

AN ASSESSMENT ON THE EXTENT OF EMPLEMENTATION OF THE DIOCESAN CATECHETICAL PROGRAM IN DISTRICT I AND DISTRICT III OF THE DIOCESE OF IMUS

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Abstract: This research was an attempt to look into the extent of implementation of the Diocesan Catechetical Program in 24 parishes under Districts I and III of the Diocese of Imus. The research was carried out by gathering the following data through a survey form questionnaire: Profile of the respondents in terms of age, gender, and length of service in the parish. Extent of the implementation of the Diocesan Catechetical Program in terms of: goals/objectives, resources: human, physical and financial. Results on profile of the respondents revealed that District I and III have a middle aged manpower. Majority of those involved in parish catechetical activities and organizations are female (304), and only 19 males. One hundred eighty of the respondents served the parish from 1-10 years but others served for almost 35 years. Results on goals/objectives and resources (human, physical and financial) revealed that Districts I and III, in general are able to implement the programs. With this, the researcher was led to a conclusion that Districts I and III in general were able to implement the diocesan catechetical program. Moreover, the researcher highlights that among the three resources, it is the financial resources which obtained the lowest mean score. The generosity of the catechists to shoulder personally some of the expenses necessary to accomplish their catechetical tasks is remarkable. But still the Diocese of Imus must create a well-defined program in generating funds for its catechetical program.

INTRODUCTION

The role of catechesis in the Church's mission of evangelization had been clearly spelled out by Jesus himself in the gospel of Matthew when he said: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the close of age" (28:19-20). Right after his death and resurrection, Jesus together with the Father sent the Holy Spirit in order that he might accomplish from within the work of salvation and that he might animate his disciples to continue the mission to the whole world (General Directory for Catechesis, # 1, henceforth GDC). The presence of numerous Church documents on evangelization is a clear manifestation that the Church is serious in its efforts to fulfill Christ's missionary mandate in above scripture.

The congregation for the Clergy states that one among the many modern Church documents that has given so much importance on catechesis vis-à-vis evangelization is the post-synodal Apostolic Exhortation *Evangelii Nuntiandi* (Evangelization Today) of Pope Paul VI. The Congregation for the Clergy furthers that this document articulates a particularly important principle, namely, that of catechesis as a work of evangelization in the context of the mission of the Church. It emphasized that catechesis would be considered as one of the enduring concerns of the Church's missionary mandate at present (GDC, #4).

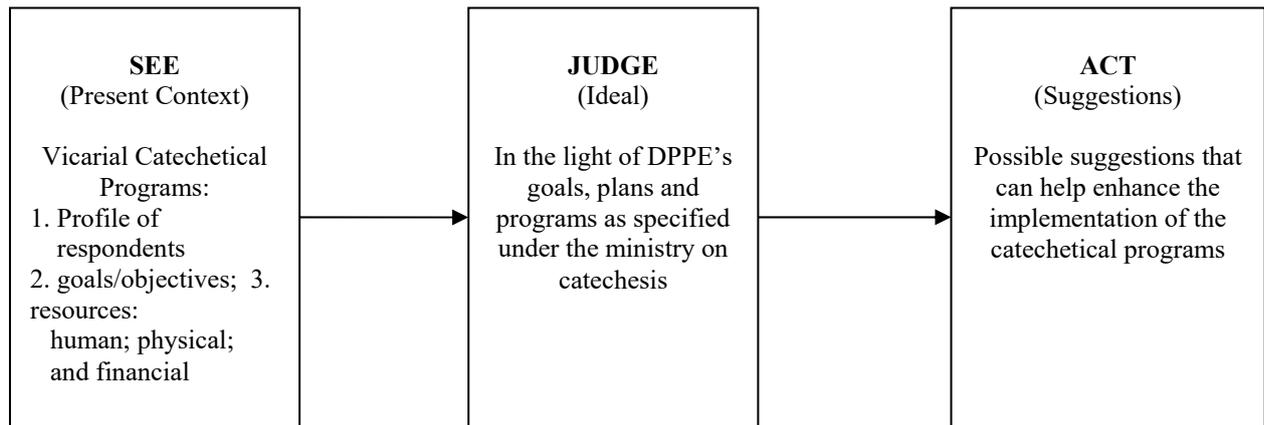
Ever faithful to the demands of the gospels on evangelization and those of his predecessors, St. John Paul II in his Apostolic Exhortation *Catechesi Tradendae* (Catechesis in our Time) strongly emphasized that "the Church has always considered as one of its primary tasks, for, before Christ ascended to his Father... he gave the apostles a final command – to make disciples of all nations and to teach to observe all that he had commanded" (*Catechesi Tradendae*, # 1, henceforth CT). The Congregation for the Clergy explains that this exhortation of St. John Paul II in *Catechesi Tradendae* forms a purposeful unity with *Evangelii Nuntiandi* of Pope Paul VI and fully locates catechesis within the context of evangelization.

Moreover, the Philippine Church being the cradle of Christian Catholic faith in Asia in particular has been faithful with her missionary mandate to spread the faith. In the pastoral letter of the Catholic Bishops Conference of the Philippines (CBCP) titled "To form Filipino Christians Mature In Their Faith", the bishops

announced that “a fundamental issue of our Christian life and a chief priority of the Catholic Church in the Philippines... is catechesis” (Legaspi, 1990. P.1 as cited in Reblora and Vilog, 2010).

The Diocese of Imus (a suffragan of the Archdiocese of Manila) more than ever is responding seriously to the challenges in the catechetical ministry especially as it celebrates its Golden Jubilee as a Diocese. The most concrete response so far of the Diocese of Imus to address the catechetical challenges within her jurisdiction is the promulgation of the primer titled Diocesan Pastoral Priorities for Evangelization (DPP-E) in 2004 spearheaded by his Excellency Cardinal Luis Antonio G. Tagle (the former bishop of the diocese). The DPP-E clearly defines the direction of the diocese’s catechetical programs. It hopes to launch catechetical programs that are “holistic, inculturated, systematic, sustainable, and responsive to the needs of the faithful” (Diocesan Pastoral Priorities for Evangelization 2004, p.2, henceforth DPP-E).

FRAMEWORK OF THE STUDY



The researcher adopted the framework “see, judge, act” in this study which was used in an earlier research titled “An Assessment of the Extent of Implementation of the Diocesan Catechetical Programs in the Vicariate of Immaculate Conception: Basis for its Enrichment” (Cf. Reblora and Vilog 2010). The see, judge, act framework is basically adopted from the thoughts of Paulo Reglus Neves Freire, (September 19, 1921) a Brazilian teacher of “adult literacy” whose seminal writings are The Pedagogy of the Oppressed, Education as the Practice of Freedom, Cultural Action for Freedom and Pedagogy of Hope. (<http://frates.wordpress.com/liberation-theology-and-u-s-catholics4/16/2010>). Paulo Freire of Latin America was greatly influenced by Cardinal Joseph Cardijn who first used the “see, judge, act” in 1940s based on St. Thomas Aquinas’s teachings of prudence (<http://liberationtheology.org/articles/chronology/4/16/2010>).

In this research paper, “see” speaks of the present situation of the Diocesan Catechetical Programs in District I and District III of the Diocese of Imus in terms of the profile of the respondents, the goals and objectives, and resources: human; physical; and financial. Survey form questionnaires were formulated for the researcher to have a grasp of the present context or situation mentioned above. “Judge” speaks of the ideal situation in the light of the goals, plans and programs defined in the DPPE in its ministry on catechesis. “Act” is the proposed plan of action, including suggestions and recommendations, to enhance and enrich the implementation of the diocesan catechetical programs in Districts I and III of the Diocese of Imus.

METHODOLOGY

Location of the Study

The study is an assessment of the extent of implementation of the Diocesan Catechetical Programs in District I and District III of the Diocese of Imus. The study is limited on the programs defined in the Diocesan Pastoral Priorities for Evangelization under the Ministry of Catechesis.

Likewise, the researcher would like to put on record that he intended to cover all the 27 parishes of nine municipalities/cities composed of Bacoor City, Imus City, General Trias, Trece Martires City, Naic, Tanza, Maragondon, Ternate, and Magallanes under the jurisdiction of District I and District III. However, there were three parishes whose parish priest asked that they should not be included in the study for varied reasons.

Because of this, the researcher had 24 parish respondents instead of 27. The different parishes where this study was conducted can be found in the appendix A.

Materials Used

The researcher made use of the self-made survey form questionnaire which was validated by selected catechists in the Vicariate of Immaculate Conception in 2008. The survey form questionnaire has two parts. Part 1 gathered the profile of the respondents in terms of age, gender and length of service in the parish. Part 2 was the assessment part of the instrument which was composed of 25 questions classified into two: goals/objectives and resources. The resources were in tripartite division: human; physical; and financial. There were eight questions for goals/objectives and five questions for the physical facilities, five questions for financial resources, and seven questions for human resources. The copy of survey form questionnaire can be found in the appendix B.

Another basis in the formulation of the questions is the rule of agreement and disagreement of the psychometric scale named after Rensis Likert (<http://www.businessdictionary.com/definition/Likert-scale.html> 4/16/2010). The Likert Scale is a known format of questionnaire used in educational research, especially in the field of special education. The four point Likert Scale was preferred by the researcher to determine the level of agreement by the respondents on the questions (<http://en.wikipedia.org/wiki/Likert-scale> 4/16/2010). In every item of the questionnaire the researcher provided the respondents four potential choices: 4 – strongly agree; 3- agree; 2- moderately disagree; 1- disagree

The researchers decided to use the four point scale to limit the choices and eventually led the respondents to make a decisive choice. The copy of the self-made survey form questionnaire with an equivalent verbal interpretation can be found in the appendix C.

Sampling Methods

The researcher did not employ sampling method in this study because his intention was to get 100% of the catechists and coordinators of catechists in every parish as his respondents (target population) as much as possible. However, due to some unavoidable circumstances, there were a few (three to five per parish) catechist who were not able to return the answered survey form questionnaire or were not given the survey form questionnaire at all, even if the researcher visited several times all the parishes involved in the study. Moreover, with regard to officers and members of Parish Pastoral Council as respondents, the researcher merely gave a copy to those who were available to answer the survey form questionnaire whenever he visited a particular parish. A great majority of the respondents however, were catechists, although this would not cause conflict because the survey form questionnaire was basically designed for the catechists.

Date Gathering Procedure

In deference to the existing offices in the catechetical ministry of the Diocese of Imus, the researcher presented the research proposal to Fr. Eleomar Dendiego, Director of Diocesan Catechetical Ministry and sought for his approval to conduct the said research in District I and District III of the Diocese of Imus. Fr. Dendiego readily approved the said proposal on April 23, 2010.

After the necessary communications to different offices have been forwarded, the researcher visited the parishes of Districts I and III to personally distribute the revised self-made survey form questionnaire to the following respondents: Coordinators of the catechists in the parish; the catechists; and officers and members of Parish Pastoral Council. The researcher tried his best to gather at least 5 valid respondents for each parish and a minimum of 300 valid respondents for the whole District I and District III.

To answer the survey questionnaire forms, the researcher in most cases explained carefully to the respondents the importance of each of the 25 questions and reminded them to honestly choose as answer that best describe their present experiences as far as their parish catechetical program was concerned. The respondents were told to choose a number from the scale provided, which corresponds to their concrete experiences in their parish catechetical activities.

Methods for Analysis and Statistical Treatment

The researcher made use of the descriptive/analytical research design to assess the extent of implementation of the Diocesan Catechetical Programs in District I and District III of the Diocese of Imus. The data gathered to answer the research problems were limited to the responses in the self-made survey form questionnaire distributed. After gathering all the necessary data, the researcher, with the help of his statistician (Ms. Challiz Feranil), employed the basic statistical procedure to determine the percentage and weighted mean for analysis.

The researcher used basic averaging as a statistical treatment in presenting the profile of the respondents in terms of age, gender, and length of service in the parish. Moreover, the researcher employed the weighted mean in assessing the extent of implementation of the diocesan catechetical program in terms of goals and objectives and resources (Human, physical, and financial). “The weighted mean is the most common type of average, where instead each of the data points contributing equally to the final average, some data points contribute more than others. The notion of weighted mean place a role in descriptive statistics...” (http://en.wikipedia.org/wiki/Weighted_mean09/15/2012).

RESULTS AND DISCUSSION

This study used a total of 323 validated survey forms retrieved from 24 parishes of four vicariates. The researcher provided tables with complete statistically treated data in presenting the results of the study to help readers easily comprehend the whole presentation.

The General Directory for Catechesis clearly mentioned that the bishop of every diocese has the primary responsibility for catechesis in his jurisdiction. He must regard catechesis as one of the most fundamental tasks of his ministry. His concern for catechetical activity will lead him to assume the overall direction of catechesis in his diocese. He must ensure to effectively put into operation the necessary personnel, means and equipment, and also the financial resources (GDC, # 222-223). Mindful of this, Cardinal Tagle, the former bishop of the Diocese of Imus promulgated the DPP-E in 2004 to address properly the concerns of his diocese regarding catechetical activities (Cf. DPP-E). The following pages will measure the efficiency of the implementation of diocesan catechetical program in its efforts to put in flesh the dreams and hopes of the Diocesan Pastoral Priorities for Evangelization of the Diocese of Imus.

Table I. Frequency of Respondents in Districts I & III

Vicariates in District I & III	Frequency	Percent	Valid Percent	Cumulative Percent
Vicariate of Sto. Nino	61	18.9	18.9	18.9
Vicariate of Our Lady of the Pilar	92	28.5	28.5	47.4
Vicariate of Our Lady of Assumption	73	22.6	22.6	70
Vicariate of St. Francis	97	30	30	100
Total	323	100	100	

In terms of number of catechists as respondents in this study, the Vicariate of St. Francis ranked first with the most number of catechists with 97 in spite of the fact that there were two parishes within this vicariate that requested not to be included in this study. The Vicariate of Our Lady of the Pillar ranked second with 92 catechists even if one parish within this vicariate requested not to be included in the study. The Vicariate of Our Lady of Assumption ranked third with 73 catechists while the Vicariate of Sto. Nino was the last in the ranking with 61 catechists.

Table 2. Profile of the Respondents in Terms of Age

Respondents from Four Vicariates of Districts I & III	Frequency	Percent	Valid Percent	Cumulative Percent
30 and below	6	1.9	1.9	1.9
31-40 years old	18	5.6	5.7	7.6
41-50 years old	56	17.3	17.7	25.3
51-60 years old	122	37.8	38.6	63.9
61-70 years old	90	27.9	28.5	92.4
71 years old and above	24	7.4	7.6	100
Total	316	97.8	100	
Missing System	7	2.2		
Total	323	100	100	

As shown in table 2, the highest percentage is in the age bracket of 51-60 years old, comprising 37.8% of the total respondents or 122 persons. Those who are within the age bracket of 61-70 years old is 27.9% of the total respondents or 90 persons. There are 56 persons within the age bracket of 41-50 years old or 17.3% of the total respondents. There are 24 persons or 7.5% of the total respondents whose age are within the bracket of 40 years old and below.

Basically, majority of the catechists of District I and District III of the Diocese of Imus or 178 respondents (55.1%) are within the bracket of 41-60 years old. The researcher finds this figure and age bracket as something positive at present for the diocese because usually Filipinos within this age bracket are those who are already committed with their work and responsibilities. However, most of them are about to retire from parish involvement within 10 to 15 years from now. Since they comprise the majority of the respondents, it is something that parishes within District I and District III must prepare for. Besides, 90 persons or 27.9% of the respondents are already within the age bracket of 61-70 years old. Again, it would be expected that they will retire within a couple of years from now especially if they are to follow the recommendation of Reblora and Vilog (2008) in their earlier research in which they said that ideally, the age of retirement for school-based catechists is at 70 years old. The missing systems in the table are the respondents who did not indicate their age.

Table 3. Profile of the Respondents in terms of Gender

Respondents from Four Vicariates of Districts I & III	Frequency	Percent	Valid Percent	Cumulative Percent
Female	304	94.1	94.1	94.1
Male	19	5.9	5.9	100
Total	323	100	100	

It has been the prevailing observation that the majority of the parish workers and volunteers are middle aged women. In this study, 304 out of 323 respondents are female. Basically, 94.1% are women and 5.9% are men. The researcher would like to reiterate that this study was conducted in 24 parishes of District I and District III of the diocese. Besides, these 24 parishes are distributed in the nine towns of the province of Cavite. These figures about the involvement of women in the catechetical program of the Diocese of Imus indicate that, indeed, there is an urgent need to develop a program that would effectively motivate male parishioners of the diocese to actively get involved in different organizations within their parishes specifically, in the catechetical apostolate.

Table 4. Profile of the Respondents in Terms of Years of Service in the Parish

Respondents from Four Vicariates of Districts I & III	Frequency	Percent	Valid Percent	Cumulative Percent
0-5 years	97	30	31.8	31.8
6-10 years	83	25.7	27.2	59
11-15 years	52	16.1	17	76.1
16-20 years	48	14.9	15.7	91.8
21-25 years	18	5.6	5.9	97.7
26-30 years	3	0.9	1	98.1
31-35 years	4	1.2	1.3	100
Total	305	94.4	100	
Missing System	18	5.6		
Total	323	100		

Thirty percent (30%) of the respondents have been working in the parish for one month to five years already. This bracket is the highest in terms of frequency with 97 respondents. One hundred eighty persons or 59% of the respondents belong to the first two brackets, 0-5 years and 6-10 years in service. Since there are 73 respondents who have been working in their respective parishes for more than 15 years now, it is highly probable that some of those 180 respondents mentioned above would still be around helping in the catechetical program of their parish five to ten years from now. Incidentally, the youngest and eldest among the respondents came from the

same vicariate, the Vicariate of St. Francis. The youngest is Lyn Joan Villar Abdani, 28 years old, and has been working in the Annunciation parish as a catechist for three years now, while the oldest is Maria Sanchez Baquiran, 87 years old, and has been working as a catechist in Our Lady of the Holy Rosary Parish for 20 years now. Based on The data gathered, remarkably 25 respondents or 8% were able to stay as volunteer catechists in the parish from 21 to 35 years.

As mentioned by Reblora and Vilog (2010), smooth and good relationship with one another and with their parish priest is one of the factors that keep the catechists continue with their active involvement in the catechetical program of their parish. However, what is very much crucial in keeping catechists towards their volunteer job is the presence of a good catechetical manpower program of the parish.

The tables below present the extent of implementation of the diocesan catechetical program in District I and District III of the Diocese of Imus. The research indicated only the question number in the tables to save space. The whole survey form questionnaire is placed at the appendix B. Moreover, the following numerical value has the corresponding verbal interpretation:

Scale	Verbal Interpretation
3.50 - 4.00	strongly agree
2.50 - 3.49	agree
1.50 - 2.49	moderately disagree
1.00 - 1.49	disagree

Table 5. Extent of Implementation in Terms of Goals and Objectives

OALS AND OBJECTIVE (Survey Form Item Number)	District I				District III			
	Vicariate of Our Lady of the Pillar		Vicariate of Sto. Nino		Vicariate of St. Francis		Vicariate of Our Lady of Assumption	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Question # 2	3.18	Agree	3.41	Agree	3.18	Agree	2.82	Agree
Question # 3	2.97	Agree	3.21	Agree	3.01	Agree	3.36	Agree
Question # 4	3.35	Agree	3.48	Agree	3.35	Agree	3.36	Agree
Question # 5	2.96	Agree	3.18	Agree	3.0	Agree	2.84	agree
Question # 8	3.08	Agree	3.46	Agree	3.06	Agree	3.3	Agree
Question # 9	2.66	Agree	2.6	Agree	2.64	Agree	2.23	Moderately dis-agree
Question # 17	2.92	Agree	3.24	Agree	3.19	Agree	3.11	Agree
Question # 25	3.12	Agree	3.11	Agree	3.09	Agree	2.87	Agree
Total	3.03	Agree	3.21	Agree	3.06	Agree	2.99	agree

All of the four vicariates of District I and District III were able to implement the goals and objectives of the diocesan catechetical program of the diocese in their respective areas of jurisdiction as indicated by the interpretation of its weighted mean.

The Vicariate of Our lady of the Pillar got a total weighted mean rating of 3.03 which is interpreted as agree. Among the eight questions allotted to determine the extent of the implementation of diocesan catechetical program in terms of goals and objectives, question number 4 which says: our parish has an adequate formation program for our catechists, obtained the highest weighted mean rating of 3.35. Its lowest weighted mean rating was 2.66 which came from question number 9 which says: each family especially parents are involved in catechetical activities in our parish.

The Vicariate of Sto. Nino obtained a total weighted mean rating of 3.21 which is interpreted as agree. Among the eight questions allotted to determine the extent of implementation of diocesan catechetical program in terms of goals and objectives, question number 4 which says: our parish has an adequate formation program for our catechists, got the highest weighted mean rating of 3.48. The lowest weighted mean rating of 2.6 came from question number 9 which says: each family especially parents are involved in catechetical activities in our parish.

A total weighted mean rating of 3.06 which is interpreted as agree was assumed by the Vicariate of St. Francis. Again, among the eight questions allotted to determine the extent of implementation of diocesan catechetical program in terms of goals and objectives, question number 4 which says: our parish has an adequate formation program for our catechists, got the highest weighted mean rating of 3.35. The lowest weighted mean rating of 2.23 came from question number 9 which says: each family especially parents are involved in catechetical activities in our parish.

Meanwhile, the Vicariate of Our Lady of Assumption has a total weighted mean rating of 2.99 which is interpreted as agree, It is question number 4, among eight questions allotted to measure the extent of implementation of the diocesan catechetical program in terms of goals and objectives which became the highest weighted mean rating (3.36) of the vicariate. On the contrary, just like the rest of the three other vicariates, question number 9 with a weighted mean rating of 2.23 and interpreted as moderately disagree is the lowest in this vicariate.

Incidentally, all the four vicariates have the same question number 4 which says: our parish has an adequate formation program for our catechists, as their highest weighted mean ratings and question number 9 which says: each family especially parents are involved in catechetical activities in our parish, as their lowest weighted mean ratings. It reflects the fact that the diocese in general has been providing its five Districts together with their vicariates a unified formation program for their catechists. In fact, the Religious Education Department of DLSU-D for more than a decade now has been working closely with the catechetical director of the Diocese of Imus in providing a sound catechetical formation program to the catechists of the diocese. Moreover, the lowest mean ratings of the four vicariates has loudly conveyed a message that the diocese must do more in educating its parishioners that the catechetical mandate of the Church is also their responsibility. The Apostolic Exhortation of Blessed John Paul II clearly defines this when he says that all members of the Church must feel responsible and must wish to be responsible for catechists (CT, #16).

Table 6. Extent of Implementation in Terms of Human Resources

HUMAN RESOURCES (Survey Form Item Number)	District I				District III			
	Vicariate of Our Lady of the Pilar		Vicariate of Sto. Nino		Vicariate of St. Francis		Vicariate of Our Lady of Assumption	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Question # 10	3.45	Agree	3.62	Strongly agree	3.58	Strongly agree	3.61	Strongly agree
Question # 11	2.79	Agree	2.81	Agree	2.93	Agree	2.64	Agree
Question # 12	3.05	Agree	3.58	Strongly agree	3.23	Agree	3.46	Agree
Question # 13	2.88	Agree	3.21	Agree	3.14	Agree	2.74	Agree
Question # 14	3.18	Agree	3.56	Strongly agree	3.3	Agree	3.43	Agree
Question # 15	3.17	Agree	3.22	Agree	3.2	Agree	3.11	Agree
Question # 16	2.24	Moderately disagree	2.62	Agree	2.69	Agree	2.36	Agree
Total	2.96	Agree	3.23	Agree	3.15	Agree	3.05	agree

Table 6 shows that the four vicariates were able to implement the diocesan catechetical program in terms of human resources because all their total weighted mean rating fall under the category of *agree*. Just like the aspect of goals and objectives wherein all the four vicariates have a uniform highest weighted mean ratings when it comes to question number 4 and lowest weighted mean ratings in question number 9, the researcher found out that the four vicariates have the same question number as its highest and lowest weighted mean ratings. All the four vicariates have question number 10 where they got their highest weighted mean ratings, question number 10 says: our parish priest spearheads teaching catechism especially through his homily. Except for the Vicariate of Our Lady of the Pillar, the rest of the vicariates in this study got weighted mean ratings of above 3.50 which is interpreted as strongly agree. It is inspiring to know that all the parish priests are making use of their homily as venues to evangelize/catechize. This consistent passion of parish priests to catechize through homilies is parallel to what the General Directory for Catechesis highlighted when it says that “the parish is also the usual place in which the faith is born and in which it grows. It constitutes, therefore, a very adequate community space for the realization of the ministry of the word at once as teaching, education and life experience” (GDC, #258).

Moreover, question number 16 which says: our parish sends some catechists to other parishes whenever they are needed, happened to be the lowest weighted mean ratings for all the four vicariates, The Vicariate of Our Lady of the Pillar even has a weighted mean rating of 2.24 which is interpreted as moderately disagree. Though these words were explicitly contained in the DPP-E Primer, parishes in District I and District II are not yet ready to send their catechists in other parishes to help. They do not have yet the luxury of lending their catechists in other parishes because most of them do not even have enough number of catechists to cater to the catechetical needs of their own parish. For instance, the St. Martin De Porres Parish in Bacoor Cavite has only three catechists at the moment.

Table 7. Extent of Implementation in Terms of Physical Resources

PHYSICAL RESOURCES (Survey Form Item Number)	District I				District III			
	Vicariate of Our Lady of the Pillar		Vicariate of Sto. Nino		Vicariate of St. Francis		Vicariate of Our Lady Of Assumption	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Question # 1	2.31	Moderately disagree	2.97	Agree	2.95	Agree	2.52	Agree
Question # 6	3.37	Agree	3.58	Strongly agree	3.18	Agree	3.72	Strongly agree
Question # 7	3.35	Agree	3.53	Strongly agree	3.29	Agree	3.61	Strongly agree
Question # 22	2.62	Agree	2.92	Agree	2.88	Agree	3.34	Agree
Question # 15	3.17	Agree	3.22	Agree	3.2	Agree	3.11	Agree
Question # 23	2.83	Agree	2.99	Agree	3.15	Agree	3.03	Agree
Total	2.89	Agree	3.2	Agree	3.09	Agree	3.24	Agree

As shown in Table 7, the four vicariates were able to implement the diocesan catechetical program in terms of physical resources. The Vicariate of Our Lady of the Pillar obtained a total weighted mean rating of 2.89 while the Vicariate of Sto. Nino has a total weighted mean rating of 3.20. The two vicariates of District III which are Vicariate of St. Francis and Vicariate of Our Lady of Assumption garnered total weighted mean ratings of 3.09 and 3.25 respectively. The total weighted mean ratings are interpreted as agree/implemented.

Question number 6, which says: our catechists make good use of the syllabus, module or lesson plan given by the diocese in teaching catechism, became the highest for vicariates Our Lady of the Pillar, Sto, Nino and Our Lady of Assumption with weighted mean ratings of 3.37, 3.58 and 3.72 respectively. The Vicariate of St. Francis had question number 7 which had the highest weighted mean rating of 3.29 which is interpreted as agree.

Question number 7 says: our parish-based catechists properly use the syllabus, module, or lesson plan in teaching catechism to those who will receive the sacraments. One will easily see that both questions refer to the conscious efforts of the catechists to use properly the syllabus, modules or lesson plans given to them. This is one thing that inspired the person -in-charge to provide and distribute catechetical materials to the catechists.

Meanwhile, question number 1 which says: our parish catechetical office responds well to the needs of our catechists, was the number where Vicariate of Our Lady of the Pillar and Vicariate of Our Lady of Assumption got their lowest weighted mean ratings of 2.31 and 2.52 respectively. In fact, a weighted mean rating of 2.31 is interpreted as moderately disagree while 2.52 was only a little over that interpretation. Interestingly, among the many ministries and apostles that the DPP-E is pushing through, it is only in the ministry of the catechists where it categorically requires a catechetical office in every parish; a definite room and person in-charge (DPPE, 2004). Furthermore, the Congregation for the Clergy added that “Catechesis is so basic to the life of every particular Church that no diocese can be without its own catechetical office” (GDC, #267). The researcher would like to put on record that there are still some parishes in District I and III that do not have their catechetical office, Moreover, among the 24 parishes in District I and III that the researcher had visited during data gathering, the Holy Cross Parish in Tanza Proper had the best parish catechetical office which was spacious and well ventilated, In fact they even have a mini kitchen at the second floor of their catechetical office where they do the cooking every time they have formation meetings of the catechists.

For Vicariates of Sto. Nino and St. Francis, it was question number 22 which got their lowest weighted mean ratings of 2.92 and 2.88 respectively. Question number 22 says: our catechists are provided with materials for teaching like pentel pen, Manila paper, ect..... Although these weighted mean ratings (2.92 and 2.88) were both interpreted as agree/implemented, however, the fact that this question became the lowest weighted mean ratings of two vicariates is a cause for alarm because these materials are among the most basic needs of catechists in performing their duties both in the school and in the parish.

Table 8. Extent of Implementation in Terms of Financial Resources

FINANCIAL RESOURCES (Survey Form Item Number)	District I				District III			
	Vicariate of Our Lady of the Pillar		Vicariate of Sto. Nino		Vicariate of St. Francis		Vicariate of Our Lady of Assumption	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Question # 18	3.33	Agree	3.52	Strongly agree	3.24	Agree	3.44	Agree
Question # 19	2.82	Agree	3.12	Agree	3.13	Agree	3.16	Agree
Question # 20	3.03	Agree	3.08	Agree	2.21	Agree	3.18	Agree
Question # 21	2.57	Agree	2.42	Moderately disagree	2.79	Agree	2.92	Agree
Question # 24	2.62	Agree	2.66	Agree	2.92	Agree	2.85	Agree
Total	2.87	Agree	2.96	Agree	3.06	Agree	3.11	Agree

Table 8 shows that in general, the four vicariates were able to implement the diocesan catechetical program in terms of financial resources. The Vicariate of Our Lady of the Pillar obtained a total weighted mean rating of 2.87 while the Vicariate of Sto. Nino obtained a total weighted mean rating of 2.96. The Vicariate of St. Francis earned a total weighted mean rating of 3.06 and the Vicariate of Our Lady of Assumption which happened to get the highest total weighted mean rating among the rest, obtained a total weighted mean rating of 3.11. All of these weighted mean ratings were interpreted as agree/implemented.

Once more, all the four vicariates obtained their highest weighted mean ratings on the same question number 18 which says: funding has never been a hindrance for catechists to perform their duty both in the parish and in school. The Vicariate of Sto. Nino even captured a weighted mean rating of 3.52 which is interpreted as strongly agree. Moreover, this does not mean that the four vicariates were able to practically provide all the needs of the catechists financially. It rather speaks more of the dedication of the catechists in doing their tasks in spite of the

lack of financial support. In most of the researcher's casual conversation with the catechists especially with the coordinators, while he was doing this research, he found out that there were times that even their fare expenses in going to the parish or public school where they teach, were coming from their own pockets. This interpretation of the researcher on the true nature of question number 18 which says: funding has never been a hindrance for catechists to perform their duty both in the parish and in school, as far as the catechists are concerned became consistent with the rest of the weighted mean ratings obtained from the rest of the questions in financial resources. In fact, the Vicariate of Our Lady of Assumption, which ironically captured the highest total weighted mean rating, showed that its lowest mean rating came from question number 24 which says: the catechists in our parish are provided with allowance. Likewise, the Vicariate of St. Francis obtained its lowest weighted mean rating from question number 20 which says: our parish has adequate funding for transportation expenses of our catechists. The Vicariates of Our Lady of the Pillar and Sto. Nino got their lowest mean rating from question number 21 which says: each community in the parish is giving their financial share for the catechetical programs in our parish.

It was unfortunate that the four vicariates cannot secure adequate support financially from their community members while St. John Paul II identifies the family as the Church in miniature and as such it is a living image and historical representation of the mystery of the Church. Besides, the researcher had repeatedly emphasized that according to *Catechesi Tradendae*, the catechetical mandate of the Church is the responsibility of all the members of the community and not only of the catechists and their pastors (CT, #16).

The researcher, having conducted to earlier researches with Vilog (2008 and 2010) on the extent of implementation of the diocesan catechetical program in the Vicariate of Immaculate Conception, sees a particular pattern in the data in terms of the financial resources of each vicariate in the diocese. Clearly, some parishes are more financially stable than others. However, when all these parishes are group together according to vicariate, the prevailing result is that funding is very much inadequate to satisfactorily finance the different programs of the vicariate in the catechetical ministry. While there is much to celebrate and thankful about knowing that the two Districts (I and III) have satisfactorily implemented the diocesan catechetical thrusts, the financial status of the four vicariates is alarming. In fact, among all aspects in which this study try evaluate, the financial resources obtained the lowest mean rating.

CONCLUSIONS AND IMPLICATIONS

From the aforementioned findings and discussions, the researcher was led to the following conclusions and its implications on the diocesan catechetical program:

1. In terms of age, majority of the catechists of the four vicariates: Our Lady of the Pillar, Sto. Nino, St. Francis and Our Lady of Assumption are in their middle age with a frequency of 178 comprising 55.1% of the 323 respondents. There were seven respondents who did not indicate their age. Since there are a good number of the respondents, 114 of them whose age ranges from 61 and above, then there is a great chance that majority of these 178 catechists who are middle aged are still more than willing to continue to volunteer as catechists in their respective parishes.
2. In terms of gender, the bulk of the manpower of the four vicariates were females. Out of 323 respondents, 304 or 94.1% are women and there are only 19 or 5.7% are men. Although from researcher's readings, he has not encountered any single Church document that promotes women in particular as priority to become catechists, however, it has been a trend in the Diocese of Imus that majority of those who compromise the catechetical manpower are women (cf Reblora and Vilog, 2008 and 2010).
3. In terms of length of service, 55.7% or 180 respondents indicated that they have served in their respective parishes from 1 to 10 years. There are 18 respondents who did not indicate their years of service in their respective parishes. Table 4 showed that 100 out of 323 respondents or 31% of the respondents have served their parish for 11-20 years. Hence, there is a greater probability that many from those who said that they have served their parish from 1 to 10 years will still be active as catechists for a couple of years from now.
4. On Goals and Objectives, the four vicariates in District I and III obtained a total weighted mean rating of 3.07 which is interpreted as agree/implemented. Thus, all the four vicariates were able to implement the goals and objectives of the diocesan catechetical program of the diocese in their respective area of jurisdiction as indicated by the interpretation of its weighted mean rating which is agree/implemented.

5. On Human Resources, the four vicariates obtained a total weighted mean score of 3.10, the numerical value of which has an equivalent interpretation of agree/implemented. Thus, all the four vicariates were able to implement the diocesan catechetical program of the diocese in their respective area of jurisdiction in terms of human resources. All of the four vicariates obtained their highest weighted mean score from question number 10 of the survey form questionnaire which says: our parish priests lead in teaching catechism through their homilies. In fact, three out four vicariates obtained an equivalent verbal interpretation of strongly agree. This reality points out that even if often times the number of catechists cannot proportionally match the population of those to be catechized and evangelized, priests/pastors of each parish are giving their remarkable share in furthering the tasks of catechetical ministry through their homilies.
6. On Physical Resources, the four vicariates got a total weighted mean score of 3.11, the numerical value of which has an equivalent interpretation of agree/implemented. Hence, all the four vicariates were able to implement the diocesan catechetical program of the diocese in their respective area of jurisdiction in terms of physical resources. However, the researcher would like to highlight that question number 1 which says: our parish catechetical office responds well to the needs of our catechists, was the number where Vicariate of Our Lady of the Pillar and Vicariate of Our Lady of Assumption obtained the lowest mean ratings of 2.31 and 2.52 respectively. Supposedly, catechetical office is one among the most basic physical resources of every parish.
7. On Financial Resources, the total weighted mean score of the four vicariates is 3.0, the numerical value of which has an equivalent verbal interpretation of agree/implemented. If one will compare all the total weighted mean scores per area of assessment (goals and objectives, resources: human, physical and financial), the financial aspect obtained the lowest weighted mean score. The statistically treated data is clearly saying that the four vicariates have not done enough yet to address adequately and properly the financial needs of the catechetical ministry. The catechetical program is moving forward usually through the unquestionable generosity of their own catechists.
8. The researcher then concludes that District I and District III of the Diocese of Imus have satisfactorily implemented the Diocesan Catechetical Program within their jurisdiction. As the Diocese of Imus embarked to golden jubilee celebration of its foundation, there are indeed concrete signs that call for this festive ambiance. One of them is the fact that only eight years after the promulgation of the Diocesan Pastoral Priorities for Evangelization, manifestations of serious efforts of the diocese to implement its acts and decrease are slowly getting clearer and more concrete.

RECOMMENDATIONS

Based on the results of the study, the researcher recommends the following:

Parochial Level:

1. Implement the recommendation of the DPP-E to establish a Catechetical Office in every parish. A defined task should be spelled out for the Parish Catechetical Coordinator and the person who will be in-charge of the catechetical office.
2. A budget has to be allotted for catechists' allowance. Item number 24 of the questionnaire which is about the provision on catechists' allowance had the lowest weighted mean score on the financial resources.
3. An enhanced recruitment program must encourage male parishioners to join the workforce of catechetical ministry. Because the urgency to recruit more parishioners to become catechists is getting higher year after year due to the rapid population growth in the province of Cavite.
4. A well-defined and organized program of activities of the catechetical apostolate for public schools and parishes in order to arrive at a more definite recruitment of manpower should be designed.
5. A well-defined program to encourage parishioners and families to help financially in the catechetical financial needs must be created.

Diocesan Level:

1. A centralized program should be developed in the following areas:
 - A. Fund raising: A definite budget be allotted to catechists for compensation, fringe benefits, allowances and training.
2. Training: To professionalize catechists, the diocese can coordinate with DLSU-D for the revival of the BSE major in Religious Education Program or with Divine Word School of Theology in Tagaytay which offers a two-year certificate program in theology. Establish a Catechetical Center in the diocese where parishes can send their newly recruited catechists for catechetical trainings.

Researcher's Level:

1. Since it was mentioned that different studies conducted on the extent of implementation of the diocesan catechetical program are now completed covering all the Districts, vicariates and parishes of the Diocese of Imus, all the data must be collated and come up with a comprehensive presentation.
2. A follow-up study of this kind must be done in the future to see clearly how the diocesan catechetical program has improved.
3. A study on the factors that motivate parishioners to actively participate in catechetical ministry can be conducted as well.

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APPENDICES

APPENDIX A. Location of the Study

DISTRICT I: Vicar General: Fr. George A. Morales
Vicariate of Sto. Niño: Vicar Forane: Fr. Conrado N. Amon

Parishes	Titular	Priests
Aniban	San Lorenzo Ruiz	Conrado N. Amon Palingping, Dionisio Vargas
San Nicholas/Bayanan	The Holy Trinity	Bermudez, Maximo B.
Molino	Sto. Niño de Molino	Morales, George A. Francis D. Frane
City Homes Subd.	Our Lady of the Sacred Heart	Pathiyakam, Ginu MSFS
Addas Subdivision	Nuestra Sra. Dela Paz Y Buenviaje	Sapin, Percival L.
Soldier's Hills	Our Lady of Fatima	Bugayong, Efren M.
Queen's Row	Our Lady Queen of Peace	Roxas, Antonio A. Andres, Doroteo S. Colmenar, emmanuel

Vicariate of Our Lady of the Pillar: Vicar Forane: Fr. Geoffrey E. Ebalobo

Parishes	Titular	Priests
Andrea	St. Martin de Porres	Santos, Orlando R.
Perpetual Village VII	Our Mother of Perpetual Help	Villanueva, Teodoro B.
Imus Cathedral	Our Lady of the Pillar	Valero, Allan C.; Gomez, Elorde T. Ilano, Ronel D.; Rañola, Adrian Nicolas
Anabu	Our Lady of Fatima	Santiago, Teodorico D.
Bucandala	Immaculate Heart of Mary	De Leon, Paul D.
Malagasang II	Mary Mother of God	Ebalobo, Geoffrey E.
Buhay na Tubig	St. James the Greater	Honrada, Lordencio D.

DISTRICT III: Vicar General: Fr. Inocencio B. Pobrete Jr.
Vicariate of Our Lady of Assumption: Vicar Forane: Fr. Alain P. Manalo

Parishes	Titular	Priests
Magallanes	Nuestra Sra. De Guia	Manalo, Alain P.
Maragondon	Our Lady of the Assumption	De Castro, Lino N.
Ternate	Sto. Niño de Ternate	De Castro, Benito D.
San Roque, Naic	San Isidro Labrador	Jimenez, Orlando A.
Bancaan, Naic	Sto. Niño de Bancaan	Tagulao, Monico E.
Naic Proper	Immaculate Conception	Mendoza, Virgilio S.

Vicariate of St. Francis: Vicar Forane: Fr. Ariel M. Lisama

Parishes	Titular	Priests
Trece Martires City	St. Jude Thaddeus	Gacelo, Bernardo I. Pangilinan, Maximo S.
Tanza Proper	Holy Cross	Lumandas, Calixto C. Borabo, Christian B.
Amaya, Tanza	Our Lady of the Holy Rosary	Dendiego, Eleomer G.
Julugan, Tanza	The Resurrection	Bagos, Leonardo R.
Gen. Trias Proper	St. Francis of Assisi	Poblete, Inocencio Jr., B. Conception, Miguel III R.
Pasong Camachile	The Annunciation	Sumague, Claro P. Francisco, Benjamin A.
Manggahan	St. Vincent Ferrer	Lisama, Ariel M.

20. Our parish has adequate funding for transportation expenses of our catechists	4	3	2	1	
21. Each community in the parish is giving their financial share for the catechetical programs in our parish	4	3	2	1	
22. Our catechists are provided with materials for teaching like pen, Manila paper, ect....	4	3	2	1	pentel
23. There is enough budget for the uniform of the catechists in our parish	4	3	2	1	
24. The catechists in our parish are provided with allowance	4	3	2	1	
25. Our parish responds well to different catechetical programs which implemented within two years	4	3	2	1	must be

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