



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.

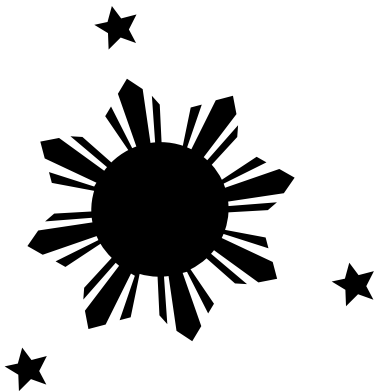
* Politics = *n. pl.* the activities concerned with governing or with influencing or winning and holding control of a government. (Other meanings take the singular.) *Miriam Webster's Third New International Dictionary, 1964*

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.

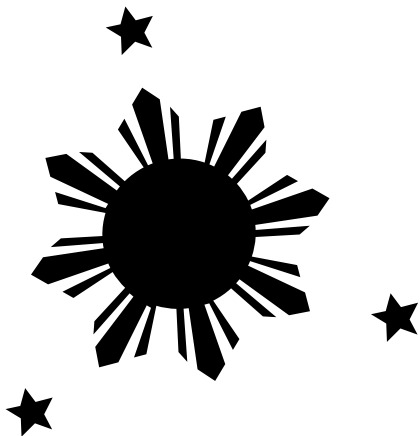
Founded on the Social Teaching of the Church, AKP focuses on moral principles, not political expediency; on the needs of the poor and vulnerable, not those of the rich and the powerful; on the pursuit of the common good, not the demands of special interests; and on the culture of life and peace, not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

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