



A Guide to Political RENEWAL and Stability
by ANGKAPATIRAN PARTY

PASSPORT
TO A NEW
PHILIPPINES

“Passport to the New Philippines”

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ISBN

“If a hundred parishes can host thriving chapters, of maybe 50 to 100 members each, by January 2010, Kapatiran may yet reach critical mass in time to make a difference in the May elections.”

(*Multiply Kapatiran*, Newsstand, John Nery, Philippine Daily Inquirer, June 24, 2008)

“If only because this country needs to survive, Kapatiran has every reason to thrive.”

(*Wanted: Opposition*, There's The Rub, by Conrado de Quiros, Philippine Daily Inquirer, August 16, 2007)

“It (Ang Kapatiran) is a party of the future that appeals to non-traditional politicians and the idealistic youth of the land.”

(*Viable Alternative*, A Law Each Day Keeps Trouble Away, by Jose C. Sison, The Philippine Star, October 5, 2004)

“Nandy Pacheco, indefatigable gun control advocate, has demonstrated his civic spirit again by organizing the Kapatiran, which seeks to establish a new leadership for the country to replace the trapo system that has debased our democracy for decades.”

(*Ousting the 'Trapo*, Separate Opinion, by Isagani A. Cruz, Philippine Daily Inquirer, June 28, 2003)

“If we are thinking of alternatives, Nandy Pacheco's Ang Kapatiran provides us with a vehicle for meaningful change.”

(*God be with you Nandy*, Reveille, Ramon J. Farolan, Philippine Daily Inquirer, February 12, 2007)

ANGKAPATIRAN PRAYER for 2010 (Psalm 20:10)
CONTEMPORARY ENGLISH VERSION (CEV)

May the LORD send help from his temple
and come to your rescue from Mount Zion.

May he remember your gifts and be pleased
with what you bring.

May God do what you want most
and let all go well for you.

You will win victories, and we will celebrate, while raising
our banners in the name of our God.

May the LORD answer all of your prayers!

I am certain, LORD, that you will help your chosen king.

You will answer my prayers from your holy place in heaven,
and you will save me with your mighty arm.

Some people trust the power of chariots or horses,
but we trust you, LORD God.

Others will stumble and fall, but we will be strong
and stand firm.

Give the king victory, LORD, and answer our prayers.

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PREFACE

“If we are what we are today – a country with a great number of poor and powerless people – one reason is the way we have allowed politics to be debased and prostituted to the low level it is in now.” (1997 Pastoral Exhortation on Philippine Politics by the Catholic Bishops’ Conference of the Philippines)

Over the 11 years since that was written, the Philippine political situation has gone from bad to worse. This deterioration has not, however, taken place in isolation. Along with the moral and political decay, the Philippines has suffered from several crises and periods of serious social disruption, widespread breakdown of peace and order, uneven and unfairly distributed economic growth, sluggish investment levels, pitiful support for education or other social programs, a steady disintegration of major infrastructure projects, widespread corruption at all levels of society, a massive outflow of workforce seeking employment overseas, and a steady rise in absolute poverty. Something is clearly very wrong. We Filipinos are betraying our country, our children and ourselves. It is time to pull together, as one people. It is time to act, and to act decisively, for all our sakes.

Several political cancer cells have to be excised. They include a lack of understanding of what politics* are all about, an absence of responsible and accountable political parties, and a loss of the sense of the common good.

Politics have a moral dimension which can lead us either to good or evil. Politics are not necessarily dirty. They can be good. But bad politicians defile them and the people allow it.

“A just society must be the achievement of politics, not of the Church. The direct duty to work for a just ordering of society is

proper to the lay faithful.” (Encyclical Letter, *Deus Caritas Est*. Pope Benedict XVI)

For the voters, politics often mean voting on the basis of personality. Voters don't bother to look into the moral character of the candidates or the political platforms of the political parties. This leads to a wholesale failure of the people to vote according to their collective aspirations and to vote responsibly.

Voters do not realize that voting is a creative act of participating in the building of a just and civil society. People fail to grasp the full impact and meaning of the Constitutional provision that states: “*Sovereignty resides in the people, and all government authority emanates from them.*”

A post-evaluation of EDSA I and EDSA II shows that while we have succeeded in throwing the undesirables out of power, we have failed to give the successors a “**list of our clear aspirations**” for them to achieve for us.

People power should have twin objectives: to replace a regime and to provide the replacement with a laundry list, so to speak, of what the people want. We have attained the first objective but have abjectly failed in the second.

For the traditional politicians (*trapos*), politics are a means of enrichment and a source of influence and power for self and family interests. The *trapos* look at public office as some sort of private property to be passed from one generation to the next. Family political dynasties are born and perpetuated.

Trapo politics come into play during and between election periods.

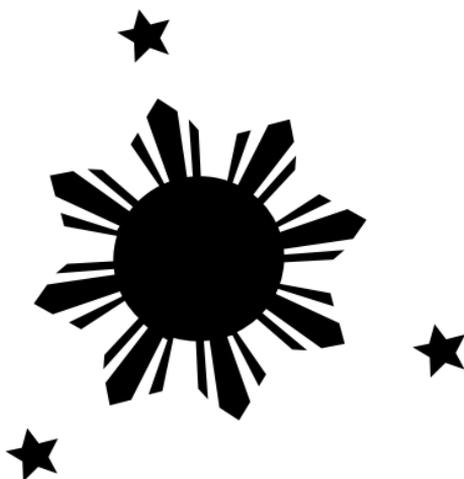
* **Politics = n. pl. the activities concerned with governing or with influencing or winning and holding control of a government. (Other meanings take the singular.)** *Miriam Webster's Third New International Dictionary, 1964*

The absence of responsible political parties was very much evident in the 2007 elections when senatorial candidates ran under either “Team Unity” or “GO”, neither of which are political parties.

The frequent absence of a quorum in the House of Representatives is another example of party irresponsibility. Political parties have failed to discipline erring members, just as they have failed to interpret the aspirations of civil society and orient them towards the common good.

We have lost our sense of the **common good**. We have become too individualistic. We forget that by pursuing the community’s interests we benefit the individuals within it, including ourselves. We must now develop a sense of community where people are committed to the welfare of each other. All these are major contributory factors to the political problems that the Philippines now faces.

We would do well to remember the moral principle that men, individually, are responsible for what they make of themselves; but, collectively, they are responsible for the world in which they live.



INTRODUCTION

At this crucial point in our history, Filipinos should ask themselves these questions:

What kind of country do we wish to see for ourselves, to bequeath to our children, and our children's children?

If the answer to that first question is a very different one to the one in which we live today, what are we going to do to reach that seemingly faraway promised land?

We are a society that has lost its way. With common good as its ideology, Ang Kapatiran Party (AKP) offers a way out of this deplorable situation. To achieve its vision and mission, AKP has two distinct but interrelated components: one is education and the other is political action. And in line with its education component, AKP has developed the **PASSPORT TO A NEW PHILIPPINES**.

The PASSPORT is intended to serve as a convenient and trustworthy companion in this troubled world for all Filipinos who want change for the better, and want to find meaning and fulfillment in life by loving God and serving others.

The PASSPORT promotes character building, values formation, good manners and right conduct. It provides basic political education that touches on human life, the dignity of the human person, the political community (starting with the family and the barangay), politics, justice, peace, democracy, truth, separation of church and state, religion and politics.

The PASSPORT also includes AKP's founding principles and its list of specific objectives – all aimed at enhancing the common good and promoting the politics of virtue and the politics of duty, the politics of transparency and public accountability, the politics of good citizenship and stewardship.

As Pope Benedict XVI recently underscored when he received the bishops of Paraguay in September 2008, *“A big part of the vocation of Christian laypeople is their participation in politics in order to bring justice, honesty and defense of true and authentic values, and to contribute to the real human and spiritual good of society. The role of the laity in the temporal order, and especially in politics, is key for the evangelization of society.”*

The Pope in his address to the Pontifical Council of the Laity on Nov. 15, 2008 confirmed *“the necessity and urgency of the evangelical formation and pastoral accompaniment of a new generation of Catholics working in politics, that they be coherent with the professed faith, that they have moral firmness, the capacity of educated judgment, professional competence and passion for service to the common good.”*

The education aspect of AKP will be undertaken at the family-BEC-barangay level, local churches in collaboration with interested non-government organizations, civic clubs, and various religious organizations.

AKP's efforts to introduce a *prophetic politics of personal and social transformation* dovetail with the call: **“REFORM YOURSELVES AND BELIEVE IN THE GOSPEL”** (Mark 1:15).

The Philippines will change only if Filipinos first change individually. The PASSPORT, based on this premise, is designed to jumpstart the process of change.

ANG KAPATIRAN PARTY

1.1 ANG KAPATIRAN PARTY

The Alliance for the Common Good or **Ang Kapatiran Party (AKP)** was accredited as a national political party by the Commission on Elections on 8 May 2004.

Open to all Filipinos, regardless of faith, social and economic status, AKP espouses open-ended* platform-based politics with clear and specific policy objectives – all aimed at enhancing the common good and promoting the politics of virtue and duty. All AKP candidates are committed to the party's principles and platform.

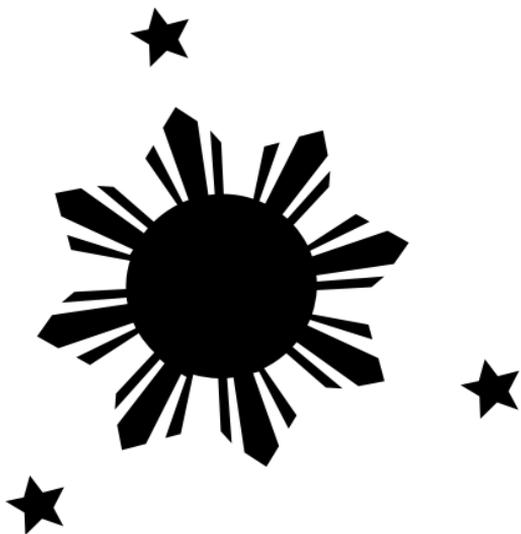
Founded on the Social Teaching of the Church, AKP focuses on moral principles, not political expediency; on the needs of the poor and vulnerable, not those of the rich and the powerful; on the pursuit of the common good, not the demands of special interests; and on the culture of life and peace, not the culture of death and violence.

As an antidote to dirty politics, AKP's approach is holistic and integral with new fervor and new methods. It has two distinct but interrelated components: education and political action.

* open-ended means AKP is open to additional objectives consistent with its Founding Principles

With the generous support of all Filipinos of good will in terms of “treasure, time and talent,” AKP hopes to overcome “BIG MONEY POLITICS” and provide the nation with alternative leaders who are strengthened by their commitment to God to uphold the common good.

With common good as its musical score, AKP members (elected and appointed) are musicians in an orchestra playing harmoniously and producing a perfect symphony. The President of the Philippines, as conductor, works to prevent a single discordant note.



1.1.1 FOUNDING PRINCIPLES

The AKP was founded on ten principles.

1. *Belief in One Almighty God.* There is only one eternal Supreme Being, Creator of us all. God's laws are written in every human heart, summarized in the two-fold command: Love God above all, and the others as yourself.

2. *Right to Life and Dignity of the Human Person.* Every human person is created in the image and likeness of God. We believe that every human life is sacred from conception to death; that people are more important than things; and that the measure of every institution is whether or not it enhances the life and dignity of the human person.

3. *Call to Family, Community and Participation.* The human person is not only sacred but inherently social. The God-given institutions of marriage and the family are central and serve as the foundations for social life. They must be supported and strengthened, not undermined. Beyond the family, every person has a right to participate in the wider society and a corresponding duty to work for the advancement of the common good and the well-being of all, especially the poor and the weak.

4. *Rights and Responsibilities.* As social beings, our relationships are governed by a web of rights and corresponding duties. Every person has a fundamental right to life and a right to those things that allow them to live a decent life – faith and family, food and shelter, health care and housing, education and employment. In society as a whole, those who exercise authority have a duty to respect the fundamental rights of all persons. Likewise, all citizens have a duty to respect human rights and to fulfill their responsibilities to their families, to each other, and to the larger society.

5. *Option for the Poor and Vulnerable.* The moral test of a society is how it treats its most vulnerable members. The poor have the most urgent moral claim on the conscience of the nation. Our Christian faith calls on all of us to embrace this preferential love of the poor and vulnerable, to embody it in our lives, and to work to have it shape public policies and priorities.

6. *Dignity of Work and Rights of Workers.* The economy must serve people, not vice versa. Work is a form of continuing participation in God's act of creation. Work is a way of fulfilling part of our human potential given to us by God. If the dignity of work is to be protected, then the basic rights of workers, owners and managers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to economic initiative, and ownership and private property.

7. *Solidarity.* Because of the interdependence of all members of the human family around the globe, we have a moral responsibility to commit ourselves to the common good at all levels: in local communities, in our nation, in the community of nations. We are our brothers' and sisters' keepers, wherever they may be.

8. *Subsidiarity.* It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry (Pope Pius XI, *Quadregesimo Anno*). The principle of subsidiarity holds that the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. Otherwise stated, subsidiarity means decisions being taken close to the grass roots.

9. *Common Good.* The common good is the “sum total of social conditions which allow people, either as groups or individuals, to reach their fulfillment more fully and easily.”

(#74 *Pastoral Constitution on the Church in the Modern World.*) “The principle of the common good, to which every aspect of social life must be related if it is to attain its fuller meaning, stems from the dignity and equality of all people. The common good is the reason that political community exists. The State is an expression of civil society, and as such must guarantee its unity, coherency and organization in order that the common good may be attained.” (*Compendium of the Social Doctrine of the Church.*) Elements of the Common Good: a) respect for, and promotion of, the fundamental rights of the person; b) prosperity, or the development of the spiritual and temporal goods of society; and c) the peace and security of the group and its members. (#1925, *Catechism of the Catholic Church*)

10. *Care for God’s Creation.* The world that God created has been entrusted to us, yet our use of it must be directed by God’s plan for creation, not simply for our own benefit. Our stewardship of the earth is participation in God’s act of creating and sustaining the world. In our use of creation, we must be guided by our concern for the welfare of others, both around the world and for generations to come, and by a respect for the intrinsic worth and beauty of all God’s creation.

11. *Peace, Active Nonviolence and Progressive Disarmament.* The Kingdom of God proclaimed by Jesus is not a Kingdom to be imposed by the force of arms. It is a Kingdom to be built by love. A strategy of nonviolence requires solidarity as well as action. Recourse to armed violence as a method to bring about social transformation cannot be justified. The road to total liberation is not the way of violence, class struggle or hate; it is the way of love, brotherhood and peaceful solidarity. To remove social ills, active nonviolence is our moral countersign to the ideologies of today that espouse armed violence to change the status quo. “All sectors of the Church must actively work for an end to the manufacture and production of the technology of death and the arms trade as part of the Church’s vision of

peace.” (Decrees, Art. 23, #3, Second Plenary Council of the Philippines)

1.1.1.1 DECLARATION OF A CONSISTENT ETHIC OF LIFE

AKP upholds human life in all its forms and stages. All are important. One aspect of human life affects another.

The precondition for sustaining a consistent ethic of life is a “respect life” attitude or atmosphere in society. Where human life is considered cheap and easily wasted, eventually nothing is held sacred, and all lives are in jeopardy.

A consistent ethic of life means being pro-life across the board – opposing abortion, artificial contraception, the death penalty, euthanasia, sports whose main aim is to inflict physical violence or harm on the opponent, torture to extract confession from an accused or a suspect, hazing, maltreatment of prisoners, pornography, prostitution, fraternity violence, the culture of guns, death and violence, vendettas, the arms race, poverty, corruption, and unsafe working conditions.

A consistent ethic of life should be the moral framework within which all issues in the political arena are to be addressed. The consequence of a consistent ethic of life is the provision of a standard to test public policy, party platform, and the postures of candidates for public office.

Finally, it would be well to remember James 2:10-11: “Whoever falls into sin on one point of the law, even though he keeps the entire remainder, has become guilty on all counts. For he who said, ‘You shall not commit adultery’ also said, ‘You shall not kill.’ If therefore you do not commit adultery but do commit murder, you have become a transgressor of the law.”

1.1.2 UNIQUE FEATURES OF AKP

1. AKP believes in the principle of “First Things First.” Hence, its first objective in the platform is *“Seek first the Kingdom of God and His righteousness, and all these things shall be given you besides.”*
2. AKP believes that principles and platform must come before candidates.
3. Its ideology is the common good.
4. It is the only party that promotes platform-based politics with clear and specific objectives, and whose candidates are committed to the party’s founding principles and platform.
5. It is the only party that has a built-in education component.
6. It is pro-life across the board.
7. It is the only party that has two role models: St. Thomas More and President Ramon Magsaysay.
8. It is the only party whose theme song (*Pananagutan*) upholds the principle that we are responsible for one another.
9. Its approach in politics is holistic and integral.

1.2 VISION

Fullness of life for all Filipinos, through loving God and serving others.

AKP aspires for a **nation of character** that radiates political integrity, social stability, high market and technological competitiveness, and sustainable economic prosperity in a global society.

AKP aspires for a **country at peace with itself and with other nations**, where strife and violence are things of the past, and in which all Filipinos are safe and unafraid.

AKP aspires for an **economically vigorous country** from which poverty has been banished, and which offers meaningful employment to all Filipinos at home, not abroad.

AKP aspires for a **healthy country** in which affordable medical and hospital care are available to all citizens.

AKP aspires for a **country that offers the very best education** to all young people, so that they can reach their full potential.

1.3 MISSION

1. To put God and His teaching at the center of politics.
2. To bring an end to dirty or *trapo* politics – the politics of pork barrel, family political dynasties, bribery and corruption, the politics of personality or celebrity politics, politics of deceit and manipulation, dishonesty, patronage, pay-off,

unprincipled compromises, big money politics, guns and goons, unliquidated cash advances, electoral chicanery and other political shenanigans.

3. To promote open-ended, platform-based politics with clear and specific objectives – aimed at enhancing the common good and promoting the politics of virtue and duty.
4. To focus on moral principles, not on political expediency; on the needs of the poor and vulnerable, not those of the rich and the powerful; on the pursuit of the common good, not the demands of special interests; and on the culture of life and peace, not the culture of death and violence.
5. To undertake politics in a holistic and integral way – with new fervor and new methods.
6. To build a nation of character by undertaking values formation and promoting the politics of virtue and duty, stewardship and good citizenship.
7. To prove that politics can become an effective means for the integral development of all rather than being a tool for the advancement of a privileged few.
8. To prove that politics are the medium through which we love our neighbor and promote democratic public participation, fairness and justice, good governance, peace, poverty alleviation, transparency and public accountability.
9. To promote a “respect life” attitude in society.
10. To ensure that the government does its primary duty **to protect and serve the people and maintain peace and order.**

1.4 POLITICAL PLATFORM

Spiritual Dimension

1. Seek first the Kingdom of God and His righteousness.

Moral Dimension

2. Build a nation of character and promote the integral development and total well-being of all Filipinos through values formation on such universal principles as sanctity of human life and dignity of the human person; call to family, community and participation, common good, rights and responsibilities, preferential option for the poor, dignity of work and rights of workers, solidarity, care for God's creation, consistent ethic of life, good citizenship, and basic political education.

3. Discourage the glorification of sex and violence, pornography, dishonesty, vice, materialism and hedonism, and replace them with structures of virtue, peace, responsibility and achievement.

4. Abolish all forms of gambling.

5. Abolish the death penalty.

6. End the use of torture.

7. End violence in school fraternities and other institutions, and regulate sports whose main aim is to inflict physical harm or violence on the opponent.

8. Actively promote responsible parenthood and natural family planning.

9. Encourage media to foster values that contribute to the formation of a national commitment that is *maka-Diyos*,

maka-buhay, maka-bayan, maka-kalikasan, at maka-tao.

Social Dimension

10. Consistently promote the culture of life, peace, active nonviolence and progressive disarmament.

11. Declare as contrary to public policy, public morals, public interest, good customs and the common good: the glorification of the culture of death and violence in movies, television, videograms, radio, print media, billboards, posters, and the exhibition and sale of guns and the posting of pro-gun stickers in public places.

Multidimensional Approach to Peace and Order

12. Make it a criminal offense for anyone except police officers or soldiers and licensed private security guards in uniform and on duty, to carry firearms or any other weapons in public places.

13. Increase the penalty for illegal possession of firearms or violation of any firearms law to *reclusion temporal* (12 to 20 years without parole or pardon). Impose perpetual disqualification to hold public office on violators who are public officials.

14. Disallow the obscuring of the windows of motor vehicles. (This makes sense in light of the Supreme Court's ruling that vehicles should not be searched nor occupants subjected to bodily search.)

15. Ban the exhibit and/or sale of firearms and ammunition in malls and other public places.

16. Ban the manufacture, importation or sale of toy guns, air guns or replicas of guns.

17. Ban the export of firearms.
18. Ban the import of guns except high-powered guns for use by the police and the military.
19. Legalize and place under tight government control the local production and sale of firearms for use by the police and military as well as the civilians for sports and home protection. Manufacture and sale of firearms without authorization of the government shall be punishable with the same penalty for illegal possession of firearms as provided in No. 13 above.
20. Require applicants for firearm permits to show to the authorities that he/she has a gun safety deposit box at home approved by the police.
21. Mandate the periodic inventory, decommissioning and melting down of all confiscated guns for conversion into manhole covers and other useful instruments.
22. Give financial rewards to those who take advantage of the general amnesty whereby individuals may voluntarily surrender unlicensed firearms with no questions asked and without incurring any criminal or civil liability. No other form of amnesty shall be allowed.
23. Impose the same penalty for illegal possession of firearms on anyone found guilty of “planting evidence” to incriminate others.
24. Formulate and implement a no-nonsense national strategy to eliminate the manufacture, distribution, trafficking, transshipment, sale and use of all illegal drugs.

Good Governance

25. Abolish the pork barrel system.
26. Accord high priority to projects and programs for the underprivileged, the indigenous peoples, the elderly, the prisoners, the disabled, the veterans and the youth, and support non-government organizations or communities whose projects directly benefit the poor.
27. Make representations before the Supreme Court to bring about the speedy administration of justice.
28. Ensure transparency and public accountability in government activities and transaction; reinforce vigilance against graft and corruption, abuse of authority, and waste in all three branches of the government and at all levels of bureaucracy; ensure that public officials shun profligacy and live within their means.
29. Enforce by administrative/criminal action the failure of public officials to liquidate their cash advances within a reasonable period, not exceeding three months.
30. Undertake a thorough review of the systems and procedures and guidelines on the procurement in all government institutions aimed at forestalling the commission of graft and corruption.
31. Promote a safe, clean, healthy and wholesome environment, particularly zero waste management; promote stewardship as a way of life; and promote the development of parks throughout the country.

Economic Development

32. Ensure rapid and sustained economic growth for sustainable poverty reduction and better quality of life for all by:

- a) reviewing and rationalizing all outstanding public debts and limiting future government borrowings within the growth level of our exports, OFW remittances or GDP.
- b) raising private and public savings rates to increase total investment rate;
- c) enhancing investments in human resource development, especially by strengthening education in the sciences, mathematics, engineering and English;
- d) streamlining government bureaucracy to reduce personnel expenditures (besides reducing corruption);
- e) drastically improving tax administration and revenue collection;
- f) abolishing laws, rules and regulations that give government personnel, like the BIR, the discretion to allow or disallow certain deductions or exemptions, etc.;
- g) prioritizing agricultural development to attain a high degree of self-sufficiency by encouraging productivity through the introduction of new technologies and support-infrastructure;
- h) creating micro-finance and other credit facilities for small enterprises by harnessing OFW remittances and more exports for economic development;

- i) encouraging livelihood through the formation of cooperatives and other small enterprises and development programs to alleviate poverty in the grassroots level.
- j) implementing the Agrarian Reform Program;
- k) promoting industrialization by encouraging the expansion of useful industries, including telecommunications and information technology, to more effectively harness our God-given resources for the economic well-being of the people;
- l) attaining a stable balance of trade by encouraging the development of new export products and improving existing ones.

Political Culture

- 33. Maintain civilian supremacy over the military at all times.
- 34. Fix the term of office of the Chief of Staff of the Armed Forces to three years regardless of the statutory age of retirement.
- 35. Disallow active military and police personnel to be assigned as aides and security officers.
- 36. Forbid elected and appointed public officials to write regular columns, act in movies and television shows, act as commentators or anchorpersons on radio and television, and appear on TV and radio commercials and print advertisements, posters and billboards.
- 37. Forbid the setting up of billboards or similar media in public places with pictures of the public official responsible for the project or for any other purpose.

38. Apply to everyone the Constitutional ban against relatives of incumbent government officials up to the third degree from seeking public office simultaneously or succeeding the former, and to make it unlawful for any member of the Senate or the House of Representatives to run for another office without first resigning from his/her current position six months before the elections.

39. Promote national and local candidates (servant leaders) who are morally upright and competent and who subscribe to the founding principles and platform of AKP.

40. Require candidates for President, Vice President, Senators and Congressmen to possess a college degree, in addition to the Constitutional requirements for public office.

Foreign Policy

41. Strive to fulfill Isaiah's prophecy: "They [peoples] shall beat their swords into plowshares and their spears into pruning hooks; nation shall not raise sword against another nation, neither shall they train for war again [a *gunless society*]."

42. Pursue peace based on love, justice, reconciliation, active nonviolence and progressive disarmament.

43. Be a nation that is a friend to all and an enemy to none.

1.5 REQUIREMENTS FOR AKP CANDIDATES

The following are the requirements for a person to be considered as an AKP candidate:

1. Must possess the qualifications required by law;
2. Must accept AKP Founding Principles and Political Platform in whole without any mental reservation;
3. Must be a morally upright, courageous, and competent individual, responsible citizen and parent, and trusted leader;
4. Must have no previous conviction or pending criminal case in court, in the Ombudsman, or fiscal's office;
5. Must have a college degree;
6. Must accept and abide by the AKP Code of Conduct;
7. Must not spend more than the law allows.

1.6 AKP'S ROLE MODELS

1.6.1 St. Thomas More is the *Patron of Statesmen and Politicians*. He gave witness by his martyrdom to the "inalienable dignity of the human conscience." More offers us a model we yearn for but too often lack in our own daily choices and public leaders. Though subjected to various forms of psychological pressure, More refused to compromise, never forsaking the "constant fidelity to legitimate authority and institutions" which distinguished him; he taught by his life and his death that "man cannot be separated from God", *nor politics from morality*. More respected the authority of his king, but he could not accept Henry's claim to supreme spiritual authority because More knew his duty was to a higher law. His sacrifice was not an act of self-assertion. It was the opposite. It was an act of obedience to the higher authority. Only thus do More's last words make sense as he approached the scaffold: "I die the King's good servant, but God's first."

1.6.2 President Ramon Magsaysay (30 December 1953 – 17 March 1957) possessed virtues that we ardently seek in our leaders. President Magsaysay commanded the admiration, respect and affection of the people because of his simplicity and humility. He was convinced that for a government to last and for it to be sound, it must have integrity and reflect the will of the people. When the faith of the people in government was at its lowest ebb, it was President Magsaysay's sincerity and authentic public service that restored the people's confidence in government. The *Magsaysay Credo*, consisting of the 10 principles and beliefs upon which his philosophy of service was anchored, has special relevance during these times when many present leaders have lost their moral compass and have become impervious to the crying needs of our people.

1.6.2.1 THE MAGSAYSAY CREDO

I believe that government starts at the bottom and moves upward, for government exists for the welfare of the masses of the nation.

I believe that he who has less in life should have more in law.

I believe that the little man is fundamentally entitled to a little bit more food in his stomach, a little more cloth in his back and a little more roof over his head.

I believe that this nation is endowed with a vibrant and stout heart, and possesses untapped capabilities and incredible resiliency.

I believe that a high and unwavering sense of morality should pervade all spheres of governmental activity.

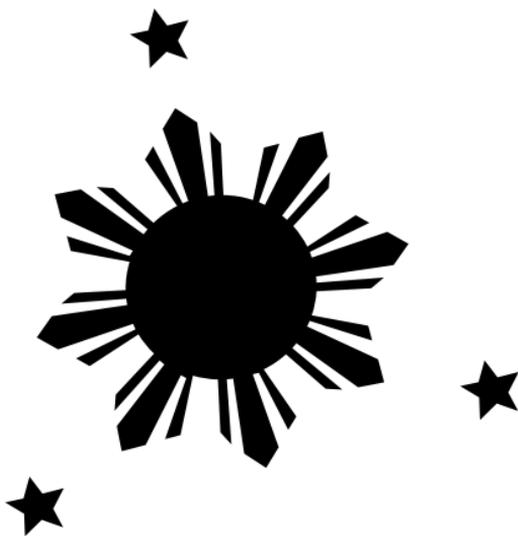
I believe that the pulse of government should be strong and steady, and the men at the helm imbued with missionary zeal.

I believe in the majesty of constitutional and legal processes, in the inviolability of human rights.

I believe that the free world is collectively strong, and that there is neither need nor reason to compromise the dignity of man.

I believe that communism is iniquity, as is the violence it does to the principles of Christianity.

I believe that the President should set the example of a big heart, an honest mind, sound instincts, the virtue of healthy impatience and an abiding love for the common man.



1.7 AKP THEME SONG

Pananagutan

Walang sinuman ang nabubuhay,
Para sa sarili lamang.
Walang sinuman ang namamatay
Para sa sarili lamang.

Koro:

Tayong lahat ay may pananagutan
Sa isa't isa.
Tayong lahat ay tinipon ng Diyos
Na kapiling Niya.

II.

Sa ating pagmamahalan
At paglilingkod sa kanino man,
Tayo ay nagdadala ng balita
Ng Kaligtasan.

(Koro)

III.

Sabay-sabay ngang mag-aawitan
Ang mga bansa.
Tayo'y tinuring ng Panginoon
Bilang mga anak.

(Koro)

EDUCATION

2.1 BASIC EDUCATION

The election of good leaders depends on the kind of voters we have. We get the public officials we deserve. Their virtue, or lack of it, is not only a judgment on them but on us. Every political choice we make also affects the persons we are. Hence the need to educate the voters from whom good and morally upright candidates (servant-leaders) will emerge. *“Any sound tree cannot bear bad fruit any more than a decayed tree, good fruit” (Mt. 7:17-20).*

The key to good politics is good national character. A good education does not simply supply knowledge but, more importantly, builds character.

2.1.1 WHAT IS CHARACTER?

1. Character is the sum of the stable and unique qualities that determine our response to a given situation.
2. Character is who we are at all times and circumstances.
3. A good, strong character helps us do right, even when no one is looking.
4. The best index to our character is how we treat people who cannot do us any good, and how we treat people who cannot fight back.

5. Everything we say or do, and all that we allow to be said or done in our presence, either reinforces or undermines the credibility of our message about the importance of our character.
6. Children will judge our values not by what we say, but by what we do and what we permit them to do. They will judge us, not by our best moments, but by our worst act.
7. We are born with a distinct character, just as we are born with a distinct body. It takes discipline to shape each into a healthy component of our person.
8. Making tough choices, when the cost of doing the right thing is high, is what shapes character.

2.1.2 SIX PILLARS OF CHARACTER

1. Trustworthiness

- a) Be honest and reliable.
- b) Have the courage to do the right thing.
- c) Build a good reputation.
- d) Honesty is the most essential quality of a leader.
- e) Honesty is the best policy.
- f) Trust is vital to building and sustaining community life.
- g) Duplicity kills trust.

2. Respect

- a) Follow the Golden Rule (*Treat others the way you would have them treat you* (Mt. 7:12), or "*That which displeases you do not do to others*" (Rabbi Hillel).
- b) Be tolerant of differences.
- c) Use good manners, not bad language.
- d) Be considerate of the feelings of others.
- e) Do not threaten, hit or hurt anyone.
- f) Deal peacefully with anger, insults and disagreements.

3. Responsibility

- a) Perform your duties well.
- b) Persevere in what you do.
- c) Always do your best.
- d) Use self-control.
- e) Be self-disciplined.
- f) Think before you act: consider the consequences.
- g) Be accountable for your decisions.

4. Fairness

- a) Play by the rules.
- b) Take turns and share.
- c) Be open-minded.
- d) Listen to others.
- e) Do not blame others carelessly.

5. Care

- a) Be compassionate and show you care.
- b) Express gratitude.

- c) Forgive others.
- d) Help people in need.
- e) Pray for others.

6. Citizenship

- a) Help make your school and your barangay better.
- b) Cooperate.
- c) Stay informed.
- d) Vote.
- e) Do not sell your vote.
- f) Be a good neighbor.
- g) Obey laws and rules.
- h) Protect the environment.

(Adapted with permission from Josephson Institute of Ethics)

2.1.3 CHARACTER BUILDING

Character building requires discipline. The basic natural virtues that help in the conduct of human affairs are prudence, justice, temperance, and fortitude. Around them hinge all the other virtues.

PRUDENCE helps us to correctly apply moral principles to particular cases, and to overcome doubts about which good to achieve and which evil to avoid.

JUSTICE consists in being constant and firm about giving what is due God and his fellow men. Justice demands that each one respect the rights of others. Justice is both the aim and the intrinsic criterion of all politics.

TEMPERANCE moderates the attraction of pleasures and provides balance within the limits of what is honorable.

FORTITUDE endures firmness in difficulties and constancy in the pursuit of the good. It enables one to conquer fear, even to the extent of renouncing and sacrificing one's life in defense of a just cause.

2.1.4 THE EXERCISE OF GOOD CHARACTER

2.1.4.1 Good Manners and Right Conduct

1. Say "Please."
2. Perform acts of kindness always.
3. Take and use only what is necessary. Avoid wastefulness.
4. Show deference for older people and women. Show respect for persons in authority.
5. Perform your duties cheerfully and promptly.
6. Say "I'm sorry." Say "Excuse me." Be prudent in speech. Be tactful. Avoid idle talk and gossip.
7. Greet people politely according to the time of day. "Good morning. Good evening." Listen attentively when people talk to you. When entering a house, greet the host. Say goodbye properly when leaving.
8. Dress properly. Be neat and clean in your person.
9. Fall in line. Wait for your turn to be served.
10. Say "Thank you."
11. Be punctual. Keep your appointments.

2.1.4.2 Back to Basics

1. Uphold and respect human dignity.
2. Observe cleanliness and a sense of order.
3. Plant and grow a tree.
4. Pay taxes and be vigilant in guarding its use.
5. Deplore violence, exploitation and corruption.
6. Promote honest labor, simplicity of life, and cooperation.
7. Share your blessings.
8. Side with the truth and what is fair.
9. Protect our hard-earned freedom.
10. Extend a helping hand.
11. Respect the peso and develop the habit of saving.
12. Build a home.
13. Promote anything beautiful.
14. Preserve the sanctity of the ballot.
15. Make God your best friend.

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2.1.5 READINGS ON EDUCATION

2.1.5.1 Human Options

What our society needs is a massive and pervasive resensitization. The first aim of education should not be to prepare young people for careers but to enable them to develop respect for life. Related lessons would be concerned with the reality of human sensitivity and the need to make it ever finer and more responsive; the naturalness of loving and the circumstances that enhance it or enfeeble it; the right to privacy as an essential condition of life; and the need to avoid the callousness that leads to brutalization. Finally, there is the need to endow government with the kind of sensitivity that makes life and all its wondrous possibilities government's most insistent concern. (Norman Cousins. *Human Options, An Autobiographical Notebook*)

2.1.5.2 No Man Can Serve Two Masters

A human being is very complex, made up of body and soul, flesh and spirit, sensate in his love of pleasure, but rational in his thoughts and ideals. The character each of us creates depends on whether we give primacy to the body or to the soul. 'No man can serve two masters.' It is easy to let the body, or the senses, or carnal pleasures dominate. All we have to do is to 'let go.' But it is very hard to have the right spirit and the soul and the ideal dominate. This requires the harnessing of the sensate and a disciplining of our lower appetites. (Archbishop Fulton J. Sheen. *Life Is Worth Living*)

2.1.5.3 How to Develop Character

No character ever develops without a certain amount of punishment and resistance and mortification to that which is evil. It will hurt a bit as the violin, if it were conscious, would scream with pain when the violinist tightens the strings. But the violinist would say, 'My dear string, this is to give you a better tone.' If a block of marble were conscious, it would protest when the chisel strikes, but the sculptor would say, 'There is a beautiful form inside of you, and all you have to do is cut away that which is gross, and the inner beauty will be revealed.' (Archbishop Fulton J. Sheen. *Life Is Worth Living*)

2.1.5.4 Civic Duty and National Renewal

Civic duty in our time, I submit, consists mainly of three tasks. The first is to seek to understand the demands of modern society and to participate responsibly in its collective life. The second is to help lessen the suffering of others in our midst. And the third is to make accountable those who make decisions in our name.

These three elements of civic duty are interrelated. Our ability to make others accountable for the decisions they make in our name depends very much on the extent of our fidelity to our obligations to members of society. We would be deterred from demanding of others what we ourselves fail to practice in daily life. We would feel compromised and ethically disabled. In like manner, we may be so engrossed in our personal lives that we fail to connect to the life of the community in any way.

In times such as ours, one's first duty, I think, is not to despair but to seek greater understanding of what is happening to us as individuals and as a nation. Despair is the other face of confusion. Our failure to make sense of complex events is

bound to lead us to ineffective action. We must learn to think reflexively and critically so we may begin to realize our blind spots and correct them. We must not fear and obstruct the new; rather, we must track its movement and befriend it.

The modern society that is upon us demands that we abide by its most basic rules. They are not difficult to understand. What are these? Three things basically: (1) Fall in line and wait for your turn; (2) Know the rules and follow them; (3) Come on time. These simple rules will permit us to navigate the complex terrain of the modern world with ease. There is not a single modern society in the world today that does not strictly enforce these rules. (Randy David's Column, *Philippine Daily Inquirer*, Jan. 30, 2008)

2.1.5.5 PROVERBS (from The Wisdom Books, *The Jerusalem Bible*)

2.1.5.5.1 Portrait of a Scoundrel

A scoundrel, a vicious man,

*He goes with a leer on his lips, winking his eye, shuffling his foot,
beckoning with his finger.*

Deceit in his heart, always scheming evil, he sows dissension.

*Disaster will overtake him sharply for this, suddenly, irretrievably,
his fall will come.*

2.1.5.5.2 Seven things hateful to God

*There are six things that Yahweh hates, seven that his soul
abhors:*

a haughty look,

a lying tongue,

hands that shed innocent blood,

a heart that weaves wicked plots,

feet that hurry to do evil,

a false witness who lies with every breath

a man who sows dissension among brothers.

2.2 POLITICAL EDUCATION

2.2.1 FOUNDATION AND PURPOSE OF THE POLITICAL COMMUNITY

The human person is the foundation and purpose of political life. Endowed with a rational nature, the human person is responsible for his own choices and able to pursue projects that give meaning to life at the individual and social level.

2.2.1.1 The Barangay

The Republic of the Philippines is made up of some 40,000 barangays. Under the Local Government Code of 1991, the barangay serves as the primary unit of government policy, plans, programs, projects, and activities in the community and as a forum wherein the collective views of the people may be expressed, crystallized and considered, and where disputes may be amicably settled. There must be a vision for every barangay as there should be a vision for every family, and that vision is for every *barangayeno* to experience life in its fullness by loving God and serving others where nobody will go hungry, where everybody will have a roof over his head, where nobody will go out of his or her barangay to beg or sell cigarettes and other items in the streets, where everybody will have a decent life and a decent burial.

It is therefore important for all *barangayenos* to know, understand and actively participate in reforming the direction and manner of governing their community for the common good. The barangay has its own territory, resources and government; and its own three branches of government.

In order for *barangayenos* to be of help to one another, there must be a barangay profile showing its total population, territorial limits, the number of families, the number of children in each family, number of children going to elementary, high schools, and colleges or universities. A list of barangayenos who are unemployed, and underemployed and those who are artisans (e.g. drivers, carpenters, plumbers, etc.) must be made available at the barangay hall and other conspicuous places in the barangay for employment opportunities.

2.2.2 QUALITIES OF A RESPONSIBLE POLITICAL PARTY

A political party is responsible when:

- a) its officials and members are faithful to and promote the party's founding principles, platform, and code of conduct, and make genuine efforts to translate into reality "a government of the people, for the people, and by the people";
- b) it has a built-in education component;
- c) it disciplines its erring members;
- d) its candidates do not engage in the politics of big money, guns and goons;
- e) its candidates do not buy votes;
- f) it follows the principle of "First Things First";
- g) it promotes the principles and policies embodied in the Philippine Constitution;

- h) it promotes a safe, clean and wholesome environment;
- i) it promotes social justice, respect and reverence for life;
- j) it promotes active nonviolence and progressive disarmament.

2.2.3 POLITICS - WHAT IT IS, WHAT IT IS NOT

Politics may be described as the art of governance and public service. Vatican II describes politics as a “difficult and noble art” (*Gaudium et Spes*, 75). Its aim is to realize the purpose of the State.

Politics in the widest sense is the *dynamic organization of society for the common good. As such it calls for the responsible active participation of all citizens.* (Congregation for Religious and Secular Institutes, Religious Life and Human Promotion, 1980, no. 12).

Politics is also used for partisan politics, the competition to win or retain positions of governmental power. In this last sense clerics and religious are forbidden by church law to be involved in (partisan) politics. (*Catechism on the Church and Politics*, CBCP)

Politics, being a human activity, has a religious and moral dimension which our faith cannot ignore. (CBCP)

Politics, by itself, is not dirty. It's good. It's ordained for the good of the people. It is the people who run politics who make it dirty. (Cardinal Jaime L. Sin)

Politics is a vocation. It is an important vocation as being a family person, a parent, a doctor, or a priest. Politics is as important as family life, the economy, and religion. I feel very sad when people denounce politics for what it is. There is

nothing wrong with politics. It is bad politics that we want to purge from our nation's life, not politics itself. There is no way we can avoid politics. We play politics in our everyday lives, without our realizing it. So politics is an essential ingredient of collective life. (U.P. Professor Randy David in a speech at the meeting of *Ang Kapatiran Party* on 4 Sept. 2004)

Politics involves the use of power. How we use that power has moral consequences. As Catholic citizens, we have a Gospel duty to work for justice through our nation's policies. How we live our Catholic faith in our political decision-making has implications both for our nation's moral health and our own relationship with God. (Archbishop Charles J. Chaput. Denver, Colorado)

Justice is both the aim and the intrinsic criterion of all politics. Politics is more than a mere mechanism for defining the rules of public life: Its origin and its goal are found in justice, which by its very nature has to do with ethics... A just society must be the achievement of politics, not of the Church... The direct duty to work for a just ordering of society is proper to the lay faithful... We have seen that the formation of just structures is not directly the duty of the Church, but belongs to the world of politics, the sphere of the autonomous use of reason. The Church has an indirect duty here, in that she is called to contribute to the purification of reason and to the reawakening of those moral forces without which just structures are neither established nor prove effective in the long run. (Pope Benedict XVI. *Deus Caritas Est*)

2.2.3.1 Politics of Virtue

The cultivation of virtue makes individuals happy, wise, courageous, and competent. The result is a good person, a responsible citizen and parent, a trusted leader. Without a virtuous people, society cannot function well. And without a virtuous society, individuals cannot realize their own or the common good. This is what is called the politics of virtue.

2.2.3.2 Politics of Duty

If everyone would do his/her duty, there will be no occasion for anyone to claim his/her right. There has been an over-insistence on rights at the expense of responsibilities. We need to revive the idea that small sacrifices by individuals can create benefits for all. It is well to remember the moral principle “that men individually are responsible for what they make of themselves but collectively they are responsible for the world in which they live.”

2.2.3.3 Politics of Stewardship

The politics of stewardship is not just a way of life, it is a good way of life. In fact, for many, it is a way to a better life. As Christian stewards, we receive God’s gifts gratefully, cultivate them responsibly, share them lovingly in justice with others, and return them with increase to the Lord. Stewardship means allowing God to rule our lives, putting God in charge of everything, including our time and our money.

2.2.3.4 Politics of Transparency and Public Accountability

The politics of transparency and accountability means the right of the people to demand transparency and accountability from government and its officials. Transparency and accountability are critical for the efficient functioning of a modern economy and for fostering social well-being. Without transparency and

accountability, trust will be lacking between a government and whom it governs. The result will be social instability and an environment that is less conducive to economic growth.

2.2.4 THE PHILIPPINE CONSTITUTION

The following sections of the Philippine Constitution are cited to illustrate the wide gulf between our Constitution and current practice.

Article II, Declaration of Principles

Sec. 1. The Philippines is a democratic and republican State. Sovereignty resides in the people and all government authority emanates from them.

Sec. 2. The Philippines renounces war as an instrument of national policy, adopts generally accepted principles of international law as part of the law of the land and adheres to the policy of peace, equality, justice, freedom, cooperation, and amity with all nations.

Sec. 3. Civilian authority is, at all times, supreme over the military. The Armed Forces of the Philippines is the protector of the people and the State. Its goal is to secure the sovereignty of the State and the integrity of the national territory.

Sec. 4. The prime duty of the government is to serve and protect the people. The Government may call upon the people to defend the State and, in the fulfillment thereof, all citizens may be required, under conditions provided by law, to render personal military or civil service.

Sec. 5. The maintenance of peace and order, the protection of life, liberty, and property, and the promotion of the general welfare are essential for the enjoyment by all the people of the blessings of democracy.

Sec. 6. The Separation of Church and State shall be inviolable.

State Policies

Sec. 10. The State shall promote social justice in all phases of national development.

Sec. 11. The State values the dignity of the human person and guarantees full respect for human rights.

Sec. 12. The State recognizes the sanctity of family life and shall protect and strengthen the family as a basic autonomous social institution. It shall equally protect the life of the mother and the life of the unborn from conception. The natural and primary right and duty of parents in the rearing of the youth for civic efficiency and the development of moral character shall receive the support of the Government.

Article XI. Accountability of Public Officers

Sec. 1. Public office is a public trust. Public officers and employees must at all times be accountable to the people, serve them with utmost responsibility, integrity, loyalty, and efficiency, act with patriotism and justice, and lead modest lives.

2.2.5 SOVEREIGNTY OF THE PEOPLE - WHAT IT MEANS

As an empowered people, we have the duty and right to tell the parties and candidates what they must do for us and the common good. We therefore must be able to express our collective aspirations to the political parties and their candidates.

By way of illustration, a master gives P3,000 to his servant and tells him to go to the market and buy things for the house. The servant goes to the market as instructed. The servant buys the things *he* wants. He goes home and shows his master what he has bought. The master gets mad and tells the servant, “You have bought nothing that *I* like.” The servant replies, “Don’t get mad, it’s not my fault. You didn’t give me a list of the things you wanted me to buy.”

In this story, the master is of course none other than the people, and the servant is the government official. Elected and appointed officials are servants of the people, and we must not allow them to forget this.

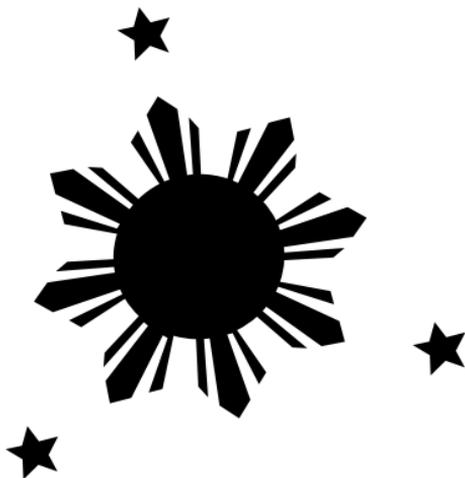
In the words of Justice Isagani A. Cruz, *“This is a responsibility we must discharge now with the boldness we have long deferred. It is like a time bomb that must be defused before it inevitably explodes and destroys us all. We must enforce our sovereign will against the scoundrels who have bled our country dry. This is a duty that can no longer wait to be performed.”*

2.2.6 VOTER'S RESPONSIBILITY

The voter should measure all candidates, policies, parties and their platform by how they protect or undermine life, and the dignity and rights of the human person – whether they protect the poor and vulnerable, and advance the common good. The voter should not sell his/her vote.

If the voter finds his/her dreams and aspirations (e.g. **no** to pork barrel, political family dynasties, gambling; **yes** to peace based on love, justice, reconciliation, active nonviolence and progressive disarmament, gun control in public places with stiff penalty and no parole and pardon) embodied in the platform of a particular party whose candidates are committed to the same platform, then the voter must vote for all those candidates.

In our system of government, laws are passed or repealed by majority rule, or in special cases by a required number of votes. Therefore, to make things happen and to meet the voter's objectives, we need *a Kapatiran President, a Kapatiran Senate, a Kapatiran House of Representatives, and a Kapatiran local government.*



3.1 SEPARATION OF CHURCH AND STATE

*“When the separation of Church and State begins to mean separating religious faith from public life, we begin to separate government from morality and citizens from their consciences. And that leads to politics without character, which is now a national epidemic. (Archbishop Charles J. Chaput, Denver, Colorado. *Render Unto Caesar: Serving the Nation by Living Our Catholic Beliefs in the Political Life*)*

The separation of Church and State is strictly defined in the 1987 Constitution to refer to two points only:

- 1) That no religion may be established as the official religion of the State.**
- 2) That the State may not favor one religion over the others.**

At the same time, the State shall forever allow the free exercise and enjoyment of religion and shall not require any religious test for the exercise of civil and political rights.

To be noted is the fact that nowhere does the Constitution prohibit the clergy and religious from participating in partisan politics. It is Church laws and traditional wisdom that prohibit such participation.

The separation of Church and State does not require division between belief and public action, moral principles and political

choices. Rather, the separation of Church and State protects the rights of believers and religious groups to practice their faith and act on their values in public life. The Constitution does not advocate for a separation of Church from the State at all, rather *the protection of religious freedom from the State*.

Too often the separation of Church and State is invoked. This separation should not be used as an argument against the participation and involvement of the Church in shaping the politics of the country. Concretely, this means that the Bishops, Clergy and Laity must be involved in the area of politics when moral and Gospel values are at stake (PCP II 344). The Pope says “The Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice.”

3.2 WHY THE CHURCH MUST BE INVOLVED IN POLITICS

The human person is one. It is impossible to separate the spiritual from the physical. What a person *is* must include what a person *does*.

Faith and life cannot be separated from each other. How we live should reflect what we believe, and what we believe should guide us on how to live.

Religion cannot be divorced from politics because faith is incarnate and historical.

As Karl Barth, a Swiss theologian, says, “the Church ceases to be the Church if it shirks the political problems of the time. All this requires a completely new attitude towards the relationship of religion with politics. ... As for the saying that religion and politics do not mix, Church critics are overlooking the fact that the Gospels are full of accounts of Jesus’ ministry, championing

the poor and standing up for the rights of the underprivileged and marginalized in the community. This cannot be characterized in any way as being apolitical.”

3.2.1 THE CHURCH'S RESPONSIBILITY TO BUILD CONSCIENCES FOR JUSTICE

Although it is not the immediate responsibility of the Church to perform the political task of building a just social and civil order, she is duty-bound to contribute, by means of ethical formation, towards the understanding of the requirements of justice and the means of achieving them politically.

“The Church cannot and must not take upon herself the political battle to bring about a most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice.

“The Church has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands personal sacrifice, cannot prevail and prosper.

“A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the common good is something which concerns the Church deeply.

“We have seen that the formation of just structures is not directly the duty of the Church but belongs to the world of politics, the sphere of the autonomous use of reason.

*“The direct duty to work for a just ordering of society, on the other hand, is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity.” (Pope Benedict XVI, Encyclical Letter, *Deus Caritas Est*.)*

3.2.2 THE ROLE OF THE CLERGY IN THE POLITICAL WORLD

The clergy and religious do not take on the leadership in the world of politics and business. This is not their role. Their role is to provide the laity with the tools “*to think and act as disciples of Jesus Christ, in a manner guided by the teaching of the Church.*” And it is the job of Catholic laypeople “*to change the thinking of their political party and their political leaders with the tools of their Catholic faith... Just as Catholic laypeople should be the leaven of Jesus Christ in the public square so we priests need to be the leaven of Jesus in the lives of our people.*” (Archbishop Charles J. Chaput)

The Philippine Bishops have exhorted the faithful to join them in the “common resolve to clean up and to renew what we have seen as one of the most harmful aspects of our national life – today’s kind of politics. ... Any serious believer in God cannot allow the state of our national politics as we have been talking about to persist. And in fact there is a duty for the Christian Catholic to translate politics by the Gospel, the Gospel with all its dimensions. The Gospel must influence every phase of life, every stratum of society, and restore all things under Christ. ... Direct participation in the political order is the special responsibility of the laity in the Church. It is their specific task to renew the temporal order according to Gospel principles and values. On the other hand, it is the specific task of the hierarchy to teach authoritatively what the Church believes or holds concerning the political order.” (*CBCP Pastoral Exhortation on Philippine Politics, 1997*).

3.3 THE UNITY OF RELIGION AND POLITICS

All the arguments for the Christian involvement in politics have been excellently analyzed by J.G. Davies, a professor of theology at the University of Birmingham, England. It is sufficient here to refer to some of his main points in passing. “Politics, far from

being a distraction from the spiritual, is the medium through which we love our neighbor and promote justice, peace and human rights. People are political because their daily position is set within a web of social structures. Unless we take the Incarnation seriously we cannot begin to see the proper relationship between politics and religion. When Christ entered human history he became totally one of us. Therefore, like the Incarnate Word, all Christians should be involved in all aspects of life, including the political, the sacred and the secular, for Christ came to: *Preach the good news to the poor, to proclaim liberty to captives and free the oppressed* (Lk 4:16). Concern for poverty, liberty and oppression indicates a deep religious and political involvement in human affairs. As Scripture teaches, being one with our neighbor materially is a fact of economics (1 Jn 3:17f; Jas 2:21). . .If the Church is a sign of salvation, then it must be the vehicle of secular as well as religious deliverance, otherwise its message is bogus – an opium for the people. Christian practice, therefore, may not be restructured to the private and nonpolitical work.” (*Swords and Ploughshares*. Patrick JO’Mahony)

3.4 POLITICS AS A LAY CHRISTIAN VOCATION

Pope Benedict XVI on Sept. 11, 2008 affirmed the role of the laity in politics when he received in audience the bishops of Paraguay. He said: “*A big part of the vocation of Christian laypeople is their participation in politics. The role of the laity in the temporal order, and especially in politics, is key for the evangelization of society.*”

The call of the Second Plenary Council of the Philippines (PCP-II) in 1991 to the laity “*to participate actively and lead in the renewing of politics in accordance with values of the Good News of Jesus*” is loud and clear. “*It is through the laity that the Church is directly involved.*”

3.5 DOCTRINAL NOTES ON THE PARTICIPATION OF CATHOLICS IN POLITICAL LIFE

3.5.1 RELATIVISM

(from *Compendium of the Social Doctrine of the Church*)

There is a new relativism in our culture today that espouses “ethical pluralism” as the “very condition for democracy.” This is the doctrine that every point of view is of equal value and truth, and that there is “no moral law rooted in the nature of the human person, which must govern our understanding of man, the common good and the state.”

3.5.2 DEMOCRACY

(from *Compendium of the Social Doctrine of the Church*)

The life of democracy could not be productive without the active, responsible and generous involvement of everyone.

Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society.

While democracy is the best expression of the direct participation of citizens in political choices, it succeeds only to the extent that it is based on a correct understanding of the human person. Catholic involvement in political life cannot compromise on this principle.

Democracy can never be a self-fulfilling justification for policies that are intrinsically immoral.

There can be no democracy without virtue, and there can be no human activity divorced from the moral law.

3.5.3 FREEDOM

(from *Compendium of the Social Doctrine of the Church*)

Political freedom is not – and cannot be – based upon the relativistic idea that all conceptions of the human person's good have the same value and truth; but rather, on the fact that politics are concerned with very concrete realizations of the true human and social good in given historical, geographic, economic, technological and cultural contexts.

Authentic freedom does not exist without the truth. Truth and freedom either go together hand in hand or together they perish in misery.

Freedom is the highest sign in man of his being made in the divine image and, consequently, is a sign of the sublime dignity of every human person.

On the other hand, freedom must also be expressed as the capacity to refuse what is morally negative, in whatever disguise it may be presented.

Freedom makes man responsible for his acts to the extent that they are voluntary.

Freedom consists not in doing what we like but in having the right to do what we ought.

3.5.4 TRUTH

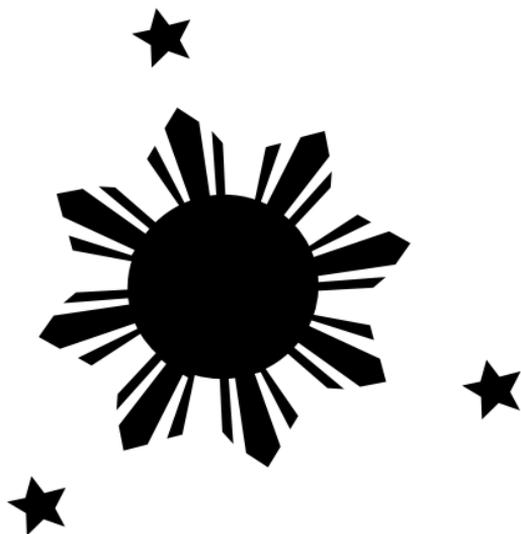
(from *Catechism of the Catholic Church*)

#2468. Truth as uprightness in human action and speech is called truthfulness, sincerity or candor. Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and in guarding against duplicity, dissimulation and hypocrisy.

#2469. Men could not live with one another if there were not mutual confidence that they were being truthful to one another. The virtue of truth gives another his just due. Truthfulness keeps to the just mean between what ought to be expressed and what ought to be kept secret: it entails honesty and discretion. In justice, “as a matter of honor, one man owes it to another to manifest the truth.”

3.5.5 PATRIOTISM

Patriotism is love for the land of our birth. Our patrimony is everything bequeathed to us by our forefathers – the land with its natural resources, our spiritual values, language, traditions, and history. Patriotism evokes the reverence and love one has for parents, and as such, has a moral dimension. Our motherland is the Philippines, and we should give due respect to her symbols, which are the Flag and the National Anthem.



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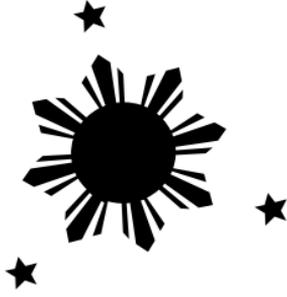


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IS THERE A WAY OUT OF THE DARKNESS?
YES, THERE IS.

WHERE AND HOW DO WE BEGIN?

First off, we have to acknowledge that the root cause of the nation's crisis is moral.

Second, we have to humbly admit our share of culpability for the sad state of affairs of our country either by commission or omission.

Third, we have to realize that politics, being a human activity, has a moral dimension.

Fourth, we have to make a personal decision to change for the better.

We invite YOU to get involved and join Ang Kapatiran Party, a new national political party that promotes a prophetic politics of personal and social transformation.