

THE RENEWAL MOVEMENT IN THE PHILIPPINES (Models of Catechesis)

The year 2017 is an auspicious year... the year can be defined by the word Renewal... the aggiornamento of Vatican II.

There are four celebrations: the 100 years of the apparition of our Lady in Fatima; the 500 years of the Protestant Reformation initiated by Martin Luther; the 50 years of the Charismatic Movement in the Philippines and the Year of the Parish as Communion of Communities in the journey towards the 500 years of Christianity in the Philippines.

These underline the call to renewal in the church. The message of our Lady is the renewal of Christian life in through Conversion, Offertory and Reparation. The message of Martin Luther to renewal of the church in and through going back to the sources of the faith and the call to strengthen ecumenical dialogue. The message of the Charismatic movement as the answer to the church's need to re – root itself in the life of the Holy Spirit. The message of the year of the parish to refresh our appreciation of the parish as a community of disciples called to the new evangelization.

The church in the Philippines has been blessed to be a recipient of the charismatic movement in the year 1967.

Catholic Charismatic Movement

Charismatic Catholicism, also known as Catholic Charismatic Renewal is a movement within the Catholic Church which is very similar to the Pentecostal and Evangelical movements. Worship services are characterized by a high energy Mass, as well as prayer meetings featuring prophecy and sometimes glossolalia, or "speaking in tongues." Some supporters within this movement see it as based on the

belief that certain charisms (a Greek word for gifts), bestowed by the Holy Spirit, such as the abilities to speak in tongues and to heal (which all Christians believe existed somehow in the early Church as described in the Bible) should still be practiced today.

Catholic Church Christ the King in Ann Arbor's website www.rc.net describes Charismatic Prayer, "A charismatic style of prayer is common at Christ the King. People are free to raise their hands in prayer and during songs, many pray their own prayers audibly, some pray in tongues, etc.... They pray with expressive or charismatic prayer at monthly parish prayer meetings, at the beginning of parish meetings, and most especially during certain moments in the Holy Mass. These are some of the external markers of a charismatic parish. Internal markers include a radical surrender to the Lordship of Jesus Christ in all parts of life, a strong adherence to the Gospel and the teachings of the Catholic Church, and the pursuit of strong friendships centered on Christ."

The Catholic Charismatic Renewal as it exists today is the outgrowth from a retreat held in February 1967 of several faculty members and students from Duquesne University. Many of the students - though not all - experienced a movement of God's Spirit called being "baptized in the Holy Spirit." The professors had previously been "baptized in the Spirit" a week or two before. God's action was also prepared for in a very human way by the students' prayerful preparation in reading the Acts of the Apostles and a book entitled *The Cross and the Switchblade*. What happened quickly spread to graduate students and professors at the University of Notre Dame and others serving in campus ministry in Lansing, Michigan. It continued to spread so that, as of 2003, the Catholic Charismatic Renewal exists in over 230 countries in the world, having touched over 119 million members according to David Barret, head of Global Evangelization Movement in Richmond, VA.

The Second Vatican Council stated in the Dogmatic Constitution on the Church, *Lumen Gentium*:

It is not only through the sacraments and the ministrations of the Church that the Holy Spirit makes holy the people, leads them and enriches them with his virtues.... He also distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church. The movement was given a major endorsement by Leo-Joseph Cardinal Suenens, a leading liberal cardinal in the Catholic church. [1]

The charismatic element of the Church is still as evident today as it was in the early days of Christianity, albeit the manifestations may not seem as dramatic as in the first few hundred years. This is thought to be the result of the Church becoming more and more established in the world, and personal sanctification becoming more prevalent. Nevertheless, the charisms as identified in Saint Paul's writings, especially Romans and Corinthians, are as true today as ever. Traditionally they are: faith, expression of knowledge and wisdom, the gift of tongues and their interpretation, prophecy, discernment of spirits and healing. On a lower level, they have expression in the spiritual and corporal works of mercy.

There is a trajectory of renewal programs in the charismatic movement: the Catholic Life in the Spirit, the Marriage Encounter Week end and the offshoot of the Discovery Week end for engaged couples, the Family Encounter Week end, and the Christian Parenting for Peace and Justice.... Highly instrumental in the Marriage Encounter Week end is Fr. Ruben Tanseco, SJ who is a family life expert at the Ateneo de Manila and who started the Center for Family Ministries (CEFAM). It was Fr. Ruben Tanseco who formulated the modules for the Christian

Parenting for Peace and Justice that engages families to a social orientation in the spirit of the social teachings of the Church.

Catholic Charismatics

The first charismatic prayer meeting was held in Manila in La Salle, Greenhills in 1969. A dramatic turning point came during the World Missionary Assistance Plan conference outside Manila in 1973. Close to two thousand pastors, priests, nuns, missionaries and lay leaders registered, representing 20 different denominations and groups.

Participants in the Catholic charismatic renewal study the scriptures diligently. They have adopted several evangelical concepts such as being 'born-again' and have sought distinctively Pentecostal experiences such as baptism in the Spirit, spiritual gifts, especially speaking in tongues and physical healing. The emotional richness and the religiosity of the Filipinos find these Pentecostal phenomena suitable for expressing their spirituality. Hence joyful singing and fervent prayer have become a vital part of the movement.

Enthusiastic charismatics opened their homes, offices, factories, restaurants and schools for bible study and prayer meetings. Unlike classical Pentecostals who ministered among people in lower socio-economic strata, these new seekers were businesspeople, educated professionals, corporate executives, government employees, teachers and army officers, including generals.

They prayed regularly for healing and spiritual gifts. As small bible studies grew rapidly, hotel ballrooms and big restaurants were rented for regular Sunday celebrations. These neutral locations were attractive to Catholics who did not wish to be identified with 'born-again' people. Likewise, Catholic groups do not call themselves 'churches' but 'fellowships'. Spirit-filled believers, regardless of their ecclesial affiliation, demonstrate 'spontaneous ecumenicity' among themselves.

Often groups are centred around a gifted preacher or bible teacher, not necessarily one with a traditional bible school or seminary education (see El Shaddai below). Many self-taught leaders have demonstrated creative leadership and make active use of the laity in various ministries. Like-minded professional laypersons often turn to ministry after in-house training and then become leaders of daughter fellowships. With a strong emphasis on bible study and a dedicated life, these fellowships attract many middle-class professionals and businesspeople to the gospel. Groups have been planted all over the Philippines and among overseas Filipinos such as those working in Hong Kong, Singapore, Malaysia, Taiwan, Korea and Japan and among professionals in European countries and immigrants in the USA, Canada and Australia. Some fellowships have evolved into quasichurches training workers and commissioning them.

After two decades of consolidation some charismatic fellowships live in tension with Catholic parishes. Participation in fellowships is replacing Sunday Mass and there has been a slow but steady exodus from the church.

El Shaddai

The largest of these independent, lay-led Catholic movements is El Shaddai. Mariano Z. Velarde (Brother Mike) commenced his ministry in 1982 after a miraculous healing. The following year he acquired radio station DWXI and began broadcasting evangelistic programmes. This station is now the third most popular in Metro Manila broadcasting 24 hours daily. By 1984 this radio ministry had burgeoned into the El Shaddai movement. It aims to attract Catholics who have neglected their Christian practice and no longer attend Mass.

El Shaddai holds its own Sunday meetings. A jail ministry and disaster support ministries have developed as well as bible study and prayer meetings. By 1997 El Shaddai had over 300 thousand registered members but a much larger number, up to six million, attend Sunday gatherings throughout the country and in 62 overseas chapters.

According to Leonardo Mercado (2005:80-81) El Shaddai is hugely successful because it a) emphasises the role of the Holy Spirit and the recovery of primal speech which has survived in Filipino folk Christianity; b) holds attractive worship where everybody participates with the Filipino penchant for the dramatic; c) uses communication effectively, broadcasting 14 hours of television weekly in channels throughout the Philippines. Bagong Liwanag Magazine has a run of 300 thousand per month and the Miracle Newsletter reaches 150 thousand per issue; d) the charisma and method of Mike Velarde and his use of psychology and showmanship; e) El Shaddai answers the immediate income and health needs of the people who come from the lower classes; f) reflects on lived experiences in the context of the world in the light of God's word; g) empowers the laity in line with folk Catholicism; h) uses Filipino symbols and the Filipino concept of causality. Culture works on the level of the physical, the social, the worldview and the symbolic. El Shaddai uses Tagalog for the prayer service, English very little. The huge rallies with fiesta atmosphere have a Filipino flavour while interpersonal touch remains among the participants. Mike Velarde's leadership style, his relationship with members, his oratorical style, all suit the Filipino temperament. Use of a this-worldly theology reflects the Filipino philosophy of time. All these Filipino elements help contribute to an experience of community, belongingness, hope and confidence among the members.

A conservative estimate would place the various Catholic charismatic groups at around 30% of the Filipino Catholic population.

Content and Dynamics of the Catechetical Modules:

First Module is on the Self as God's creature... made in the image of God...

Second Module is the reality of Sin in one' life.

Third Module is the relationship with one's spouse (ME Week end) or one's children (FE Week end) or one's parish community.

Fourth Module is on the Growth in the community... the mission of evangelization and spirituality.

Life in the Spirit Seminar:

God's Love

Salvation

Receiving God's gifts

New Life

Transformation

PREX:

Ganito ang format ng PREX..

Elemento ng Panayam:

- 1. Patron**
- 2. Hangarin ng Panalangin (Prayer Intention)**
- 3. Pagbabasa ng Banal na Kasulatan**
- 4. Pagninilay sa Pagbasa / Life Testimony**
- 5. Katanungan**
- 6. Bahaginan sa maliit na grupo**
- 7. Bahaginan sa malaking grupo**
- 8. Kabuuan**

Eto ang mga Pamagat ng mga Panayam:**Talk 1: The Road to Emmaus**

Patron Saint: St. Mary Magdalene

Prayer Intentions: 1. An open mind 2. Penitential Spirit 3. Virtue of Hope

Scripture: St. Luke 24: 13-35

Talk 2: Who do Men Say I am?

Patron Saint: St. Peterr

Prayer Intentions: 1. Openness to our Catholic brothers and sisters 2. Realization of belonging to the Catholic family and the grace of being a member of the Church of Jesus

Scripture: Matthew 16:13-20, John 21:15-19

Talk 3: The Little Church: the Family**Patron: The Holy Family****Prayer Intentions: 1. To be open to what is happening in my family 2. To be healed of self-centeredness 3. To be more loving and caring with my family****Scriptures: Ephesians 5:21-33, Ephesians 6:1-4****Talk 4: Barriers to Being A Good Catholic (External Factors)****Patron Saint: St. Monica****Prayer Intentions: 1. To gain the gift of grace of forgiving those who have hurt us (healing of relationships) 2. To be able to forget past hurts (healing of memories)****Scriptures: Matthew 13:24-30, Matthew 18:21-35****Talk 5: Obstacles to Being A Good Catholic (Internal Factors)****Patron Saints: St. Augustine of Hippo****Prayer Intentions: 1. Grace of compunction 2. Grace of humility****Scripture: Luke 18:18-30, Sirach 13:24****Talk 6: God's Plan For the Church****Patron Saint: Mary, Mother of the Church****Prayer Intentions: 1. Unity of all Catholics as the true Body of Christ 2. That all may be united in faith, hope and love.****Scripture: John 17:9-26****Talk 7: Healing and Reconciliation****Patron Saint: St. Dimas****Prayer Intentions: 1. Healing of all spiritual illnesses through reconciliation with the Mystical Body of Christ 2. Willingness to be reconciled with fellow Catholics in the spirit of humility and love.****Scripture: Luke 15:11-32**

Talk 8: We Are the Church**Patron Saints: All the Saints (Todos Los Santos)****Prayer Intentions: 1. Felling of belonging to the Church 2. Desire to serve the Church****Scripture: Ruth 1:1-18****Talk 9: Church Spirituality****Patron Saints: St. Lorenzo Ruiz and St. Pedro Calungsod****Prayer Intentions: 1. To be strong in the faith, hope and love for the Blessed Trinity 2. Desire to be holy and to be a Saint****Scriptures: Matthew 5:48, Galatians 6:1-10****Talk 10: Evangelization****Patron Saint: St. Paul the Apostle****Prayer Intentions: 1. Concern for Evangelization 2. Desire to work for the evangelization of peoples****Scripture: Matthew 28:16-20**