



# **What's with the Filipino Catholics?**

## **Perspectives from the**

### ***National Catechetical Study (NCS) 2021***

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**Clarence M. Batan, Keith Aaron T. Joven, Tisha Isabelle M. de Vergara, and Vincent Reuben E. Valientes**  
*University of Santo Tomas, Manila, Philippines*



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



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# Presentation Outline

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1. Research Story
2. The Filipino Catholics according to studies and catechetical documents
3. Research Focus
4. Methodological approach
5. Findings
6. Concluding insights

# Research Story



## NCS 4

*Fourth National Catechetical Study (NCS) 2018 by the Episcopal Commission on Catechesis and Catholic Education (ECCCE)*



## NCS 5

*Fifth National Catechetical Study (NCS) 2021: PARI Project by the Episcopal Commission on Catechesis and Catholic Education (ECCCE)*

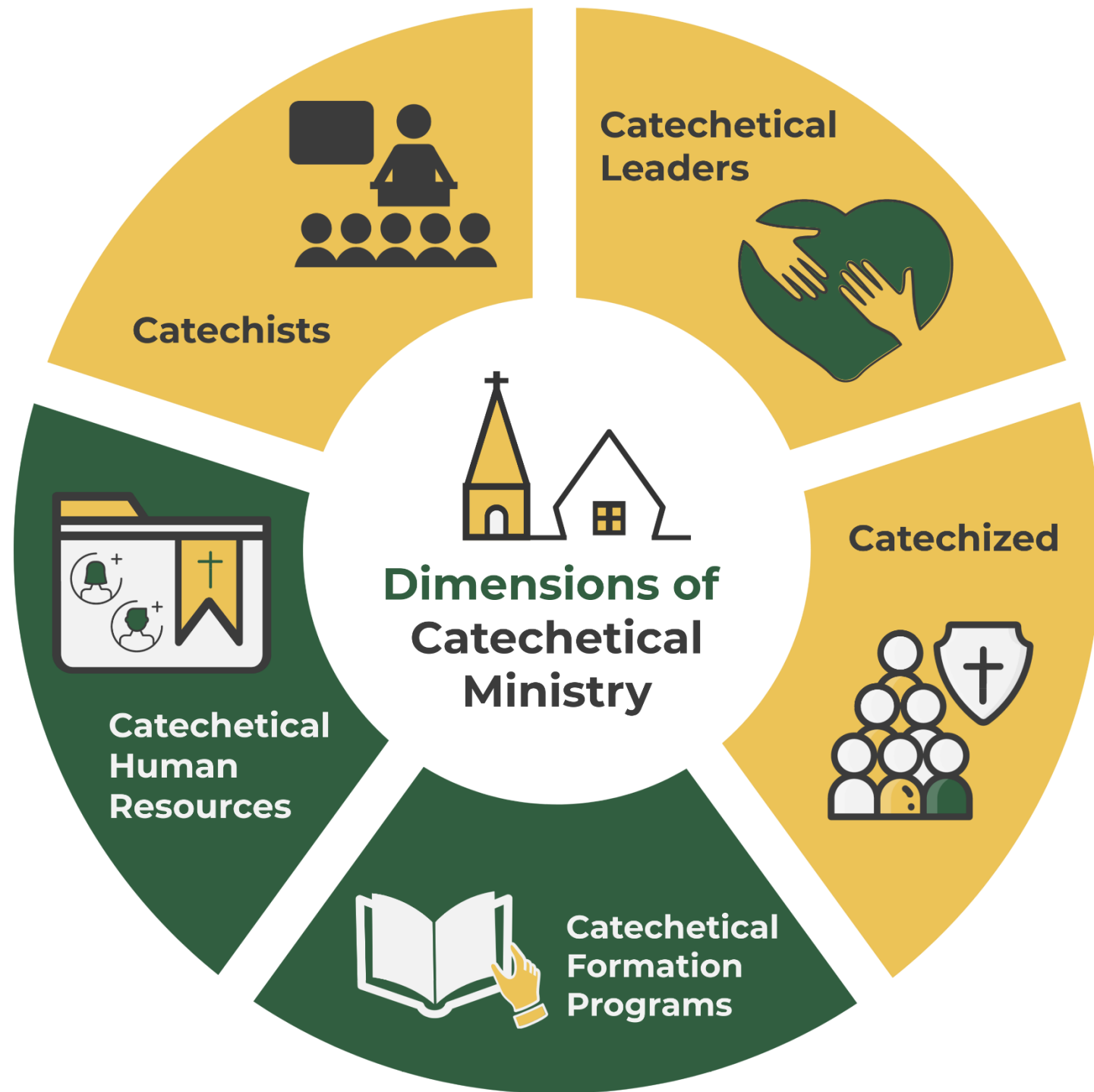






Photo from the Diocese of Catarman



# Research Story

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The **catechetical experiences** of the selected catechized respondents provide an empirical glimpse of who the **Filipino Catholics** are and these stand as a starting point in establishing the **Sociology of Catholicism** in the country.



# Who are the Filipino Catholics?

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**Rizal** proposed a complex role for religious practices in the lives of the colonial Philippines; one that extends beyond equating indolence with participation in religious rituals and belief in miracles. Instead, he asks his reader to think about the relationship between **colonial control (and withholding) of capital**, and its **impact on freedom and motivation to productivity** (Batan 2021)

# Who are the Filipino Catholics?

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**Ileto (1979)'s “*Pasyon and Revolution*”**  
explores Philippine Christianity and the role of social ritual of Pasyon in the awakening of consciousness of the masses and their participation in the revolution.

# Who are the Filipino Catholics?

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Contextualize the discussion of Catholicism, particularly in the context of Philippine experience... recognizing **social rituals as central in the study of Catholic religion** (Collins 1992).

# Who are the Filipino Catholics?

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Consider colonial and post-colonial discourses in appropriating what we know about Catholicism relative to our being **Filipinos as a country of many cultures and nations** (Alatas, 2017; Bulatao, 1965; Cornelio, 2012).



# Who are the Filipino Catholics?

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- **Traditional and ritualistic** (Jocano, 1967)
- **“Split-level Christianity”** (Bulatao, 1965)

# Who are the Filipino Catholics?

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The Filipino Catholics manifest  
**five characteristics of Catholicism:**

- |                      |                    |
|----------------------|--------------------|
| 1. Family-oriented   | 4. Bayani-oriented |
| 2. Meal-oriented     | 5. Spirit-oriented |
| 3. Kundiman-oriented |                    |

(NCDP, 2017)

# Who are the Filipino Catholics?

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Filipino Catholics  
in literatures and  
catechetical  
documents

NCS 2016-2021  
Findings



**National Catechetical Study (NCS) 2021:  
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# Research Focus

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## What's with the Filipino Catholics?

- Who are the **catechized Filipinos**?
- What **roles** do the **Catechetical Ministry** play in building the identity of Filipino Catholics?
- How do these **empirical findings** contribute to understanding who the Filipino Catholics are?

# Methods

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Design	Quantitative
Strategies	Survey (self-and/or interviewer-administered)
Tools	Questionnaire
Sampling	Multi-stage, Stratified Cluster, Lot sample
Respondents	Catechized
Analytical techniques	Descriptive statistics
Software	KoBoCollect MS Excel IBM SPSS Max QDA



# Catechized Respondents

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- a) socio-demographic and economic context
- b) socio-cultural and religious experiences
- c) the Catholic Social Teachings and catechesis
- d) the catechetical ministry (CM)

# Profile of Respondents

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Age groups	f	%
Children (8-14 yrs. old)	1,312	20
Youth 15-30 yrs. old)	2,022	31
Adult (31-59 yrs. old)	1,983	30
Elderly (60 yrs. Old and above)	1,261	19
Total	6,578	100

**n = 6,578**



# Profile of Respondents

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## Equal Representation of Catechized Respondents



**Central Parishes**



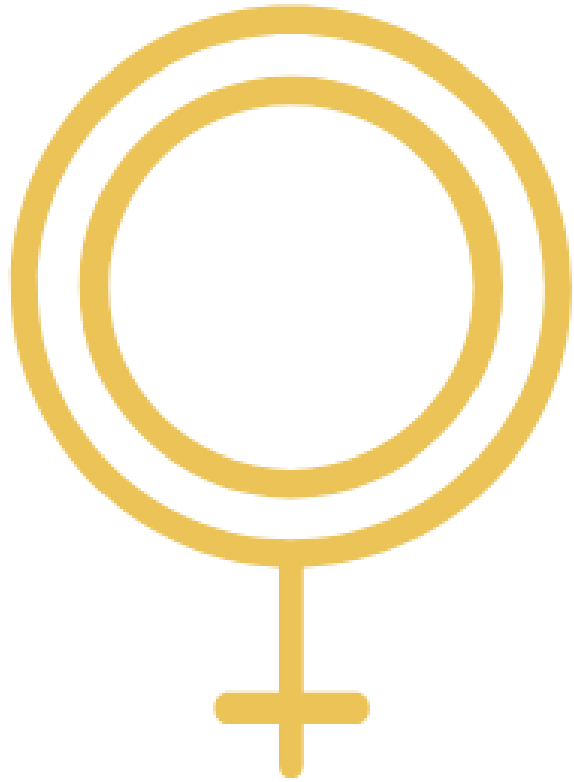
**Peripheral Parishes**

**n = 6,534**

# Profile of Respondents

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Most of the Catechized Respondents are



**Females = 4,752**    n = 6,518

**Single = 55.1%**    n = 6,440

# Findings

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**Conceptual**

**Pastoral**

**Methodological**

# Socio-demographic Profile and Economic Context

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**Nine out of every ten**  
reported being “happy”  
as Catholics



**n = 6,475**



# Sense of Catholic Identity

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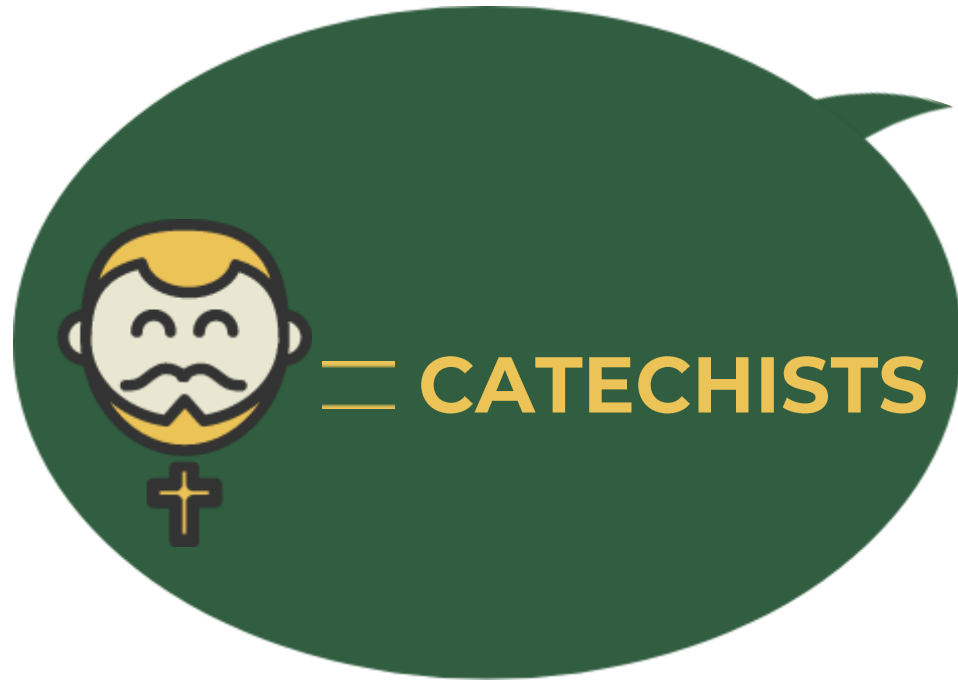


**Eight of every ten**  
catechized respondents identify as  
both **Filipino & Catholic.**

**n = 6,500**

# Socio-demographic Profile and Economic Context

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Most of the respondents know their parish priest and bishop and they **consider them as catechists.**

**n = 5,170 to  
6,567**

# Socio-cultural and Religious Experiences

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Many of the respondents reported  
That being **family-oriented** is  
**influenced by Catholicism.**

**n = 6,220**

# Socio-cultural and Religious Experiences

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Christmas



All Saints'  
Day & All  
Souls' Day



Holy  
Week

Fiestas



Easter  
Sunday



Advent



Respondents report that they are generally aware of the **influences of Catholicism to Filipino culture.**

**n = 4,012  
to 6,319**

# Conceptually

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**Catholic practices** are  
culturally **intertwined**  
with **Filipino cultures.**

The texture and shape of what we know as the "Filipino culture" is closely intertwined with Catholicism as negotiated and reimagined across histories (pre-colonial, colonial, and post-colonial).



# Catholic Social Teachings and Catechesis

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- Majority of the catechized respondents are **interested in knowing Church-related social issues.**  
n = 6,491
- Correspondingly, **social media** remains to be their main source of information about **church-related issues.**  
n = 4,773

# Catholic Social Teachings and Catechesis

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The catechized respondents **are not fully aware of church-initiated programs about social issues.**

Interestingly, on the question of the Church being **involved in political issues**, the catechized respondents are **divided**.



**n = 6,246**

# Catholic Social Teachings and Catechesis

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Also, from the perspective of catechized respondents, the **Catholic schools remain relevant and salient in promoting the Catholic faith.**

**n = 4,809**

The educative role of catechesis in parishes and Catholic schools remains salient in shaping Filipino social consciousness on contemporary social issues.

# Catechetical Instruction Topics Learned from Catechesis

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1



Prayer

2



Life of Christ

3



Holy Trinity

n = 6,032

# Catechetical Instruction Topics Learned from Catechesis

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1



Good

2



Love

3



Forgiveness

n = 5,686



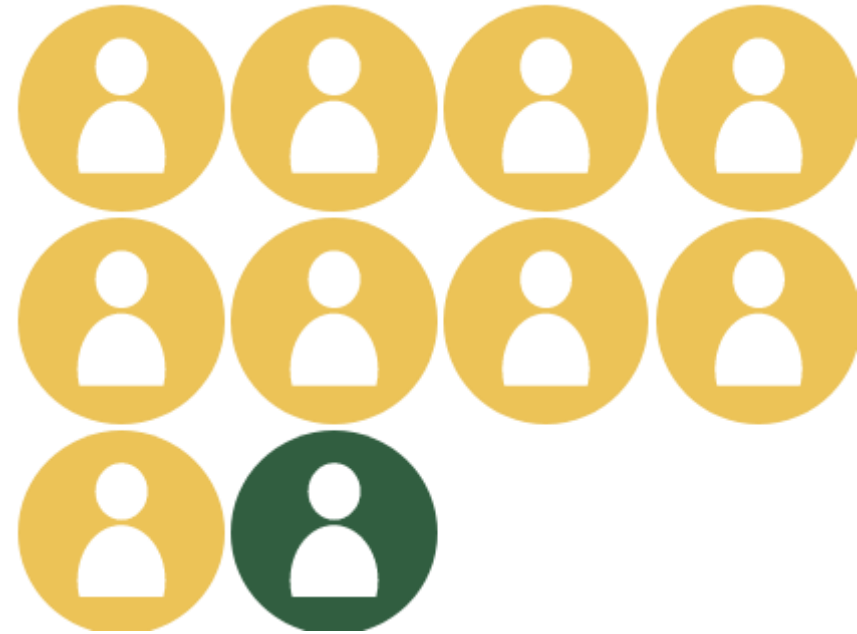
# Catechetical Ministry

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**Affirmative** Responses

**n = 5,915**



**Nine of every ten** catechized respondents find their catechetical experiences meaningful.

# Catechetical Ministry: Pastoral Dimensions

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The catechized respondents see the following as necessary in making **effective catechesis**:



Formation



Support of Priest  
and Bishop



Access to  
catechetical  
sources



Support of family,  
friends, and  
relatives



Budget for  
catechetical  
activities

## Concluding Insights

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**What's with the  
Filipino Catholics?  
Beyond 500 years**

# Pastoral Dimension

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- . **Catechetical experiences** of catechized respondents are **generally positive**.
- . The respondents are also **aware of the structural and resources issues** surrounding catechetical ministry.

## Methodological Dimension

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**There is a  
need for more  
Catholic studies**



# What's with the Filipino Catholics?

## Beyond 500 years

### **Promise**

Catholicism is expected to persist

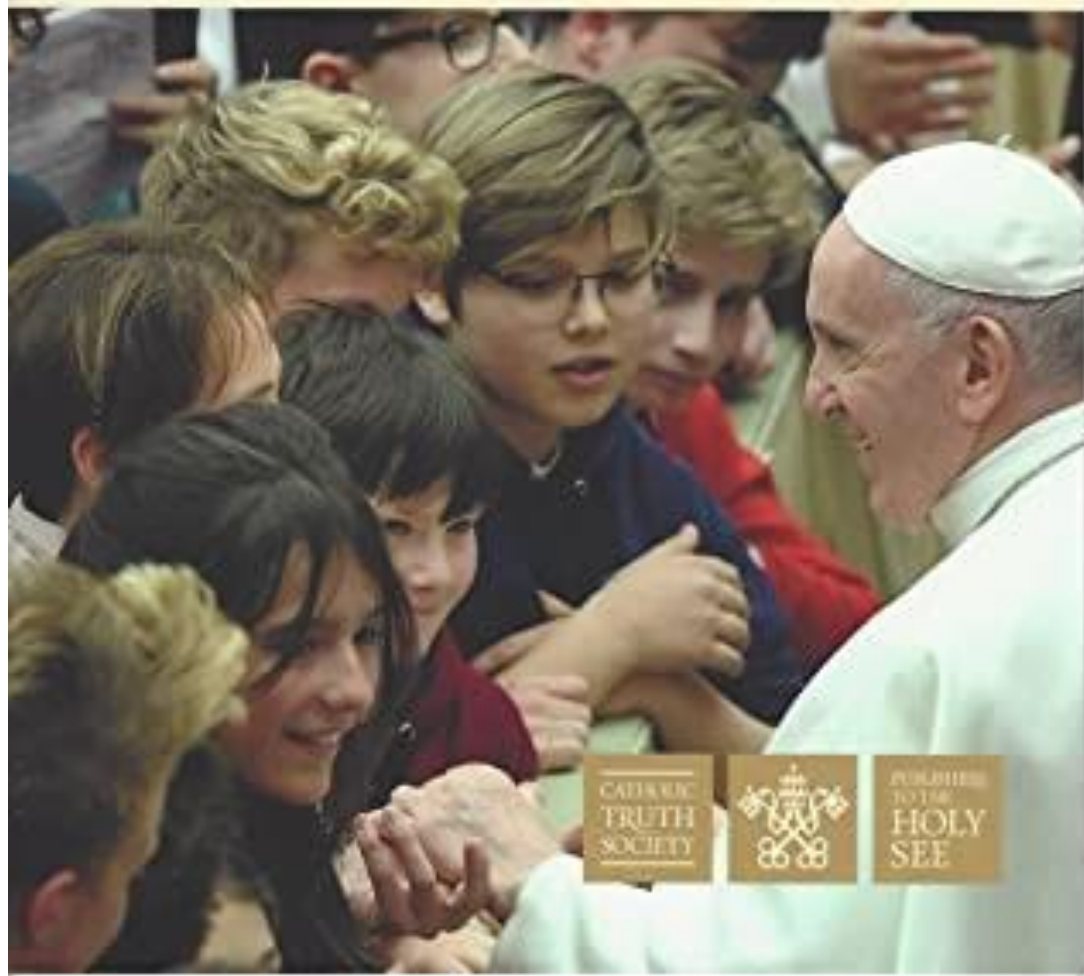




# POPE FRANCIS ANTIQUUM MINISTERIUM



INSTITUTING THE  
MINISTRY OF CATECHIST  
Apostolic Letter



CATHOLIC  
TRUTH  
SOCIETY



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BY THE  
HOLY  
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SCAN ME



# What's with the Filipino Catholics?

## Beyond 500 years

Thus, the question remains,  
could our experiences of Filipino  
Catholicism be **truly decolonized**?



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