
Kasaysayan ng Pagligtas (mga halimbawa: kwento ng paglikha, mga propeta, atbp.)
- Life of Christ (examples: birth of Christ, passion of Christ, etc.)**
Ang Buhay ni Kristo (mga halimbawa: pagkasilang ni Kristo, pasakit ni Kristo, atbp.)
- Church History (examples: Pentecost, life of early Christians, etc.)**
Kasaysayan ng Simbahan (mga halimbawa: pagbaba ng Espiritu Santo, buhay ng mga sinaunang Kristiyano, atbp.)
- Holy Trinity (Father, Son, and Holy Spirit)**
Banal na Santatlo (Ama, Anak at Espiritu Santo)
- Sacred Scriptures/Bible (Old Testament, New Testament)**
Bibliya (Lumang Tipan, Bagong Tipan)
- Catholic Social Teachings (examples: social justice, human dignity, etc.)**
Mga Katolikong Turong-Panlipunan (mga halimbawa: katarungang panlipunan, dignidad ng tao, atbp.)
- Christian Morality (examples: Ten Commandments, freedom, etc.)**
Moralidad ng mga Kristiyano (mga halimbawa: Sampung Utos ng Diyos, kalayaan, atbp.)
- Sacraments and Liturgy (examples: Baptism, Holy Eucharist, etc.)**
Mga Sakramento at Liturhiya (mga halimbawa: binyag, Banal na Eukaristiya, atbp.)
- Mary (examples: Immaculate Conception, Rosary, etc.)**
Maria (mga halimbawa: Immaculada Concepcion, Rosaryo, atbp.)
- Saints (examples: San Lorenzo Ruiz, San Pedro Calungsod, etc.)**
Mga Santo (mga halimbawa: San Lorenzo Ruiz, San Pedro Calungsod, atbp.)
- Current Moral Issues (examples: death penalty, abortion, etc.)**
Mga Kasalukuyang Isyung Pangmoralidad (mga halimbawa: parusang kamatayan, abortion, atbp.)
- Marriage and Family (examples: family planning, communication in marriage, etc.)**
Pag-aasawa at Pamilya (mga halimbawa: pagpapalano ng pamilya, komunikasyon sa pag-aasawa, atbp.)
- Human Sexuality (examples: chastity, sexuality, etc.)**
Seksualidad ng Tao (mga halimbawa: kalinisang-puri, seksualidad, atbp.)
- Others, please specify (Iba pa, pakitukoy) _____.**

44.7. Which of the following concepts did you learn from catechesis? **Check all that apply.**

Alin sa mga sumusunod na konsepto ang iyong natutunan mula sa katekesis? Lagyan ng tsek ang lahat ng naangkop.

- | | |
|---|---|
| <input type="checkbox"/> Freedom (Kalayaan) | <input type="checkbox"/> Love (Pag-ibig) |
| <input type="checkbox"/> Justice (Katarungan) | <input type="checkbox"/> Sexuality (Seksualidad) |
| <input type="checkbox"/> Sin (Kasalanan) | <input type="checkbox"/> Human life (Buhay ng Tao) |
| <input type="checkbox"/> Conscience (Konsensya) | <input type="checkbox"/> Environment (Kalikasan) |
| <input type="checkbox"/> Good (Kabutihan) | <input type="checkbox"/> Society (Lipunan) |
| <input type="checkbox"/> Evil (Kasamaan) | <input type="checkbox"/> Others, please specify (Iba pa, pakitukoy) |
| <input type="checkbox"/> Morals (Moralidad) | _____ |
| <input type="checkbox"/> Forgiveness (Pagpapatawad) | |

Religious Practices and Popular Beliefs <i>Gawaing-Panrelihiyon at -Mga Popular na Paniniwala</i>	44.8. Which of the following religious practices and popular beliefs did you learn from catechesis? Check all that apply. <i>Alin sa mga sumusunod na mga gawaing-panrelihiyon at mga popular na paniniwala ang iyong natutunan sa katekesis? Lagyan ng tsek ang lahat ng naaangkop.</i>	44.9. Did you ever observe any of the following religious practices? Check all that apply. <i>Sa iyong karanasan, nagawa mo na ba ang mga sumusunod na gawaing-panrelihiyon? Lagyan ng tsek ang lahat ng naangkop.</i>
Making the sign of the cross <i>Pag-aantanda ng Krus</i>	<input type="checkbox"/>	<input type="checkbox"/>
Novena to Mary and Saints <i>Pagnonobena kay Maria at sa mga Santo</i>	<input type="checkbox"/>	<input type="checkbox"/>
Praying the Our Father, Hail Mary, and Glory Be <i>Pagdarasal ng Ama Namin, Aba Ginoong Maria at Luwalhati</i>	<input type="checkbox"/>	<input type="checkbox"/>
Praying the Angelus <i>Pagdarasal ng Angelus</i>	<input type="checkbox"/>	<input type="checkbox"/>
Praying the Rosary <i>Pagdarasal ng Rosaryo</i>	<input type="checkbox"/>	<input type="checkbox"/>
Attending Simbang Gabi (night masses) <i>Pagsisimbang Gabi</i>	<input type="checkbox"/>	<input type="checkbox"/>
Celebrating Christmas Season <i>Pagdiriwang ng Kapaskuhan</i>	<input type="checkbox"/>	<input type="checkbox"/>
Observing Holy Week (examples: Palm Sunday, Maundy Thursday, etc.) <i>Paggunita ng Mahal na Araw (mga halimbawa: Linggo ng Palaspas, Huwebes Santo, atbp.)</i>	<input type="checkbox"/>	<input type="checkbox"/>
Observing Easter Celebration (examples: Vigil Mass, Salubong, Easter Mass, etc.) <i>Paggunita ng Linggo ng Muling Pagkabuhay (mga halimbawa: Pagdalo sa Misa ng Pagtatanod ng Muling Pagkabuhay, Salubong, Misa ng Muling Pagkabuhay, atbp.)</i>	<input type="checkbox"/>	<input type="checkbox"/>
Observing Ash Wednesday <i>Pakikiisa sa Miyerkules ng Abo</i>	<input type="checkbox"/>	<input type="checkbox"/>
Attending recollections and retreats <i>Pagdalo sa mga recollection at retreat</i>	<input type="checkbox"/>	<input type="checkbox"/>

<p>Religious Practices and Popular Beliefs <i>Gawaing Panrelihiyon at Popular na Paniniwala</i></p>	<p>44.8. Which of the following religious practices and popular beliefs did you learn from catechesis? Check all that apply. <i>Alin sa mga sumusunod na mga gawaing panrelihiyon at popular na mga paniniwala ang iyong natutunan sa katekesis? Lagyan ng tsek ang lahat ng naaangkop.</i></p>	<p>44.9. Did you ever observe any of the following religious practices? Check all that apply. <i>Sa iyong karanasan, nagawa mo na ba ang mga sumusunod na gawaing panrelihiyon? Lagyan ng tsek ang lahat ng naaangkop.</i></p>
<p>Joining pilgrimages (Visita Iglesia) <i>Pagsali sa mga pilgrimage (Visita Iglesia)</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Using religious images/articles as good luck charm and to drive evil away <i>Paggamit ng mga bagay/imaheng panrelihiyon bilang pampaswerte at pantaboy sa masasamang espiritu</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Blessing of objects (examples: car, house, etc.) <i>Pagpapabasbas ng mga bagay (mga halimbawa: kotse, bahay, atbp.)</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Offering Holy Mass for different intentions (examples: thanksgiving, special petitions, etc.) <i>Pagpapamisa para sa iba't ibang intensiyon (mga halimbawa: pasasalamat, espesyal na petisyon, atbp.)</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Fasting and abstinence <i>Pag-aayuno at pangingilin</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Kissing religious objects and/or images <i>Paghalik sa mga banal na bagay at imahen</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Observing panata (examples: Black Nazarene of Quiapo Church, Our Lady of Perpetual Help, etc.) <i>Pamamanata (mga halimbawa: Itim na Nazareno sa simbahan ng Quiapo, Ina ng Laging Saklolo, atbp.)</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Seeking help from faith healers (examples: albularyo, espiritista, etc.) <i>Paghingi ng tulong sa mga albularyo/espiritista</i></p>	<input type="checkbox"/>	<input type="checkbox"/>
<p>Consulting fortune tellers <i>Pagsangguni sa mga manghuhula</i></p>	<input type="checkbox"/>	<input type="checkbox"/>

44.10. In your view, which of the following educational materials will be most helpful in teaching and learning catechesis? **Check all that apply.**

Sa iyong pananaw, alin sa mga sumusunod na mga gamit sa pagtuturo ang lubos na makatutulong sa catechesis? **Lagyan ng tsek ang lahat ng naaangkop**

- | | |
|--|--|
| <input type="checkbox"/> Manila paper | <input type="checkbox"/> LCD projector |
| <input type="checkbox"/> Computer/laptop | <input type="checkbox"/> Internet |
| <input type="checkbox"/> Cassette player/sound system/microphone | <input type="checkbox"/> Storybooks (<i>Aklat ng mga kwento</i>) |
| <input type="checkbox"/> Blackboard and chalk (<i>Pisara at chalk</i>) | <input type="checkbox"/> Whiteboard and whiteboard marker |
| <input type="checkbox"/> Overhead projector (OHP) | <input type="checkbox"/> Others, please specify |
| <input type="checkbox"/> Television (<i>Telebisyon</i>) | (Iba pa, pakitukoy) _____. |
| <input type="checkbox"/> Flashcards | |

44.11. In your view, which among the strategies will be most effective in teaching and learning catechesis? **Check all that apply.**

Sa iyong pananaw, alin sa mga sumusunod na pamamaraan ang higit na mabisa sa pagtuturo at pagkatuto ng catechesis? **Lagyan ng tsek ang lahat ng naaangkop**

- | | |
|---|---|
| <input type="checkbox"/> Lecture method | <input type="checkbox"/> Film analysis (<i>Pagsusuri ng pelikula</i>) |
| <input type="checkbox"/> Theater (<i>Teatro</i>) | <input type="checkbox"/> Question and answer (<i>Tanong at sagot</i>) |
| <input type="checkbox"/> Song analysis (<i>Pagsusuri ng awit</i>) | <input type="checkbox"/> Story-telling (<i>Pagkukwento</i>) |
| <input type="checkbox"/> Role playing (<i>Pagsasadula</i>) | <input type="checkbox"/> Others, please specify (<i>Iba pa,</i> |
| <input type="checkbox"/> Picture analysis (<i>Pagsusuri ng larawan</i>) | <i>pakitukoy</i>) _____. |

Languages <i>Mga Wika</i>	44.12. When you were taught catechesis, which among the following languages were used? Check all that apply. <i>Nang tinuruan ka ng catechesis, alin sa mga sumusunod na wika ang ginamit? Lagyan ng tsek ang lahat ng naaangkop.</i>	44.13. In your view, which among the following languages do you prefer using in learning catechesis? Check all that apply. <i>Sa iyong pananaw, alin sa mga sumusunod na wika ang gusto mong gamitin sa pag-aaral ng catechesis? Lagyan ng tsek ang lahat ng naaangkop.</i>
Filipino	<input type="checkbox"/>	<input type="checkbox"/>
Waray	<input type="checkbox"/>	<input type="checkbox"/>
Cebuano	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>
Bicol	<input type="checkbox"/>	<input type="checkbox"/>
Hiligaynon (Ilonggo)	<input type="checkbox"/>	<input type="checkbox"/>
Kapampangan	<input type="checkbox"/>	<input type="checkbox"/>
Ilocano	<input type="checkbox"/>	<input type="checkbox"/>
Pangasinan	<input type="checkbox"/>	<input type="checkbox"/>
Others, please specify <i>Iba pa, pakitukoy</i> _____.	<input type="checkbox"/>	<input type="checkbox"/>

Age Group <i>Pangkat ng Edad</i>	44.14. In your parish, are you aware of any catechesis for the following age group? Check all that apply. <i>Sa inyong parokya, may alam ka bang catechesis na itinuturo para sa mga sumusunod na pangkat? Lagyan ng tsek ang lahat ng naaangkop.</i>	44.15. In your view, which among the following age groups need catechesis? Check all that apply. <i>Sa iyong pananaw, alin sa mga sumusunod na pangkat ang nangangailangan ng catechesis? Lagyan ng tsek ang lahat ng naaangkop.</i>
Children <i>Bata</i> (8-14 years old)	<input type="checkbox"/>	<input type="checkbox"/>
Youth <i>Kabataan</i> (15-30 years old)	<input type="checkbox"/>	<input type="checkbox"/>
Adult <i>Matanda</i> (31-59 years old)	<input type="checkbox"/>	<input type="checkbox"/>
Elderly <i>Nakatatanda</i> (60 years old and above)	<input type="checkbox"/>	<input type="checkbox"/>

- 44.16. If given the chance, are you interested in attending catechesis? Yes (Oo) No (Hindi)
 Kung bibigyan ka ng pagkakataon, interesado ka bang I do not know (Hindi ko alam)
 dumalo ng katekesis?

If **NO** or **I DO NOT KNOW**, skip to question number 44.17.
 Kung **HINDI** o **HINDI KO ALAM**, magtungo sa bilang 44.17.

- 44.16.1. If **YES**, which among the following goals describe your intention in attending catechesis? **Check all that apply.**

Kung **OO**, alin sa mga sumusunod na layunin ang naglalarawan ng iyong intensiyon sa pagdalo sa katekesis? **Lagyan ng tsek ang lahat ng naaangkop.**

- To be intimate with God (Upang mapalapit sa Diyos)
 To be closer to the Church community (Upang mapalapit sa komunidad ng Simbahan)
 To be a good person (Upang maging mabuting tao)
 To be more prayerful (Upang maging mas madasalin)
 Others, please specify (Iba pa, pakitukoy) _____.

- 44.17. In your opinion, do you find the catechesis you receive to be meaningful?

Sa iyong opinyon, nakikita mo bang makahulugan ang natanggap mong katekesis? Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

45. In your opinion, which among the following church members and/or leaders would you like to see serving as catechist? **Check all that apply.**

Sa iyong opinyon, sino sa mga sumusunod na miyembro at/o lider ng simbahan ang nais mong magsilbi bilang katekista? **Lagyan ng tsek ang lahat ng naaangkop.**

- | | |
|--|--|
| <input type="checkbox"/> Parent (Magulang) | <input type="checkbox"/> Bishop (Obispo) |
| <input type="checkbox"/> Relative (Kamag-anak) | <input type="checkbox"/> Religious Sister (nun) (Madre) |
| <input type="checkbox"/> Friend (Kaibigan) | <input type="checkbox"/> Religious brother |
| <input type="checkbox"/> School Teacher (Guro) | <input type="checkbox"/> Seminarian (Seminarista) |
| <input type="checkbox"/> Priest/Deacon (Pari/deacon) | <input type="checkbox"/> Others, please specify (Iba pa, pakitukoy) _____. |

46. In your view, do you consider any of the following activities as occasions for catechesis? **Check all that apply.**

Sa iyong pananaw, itinuturing mo ba ang mga sumusunod na gawain bilang mga okasyon para sa sa katekesis? **Lagyan ng tsek ang lahat ng naaangkop.**

- Visiting churches (Pagbisita sa mga simbahan)
 Listening to the homily of the priest (Pakikinig sa sermon ng pari)
 Attending pre-sacramental seminars (Pagdalo sa mga seminar bago tumanggap ng sakramento)
 Joining youth camps (Pagdalo sa mga youth camp)
 Participating in Church ministries (examples: music, liturgy, etc.)
Pagsali sa mga ministry ng simbahan (mga halimbawa: musika, liturhiya, atbp.)
 Being part of religious organizations (Pagsali sa mga organisasyong panrelihiyon)
 Joining social action/outreach projects (Pagsali sa mga proyektong panlipunan)
 Attending catechetical classes (Pagdalo sa mga klase sa katekesis)
 Attending the Holy Mass (Pagsisimba)
 Others, please specify (Iba pa, pakitukoy) _____.

Indicators Mga Pamantayan	47. Recalling your past catechetical experiences, do you find catechesis as a/an: Sa iyong karanasan, itinuturing mo ba ang katekesis bilang:		
	YES OO	NO HINDI	I DO NOT KNOW HINDI KO ALAM
Part of your own life? Bahagi ng iyong buhay?			
Part of caring for others? Bahagi ng pagkalinga sa kapwa?			
Way to know priests, Bishops, and the religious? Paraan upang makilala ang mga pari, Obispo at mga relihiyoso?			
Way of understanding Catholic doctrines? Paraan upang maunawaan ang mga turo sa Simbahang Katoliko?			
Way of knowing Christ? Paraan upang makilala si Kristo?			
Means to love the Church? Paraan upang mahalín ang Simbahan?			
Way closer to God? Paraan upang lalong mapalapit sa Diyos?			
Encounter/experience of God's love? Karanasan ng pag-ibig ng Diyos?			

48. If given the chance, are you interested on being a catechist?
Kung mabibigyan ka ng pagkakataon, gusto mo bang maging katekista?
- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

If **NO** or **I DO NOT KNOW**, skip to question number 49.
Kung **HINDI** o **HINDI KO ALAM**, magtungo sa bilang 49

- 48.1. If **YES**, which among the forms of catechetical services do you prefer?
Kung **OO**, anong klase ng katekista ang gusto mo maging?

- To be a full-time catechist**
Maging full-time na katekista
- To be a part-time catechist**
Maging part-time na katekista
- To be a volunteer catechist**
Maging volunteer na katekista
- Others, please specify**
Iba pa, pakitukoy _____.

49. In your opinion, do you consider being a catechist like a “missionary” (sharing faith to various places/situations)?
Sa iyong opinyon, itinuturing mo bang ang pagiging katekista ay kapareho ng pagiging “misyonero” (pagbabahagi ng pananampalataya sa iba’t ibang lugar/sitwasyon)?
- Yes (Oo) No (Hindi)
 I do not know (Hindi ko alam)

50. In your view, which of the following statements contribute to an effective catechesis in the country? **Check all that apply.**

*Sa iyong pananaw, alin sa mga sumusunod na pahayag ang makatutulong upang maging epektibo ang katekesis sa bansa? **Lagyan ng tsek ang lahat ng naaangkop.***

- Adequate formation of catechists and catechetical leaders**
Sapat na paghubog sa mga katekista at mga lider kateketikal
- Access to catechetical resources (examples: visual aids, books, etc.)**
Pagkakaroon ng mga kagamitang kateketikal (mga halimbawa: mga visual aid, mga aklat, atbp.)
- Salary**
Sahod/suweldo
- Budget allocation for catechetical activities**
Pondo para sa mga gawaing kateketikal
- Support of Bishop**
Suporta mula sa Obispo
- Support of priest**
Suporta mula sa pari
- Support from family, friends, relatives, and community**
Suporta mula sa pamilya, mga kaibigan, mga kamag-anak at pamayanan
- Honorarium (examples: monetary, clothing, transportation, food, etc.)**
Honorarium (mga halimbawa: pera, damit, transportasyon, pagkain, atbp.)
- Involvement of other sectors (examples: children, youth, adult, elderly, etc.)**
Pakikilahok ng iba't ibang sektor (mga halimbawa: mga bata, kabataan, matanda, nakatatanda, atbp.)
- Introduction of other forms of catechesis (examples: family catechesis, youth catechesis, etc.)**
Pagkakaroon ng iba't ibang klase ng katekesis (mga halimbawa: katekesis para sa pamilya, katekesis para sa kabataan, atbp.)
- Higher formal educational attainment of catechists**
Mataas na antas ng pormal na edukasyon ng mga katekista
- Pastoral leadership**
Pamumunong pastoral
- Collaboration with other parish ministries**
Pakikipag-ugnayan sa iba't ibang ministri ng parokya
- Health insurance**
Pang-kalusugang insurance
- Office space**
Pagkakaroon ng opisina
- Access to catechetical centers/institutes**
Pagkakaroon ng access sa mga institusyong kateketikal
- Others, please specify (Iba pa, pakitukoy) _____.**

RESPONDENT'S SOCIO-DEMOGRAPHIC PROFILE

51. What is your biological sex? (*Ano ang iyong kasarian?*) Male (*Lalaki*) Female (*Babae*)
52. Do you consider yourself as part of the LGBTQ+ community? (*Itinuturing mo ba ang iyong sarili bilang bahagi ng pamayanan ng LGBTQ+?*) Yes (*Oo*) No (*Hindi*)
 Prefer not to say (*Ayaw kong banggitin*)
53. What is your civil status? (*Ano ang iyong kalagayang sibil?*)
 Single (*Walang Asawa*) Widowed (*Balo*)
 Married (*May Asawa*) Others, please specify (*Iba pa, pakitukoy*)
 Annulled (*Napawalang-bisa*) _____
54. What is your highest educational attainment? (*Ano ang pinakamataas na antas ng edukasyon na iyong narating?*)
 No formal education (*Walang pormal na edukasyon*) College level (*Nakaabot ng Kolehiyo*)
 Elementary level (*Nakaabot sa Elementarya*) College graduate (*Nakatapos ng Kolehiyo*)
 Elementary graduate (*Natapos ng Elementarya*) Master's level (*Nakaabot ng Masterado*)
 High School level (*Nakaabot sa High school*) Masteral degree holder (*Natapos ng Masterado*)
 High School graduate (*Natapos ng High school*) Doctorate level (*Nakaabot ng Doktorado*)
 Vocational level (*Kumuha ng kursong vocational*) Doctorate degree holder (*Natapos ng Doktorado*)
 Vocational graduate (*Natapos ang kursong vocational*)
55. What was your main activity in the last six months? **Choose only one.** (*Ano ang iyong pangunahing gawain sa nakalipas na anim na buwan? Pumili lamang ng isa.*)
 None (*Walang ginagawa*) Unpaid family worker (*Walang bayad na trabahador sa pamilya*)
 Student (*Estudyante*) Working (domestic helper included) (*May trabaho (kasama ang mga kasambahay)*)
 Unemployed, looking for work (*Walang trabaho, naghahanap ng trabaho*) Others, please specify (*Iba pa, pakitukoy*) _____
 Housework (*Gawaing-bahay*)
- 55.1. If employed, how long have you been working? (*Kung may trabaho, gaano ka na katagal nagtatrabaho?*) Less than one (1) year (*Wala pang isang (1) taon*)
 One (1) to five (5) years (*Isa (1) hanggang limang (5) taon*)
 More than five (5) years (*Mahigit sa limang (5) taon*)
- 55.2. If employed, what type of work are you currently engaged into? **Choose only one.** (*Kung may trabaho, anong uri ito?*)
 Education (*Edukasyon*) Private company (*Pribadong Kompanya*)
 Family business (*Negosyong Pampamilya*) Government (*Pamahalaan*)
 Farm work (*Pagsasaka*) Church-related work (*Trabaho sa Simbahan*)
 Factory (*Pabrika*) Others, please specify (*Iba pa, pakitukoy*) _____
 Store (*Tindahan*) _____

56. Are you generally happy being Catholic?

Yes (Oo) No (Hindi)

Masaya ka ba sa iyong pagiging Katoliko?

56.1. Why or why not? (Bakit o bakit hindi?)

57. Are you willing to participate for a follow-up interview on the same study?

Yes (Oo) No (Hindi)

Nais mo pa bang makilahok sa isa pang panayam tungkol sa parehong pag-aaral?

57.1. If YES, state your name.

Kung OO, isulat ang iyong buong pangalan.

Last Name (Apelyido)	First Name (Pangalan)	M.I.

57.2. Give your contact details *Ibigay ang iyong contact details*

Mobile Phone Number/s: _____

Email: _____

End of Survey Katapusan ng Survey

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The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project

A project of the *Catholic Bishops' Conference of the Philippines (CBCP)* –
Episcopal Commission on Catechesis and Catholic Education (ECCCE)
and the *UST Research Center for Social Sciences and Education (RCSSSE)*



STUDYING THE CATECHIZED (SC) PAG-AARAL SA MGA NAKATANGGAP NG KATEKESIS

INTERVIEW GUIDE (IG) GABAY SA PANAYAM

Dear Participant,

You are selected to answer the **interview guide (IG)** for the pastoral research, *Studying the Catechized (SC)* of the *National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*.

This interview asks questions about the following:

1. The life of the catechized Filipino Catholics relative to (a) socio-demographic, and economic contexts; (b) sociocultural and religious experiences; and (c) the Catholic Social Teachings and catechesis;
2. The catechetical ministry (CM) in terms of (a) exposure and formation; (b) catechetical experiences; and (c) influences of catechesis.

Your responses will help us in understanding the Philippine catechetical scene in order to implement research-based intervention activities toward a relevant and meaningful CM in the country. Our hope is that this study will generate educative opportunities for new modes of catechesis and evangelization in the Philippines.

The interview guide contains 28 questions with a number of sub-questions. Answering the interview will take about 45 minutes to an hour. This is voluntary and you may stop answering the interview at any given time.

Be assured that all information shared in this interview will only be used for research purposes. The final research results will be reported and will be made available in 2021.

If you have any questions or concerns regarding this interview, please contact:

Prof. Clarence M. Batan, PhD
NCS 2021: PARI Project Principal Investigator
Phone: (+63) 943 548 9475
Email: cmbatan@ust.edu.ph

NCS 2021: PARI Project Research Team
Phone: +63-2-8786-1611 loc. 4092
Email: ncs2021pariproject@gmail.com

Sincerely,

NCS 2021: PARI Project Research Team

Mahal na Kalahok,

Ikaw ay napili upang sagutan ang gabay sa panayam para sa pastoral na pananaliksik na may pamagat na Pag-aaral sa mga Nakatanggap ng Katekesis ng The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project.

Ang survey na ito ay may mga katanungan tungkol sa mga sumusunod:

1. Ang buhay ng Katolikong Pilipino na nakatanggap ng katekesis na may kinalaman sa (a) sosyo-demograpiko at ekonomikong konteksto; (b) sosyo-kultural at mga karanasang panrelihiyon; at (c) mga Katolikong Turong-Panlipunan at katekesis;
2. Ang mga sumusunod na dimensyon ng catechetical ministry (CM): (a) exposure at formation; (b) karanasang kateketikal; at (c) impluwensiya ng katekesis.

Ang iyong mga tugon ay makatutulong para maintindihan ang kateketikal na kalagayan sa Pilipinas upang magsagawa ng mga proyektong batay sa pananaliksik tungo sa makahulugang CM sa bansa. Inaasahan namin na sa tulong ng pag-aaral na ito, makabubuo ng mga bagong pamamaraan at oportunidad sa pagtuturo ng katekesis at evangelization sa Pilipinas.

Ang panayam na ito ay may 28 pangunahing tanong na sinusundan ng ilang dagdag na tanong. Ang tagal ng pagsagot sa panayam ay sa pagitan ng 30 hanggang 45 minuto. Ito ay boluntaryo at maaaring itigil sa anumang oras.

Ang mga impormasyong ibabahagi sa panayam na ito ay gagamitin lamang sa pananaliksik. Ang resulta ng pananaliksik ay inaasahang magiging handa at maisasalathala sa taong 2021.

Kung mayroon kayong mga katanungan o pag-aalinlangan hinggil sa nasabing interview, maari ninyong tawagan ang mga sumusunod:

Prof. Clarence M. Batan, PhD
NCS 2021: PARI Project Principal Investigator
Phone: (+63) 943 548 9475
Email: cmbatan@ust.edu.ph

NCS 2021: PARI Project Research Team
Phone: +63-2-8786-1611 loc. 4092
Email: ncs2021pariproject@gmail.com

Gumagalang,

NCS 2021: PARI Project Research Team

CRITERIA QUESTIONS (PANTAYANG KATANUNGAN)

Please check the corresponding box of your answer. (Lagyan ng tsek ang kahon sa tabi ng iyong sagot.)

1. **Are you baptized in the Catholic Church?** Yes (Oo) No (Hindi)
Ikaw ba ay bininyagan sa Simbahang Katoliko?
2. **Are you a Filipino citizen?** Yes (Oo) No (Hindi)
Ikaw ba ay isang mamamayang Pilipino?
3. **Do you consider yourself as a member of the Catholic Church?** Yes (Oo) No (Hindi)
Itinuturing mo ba ang iyong sarili bilang bahagi ng Simbahang Katoliko?

If the responses of the first three questions are YES, proceed with the interview.
(Kung ang iyong sagot sa mga tanong ay OO, maari nang sagutin ang panayam.)

If NO, do not proceed. Thank you for your time and cooperation.
(KUNG HINDI, huwag nang magpatuloy sa panayam. Maraming salamat sa iyong panahon at kooperasyon.)

4. **What is your age? Please specify number _____.**
Ilang taon ka na? Pakitukoy ang edad _____.
5. **What is your age group? Aling pangkat ng edad ka nabibilang?**
 8-14 years old (8-14 taong gulang) 31-59 years old (31-59 taong gulang)
 15-30 years old (15-30 taong gulang) 60 years old and above (60 taong gulang pataas)

If your age is 17 years old and below, fill-out the Statement of Parental Consent and Minor's Assent.
(Kung ikaw ay 17 taong gulang pababa, pakisagutan ang Pahayag ng Pagpayag ng Magulang at Pagsang-ayon ng

PARENTAL CONSENT

Dear Parents,

We, the researchers of the University of Santo Tomas' (UST) Research Center for Social Sciences and Education (RCSSSED), are requesting for your permission to allow your child to answer the **interview guide (IG)** for the pastoral research, **Studying the Catechized (SC)** of the **National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project**. This interview asks questions about the following:

1. The life of the catechized Filipino Catholics relative to (a) socio-demographic and economic contexts; (b) sociocultural and religious experiences; and (c) the Catholic Social Teachings and catechesis;
2. The catechetical ministry (CM) in terms of (a) exposure and formation; (b) catechetical experiences; and (c) influences of catechesis.

Your child's responses will help us in understanding the Philippine catechetical scene to implement research-based intervention activities toward a relevant and meaningful CM in the country. We hope that this study will generate educative opportunities for new modes of catechesis and evangelization in the Philippines.

All information shared in this interview will only be used for research purposes. Any data obtained from your child will be treated with utmost confidentiality and will not be disclosed to anyone who is not affiliated with the study without your permission. The responses gathered in this research will not be linked to your child in any written or verbal report.

PAGPAYAG NG MAGULANG

Mahal na Magulang,

Kami, **mga mananaliksik** ng **Unibersidad ng Santo Tomas (UST)** sa ilalim ng **Research Center for Social Sciences and Education (RCSSSED)**, ay humihingi ng pahintulot na payagan na sagutan ng inyong anak ang **survey questionnaire (SQ)** na ito para sa pastoral na pananaliksik na may pamagat na **Pag-aaral sa mga Nakatanggap ng Katekesis ng National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project**. Ang panayam na ito ay tungkol sa mga sumusunod:

1. Ang buhay ng Katolikong Pilipino na nakatanggap ng katekesis na may kinalaman sa (a) sosyo-demograpiko at ekonomikong konteksto; (b) sosyo-kultural at mga karanasang panrelihiyon; at (c) mga Katolikong Turong-Panlipunan at katekesis;
2. Ang mga sumusunod na dimensyon ng Catechetical Ministry (CM): (a) exposure at formation; (b) karanasang kateketikal; at (c) impluwensiya ng katekesis.

Ang mga sagot ng inyong anak ay makatutulong para maintindihan ang kalagayan ng katekesis sa Pilipinas at magsagawa ng mga proyektong batay sa pananaliksik tungo sa makahulugang CM sa bansa. Inaasahan namin na sa tulong ng pag-aaral na ito, makabubuo ng mga bagong pamamaraan at oportunidad sa pagtuturo ng katekesis at evangelization sa Pilipinas.

Ang impormasyong makakalap sa panayam na ito ay gagamitin lang sa pananaliksik. Anumang datos na makukuha sa inyong anak ay pananatilihin *confidential* at hindi maaring gamitin ninuman nang walang pahintulot mula sa inyo. Ang mag sagot na makukuha sa pag-aaral na ito ay hindi iuugnay sa inyong anak sa kahit anong pasulat at pagawang ulat.

The permission granted to your child's participation in this study will not affect the child's relationship with UST and the CBCP-ECCCE, be it at present or in the near future. Also, know that your child has all the right to decline from the study any time your child wishes.

If you have any questions or concerns regarding this interview, please contact the **NCS 2021: PARI Project Principal Investigator, Prof. Clarence M. Batan, PhD** (for contact details, please refer to p.1).

Sincerely,

NCS 2021: PARI Project Research Team

Ang inyong pahintulot sa pagsali ng inyong anak sa pag-aaral na ito ay hindi makaapekto sa ugnayan ng inyong anak sa UST at sa CBCP-ECCCE sa kasalukuyan maging sa hinaharap. Gayunpaman, may karapatan ang inyong anak na tanggihan ang pag-aaral na ito anumang oras.

Kung mayroon kayong mga katanungan at pag-aalinlangan tungkol sa interview, maaring tawagan ang **NCS 2021: PARI Project Principal Investigator** na si **Prof. Clarence M. Batan, PhD** (tignan ang detalye sa pahina 1).

Gumagalang,
NCS 2021: PARI Project Research Team

PARENTAL CONSENT TO PARTICIPATE

Please check the box below and/or affix signature as a sign of agreement to partake in this research project.

- The **NCS 2021: PARI Project Research Team** has explained to me the purpose, goals, and procedure of the study. I am fully aware of the significance of the study including the possible risks and benefits involved if I allow my child to participate. With the knowledge that all data will be kept with utmost confidentiality and that I can withdraw the given permission at any point of the study, I am granting my consent.

Signature of Parent/ Legal Guardian

Date

PAHAYAG NG PAGPAYAG NG MAGULANG

Pakilagyan ng tsek ang kahon sa ibaba at/o pirmahan bilang tanda ng inyong pagpayag sa pakikiisa sa proyektong ito.

- Neipaliwanag sa akin ng **NCS 2021: PARI Project Research Team** ang layunin, tunguhin, at mga hakbang ng nasabing pag-aaral. Alam ko ang kahalagahan ng pag-aaral na ito, maging ang posibleng kahihinatnan at benepisyon kahahantungan nito sakaling payagan ko ang aking anak na lumahok. Alam ko rin na ang mga datos na makakalap ay gagamitin nang may pag-iingat at maari kong bawiin ang aking pagpayag anumang oras. Ipinagkakaloob ko ang aking pagpayag.

Lagda ng Magulang/Legal Guardian

Petsa

INFORMED ASSENT FOR MINORS

Please check the boxes below and/or affix signature as a sign of agreement to partake in this research project.

Statement of Assent

- I have read the above description of *Studying the Catechized (SC) interview guide (IG)* and understood the purpose of the study. I have been assured that any questions or clarifications will be answered by the members of the **NCS 2021: PARI Project Research Team** and/or the assigned interview enumerator.

Assent

- I agree to voluntarily participate in this interview.
 I agree to participate in this study. I understand the purpose and nature of this tool and I am participating voluntarily.
 I agree to be quoted and/or paraphrased.
 I agree to be audio recorded during this interview.
 I agree to be videotaped during the interview.
 I am willing to be contacted for a follow-up interview, if necessary.

Printed Name of Minor

Signature of Minor

Date

PAGSANG-AYON NG MGA MINOR

Pakilagyan ng tsek ang kahon sa ibaba at/o pirmahan bilang tanda ng inyong pagpayag sa pakikisa na proyektong ito.

Pahayag ng Pahintulot

- Nabasa ko at binasa para sa akin ang mga pahayag tungkol sa panayam ng **NCS 2021: PARI Project – Studying the Catechized** at naintindihan ko ang layunin ng pag-aaral na ito. Binigyan ako ng kasiguraduhan na ang alinman sa mga katanungan at paglilinaw ay sasagutin ng **NCS 2021: PARI Project Research Team** at/o ng sinumang kasapi ng pananaliksik na ito.

Pahintulot

- Ako ay kusang pumapayag na lumahok sa panayam na ito.
 Ako ay pumapayag na lumahok sa pag-aaral na ito. Nauunawaan ko ang layunin at kalikasan ng gamit nito at ako ay kusang-loob na makikibahagi rito.
 Ako ay pumapayag na magamit ang aking mga pahayag.
 Ako ay pumapayag na ma-rekord ang aking mga tugon sa panayam.
 Ako ay pumapayag na makuhaan ng video habang kinakapanayam.
 Ako ay handa at pumapayag na muling masangguni para sa muling pakikipanayam, kung kinakailangan.

Pangalan ng Minor

Lagda ng Minor

Petsa

(When the minor cannot read or sign, the parent or legal guardian signs on child's behalf.)

Printed Name of Parent/Legal Guardian

Signature of Parent/Legal Guardian

Date

(Sakaling hindi makabasa at makasulat ang bata, ang mga magulang o legal guardian ay maaring lumagda sa kanilang ngalan.)

Pangalan ng Magulang/ Legal Guardian

Lagda ng Magulang/Legal Guardian

Petsa

If your age is 18 years old and above, fill-out the Statement of Consent.

(Kung ikaw ay 18 taong gulang pataas, pakisagutan ang Pahayag ng Pagpayag.)

CONSENT TO PARTICIPATE

Please check the boxes below and/or affix signature as a sign of agreement to partake in this research project.

Statement of Assent

- I have read the above description of *Studying the Catechized (SC) interview guide (IG)* and understood the purpose of the study. I have been assured that any questions or clarifications will be answered by the members of the **NCS 2021: PARI Project Research Team** and/or the assigned interview enumerator.

Assent

- I agree to voluntarily participate in this interview.
- I agree to participate in this study. I understand the purpose and nature of this tool and I am participating voluntarily.
- I agree to be quoted and/or paraphrased.
- I agree to be audio recorded during this interview.
- I agree to be videotaped during the interview.
- I am willing to be contacted for a follow-up interview, if necessary.

Signature of Interviewee

Date

PAGPAYAG NA LUMAHOK

Pakilagyan ng tsek ang mga kahon sa ibaba at/o pirmahan bilang tanda ng inyong pagpayag sa pakikiisa sa proyektong ito.

Pahayag ng Pahintulot

- Nabasa ko at binasa para sa akin ang mga pahayag tungkol sa interview ng **NCS 2021 : PARI Project – Studying the Catechized** at naintindihan ko ang layunin ng pag-aaral na ito. Binigyan ako ng kasiguraduhan na ang alinman sa mga katanungan at paglilininaw ay sasagutin ng **NCS 2021: PARI Project Research Team** at/o ng sinumang kasapi ng pananaliksik na ito.

Pahintulot

- Ako ay kusang pumapayag na lumahok sa panayam na ito.
- Ako ay pumapayag na lumahok sa pag-aaral na ito. Nauunawaan ko ang layunin at kalikasan ng gamit nito at ako ay kusang-loob na makikibahagi rito.
- Ako ay pumapayag na magamit ang aking mga pahayag.
- Ako ay pumapayag na ma-rekord ang aking mga tugon sa panayam.
- Ako ay pumapayag na makuhaan ng video habang kinakapanayam.
- Ako ay handa at pumapayag na muling masangguni para sa muling pakikipanayam, kung kinakailangan.

Lagda ng Kinapanayam

Petsa

ECCLESIASTICAL PROVINCE (EP) & ECCLESIASTICAL TERRITORY (ET) INDICATORS

In what (6.) Ecclesiastical Province (EP) and (6.1) Ecclesiastical Territory (ET) do you belong to?

Sa aling (6.) Ecclesiastical Province (EP) at (6.1) Ecclesiastical Territory (ET) ka kabilang?

<p><input type="checkbox"/> EP CACERES</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Caceres <input type="checkbox"/> Diocese of Daet <input type="checkbox"/> Diocese of Legazpi <input type="checkbox"/> Diocese of Libmanan <input type="checkbox"/> Diocese of Masbate <input type="checkbox"/> Diocese of Sorsogon <input type="checkbox"/> Diocese of Virac 	<p><input type="checkbox"/> EP JARO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Jaro <input type="checkbox"/> Diocese of Bacolod <input type="checkbox"/> Diocese of Kabankalan <input type="checkbox"/> Diocese of San Carlos <input type="checkbox"/> Diocese of San Jose de Antique 	<p><input type="checkbox"/> EP NUEVA SEGOVIA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Nueva Segovia <input type="checkbox"/> Apostolic Vicariate of Bontoc-Lagawe <input type="checkbox"/> Diocese of Baguio <input type="checkbox"/> Diocese of Bangued <input type="checkbox"/> Diocese of Laoag
<p><input type="checkbox"/> EP CAGAYAN DE ORO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Cagayan de Oro <input type="checkbox"/> Diocese of Butuan <input type="checkbox"/> Diocese of Malaybalay <input type="checkbox"/> Diocese of Surigao <input type="checkbox"/> Diocese of Tandag 	<p><input type="checkbox"/> EP LINGAYEN-DAGUPAN</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Lingayen-Dagupan <input type="checkbox"/> Diocese of Alaminos <input type="checkbox"/> Diocese of Cabanatuan <input type="checkbox"/> Diocese of San Fernando (La Union) <input type="checkbox"/> Diocese of San Jose (Nueva Ecija) <input type="checkbox"/> Diocese of Urdaneta 	<p><input type="checkbox"/> EP OZAMIZ</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Ozamiz <input type="checkbox"/> Diocese of Dipolog <input type="checkbox"/> Diocese of Pagadian <input type="checkbox"/> Prelature of Marawi <input type="checkbox"/> Diocese of Iligan
<p><input type="checkbox"/> EP CAPIZ</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Capiz <input type="checkbox"/> Diocese of Kalibo <input type="checkbox"/> Diocese of Romblon 	<p><input type="checkbox"/> EP LIPA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Lipa <input type="checkbox"/> Apostolic Vicariate of Calapan <input type="checkbox"/> Apostolic Vicariate of San Jose (Occidental Mindoro) <input type="checkbox"/> Diocese of Boac <input type="checkbox"/> Diocese of Gumaca <input type="checkbox"/> Diocese of Lucena <input type="checkbox"/> Prelature of Infanta 	<p><input type="checkbox"/> EP PALO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Palo <input type="checkbox"/> Diocese of Borongan <input type="checkbox"/> Diocese of Calbayog <input type="checkbox"/> Diocese of Catarman <input type="checkbox"/> Diocese of Naval
<p><input type="checkbox"/> EP CEBU</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Cebu <input type="checkbox"/> Diocese of Dumaguete <input type="checkbox"/> Diocese of Maasin <input type="checkbox"/> Diocese of Tagbilaran <input type="checkbox"/> Diocese of Talibon 	<p><input type="checkbox"/> EP MANILA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Manila <input type="checkbox"/> Apostolic Vicariate of Puerto Princesa <input type="checkbox"/> Apostolic Vicariate of Taytay <input type="checkbox"/> Diocese of Antipolo <input type="checkbox"/> Diocese of Cubao <input type="checkbox"/> Diocese of Imus <input type="checkbox"/> Diocese of Malolos <input type="checkbox"/> Diocese of Kalookan <input type="checkbox"/> Diocese of Novaliches <input type="checkbox"/> Diocese of Parañaque <input type="checkbox"/> Diocese of Pasig <input type="checkbox"/> Diocese of San Pablo 	<p><input type="checkbox"/> EP SAN FERNANDO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of San Fernando <input type="checkbox"/> Diocese of Balanga <input type="checkbox"/> Diocese of Iba <input type="checkbox"/> Diocese of Tarlac
<p><input type="checkbox"/> EP COTABATO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Cotabato <input type="checkbox"/> Diocese of Kidapawan <input type="checkbox"/> Diocese of Marbel 		<p><input type="checkbox"/> EP TUGUEGARAO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Tuguegarao <input type="checkbox"/> Apostolic Vicariate of Tabuk <input type="checkbox"/> Diocese of Bayombong <input type="checkbox"/> Diocese of Ilagan <input type="checkbox"/> Prelature of Batanes
<p><input type="checkbox"/> EP DAVAO</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Davao <input type="checkbox"/> Diocese of Digos <input type="checkbox"/> Diocese of Mati <input type="checkbox"/> Diocese of Tagum 	<p><input type="checkbox"/> EP MILITARY ORDINARIATE</p> <ul style="list-style-type: none"> <input type="checkbox"/> Military Ordinariate 	<p><input type="checkbox"/> EP ZAMBOANGA</p> <ul style="list-style-type: none"> <input type="checkbox"/> Archdiocese of Zamboanga <input type="checkbox"/> Apostolic Vicariate of Jolo <input type="checkbox"/> Diocese of Ipil <input type="checkbox"/> Prelature of Isabela de Basilan

11. How will you describe your experience every time you attend Mass?

Paano mo isasalarawan ang iyong karanasan sa tuwing ikaw ay nagsisimba?

12. Do you feel a sense of belongingness in your parish community?

Nakakaramdam mo ba na kabahagi ka ng pamayanan sa iyong parokya?

Yes (Oo) **No** (Hindi)

12.1. **Why or why not?** *Bakit o bakit hindi?*

13. Do you know your parish priest?

Kilala mo ba ang inyong kura paroko?

Yes (Oo) **No** (Hindi)

13.1. **How is he as a parish priest?**

Kumusta siya bilang kura paroko?

14. Do you know your Bishop?

Kilala mo ba ang inyong Obispo?

Yes (Oo) **No** (Hindi)

14.1. How is he as a Bishop?

Kumusta siya bilang Obispo?

15. In your view, would you consider your parish priest and/or Bishop as catechists? Explain.

Sa iyong palagay, maituturing mo bang katekista ang iyong kura paroko at/o Obispo? Ipaliwanag.

16. Do you consider our Catholic Church as “Church of the Poor”?

Itinuturing mo ba ang Katolikong Simbahan bilang “Simbahan ng mga Mahihirap”?

Yes (Oo) **No** (Hindi)

16.1. Why or why not? Bakit o bakit hindi?

B. SOCIOCULTURAL AND RELIGIOUS EXPERIENCES

SOSYO-KULTURAL AT MGA KARANASANG PANRELIHIYON

17. What can you say about our Filipino culture? Share example stories of what makes us distinctly Filipinos from other cultures.

Anong masasabi mo sa ating kulturang-Pinoy? Magbigay ng halimbawang kwento na talagang nagpapaiba sa ating Pilipino kumpara sa ibang kultura.

18. What can you say about our Catholic religious practices? How important are these religious practices to you? Describe.

Anong masasabi mo sa ating mga gawaing-panrelihiyon bilang Katoliko? Gaano kahalaga ang mga gawaing-panrelihiyon ito sa iyong buhay? Ilarawan.

19. In one word or phrase, what can you say about the sacraments you received?

Sa isang salita or parirala, anong masasabi mo sa mga sakramentong iyo nang tinanggap?

Sacraments <i>Mga Sakramento</i>	Sacramental Experiences <i>Mga Karanasan sa Sakramento</i>
Baptism <i>Binyag</i>	
Confession <i>Kumpisal</i>	
Holy Communion/Eucharist <i>Banal na Komunyon/Eukaristiya</i>	
Confirmation <i>Kumpil</i>	
Matrimony <i>Kasal</i>	
Holy Orders <i>Pagpapari/pagmamedre</i>	
Anointing of the sick <i>Pagpapahid ng Banal na Langis sa may sakit</i>	

C. CATHOLIC SOCIAL TEACHINGS AND CATECHESIS
MGA KATOLIKONG TURONG-PANLIPUNAN AT KATEKESIS

- 20. What do you think of the Catholic Church's involvement in various social issues like abortion, Church scandal, divorce, etc.?**

Ano sa tingin mo ang pakikilahok ng Simbahang Katoliko sa mga isyung panlipunan tulad ng pagpapalaglag ng bata sa sinapupunan, mga iskandalong kinakaharap ng simbahan, paghihiwalay ng mag-asawa, at iba pa?

- 21. As a Catholic, what among the many social issues concern you most? Why?**

Bilang Katoliko, alin sa maraming isyung panlipunan ang para sa iyo ay mahalagang bigyang pansin? Bakit?

- 22. What can you say about our Catholic Schools today?**

Anong masasabi mo sa ating mga Katolikong paaralan ngayon?

D. CATECHETICAL MINISTRY (CM)

23. What first two words comes into your mind when you hear the word "catechist"?

Anong unang dalawang salita ang pumapasok sa iyong isip kapag narinig mo ang salitang "katekista"?

- 1. _____
- 2. _____

Share stories behind these words.

Magkwento tungkol sa mga salitang ito.

24. Recalling your catechetical experiences, what may be the best word or phrase that can describe them?

Kung babalikan mo ang iyong karanasan sa katekesis, anong salita o parilala ang akmang makakapaglarawan nito?

25. If you can draw a picture of your catechetical experiences, what would this be? Draw in the box provided below.

Kung madro-drawing mo ang iyong karanasan sa katekesis, anong larawan ito?

26. Give one to three best lessons you learned from your catechist/s?

Magbigay ng isa hanggang tatlong pinakamahalang aral na natutunan mo sa iyong (mga) katekista?

1. _____

2. _____

3. _____

27. Given the chance, would you like to be a catechist?

Kung bibigyan ka ng pagkakataon, gusto mo bang maging katekista?

- Yes** (Oo) **No** (Hindi)

27.1.1.1. **Why or why not?** *Bakit o bakit hindi?*

28. In your view, how can we better improve the Catechetical Ministry in your parish/diocese? Explain.

Sa iyong pananaw, paano natin mas mapapabuti ang Catechetical Ministry sa inyong parokya/dioocese? Ipaliwanag.

End of Interview | Katapusan ng Panayam

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By the Catholic Bishops' Conference of the Philippines (CBCP) –
Episcopal Commission on Catechesis and Catholic Education (ECCCE), and the
University of Santo Tomas' (UST) Research Center for Social Sciences and Education (RCSSSED)

*Interview Guide Concept & Content by Clarence M. Batan & Ma. Cecilia L. Balajadia
Layout Concept by Sheila Ruth Masangkay & Interview Layout by Jaycar P. Espinosa
Isinalin sa Filipino ni Clarence M. Batan, Ma. Cecilia L. Balajadia, Mc. Kenneth M. Baluyot at ng NCS 2021: PARI Project Research Team*



**The National Catechetical Study (NCS) 2021:
Pastoral Action Research and Intervention (PARI) Project**

A project of the *Catholic Bishops' Conference of the Philippines (CBCP)* –
Episcopal Commission on Catechesis and Catholic Education (ECCCE)
and the *UST Research Center for Social Sciences and Education (RCSSSED)*



**STUDYING THE CATECHIZED (SC)
PAG-AARAL SA MGA NAKATANGGAP NG KATEKESIS**

VISUAL CREATIVE TOOL (VCT)

**PHOTO-ELICITATION GUIDE
PANUNTUNAN SA PAGKALAP NG MGA LARAWAN**

Using the provided mobile phone, take meaningful photos of catechetical ministry (CM) activities of your parish including structures (such as church/chapel, meeting and/or formation rooms, offices, etc.); catechetical classes; Holy Mass and other religious activities.

(Gamit ang naitalagang telepono, kumuha ng mga larawan ng mga gawaing may kaugnayan sa catechetical ministry (CM) sa iyong parokya, kasama ang mga istruktura (tulad ng simbahan/kapilya, silid para sa pulong at pagsasanay, mga opisina, atbp.); mga kateketikal na klase; Banal na Misa at iba pang gawaing-panrelihiyon.)

CONTACT INFORMATION

Impormasyon ng Kontak

Katekistang Kalakbay sa Pananaliksik (KKP)

Last Name (<i>Apelyido</i>)	First Name (<i>Pangalan</i>)	M.I.

Give your contact details (*Ibigay ang iyong contact details.*)

Mobile Phone Number/s: _____

Email: _____

CHECKLIST OF PHOTOS TAKEN

Listahan ng mga Kinunan na Larawan

Areas/Activities (<i>Mga Lugar/Gawain</i>)	Photo-taken (<i>Nakuhaan ng Larawan</i>)	Not Available (<i>Walang Nakuhaan</i>)	Purpose/Notes (<i>Layunin/Mga Tala</i>)
A. Structures (examples: church/ chapel, office, classroom, library, etc.)			
<i>Mga Istruktura (mga halimbawa: simbahan/kapilya, opisina, silid-aralan, aklatan, atbp.)</i>			
1.	<input type="checkbox"/>	<input type="checkbox"/>	
2.	<input type="checkbox"/>	<input type="checkbox"/>	
3.	<input type="checkbox"/>	<input type="checkbox"/>	
4.	<input type="checkbox"/>	<input type="checkbox"/>	
5.	<input type="checkbox"/>	<input type="checkbox"/>	
6.	<input type="checkbox"/>	<input type="checkbox"/>	
7.	<input type="checkbox"/>	<input type="checkbox"/>	

Areas/Activities (Mga Lugar/Gawain)	Photo-taken (Nakuhaan ng Larawan)	Not Available (Walang Nakuhaan)	Purpose/Notes (Layunin/Mga Tala)
8.	<input type="checkbox"/>	<input type="checkbox"/>	
9.	<input type="checkbox"/>	<input type="checkbox"/>	
10.	<input type="checkbox"/>	<input type="checkbox"/>	
11.	<input type="checkbox"/>	<input type="checkbox"/>	
12.	<input type="checkbox"/>	<input type="checkbox"/>	
B. Catechetical Ministry Activities (examples: catechetical classes, sacramental rites, religious activities, etc.) <i>Mga Gawain sa Catechetical Ministry (mga halimbawa: mga klase sa katekesis, mga seremonyang sakramental; mga gawaing panrelihiyon, atbp.)</i>			
1.	<input type="checkbox"/>	<input type="checkbox"/>	
2.	<input type="checkbox"/>	<input type="checkbox"/>	
3.	<input type="checkbox"/>	<input type="checkbox"/>	
4.	<input type="checkbox"/>	<input type="checkbox"/>	
5.	<input type="checkbox"/>	<input type="checkbox"/>	
6.	<input type="checkbox"/>	<input type="checkbox"/>	
7.	<input type="checkbox"/>	<input type="checkbox"/>	
8.	<input type="checkbox"/>	<input type="checkbox"/>	
9.	<input type="checkbox"/>	<input type="checkbox"/>	
10.	<input type="checkbox"/>	<input type="checkbox"/>	
11.	<input type="checkbox"/>	<input type="checkbox"/>	
12.	<input type="checkbox"/>	<input type="checkbox"/>	
C. Teaching Aids (examples: catechetical chart, storybook, etc.) <i>Mga Biswal na Pantulong sa Katekesis (mga halimbawa: tsart sa pagtuturo ng katekesis, aklat ng mga kwento, atbp.)</i>			
1.	<input type="checkbox"/>	<input type="checkbox"/>	
2.	<input type="checkbox"/>	<input type="checkbox"/>	
3.	<input type="checkbox"/>	<input type="checkbox"/>	
4.	<input type="checkbox"/>	<input type="checkbox"/>	
5.	<input type="checkbox"/>	<input type="checkbox"/>	
6.	<input type="checkbox"/>	<input type="checkbox"/>	
7.	<input type="checkbox"/>	<input type="checkbox"/>	
8.	<input type="checkbox"/>	<input type="checkbox"/>	
9.	<input type="checkbox"/>	<input type="checkbox"/>	
10.	<input type="checkbox"/>	<input type="checkbox"/>	
11.	<input type="checkbox"/>	<input type="checkbox"/>	
12.	<input type="checkbox"/>	<input type="checkbox"/>	



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Episcopal Commission on Catechesis and Catholic Education (ECCCE) and the
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Research Tool Concept & Content by Clarence M. Batan, Ma. Cecilia L. Balajadia & NCS 2021: PARI Project Research Team
Layout Concept by Sheila Ruth Masangkay and Research Tool Layout by Jaycar P. Espinosa
Isinalin sa Filipino ni Clarence M. Batan, Ma. Cecilia L. Balajadia at Jaycar P. Espinosa

Studying Catechetical Formation Programs (SCFP)/ Studying Catechetical Human Resources (SCHR)*



The National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project

A project of the *Catholic Bishops' Conference of the Philippines (CBCP)* – *Episcopal Commission on Catechesis and Catholic Education (ECCCE)* and the *UST Research Center for Social Sciences and Education (RCSSSED)*



STUDYING CATECHETICAL FORMATION PROGRAMS (SCFP)

ARCHIVAL HISTORICAL DATA TOOL (AHDT)

Dear Participant,

You are selected to assist in gathering archival historical documents for the pastoral researches, *Studying Catechetical Formation Programs (SCFP)* and *Studying Catechetical Human Resources (SCHR)* of the *National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*. This guide asks on the following:

1. Archival Historical data of your catechetical formation program; and
2. Your sociodemographic profile.

The archival historical data from your catechetical formation program will help us in understanding the Philippine catechetical scene in order to implement research-based intervention activities toward a relevant and meaningful catechetical ministry (CM) in the country. Our hope is that this study will generate educative opportunities for new modes of catechesis and evangelization in the Philippines.

The guide contains 27 main items and sub-items. This is voluntary and you may stop at any given time.

Be assured that all information shared in the data that you will provide will only be used for research purposes. The final research results will be reported and will be made available in 2021.

If you have any questions or concerns regarding this visual data gathering, please contact:

Prof. Clarence M. Batan, PhD
NCS 2021: PARI Project Principal Investigator
Phone: (+63) 943 548 9475
Email: cmbatan@ust.edu.ph

The NCS 2021: PARI Project Research Team
Phone: +63-2-8786-1611 loc. 4092
Email: ncs2021pariproject@gmail.com

Sincerely,

NCS 2021: PARI Project Research Team

*Other research tools used in this study are available upon request to the UST-RCSSSED.

ECCLESIASTICAL PROVINCE (EP) & ECCLESIASTICAL TERRITORY (ET) INDICATORS In what (1.) <i>Ecclesiastical Province (EP)</i> and (1.1) <i>Ecclesiastical Territory (ET)</i> do you belong to?		
<input type="checkbox"/> EP CACERES <input type="checkbox"/> Archdiocese of Caceres <input type="checkbox"/> Diocese of Daet <input type="checkbox"/> Diocese of Legazpi <input type="checkbox"/> Diocese of Libmanan <input type="checkbox"/> Diocese of Masbate <input type="checkbox"/> Diocese of Sorsogon <input type="checkbox"/> Diocese of Virac	<input type="checkbox"/> EP JARO <input type="checkbox"/> Archdiocese of Jaro <input type="checkbox"/> Diocese of Bacolod <input type="checkbox"/> Diocese of Kabankalan <input type="checkbox"/> Diocese of San Carlos <input type="checkbox"/> Diocese of San Jose de Antique	<input type="checkbox"/> EP NUEVA SEGOVIA <input type="checkbox"/> Archdiocese of Nueva Segovia <input type="checkbox"/> Apostolic Vicariate of Bontoc-Lagawe <input type="checkbox"/> Diocese of Baguio <input type="checkbox"/> Diocese of Bangued <input type="checkbox"/> Diocese of Laoag
<input type="checkbox"/> EP CAGAYAN DE ORO <input type="checkbox"/> Archdiocese of Cagayan de Oro <input type="checkbox"/> Diocese of Butuan <input type="checkbox"/> Diocese of Malaybalay <input type="checkbox"/> Diocese of Surigao <input type="checkbox"/> Diocese of Tandag	<input type="checkbox"/> EP LINGAYEN-DAGUPAN <input type="checkbox"/> Archdiocese of Lingayen-Dagupan <input type="checkbox"/> Diocese of Alaminos <input type="checkbox"/> Diocese of Cabanatuan <input type="checkbox"/> Diocese of San Fernando (La Union) <input type="checkbox"/> Diocese of San Jose (Nueva Ecija) <input type="checkbox"/> Diocese of Urdaneta	<input type="checkbox"/> EP OZAMIZ <input type="checkbox"/> Archdiocese of Ozamiz <input type="checkbox"/> Diocese of Dipolog <input type="checkbox"/> Diocese of Pagadian <input type="checkbox"/> Prelature of Marawi <input type="checkbox"/> Diocese of Iligan
<input type="checkbox"/> EP CAPIZ <input type="checkbox"/> Archdiocese of Capiz <input type="checkbox"/> Diocese of Kalibo <input type="checkbox"/> Diocese of Romblon	<input type="checkbox"/> EP LIPA <input type="checkbox"/> Archdiocese of Lipa <input type="checkbox"/> Apostolic Vicariate of Calapan <input type="checkbox"/> Apostolic Vicariate of San Jose (Occidental Mindoro) <input type="checkbox"/> Diocese of Boac <input type="checkbox"/> Diocese of Gumaca <input type="checkbox"/> Diocese of Lucena <input type="checkbox"/> Prelature of Infanta	<input type="checkbox"/> EP PALO <input type="checkbox"/> Archdiocese of Palo <input type="checkbox"/> Diocese of Borongan <input type="checkbox"/> Diocese of Calbayog <input type="checkbox"/> Diocese of Catarman <input type="checkbox"/> Diocese of Naval
<input type="checkbox"/> EP CEBU <input type="checkbox"/> Archdiocese of Cebu <input type="checkbox"/> Diocese of Dumaguete <input type="checkbox"/> Diocese of Maasin <input type="checkbox"/> Diocese of Tagbilaran <input type="checkbox"/> Diocese of Talibon	<input type="checkbox"/> EP MANILA <input type="checkbox"/> Archdiocese of Manila <input type="checkbox"/> Apostolic Vicariate of Puerto Princesa <input type="checkbox"/> Apostolic Vicariate of Taytay <input type="checkbox"/> Diocese of Antipolo <input type="checkbox"/> Diocese of Cubao <input type="checkbox"/> Diocese of Imus <input type="checkbox"/> Diocese of Malolos <input type="checkbox"/> Diocese of Kalookan <input type="checkbox"/> Diocese of Novaliches <input type="checkbox"/> Diocese of Parañaque <input type="checkbox"/> Diocese of Pasig <input type="checkbox"/> Diocese of San Pablo	<input type="checkbox"/> EP SAN FERNANDO <input type="checkbox"/> Archdiocese of San Fernando <input type="checkbox"/> Diocese of Balanga <input type="checkbox"/> Diocese of Iba <input type="checkbox"/> Diocese of Tarlac
<input type="checkbox"/> EP COTABATO <input type="checkbox"/> Archdiocese of Cotabato <input type="checkbox"/> Diocese of Kidapawan <input type="checkbox"/> Diocese of Marbel		<input type="checkbox"/> EP TUGUEGARAO <input type="checkbox"/> Archdiocese of Tuguegarao <input type="checkbox"/> Apostolic Vicariate of Tabuk <input type="checkbox"/> Diocese of Bayombong <input type="checkbox"/> Diocese of Ilagan <input type="checkbox"/> Prelature of Batanes
<input type="checkbox"/> EP DAVAO <input type="checkbox"/> Archdiocese of Davao <input type="checkbox"/> Diocese of Digos <input type="checkbox"/> Diocese of Mati <input type="checkbox"/> Diocese of Tagum	<input type="checkbox"/> EP MILITARY ORDINARIATE <input type="checkbox"/> Military Ordinariate	<input type="checkbox"/> EP ZAMBOANGA <input type="checkbox"/> Archdiocese of Zamboanga <input type="checkbox"/> Apostolic Vicariate of Jolo <input type="checkbox"/> Diocese of Ipil <input type="checkbox"/> Prelature of Isabela de Basilan

CATECHETICAL FORMATION PROGRAM INFORMATION

2. Name of Parish *(if applicable)*

3. Name of Institution

4. Address of Institution

5. Formation Program Director/Coordinator

6. Contact Person for Archival Research

7. Contact Number

8. E-mail Address

TYPE OF DOCUMENTS

Thank you for agreeing to share your experience with the *NCS 2021: PARI Project* through this archival historical research. In order to know the institutional history of your catechetical formation program, we would like to inquire about the documents in the list. Kindly confirm the availability of each material and the quantity you will be providing. You have the option to give either a physical or digital copy of the documents.

TYPE OF DOCUMENT	AVAILABILITY	QUANTITY	PHYSICAL DOCUMENT	DIGITAL DOCUMENT
9. Church documents related to catechetical formation program <i>(examples: encyclicals, Vatican II documents, etc.)</i>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
10. Catechetical Formation Program brochures	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
11. Official letters/correspondence <i>(examples: between and among catechists, with other offices, such as other dioceses, government offices, etc.)</i>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

TYPE OF DOCUMENT	AVAILABILITY	QUANTITY	PHYSICAL DOCUMENT	DIGITAL DOCUMENT
12. Photograph/s file of the catechetical formation program activities	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
13. General description of catechetical formation programs (<i>course description, basic catechetical formation subjects</i>)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
14. Projects/outputs of formants (<i>examples: lesson plans, visual aids, modules, etc.</i>)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
15. Modules from catechetical formation program (<i>teaching materials</i>)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
16. Annual calendar of activities	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
17. Public information materials				
17.1. Leaflet/flyer	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
17.2. Posters/infographics	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
17.3. Newspaper article/s	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
17.4. Newsletter	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
18. Catechetical formation program annual report	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
19. Catechetical formation program annual financial report	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
20. Formants' assessment file (<i>example: 101 file</i>)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
21. Record of number of enrollees (for five years)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
22. Annual minutes of meetings	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
23. Supplies inventory (<i>examples: requests, quotations, acknowledgment receipts, procurement</i>)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
24. Catechetical formation program organizational charts	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
25. Catechetical formation handbook				
25.1. Student handbook	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
25.2. Faculty handbook	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
25.3. Employee handbook	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26. Forms				
26.1. Application Form	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26.2. Contract of Employment	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26.3. Job Description	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26.4. Evaluation Form	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26.5. Leave Form (<i>examples: sick leave, personal leave, maternity leave, etc.</i>)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26.6. Attendance sheet	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
26.7. Termination Form	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
27. Others, please specify _____	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

Appendix C

Research Network

Catholic Bishops' Conference of the Philippines (CBCP) 2021

EP Caceres

- Archdiocese of Caceres - Most Rev. Rolando J. Tria Tirona, OCD, DD
- Diocese of Daet - Most Rev. Rex Andrew C. Alarcon, DD
- Diocese of Legazpi - Most Rev. Joel Z. Baylon, DD
- Diocese of Libmanan - Most Rev. Jose R. Rojas, DD
- Diocese of Masbate - Most Rev. Jose S. Bantolo, DD
- Diocese of Sorsogon - Most Rev. Jose Alan V. Dialogo, DD
- Diocese of Virac - Most Rev. Manolo A. De Los Santos, DD

EP Cagayan De Oro

- Archdiocese of Cagayan de Oro - Most Rev. Jose A. Cabantan, DD
- Diocese of Butuan - Most Rev. Cosme Damian R. Almedilla, DD
- Diocese of Malaybalay - Most Rev. Noel P. Pedregosa, DD
- Diocese of Surigao - Most Rev. Antonieto D. Cabajog, DD
- Diocese of Tandag - Most Rev. Raul B. Dael, DD

EP Capiz

- Archdiocese of Capiz - Rev. Msgr. Cyril B. Villareal, DD
(Archdiocesan Administrator of Capiz)
- Diocese of Kalibo - Most Rev. Jose Corazon T. Tala-oc, DD
- Diocese of Romblon - Most Rev. Narciso V. Abellana, MSC, DD

EP Cebu

- Archdiocese of Cebu - Most Rev. Jose S. Palma, DD
- Auxiliary Bishop of Cebu - Most Rev. Midyphil B. Billones, DD
- Diocese of Dumaguete - Most Rev. Julito B. Cortes, DD
- Diocese of Maasin - Most Rev. Precioso D. Cantillas, SDB, DD
- Diocese of Tagbilaran - Most Rev. Alberto S. Uy, DD
- Diocese of Talibon - Most Rev. Patrick Daniel Y. Parcon, DD

EP Cotabato

- Archdiocese of Cotabato - Most Rev. Angelito R. Lampon, OMI, DD
- Diocese of Kidapawan - Most Rev. Jose Colin M. Bagaforo, DD
- Diocese of Marbel - Most Rev. Cerilo U. Casicas, DD

EP Davao

- Archdiocese of Davao - Most Rev. Romulo G. Valles, DD
- Auxiliary Bishop of Davao - Most Rev. George B. Rimando, DD
- Diocese of Digos - Most Rev. Guillermo V. Afable, DD
- Diocese of Mati - Most Rev. Abel C. Apigo, DD
- Diocese of Tagum - Most Rev. Medel S. Aseo, DD

EP Jaro

- Archdiocese of Jaro - Most Rev. Jose Romeo O. Lazo, DD
- Diocese of Bacolod - Most Rev. Patricio A. Buzon, SDB, DD
- Diocese of Kabankalan - Most Rev. Louie P. Galbines, DD
- Diocese of San Carlos - Most Rev. Gerardo A. Alminaza, DD
- Diocese of San Jose de Antique - Most Rev. Marvyn A. Maceda, DD

EP Lingayen-Dagupan

- Archdiocese of Lingayen-Dagupan - Most Rev. Socrates B. Villegas, DD
- Auxiliary Bishop of Lingayen-Dagupan - Most Rev. Fidelis B. Layog, DD
- Diocese of Alaminos - Most Rev. Fidelis B. Layog, DD
(Apostolic Administrator of Alaminos)
- Diocese of Cabanatuan - Most Rev. Sofronio A. Bancud, SSS, DD
- Diocese of San Fernando (La Union) - Most Rev. Daniel O. Presto, DD
- Diocese of San Jose (Nueva Ecija) - Most Rev. Roberto C. Mallari, DD
- Diocese of Urdaneta - Most Rev. Jacinto A. Jose, DD

EP Lipa

- Archdiocese of Lipa - Most Rev. Gilbert A. Garcera, DD
- Apostolic Vicariate of Calapan - Rev. Fr. Nestor Adalia, DD
(Apostolic Administrator of Calapan)
- Apostolic Vicariate of San Jose (Occidental Mindoro) - Most Rev. David William V. Antonio, DD
(Apostolic Administrator of San Jose, Occ. Mindoro)
- Diocese of Boac - Most Rev. Marcelino Antonio M. Maralit, Jr, DD
- Diocese of Gumaca - Most Rev. Victor C. Ocampo, DD
- Diocese of Lucena - Most Rev. Mel Rey M. Uy, DD
- Prelature of Infanta - Most Rev. Bernardino C. Cortez, DD

EP Manila

- Archdiocese of Manila - Jose F. Cardinal Advincula, Jr, DD
- Apostolic Vicariate of Puerto Princesa - Most Rev. Socrates C. Mesiona, MSP, DD
- Apostolic Vicariate of Taytay - Most Rev. Broderick S. Pabillo, DD
- Diocese of Antipolo - Most Rev. Francisco M. De Leon, DD

Auxiliary-Bishop of Antipolo	- Most Rev. Nolly C. Buco, DD
Diocese of Cubao	- Most Rev. Honesto F. Ongtioco, DD
Diocese of Imus	- Most Rev. Reynaldo G. Evangelista, DD
Diocese of Malolos	- Most Rev. Dennis C. Villarojo, DD
Diocese of Kalookan	- Most Rev. Pablo Virgilio S. David, DD
Diocese of Novaliches	- Most Rev. Roberto O. Gaa, DD
Diocese of Parañaque	- Most Rev. Jesse E. Mercado, DD
Diocese of Pasig	- Most Rev. Mylo Hubert C. Vergara, D.D
Diocese of San Pablo	- Most Rev. Buenaventura M. Famadico, DD

EP Military Ordinariate

Military Ordinariate	- Most Rev. Oscar Jaime L. Florencio, DD
----------------------	--

EP Nueva Segovia

Archdiocese of Nueva Segovia	- Most Rev. Marlo M. Peralta, DD
Apostolic Vicariate of Bontoc-Lagawe	- Most Rev. Valentin C. Dimoc, DD
Diocese of Baguio	- Most Rev. Victor B. Bendico, DD
Diocese of Bangued	- Most Rev. Leopoldo C. Jaucian, SVD, DD
Diocese of Laoag	- Most Rev. Renato P. Mayugba, D.D

EP Ozamis

Archdiocese of Ozamiz	- Most Rev. Martin S. Jumoad, D.D
Diocese of Dipolog	- Most Rev. Severo C. Caermare, DD
Diocese of Pagadian	- Most Rev. Ronald I. Lunas, DD
Prelature of Marawi	- Most Rev. Edwin A. De La Peña, MSP, D.D
Diocese of Iligan	- Most Rev. Jose R. Rapadas III, DD

EP Palo

Archdiocese of Palo	- Most Rev. John F. Du, DD
Diocese of Borongan	- Most Rev. Crispin B. Varquez, DD
Diocese of Calbayog	- Most Rev. Isabelo C. Abarquez, DD
Diocese of Catarman	- Most Rev. Emmanuel C. Trance, DD
Diocese of Naval	- Most Rev. Rex C. Ramirez, DD

EP San Fernando

Archdiocese of San Fernando	- Most Rev. Florentino G. Lavarias, DD
Diocese of Balanga	- Most Rev. Ruperto C. Santos, DD
Diocese of Iba	- Most Rev. Bartolome G. Santos, Jr., DD
Diocese of Tarlac	- Most Rev. Enrique V. Macaraeg, DD

EP Tuguegarao

- Archdiocese of Tuguegarao - Most Rev. Ricardo L. Baccay, DD
- Apostolic Vicariate of Tabuk - Most Rev. Prudencio P. Andaya, CICM, DD
- Diocese of Bayombong - Most Rev. Jose Elmer I. Mangalinao, DD
- Diocese of Ilagan - Most Rev. David William V. Antonio, DD
- Prelature of Batanes - Most Rev. Danilo B. Ulep, DD

EP Zamboanga

- Archdiocese of Zamboanga - Most Rev. Moises M. Cuevas, DD
(Apostolic Administrator of Zamboanga)
- Apostolic Vicariate of Jolo - Most Rev. Charlie M. Inzon, OMI, DD
- Diocese of Ipil - Most Rev. Julius S. Tonel, DD
- Prelature of Isabela de Basilan - Most Rev. Leo M. Dalmao, CMF, DD

Apostolic Nunciature

- Apostolic Nuncio - Most Rev. Charles John Brown, DD
- First Counsellor - Rev. Msgr. Julien Kaboré, DD

Congregation for the Evangelization of Peoples

- Prefect - Most. Rev. Luis Antonio G. Cardinal Tagle, DD

Catechetical Leaders (CL) Based on CBCP-ECCCE Directories from 2016-2021

**Years 2018 and 2020 as CL were not reported due to the lack of available data.*

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Ecclesiastical Province (EP) of Caceres			
Archdiocese of Caceres	FR. ERWIN P. OBIAS	Catechetical Director	2016, 2017, 2019
Archdiocese of Caceres	FR. JUAN PABLO CARPIO	Catechetical Director	2021
Diocese of Daet	FR. OMAR C. OCO	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Legazpi	FR. RUBEN S. BERANGO, III	Catechetical Director	2016, 2017
Diocese of Legazpi	MSGR. NOE THOMAS	Catechetical Director	2019, 2021
Diocese of Legazpi	SR. VIRGINIA JAYONA, MCST	Catechetical Director	2019, 2021
Diocese of Libmanan	FR. ARVIN G. OLIVAN	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Masbate	FR. GERARDO B. ALMANZOR, JR.	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Masbate	SR. RENILDA B. ALMANZOR, DSJ	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Sorsogon	FR. JUPE GARALDE	Catechetical Director	2016, 2017, 2019
Diocese of Sorsogon	FR. ROWAN REBUSTILLO	Catechetical Director	2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Diocese of Sorsogon	SR. SALVACION M. DESACULA, MCST	Catechetical Coordinator	2016, 2017
Diocese of Sorsogon	SR. VIRGINIA JAYONA, MCST	Catechetical Coordinator	2019, 2021
Diocese of Virac	FR. RANDULFO DEQUIROS	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Virac	SR. EVANGELINE ALDEA, MCST	Catechetical Coordinator	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Cagayan De Oro			
Archdiocese of Cagayan de Oro	REV. FR. JARVY RAY B. RATILLA	Assistant Catechetical Director	2021
Archdiocese of Cagayan de Oro	REV. FR. CORNELIO J. CADENAS JR., STL, SSJV	Catechetical Director	2016, 2017, 2019
Archdiocese of Cagayan de Oro	REV. FR. NATHANIEL B. PAGALAN	Catechetical Director	2021
Archdiocese of Cagayan de Oro	SR. JOSIE ALABADO, TMM	Catechetical Coordinator	2016, 2017, 2019
Archdiocese of Cagayan de Oro	SR. EVANGELINE ALGABA, OSA	Catechetical Coordinator	2021
Diocese of Butuan	FR. ROMEO G. GARCIA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Malaybalay	FR. NOEL PEDREGOSA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Malaybalay	SUSTENIZA D. MARTINEZ	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Surigao	FR. NICOLAS B. PENADOS	Catechetical Director	2016, 2017, 2019
Diocese of Surigao	FR. RICARDO VIRTUDAZO	Catechetical Director	2021
Diocese of Tandag	FR. ELVIES PETROS	Catechetical Director	2016, 2017, 2019, 2021
Archdiocese of Cagayan de Oro	REV. FR. JARVY RAY B. RATILLA	Assistant Catechetical Director	2021
Archdiocese of Cagayan de Oro	REV. FR. CORNELIO J. CADENAS JR., STL, SSJV	Catechetical Director	2016, 2017, 2019
Archdiocese of Cagayan de Oro	REV. FR. NATHANIEL B. PAGALAN	Catechetical Director	2021
Archdiocese of Cagayan de Oro	SR. JOSIE ALABADO, TMM	Catechetical Coordinator	2016, 2017, 2019
Ecclesiastical Province (EP) of Capiz			
Archdiocese of Capiz	MSGR. POLICARPIO JOHN LUZA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Kalibo	FR. VINCENT P. CAJILIG	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Kalibo	SHEILA C. TABANERA	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Romblon	FR. ELIZALDE RAFOL	Catechetical Director	2016, 2017, 2019
Diocese of Romblon	FR. MELVIN FETIZANAN	Catechetical Director	2021
Diocese of Romblon	SR. PRISCILLA FABONAN	Catechetical Coordinator	2016, 2017, 2019, 2021
Archdiocese of Capiz	MSGR. POLICARPIO JOHN LUZA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Kalibo	FR. VINCENT P. CAJILIG	Catechetical Director	2016, 2017, 2019, 2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Ecclesiastical Province (EP) of Cebu			
Archdiocese of Cebu	FR. ANTONIO G. ZAMORA, JR.	Catechetical Director	2016, 2017, 2019
Archdiocese of Cebu	FR. JOSEPH C. YNTIG	Catechetical Director	2021
Archdiocese of Cebu	SR. MARICOR TALAY, MCST	Catechetical Coordinator	2016, 2017, 2019
Archdiocese of Cebu	SR. EVANGELINE F. PABALATE, MCST	Catechetical Coordinator	2021
Diocese of Dumaguete	FR. CASIANO O. SALAC, JR.	Catechetical Director	2016, 2017
Diocese of Dumaguete	REV. FR. HITCHON SAMSON AMAHIT	Catechetical Director	2019
Diocese of Dumaguete	REV. FR. ALVIN VILLAFLORES	Catechetical Director	2021
Diocese of Dumaguete	SR. ELIZABETH TOMO, O. CARM.	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Maasin	FR. GIOVANNE Z. LUZON	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Maasin	SR. MA. VIOLETA R. BAYO, LGC	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Tagbilaran	FR. CRAIG JUBAC	Catechetical Director	2016
Diocese of Tagbilaran	FR. JOSELITO CLEMEN	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Talibon	FR. EUTEMIO B. ESPINA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Talibon	FR. JONEL R. LOGROÑO	Assistant Catechetical Director	2016, 2017, 2019, 2021
Diocese of Talibon	SR. MA. ESTRELLA L. CORNITO, MCSH	Catechetical Coordinator	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Cotabato			
Archdiocese of Cotabato	SR. MARIVIC RATILLA, OND	Catechetical Coordinator	2016, 2017
Archdiocese of Cotabato	SR. GEORGIA HUERTAS, OND	Catechetical Coordinator	2019
Archdiocese of Cotabato	SR. ALICE S. ORIGINAL, OND	Catechetical Coordinator	2021
Archdiocese of Cotabato	FR. JOREMIL GUMBAN, DCC	Priest in-Charge	2016, 2017, 2019
Diocese of Kidapawan	FR. RAMIL G. ANGULO	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Marbel	FR. JOEL ALILIGAY	Catechetical Director	2016, 2017, 2019
Diocese of Marbel	FR. RAMIL M. NERIO	Catechetical Director	2021
Ecclesiastical Province (EP) of Davao			
Archdiocese of Davao	MSGR. MAXIMO M. SARNO, PC	Catechetical Director	2016, 2017
Archdiocese of Davao	FR. ROY MEJIAS	Catechetical Director	2019, 2021
Archdiocese of Davao	SR. MA. LYDIA M. PERALES, TDM	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Digos	FR. RICO H. DINGAL, JCL	Catechetical Director	2016, 2017
Diocese of Digos	FR. KRISTIAN PETER EDWYN DORILAG, DCD	Catechetical Director	2019

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Diocese of Digos	FR. JOMAR P. MOMO, DCD	Catechetical Director	2021
Diocese of Digos	SR. GENEVIEVE J. DAMASO, OND	Catechetical Coordinator	2016, 2017
Diocese of Digos	MS. LEAH MAY RUPIN	Catechetical Coordinator	2019, 2021
Diocese of Mati	FR. NESTOR MORATA	Catechetical Director	2016, 2017, 2019
Diocese of Mati	SR. EVA MARIE GASQUE TABUGOC, CSJ	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Tagum	FR. NOEL GASTONES	Catechetical Director	2016, 2017, 2019
Diocese of Tagum	FR. BERNARDO S. BANAL	Catechetical Director	2021
Diocese of Tagum	SOCORRO ABAD	Catechetical Coordinator	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Jaro			
Archdiocese of Jaro	FR. JESUS GLOFEL MANA-AY	Assistant Catechetical Director	2016, 2017, 2019
Archdiocese of Jaro	MSGR RAMON PET	Catechetical Director	2016, 2017, 2019
Archdiocese of Jaro	FR. REX JOHN PALMOS	Catechetical Director	2021
Diocese of Bacolod	FR. FRANCIS LEDESMA	Catechetical Director	2016, 2017
Diocese of Bacolod	FR. SAMUEL TANOSO	Catechetical Director	2019, 2021
Diocese of Bacolod	INOCENCIA A. CABARLES	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Bacolod	JENIEL JOY D. BERBEGAL	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Kabankalan	FR. RAMON T. OLAM	Catechetical Director	2016, 2017
Diocese of Kabankalan	FR. RITCHIE VILLAFLO	Catechetical Director	2019
Diocese of Kabankalan	FR. HENRY PINEDA	Catechetical Director	2021
Diocese of Kabankalan	SR. TERESITA D. ALMONTE, MCST	Catechetical Leader	2016, 2017, 2019, 2021
Diocese of San Carlos	FR. ENRIQUE DEOGRACIAS	Catechetical Director	2016, 2017, 2019, 2021
Diocese of San Jose de Antique	FR. JOSELITO ESCOTE	Catechetical Director	2016, 2017, 2019, 2021
Diocese of San Jose de Antique	SR. AMPARO AGUILAR	Catechetical Coordinator	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Lingayen-Dagupan			
Archdiocese of Lingayen-Dagupan	FR. CHARLES MOSES BARRIENTOS, OP	Catechetical Director	2016, 2017, 2019
Archdiocese of Lingayen-Dagupan	FR. JASPER R. HEBRON	Catechetical Director	2021
Archdiocese of Lingayen-Dagupan	SR. MA. RHEA C. CASTILLO, OP	Catechetical Coordinator	2016, 2017, 2019
Diocese of Alaminos	FR. MARIOLITO S. FERRER	Catechetical Director	2016, 2017, 2019, 2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Diocese of Alaminos	FR. MC ANDRO RECTO F. LANDINGIN	Assistant Catechetical Director	2016, 2017, 2019, 2021
Diocese of Alaminos	SR. ESTRELLA L. VILLANUEVA, MCST	Catechetical Coordinator	2016, 2017, 2019
Diocese of Alaminos	SR. LOURDES SALAMAT, MCST	Catechetical Coordinator	2021
Diocese of Cabanatuan	FR. ISIDRO D. PUYAT	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Cabanatuan	SR. CONCORDIA A. OBLENA, MCST	Catechetical Coordinator	2016, 2017, 2019
Diocese of Cabanatuan	SR. MARIA JEANITA CASTRO PERMELONA, DM	Catechetical Coordinator	2016, 2017, 2019
Diocese of San Fernando (La Union)	FR. FROILAN SALUTA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of San Fernando (La Union)	SR. MARY PAULINE DACANAY, OSB	Catechetical Coordinator	2016, 2017
Diocese of San Fernando (La Union)	SR. ANSELM M. PEDROSA, OSB	Catechetical Coordinator	2019, 2021
Diocese of San Jose (Nueva Ecija)	FR. PEDRO ALBINO, JR.	Catechetical Director	2016, 2017, 2019, 2021
Diocese of San Jose (Nueva Ecija)	SR. TERESITA C. BARRENTO, FdCC	Catechetical Coordinator	2016, 2017, 2019
Diocese of San Jose (Nueva Ecija)	SR. MAGNOLIA NUNCIO, FdCC	Catechetical Coordinator	2021
Diocese of Urdaneta	FR. ELPIDIO F. SILVA, JR.	Catechetical Director	2016, 2017, 2019
Diocese of Urdaneta	FR. RICHARD G. ABALOS	Catechetical Director	2021
Diocese of Urdaneta	SR. DOMINGA S. GELASCIO, WCW	Catechetical Coordinator	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Lipa			
Archdiocese of Lipa	FR. EUSEBIO BOBOT V.E. HERNANDEZ	Catechetical Director	2016, 2017, 2019
Archdiocese of Lipa	MOST REV. GILBERT GARCERA, DD	Catechetical Director	2021
Archdiocese of Lipa	FR. FROILAN CARREON	Assistant Catechetical Director	2021
Archdiocese of Lipa	FR. JAYSON SIAPCO	Asst. Director for New Evangelization	2021
Archdiocese of Lipa	SR. MA. LINDA BALMES, MCSH	Catechetical Coordinator	2016, 2017, 2019
Archdiocese of Lipa	SR. GWENDOLYN CONDOR, MCSH	Catechetical Leader	2021
Apostolic Vicariate of Calapan	FR. EDWIN M. SEMILLA	Catechetical Director	2016, 2017, 2019, 2021
Apostolic Vicariate of Calapan	SR. PETRONILLA P. GRATELA, OSB	Catechetical Leader	2016, 2017, 2019, 2021
Apostolic Vicariate of San Jose (Occidental Mindoro)	FR. ROBERTO C. CADID, JR.	Catechetical Director	2016, 2017, 2019, 2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Apostolic Vicariate of San Jose (Occidental Mindoro)	SR. MA. MANUELA S. SANAYAN, MCJ	Catechetical Coordinator	2016, 2017, 2019
Apostolic Vicariate of San Jose (Occidental Mindoro)	SR. MA. IMELDA B. FILARO, MCJ	Catechetical Coordinator	2021
Diocese of Boac	FR. EULOGIO L. MANGUI	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Boac	GREGORIA MAYO	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Gumaca	FR. GEMS VILLAFANE	Catechetical Director	2017
Diocese of Gumaca	FR. GABRIEL S. VILLAFANE	Catechetical Director	2019, 2021
Diocese of Gumaca	SR. HELEN S. LAQUINDANUM, MCST	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Lucena	FR. BIENVENIDO G. LOZANO	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Lucena	SR. EVANGELINE F. PABALATE, MCST	Catechetical Coordinator	2016, 2017, 2019
Prelature of Infanta	FR. ANDRES A. LUMASAC	Catechetical Director	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Manila			
Archdiocese of Manila	FR. CARLO MAGNO S. MARCELO	Catechetical Director	2016, 2017, 2019, 2021
Archdiocese of Manila	GINA P. ESPORLAS	Catechetical Coordinator	2016, 2017
Archdiocese of Manila	SR. GEMMA DY, DM	Catechetical Coordinator	2019, 2021
Apostolic Vicariate of Puerto Princesa .	FR. TOMMY RODRIGUEZ	Catechetical Director	2019, 2021
Apostolic Vicariate of Puerto Princesa .	SR. ANNIE LUMOGDANG, SJBP	Catechetical Coordinator	2016, 2017
Apostolic Vicariate of Puerto Princesa .	SR. MA. EVANGELINE CAMANO, MSLT	Catechetical Coordinator	2019, 2021
Apostolic Vicariate of Taytay	FR. ROBERT AMURAO	Catechetical Director	2016
Apostolic Vicariate of Taytay	FR. ROLAND SALVANA	Catechetical Director	2017, 2019, 2021
Diocese of Antipolo	MOST REV. FRANCISCO M. DE LEON, DD	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Antipolo	FR. LUISITO S. ATANACIO	Assistant Catechetical Director	2016, 2017, 2019, 2021
Diocese of Antipolo	FR. CRISTOPHER P. GONZALES	Assistant Catechetical Director	2016, 2017, 2019, 2021
Diocese of Antipolo	ADORA VITOR	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Cubao	FR. MICHELL JOE ZERRUDO	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Cubao	SR. VIRGINIA C. VILLANUEVA, SPC	Catechetical Coordinator	2016, 2017, 2019
Diocese of Cubao	CARMENCITA L. SUGUITAN	Catechetical Coordinator	2016, 2017, 2019, 2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Diocese of Cubao	ROSALINDA A. YALONG	Catechetical Coordinator	2021
Diocese of Imus	FR. ELEOMER G. DENDIEGO	Catechetical Director	2016, 2017
Diocese of Imus	FR. ALEX R. VARIAS	Catechetical Director	2019, 2021
Diocese of Malolos	FR. LITO L. CALIWAG	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Malolos	SR. VERNADETTE CRUZ, RCM	Program Coordinator	2016, 2017, 2019
Diocese of Malolos	SR. MARIBETH J. ANTONIO, RCM	Vicarial Coordinator, PASKA-CCD	2016, 2017, 2019
Diocese of Malolos	SR. PERLITA NICOLAS, RCM	Vicarial Coordinator, PASKA-CCD	2021
Diocese of Kalookan	FR. MARIANO BARTOLOME	Catechetical Director	2016, 2017
Diocese of Kalookan	FR. AMADO V. GINO	Catechetical Director	2019, 2021
Diocese of Kalookan	MS. ANNETTE C. ANGELES	Catechetical Leader	2016, 2017
Diocese of Kalookan	MS. IMELDA A. QUIAMBAO	Catechetical Leader	2019, 2021
Diocese of Kalookan	MS. MIRIAM B. DE GUZMAN	Catechetical Leader	2019, 2021
Diocese of Kalookan	MS. CORAZON A. GILBUENA	Catechetical Leader	2019, 2021
Diocese of Novaliches	FR. ARISTEO M. DE LEON	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Novaliches	SR. TERESITA H. MAGBIRAY, MCST	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Parañaque	FR. FIDEL G. FABILE	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Parañaque	MS. MA. JOSEFINA JAVIER	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Pasig	FR. BERNARDO G. CARPIO	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Pasig	SR. NORA ALIALY, MCST	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of San Pablo	FR. BUENAVENTURA C. UBARCO	Catechetical Director	2016, 2017
Diocese of San Pablo	FR. JORGE SELDON CORONADO	Catechetical Director	2019
Diocese of San Pablo	FR. ELDEN CABUHAT	Catechetical Director	2021
Diocese of San Pablo	SR. SOFIA F. DALAGAN, MCST	Catechetical Coordinator	2016, 2017, 2019
Diocese of San Pablo	SR. AGNES LORIA, MCST	Catechetical Coordinator	2021
Diocese of San Pablo	FR. JESSIE G. SOMOSIERRA, JR.	Catechetical Leader	2016, 2017, 2019
Ecclesiastical Province (EP) of Military Ordinariate			
Military Ordinariate	MSGR. ALBERT SONGCO	Catechetical Director	2016, 2017, 2019, 2021
Military Ordinariate	LEONITA M. RODRIGO	Catechetical Coordinator	2016, 2017, 2019, 2021
Military Ordinariate	SR. ESTRELLA VILLANUEVA, MCST	Catechetical Coordinator	2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Ecclesiastical Province (EP) of Nueva Segovia			
Archdiocese of Nueva Segovia	FR. SEGUNDINO A. CORTES	Catechetical Director	2021
Archdiocese of Nueva Segovia	FR. RAMELLE J. RIGUNAY	Assistant Catechetical Director	2021
Archdiocese of Nueva Segovia	SR. MA. ELENA V. ANTONIO, MCST	Catechetical Coordinator	2016, 2017, 2019, 2021
Apostolic Vicariate of Bontoc-Lagawe	FR. NOEL BUYUCCAN	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Baguio	FR. JUVELARDE CABADING	Catechetical Director	2016, 2017, 2019
Diocese of Baguio	FR. JEFFREY HABADO	Catechetical Director	2021
Diocese of Baguio	SR. MARY ATING, SIHM	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Baguio	JAQUELYN K. VICENTE	Catechetical Leader	2021
Diocese of Bangued	FR. BERNARD P. BARBOSA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Bangued	SR. BALBINA P. SISON	Catechetical Coordinator	2016, 2017
Diocese of Bangued	SR. REMEDIOS M. AGPAD, SIHM	Catechetical Coordinator	2019
Diocese of Bangued	SR. APOLONIA ABLAYAN, SIHM	Catechetical Coordinator	2021
Diocese of Laoag	FR. RONALD I. BONAYON	Catechetical Director	2016, 2017, 2019
Diocese of Laoag	FR. JOSE VERNON C. ILANO	Catechetical Director	2021
Diocese of Laoag	SR. THELMA TALUSAN, MCST	Catechetical Coordinator	2016, 2017, 2019
Diocese of Laoag	SR. ELIZABETH BUTAY, MCST	Catechetical Coordinator	2021
Ecclesiastical Province (EP) of Ozamis			
Archdiocese of Ozamiz	FR. ERNESTO CULANAG	Catechetical Director	2016, 2017, 2019, 2021
Archdiocese of Ozamiz	SR. JULIETA ARTES ORSABIA	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Dipolog	FR. VINCENT OCELLUS A. MAGALE	Catechetical Director	2016, 2017, 2019
Diocese of Dipolog	FR. LEO GILBERO	Catechetical Director	2021
Diocese of Pagadian	FR. PATERNO T. DALUMPINES	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Pagadian	SR. MARITES P. CABRERA, RSM	Catechetical Coordinator	2016, 2017, 2019, 2021
Prelature of Marawi	FR. NAZER ZARAGOZA	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Iligan	FR. CARLOS VILLANUEVA	Catechetical Director	2019, 2021
Diocese of Iligan	FR. EDGAR S. MOMAY	Catechetical Director	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Palo			
Archdiocese of Palo	FR. NORMAN ABOLENCIA	Catechetical Director	2016, 2017, 2019, 2021
Archdiocese of Palo	FR. RAMIL COSTIBOLO	Commission on Education Director	2016, 2017, 2019, 2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Diocese of Borongan	SR. MARIBEN M. ESPINOSA, LGC	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Calbayog	FR. ROGER M. OÑATE	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Calbayog	SR. THERESA KNOX GUDE, FMSC	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Catarman	FR. EDUARDO E. DORICO	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Catarman	SR. MA. LOURDES G. BRUNO, MCJ	Catechetical Coordinator	2016, 2017, 2019
Diocese of Catarman	SR. MA. MANUELA S. SANAYAN, MCJ	Catechetical Coordinator	2021
Diocese of Naval	FR. FIDEL R. DANDAN	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Naval	SR. LOURDES B. PUPA, DST	Catechetical Coordinator	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of San Fernando			
Archdiocese of San Fernando	REV. FR. JOSEPH MARY D. BACAY	Catechetical Director	2016, 2017, 2019
Archdiocese of San Fernando	FR. ROBERT D. FELICIANO	Catechetical Director	2021
Archdiocese of San Fernando	QUEZONIA N. CAYANAN	Catechetical Coordinator	2016, 2017, 2019
Archdiocese of San Fernando	MARY DESIREE M. ENRIQUEZ	Catechetical Coordinator	2021
Diocese of Balanga	FR. ERNESTO B. DE LEON	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Balanga	SR. LEONISA N. RACOMA, MCST	Catechetical Coordinator	2016, 2017, 2019
Diocese of Iba	FR. WILLIAM M. MONSALUD	Catechetical Director	2016, 2017, 2019, 2021
Diocese of Iba	ARTHUR R. TABIGNE	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Tarlac	FR. PABLO R. MUNGAL	Catechetical Director	2016, 2017
Diocese of Tarlac	FR. NOEL D. PAGUINTO	Catechetical Director	2019, 2021
Diocese of Tarlac	LUCIA ARANDIA	Catechetical Director	2016, 2017, 2019, 2021
Ecclesiastical Province (EP) of Tuguegarao			
Archdiocese of Tuguegarao	FR. CARLOS EVANGELISTA	Catechetical Director	2016, 2017, 2019
Archdiocese of Tuguegarao	FR. JOEL REYES	Catechetical Director	2021
Apostolic Vicariate of Tabuk	SR. SONIA BALANGUI, SIHM	Catechetical Coordinator	2016, 2017, 2019, 2021
Diocese of Bayombong	FR. ROMULO FELIX	Catechetical Director	2016, 2017
Diocese of Bayombong	FR. JOHNNY E. VALDEZ	Catechetical Director	2019
Diocese of Bayombong	FR. EVEDI B. AWIDAN	Catechetical Director	2021
Diocese of Ilagan	FR. RAMON NAVARRO	Catechetical Director	2016, 2017
Diocese of Ilagan	FR. CARLOS VILLANUEVA	Catechetical Director	2019, 2021
Diocese of Ilagan	SR. MA. LOURDES R. SALAMAT, MCST	Catechetical Coordinator	2016, 2017, 2019
Diocese of Ilagan	SR. MA. EDNA MERLE, MCST	Catechetical Coordinator	2021

Ecclesiastical Territory (ET)	Name	Designation	Year/s as CL
Prelature of Batanes	FR. JOSEPH B. ELAGO	Catechetical Director	2016, 2017
Prelature of Batanes	FR. DANILO T. CRUZ	Catechetical Director	2019, 2021
EP Zamboanga			
Archdiocese of Zamboanga	FR. JUDE DUNCOMBE	Catechetical Director	2016, 2017, 2019
Archdiocese of Zamboanga	SR. VIRGINIA YLAYA, OND	Catechetical Director	2021
Archdiocese of Zamboanga	SALVACION E. HERRERA	Catechetical Coordinator	2016, 2017, 2019, 2021
Apostolic Vicariate of Jolo	FR. RICKY B. BACOLCOL, DCJ	Catechetical Director	2016, 2017
Apostolic Vicariate of Jolo	SR. VIRGINIA N. YLAYA, OND	Catechetical Coordinator	2016, 2017, 2019
Apostolic Vicariate of Jolo	SR. JOY PALOMO, OND	Catechetical Coordinator	2021
Diocese of Ipil	SR. MA. ISABELLE T. DOMINGO, OSB	Catechetical Director	2016, 2017
Diocese of Ipil	FR. OBALDO S. PAGULON, JR.	Catechetical Director	2019, 2021
Diocese of Ipil	SR. MA. JOHANNA L. BERNABE, OSB	Catechetical Coordinator	2019, 2021
Prelature of Isabela de Basilan	FR. JOSELITO DE LOS REYES	Catechetical Director	2016, 2017, 2019, 2021
Prelature of Isabela de Basilan	SR. MARY JESSICA OJEDA SUICO, OND	Catechetical Coordinator	2016, 2017, 2019
Prelature of Isabele (Basilan)	SR. LUCIA S. ARANA, OND	Catechetical Coordinator	2021

Katekistang Kalakbay sa Pananaliksik (KKP) Volunteers

Carmencita L. Suguitan
Fr. Amado V. Gino
Fr. Carlo Magno S. Marcelo
Sr. Teresita H. Magbiray, MCST
Ms. Ma. Josefina Javier
Mr. Junie N. Cabantoc
Leonita M. Rodrigo
Sr. Ma. Lourdes R. Salamat, MCST
Milagros L. Lacsa
Sr. Mary A. Ating, SIHM
Rosario S. Manansala
Apolonia W. Ablayan
Mary Grace P. Agayyong
Sr. Shayne Marie R. Carino, MCST
Cecile N. Beltran
Fr. Carlos C. Villanueva
Fr. Alex R. Varias
Sr. Ma. Agnes Cardino, OP
Sr. M. Gwendolyn O. Condor, MCSH
Sr. Perlita P. Nicolas, RCM
Sr. Ma. Elena V. Antonio, MCST
Crisana Baylon
Sr. Anselm M. Pedrosa, OSB
Ruthie D. Rivera
Sr. Magnolia S. Nuncio, FDCC
Rev. Fr. Joel M. Reyes
Sr. Dominga S. Gelascio, WCW
Inocencia A. Cabarles
Ma. Myla Manguí
Sr. Mariben M. Espinosa, LGC

Sr. Grace Ordillano Almira, MCST
Sr. Evangeline F. Pabalate, MCST
Dr. Linda T. Tacorda
Sr. Teresita Almonte, MCST
Fr. Glenn C. Magpusao
Sr. Ma. Dulce P. Escabas, LGC
Sr. Ma. Cristita Cuizon, DST/Sr. Benita
Esguerra, FDCC
Delia Arguelles Evangelio
Haide C. Arado
Fr. Ramses L. Onez
German Calacat
Sr. Alice S. Original, OND
Marites G. Dejanio
Br. Mario B. Boco, SSSH, EMD
Sr. Felipa Galeon
Sr. Johanna L. Bernabe, OSB
Sr. Lucia S. Arana, OND
Maritess D. Galila
Sr. Nellie L. Margate, OND
Joan Frans R. Duapa
Maria Yryne F. Bartolome
Yolanda C. Pomuceno
Sr. Eva Marie G. Tabugoc, CSJ
Sr. Julieta Artes Orsabia
Sr. Marites P. Cabrera, RSM
Nenita L. Magdalas
Socorro Abad
Salvacion E. Herrera

Volunteer Transcribers

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About the Monograph Writers

Clarence M. Batan is Professor and Head of the *Department of Sociology*, and former Director of the *Research Center for Culture, Education, and Social Issues (RCCESI)* from 2015 to 2016 at the *University of Santo Tomas (UST)*, Philippines. Clarence was instrumental in reorganizing the *RCCESI* that led to the establishment of two multi-disciplinal-based centers namely, the *Research Center for the Social Sciences and Education (RCSSSED)*, and the *Research Center for Culture, Arts, and Humanities (RCCAHA)* in 2017. He led the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*, a project with the *Catholic Bishops' Conference in the Philippines (CBCP) – Episcopal Commission on Catechesis and Catholic Education (ECCCE)*. His involvement in this project inspires him to pursue further studies on the Sociology of Filipino Catholicism and Pastoral Issues.

Florence Co-Navidad is Professor of the *Department of Medical Technology, Faculty of Pharmacy*, and a Research Associate of the *University of Santo Tomas (UST) Research Center for the Social Sciences and Education (RCSSSED)*. She teaches Medical Technology courses including research, and Biostatistics and Epidemiology. Dr. Navidad co-led the project, *Studying Catechetical Human Resources (SCHR)* where she shared her expertise in the fields of educational management; organizational, cooperative, and union dynamics; and human resource development.

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Heiden C. Anorico is a Senior Facilitator 4 at *University of Santo Tomas (UST)-National Service Training Program (NSTP)*. She obtained her Bachelor in Secondary Education-Major in History from the *UST College of Education* and Master of Arts in Education, Major in Educational Management from *UST Graduate School*. She is currently taking her doctoral program in Education, Major in Management and Leadership at *UST Graduate School*. Her research interest includes evaluation, management & leadership, and service-learning. Her research work includes *Service-learning in the Philippines: The University of Santo Tomas' National Service Training Program (2019)* published by *Gateways: International Journal of Community Research and Engagement* and *Teachers' perspective on upward evaluation in basic education departments in Metro Manila (2016)* published by *Studies in Educational Evaluation*.

Jaycar P. Espinosa is a research assistant of the *University of Santo Tomas (UST) Research Center for the Social Sciences and Education (RCSSSED)* under the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*. He obtained his Bachelor of Arts in Economics and Master of Arts in Economics from the *Faculty of Arts and Letters* and the *UST Graduate School*, respectively. His involvement with the NCS allowed him to learn more about Catechetical Ministry (CM), church network, social research, data analysis, module writing, and handbook development.

Arthur Ace B. Malatag graduated Bachelor of Arts in Sociology from the *University of Santo Tomas (UST)*. He is a licensed teacher serving as a Research and Social Sciences Instructor of *Senior High School (SHS) Department* in the *Don Bosco Technical Institute – Makati City*. His research interests include Sociology of Catholicism, education, leadership, and social research. He served as a Research Assistant for Research and Documentation in the early years of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*.

Celda L. Palma is a Bachelor of Arts Sociology student at *University of Santo Tomas (UST)* and Research Assistant for Research and Documentation of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*. Her research engagements with the NCS drawn her attention to study Sociology of Catholicism, particularly on Catechetical Ministry (CM) dynamics and formation issues. Her research interests are sociology of religion, education, youth, and work.

Ruth DL. Andaya is a graduate of the *University of Santo Tomas (UST)*, who for more than 20 years worked in the field of accountancy and finance management. She was an Account Executive in *Digital Power*, Intercompany Accountant in *JAS Worldwide* and served as Finance Officer in *International Philippine School in the Kingdom of Saudi Arabia*. Her specializations in accounting are international netting, investment banking and school operations. She is knowledgeable in general accounting, payroll, budgeting, and journal entry preparation as well as adept in developing guidelines for accounting practices and procedures. She served as a Project Assistant for Administration and Finance of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*.

Vincent Reuben E. Valientes is the Multimedia Research Assistant lead of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project* and served as the layout designers of this monograph. He is a Bachelor of Arts Sociology student at *University of Santo Tomas (UST)* whose research interests are Visual Sociology, Sociology of Youth, Catholicism, and Sports.



📷: Pablito A. Baybado, Jr.'s Facebook account

This monograph is a blessing to the Church. While studies about the catechists and the catechism have been done in the past, this is by far the most comprehensive one. At this time that our country is celebrating the 500th anniversary of Christianity in the Philippines, the publication of this meticulously conducted study brings us afresh the efforts of the early missionaries in their work of evangelization. It is through them that we keep the joy that the Lord has gifted us with the faith. But it is also through them that we keep the attitude of openness towards “ecclesia semper reformanda est.” Change can only come through genuine and conscientious interiorization.

In this study, we are led precisely into this deep listening experience to the catechist, the catechetical leaders, the catechized, and understand the structure by which they interact to form Christian communities. In a sense, in this scientific work, we can hear the voices of those involved in the Catechetical Ministry, their lights and shadows, seeking the Church and every one of us towards integration renewal.

Assoc. Prof. Pablito A. Baybado, Jr., PhD
Executive Secretary, FABC Office of Education and Faith Formation
Theology Program Lead, UST-Graduate School
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This monograph, culled from the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project*, is one of a kind. It is the most engaging research work I have ever heard, read, and personally encountered as I, too, became part of the research process as a respondent. I witnessed the research process as a synod of synodality among people in the Catechetical Ministry (CM). Every CM dimension was recognized, given importance, and called to be involved: the catechized, catechists, and catechetical leaders as one journeying together in faith with Jesus Christ – opening everyone’s hearts, listening to each catechetical experiences, and traversing in formation collectively.

In this work, CM as a concept was meaningfully explored on how our fundamental faith is understood as Catholic Christians, how our morality is lived, how our worship is celebrated, and sociologically how this educative-faith process of catechesis becomes the foundation of the lived experiences of the catechists, catechetical leaders, and the catechized in the shared CM mission beyond the 500 Years of Christianity in our country.

I salute the NCS Research Team for this amazing project!

Sr. Elizabeth Butay, MCST
Catechetical Coordinator, Diocese of Laoag



 : Diocese of Laoag

Encountering Christ in the Eucharist

Painting by **Revin Ardley N. Doromal**, *College of Fine Arts and Design, University of Santo Tomas*
Description by **Revin Ardley N. Doromal & Ma. Cecilia L. Balajadia**

Catechesis is rooted in the divine pedagogy. God meets us where we are and communicates with us in ways that we can comprehend. The fullness of God's communication is Jesus Christ - the Word made Flesh who revealed God's love by his life, teachings, passion, death, and resurrection. It leads towards communion with God through a personal encounter with Jesus Christ as experienced by the apostles and the early Christian communities. Such encounter continues today in the Church especially in the celebration of the Holy Eucharist where the Risen Christ makes Himself present in the Eucharistic species of bread and wine. It is a moment of personal encounter with the real presence of Jesus Christ where the faithful is drawn towards God and in one another. Hence, the communicating ways of God revealed by Jesus Christ is a model and inspiration for catechists in finding creative ways and means in sharing the Good News to all.





The Catechist in All of Us

Catechesis of a Catechist is always

- Christ-centered
- About Evangelization
- Systematic and Comprehensive
- Modeled on the Catechumenate
- Illuminating and bound on Human experience
- Inculturating the Gospel
- A Diocesan & Parish-Vocational Responsibility
- An Ongoing and Lifetime Christian Formation

Rev. Fr. Ernesto B. De Leon
Executive Secretary, CBCP-ECCCE



Contribution of the *University of Santo Tomas (UST)*
for the 500th Anniversary of Christianity in the Philippines



A *Research-based Intervention Outcome (RIO)* based on the results of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project* ng *Research Center for Social Sciences & Education (RCSSD)*, *University of Santo Tomas (UST)*.

