

**In Partial Fulfillment of the Requirements for the
The Degree of Bachelor in Arts
In Development Studies**

***“The Socio Political-Consciousness and Activism of
Iglesia Filipina Independiente
in Manila”***

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**An undergraduate thesis presented to the faculty
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APPROVAL SHEET

In partial fulfillment of the requirements for the Degree of Bachelor in Arts in Development Studies, this undergraduate thesis entitled, “ *The Socio-Political Consciousness and Activism of Iglesia Filipinna Independiente in Manila* ” has been prepared and submitted by Andrew D. Ferolino, and is hereby recommended for approval.

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A b s t r a c t

The researcher's thesis entitled, "The Socio-Political Consciousness and Activism of Iglesia Filipina Independiente Manila" is study that involves a comprehensive analysis of the level of consciousness and activism of IFI members. The study also tries to investigate whether the IFI church have a role in politicizing its members and encouraging them to join political/progressive organization.

From the data gathered, the study proved that IFI members were fully aware of the socio-political issues in the country. IFI members answered the issues with a clear majority and position. They strongly agree in the protection of ethnic/minorities, rights of workers to organize and the continuation of peace talks. They strongly disagree with privatization, US war against Iraq and MLSA/Balikatan.

Their political activism was also high since 64% of IFI members are joining rallies/demonstrations. Ninety-four percent of them believe that IFI has a big role in politicizing its members and 75% of them believe that IFI helped them in joining organization.

Therefore, the hypothesis that IFI members have a high socio-political consciousness and activism was proved. The second hypothesis that IFI increases the probability that an individual will join political and progressive organization was also proved in the study.

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Chapter I

Thesis Proposal

A. Statement of the Problem

The growing participation of Philippine Churches on the political and social issues in the society is a clear shift from their conservative view of religion, to a more responsive and dedicated institution in advancing genuine development. The focuses of some churches today, do not only involve spiritual matters, but rather they have also participated directly and/or indirectly in the people's struggle for social transformation. From their huge basilicas, churches, parishes, and convents they extend themselves to the streets, to the slum dwellings of the urban poor, to the picket lines of workers, and the nipa hut of the peasants. From their solemnly religious rituals, they have also joined to marching rallies and mass movements to cry out their rights and to promote social justice. This clear cut deviations of different religions, leads the curiosity of the researcher to examine the continuing dichotomy of their socio-political stand on societal issues, specially the one's who opted to be more socio-political active.

Certain conditions that could have ignited the religious socio-political consciousness were the fact that pressing issues in the society were no longer deniable. The need to be involved in addressing societal problems was no longer unknown to them. In fact, they were already experiencing the troubles of society. They had already integrated themselves to the growing needs of society and it becomes a matter of social responsibility. The continuing oppression of the ruling class had become unbearable to them, making them more sensitive in the struggle of the oppressed and the unheard sectors of the society. They already acknowledged their role as a catalyst for social change specifically the socio-economic

improvement of the masses. They initiate reforms in their church to attune their religious prospect in attaining social justice and development. One of the churches in the Philippines that adhere to these needs of the society was the *Iglesia Filipina Independiente (IFI)*.

On August 3, 1902, IFI was formed because of the Filipino's desire for liberty (religious, political and social).¹ It becomes a new ground for Filipinos both seeking spiritual and socio-political refuge from the colonizers. Their role as a church were never inhibited in enlightening their soul, rather they take pro-active duty as an impetus in advancing the socio-political conditions of the country.

Presently, IFI have continued to present itself as a legitimate offspring of the Philippine revolution. They firmly believe and promote nationalism and patriotism making them more socio-politically relevant in the contemporary issues that society are now facing.

They did not only make stand on issues, moreover, they execute bold steps in bringing about fair and rightful solutions. In such case, IFI have evolved to become a church, in the service of the National Development of society and humanity, having a social responsibility.

Unfortunately, the increasing influence of capitalism commercialism, materialism (being materialistic) and self-interest might pose danger to the long nationalist heritage of the IFI. The socio-political consciousness and activism of its members might be lost, if they become preoccupied in satisfying their material needs. With this kind of development, their church should keep their members abreast to the existing issues that they encounter.

Because of this phenomenon, the researcher intends to examine the IFI's socio-political consciousness of its members, in the light of the challenging and critical issues that

¹ De Achutegui, Pedro S. SJ STD and Bernard, Miguel E. SJ PhD, Religious Revolution in the Philippines Vol. One, (Manila: Ateneo De Manila, 1961), p. 82

the church is facing. From this, the researcher would want to investigate the following problems.

1. How does the current religious formation of IFI affect the socio-political consciousness and activism of IFI?
2. Is this effective in politicizing its members?
3. Were they able to gain knowledge regarding the basic problems of the society?
4. Were they able to integrate themselves to the basic masses?
5. How were they able to express their unity with them?
6. What political activities do they participate?
7. Are they members of mass organization/peoples organization/non-governmental organization/government organization?
8. If so, is this the effect of joining the IFI or has nothing to do with their affiliation with IFI?
9. How do IFI view their role to its members socio-political consciousness and activism?

From the stated problems above, the researcher would want to attain the following objectives.

1. To study/analyze/investigate the effectiveness of IFI's process of politicizing its members in terms of their political consciousness on issues and political participation.
2. To determine the level of socio-political consciousness and activism on certain issues of society.

3. Understanding the dynamics between the religious formations of IFI in against to its socio-political consciousness and involvement.
4. To determine the role IFI's role in the socio-political arena of the society.

B. Definition of Terms

Activism – is the process of advancing certain political ideologies/philosophies as well as taking side on issues, using legal and paralegal processes.

Educational Discussions – an activity involving the orientation/reorientation of certain political ideologies, issues and philosophies.

Exposure/Immersion – an activity wherein individuals/s live ad integrate with different sectors of the society, specifically the masses.

Politicizing – it is the process of instilling specific political principles, philosophies o ideologies to an individual.

Political Consciousness – is the state of awareness, knowledge ad feelings of an individual to a specific social/political issues raised by different sectors. It includes also one's social/political standpoint.

Political Involvement – is the direct participation of an individual in promoting certain political principles or philosophies.

Political Organization – an organization that is not itself a government agency but whose main purpose is to affect the operation of government. The sub field of Political Science devoted to the study of NGO that seek to influence the government.

Political Struggle – the process of advancing one's/society's political rights as a result of suppressing it, either by the state or by individual/s

C. Theoretical Framework

This study will require the use of Dialectical Materialism of Hegel and Engel as a framework in assessing the socio-political consciousness and activism of IFI members in Manila.

Through the Dialectical Materialism (DM), the study analyzes the consciousness of IFI members as a result of the contradictions of the classes. According to this theory, contradictions in society were a result of thesis and antithesis antagonistic nature. When these two finally resolve its conflict (either violent or peaceful means) a synthesis emerge, which will be the basis of the new thesis in the society. Then, another antithesis comes to challenge it and the cycle goes on.

From this point of view, we can see how the IFI emerge as a church. Because of their desire to be liberated in the Spain's colonial rule and to promote worker's empowerment, they establish a church that would cater this demand. Because of this, many religious person (including the clergies and priests) joined hand in achieving this end. Thus IFI was conceived, which was anchored towards nationalism and social justice. This explains the process of synthesizing the IFI beliefs and positions against many issues of society. IFI dynamic role in politicizing its members was basically on the same condition that it was born. It is therefore relevant to use the dialectical materialism of Hegel as tool, since the continuing contradictions of thesis and antithesis, resulted to new synthesis that IFI stands for. These contradictions facilitated the continuing socio-political consciousness and activism of its members.

Beyond that, Engel's dialectics could also be used in analyzing the IFI socio-political consciousness and activism. The quantitative to qualitative change principles is one useful

framework of analysis. With these principle, societal change viewed to be the result of the accumulated measurable changes in the society, which in turns to create a structural change of society/idea (either through reforms or complete overhaul of society/idea). This explains the phenomenon of IFI's establishment, which was a paradox to the mainstream religion that only focuses spirituality and morality.

Another principle of Engel was the unity and struggle of the opposite. It is very obvious that from the historical perspective, church and state act together in exerting legitimacy. The former used theological perspective while the latter used the legal/political perspective. It is therefore impossible for the church to engage in socio-political matter. But according to Engel., believed that unity of opposite could be attained. Thus we see IFI as a classic example of this theory.

D. Methodology

The researcher will use primary and secondary data, to come up with a significant analysis to his investigation. The primary data will come from survey questionnaire, answered by IFI members. The secondary data will come from books, documents and articles relevant to the study. The secondary data will be analyzed by looking through its content.

The sample population will be strictly be answered by IFI members residing in the City of Manila. The researcher, selecting three parishes as the representative of the Manila area, will randomly select the parishes of IFI. The three parishes chosen by the researcher are Sto. Niño Parish in Pandacan, Sto. Enchero in Paco and National Cathedral of the Holy Child in Taft Avenue. The three randomly selected parishes will have 30 equal respondents, to come up with a 90 respondents that will represent the sample population

The researcher will use accidental sampling in each parishes considering that there is no way that researcher could name or identify all members of IFI in Manila. Moreover, its church cannot disclose the exact population of IFI members in Manila since there is a large possibility that migration of one member to another city/municipality/province/country could occur as the research progresses. Another issue also is that, members could become inactive to the church or worst, they convert themselves to another religion.

The content of the survey questionnaires will evaluate the IFI members' socio-political consciousness on certain issues that confront them. This will be in the assess according to their level of agreement and their ranking on issues based on its relevance on the society. The researcher will also ask the respondents to state their political participation in the election, their participation in rallies/demonstrations/strikes, their membership on Political organization/NGO/PO/GO, and their participation on in any immersion/exposure to the masses. The respondent will be asked whether IFI help/encourage its members to join political organization. Finally respondent will try to assess the role of IFI in society.

The primary data gathered will be used in proving the researcher's hypothesis using the aid of chi-square test.

The researcher will also used graphs, charts and tables to further elaborate and organized the primary data gathered.

E. Statement of Hypothesis

"Iglesia Filipina Independiente members significantly have a high socio-political consciousness and activism".

"Membership in the Iglesia Filipina Independiente significantly increases the probability that an individual will join progressive and political organization".

F. Review of Related Literature

The following articles tries to view some of the significant differences and similarities concerning the role of church in the socio-political arena of the society. Others try to offer some theories in explaining church on her dynamic interrelation to the society.

Gomez, Fausto OP, Social Ethics and Doctrine of Life (Manila: Sto. Tomas University Press, 1991)

Chapter III of this book discussed the experience of church in the Philippines, specially the EDSA I revolution. He related that the church implicit condemnation of Marcos regime was on the ground that he no longer has the moral basis in his authority. According to one Bishop, “the way indicated to us now is the way of non-violent struggle for justice”. Thee peaceful revolution in EDSA I was a success. According to them, Cardinal Sin played a key role in the Church’s involvement.

According to the book, church’s proper mission was not economic, political or social. Although he believe that religious dimension of the church was indissolubly link to the temporal liberation. If this dimension would be disregarded, the church’s mission would be incomplete and therefore, incorrect. The book distinguished two social activities, which were directly political activities and indirect political activities. The former were those connected to the art of politics (i.e. activities directed at conquering and exercising powering the civil society. On the other hand, the latter were socio-cultural activities, outside party politics, linked with the responsible social life of politicians and citizens.

Bishops, priests and religious should not engaged in direct political activities, but in exceptional cases they can – and should be involved in indirect political activities. Their

manner of preaching Christ's message should be encouraged the faithful to conduct activities that were bathed in the light of the gospel.

The commitment of the 1971 Synod Bishops proved this point. They believed that they were to assumed new responsibilities, which includes the denunciation of injustices and the proclamation of justice and peace. The priests were instructed to act evangelically, that is without violence in their defense of fundamental human rights, the full development of person and the pursuit of the cause of justice and peace. The religious as non-hierarchal charism to be "in solidarity with the poor and therefore to be committed to fight injustices using the gospel"

Zweig, Michael ed. Religion and Economic Justice, (Philadelphia: Temple University Press, 1991) .

From the article of Michael Zweig entitled "Economics and Liberation Theology", he discussed the complex dynamics structure of human activity, called society.

He thought that theologians and social scientists possessed a particular method and intellectual history; deliberately confront society with the aim of understanding it, in order to change it. This venture conducted by these two disciplines have a common objectivity in freeing ordinary people from the many profound injustices they still suffer in modern society.

Unfortunately, most social scientist rejected the deliberate dedication to such endeavor. They practically remain indifferent from the value-laden conflicts of everyday life. They believe that their objectivity would be tarnish if they adopt it. They labeled them to ideologues, because their social investigations were for the express purpose of human liberation.

On the other hand, theologians had a deep division over the appropriateness of deliberate action by religious leaders to change society. Their existence had always portrayed itself as a vehicle for the alleviation of human misery. But in some short period of history, religion had also disengaged itself from social relations, for them to concentrate their attention on religious doctrines and rituals. From this view of religion as otherworldliness prompted Marx to articulate his famous (partial) characterization of religion as the opium of the people. This characterization however was challenged by liberation theology. It was in this circumstance that the church was called upon to participate in the global upsurge of liberation.

According to the book, “there is nothing simple in working out new understanding putting themselves into new practice”. Both disciplines can offer important insights to bear in the movement for social justice. Though unity in this sense did not mean sameness, each discipline could complement to each other by discovering better ways in effecting social change.

Padilla, Magay Transforming Society, (Q.C.:Institute for Studies in Asia, Church and Culture 1996).

From this book, Melba Padilla Magay, stated that “church set the stage for a free flowing social traffic that cut across barriers of race, sex and economic class, a blurring boundaries that eventually weakened society premised on privilege and exhausted by its own dissipations”. Thus the church steadfastly breaks the hindrances of effective community that promoting new social ethic. The church itself did not directly addressing political questions, but in challenged the structures upon which inequalities were based.

The church was pressure to respond to the overwhelming fact of poverty and oppression. It had rediscovered itself not only on the cosmic proportions of salvation but the church had increased their concern of the strong presence of the ruling power structures. It was therefore obvious that the church had an impact to this endeavor.

Another point raised was that people should renounce worldly use of power, since it was automatic that if power not used in good will be used for evil.

Claretian Sisters, Liberation Theology and The Vatican Document, (Q.C.: Claretian Publications).

From the article of Bishop Teodoro Bacani Jr. entitled “Some Pastoral Notes on the Liberation Theology: Instruction on Certain Aspects of the Theology of Liberation” wherein the author presented a reflection on the “Instruction”. He pointed out that liberation was a Christian theme and the church considered it her duty to participate in the liberation of human beings and of society, from sin and from all oppressive forces that diminish and divide human beings.

The author stated that four points that closest describe Liberation Theology. One was that it had the desire for liberation, finds a strong and fraternal echo in the heart and spirit of Christians. Secondly, with this inspiration, the theology of and pastoral movement now known as Liberation Theology. Thirdly, Theology of Liberation refers first of all to a special concern for the poor and the victims of oppression which begets commitment to justice. Finally, it designates a theological reflection centered on the biblical theme of liberation and freedom, and on the urgency of its practical realization.

From these statements, he clearly believed that the Instruction should be seen as a sign of initial approval of Liberation Theology rather than putting distrust and suspension

against Liberation Theology. Thus it might be used as an excuse for those who maintain an attitude of neutrality and indifference in the face of the tragedy and pressing problems of human misery and injustice. But he clearly pointed that injustices should not be blamed solely on the social structures alone because each individual may also have been a contributing factor to his own situation.

Smith, Donald E. ed, Religion, Politics and Social Change, (New York: The Free Press Division 1971).

From an excerpt statement made by the fifteen bishops from the various parts of Asia, Africa and Latin America to define clearly what role should the priests and the faithful, and to address some words of encouragement to our brothers of the third world. They believed that those who were stronger and more powerful exploited the people of the third world. They had already become judges and the policemen of the peoples who were materially less well-off.

They believed that through the evolution of the world, revolutions were produced. Powers were originated more or less from the remote revolution wherein they set a new order. With these they saw that more do harm than good, thus engendering new injustices. Still they believed that revolutions were necessary and once freeing themselves from a momentary anti-religion have gone on to produce good fruits.

In this case, the church had been practically always linked to the socio-political system which assured some sort of common good and at least a certain social order.

Because of these necessities, the church for now had already tolerated capitalism with its loans made at legal interest and other practices in little conformity with the ethic of the prophets and the gospel. Therefore, church followers must task it to show that the true socialism was Christianity which integrally lived in the just distribution of goods and

fundamental. They believed that socialism bears the true meaning of the gospel. Thus it avoided the confusion of God and religion with feudalism, capitalism, and imperialism which were in fact the oppressors of the poor and the workers. Finally, God and true religion were always with those who seek to promote more equitable and fraternal society among the members of the church.

Turner, Bryan S., Religion and Social Theory: A Materialist Perspective , (London: Heineman Book Limited, 1983)

The second chapter of this book was an article that discussed religion can act as a social cement. According to the book, Emile Durkheim synthesized that religious beliefs and rites were social facts. Religions were a social fact because they were external to the individual and impose certain ways of thinking and acting on individuals.

But three major objections were raised against this assumption. First, it does not provide a genuinely satisfactory solution to the problem of class and class conflict in industrial. Secondly, with any theory of common culture, there was a tendency for sociologists to neglect the alternative conditions of social cohesion as they exaggerated the effects of religious decline on social stability. Finally, although sociologists of religion have emphasized the social functions of religious and secular practices they have failed to pay attention to the vast range of disciplinary practice.

One chapter of this book discussed Marx and Engel's theory of religion as a social opium for the oppressed social classes. Marx and Engel in contrast with Durkheim, proposed that the social structure was integrated, not by a common social cement, but by the narcotic effects of religion. This diminished the revolutionary potential of subordinate groups.

According to this theory, each class produces its own class-consciousness while also arguing that there was dominant ideology that overcomes and separates class interest. To resolved this troublesome issue, was to treat religion as a social mechanism that legitimates power for the dominant class and which compensates for the suffering of the underprivileged. Another process of resolving this was to argue that most subordinate classes have a split consciousness. In that they simultaneously produce their own view of the world and inhale the religious atmosphere produced by the dominant culture of the dominant class.

Basically, those who were in power, specifically those who control the substructure of the society, controlled the idea of religion. This indirect manifestation of religion provided by the ruling class was a control so that, it was remained unchallenged. Religion was a contributing factor for the society to be obedient and subservient to the ruling class.

G. Scope and Limitation

This study will cover only the city of Manila, wherein three parishes will constitute the researcher's cluster samples. The researcher is bounded by the experiences of IFI members residing in the three parishes. Since the researcher will use accidental sampling in choosing respondents in each parishes, the sample population of the investigation are not equally have the chance to be represented.

Because of time and financial constraint, only eight issues were included in the questionnaires. Moreover the respondents might get irritable in evaluating too many issues.

The study also limit itself in assessing socio-political consciousness, involvement and activism, thus little emphasis is given to the economic side of the society.

Since the findings of the study will be validated by the questionnaires output, factors such as honesty and bias of respondents cannot be manipulated by the researcher. Furthermore, respondents might find the questionnaires boring, such that, they might not take answer it seriously.

H. Significance of the Study

This study creates another dynamic view in understanding the church. The church do not only serve as a protector of spiritual, moral and ethical well being of the society, but also, it creates an avenue for church members to be socio-politically involve in issues that affects the society. The IFI have proved this from its very inception.

This kind of church orientation is clearly an attraction to conservative religions, that socio-political could be integrated to the church beliefs. Moreover, being a proactive in participating socio-political gatherings or being an activist is not a hindrance to be religious. Although, religion, represented by the church and the people, can either hasten or hinder the struggle of the people for social change. In the case of IFI, their role would be more of hastening the struggle.

This study would also influence its reader to move into action in pursuing a sound socio-political stand on issues, specially the religious.

This study would also help and encourage its reader in the academe to further conduct studies similar to this. Thus it will strengthen the body of knowledge in assessing the socio-political consciousness and activism of IFI and the other churches as well.

Chapter II

Background of the Study

A. The August 2, 1902 General Strike

The discussion of the very first general strike August 2, 1902 was essential in understanding the history of the IFI, because its inception was linked to this general strike. There were four major and conditions that gave rise to the strike: the birth of the Philippine working class; the formation of the sense of nationalism; the armed struggle and its loss and the aggravating crisis in the Philippines under the American Colonial government².

The Birth of the Philippine Working Class

It was in the 19th century where rampant abuses were instituted in the *hacienda system*³. There was a widespread grabbing of farmlands, increasing rent fees on land and taxes by the landlords and bureaucrats. Transportation and communication were improved that caused many sufferings but which eventually first affected the linkages of people and grouped the Filipino workers.

Spain will eventually reached its end, the social structure was divided into: ruling class composed of the landlords mostly belonging goes to the church and the official; middle class composed of small businessmen, merchant, some professionals and skilled workers; and the basic oppressed class composed of the masses, farmers and workers⁴.

The first workers that sprung were concentrated in the railways, *pier*, sugar processor, factories of cigarettes and *tobaccos*, printing press, trading house etc. As the first workers

² Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, "Iglesia Filipina Independiente Centenary" (Manila, 2002) p.2 [phamplet].

³ Agoncillo, Teodoro A., History of the Filipino People 8th ed., (Q.C.: Garo Tech. Publishing, 1990), p. 79.

⁴ Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, "Iglesia Filipina Independiente Centenary" (Manila, 2002) p.5 [phamplet].

emerged in 1870's the guilds (*gremios*) were formed.⁵ Guilds were the first organization of workers in the Philippines. Influence of religion was strong then. It was focused on celebration of feast of patron saint and was based on the people's cooperation in work or in *purok*. Examples of these guilds are *Gremio de Obreros de Sampaloc*, *Gremio de Esculturas del Barrio Sta. Cruz*, *Gremio de Carpinteros*, *Gremio de Impresores* and *Gremio de Litografos*.⁶

These guilds were formed based on the desire of the workers to each other. They also used these guilds to unite in their struggle. Year 1872, in a large printing press in San Fernando, Pampanga, there was a cruel Spanish foreman.⁷ The workers there simultaneously went out in their work. They demanded that the foreman should be suspended, salaries be increased and working conditions be improved.

Formation of the Sense of Nationalism

It was the death sentence of Padre Gomez, Burgos and Zamora through a *garrote* that triggered the first national sentiment of the Filipinos.⁸ On September 2, 1872, one arsenal in Cavite, composing of 1, 189 worker mutinied.⁹ Seventy-two workers were immediately detained. Many Filipinos were awakened and sought for independence.

The *Ilustrados* and *Principalia* were complaining of the colonial and feudal dominance of Spain. Many propagandists in Europe failed in their quest for social reforms in the Philippines. On July 2, 1892, Jose Rizal organized and conceptualized the *La Liga*

⁵ Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, "Iglesia Filipina Independiente Centenary" (Manila, 2002) p.5 [phamplet].

⁶ Ibid.

⁷ Ibid.

⁸ Agoncillo, Teodoro A., History of the Filipino People 8th ed., (Q.C.: Garo Tech. Publishing, 1990), p. 129.

⁹ Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, "Iglesia Filipina Independiente Centenary" (Manila, 2002) p.5 [phamplet].

Filipina but it does not directly call for revolutionary armed struggle to the colonizer.¹⁰ *La Liga Filipina* was only in its early stage when Rizal was captured and was exiled in Dapitan.

The Struggle and Its Loss

On July 7, 1892, in Tondo Manila, Andres Bonifacio secretly formed the *Kataastaasan Kagalang-galangang Katipunan ng Anak ng Bayan* (KKK).¹¹ The revolutionary struggle was inaugurated to fight for the sovereignty of the Filipino, confiscate the land of the *praires* and overthrow Spain. On August 23, 1896 the first cry of the armed revolution started.¹²

The workers in *La Maestranza* (an artillery factory) smuggled weapons.¹³ The *gremios* of UST press secretly helped to print *Kalayaan* which was the official newspaper of the Katipunan.¹⁴ Two individuals from abroad Francisco de Castillo and Apolonio de la Cruz contributed for printing and organizing the Katipunan¹⁵

Several nationalist and revolutionary Filipinos failed in advancing a nationalist society from 1898 to 1899. In the same time the United States was conducting covert act in their intent to colonize the Philippines. Worst, their action ignited the bloodiest war (in terms of casualties) in the Philippines. It was on February 4, 1899 wherein the first confrontation occurred between the Filipino and American soldiers, wherein a Filipino soldier was shot upon his crossing on the *San Juan Bridge*.¹⁶

¹⁰ Agoncillo, Teodoro A., History of the Filipino People 8th ed., (Q.C.: Garo Tech. Publishing, 1990), p. 146.

¹¹ Ibid. 149.

¹² Ibid. 167.

¹³ Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, "Iglesia Filipina Independiente Centenary" (Manila, 2002) p.6 [phamplet].

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Agoncillo, Teodoro A., History of the Filipino People 8th ed., (Q.C.: Garo Tech. Publishing, 1990), p. 217.

After the incident, longer and bloodier war ensued for more than three years. It should be noted here that the infant Republic was too eager to protect its sovereignty, even though they were unmatched by the superiority of American troops. That is why many civilians and soldiers died in the process.

Americans also employed the use of Filipino collaborators to be leaders in some pacified and controlled areas in the Philippines.¹⁷

On August 23, 1899, the First Philippine Republic was inaugurated. This was the rightful goal of the revolution against Spain. But two weeks passed, the infant Republic become involved in the Filipino-American war. Americans, who first projected itself as an ally, suddenly became another invader. From the Treaty of Paris, Philippine claim of sovereignty was nullified, giving the Americans “legal claim” of the Philippines.¹⁸

The primary force of the revolution was vanquished on 1902. But the armed battle continued on some parts of Luzon and Visayas until 1910. When these forces weakened, US focused itself on Mindanao until they defeated them on 1916.

The total casualties were estimated 600,000 in Luzon only and more than a million for the whole country. Using their two tactics, deceit and violence, they manage to instill their colonial government in the Philippines.

¹⁷ Ibid p. 217

¹⁸ Agoncillo, Teodoro A., History of the Filipino People 8th ed., (Q.C.: Garo Tech. Publishing, 1990), p. 211-2

The Aggravating Crisis in the Philippines Under The US Colony

The Filipino-American war ended officially after Pres. Theodore Roosevelt proclaimed it on July 4, 1902, though it did not mean that Filipino aspiration of liberty was forgotten. Continuing resistance was still prevalent. On the other hand, the Philippine Commission, established by the American Government passed suppressive laws, against the nationalist sentiments of the Filipinos.

First was the Sedition Law (1902), which forbade advocacy of independence even through peaceful means. Second the Brigandage Act (1902) which classified all armed resistance as pure banditry. Third, the Reconcentration Act (1903) which gave legal justification for hamletting to deny the *guerilla's* support from the populace. Finally, the Flag Law (1907) which prohibited the display of the flag and the playing of the Philippine National Anthem. This only impelled Filipinos to be more proactive in voicing out their claims.

On the socio-economic side of the country, the old type of colonialism was based on mercantilism and direct plunder. The foreign monopoly capitalists were exporting surplus products and capital to squeeze out the biggest profit in their colony.

The social structure was changed. The big comprador bourgeoisie, including Spanish and Chinese clan, coming from the previous ruling class in the colony, have maintained their share of land and capital. The comprador class was the one who became rich and powerful and the primary agent of foreign monopoly capitalists.

At the same time, big landlords have maintained their monopoly control on the ownership of lands. The middle class also increased. They were the nationalist capitalist, who were limited only to light industry for local consumption. For those who belong to the

oppressed class, the workers' class was increasing, while farmers remained the biggest percentage of the population.

These crises ignited the first ever-coordinated strike on August 2, 1902.¹⁹ This was but to the condition that the Philippines become a semi-colonial and semi-feudal system. The Philippines provided cheap source of raw materials to other countries, on the other hand, Philippines was a dumping ground for surplus products and capital

B. The *Union Obrero Democratica* (UOD) First Coordinated Strike-August 2, 1902

It was August 2, 1902, when the first ever coordinated strike of workers happened. This was the response of the worker's demand for increased wages. The Union Obrero Democratic, under the leadership of Isabelo de los Reyes, coordinated this strike. The coordinated strike was the result of many strikes in the printing press, sewing factories, *tabakalera*, and the pier which started on June 1902. The workers under the colonial government of America, were asking for increased salaries because of some inflationary crisis. When the Americans did not grant this appeal, the workers staged a strike.

Immediately, Governor-General William Howard Taft ordered union members to be in surveillance and to be blacklisted.²⁰ Isabelo de los Reyes Sr. or don Belong was jailed for sedition and rebellion as a violation of Article 543 of the Spanish Conspiracy Law – “conspiracy to raise the price of labor”.²¹ Immediately workers petitioned to Gov. Gen. Taft to released Don Belong and Gov. Gen. Taft gave Don Belong a pardon. A month later he was released from jail.²²

¹⁹ Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, “Iglesia Filipina Independiente Centenary” (Manila, 2002) p.7 [phamplet].

²⁰ Ibid. p 3.

²¹ Ibid.

C. The *Iglesia Filipina Independiente* (IFI) – Conceived on the First Coordinated Strike of UOD

The first ever coordinated strike was led by the *Union Obrero Democratica* on August 2, 1902, which gave birth to the IFI.²³ This day was the right time to proclaim in public that workers, nationalist Filipino priests, representatives from nationalist organization, and individuals were united under one patriotic church, the IFI.²⁴

The established IFI have gone through many processes. The first intention of IFI was “the church in the Philippines will be headed by Filipino priests”. This intention was the important objective of the *Panique Assembly (Panique Tarlac)* on October 1899.²⁵ But the *Panique Assembly* was a failure. So on May 8, 1902, in *Kullabeng, Pinili Ilocos Norte*, the revolutionary priest and laity under the leadership of Gregorio Aglipay were united in establishing a church separated from the domination of Rome.²⁶ But the established church has no name yet on May 1902.

The fruit of this meeting in *Kullabeng* was not unknown to Don Belong because since 1901, Father Aglipay and Don Belong were joined in convincing the leaders of Protestant in the Philippines to be united against the domination of Roman Catholic.²⁷ Unfortunately, they failed because Protestantism was a disciple of the colonial government of America.

²³ Task Force Agosto Dos 2002, *Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902*, “Iglesia Filipina Independiente Centenary” (Manila, 2002) p.7 [phamplet].

²⁴ Ibid.

²⁵ De Achutegui, Pedro S. SJ STD and Bernard, Miguel E. SJ PhD, *Religious Revolution in the Philippines* Vol. One, (Manila: Ateneo De Manila, 1961), pp. 104-114.

²⁶ Ibid. pp. 161-164.

²⁷ Task Force Agosto Dos 2002, *Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902*, “Iglesia Filipina Independiente Centenary” (Manila, 2002) p.3 [phamplet].

Leaders of the workers gathered together on August 3, 1902 in *Centro de Bellas Artes*, Binondo Manila.²⁸ It was considered as an “anti-friar gathering”.²⁹ But one cannot deny that the gathering was an answer to the new situation, which was the entry of American colonizers in the Philippines.

That gathering was also the formal proclamation of *Iglesia Filipina Independiente*. In a meeting of the General Council of UOD, headed by Isabelo de los Reyes, they formally a shape to their proposed church. Don Belong nominated prominent lay and clerical persons to compose two councils to operate in one level: executive for the lay people; and the other one in Doctrinal for the clergy.³⁰ Several bishops and priests were nominated for the dioceses with Gregorio Aglipay as the *Obispo Maximo* (Supreme Bishop).³¹ He even nominated the Civil Governor Willam Howard Taft and Emilio Aguinaldo as honorary presidents.³²

In the following two weeks, mostly the nominated laity and priests announced their disclaimer as nominee as well as their denial of any involvement in the newly established church. Some of the people that published their disclaimer were Pardo de Tavera, Jose Alemany, Jose Albert, Martin Ocampo, Manuel Artigas, and Fr. Jorge Barlin etc.³³ One shattering disclaimer was made by the Obispo Maximo Gregorio Aglipay stating that “I have your assurance that there is no question of forming a schism, but merely of asserting our

²⁸ Task Force Agosto Dos 2002, Gunitain, Ipagbunyi Ang Diwa at Pamana ng Agosto 2, 1902, “Iglesia Filipina Independiente Centenary” (Manila, 2002) p. 3 [phamplet].

²⁹ Ibid.

³⁰ Ibid.

³¹ Clergy-Laity Formation Program for the Northern Luzon, The Churches in the Transit, (Baguio City: Unique Printing Press, 1991) p. 16.

³² Ibid.

³³ De Achutegui, Pedro S. SJ STD and Bernard, Miguel E. SJ PhD, Religious Revolution in the Philippines Vol. One, (Manila: Ateneo De Manila, 1961), pp. 184-187.

rights”.³⁴ A newspaper, the Manila published a mocking article stating, “IFI is a church that died before it was born”.³⁵

After a year, the IFI was formed; it was believed that IFI had already one and a half million members which was roughly one fourth of the population.³⁶ The spread of schism was accounted by the *La Iglesia Filipina Independiente: Revista Catolica* (LIFRC) dated October 1903 in two articles – one on the founding and another a list of “first adherents”. According to the article, even though prominent persons nominated to fill the two governing councils had pronounced their disclaimers, the people including Protestants on the other hand, aligned themselves behind Don Belong with its established church.³⁷ The second article listed the first adherents: sixty Navotas residents with Saturnina Bunda first to the list; numerous Tondo residents; officers and members of UOD; some clergymen; three seminarians; the millenarian group, *Sagrada Familia*; and several individuals.³⁸

The IFI believe that through these evidences, Aglipay eventually joined and headed the church, with him bearing his signature on the Temporary Constitution and the Second Epistle on October 1, 1902.³⁹ In an interview with the correspondent of the *Herald Week Magazine* and in a letter to the Papal Nuncio, he stated that this (IFI) was founded based of the Filipinos desire for liberty (religious, political and social).⁴⁰ This statement was in accordance to the will of God in the *Fundamental Epistle* and the *Doctrines y Reglas Constitucionales* (DRC). He said that IFI members should be treated as “Catholics”, Catholic in

³⁴ De Achutegui, Pedro S. SJ STD and Bernard, Miguel E. SJ PhD, Religious Revolution in the Philippines Vol. One, (Manila: Ateneo De Manila, 1961), pp. 188.

³⁵ Clergy-Laity Formation Program for the Northern Luzon, The Churches in the Transit, (Baguio City: Unique Printing Press, 1991) p. 16.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid p. 17.

⁴⁰ Ibid

the sense that men must be equally treated in the eyes of God and its bears the designation of Philippine Independent because of its association as a free men, thus admitting servility to no one.⁴¹

From the historical evolution that IFI had gone through, it was very clear that the church was born out by the Filipino struggle against Spanish colonialism and American imperialism.⁴² The establishment of IFI therefore was a step to unite Filipinos and persuade patriotic priests and individuals to join and support the continuing struggle against new colonizer – which was the American.

The early years of IFI considered is considered one of the peak eras of their closeness to the masses because of their identification and solidarity with them, in advancing the people's struggle for justice freedom and integrity.⁴³ The Most Rev. Gregorio Aglipay, for instance was an active member of revolutionary priest; the military vicar of the revolution and a general of the *guerilla* movement in Ilocos.⁴⁴ On the other hand, Don Belong had been a nationalist and labor leader. Thus it was closer to say that IFI was a consequence of the people's struggle.

⁴¹ Clergy-Laity Formation Program for the Northern Luzon, The Churches in the Transit, (Baguio City: Unique Printing Press, 1991) p. 17.

⁴² Ibid. p. 18

⁴³ Ibid.

⁴⁴ Ibid.

Chapter III

Presentation and Analysis of the Data

The sample population was composed of 48 males (53.3 %), 26 females (28.89 %) and others who were not identified was 16 (17.78 %). Twenty of them reach high school, 27 college level, 27 undergraduate, 2 graduate level and 4 didn't put their educational attainment.

The survey questionnaire tries to analyze the socio political consciousness, participation and the role of IFI in the development of one's political consciousness.

From the first part of the evaluation, respondents were asked to rate their degree of conformity to certain issues in the society. Basically, there were eight choices of answers namely strongly agree (SA), agree (A), slightly agree (Sl D), strongly disagree (SD), strongly disagree (SD), disagree (D), slightly disagree (Sl D), no comment (NC), and don't know (DK).

When asked whether they agree with the MLSA/Balikatan, many opted to answer in disagreement. Twenty-two respondents answered strongly disagree, 23 disagree, 9 slightly disagree. Although 60% is high for those who reject MLSA/Balikatan, one cannot deny the fact that 40% who accepted the idea should not be taken for granted. It is therefore hard to disclose if their stand against the American troops was coherent to the people's perception.

When asked whether they support the ethnic minorities right for self-preservation and autonomy their answers nearly in unison. Sixty five percent of the respondents firmly believed that ethnic minorities be protected without doubt, by answering strongly agree. Thirty two percent answered that they agree to this issue. From this strong stand, only two respondents agreed with this issue with some hesitation by answering, slightly disagree.

On the other hand, on the privatization issue, 67% cumulatively disagree and strongly disagree to this policy. Although, 33% answered positively on this issue, 13 out of 24 slightly agree to the issue. While, only 9 respondents strongly agree to privatization.

The rampancy of human rights violations surprisingly did not become one of the strong issues for the IFI respondents. Forty-two percent believe strongly disagree that there is an increase of human rights violations. Only 10 individuals answered strongly agree and 9 answered agree that there is a rampancy of human rights violations.

The issue that land reform was effective had been agreed strongly by 40 individuals or 44%. Sixteen(17%) and 18(20%) answered agree and slightly disagree that land reform was effective in distributing lands for farmers. Only 10(11%) and 13(14%) answered strongly disagree and disagree that land reform was successful.

Another strong issue that IFI answered more similarly was the right of workers to be organized and asked additional wages. Sixty-one percent or 51 out of 90 strongly agree that this basic right of workers be realized. Twenty-seven percent or 25 out of 90 answered agree about the issue. Only 5 respondents strongly oppose the issue, by answering strongly agree.

Thirty-three(36%) and 27(30%) respondents answered strongly disagree and disagree about the action of US to wage war against Iraq. Only 5 strongly agree and 17 slightly agree in the action of US.

Finally, its majority respondents' majority agrees in the resumption of peace talks to NPA/MILF groups. Forty-two percent or 38 out of 90 strongly agree that government should go back to the negotiating panel. Thirty percent answered agree, while 3 and 6 answered strongly disagree and slightly disagree.

Table 1.1 summarizes all the responses of the IFI members stated above.

Table 1.1 Responses of the IFI Members

	Strongly Agree	Agree	Slightly Disagree	Strongly Disagree	Disagree	Slightly Disagree	They Don't Know	No Comment
MLSA/ Balikatan	0	23	13	22	23	9	9	0
Ethnic Minorities	59	29	2	0	0	0	0	0
Privatization	9	2	13	39	22	5	0	0
Human Rights	10	8	2	38	27	3	2	0
Land Reform	40	16	8	10	13	0	3	0
Workers Right	55	25	5	5	0	0	0	0
US war on Iraq	5	3	17	33	27	5	0	0
Peace talks with NPA/MILF	38	30	10	0	3	6	3	0

Table 1.2 Responses of the IFI Members in Percentage

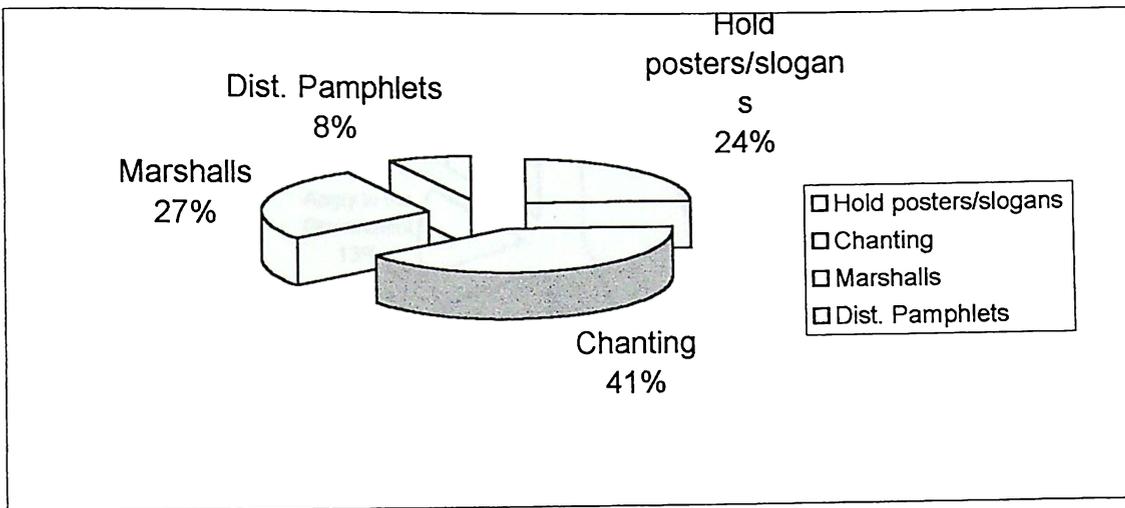
	Strongly Agree	Agree	Slightly Disagree	Strongly Disagree	Disagree	Slightly Disagree	They Don't Know	No Comment
MLSA/ Balikatan	0%	26%	14%	24%	26%	10%	10%	0%
Ethnic Minorities	65%	32%	2%	0%	0%	0%	0%	0%
Privatization	10%	2%	14%	43%	24%	6%	0%	0%

Human Rights	11%	9%	2%	42%	30%	3%	2%	0%
Land Reform	44%	18%	9%	11%	14%	0%	3%	0%
Workers Right	61%	28%	6%	6%	0%	0%	0%	0%
US war on Iraq	6%	3%	19%	37%	30%	6%	0%	0%
Peace talks with NPA/MILF	42%	33%	11%	0%	3%	7%	3%	0%

One part of the questionnaires was to rank certain issues that had the strong relevance to the society. Numbers 1 was the most relevant and 8 the least relevant. Then the researcher computed the mean average scores.

The resumption of peace talks with NPA/MILF got the highest relevant score with 3.5 as its mean score. The advancement of workers right follows the second rank, having a mean score of 3.75. The US war on Iraq got the third rank, with a 4.06 mean average. MLSA/Balikatan was placed on fifth rank having a mean sore of 4.8. Privatization and land reform issues share the sixth spot with a mean score of 5. Although the minorities' rights were strongly agreed by the respondents, it falls to rank eight.

Chart 2. Manner of Participation in a Mobilization

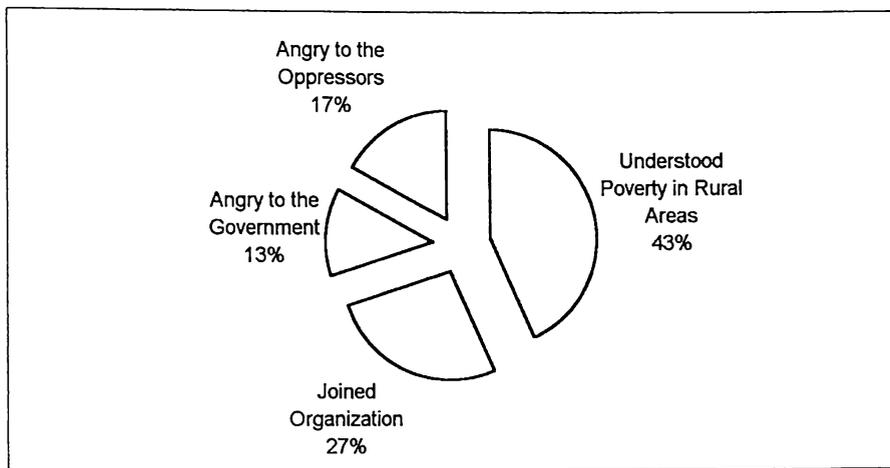


On their participation on political/progressive organization, 40% or 36 respondents have decided to join such organizations. Fifty-four respondents do not have any membership in any organization. Thirty-eight reasoned out that they do not have time in joining organizations. Eight respondents answered that they have no interest in joining and 8 answered that it is only a waste of time.

The respondents were also asked whether they have participated in any immersion/exposure program to the basic masses. Thirty-eight or 42% answered that they have already participated in such activity. Forty-three or 47% did not participate in any immersion/exposure program.

For those who joined the activity, 36 individuals have fully understood the increasing degree of poverty in the rural areas. Twenty-two of them joined organizations that will help oppressed people. Eleven got angry with the government and 14 got angry with oppressors.

Chart 3. Effects of Joining Immersion/Exposure



The respondents were also asked whether IFI church helped them in their socio-political consciousness and awareness. Ninety-four percent or 85 respondents believe that their church helped them to be socio-politically conscious on issues in society. Only 5 said otherwise.

For those who believed that IFI church helped them to be socio-politically conscious, they were asked how did their church did this. Thirty respondents said through sermons of priests, 28 said though seminar/forum, 28 said through church programs, 24 said through their theology, 21 said though educational discussion/published readings.

They were also asked whether joining in an organization has something to do with IFI church. Seventy-five percent or 68 respondents believe that IFI influence them to join organizations. Twenty-two respondents said no.

For those who said yes, 21 respondents attributed that this was the effects of seminar/forum, educational discussion and programs of the church. Seventeen said that it was

their theological teachings, 14 said that it was through the sermons of priest and 6 said that it was through the published readings of IFI.

One can see here that majority of their responses were in line with the IFI stand on issues, except for the MLSA/Balikatan Exercise, land reform and human rights violations. As far as IFI is concerned, they resist military reestablishment of US Military presence in the country, which is now being implemented through MLSA/Balikatan exercise.

According to IFI, MLSA/Balikatan exercise is a backdrop of the US global war on terror. But in reality, it serves as a staging area and springboard for unilateral action against those considered parts of the its declared axis of evil.⁴⁵

From the answer of IFI members, it seems that at least 60% conforms to the statement made by their church. It is in this sense that IFI should work on to prove to the 40% members that their position is not attuned to their united stand against US intervention. Many are still disillusioned with the US. Their US influence of the substructure of the society (being controlled by US TNC) is vast. Commercialism had capture many individuals including the IFI members who should be a promoter of sovereignty and not just cater to the dictate of the US.

On the issue of land reform, it is very unlikely that many are very contented on the land reform policies of the government, because a combined 62% answered strongly agree and agree. According to IFI, they are supporting the peasants struggle for “genuine” land reform.⁴⁶ From this statement, it is very clear that IFI is acknowledging the lapses and

⁴⁵ Obispado Maximo, Peace is Affirming our Sovereignty. (Iglesia Filipina Independiente, November 24, 2003) {position paper}

⁴⁶ Obispado Maximo, A Statement of Support to the Struggle of the Toiling Masses (Iglesia Filipina Independiente, October 19, 1999). {position paper}

defectiveness of land reform. Though only 42% or 38 individuals have joined an immersion/exposure program, it is still worth taking into consideration.

On the other hand strong opposition against privatization and US-Iraq are clearly in harmony with the IFI stand and belief on this issue.⁴⁷ They strongly support the advancement of workers rights and the peace talks with the NPA/MILF, which is also in unison with the IFI stand.

Joining in mobilization was also a highlight of the study wherein 68% joined rallies. Such gatherings are good starting point for those who have less knowledge about these issues. Since their church allows them to join, it will be an opportunity for them to cultivate their socio-political consciousness and activism. Another thing to take note is that, there is a low turn out of membership in political/progressive organization among IFI members. This could also be attributed to an urbanized setting of Manila.

From the data gathered one can vividly see that, at least 75% believed that IFI has large role in their political consciousness. In this sense, the IFI has a role in molding one's political awareness.

⁴⁷ Obispado Maximo, Peace is Affirming Sovereignty (Iglesia Filipina Independiente, October 19, 1999). {position paper] and Obispado Maximo, A Statement of Support to the Struggle of the Toiling Masses (Iglesia Filipina Independiente, October 19, 1999). {position paper]

Chapter IV

Conclusion and Recommendations of the Study

In the light of the findings of the study, it is sufficient to say that, IFI members have fostered a significant display of socio-political consciousness. They were able to answer the questionnaires at least with a sufficient understanding of the issues in question. Many opted to be socio-politically critical while others try to be a conformist. Others answered the questions with optimism while others tried to be pessimistic. Sometimes their answers were in agreement other times they were in dichotomy. But still the question in hand, does this has anything to do with their religion? But before answering this question, does IFI have any religious formation/s that cultivates the socio-political consciousness of its members?

The IFI have religious formations that cultivate the socio-political consciousness of its members. Take note that one of the main reasons why they are socio-politically aware was from the sermon of their priests. Factors such as theological teaching, seminar/forum, educational discussion, a program of the church and published articles follows only after the sermon of the priest/s. If this is the case, the manner of politicizing their members was very effective. Considering that every week they go to the church, from the time that they were baptized up to the present, the bulk of socio-political awareness that they get every mass is more than that they could ever imagine. Added to the fact that, there are many opportunities for them to further deepen their understanding through different forms of information stated a while ago.

The effect of IFI religious transformation goes beyond loyalty to the church, and reach to the point of advocating, participating and being part of the struggle that IFI since majority of the respondents stated that they joined mass mobilizations. They become

involved in the process of social transformation of the society to the extent of joining the oppressed condition of the masses.

Although there were few individuals who joined progressive/political organizations, many members are convinced that their religion can influence their membership or possible membership in such organization. The only thing lacking was their time availability.

There is also a need for the IFI members to be integrated to the masses of the rural areas. Less than half of the respondents have truly experience the struggle of the peasants that is why majority of the respondents answered that land reforms in the Philippines was effective which contradicts the IFI's stand. If church leaders cannot unite their followers, IFI members might be deceive by the government claim that land reform programs are genuine. IFI church must therefore strengthened their immersion/exposure programs that will let their members' experience the truth about land reform. With these, they could advocate and join organizations that advance the condition of the farmers. This will increase the IFI members' socio-political awareness in particular with the land reform issues, thus making them socially relevant in addressing the problems of the rural farmers.

This study disproves the notion of many thinkers that religions do not have the capability to instill the socio-political consciousness on their members. Therefore spirituality can still be applicable to further advance the social transformation of society. From the example that IFI have made, social science and religion can reconcile towards a common goal which is to promote social justice and equity.

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Obispado Maximo, A World of Peace is Possible, (Iglesia Filipina Independiente, February 24, 2003)

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APPENDICES

CONSTITUTION

ARTICLE 1 MAIN OFFICE OF THE CHURCH

SECTION 1 - The main office of the Church shall be in Manila, Philippines.

ARTICLE II GENERAL ASSEMBLY

SECTION 1 - There shall be a General Assembly which shall be the governing body of the Iglesia Filipina Independiente. It shall perform the following functions:

- a. To elect the Supreme Bishop of the Church for a term of six years, without immediate reelection.
- b. To approve a three-year rolling plan of the Church which shall embody its general programs and policy guidelines, including a detailed budget of the programs for the ensuing year and estimates for the succeeding two years.
- c. To act upon the amendment or amendments to the Constitution, Canons, and Articles of Religion submitted to it in accordance with the procedure provided for here in after.
- d. To act upon any recommendation of the Supreme Council of Bishops on charges against the Supreme Bishops; provided, however, that if he is convicted, the General Assembly shall immediately elect a Supreme Bishop to serve the unexpired term only.
- e. To act upon appeals from the decisions of the Executive Commission regarding matters which fall within the jurisdiction of the General Assembly.
- f. To receive and approve bequests, donations, and contributions to the Church.

SECTION 2. - The members of the General Assembly shall consist of all consecrated bishops, two priests in active duty, and three delegates (representing the men, women and youth) elected in each diocese in a diocesan convention held primarily for the purpose.

SECTION 3 - The regular meetings of the General Assembly shall be every three years starting on the 8th day of May in the City of Manila or in any other place designated by the immediately preceding Assembly; provided, however, that special or emergency meetings may be held on the call by the Supreme Bishop or by two-thirds of the members of the Executive Commission.

SECTION 4 - The Supreme Bishop and the General Secretary shall, ex-officio, serve as the Presiding Officer and Secretary, respectively, of the General Assembly.

SECTION 5 - The General Assembly shall create an Executive Commission and such other commissions and committees as it deems necessary for the proper discharge of its functions.

a. The Executive Commission - There shall be an Executive Commission which shall be created by the General Assembly during its session as a constitutional body and which shall consists of the following members:

- a. The Supreme Bishop, as ex-officio, Chairman.
- b. The Chairman of the National Lay Council, as ex-officio Vice-Chairman.
- c. The General Secretary, as ex-officio Secretary.
- d. The Chairman of the standing commissions provided for under 5b and 5c hereof, as ex-officio members.
- e. Five bishops elected by the Supreme Council of Bishops.
- f. Five priest elected by the priest delegates to the General Assembly.
- g. The President of the national men's organization.
- h. The President of the national women's organization.
- i. The President of the national youth organization.

1. In case the Chairman of the National Lay Council is also the President of any of the three national lay organizations, the corresponding Vice-President shall also serve as a member of the Executive Commission.

2. Except for the ex-officio members, the terms of office of the members shall be three years with any number of reelection; provided, however, that in case of resignation or incapacity of members before the expiration of their terms, the other members shall elect surrogates for the unexpired terms only.

3. All the members of the Executive Commission shall serve as such without compensation; provided, however, that they shall be entitled to the reimbursement of their transportation expenses necessary for their attendance at meetings.

4. The Executive Commission shall regularly meet quarterly during the fiscal year; provided that special meetings may be held at the instance of the Chairman or three members.

5. The duties of the Executive Commission are as follows:

a. To act for the General Assembly, when it is not in session, on matters ordinarily within the jurisdiction of the Assembly.

b. To pass upon the plans, programs and budgets of the Church and submit the same to the General Assembly for its consideration.

c. To approve or disapprove charges proposed on the three-year budget.

d. To confirm or reject recommendations for appointments of the General Secretary, the General Treasurer, the Auditor General and other appointees for the national offices in case of vacancy.

e. To create commission and committees as are necessary to perform its work.

f. To elect an interim Supreme Bishop in case of death or permanent disability of the Supreme Bishop in pursuance of Section 12 Article IV of this Constitution and Canons.

g. To designate a second signatory on checks of disbursement, in addition to the General Treasurer.

h. To perform such other functions as the General Assembly may delegate to it.

i. Submit a report on its operations to the General Assembly.

b. Commission on Business and Finance - There shall be a Commission on Business and Finance to be created by the Executive Commission.

1. The Chairman or presidents of all lay national organizations shall be ex-officio members of the Commission.

2. The General Treasurer and the Auditor General shall be ex-officio members of this Commission.

3. In addition, there shall be seven members in this Commission elected for three-year terms by the General Assembly; provided, however, four members shall come from the Metro Manila Area who shall be knowledgeable in business and finance.

4. In case of resignation or incapacity of members, the Executive Commission shall appoint surrogates for the unexpired terms only.

5. The Commission on Business and Finance shall discharge the following functions:

a. Implement the fund-raising plan adopted by the General Assembly.

b. Prepare annual financial plans and studies in consultation with the Chairman of the Commission on Programs and Projects and the General Treasurer for submission to and approval of the Executive Commission.

c. Devise other financial plans by which to raise funds for Church programs and operations.

d. Act on the investment of whatever funds received by or raised for the Church.

e. Set up an organization on the national, diocesan, and parish levels for the purpose of fund-raising.

f. Perform such other duties as may be assigned to it by the Executive Commission.

g. Prepare a detailed budget of the programs for the ensuing year and estimates for the succeeding two years, on the basis of a three-year rolling plan of the Church which embodies its general programs and policy guidelines, for the approval of the General Assembly and/or the Executive Commission.

h. Submit a report of its activities to the Executive Commission.

6. The Commission shall meet as often as necessary on the call of its Chairman, any four of its members, or of the Supreme Bishop.

7. The members of the Commission shall serve without compensations provided, however, that they are entitled to the reimbursement of transportation expenses necessary for their attendance at meetings.

8. The members shall elect a Chairman from among themselves.

c. Commission on Programs and Projects - There shall be a Commission on Programs and Projects which shall be created by the Executive Commission.

1. Its members shall consist of the following:

a. Five Bishops elected by the Supreme Council of Bishops.

b. Five priests elected by the Council of Priests.

c. A representative elected by each of the recognized national lay organizations.

d. The General Treasurer as ex-officio member.

e. Two other individuals who are knowledgeable regarding programs and projects and who are appointed by the Executive Commission.

2. The members shall elect a Chairman from among themselves.

3. In case of resignation or incapacity of members, the Executive Commission shall appoint surrogates for unexpired terms only.

4. The Commission shall meet as often as necessary on the call of its Chairman, any four of its members, or the Supreme Bishop.

5. The members of the Commission shall serve without compensation; provided, however, that they are entitled to the reimbursement of transportation expenses necessary for their attendance at meetings.

6. The Commission shall discharge the following functions:

a. Design a plan of viable programs and projects for the whole Church for submission to and approval of the Executive Commission.

b. Plan and supervise the implementation of programs and projects included in its general plan.

c. Coordinate other programs and projects on the diocesan and parish levels.

d. Submit annual reports of its activities to the Executive Commission.

e. Perform such other duties as may be assigned to it by the Executive Commission.

ARTICLE III SUPREME COUNCIL OF BISHOPS

SECTION 1 - There shall be a Supreme Council of Bishops consisting of all the consecrated bishops of the Church.

SECTION 2 - The members of the Supreme Council of Bishops shall elect from among themselves a Chairman, Vice-Chairman and Secretary who shall serve for a term of three years with any number of reelections; provided, however, that any of the said officers may be removed for cause before the end of his term; and provided, further, that the said officers shall perform the functions inherent in their positions.

SECTION 3 - The Council shall be vested with the following powers and shall perform the following functions:

- a. To adopt any amendment or amendments to the Constitution, Canons, and Articles of Religion for ratification by the General Assembly.
- b. To define the doctrines of the Church.
- c. To adopt and prescribe official liturgical rites.
- d. To act on cases instituted against bishops, provided, however, that such action shall be final and executory unless within thirty days after the receipt of the decision an appeal is directed to the Supreme Bishop for final adjudication within three months from receipt of the appeal.
- e. To perform such other functions as provided for in the Constitution and Canons of the Church.
- f. To report to the General Assembly in its immediately subsequent session any action it taken on ecclesiastical matters and administrative cases.

SECTION 4 - The Council shall meet annually, provided however, that expenses shall be as equitable as possible through the institution of a travel pool; and provided, further, that special meetings may be called at the instance of the Supreme Bishop or Chairman of the Council, or upon request by one-fourth of its registered members.

SECTION 5 - The places of meeting shall be rotated from among the centers of the different dioceses.

SECTION 6 - The Council may appoint as many committees, standing and ad hoc, as it finds necessary for the discharge of its responsibilities.

ARTICLE IV SUPREME BISHOP

SECTION 1 - Leadership in the church is vested in the Supreme Bishop who is the Spiritual Head, Chief Pastor, and the Chief Executive Officer of the Church. He shall be elected for a term of six years, without immediate re-election; provided, however, that this shall not apply to the Supreme Bishop elected on May 8, 1977 whose term shall be for four years ending in 1981. His compensation shall be fixed by the General Assembly.

SECTION 2 - He shall exercise general supervision over all business and financial operations of the Church in accordance with the general policies and decisions made by the General Assembly and the Executive Commission.

SECTION 3 - With the exception of the General Treasurer and the Auditor General, all officers and members of the administrative staff of the Church shall be directly responsible to and under the direction of the Supreme Bishop.

SECTION 4 - The Supreme Bishop shall carry out the general policies laid down by the General Assembly and the Executive Commission and shall have the power and responsibility to act within the purview and sphere of said general policies.

SECTION 5 - He shall be the channel of communication and information.

SECTION 6 - In addition to the foregoing, he shall have the following powers:

- a. To determine and cause to be prepared the agenda of all meetings of the General Assembly and the Executive Commission.
- b. To recommend suitable persons to fill all vacancies and new positions for approval or disapproval of the General Assembly or by the Executive Commission if the former is not in session.
- c. To accept resignation of members of the staff, lay and clerical.
- d. To grant or deny leaves of absence to bishops and to the members of the staff.
- e. To approve the retirement of lay and clerical personnel.
- f. To enforce rules and regulations promulgated and approved by the Executive Commission for the safekeeping and proper disbursements of funds.
- g. To authorize expenses in accordance with the approved budget.

h. To act on recommendations for purchases of equipment within the limits set in the budget.

i. To supervise the clergy and laity in matters of discipline.<

j. To exercise such other powers as may be authorized by the General Assembly and Executive Commission and as may be inherent in the position of Chief Executive of the Church.

SECTION 7 - He shall be the representative and spokesman of the Church with respect to its external affairs; provided, however, that in the case of a stand of the Church on national issues, he shall consult the Executive Commission; and provided, further, that on issues concerning faith and morals, he shall consult the Supreme Council of Bishops.

SECTION 8 - He shall prepare annual reports to the Executive Commission and to the General Assembly, respectively, on the work and activities of the Church.

SECTION 9 - He shall execute and sign on behalf of the Church all contracts, deeds and other instruments necessary for the proper conduct of the business of the Church and in accordance with the stipulations of the Executive Commission or General Assembly.

SECTION 10 - Upon the termination of this incumbency, the Supreme Bishop shall continue to enjoy by honors, privileges and emoluments equal to twice the pension of a bishop; provided, however, that he has not been removed from the office for cause; and provided, further that, if he chooses to serve in another capacity in the Church, he shall choose only one compensation beneficial to him.

SECTION 11 - In case of temporary absence or incapacity of the Supreme Bishop, he shall designate from among the Bishop-members of the Executive Commission one who shall serve as officer-in-charge of the Church during such temporary incapacity or absence.

SECTION 12 - In the event of death or permanent disability of the Supreme Bishop, the senior bishop-member of the Executive Commission, based on the dates of consecration shall automatically act as Officer-in-Charge of the church; provided, however, that if two or more have been simultaneously consecrated, the basis of selection shall be seniority in age; provided, further, that, within two weeks of such death or permanent disability, the Executive Commission shall effect an interim Supreme Bishop from its bishop-members; and provided, still further that, within thirty (30) days of the death or disability, the Executive Commission shall convene the General Assembly for the election of the Supreme Bishop.

ARTICLE V COUNCIL OF PRIESTS

SECTION 1 - There shall be a Council of Priests consisting of all official priest-delegates to the General Assembly.

SECTION 2 - The members of the Council shall elect from among themselves a Chairman, Vice-Chairman and Secretary who shall serve for a term of three years with any number of re-elections; provided, however, that any of the said officers may be removed for cause before the end of his term; provided, further, that the said officers may be removed for cause before the end of his term; provided; further, that the said officers shall perform the functions inherent in their positions.

SECTION 3 - The Council shall be vested with the following powers and shall perform the following functions:

a. To recommend to the General Assembly through the Executive Commission, amendment or amendments to the Constitution and policies for the conduct of the government of the Church.

b. To perform such other functions as provided for in the Canons of the Church.

c. To report to the General Assembly in its immediately subsequent session any action and activities in has taken.

d. To cooperate with the Supreme Council of Bishops, the National Lay Council, and other commissions in promoting the interests and welfare of the Church.

e. To discharge such functions as may be assigned to it by the General Assembly and the Executive Commission.

SECTION 4 - The Council shall meet triennially; provided, however, that expenses shall be as equitable as possible through the institution of a travel pool; and provided, further, that special meetings may be called at the instance of the Chairman or upon request by one-fourth of its members.

SECTION 5 - All the officers of the Council shall serve without composition.

SECTION 6 - The place of meeting shall be rotated from among the centers of the different dioceses.

SECTION 7 - The Council may appoint as many committees, standing and ad hoc, as it finds necessary for the discharge of its responsibilities.

SECTION 8 - There shall be established a National priest Organization for the interest and welfare of the Church.

ARTICLES VI NATIONAL LAY COUNCIL

SECTION 1 - There shall be a National Lay Council whose members shall consist of one of each from the Laymen, Women, and Youth organizations of every diocese.

SECTION 2 - The Council shall meet triennially at a place and date decided upon in its immediately preceding meeting; provided, however, that special meetings may be called at the instance of the Chairman or on request of at least one-third of the membership.

SECTION 3 - For the conduct of its business, the Council shall elect a Chairman, Vice-Chairman, Secretary and Treasurer, and Auditor, who shall serve for a term of three years, unless removed for cause, with as many- re-elections as the members may choose.

SECTION 4 - All the officers of the Council shall serve without compensation.

SECTION 5 - The duties of the National Lay Council are as follows:

- a. To recommend to the General Assembly, through the Executive Commission, amendment or amendments to the Constitution and policies for the conduct of the government of the Church.
- b. To assist the Commission on Business and Finance in the raising of funds for the Church.
- c. To adopt such measures as will enhance the participation of the laity in Church affairs.
- d. To cooperate with the Supreme Council of Bishops, Council of Priests, and other bodies in promoting the interests and welfare of the Church.
- e. To coordinate and/or supervise the work of the Organizations under it.
- f. To discharge such functions as may be assigned to it by the General Assembly and the Executive Commission.

SECTION 6 - There shall be established a national laymen's organization, a national women's organization and a national Youth organization under the National Lay Council.

- a. The above organizations shall organize themselves in a manner as to contribute to the interest and welfare of the Church.
- b. They shall adopt their own constitution and by-laws; provided, however, that nothings in said constitution and by-laws shall conflict with the Constitution, Canons, and Articles of Religion of the Church.
- c. The said lay organizations may propose, through the National Lay Council, amendments to the Constitution, Canons, and Articles of Religion and/or policies for the government and administration of the Church.

ARTICLE VII OTHER OFFICERS OF ADMINISTRATION

SECTION 1 - The other officers of the administration of the Church are the General Secretary, who shall be a bishop, the General Treasurer, and the Auditor General, who shall be elected by the General Assembly from among candidates certified by the Nominating Committee, an Executive Assistant who shall be appointed by the Supreme Bishop and confirmed by the Executive Commission.

SECTION 2 - General Secretary

- a. He shall perform such duties as are inherent in the position.
- b. He shall keep and maintain all records of the meetings of the Executive Commission and the General Assembly.
- c. He shall have administrative supervision over the secretariat personnel.
- d. He shall directly responsible to the Supreme Bishop.
- e. He shall perform such other functions as may be assigned to him by the General Assembly, Executive Commission and the Supreme Bishop.

SECTION 3 - General Treasurer

- a. He shall perform such duties are normally inherent in the position.
- b. He shall be directly responsible to the General Assembly and/or the Executive Commission.
- c. He shall submit regular and other reports as may be required by the Executive Commission and/or General Assembly.
- d. He shall see to it that the funds of the Church are properly safeguarded and accounted for.
- e. He shall coordinate and cooperate with the Commission on Business and Finance in the receipt and investment of funds of the Church.
- f. He shall be ex-officio member of the Commission on Business and Finance and the Commission on programs and Projects.
- g. He shall keep and maintain all records to safeguard the funds and other assets of the Church.
- h. He shall be bonded in a reputable bonding firm in the amount approximating his responsibility.
- i. He shall be one of the two signatories on checks of disbursements; provided, however, that in addition the signature of the Supreme Bishop shall be required for expenditures exceeding P10,000.00.
- j. The Treasurer shall submit and publish, with the proper certification of the Auditor General, reports on the financial operations of the Church every quarter, listing donors and contributors (with the amounts, unless same want to remain anonymous) and cause the widest circulation of these reports.
- k. He shall disburse funds on properly approved vouchers and in accordance with the actions taken by Executive Commission and the General Assembly.
- l. He shall perform such other duties as may be assigned to him by the Executive Commission and the General Assembly.

SECTION 4 - Auditor General

He shall perform such other duties as may be assigned to him by the Executive Commission and the General Assembly.

- a. He shall pass upon the books and accounts kept by the General Treasurer and certify as to the correctness of the financial reports published.
- b. He shall make ocular inspection of the funds and records in the General Treasurer's Office.
- c. He shall submit, through the Supreme Bishop, the procedure of disbursements for the approval of the Executive Commission.
- d. He shall see to it that disbursements follow the procedure adopted and in accordance with the action of proper bodies.

- e. He shall be directly responsible to the General Assembly and/or the Executive Commission.
- f. He shall perform the necessary management audit of the whole Church inherent in the position of an internal auditor.
- g. He shall be a member, ex-officio, of the Commission on Business and Finance.
- h. He shall exercise such other duties inherent in his position and assigned to him by the General Assembly and the Executive Commission.

SECTION 5 - Executive Assistant - There shall be an Executive Assistant to the Supreme Bishop who shall be appointed by him and confirmed by the Executive Commission. He shall help the Supreme Bishop in the administration of the Church and shall perform such other functions as the Supreme Bishop may assign to him. He shall be directly responsible to the Supreme Bishop. His salary shall be fixed by the General Assembly.

ARTICLE VIII TEMPORALITIES OF THE CHURCH

SECTION 1 - The temporalities of the Church consist of real and personal properties derived from donation and contributions of the followers of the Church and others, as well as those by purchase or lucrative title. Real properties can only be disposed of under the following regulations:

- a. All real properties of the Church located or situated in a parish can be disposed of only by the Executive Commission upon the recommendation of the Parish Council, the parish priest and the Diocesan Bishop.
- b. The disposition of real properties, if acquired by means of donations, shall be governed by the terms and conditions in the deed of donation and by the provision of Paragraph (a) preceding.
- c. The real properties which are national in character and which have been acquired through popular contributions can only be disposed of by the Executive Commission upon the recommendation of the National Lay Council and the Council of Bishops.
- d. All properties acquired by the Church in conformity with preceding paragraphs a, b, and c or any other kinds of real estate properties shall be registered in the name of the "Iglesia Filipina Independiente", City of Manila, the Church's official domicile, as a Religious Corporation Sole.

ARTICLE IX GENERAL PROVISIONS

SECTION 1 - Disbursements of the funds of the Church shall be made only in accordance with the actions of the General Assembly and the Executive Commission and on vouchers and checks properly signed and countersigned, pursuant to Article VII, Section 3(k) and Section 4(d) of the Constitution and Canons; provided, however, that the Supreme Bishop may authorize expenditures of P500 or less without the previous approval of the two bodies; and provided, further that these expenditures are within the limits provided for such expenditures in the budget.

SECTION 2 - Whenever an incumbent of a national position resigns or is incapacitated to continue performing his duties before the end of this term, a surrogate properly appointed shall serve for the unexpired portion of the term only.

SECTION 3 - The procedure of amending this Constitution in the future, either in the whole or in part, shall be as follows:

- a. The amendment initiated in the Council of Bishops, in the Council of Priests and in the Council of Laity shall be referred to and recommended by the Commission on Amendments and Structure.
 1. Any proposed amendment shall be submitted by the Commission on Amendments and Structure to the National Council at least six months before the meeting of the General Assembly.
 2. After careful consideration, the National Council shall refer the proposals to the dioceses for study and comments.
 3. The Commission on Amendments and Structure presents the proposed amendment including the comments from the dioceses, to the General Assembly for approval.

b. Any amendment shall be considered approved if at least two-thirds of the delegates of the General Assembly, present and voting, voted for it.

c. The approved amendment shall become part of this Constitution, and shall take effect three months after adjournment of the General Assembly which enacted it.

CANONS

INTRODUCTION

1. The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.
2. The Philippine Independent Church is a congregation of new men educated in and liberated by the teaching of Christ, dedicated to the worship of God in spirit and in truth, nourished and sustained in the Eucharist, and commissioned to be witnesses to God's love in the world.
3. When Jesus gave to the Apostles the Divine Commission to reach the Gospel to all nations and gave them the special gift of the Holy Spirit to carry on his work of bringing men to God he ordained them for the Ministry, to preach, to administer the Sacraments, to declare God's forgiveness of sins and to guide God's family. Thus, the Ministry is an essential part of the Church. The Apostles preserved and continued this Ministry through the laying of hands with prayer, and the Church guided by the Holy Spirit persisted ever since to hold that Ministry.
4. The Church as a human institution shall promulgate ecclesiastical laws and rules for the clergy and laity in the exercise of their respective ministries, in their participation in the Holy Sacraments, and in regard to their obligation both in their interior life and their exterior behaviour.
5. Thus, the laws of the Church are binding upon the clerical and lay members thereof whom they are issued and promulgated.
6. Official interpretation of the laws and rules of the Church rests in the Executive Commission.

CHAPTER ONE

General Provision

SECTION 1 - All the policies, policy-making decisions, rules and regulations of general application approved by the General Assembly and the Executive Commission shall be made part and parcel of the canons if so approved by the said constitutional bodies.

SECTION 2 - At the appointed time, the Supreme Bishop will call to order the bishops, priest and a laymen, previously appointed by the Supreme Bishop, shall report to the Assembly on the delegates, bishops, priests and laymen who have presented their credentials and have been found in order. The General Secretary then will read the list of delegates duly accredited to verify that they are present. If the number of delegates is sufficient to constitute a quorum the presiding Supreme Bishop will so declare.

SECTION 3 - If the Supreme Bishop is a candidate for election at a General Assembly, the Senior Bishop Member of the Executive Commission shall take his place as presiding officer of the General Assembly.

SECTION 4 - On the day of the election, all the bishops and delegates with their substitutes shall meet in the designated church at the appointed time.

SECTION 5 - On the day of the meeting of the General Assembly, there shall be a general communion of all delegates and officers before the session.

SECTION 6 - The election of the Supreme Bishop shall be by secret ballot. Before the distribution of ballots to the delegates, a bishop, priest, a layman, laywoman and a youth among the delegates shall be designated by the Executive Commission to act as members of the Board of Canvassers with the presiding Bishop as Chairman.

SECTION 7 - Before filling out the ballots, all the delegates shall take the required oath prescribed for the occasion.

SECTION 8 - The delegates shall cast their ballots one by one as their names are called by the General Secretary.

SECTION 9 - After canvassing the ballots, the candidate or nominee obtaining the majority of the votes shall be proclaimed of Supreme Bishop.

SECTION 10 - The elected Supreme Bishop may address the General Assembly, and then the Assembly may continue with the meeting for the consideration of other matters submitted to it. The General Assembly shall close its meeting with a prayer said by one of the bishops present.

SECTION 11 - Parish and diocesan council shall create stewardship committees to take care of implementing the national stewardship program on the parish and diocesan levels; respectively.

SECTION 12 - A commission, committee, office or a similar body created by the General Assembly shall function within a month after its creation, unless otherwise stipulated by the General Assembly.

SECTION 13 - A new officer of the Church elected or appointed by the General Assembly shall assume his position within a month after his election or appointment, or upon the turn-over of the office by his predecessor, whichever is the sooner.

SECTION 14 - Whenever a member of a committee, commission, council or a similar body resigns or is unable to discharge his duties for one reason or another a surrogate may be designated by proper authorities for the unexpired term only.

SECTION 15 - A lay official or member of a diocesan or parish council shall not receive regular compensation; provided, however, that a council may vote an honorarium for any of such officials if and when the finances of the diocese or parish permit.

SECTION 16 - No priests, deacon, or member of the administrative staff of a diocese shall accept salaries employment or appointment in an office outside the Church without the written permission of the diocesan bishop concerned; and no bishop or member of the administrative staff of the National Church shall do likewise without the written permission of the Executive Commission.

SECTION 17 - The expenses of national, diocesan, and parish bodies shall be borne, respectively, by the National Church, diocese and parish concerned.

SECTION 18 - All dioceses and parishes shall follow the business procedure regarding management of funds and properties as stipulated for the Church.

SECTION 19 - Books of accounts shall be so maintained as to provide bases of satisfactory and accepted procedure of accounting.

SECTION 20 - The General Treasurer and other custodians of funds shall be properly bonded in a company chosen by the Executive Commission or by the corresponding councils in the case of dioceses or parishes, provided, however, that custodians of funds not exceeding P1, 000 shall be exempted from such requirement.

SECTION 21 - The custodianship or management of funds of the National Church, diocese and parish shall be vested. Respectively, in the General Treasurer, Diocesan Treasurer, and Parish Treasurer.

SECTION 22 - All funds, whether general, trust or permanent as well as securities, received by the National Church shall be deposited in a banking institution approved by the Executive Commission.

SECTION 23 - Books of accounts of funds shall kept showing date and source conditions governing use of principal and interest to whom reports shall be sent and manner of investment.

SECTION 24 - Order of withdrawal of funds of the National Church, dioceses or parishes shall be by at least two authorized signatures.

SECTION 25 - All funds of a diocese or a parish shall be deposited in a banking institution approved by the respective councils.

SECTION 26 - All gross income of parishes from all section shall be apportioned in this wise: 5% for the National Church, 10% for the diocese, and 85% for the parish; provided that the National Cathedral shall be considered in this context as a parish; provided, further, that the amount due from the parish to the National Church shall be coursed, with proper transmittals, through the corresponding Diocesan Bishop.

SECTION 27 - The fiscal year of the Church shall be the calendar year.

SECTION 28 - The Auditor General of the National Church or his representative shall also examine the books of accounts of dioceses and parishes.

SECTION 29 - New canons or amendments to existing canons may be adopted by the General Assembly by two-thirds vote of those present and voting; provided that said new canons or amendments have been previously recommended by two-thirds vote by the Executive Commission, Supreme Council of Bishops, Council of Priests, National or Lay Council.

SECTION 30 - Each diocese or parish may adopt its own canons which shall be subject to the approval of the Executive Commission or the General Assembly.

SECTION 31 - The Church shall adopt a pension plan for the clergy and regular administrative employees, which has been formulated by knowledgeable members of the Church and submitted to the Executive Commission, Supreme Council of Bishops, Council of Priests and Lay Council before it is finally submitted to the General Assembly for final approval. Its implementation shall be contingent on the recommendation of the Commission on Business and Finance as to its feasibility.

SECTION 32 - In all conventions, synods and meetings of committees and other bodies, the Robert's Rules of Order shall be followed.

SECTION 33 - On any question, the vote of a simple majority of those present and voting shall be sufficient unless otherwise stipulated by the Constitution and Canons of the Church.

SECTION 34 - In any meeting, whether of conventions, synods, commissions, committees, or others, the simple majority shall constitute a quorum, unless otherwise specifically stipulated by the Constitution and Canons of the Church.

SECTION 35 - These and subsequent canons shall take effect immediately upon approval.

CHAPTER TWO

National Office and Church

SECTION 1 - The General Secretary, the General Treasurer and the Auditor General shall be elected during the regular sessions of the General Assembly and their tenure of office shall be for six (6) years unless sooner revoked by the General Assembly if in session (regular or special) or by the Executive Commission; provided, however, that the above mentioned officials for the transition period of 1977-1981, shall be elected immediately and the terms of office shall be until the regular session of the General Assembly in 1981.

SECTION 2 - The Supreme Bishop shall submit a report annually to the Church within the first three months of the calendar year giving the members an account of his work, of funds received from all sources and disbursed for all purposes and of the state of the Church during the period of the report.

SECTION 3 - Not later than three months before the meeting of the General Assembly in which the Supreme Bishop will be elected, a list of nominees, arranged in alphabetical order, shall be submitted by the nominating committee to the Executive Commission for inclusion in the agenda. The said committee, which shall be appointed by the Executive Commission, shall consist of two bishops, two priests and three laymen (man, woman and youth) and shall draft rules and criteria for the selection of the nominees for the position of Supreme Bishop.

SECTION 4 - Delegates to the General Assembly shall be elected in the different dioceses not earlier than 90 days prior to the meeting of the General Assembly.

SECTION 5 - In addition to his duties stated in the Constitution, the General Secretary of the Church shall also serve as Historian of the Church. He shall keep records of consecrations and ordinations and perform such other functions and duties are implied in this position.

SECTION 6 - There shall be a standing Commission on Liturgy to be created by the General Assembly or by the Executive Commission if the former is not in session; provided that, in the latter case, the action of the Executive Commission shall be subject to confirmation by the General Assembly in its immediately subsequent session; and provided, further, that each diocese may create a standing Liturgical Committee whose functions shall correspond to that of the Commission but only on the diocesan level.

SECTION 7 - The Commission on Liturgy shall consist of a Chairman appointed by the Supreme Bishop and two bishops. Two priests and two knowledgeable laymen appointed, respectively, by the Supreme Council of Bishops, by the Council of Priests and by the National Lay Council.

SECTION 8 - The functions of the Commission on Liturgy shall be to collate material for future revisions of the Filipino Missal and Ritual, to present to the General Assembly, through the Supreme Council of Bishops and the Executive Commission, recommendations regarding the liturgy of the Church; to decide questions on the liturgy; and to furnish advice to interested parties of the Church on matters involving the liturgy of the Church.

SECTION 9 - The Commission on Liturgy shall appoint from among its members a secretary who shall record the proceedings of the Commission and perform such other functions as are inherent in the position.

SECTION 10 - There shall be a standing Commission on Church Music to be created by the General Assembly or by the Executive Commission if the former is not in session provided that, in the latter case, the action of the Commission shall be subject to confirmation by the General Assembly in its immediately subsequent session; and provided, further, that any diocese may create a standing Committee on Church Music on the diocesan level.

SECTION 11 - The Commission on Church Music shall consist of a Chairman appointed by the Supreme Bishop and two bishops, two priests and two laymen, appointed by their respective councils.

SECTION 12 - The Commission on Church Music shall appoint from among its members a secretary who shall record the proceedings of the commission and shall perform such other functions as are inherent in the position.

SECTION 13 - The Commissions on Liturgy and on Church Music shall collaborate with each other as regards musical and liturgical text.

CHAPTER THREE Bishops and Dioceses

SECTION 1 - The formation, division, merger, or dissolution of dioceses shall be subject to the approval by the Supreme Council of Bishops and confirmation by the General Assembly.

SECTION 2 - The elevation of a priest to the episcopate shall be the sole prerogative of the Council of Bishops; provided that such elevation shall have been approved by the Council by at least two-thirds of the members present and voting in the meeting.

SECTION 3 - The following are the requisites of a candidate for the episcopate:

- a. He/she must have undergone formal theological training.
- b. He/she must be at least thirty-three years of age.
- c. He/she must be an ordained priest and must have been in active service of the priesthood for seven (7) years continuously and must have served as a parish priest for at least five (5) years in a parish.
- d. He/she must be of good moral character, pious, zealous for souls, prudent and capable to govern a diocese.
- e. He/she must have taken and passed a physical and medical examination by a medical doctor approved by the Obispo Maximo.
- f. He/she must be a consistent pledgor and/or tither in the parish.
- g. He/she must be recommended by at least two-thirds of the members of the Diocesan Convention present and voting.
- h. He/she shall have fulfilled the other following requirements:
 1. Submit a letter of Intent/Application addressed to the Chairperson of the Council of Bishops.
 2. Submit an autobiographical statement that shall deal with the candidate's spirituality and desires.
 3. Submit a theological essay that seeks to answer questions pertaining to the mission and vocation of the IFI as a Church; the office and ministry of the Bishops to the whole life, faith and mission of the Church; and the candidate's perceived contribution to improve or enhance the ministry of Bishops in the IFI.

4. Submit the certificates (of both the Diaconate and Priesthood) clearly indicating the Dates and Places of ordinations and the Ordaining Bishops.

5. Submit a certification from the Search Committee.

i. There is a vacant position to be filled.

SECTION 4 - In the consecration of a bishop, the ceremonies prescribed in the official ritual of the Church shall be strictly followed.

SECTION 5 - The Consecration of a bishop shall always be held on Sundays or any feast day.

SECTION 6 - As soon as possible but not later than ninety (90) days after election to the episcopate the Supreme Bishop shall order the ordination and consecration of the bishop-elect in the seat of the diocese and in proper ceremonies.

SECTION 7 - Only an ordained bishop in active service shall be eligible for election as a Diocesan Bishop; provided, that each nominee shall have submitted a certification before the diocesan convention meets that, if and when elected, he shall accept the appointment; provided, further, that if after election he refuses to occupy the position, he shall be subject to disciplinary action.

SECTION 8 - Whenever a vacancy occurs in the position of Diocesan Bishop, a convention for the purpose of electing the Diocesan Bishop shall be convened and presided over by the Chairman of the Supreme Council of Bishops.

SECTION 9 - The candidate for a diocesan episcopate shall only be those endorsed by the Supreme Council of Bishops; all other candidates not so endorsed shall not be voted upon.

SECTION 10 - The Diocesan bishop shall be the chief executive and spiritual leader in the diocese.

SECTION 11 - The Diocesan Bishop is obliged to reside in his diocese, whether or not he has a coadjutor bishop. He shall not be absent from his diocese for more than three months in a year, either continuous or interrupted, without the consent of the Supreme Bishop.

SECTION 12 - The Diocesan Bishop shall visit the entire diocese at least twice a year, and shall submit a report of each visitation to the Supreme Bishop within thirty days after the visitation.

SECTION 13 - A Diocesan Bishop shall confine the exercise of his office to his diocese; provided, however, that he may perform Episcopal acts in another diocese upon the consent of the latter and the Supreme Bishop; and, provided, further, that he may act temporarily within a territory not yet organized as a diocese upon the instruction of the Supreme Bishop.

SECTION 14 - Each Diocesan Bishop shall submit an annual report to the Supreme Bishop, giving an account of his work, funds received from all sources and disbursed for all purposes and recommendations for the further development of the diocese.

SECTION 15 - A Diocesan Bishop shall call a diocesan synod to consider questions of importance and interest to the clergy and people of the diocese.

SECTION 16 - The tenure of office of a Diocesan Bishop shall be seven years with reelections; provided that such reelections shall be in accordance with the provision of the Constitution and Canons of the Church.

SECTION 17 - Not longer than ninety (90) days before the date set by the Constitution and Canons for the election of the Supreme Bishop, the Diocesan Bishop shall call a convention to elect delegates and substitutes to the General Assembly, in accordance with the provisions of the Constitution and Canons.

SECTION 18 - The Diocesan Bishop shall certify to the Supreme Bishop the election of the delegates and their substitutes and shall give them their respective credentials.

SECTION 19 - A Diocesan Bishop may not resign his jurisdiction without the consent of the Supreme Council of Bishops.

SECTION 20 - Each diocese shall elect through a diocesan convention five priests, two laymen, two laywomen, and two youths to constitute a Diocesan Council. The diocesan bishop shall be ex-officio the Chairman or presiding officer of the said Council.

SECTION 21 - The Diocesan Council shall be the governing body of the diocese on all temporal matters pertaining to the diocese; provided, however, that when the occasion demands, it shall assist the Diocesan Bishop in implementing plans, carrying

our projects, and conducting such activities as shall redound to the welfare of the diocese; and provided, further, that in purely religious or spiritual matters, the Diocesan Council shall be only advisory or recommendatory to the Diocesan Bishop.

SECTION 22 - Each Diocesan Council shall elect from among its members a Vice-Chairman, a Secretary, and other officers necessary. The Secretary shall perform the usual functions and duties of a secretary. He shall also be the secretary of the diocese, serving as such in diocesan meetings like conventions. He shall see to it that the minutes or journals of the official meetings in the Diocese shall be forwarded to the members of the Council and the Central Office of the Church.

SECTION 23 - A diocesan convention, whether convened for the election of a Diocesan Bishop or for any other purpose, shall consist of all bishops, priests, canons, deacons serving in the diocese, the Diocesan Council, and two other laymen, two laywomen, and two youths elected by their respective accredited organizations from each parish and mission of the diocese.

SECTION 24 - Each Diocesan Council shall elect from among its members a treasurer auditor and such other officers necessary for the diocese, who shall perform such functions and duties as are inherent in their respective offices, with respect to the diocese.

SECTION 25 - The Diocesan Council shall create committees, as it deems necessary for the proper discharge of its functions or for the expeditious and prudent management of the affairs of the diocese.

SECTION 26 - The members of the Diocesan Council shall serve for a term of three years, with a number of reelections if the diocesan convention so decides.

SECTION 27 - The meeting of a diocesan convention or synod shall be held in the seat of the diocese; provided, however, that it maybe held in another place within the diocese in accordance with the two-thirds vote of the Diocesan Council.

SECTION 28 - The positions of auxiliary and/or coadjutor bishop may be created in any diocese, if and when necessary, as certified to by the Diocesan Bishop and approved by the Supreme Council of Bishops. The election of officials to such positions shall follow the procedure stipulated in these Canons for the Diocesan Bishop.

SECTION 29 - The coadjutor and the auxiliary shall perform the pontifical and other functions of a bishop if they are so instructed by the Diocesan Bishop.

SECTION 30 - The Diocesan Bishop may appoint a Vicar and/or Vicar General for his diocese with administrative jurisdiction over the entire diocese. The terms of office of such officials shall be at the pleasure of the Diocesan Bishop.

SECTION 31 - The Vicar and Vicar General must be priests of the diocese of at least thirty years of age.

SECTION 32 - The Vicar or Vicar General shall avoid assuming the powers of the Diocesan Bishop, especially in matters of importance, whenever the bishop is available and can attend to them himself, unless so authorized by the Diocesan Bishop.

SECTION 33 - The Vicar or Vicar General shall report to the Diocesan Bishop the principal acts of the diocese, to inform him of what has been done or what is to be done to safeguard discipline among the clergy and the people.

SECTION 34 - No "dowry" or any fee shall be required of a priest for elevation to a higher clerical position.

SECTION 35 - There shall be no more than two Domestic Prelates in a diocese whose positions shall be considered as between those of an ordinary parish priest, on the one hand, and of the Vicar General and Diocesan Bishop, on the other.

SECTION 36 - Each aspirant to the title of Domestic Prelates must be at least fifty years of age, must be of high un-impeachable character, must have served at least ten consecutive years as Parish Priest in any diocesan or five meritorious years of service in the diocesan jurisdiction to which he is presently assigned.

SECTION 37 - Every aspirant shall be chosen or elected by all the clergy of the Diocese to which he belongs, belongs, subject to the approval of both the Diocesan Bishop and the Supreme Bishop.

SECTION 38 - A Domestic Prelate shall use only the vestments authorized by Supreme Council of Bishop.

SECTION 39 - On specific occasions, the Domestic Prelate can perform confirmation rites upon the written consent of the Diocesan Bishop.

SECTION 40 - Any Domestic Prelate who violates the Constitution and Canons of the Church shall be subject to disciplinary action provided for in the Canons of the Church.

SECTION 41 - The actions of the Diocesan Committee on Liturgy shall be subject to the approval of the Commission on Liturgy, provided that in case of conflict or disagreement the matter shall be settled by the General Assembly or by the Executive Commission if the former is not expected to meet within three months of the elevation of the matter to the Executive Commission.

SECTION 42 - The Secretary of the Diocese shall keep charge of the diocesan seal.

CHAPTER FOUR Priests, Deacons and Parishes

SECTION 1 - The formation of a new parish shall be subject to the approval of the diocesan bishop and the Supreme Council of Bishops.

SECTION 2 - A person may be ordained priest provided he has completed the regular course and other requirements for priesthood in its officially organized seminary or in an equivalent institution, has attained at least twenty-two years of age, and has been accepted by a Board of Admissions. The Board shall consist of the Diocesan Bishop as Chairman and a priest, a layman, a laywoman, and a youth appointed by the Diocesan Bishop.

SECTION 3 - The tenure of office of a parish priest shall be five (5) years within reelection; provided however, that the diocese has an established scheme of rotation's parish assignment.

SECTION 4 - The appointment or transfer of parish priests within a diocese shall be under the jurisdiction of the corresponding Diocesan Bishop; provided, however, that appeals from the decisions of the Diocesan Bishop in this regard may be made within fifteen (15) days of the promulgation of the decision to the Executive Commission. The decision of the latter shall be final.

SECTION 5 - The tenure of office of a priest or deacon shall be five (5) years with reelections; provided that such reelections shall be in accordance with the provisions of the Constitution and Canons of the Church.

SECTION 6 - Only one priest should be appointed for a parish unless the size of the parish demands the assignments of a coadjutor or assistant to the pastor.

SECTION 7 - The parish priest shall be the chief executive and spiritual leader in the parish. The manner of his installation shall be regulated by law or by custom. In the act of taking possession, the priest must make the profession of faith.

SECTION 8 - All priests and deacons in charge of parishes shall report annually to their Diocesan Bishop, giving account of their work, funds received from all sources and disbursed for all purposes, and recommendations for the further development of the parish.

SECTION 9 - It is advisable for a parish priest to say Holy Mass in his parish every day. Only one mass is allowed to be said on ordinary days, unless circumstances demand otherwise.

SECTION 10 - On Sundays and holidays of obligation, the priest is obligated to say Holy Mass in his parish. He may say two Holy Masses on Sundays and holidays of obligation. On Christmas and on All Saints Day, the priest is allowed to say three masses.

SECTION 11 - Other functions reserved to a priest are -

- a. To baptize,
- b. To administer Holy Viaticum and to give Holy Unction,
- c. To solemnize marriage, if authorized by the Civil Government,
- d. To perform services,
- e. To bless houses, buildings and objects, according to the ritual and local custom, and
- f. To have public procession outside of the Church.

SECTION 12 - The priest is obliged to live in the parochial house near the Church. For just reason, the bishop may permit a priest to live outside his parish provided his attendance to duties does not suffer.

SECTION 13 - If on account of some very urgent reason, the priest is obliged to leave his parish in which there is no assistant he must inform his Bishop or the priest whom he left in charge, if any, or he must request that someone be assigned to his parish during his absence. The unjustified absence from the parish for more than twenty-four hour shall subject the priest to disciplinary action.

SECTION 14 - The priest must take special care of the sick through prayer and in the administration of Holy Unction. He shall be watchful that nothing be done against the faith and morals, and he must advance and cooperate in the work of charity, faith and piety in the parish.

SECTION 15 - The priest must keep the parochial records of Baptism, Confirmation, Marriages, and the deceased. He shall take care of the books according to the Constitution and Canons of the Church and the laws of the land.

SECTION 16 - Deacons are ordained by the bishop. His duties are those of an assistant to the parish priest. He is not permitted to celebrate Mass nor to pronounce absolutions.

SECTION 17 - Every deacon must belong to a diocese. By his ordination he is ascribed to, or incardinated to the diocese for the service of which he was promoted.

SECTION 18 - Deacons are obliged to wear clerical garb in accordance with the custom of the place and with the order of the bishop.

SECTION 19 - Deacons must abstain from things that are unbecoming to their sacred office.

SECTION 20 - Excardinations cannot take place without good reasons, and it does not take effect unless incardination to another diocese has followed.

SECTION 21 - A parish convention or synod for whatever purpose may consist of all priests serving in a parish, the Parish Council, and at least three representatives (laymen, laywomen and youth) from each out-station or similar aggrupation.

SECTION 22 - Each parish shall elect through the parish convention three laymen, three laywomen, and three youths who, with the clerical staff constitute a parish council of which the parish priest shall be ex-officio the presiding officer.

SECTION 23 - The parish council shall be the governing body of the parish on all temporal matters pertaining to the parish, provided, however, that when the occasion demands, it shall assist the parish priest in implementing plans, carrying out projects and conducting such activities as shall redound to the welfare of the parish; provided, further, that, in religious or spiritual matters, the Parish Council shall be only advisory and recommendatory to the Parish Priest; and provided still further that appeals from the actions of the Parish Council may be elevated, if pertaining to temporal matters, to the Diocesan Council or, if on religious or spiritual matters, to the Diocesan Bishop. The decisions on appeals shall be final and executory.

SECTION 24 - The members of the parish council shall serve for three years, with a number of reelection if the parish convention so decides.

SECTION 25 - The parish council shall create committees, as it deems necessary for the proper discharge of its functions or for the expeditious and prudent management of the affairs of the parish.

SECTION 26 - Each parish council shall elect from among its members a secretary who shall perform the usual functions and duties of a secretary. He shall also be the secretary of the parish, serving as such in parish meetings like synods. He shall see to it that minutes of official meetings in the parish are furnished the corresponding members, the diocesan bishop and the Central Office.

SECTION 27 - Each parish council shall elect from among themselves a Vice-Chairman, a Treasurer and an Auditor and such other officers necessary in the parish who shall perform such functions and duties as are inherent in their respective offices.

SECTION 28 - It is advisable for the faithful members of the Church to organize pious associations within the parish to interest the laity in matters of religion, and in the teaching of Christian doctrine to the members, especially in the "going to the church" movement.

SECTION 29 - Funds of the parish organizations like the congregation of deaconesses, Women's Auxiliary, etc., shall be held by the corresponding organization under the fiscal supervision of the parish priest. These funds shall be used exclusively for the needs of the parish church or the barrio chapels within the parish.

SECTION 30 - The Parish Secretary shall keep charge of the Parish Seal.

CHAPTER FIVE
Disciplinary Matters

SECTION 1 - A member of the clergy is liable for trial for any of the following offenses:

- a. Commission of any crime.
- b. Holding and teaching publicly or privately any doctrine contrary to that of the Church.
- c. Violation of the Constitution or Canons of the Church or of a diocese.
- d. Violation of ordination vows.
- e. Habitual neglect of his duties.
- f. Conduct unbecoming a clergyman.

In case of conviction, the punishment may consist of admonition, suspension or expulsion from the Sacred Ministry.

SECTION 2 - Charges against a diocesan bishop shall be lodged in the Supreme Council of Bishops which, upon being convinced that prima-facie evidence exists, shall create an ad hoc ecclesiastical tribunal consisting of five bishops and five lay persons who do not belong to the complainant group and who have been certified to by the Diocesan Council as not involved in the litigation or who have not expressed themselves pro or con regarding the complaint, provided that the Chairman of the ad hoc tribunal shall be designated by the Chairman of the Supreme Council of Bishops. The tribunal shall submit to the Supreme Council of Bishops their findings and recommendations; provided that a bishop who does not belong to a diocese shall fall, for the purpose of an inquiry or trial, under the jurisdiction of the Supreme Council of Bishops, which shall form a tribunal and prescribe such procedure as it deems right.

SECTION 3 - The recommendation of the Ecclesiastical Tribunal of the Supreme Council of Bishops shall be submitted to the Supreme Council of Bishops for final adjudication, which shall be final and executory unless, within thirty (30) days after receipt of the decision of the Supreme Council of Bishops, any of the litigants directs an appeal to the Supreme Bishop for final adjudication within three months from the receipt of appeal.

SECTION 4 - The concurrence of at least two-thirds of the members of the tribunal is necessary in reporting out findings and recommendations; provided that in the case of the Supreme Council of Bishops; two-thirds of the members present and voting shall be necessary to pronounce judgement on any case adjudged by it.

SECTION 5 - A person, whether clergyman or layman, shall be disqualified to sit in an ecclesiastical tribunal or serve as investigator in a trial or case if he has shown beforehand some bias, pro or con, regarding the case, if he is related to the accused, he shall inhibit himself from participating in the judgement or trial of the case and the Supreme Bishop shall designate another bishop to take his place.

SECTION 6 - Charges against a priest or deacon shall be lodged with the Diocesan Bishop concerned who, upon being convinced that prima-facie evidence exists shall create an ad hoc diocesan ecclesiastical tribunal consisting of three parish priests and three lay persons from three parishes in the diocese; provided that the Chairman of the tribunal shall be a vicar, if any or another priest designated by the Diocesan Bishop for the purpose; provided further that a priest who does not belong to a diocese shall fall, for purposes of an inquiry or trial, under the jurisdiction of the Supreme Council of Bishops which shall form a tribunal and prescribe such procedures as it deems right.

SECTION 7 - The decision of the diocesan ecclesiastical tribunal shall be forwarded to the Diocesan Bishop for review of the decision of the ad hoc tribunal. His decision shall be final and executory unless, within thirty (30) days of the receipt of the decision by the respondent clergy, he directs an appeal to the Supreme Council of Bishops which shall render a decision on the appeal within ninety (90) days after receipt of the appeal. The decision of the Council shall be final and executory.

SECTION 8 - The revision or modification of a sentence after some time that it has been served may be recommended to the Executive Commission by two-thirds vote of the members of the Supreme Council of Bishops present and voting, in the case of a bishop; or by the corresponding Diocesan Bishop, in the case of priests, deacons, and canons.

SECTION 9 - Copies of the transcripts of any trial or investigation, whether diocesan or national shall be furnished the Office of the General Secretary and the diocesan secretary.

SECTION 10 - Administrative cases against civilian employees shall be dealt with in accordance with the provisions of the Labor Code and other laws of the Philippine Government.

SECTION 11 - All decisions regarding cases against civilian employees shall be implemented. If the respondent works in a diocese, by the Diocesan Council, or if the respondent works in the national office, by the Executive Commission.

SECTION 12 - An expelled member of the Clergy by virtue of a judgment of an ecclesiastical tribunal may reenter the service of the Church if he is pardoned by the Supreme Council of Bishops.

SECTION 13 - In every case brought for trial or investigation, the respondent shall always be furnished a copy of the complaint at least thirty (30) days before the scheduled trial. In case of decisions, both parties shall be furnished copies thereof.

SECTION 14 - It is hereby declared that it is the duty of all members of the Church to attend and give evidence, when duly cited in any trial of investigation under the authority of the Church.

SECTION 15 - On controversial matters which involve purely civil rights of the parties who are members of the clergy, the decisions or resolutions of the ecclesiastical tribunals shall be deemed only as directive not as an adjudication of the right or claim of any of the parties, and therefore, said decisions or resolutions would not constitute *re judicata* before the ordinary court of justice.

SECTION 16 - Whenever a complaint has been filed against a member of the clergy or of the civil personnel, the respondent shall be furnished with a copy of the complaint who has thirty (30) days, beginning from the date of its receipt, to answer the complaint. After the answer is filed, a date for a pre-trial of the case shall be set where both parties shall appear before the tribunal. Efforts shall be exerted to have the parties settle the case amicably, especially when it involves only light offenses or is the result of misunderstanding. The parties shall also be given ample time to arrive at an understanding voluntarily. If the parties cannot agree, the proper body shall set the case for hearing for the purpose of receiving the evidence of both parties.

SECTION 17 - In the meeting of delegates to the General Assembly for the consideration of any case against the Supreme Bishop, the Assembly shall be opened and presided by the Senior Bishop Member of the Executive Commission and the following be observed.

- a. If there is a quorum, the President shall call the case and the parties therein and their respective counsels. In case one of the parties is not present, the Presiding Officer shall verify if the said party has been notified of the holding of the assembly and if there is evidence to show that the notice was received on time.
- b. If both parties are present, the General Secretary will read the complaint or charges and afterwards the answer. The resolution of the Supreme Council of Bishops shall be read.
- c. The parties or their counsels may argue the case before the General Assembly. After the oral argument, the parties with their respective counsels shall retire from the hall to give time for the delegates to deliberate and to vote on the resolution under consideration.
- d. The General Assembly is not obliged to state in writing its findings. If the majority agrees with the recommendation of the Supreme Council of Bishops, it shall be signed by those in favor of the resolution. The General Assembly may publish its decision after arriving at it or may instruct the General Secretary to notify the interested parties in writing.
- e. The decision of the General Assembly is final and executory.

CHAPTER SIX

Baptism and Confirmation

SECTION 1 - Baptism administered by the observance of all the rites and ceremonies prescribed by the ritual of the Church is called Solemn, otherwise it is Private.

SECTION 2 - The ordinary minister of Solemn Baptism is the priest. The deacon may administer Solemn Baptism with the permission of the bishop or the priest, which may be granted, when necessity demands.

SECTION 3 - Private Baptism may be given by any one who uses the proper matter and form and has the right intention. At least one witness must be present.

SECTION 4 - Private Baptism shall only be given to those who are very ill or in danger of death.

SECTION 5 - An adult shall not be baptized except with his consent and after due instruction in the principal mysteries of the faith. His assent to these points of faith and his promise that he will keep the commandments of the Christian religion shall be deemed sufficient for adult baptism.

SECTION 6 - Persons who have been insane from birth should be baptized as infants. Those suffering from lethargy of delirium or insanity may be baptized only during lucid intervals while they are conscious and have expressed their desire to be baptized.

SECTION 7 - Solemn Baptism shall be administered in churches, public oratories or chapels. In private houses Baptism cannot be given without the expressed permission of the ordinary.

SECTION 8 - Ancient custom provides that no one is baptized unless he has, whenever possible, a sponsor, should be observed.

SECTION 9 - In solemn Baptism the ritual of the Church shall be strictly followed.

SECTION 10 - The parish priest or the pastor solemnizing a Baptism should carefully and without delay enter into the records of the parish the names of the baptized, the minister, parents and sponsors, date and place of birth of the baptized.

SECTION 11 - He who is not baptized cannot validly be confirmed. A candidate for confirmation should have a sponsor to attend to him during the ceremonies.

SECTION 12 - It is absolutely prohibited for a bishop to confirm in any other diocese not his own, unless the previous consent or permission of the Ordinary of the place has been given, or by express order or instruction of the Supreme Bishop.

SECTION 13 - The bishop can confirm only in a church or chapel within his territorial jurisdiction. He may confirm upon request of those persons residing in other diocese under the condition stipulated in the immediately preceding section.

SECTION 14 - Only bishops can administer the Sacrament of confirmation, with imposition of hands, anointing of the forehead with holy chrism and the words prescribed in the ritual of the Church.

CHAPTER SEVEN Holy Communion

SECTION 1 - Holy Communion is the partaking of the faithful in the reception of the Body of Jesus sacramentally present in the bread and wine after their consecration by the priest during the celebration of the Holy Eucharist or Thanksgiving popularly known as "Holy Mass."

SECTION 2 - In every celebration of the Holy Mass, the priest perform a Solemn memorial of the Last Supper which Jesus held with his disciples when He instituted the Sacrament of the Holy Communion. This Sacrament is often referred to as "The Holy Sacrifice"; a name which brings before us the sacrifice which Jesus made for us on the Cross.

SECTION 3 - Only priest have the power to offer the sacrifice of Holy Mass, according to the rite prescribed by and in the official language of the Church. In the celebration of Holy Mass, the priest should wear the cassock and sacred vestments prescribed by the rubrics of the rite of the Church.

SECTION 4 - It is prohibited for a priest to charge fees for special services in excess of the amounts fixed by the Supreme Council of Bishops. If there is no law fixing the fees the custom of the diocese should be followed.

SECTION 5 - It is advisable to observe the natural fasts from midnight if the priest will celebrate Holy Mass the next day.

SECTION 6 - Holy Mass should not be commenced earlier than one hour before the mass aurora not later than one hour after mid-day. However, on Christmas the mass can begin at mid-night.

SECTION 7 - Holy Mass must be celebrated on a consecrated altar, and in a Church or chapel consecrated or blessed according to law.

CHAPTER EIGHT

Penance

SECTION 1 - Only a priest can minister the sacrament of penance or Sacrament of Absolution.

SECTION 2 - The Bishop should not grant faculties to hear confession except to those priest who after examination have been found capable in solving problems of faith and moral arising out of confession. Only priests respected for their wisdom and virtue should be given authority to grant God's absolution.

SECTION 3 - The Priest duly authorized by the Ordinary to administer this Sacrament of Absolution must announce the day and hour to hear confession in his church. No confessions shall be heard outside of the church, unless the penitent is sick.

SECTION 4 - The confessor shall administer this Sacrament of Penance in the form prescribed by the Church.

SECTION 5 - The confessor is prohibited from revealing to anybody, even to the civil authorities, the facts or matter confessed by a penitent. Violation of this sacred trust shall be punished by summary suspension or dismissal.

SECTION 6 - In the administration of this sacrament the priest or confessor should neither demand nor receive compensation.

SECTION 7 - Whenever a call is made for confession of the sick, under no circumstances is the priest allowed to deny the request without strong reason.

CHAPTER NINE

Holy Unction

SECTION 1 - The sacrament of the Holy Unction can be validly administered only by a priest.

SECTION 2 - In case of urgent necessity, even outside of his parish, a priest is obliged to administer this Sacrament to a sick person.

SECTION 3 - Sick person, who have asked for Holy Unction while they are conscious may be given this Sacrament despite the fact that at the time of administration they may be deprived of their sense.

SECTION 4 - Although the Sacrament of Holy Unction is not a Sacrament absolutely necessary for salvation, care should be taken that the sick receive it while they are yet fully conscious.

SECTION 5 - The anointing is to be performed with the words and in the order and manner prescribed in the ritual.

CHAPTER TEN

Holy Orders

SECTION 1 - All candidates for Ordination must in due time manifest their intention to receive Holy Orders to the Bishop and submit the following documents:

- a. Certificate of Ordination as Deacons.
- b. Certificate of Rector of the Seminary duly recognized by the Church that they have successfully passed the final examinations on the subjects required by the church as a condition precedent to their ordination.
- c. Certificate of the rector of the Seminary duly recognized by the Church of their good moral standing.

SECTION 2 - Upon receipt of the application for Ordination of the testimonials referred to, the Bishop will forward them to the Supreme Bishop together with his resolution. If the Supreme Bishop finds no objection to the Ordination, then the papers shall be returned to the Bishop who in turn will notify the candidates and set the day for their ordination.

SECTION 3 - In conferring Holy Orders the Bishop must faithfully follow the ceremonials laid down in the ritual of the Church.

SECTION 4 - The Mass Ordination must always be said by the ordaining Bishop, and shall be given only on Sunday or holidays of obligation.

SECTION 5 - A bishop cannot give these Orders outside of his Diocese without the permission of the local Ordinary.

SECTION 6 - All bishops are encouraged to send men to a recognized seminary for the education of those who have a vocation for the priesthood. It is absolutely prohibited that any bishop ordain men to the priesthood without certification issued by the Dean of the Seminary recognized by the Church and the order of the Supreme Bishop.

CHAPTER ELEVEN

Marriage

SECTION 1 - Christ the Lord Himself raised the matrimonial contract among baptized people to the dignity of a Sacrament; marriage, therefore, must be solemnized by a minister of the Church.

SECTION 2 - Before the marriage is performed, the Priest must be certain that there are no obstacles, moral or legal, to valid and licit celebration. The priest must strictly follow the law and regulations promulgated by civil authorities concerning marriage contracts.

SECTION 3 - If the Priest receives before solemnizing a marriage, reliable information that any impediment exists on the part of either of the parties, especially if it refers to a former marriage of one of the parties not legally dissolved, he must suspend the Ceremony until all doubts are removed through investigation.

SECTION 4 - Marriage shall be contracted in the parish church and in the manner prescribed by the ritual of the Church. Only in extraordinary cases and for good reasons that the marriage may be celebrated in a private house.

SECTION 5 - No priest is permitted to solemnize a marriage or perform the Church's ceremonies of marriage unless he is duly authorized by the government in accordance with the provisions of the Marriage Law.

CHAPTER TWELVE

Sacred Places

SECTION 1 - Sacred places are those which are blessed or consecrated either for divine worship or for the burial of the faithful, according to the rites prescribed by the Church's liturgy.

SECTION 2 - By the term church is meant a sacred building dedicated to the divine worship, principally for the purpose of serving all the faithful in the exercise of public worship.

SECTION 3 - No Church shall be erected without the explicit permission of the Bishop in writing.

SECTION 4 - Before giving his consent to the erection of a church, the Bishop shall see to it that the land on which the church will be erected is donated or transferred by virtue of a valid deed in favor of the Philippine Independent Church through its Supreme Bishop, and that the properties are not encumbered or mortgaged.

SECTION 5 - If a church is to be erected by donation or voluntary contributions of the faithful, steps should be taken by the Bishop to have the donors or contributors sign a deed acknowledging that the church one built, will be the absolute property of or under ownership of the Philippine Independent Church to be dedicated to divine worship.

SECTION 6 - The blessing and laying of the corner stone of a church belongs to the Supreme Bishop who may delegate this privilege to the Bishop of the place.

SECTION 7 - Before divine worship is held in a new church, it must be solemnly blessed by the Supreme Bishop or the Bishop.

SECTION 8 - All persons concerned must see to it that such cleanliness is observed in a church as is becoming to the House of God. Business transaction, fairs, sales and, in general, everything that is not in accordance with the sanctity of the place, shall be kept away from the church.

SECTION 9 - All documents concerning ownership of properties of the Philippine Independent Church shall be kept at the general office of the Church in the custody of the Supreme Bishop.

SECTION 10 - It is absolutely prohibited to use the church or any portion thereof as dwelling place or dormitory.

SECTION 11 - Civil possession of the Church is invested in the Supreme Bishop with the bishop of the place as deputy to the former. Thus, questions arising between members of the Church or between the priest or Bishop and laymen involving possessions or ownership of either the land or the church should be taken upon with the Supreme Bishop who represents the Church as corporation sole under whose administration are placed all the properties, real and personal, belonging to the Philippine Independent Church.

SECTION 12 - The admission to the sacred function in the church must be absolutely gratuitous and all contrary customs or regulations are disapproved.

SECTION 13 - The Priest is the ex-officio caretaker of the church of his parish and directly responsible to the Ordinary for the up-keep thereof and for the loss of ornaments, records and furniture pertaining to the church of the parish.

SECTION 14 - The funds for the construction, repairing and improvement of the parish church shall be provided for in the annual budget of the Parish.

SECTION 15 - Before using the altars, they should be blessed in accordance with the ritual of the Church.

SECTION 16 - Donation of altars or any portion thereof should be accepted only on conditions that they shall perpetually belong to the Church. This rule applies also, to all ornaments, sacramentals used in the church for divine worship donated by the parishioners.

SECTION 17 - As sacred things, church, ornaments, images and sacramentals belong to the parish or the church, and are not subject to sale, mortgage, transfer or barter.

SECTION 18 - Whenever, possible, a parish must have its own cemetery which should be blessed according to the ritual of the Church.

SECTION 19 - Individual graves ought to be blessed according to the ritual each time the body of a member of the Church is buried.

SECTION 20 - Every cemetery should be well enclosed on all sides and carefully guarded.

SECTION 21 - Without the permission of the ordinary or the Supreme Bishop and the civil authorities it shall not be lawful to exhume a body which has received final burial by the Church.

NOTE

The above Constitution and Canons are as endorsed by the Executive Commission and approved and ratified by the General Assembly of the Philippine Independent Church on May 9, 2002, in the Cathedral of the Holy Child, Manila, Philippines.

(Amendments were made to the 1977 Constitution Article IX, Section 3-7, and in the 1977 Canons Chapter III, Section 2, 3 and Chapter IV, Section 3)

National Comprehensive Program

Program Plan for 2002 The program plan for 2002 is still based on the three-year rolling plan (1999-2002). There are slight adjustments of the activities to respond to the immediate needs of the Church.

A. Faith and Witness

1. Consultation
 - a. Diocesan Bishops and Vicars Consultation
 - b. Sectoral Organization Consultation
 - c. Clergy and Laity Consultation
 - d. Regional Bishops Conference
2. Conferences for Amendment of the Constitution
3. May 14 Voters' Education
4. Jubilee House Promotion
5. Observance of Anniversaries and Holidays
6. Organizational Development Training

B. Liturgy and Music

1. Production of Hymnal
2. Choir Festivals

C. Ecumenical Relations and International Affairs

1. Concordat Relations
2. Partnership in Mission

D. Social Concern and Services

1. Study on Philippine Society and Issues
2. Advocacy on Issues
3. Exposures
4. Peace-building Ministry
5. Ministry for Migrant Workers

E. Research, Documentation and Publication

1. Ang Tagapunla (Sower)
2. Library

F. Finance and Resource Generation

1. Centralization of Funds
2. Income generating program

STATEMENT ON CHURCH MISSION

Approved by the Consultative Assembly
October 23, 1976

I. WHAT IS THE CHURCH

1. By the Church we mean primarily, the *ecclesia* or assembly which God has called out to be His people, founded by Jesus Christ organized hierarchically in a visible ministry of Bishops, Priests and Deacons by means of an unbroken line of apostolic succession, and which exists as the mystical body of Christ (Eph. 1:22, 5:23-30; Col. 1:18, 24; 1 Cor. 12:12-31; Rom. 12:4), serving to advance the Kingdom of God and the salvation of mankind.

2. In the fullest sense, the Church is the creation of God with Jesus Christ as its head and receiving its life from the Holy Spirit by whose operations its members are incorporated into one body by baptism, and its ministers are ordained through apostolic laying-on of hands.

3. The Church is One, Holy, Apostolic and Catholic assembled under the Father and united in the Holy Spirit, and which exists as the Body of Christ, mystically extended to men.

4. She is the sacrament of the unity and union of mankind with God because of her relationship with God and Jesus Christ its Head and Saviour. The Church is also described as the "bride of Christ", she it was whom he "delivered and gave himself up for her that he might sanctify her... without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:23, 26-27, 32).

5. The Church on earth is a pilgrim who goes out with faith and looks forward to the city with which he has foundation, whose builder and maker is God (Heb. 11:10) who calls all men to repentance and salvation in God, because her organization and institution constitute the method and the sacramental means which God employs in exercising His sovereignty over those who accept His Kingdom.

6. The Church is a tract to be cultivated, the field of God (1 Cor. 3:9) on which the ancient olive tree grows. Its holy roots are patriarchs and in her, the reconciliation of Jew and Gentile was brought about and will be brought about (Rom. 11:13-26). The Church has been cultivated by the heavenly vinedresser as His chosen vineyard (Mt. 21:33-43). The true vine is Christ who gave life and fruitfulness to the branches, that is us.

II. THE CHURCH AS MISSION

7. The Church, being called by God to be His people, is also sent. By virtue of His divine "calling" and "sending", she is missionary in character.

8. God, out of His steadfast love, sent His only begotten Son to the world, "not to condemn the world but that the world might be saved through Him". He sent his only begotten Son to seek and save the lost and that "whoever believes in Him should not perish but have eternal life" (Jn. 3:16; Lk. 19:10).

9. The Son, therefore, through whom we became adopted children of God (Rom. 8:16-17), and in whom all things shall be reestablished (Eph. 1:4-5, 10) came in accordance with the will of the Father. Through Him and in Him, God revealed Himself so that the world might be reconciled to Him.

The Iglesia Filipina Independiente has the mission of revealing, unmasking and proclaiming the One and True God "in whom we live and move and have our being" (Acts 17:28) in the hearts, minds, culture and life of the Filipino people (Acts 17:22ff). By this shall Filipinos know that He is God who created and redeemed the world, who blessed us with this country and with this Filipino Church and thus draw us unto Him.

10. In order to fulfill the will of the Father, Christ proclaimed and inaugurated the Kingdom of God.

He offered himself on the cross in obedience to the will of the Father (Lk. 22:42) that he might draw all men to himself (Jn. 12:32). The Church continues this sacrifice of the cross every time and in every place during the Eucharist in which the unity of the Church is expressed and brought about (1 Cor. 10:17).

11. When Christ has been lifted up from the earth, He sent the Holy Spirit from God on Pentecost in order that what

He has inaugurated might be proclaimed and continued until the end of time (Mt. 28:18) .and that he might sanctify her and lead her into all truth (Jn. 14:16, 16:13).

12. By her very nature and the divine command of Christ (Mt. 28:19-20), the Church on earth is on a mission, just as Christ was sent on a mission according to the will of the Father. The Church is called and sent to follow the path of Christ to proclaim to all men and women the saving work of God "until all be fulfilled in his kingdom", and that "at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10).

13. The missionary zeal and dynamism of the Church is bestowed upon her by the indwelling of the Holy Spirit. It is renewed and revitalized in the celebration of the Eucharist where "Christ our Passover is sacrificed for us" (1 Cor. 5:7b) and in which all members of the one Body are commissioned to "go out into the world to love and serve the Lord" strengthened by the fellowship of the Holy Spirit (1 Cor. 3:16; Acts 2:17-18, 4:31, 9:31).

III. BIBLICAL BASIS OF MISSION

A. "I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations" (Isa. 42:6).

B. "The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favour" (Isa. 61:1-2a).

C. "As the Father has sent me, even so I send you... Receive the Holy Spirit" (Jn. 20:21-22).

D. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Mt. 28:19-20).

IV. IFI CONCEPT OF MISSION

14. Mission is primarily of God. It is God's action in the world in Jesus Christ and in the Holy Spirit. It is God's activity in which the Church participates by the power of the Holy Spirit to baptize, (Eph. 1:10) so that God's Kingdom shall be proclaimed and established for all times and in all places.

Just as the "word (Christ) became flesh and dwelt among us, full of grace and truth" (Jn. 1:14) so the IFI's mission is primarily incarnational. The IFI should bear in mind that the Lord Jesus Christ "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:5-8). So the Church has to incarnate herself into where the people are. She has to take seriously the context where she is situated and wherever the Spirit of God leads her.

15. It is from the mission of the Son and the Holy Spirit that the Church takes her origin according to the will of God the Father. It is God through the Holy Spirit who initiates mission. The indwelling of the Holy Spirit in the Church (1 Cor. 3:16) is her life and power for mission (Mt. 28:20; Acts 1:16). What the Church hopes, therefore, is not her work but the work of the Holy Spirit.

16. Mission is also the incessant flow of the edifying love of God revealed and expressed in the person and work of Jesus Christ. This divine human activity in which the Church participates is essentially the proclamation of and witness to the Gospel of Jesus Christ. This mandate concerns basically:

- a. Man - his life and the imperative need for conversion to Christ and
- b. The building of the Kingdom of God.

17. Christ sent the Holy Spirit from the Father that the saving work of God in Him might be constituted beginning from Jerusalem to the ends of the earth (Acts 18). It is this same Holy Spirit that came down upon the apostles on Pentecost to remain with them forever. It is the same Spirit that impels the Church to mission, just as Christ is impelled to the work of His ministry when the Holy Spirit descended upon Him at His baptism (Lk. 3:22, 4:1; Acts 10:38).

18. He who made all things also wills to sum up all things in Him (Eph. 1:10) so that God may be everything to everyone (1 Cor. 15:28). He sent his son who humbled Himself and became obedient unto death, even death on a cross (Phil. 2:8) in order that through the Son, we might be saved and delivered from the dominion of darkness (Col. 1:13). Through the Son, we might be liberated from slavery in which sin has subjected us: hunger, misery, oppression, ignorance, injustice and hatred, all of which originate from human selfishness; and that his Son, might reconcile the world to Himself (2 Cor. 5:19).

V. AREAS OF MISSION

A. Worship

19. Worship is the offering of our total self to God in Christ that involves participation in the proclamation of the Life, Death and Resurrection and the Second Coming of Christ to the end that faith may be awakened and made alive in all men. It is *Kerygma* in action and must be the spontaneous outcome of the "new life" in Christ as experienced in the breaking of the bread (Eucharist) and the fellowship of sharing (*Koinonia*).

20. The Sacred Liturgy is the proclamation of the whole drama of Redemption from the Fall to the Incarnation: the Cross, Resurrection, Ascension and Second Coming of Christ. "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor. 11:26).

21. It is the nature of the Church to "declare the wonderful deeds of Him who called you out of darkness into his marvellous light" (1 Peter 2:9). At the same time, an essential task of missionary activity is to plant and nurture the Church where she has not yet taken root. The chief means of implementation is the proclamation in word and deed of the Gospel of Jesus Christ and nourishing it with His body and Blood in the Eucharist.

22. In order to carry out and fulfill its task of evangelization, the Church (IFI) must seriously consider the joys, anxieties, aspirations, grievances and sufferings of humankind. It behooves the IFI to scrutinize the signs of the times and interpret them in the light of the Gospel, so that she can respond (mission) to the questionings of humankind and make present the saving work of God by her charity, service (Diakonia) and solidarity to the world, especially to the poor, the oppressed and those in any way afflicted.

23. In her task of evangelization, the Church has to educate, especially those who have more than enough, that they may learn to share with the poor (Deut. 15:7-11, 14-15; Job 29:16; Prov. 14:31; 19:17) what God has bestowed upon them (Prov. 22:22; 1 Sam. 30:24; Lk. 3:11; 2 Tim 2:6; Heb. 13:16) until misery exists no more (Deut. 15:4). After all, the problems of poverty, oppression and affliction are direct results of greed in all its forms.

24. Evangelization also serves to show Christ who saves through His Death and Resurrection (Acts 2:23-24; 3:13-15) to men and women so that they be born anew (On. 3:7) and confess Christ as Lord and Saviour (Rom. 10:9).

B. Human Development

25. The Church missionary presence in the world is her being the Salt, the Light, the Leaven (Mt. 5:13-15), in the same presence and manner that "they may have life and have it abundantly" (Jn. 10:10b).

26. Human development of people by the Word of God is nourishing them with His Body and Blood in the Eucharist; to develop the potentialities God has bestowed upon them; to enjoy the new life in Christ and have it abundantly; and, to enable them to share such abundance with their fellow beings.

27. It is therefore an essential missionary task of the Church to promote the good of everyone, of the whole person and of the whole human community that they may grow into "mature manhood in Christ" (Eph. 4:13).

This concern for human development is an expression of our faith. We believe that man's humanity is God's gift and it is our responsibility to God to preserve and uphold it.

In the minds of the founding fathers of the IFI, concern for human development has always been there. Their cry and struggle were for liberation from the bondage of colonialism slavery, oppression, degradation, injustice, human indignity and dependence. The IFI, as an act of loyalty and remembrance, must carry on with passionate zeal that aspiration her founders had and for which they offered their lives. She can only continue this if she remains not being of this world even as Christ her Lord was not of the world (Jn. 17:16). Her security and kingdom is not with any socio-economic and political institution but with God.

These diversities with their consequent questions shed a new life and light in the understanding of the Church's teaching to make them understandable and thereby fortify the faithful.

"When this the Church withdrew from the Roman Catholic Church, it repudiated the authority of the Pope and such doctrines, customs, and practices as were inconsistent with the Word of God, sound learning and good conscience. It did not intend to depart from Catholic doctrines, practices and disciplines as set by the council of the undivided Church. Departures that occurred were due to exigencies of the times, and are to be corrected by official action so that this Church may be brought to the stream of historic Christianity and universally acknowledged as a true branch of the Catholic Church". (Art. of Religion #17)

35. We shall be one in witness with those whom we promote the Reign of God, the Reign of Love, Peace, Justice, Freedom and Truth.

Opportunity is to be sought for closer cooperation with other branches of the Catholic Church and cordial relations shall be maintained with all who acknowledge Jesus Christ as Lord and Savior.

E. Renewal and Reconciliation

36. "Renewal and reform of the Church are necessary because the Church consists first, of human beings, and second, of sinful human beings". Though she can be described as "without spot or wrinkle, holy and without blemish (Eph. 5:27)", yet she is never finished and complete. In her pilgrimage, she is always beset with crises, which not only threaten her unity but also deform her.

37. As one doctor of the Church said, "whenever in my books I have described the Church as being without spot or wrinkle, it is understood that she is already, but she is preparing herself to be so when she too will appear in glory. For in the present, because of ignorance and weakness in her members, she must confess afresh each day 'Forgive us our trespasses

38. That the Church may be glorious, without spot or wrinkle, is the final goal to which we are leading through the passion of Christ. It will be also only in our eternal home, not in our journey there during which if we said we had no sin, we are deceiving ourselves, as we are told in the First Epistle of John.

39. In so far as she is deformed, she has to be reformed. The Church has to continually renew herself, giving herself a new form, a new shape in history, adopting a new order to make the Gospel alive to all men.

40. The present demands that the WI develop new forms of liturgy in order that her life may be renewed and made alive.

41. In the light of the questionings of mankind and the emerging aspirations of men, she has to rethink and renew her teachings.

42. In the midst of sinful humanity, she is called and sent by God to be the agent of reconciliation (2 Cor. 5:18-19). God first reconciled her to Him, in his body of flesh and death, in order to present you holy and blameless and irreproachable before him, "to make expiation for the sins of the people" (Heb. 2:17).

43. Our reconciliation with those who are separated from us is based on the fact that God in Christ first reconciled us to Himself. It is our sorrow that many of our people have left the WI, and it is with humility and repentance that we shall seek the reconciliation of all.

"We do not wish to put anyone in history on trial; we shall not seek to establish who was right and who was wrong. Responsibility is divided. We want only to say, "let us come together, let us unmake and undo our divisions



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His Eminence
The Most Rev. Tomas A. Millamena, D.D.
Supreme Bishop X

COME, BRETHREN, LET US WALK IN PEACE!

**Pastoral Exhortation of the Supreme Bishop, the Most Rev. Tomas A. Millamena,
to the Faithful of the Church, to the Filipino People and to the European Council**

'Blessed are the peacemakers for they will be called children of God' (Mt 5.9).

On the 17th of July 1997, the European Parliament Resolution on the Philippines endorsed the formal peace negotiations between the Government of the Republic of the Philippines and the National Democratic Front within the framework of The Hague Joint Declaration bilaterally forged by the two parties on the 1st of September 1992.

However, the sudden turn-about of the European Council from a principled stand for peace, startled an already beleaguered people. The recent decision of the European Union on the 28th of October 2002 to declare the New Peoples Army (NPA) and Prof. Jose Maria Sison as 'terrorists' following the earlier US declaration of the Communist Party of the Philippines (CPP) and the NPA as 'foreign terrorist organizations', saddened our hearts as an amendment of their earliest viewpoint bodes ill for the already critical GRP-NDF peace talks.

We strongly believe that such declaration runs amiss to the true aspiration of the Filipino people, and denounce the unethical perverted portrayal of the CPP-NDF-NPA and Professor Sison, chief political consultant of the NDF in the peace talks, as agents of terror.

This we cannot accept as we believe the Filipino people deserve, more than combat and conflict, the continuation of the peace talks. We cannot allow the significant gains of a decade-long peace negotiations, and the remarkable prospects of socio-economic and political reforms they ready to bring to the Filipino people, to wither away by the uncharitable provocation of international compradors and elitist politicians, insensitive and inconsiderate to the genuine desire of the Filipino people for a just and lasting peace.

We therefore urge the European Council to retract its declaration of 28th October 2002 and uphold the 1997 Parliament Resolution. We encourage the member states of the European Union to accompany the Filipino people in the quest for just peace by calling for and supporting the resumption of the peace talks, instead of trumpeting a meaningless war of violence and aggression.

In the Name of Christ, the Prince of Peace, we invite the whole of the Filipino people and all the people of the world, to pray to God *'to guide our feet into the way of peace'* (Lk 1.79)

+ TOMAS A. MILLAMENA, D.D.

Manila, Philippines
04 November 2002

IA FILIPINA INDEPENDIENTE or Philippine Independent Church is also known as: Iglesia Catolica Filipina Independiente or Philippine Independent Ca
ia Catolica Apostolica Filipina Independiente or Philippine Independent Catholic Apostolic Church; Iglesia Aglipayana or Aglipayan Church; Iglesia C
Aglipayan Catholic Church; and Iglesia Independiente Aglipayana or Aglipayan Independent Church. (SEC Registration No. PW-611)
ational Council of Churches in the Philippines *Christian Conference of Asia *Council of Churches of East Asia *World Council of Churches
t Relation With: Episcopal Church in the United States of America * Church of England *Anglican Church in Canada * Anglican Church of Australia * Holy C
d Catholic Church in the United States * Reformed Catholic Churches of Spain and Portugal * Church of Sweden * Episcopal Church in the Philippines *



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Iglesia Filipina Independiente

STEADFASTLY SUPPORTS THE STRUGGLE OF WORKERS FOR LIFE

Amidst economic, political and cultural crises, we, in the Iglesia Filipina Independiente (IFI) urge our people to uphold the Church's nationalist heritage – *Para sa Diyos At Bayan*.

Today, May 1, 2000, in our celebration of the international labor day, we join the Kilusang Mayo Uno and other struggling sectors to march in the streets to protest the US-Estrada regime whose economic policy is to promote imperialist globalization scheme of liberalization, privatization and deregulation. We support the struggle of the workers for the P125 across the board increase, the abolition of the regional wage board, the scrapping of road tax users law, the junking of omnibus power bill and the roll back of oil prices. We link arms with the toiling masses against militarization in the urban centers and in countrysides. We stand with the Filipino people in saying that the US-Estrada regime promotes cronyism, corruption and military rule.

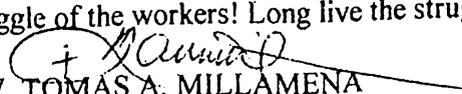
One month after President Mckinley formally declared the end of Filipino-American War on July 4, 1902, the IFI was proclaimed on August 3, 1902 by the laborers which were supported by the remnants of the *Katipuneros* and almost one half of the Filipino people.

When the leaders of the *Union Obrera Democratica*, the first federation of the ten labor groups in the Philippines, proclaimed the Iglesia Filipina Independiente, they were thinking of a Church that would unite the Filipinos against all forms of oppression, exploitation and degradation. Their aspirations for identity, integrity and independence were carried out not only by the remnants of the *Katipunan* during American colonialism but also in the countrysides by the millenarian movements who were mostly farmers and fisherfolks. The alliance of the workers and peasants built, strengthened and sustained our Church even today. We uphold and propagate the people's aspirations for freedom because these are the reasons of our being. It is only proper to say that the Iglesia Filipina Independiente is a revolutionary Church because our forbears fought against the Spaniards in 1896 and the US imperialists in 1899. The IFI will continue to be with the struggling masses until our people will enjoy genuine democracy, independence and abundant life.

Looking forward to the Centenary of our Church on August 3, 2002, we will offer with thanksgiving the fruits of our struggle – the fruits of our Comprehensive National Program and Decade Agenda (1902-2002), the fruits of our faith and witness, liturgical renewal, ecumenical relations, social concerns, finance and resource generations, and documentation and research. Above all, we will raise our firm resolve that we steadfastly support and participate in the struggle for the workers and their allies.

Believing on the capability and credibility of the toiling masses, the IFI believes that the Filipino people will win against US imperialism, feudal oppression and exploitation, cronyism, corruption and creeping military rule employed by the political elite of the Philippine society.

Long live the struggle of the workers! Long live the struggle of the Filipino people!


THE MOST REV. TOMAS A. MILLAMENA
Supreme Bishop
May 1, 2000



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His Eminence

The Most Rev. Tomas A. Millamena

Supreme Bishop X

PEACE IS AFFIRMING OUR SOVEREIGNTY

'He will cut off the chariot, the war horse, the battle bow, and he shall command peace to the nations'. (Zechariah 9.10)

While we pursue peace, we affirm our sovereignty as a people and a nation. The Iglesia Filipina Independiente believes that there can be no peace without sovereignty.

We are much saddened by President Arroyo's approval of the Mutual Logistics and Support Agreement (MLSA). The MLSA gives the United States the privilege to renew its military presence in the Philippines and to restore its military facilities and bases. Since the dismantling of the US bases in 1991, the Iglesia Filipina Independiente steadily supports the Filipino people in resisting the reestablishment of US military presence in the country and in struggling for national sovereignty and territorial integrity.

The presence and activity of US armed troops violate the national sovereignty and territorial integrity of the Philippines as much as it aggravates the three decades of armed conflicts between the Armed Forces of the Philippines and the New Peoples Army. In the backdrop of the designation of the Communist Party of the Philippines and the New People's Army as 'terrorist organizations', the MLSA can serve as a legitimate license for US armed intrusion in the counter-insurgency operation of the Armed Forces of the Philippines within the framework of US 'war on terror'. Such will completely spell the death of the peace talks between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines.

Thus, we are deeply alarmed by the serious perils the MLSA might pose in our domestic affairs and in the process of the peace negotiations between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines.

We are also deeply alarmed by the serious repercussions the intensified US military presence might bring to the country and to the Asian region. The Philippines has a very significant strategic importance for the US in securing its interest in Asia and Middle East. The US bases in the Philippines have been actively used in the past as staging areas for military intervention, strikes and attacks against other Asian countries. In the backdrop of the US 'global war on terror', it is using the Philippines to restore its military forces in Asia, and as a staging area and springboard for unilateral actions against those it considers part of its declared 'axis of evil.'

We therefore urge President Arroyo to suspend the MLSA and to assert the national sovereignty and territorial integrity of the Philippines, and to recognize and respect the anti-militarist and pro-peace agenda of the Filipino people. Lastly, we wish to offer President Arroyo our pastoral advice not to make herself the cause for any interruption in the peace dialogue between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines.

+ TOMAS A. MILLAMENA

Christ the King Sunday, 24 November 2002



Iglesia Filipina Independiente

(Philippine Independent Church)

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The Iglesia Filipina Independiente (IFI) Supports the Struggle of the Workers for Just Wages, Basic Rights and Welfare

"Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts." (James 5:4 RSV)

We, Bishops, Priests and Lay members of the Executive Commission, the highest policy and decision-making body of the Iglesia Filipina Independiente (IFI), invoking the guidance of the Holy Spirit and in counsel with each other and on a prayerful study and reflection on the current burning issues that affect the lives of the people during our meeting held at Zaragoza, Nueva Ecija on September 4-5, 2001, hereby solemnly and strongly declare our steadfast support to the urgent demand of the working sector for a PhP 125 minimum daily wage increase for daily-wage earners and PhP 3,000 monthly salary increase for government employees across the board nationwide as proposed by the Kilusang Mayo Uno (KMU) and Wage Increase Solidarity (WINS125). We categorically assert that the workers' demand is moral, right and just.

At present, the daily minimum wage in the National Capital Region is PhP 250 and in Muslim Mindanao is PhP 140. An industrial worker has a basic pay of PhP 5,869 per month for multinational corporations and PhP 5,837 per month for non-multinational corporations. According to the National Wages and Productivity Commission a family of six (6) needs PhP 509 per day. Out of 29 million workers in our country, fourteen (14) million depend on daily wage scheme. There are 4.5 million Filipinos who have no jobs and 5 million are underemployed. In fact, the workers are suffering from "contractualization" as part of the government's workers flexibility policy, which deprive them of their basic rights and welfare especially on security of tenure and other benefits.

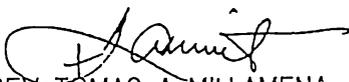
It is the prime duty of the Macapagal-Arroyo administration to protect and promote the rights and welfare of the Filipino people. The 1987 Philippine Constitution upholds the rights of the workers for a "living wage". The Philippines upholds also the United Nation's Universal Declaration of Human Rights. It is sad to note, however, that the Macapagal-Arroyo regime promotes the IMF/WB/WTO policy on globalization which further liberalized capital and industries, deregularized our country's economy and privatized the government-owned institutions and agencies. The regional wage board created in 1990, that recommends for the increase of salary and wages, for more than a decade becomes an instrument of the capitalists by being deaf to the demand of the workers for just wages.

KMU, WINS125 and other people's organizations are strengthening their ranks. They call on all workers and the rest of the Filipino people to unite and struggle for a PhP 125 minimum daily wage and PhP 3,000 monthly salary increase across the board nationwide. The workers, the peasantry, the urban poor and other sectors of the Philippine society are closing ranks to struggle for their democratic rights such as just wages, jobs, shelter, education, health and other basic services.

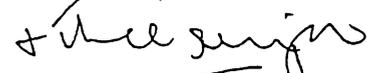
We wish to reiterate that the *Union Obrera Democratica* (UOD), as instrument of the liberating justice and love of God, proclaimed the Iglesia Filipina Independiente in the context of the continuing struggle of the Filipino. It is clearly stated in the IFI's Statement on Mission that says, "*The IFI has been loyal to the cause of Her founding forebears in promoting the welfare and dignity of the common man and woman, especially the laborer. She must, in all times and in all places, extend her pastoral ministry to workers and laborers with whom she was identified since the beginning.*"

As we prepare for the Centenary celebration of the UOD on February 2, 2002 and also for the Centenary of the IFI on August 3, 2002, we support the workers' demand for a PhP 125 minimum daily wage increase and PhP 3,000 monthly salary increase across the board nationwide. We also support to their demand to stop the privatization of government-service-oriented agencies, abolition of regional wage board and steadfast resistance to globalization.

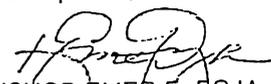
We call on our faithful to hold in-depth studies and reflection series on the issues affecting the working sector and participate in their mass actions and mobilizations, especially on September 12, 2001.

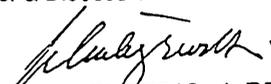

THE MOST REV. TOMAS A. MILLAMENA
Supreme Bishop X

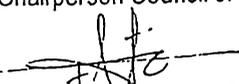

BISHOP GODOFREDO J. DAVID
General Secretary &
Diocesan Bishop of Rizal and Pampanga

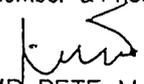

BISHOP RHEE M. TIMBANG
Member, Diocesan Bishop of Surigao
& Chairperson, Supreme Council of Bishops

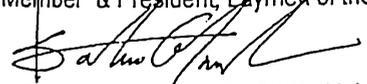

BISHOP FELIXBERTO L. CALANG
Member, Diocesan Bishop of Southern Mindanao
& Chairperson, Commission on Programs and Projects


BISHOP EMER F. FOJA
Member & Diocese of Romblon & Mindoros


The REV. ELEUTERIO J. REVOLLIDO
Member & Chairperson Council of Priests


The REV. DANTE M. CAMINGAWAN
Member & Priest of Diocese of Laguna


MR. PETE M. PICO
Member & President, Laymen of the IFI

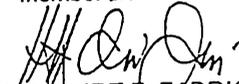

MR. SATURNINO C. GARVIDA
General Treasurer

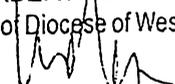

BISHOP WARLITO P. BALDOMERO
Member, Diocesan Bishop of Western Mindanao
& Chairperson, Mindanao Bishops Conference


BISHOP ERNESTO J. TADLY
Member, Diocesan Bishop of La Union, Ilocos Sur & Abra &
Diocese of Nueva Ecija


BISHOP FELOMINO N. ANG
Member & Diocese of Negros Occidental


The REV. GASPAR D. BANES
Member & Priest of Diocese of Iloilo


The REV. HERBERT F. FADRIQUEZA, JR.
Member & Priest of Diocese of Western Mindanao


ATTY. GUIRDA S. TIEMPO
Member & Chairperson, Commission on Business & Finance


MRS. COLUMBA C. ECLIPSE
Member & President, WOPIC


MR. MABINI M. HARDER
General Auditor


MR. ALDEEM A. YANEZ
Member & President, Youth of IFI



Iglesia Filipina Independiente

(Philippine Independent Church)

OBISPADO MAXIMO

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STATEMENT ON THE MINISTRY OF THE LAITY

We, the clergy and laity of the Iglesia Filipina Independiente (IFI), in a National Consultation on Ministry at the City of Manila on May 9-11, 2000, are strongly united in mind and heart that we are legitimate people of God having been created in His own image (*Gen. 1:27*). As a Church born out of the Filipinos' quest for genuine independence and liberation, and proclaimed by the *Union Obrera Democratica (UOD)*, we continue to uphold our being *Pro Deo Et Patria*. We firmly believe that we are called and commissioned as heirs and stewards of the liberating God to incarnate our faith into the struggle for life in its fullness for the realization of the Reign of God on earth where there is abundance, joy, charity, peace and justice.

The Church is the Body of Christ (*Eph. 1: 22; 5:23-30; Col. 1:18,24; Cor. 12;12-31; Rom 12:4*). By virtue of our baptism, we are mandated to participate in the ministry of Christ. Every baptized Christian is responsible for the other members of the Church. We, like the early Christians, are commanded to devote ourselves to "and they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." (*Acts 2:42RSV*).

We re-affirm our faith that we are all children of God, by virtue of our baptism, and endowed with different gifts by the same Spirit (*Cf. Ehp. 4:11*) to live out our calling and pursue the mission of God on earth and to exercise the ministry of the loving God and Country and hasten the realization of Shalom on earth, which is life in its fullness.

Christian Ministry is essentially a ministry of salvation and reconciliation in the service of the world. It is a call for action. It is a call that identifies us with the mission of Christ. By nature of its being called and commissioned, Ministry in the Church, is helping to build communities of faith.

The ministry of the Iglesia Filipina Independiente is the ministry of Jesus, which is to realize the reign of God on earth. This ministry is not the sole responsibility of the ordained. We recognize that the ordained and the lay people share a common ministry but have different functions to undertake for the edification of the faith community, for the glory of God and in the service to the people. The ordained ministry is basically a ministry of guidance where the people are led and taught "he has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (*Micah 6:8*).

In spite of the abundant life that God has bestowed on us (*Cf. John 10:10*), ironically the whole creation groans in pain of childbirth (*Cf. Rom. 8:22*). The concentration of power and wealth by the colonial nation perpetuates the economic, political, and cultural maladies that plague the nation. Thus, in response to our prophetic role compels us to immediately respond, get involved, and participate in promoting a just, abundant and humane society.

Our ministry demands co-responsibility. It promotes the exercise of God-given gifts and upholds the people's rights for freedom, dignity and integrity. This ministry must be responsive to the historical and structural realities of our time. This ministry addresses the life situation of the people of God and proclaims Good News to the poor, to gives sight to the blind and freedom to the captives (*Cf. Lk. 4:16-21*). Our ministry must always incarnate the teaching of Christ in every situation regardless of our classes, positions, works and professions.

The laity of the IFI, in solidarity with the rest of the Filipino people in their just struggle, must always read the signs of the times of the present situation. The prevalence of poverty, injustice, and human rights violations compel us to have a united action for the fulfillment of a Shalom community.

The forebears of the IFI articulated the importance of the lay participation in the ministry. The ministry of the lay people as defined in the early life of our Church is even more relevant today. We are challenged to recapture and to enrich our faith and heritage through the different ministries such as Pastoral Care, Ministry of Education and Nurture, Ministry of Information, Ministry of the Council, Ministry of Celebrations (Altar Servers, Altar Guilds, Stewards, Choir, Church buildings), Ministry of Social Action and Prophetic Ministry, and to continue the ministry of teaching, preaching and healing through the guidance of the Liberating Holy Spirit.

Our *Pro Deo Et Patria* must find its incarnation and meaning through our unequivocal participation in the total work of God's salvific action.



THE RIGHT REV. GODOFREDO J. DAVID
General Secretary



THE MOST REV. TOMAS A. MILLAMENA
Obispo Maximo

(This Statement is a product of the National Consultation on Ministry participated by 27 participants composed of bishops, priests and lay leaders of the Church.)



Iglesia Filipina Independiente

OBISPADO MAXIMO

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His Eminence
The Most Rev. Tomas A. Millamena, D.D.
Supreme Bishcp X

A WORLD OF PEACE IS POSSIBLE

'He makes wars cease to the end of the earth, He breaks the bow and shatters the spear, He burns the shield with fire' (Psalm 46.9)

The US war of aggression on Iraq that President George W. Bush is boisterously trumpeting brings to our mind the US imperialist war against the Filipino people a century ago. The three year US imperialist war against the Filipino people, declared in the name of its 'Manifest Destiny' as guru and guardian of democracy, desecrated the hard-fought struggle of our people for national independence and democracy and robbed us of our sovereign right as a people, killing 600, 000 Filipino freedom fighters and innocent citizen alike.

The US, with nothing but mere suspicion in hand over the supposed weapons of mass destruction that Iraq has in its possession, and which it claims allegedly poses threats to global peace, has once again pompously proclaimed its 'Manifest Destiny' as sole patron and protector of global peace. Ignoring the mounting call of peace-loving people worldwide to take diplomacy as the principal approach, the US has appeared more *'like a roaring lion ravening on his prey'* (Ezek 22.25) arrogantly dispatching thousand of its weapons and troops, in an arrogant display of its military might, for the colonization of Iraq.

The peace-loving people of the world, however, can no longer be deceived by a rosy rhetoric on peace, which, in truth, is but a shallow alibi masquerading US capitalist interest in the Middle East and Asia.

We, the Iglesia Filipina Independiente steadfastly stand in solidarity with all the peace-loving people of the world in opposing the exaggerated plans of the US to engage the government and people of Iraq in a war of aggression. We also call on President Gloria Macapagal-Arroyo to withdraw her uncritical concurrence to make the Philippines a part in this unjust and immoral war by supporting the US. She must come to realize that supporting the US war on Iraq makes her an accomplice to the feat of an atrocious crime against the Iraqi people, which will only earn disgrace for our children. The Philippines must take no part in this dreadful sin against our brothers and sisters of the Iraqi people. We are urging President Arroyo to take heed of the pro-peace call of the Filipino people to withdraw her support to the US war and apologize to Iraq over her predisposition for a war of aggression against the Iraqi people.

We believe a world of peace is possible, a world free from the chaos and cruelty of war, a world where people live with just and lasting peace.

Only if the US would be willing to *'beat their swords into plowshares, and their spears into pruning hooks'* (Isaiah 2.4) that war would cease. Only when the US learn to secure the welfare of its people without manipulating and exploiting the people of other nations, upholding democracy by recognizing and respecting the right to sovereignty of other nations, that war will cease.


+ TOMAS A. MILLAMENA

City of Manila, Philippines, 04 February 2003



Iglesia Filipina Independiente

OBISPADO MAXIMO

1500 Taft Avenue, Ermita, Manila, Philippines 1000

Tel No. 5237242 *Fax: 5213932

The Most Rev. Tomas A. Millamena
Obispo Maximo X

A STATEMENT OF SUPPORT TO THE STRUGGLE OF THE TOILING MASSES

We, bishops, priests, deacons and lay people of the Iglesia Filipina Independiente, in conjunction with the Centenary of Paniqui Assembly (October 23, 1999), and on the occasion of the World Food Day (October 19, 1999), once again, re-affirm our commitment to love and serve God and country by reiterating our witnessing stands that:

1. "Jesus as the Word (Christ) became flesh and dwelt among us, full of grace and truth' (Jn. 1:14) so the IFI's mission is primarily incarnational. The IFI should bear in mind that the Lord Jesus Christ 'who though, he was in form of God, did not count equality with God a thing grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on the cross' (Phil. 2:5-8). So the Church has to incarnate herself where the people are. She has to take seriously the context where she is situated and wherever the Spirit of God leads her."
2. "We (IFI) shall be one in witness with those whom we promote the reign of God, the Reign of Love, Peace, Justice, Freedom and Truth."
3. "The IFI has always been loyal to the cause of her founding forebears in promoting the welfare and dignity of the common man (and woman), especially the laborers. She must, in all times and in all places, extend her pastoral ministry to workers and peasants with whom she was identified since the beginning."
4. "The IFI will always be one with groups, organizations and communities which promote the welfare of people and of the human community, and the building up of the Kingdom of God."
5. "The IFI has no land to give, no wealth to offer. We only have ourselves to share."
6. "We shall offer and open our churches, our diocesan centers and ourselves in solidarity with the oppressed who struggle for life and journey towards the fulfillment of God's will."

As we continue in our journey with the marginalized sectors of the Philippine society, we continue to declare that:

1. The world is still not friendly to the poor people especially those who have been oppressed and exploited for many centuries.
2. The Filipino people especially the workers, peasants, urban poor, fisherfolk, national minorities, Moro people, youth, students and women are always confronted with the different issues besetting our country today such as cheap labor, landlessness, lack of comfortable and suitable shelter, demolitions and clearing of shanties on location sites that are intended for the

3. The Estrada regime, instead of genuinely serving the people by addressing the issues stated above, promotes the imperialist globalization's trinitarian formula of liberalization, privatization and deregulation; legalizes gambling that entices the people to try their luck in immoral activities; and, permits the showing of pornographic films that draw people to superficial happiness.

We, therefore, support:

1. The just struggle of the workers for a nationwide P125.00 daily wage increase and the demand of the government employees and service workers for P 3,000.00 across the board monthly salary increase.
2. The struggle of urban poor for land, housing, job and job security and social service
3. The struggle of the peasants for genuine land reform and all mobilizations that oppose land use conversion and similar projects inimical to the interests and well-being of the peasants.
4. The struggle of the national minorities for their right to self-determination and ancestral domain.

We, further commit to:

1. Uphold and defend human, political and civil rights of the toiling masses.
2. Steadfastly journey with our brothers and sisters who faithfully serve the poor, deprived and oppressed by strongly supporting and actively participating in all activities of the Ecumenical Jubilee 2000 Campaign Network.
3. Oppose any change to the Philippine Constitution.


The Most Rev. TOMAS A. MILLAMENA
Obispo Maximo X
October 19, 1999

Bilang bahagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolehiyo ng Agham at Sining, ako, si Andrew D. Ferolino ika-apat na taon sa kursong BA Development Studies, ay nagsasagawa ng sarbey na magiging bahagi ng aking tesis na pinamagatang *"The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila"*. Ang nasabing pag-aaral ay kapapalooban ng malawakang pag-
analisa ng sosyo-pulitikal na pagkamuhat at aktibismo ng mga kaanib ng IFI.

Ang mga makakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamatin sa kabuuan ng aking pag-aaral at titiyakin ko pong magiging magiging klasipikado at sikreto ang mga indibikwal ninyong sagot.

Ang inyo pong kooperasyon at partisipasyon ay nahigod ko pong pasasalamatan.

Sumasainyo

Andrew D. Ferolino

No. _____

Pangalan (maaring di sagutin): _____

Kasarian: _____

Pinakamataas na antas na natapos sa pag-aaral: colleague

Edad: _____

Pakilagyan ng eksis (X) ang sagot na pinakamalapit sa inyong paniniwala o palagay.

Unang Bahagi: Pulitikal na Pagkamuhat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MILSA at Balikatan exercise sa Pilipinas?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

2. Sumasang-ayon ba kayo sa pagpreserba at pagprotekta sa mga karapatan ng mga katutabong magkaroon ng sariling pagkakakilanlan at awtonomiya?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MERALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

4. Sumasang-ayon ba kayo sa patuloy na pagtaas ng insidente ng paglabag sa karapatang-pantao?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

5. Sumasang-ayon ba kayo na naging epektibo ang Batas sa Repormang Pambansa o CARP sa pamamahagi ng lupa sa magsasaka?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa na mag-organisa at bumanggi ng dagdag sahod?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

7. Sumasang-ayon ba kayo sa bakhang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon__ Sumasang-ayon__ Bahagyang Sumasang-ayon__

Labis na di sumasang-ayon__ Hindi sumasang-ayon Bahagyang di sumasang-ayon__

Walang komento__ Hindi ko alam iyan__

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILF?

Labis na sumasang-ayon__ Sumasang-ayon Bahagyang Sumasang-ayon__

Labis na di sumasang-ayon__ Hindi sumasang-ayon__ Bahagyang di sumasang-ayon__

Walang komento__ Hindi ko alam iyan__

9. Batay sa mga isyu sa itaas, pagsunod-sunurin ang mga isyung nasa ibaba na sa tingin ninyo ay may mahigpit na kinalaman sa sosyo-pulitikal na kalagayan ng bansa, mula numero 1 sa pinakamahigpit na kinalaman at 8 pinakaunting kinalaman.

__ Balikatan at MISA

__ Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pasahod

__ Karapatan ng mga Katutubo

__ Pakikigiya ng Amerikano sa Iraq

__ Pribatisasyon ng mga pag-aari ng estado

__ Paglahag sa karapatang-pantao

__ Batas sa Repormang Panlupa o CARP

__ Pagtatukoy ng usapang kapayapaan sa

pagitan ng gobyerno at rebeldeng grupo

Palatnang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Bumoto ba kayo noong huling eleksyon?

Oo__ Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi__

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado__ Wala akong mapiling kandidato__ Hindi ako interesado__

Iba pang dahilan(pakibanggit)_____

4. Sumasama ba kayo sa mga pagkilos tulad ng rally at demonstrasyon?

Oo__ Hindi

5. Kung oo, ano ang inyong papel dito?(maaring bigit sa dalawa ang sagot)

Napilitan lang__ Ingahawak ng poster/slogan__ Namimigay ng babasahin/polycto__

Ulyscro lang__ Tagapamayapa/Marshall__ Sumasabay sa pagsigaw__ Organisador__

Iba pang dahilan(pakibanggit)_____

6. Kasapi ba kayo ng isang organisayong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo__ Hindi

7. Kung oo, pakilagay ang inyong kinaaangibang organisasyon at posisyon?

8. Kung hindi ka kasapi ng anumang organisasyon, bakit

Wala akong panahon__ Hindi ako interesado__ Akasaya lamang ng panahon iyan__

Iba pang dahilan(pakibanggit) Conflict of schedule

9. Nakasama na ba kayo sa isang imersyon/eksposyur ukol sa kalagayan ng masa sa kanayunan?

Oo Hindi__ Hindi ko alam iyan__

10. Kung oo, ano ang naging epekto nito sa iyo?(maaring bigit sa dalawa ang sagot)

Nalaman ko ang matinding kahirapan ng mga nasa kanayunan

Nagalit ako sa mga mapang-api sa mga magkasaka

Naawa lamang ako sa kanila

__ Nagalit ako sa gobyerno

__ Umanib ako sa mga organisasyong tumutukong sa mga taga-nayon

__ Wala, dahil masaya sila sa kanilang buhay

Wala dahil nag-aksaya ng panahon at pera
Nainis akong makitira sa kawala dahil sa kalagayan nila
Iba pang dahilan(pakibanggit) _____

Ikutlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatutulong ba ang iyong relihiyon na mapaulad ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paano paraan nito pinauulad ang iyong sosyo-politikal na pananaw? (maaring higit sa dalawa ang sagot)

- Sa tukang ng sermon ng pari/obispo
 - Sa aming teokhiya/katesismo
 - Sa tukang ng seminar/forum na ginagawa nila
 - Educational Discussions
 - Programa ng Simbahan
 - Mga nilalathalang nilang babasahin
- Iba pang paraan(pakibanggit) _____

3. Nakatutulong ba ang iyong relihiyon na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tinutulungan na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

- Sa tukang ng sermon ng pari/obispo
 - Sa aming teokhiya/katesismo
 - Sa tukang ng seminar/forum na ginagawa nila
 - Educational Discussions
 - Programa ng Simbahan
 - Mga nilalathalang nilang babasahin
- Iba pang paraan(pakibanggit) _____

5. Sa palagay mo, ano pa ang maaring magising papel ng IFI sa sosyo-politikal na pagkamuhat at aktibismo sa kanyang natyembro, maliban sa nabanggit na?

Maliban sa natangit na. Kailangan din nating tumulong sa mga tao o mga mamayang sa pakikibaka tungkol sa pamulitika at ~~pagkamuhat~~ sa pakikibaka natin ay atin isipin ang kabuungan nito.

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Ang mga mukakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamain sa kabuuan ng aking pag-aaral at titiyakin ko pong magiging magiging klasipikado at sikreto ang mga indibidwal niyong sagot.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamatan.

Sumasainyo

Andrew D. Ferolino

No. ___

Pangalan (maaring di sagutin): _____ Kasarian: L

Pinakamalapit na antas na natapos sa pag-aaral: Grade 4 Edad: 19

Lang ng College

Pakilagyan ng ekis (X) ang sagot na pinakamalapit sa inyong paniniwala o palagay.

Unang Bahagi: Pulitikal na Pagkamulat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MLSA at Balikatan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpreserba at pagprotekta sa mga karapatan ng mga katutabong magkaroon ng sariling pagkakakilanlan at awtonomiya?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MERALCO, MWSS, Maynilad atbp?

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Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

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Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa naging epektibo ang Batas sa Repormang Pamulupa o CARP sa pamamahagi ng lupa sa magsasaka?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

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Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

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Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILF?

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Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

9. Batay sa mga isyu sa itaas, pagsunud-sunurin ang mga hyung nasa ibaba na sa tingin niyo ay may mabigpit na kinalaman sa sosyal-politikal na kalagayan ng bansa, mula numero 1 sa pinakamabigpit na kinalaman at 8 sa pinakaunting kinalaman.

2 Balikatan at MISA

4 Karapatan ng manggagawa sa pag-organisa at mataas na makatarungung pasahod

6 Karapatan ng mga Katutubo

1 Pakikigiya ng Amerikano sa Iraq

5 Pribatisasyon ng mga pag-aari ng estado

2 Paglahog sa karapatang-pantao

7 Batas sa Reperming Panlupa o CARP

3 Pagpatukoy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeng grupo

Ikalawang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Boboto ba kayo noong huling eleksyon?

Oo Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado Wala akong mapiling kandidato Hindi ako interesado

Iba pang dahilan (pakibanggit) Hindi pa ako naghihambing sa kanila

4. Sumasama ba kayo sa mga pagkilos tulad ng rali at demonstrasyon?

Oo Hindi

5. Kung oo, ano ang inyong papel dito? (maaring higit sa dalawa ang sagot)

Napilitan lang Tagahawak ng poster/slogan Namimigay ng babasahin/polycto

Usyusero lang Tagapamayapa/Marshall Sunasahay sa pagsigaw Organisador

Iba pang dahilan (pakibanggit) _____

6. Kasapi ba kayo ng isang organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

7. Kung oo, pakilagay ang inyong kinaasibang organisasyon at posisyon?

8. Kung hindi ka kasapi ng anumang organisasyon, bakit

Wala akong panahon Hindi ako interesado Akasaya lamang ng panahon iyan

Iba pang dahilan (pakibanggit) Dahil

9. Nakasama na ba kayo sa isang imersyon/eksposur ukol sa kalagayan ng masa sa kanayunan?

Oo Hindi Hindi ko alam iyan

10. Kung oo, ano ang naging epekto nito sa iyo? (maaring higit sa dalawa ang sagot)

Nalaman ko ang matinding kahirapan ng mga masa kanayunan

Nagalit ako sa mga mapang-api sa mga magsasaka

Naawa lamang ako sa kanila

Nagalit ako sa gobyerno

Umanib ako sa mga organisasyong tumutukang sa mga taga-nayon

Wala, dahil masaya sila sa kanilang buhay

Wala dahil nag-aksaya ng panahon at pera
Nainis akong makitira sa kanila dahil sa kalagayan nila
Iba pang dahilan(pakihanggit) _____

Ikatlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatutulong ba ang iyong relihiyon na mapauslad ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paanoong paraan nito pinauuslad ang iyong sosyo-politikal na pananaw? (maaring higit sa dalawa ang sagot)

Sa tulong ng sermon ng pari/obispo

Sa aming teokhiya/katesismo

Sa tulong ng seminar/forum na ginagawa nila

Educational Discussions

Programa ng Simbahan

Mga nilalathalang nilang babasahin

Iba pang paraan(pakihanggit) _____

3. Nakatutulong ba ang iyong relihiyon na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tinutulungan na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

Sa tulong ng sermon ng pari/obispo

Sa aming teokhiya/katesismo

Sa tulong ng seminar/forum na ginagawa nila

Educational Discussions

Programa ng Simbahan

Mga nilalathalang nilang babasahin

Iba pang paraan(pakihanggit) _____

5. Sa palagay mo, ano pa ang maaring maging papel ng IFI sa sosyo-politikal na pagkamuhat at aktibismo sa kanyang miyembro, maliban sa nabanggit na?

Ang IFI ay nagmumukha ng tulong sa kabigyan ng mga
teong bayan hindi lamang sa panatili ng tulong sa pag-aaral ng
bibliya. Ang IFI rin ang nagbibigay tulong sa ispiritwal, kultural
at kaalaman

Bilang bahagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolchiyo ng Agham at Sining, ako, si Andrew D. Ferolino ika-apat na taon sa kursong BA Development Studies, ay nagsasagawa ng sarbey na magiging bahagi ng aking tesis na pinamagatang "*The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila*". Ang nasabing pag-aaral ay kapapaloohan ng malawakang pag-aanalisa ng sosyo-pulitikal na pagkamulat at aktibismo ng mga kaanib ng IFI.

Ang mga makakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamatin sa kabuuan ng aking pag-aaral at titiyakin ko pong magiging magiging klasipikado at sikreto ang mga indibidwal niyang sagot.

Ang inyo pang kooperasyon at partisipasyon ay malugod ko pong pasasalamatan.

Sumasainyo

Andrew D. Ferolino

No. ___

Pangalan (maaring di sagutin): _____
Pinakamataas na antas na natapos sa pag-aaral: Upper level

Kasarian:
Edad:

Pakilagyan ng ekis (X) ang sagot na pinakamalalapit sa inyong paniniwala o palagay.

Unang Bahagi: Pulitikal na Pagkamulat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MISA at Balikatan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpreserba at pagprotektan sa mga karapatan ng mga katutabong magkaroon ng sariling pagkakakilanlan at awtonomiya?

Labis na sumasang-ayon X Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MERALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon X Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtaas ng insidente ng paglabag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon X Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa naging epektibo ang Batas sa Repormang Pambupa o CARP sa pamamahagi ng lupa sa magsasaka?

Labis na sumasang-ayon X Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa na mag-organisa at humingi ng dagdag sahod?

Labis na sumasang-ayon X Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa hakbang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILF?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

9. Batay sa mga isyu sa itaas, pagsunod-nunurin ang mga isyung nasa ibaba na sa tingin niyo ay may mahigpit na kinalaman sa sosyo-pulitikal na kalagayan ng bansa, mula numero 1 sa pinakamahigpit na kinalaman at 8 sapinakaunting kinalaman.

1 Balikatan at MISA

2 Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pasahod

3 Karapatan ng mga Katutubo

4 Pakikigiya ng Amerikano sa Iraq

5 Pribatisasyon ng mga pag-aari ng estado

6 Paglahag sa karapatang-pantao

7 Batas sa Repormang Panlupa o CARP

8 Pagpatukoy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeng grupo

Ikalawang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Bumoto ba kayo moong baling eleksyon?

Oo Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado Wala akong mapiling kandidato

Hindi ako interesado

Iba pang dahilan (pakibanggit) _____

4. Sumasama ba kayo sa mga pagkilos tulad ng rali at demonstrasyon?

Oo Hindi

5. Kung oo, ano ang inyong papel dito? (maaring higit sa dalawa ang sagot)

Napilitan lang Tagahawak ng poster/skogan Namimigay ng habasahin/polycto

Ulyusero lang Tagapamayapa/Marshall Sumasabay sa pagsigaw Organisador

Iba pang dahilan (pakibanggit) _____

6. Kasapi ba kayo ng isang organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

7. Kung oo, pakilagay ang inyong kinsanibang organisasyon at posisyon?

PCPA

8. Kung hindi ka kasapi ng anumang organisasyon, bakit?

Wala akong panahon Hindi ako interesado Akasaya lamang ng panahon iyan

Iba pang dahilan (pakibanggit) _____

9. Nakasama na ba kayo sa isang imersyon/eksposur ukol sa kalagayan ng masa sa kanayunan?

Oo Hindi Hindi ko alam iyan

10. Kung oo, ano ang naging epekto nito sa iyo? (maaring higit sa dalawa ang sagot)

1 Nalaman ko ang matinding kahirapan ng mga nasa kanayunan

Nagalit ako sa mga mapang-api sa mga magsasaka

Naawa lamang ako sa kanila

Nagalit ako sa gobyerno

Umanib ako sa mga organisasyong tumutukang sa mga tags-nayon

Wala, dahil masaya sila sa kanilang buhay

- Wala dahil nag-aksaya ng panahon at pera
 - Nainis akong makitira sa kanila dahil sa kalagayan nila
- Iba pang dahilan(pakibanggit) _____

Ang mga Bahagi ng Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatutulong ba ang iyong relihiyon na mapauunlad ang iyong sosyo-politikal na pananaw?
 Oo Hindi
2. Kung oo, paano ng paraan nito picaunlad ang iyong sosyo-politikal na pananaw?(maaring higit sa dalawa ang sagot)
- Sa tukog ng sermon ng pari/obispo
 - Sa aming teokohiya/katesismo
 - Sa tukog ng seminar/porum na ginagawa nila
 - Educational Discussions
 - Programa ng Simbahan
 - Mga nilalathalang nilang babasahin
- Iba pang paraan(pakibanggit) _____

3. Nakatutulong ba ang iyong relihiyon na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO?

- Oo Hindi
4. Kung oo, paano ka nito tinutulungan na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)
- Sa tukog ng sermon ng pari/obispo
 - Sa aming teokohiya/katesismo
 - Sa tukog ng seminar/porum na ginagawa nila
 - Educational Discussions
 - Programa ng Simbahan
 - Mga nilalathalang nilang babasahin
- Iba pang paraan(pakibanggit) _____

5. Sa palagay mo, ano pa ang maging maging papel ng IFI sa sosyo-politikal na pagkamuhat at aktibismo sa kanyang miyembro, maliban sa nabanggit na?

Ang IFI ay dapat magkaroon ng mga proyekto sa mga komunidad at magkaroon ng mga proyekto sa mga komunidad. Ang IFI ay dapat magkaroon ng mga proyekto sa mga komunidad at magkaroon ng mga proyekto sa mga komunidad.

Halang babagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolchiyo ng Agaña at Sining, ako, si Andrew D. Ferolino ila-apat na taon sa kursang BA Development Studies, ay nagsasagawa ng sarbey na magiging babagi ng aking tesis na pinamagatang "The Iglesia Filipina Independent Socio-Political Commitment and Activism in Mindanao". Ang matibing pang-aasal ay kapapakitaan ng malawakang pag-asa sa mga sosyal-pulitikal na pagkamuhat at aktibismo ng mga kaanib ng IFI.

Ang mga makalahin ko pong opinyon, substiyon at imperasyon mula sa inyo ay sasalatatin sa kabuuan ng aking pang-aasal at ayakun ko pong magiging magiging klasipikado at sikreto ang mga indibidwal na pang-aasal.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamat.

Sumasagay o

Andrew D. Ferolino

No

Pangalan (maaring di sagutin): _____ Kaarayan: F
Pinalamutanan na antas sa arapag sa pag-aaral: College (1st) Edad: 17

Isulat ang eksis (3) ang sagot sa / makamalahin sa inyong paniniwala o palagay.

1. Halang Babagi: *Laikipia na Pagkamuhat*

1. Sumasang-ayon ba kayo sa pagpapatawad ng MFLA at Bahutan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpapatibay at pagproteha sa mga karapatan ng mga katutabong na pagkasunod ng larilang pagkakatukulan at awtonomiya?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagpapribado ng mga pampublikang pag-aari ng estado tulad ng MERRALCO, MYSS, at iba-iba pang?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patibay sa pagtala ng insidente ng paglalag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa paglagap ng batas sa Reperang Pantao o CARP sa pagmamuhagi ng lupa sa magmamuhag?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa sa mag-organisa at humingi ng dundag sa buong?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa balahing ng Amerika sa atalakin ang Iraq?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

8. Sumasang-ayon ba kayo sa pagpapataloy ng usaping kapayapaan sa pagitan ng ating gobyerno at rebeldeing grupo tulad ng NPA at MILF?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

9. Batay sa mga isyu sa itaas, pagsumad-sunarin ang mga isyung itaas ibaba na sa tingin niyo ay may ambiguit na kinalamian sa sosyal-politikal na katugyan ng bansa, mula numero 1 sa pinakamabigpit na kinalamian at 8 apinakaunting kinalamian.

5. Balikatan at Mi SA

Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pamahod

4. Karapatan ng mga Katutubo

Pakikigiyera ng Amerikano sa Iraq

3. Pribatisasyon ng mga pag-aari ng estado

Paglabag sa karapatang-partaal

2. Bansa sa Reponang Panglupat O'CARP

1. Pagpapataloy ng usaping kapayapaan sa pagitan ng gobyerno at rebeldeing grupo

Balahang Bahagi: Pulitikal na Partisipasyon at Akiblat

1. Boboto ba kayo sa ngayong balang eleksyon?

Oo Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado Wala akong mapiling kandidato Hindi ako interesado

Iba pang dahilan(pakibanggit) _____

4. Serezama na ba kayo sa mga pagkilos tulad ng rally at demonstrasyon?

Oo Hindi

5. Kung oo, ano ang inyong papel dito?(maaring bigit sa dalawa ang sagot)

Napilitan lang Layahawak ng poster/slogan Namimigay ng babasahin/polycto

Uyusero lang Tagapamayapa/Marshall Sumasabay sa pagtigaw Organisador

Iba pang dahilan(pakibanggit) _____

6. Kung ba kayo ng isang organisayong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

7. Kung oo, pakilagay ang inyong kinatatayang organisasyon at posisyon?

8. Kung hindi ka kasamang organisasyon, bakit

Wala akong panahon Hindi ako interesado Akasaya lamang ng panahon iyan

Iba pang dahilan(pakibanggit) _____

9. Natatama na ba kayo sa isang miseryon/eksposur ukol sa katugyan ng bansa sa katanyuan?

Oo Hindi Hindi ko alam iyan

10. Kung oo, ano ang nagiging epekto nito sa iyo?(maaring bigit sa dalawa ang sagot)

Natatam ko ang maraming katikapan ng mga nasa katanyuan

Nagulat ako sa mga mapangasapi sa mga magsasaka

Suawa lamang ako sa kanila

Nagulat ako sa gobyerno

11. Dapat ba ako sa mga miseryon/eksposur tungkol sa mga katanyuan

Wala, hindi naman interesado sa katanyuan

Wala dahil nag-aksaya ng panahon at pera
Naiinis akong makitira sa kanila dahil sa kalugyan nila
Iba pang dahilan (pakibanggit) _____

Rutong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatutulong ba ang iyong relihiyon na mapasagat ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paano mo paano nito pinapanatili ang iyong sosyo-politikal na pananaw? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming tolohiya/katesismo
- Sa tulong ng seminar/forum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan (pakibanggit) _____

3. Nakatutulong ba ang iyong relihiyon na mapasagat ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tinutulungan na mapasagat ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming tolohiya/katesismo
- Sa tulong ng seminar/forum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan (pakibanggit) _____

5. Sa palagay mo, ano pa ang maging maging papel ng IFI sa sosyo-politikal na pagkasalut at aksiyon sa kanayong miyembro, melibran at nabanggit na?

Sa palagay ko, maging maging papel ng IFI sa sosyo-politikal na pagkasalut at aksiyon sa kanayong miyembro, melibran at nabanggit na?
resident sa community mga ayon ng mga...

Binag babagi pa ng akang rehiyon sa Unibersidad ng Pilipinas, Kotabiyong ng Agusan at Sirang, ako, si Andrew D. Ferolino ikapalit na tiron sa kursong BA Develpman Studies, ay nagsasagawa ng sarbey na magiging balagi ng akang tesis na pinamagatang "The Iglesia Pilipina Independiente Socio-Political Consciousness and Activism in Mindanao". Ang nasabing pag-aral ay kapapalitan ng malawakang pag-asaalis ng sosyo-politikal na pagkamuhi at akribismo ng mga kaanib ng IPI.

Ang mga madalag ko pong opinyon, sunestiyon at impormasyon nula sa inyo ay sasalamun sa kabuuan ng akang pag-aral at tutukan ko pong magiging mariging kasipikado at sikreto ang mga indibidwal nangang sagot.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasamukutan

Sinasangyo

Andrew D. Ferolino

No. _____

Pangalan (nangangailangang turo): _____
Pangkalahatan na anta na anta pon sa pag-ansal: ANDREW D. FEROLINO Suwatin: M
E-mail: le

Palagyan ng titik (X) ang sagot na pinakamalapit sa inyang paninindot o paligay.

Unang babagi: Ibibigay na pagkamuhi

1. Sumasang-ayon ba kayo sa pagpapampad ng MISA at Rehiyonal exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpapalitan at pagprotektar sa mga karapatan ng mga katutubong at aboradong ng kanilang paglahakihan at awtonomiya?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagpapalitan ng mga pamublikang pag-sari ng estado tulad ng MIMARAO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtas ng insidente ng paglahag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa maging efektibo ang Batas sa Reformang Pantao o CARP sa pamamagitan ng lupa sa magkasaka?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa kamamagitan ng mga mungagawa na nang-organisa at babagi ng dating balat?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa halibang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeing grupo tulad ng NPA at MILF?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

9. Batay sa mga isyu sa itaas, pagsumad-sunurin ang mga isyong nasa ibaba na sa tingin niyo ay may mahigpit na kinalaman sa sosyo-pulitikal na kalagayan ng bansa, mula numero 1 sa pinakamahigpit na kinalaman at 5 sa pinakaunting kinalaman.

Dalikatan at MI SA

Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pasahod

Karapatan ng mga Katutubo

Pakibigiyera ng Amerikano sa Iraq

Pribatisasyon ng mga pag-sari ng estado

Paglabag sa karapatang-pantao

Batas sa Repermsang Panlopa o CARP

Pagpapatuloy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeing grupo

Ikalawang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Susueto ba kayo sa mga huling eleksyon?

Oo Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehusado Wala akong mapiling kandidato

Hindi ako interesado

Iba pang dahilan (pakibanggit) _____

4. Sumasama ba kayo sa mga pagkilos tulad ng rally at demonstrasyon?

Oo Hindi

5. Kung oo, ano ang inyong papel dito? (maaring bigit sa dalawa ang sagot)

Napiliin lang Tagabuwak ng poster/slogan Namimigay ng babasahin/polyeto

Uyusero lang Tagajamayapa/Marshall Sumasabay sa pagsigaw Organisador

Iba pang dahilan (pakibanggit) _____

6. Kaapi ba kayo ng ibang organisasyong pulitikal, progresibong organisasyon, NGO at/o CO?

Oo Hindi

7. Kung oo, pakilagsay ang inyong hinangibang organisasyon at posisyon?

8. Kung hindi ka kaapi ng anumang organisasyon, bakit

Wala akong panahon Hindi ako interesado Akasaya lamang ng panahon iyan

Iba pang dahilan (pakibanggit) _____

9. Na-istara ba ba kayo sa ibang inersyon/eksposur uhod sa kalagayan ng masa sa kanayunan?

Oo Hindi Hindi ko alam iyan

10. Kung oo, ano ang maging epekto nito sa iyo? (maaring bigit sa dalawa ang sagot)

Kalamayan ko ang malaking kahirapan ng mga nasa kanayunan

Magalit ako sa mga mapang-api sa mga magsasaka

Naawa lamang ako sa kanda

Nagiti ako sa gobyerno

Umangit ako sa mga progresibong mamutukang sa mga taga-bayon

Wala akong interes sa kaniyang buhay

Wala dahil mag-aksaya ng panahon at pera
 Nabris akong nakikitira sa kanila dahil sa kalagayan nila
Iba pang dahilan(pakitanggit) _____

Katlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nalatatulong ba ang iyong relihiyon na mapanatid ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paano ang pananaw nito ginaganap sa iyong sosyo-politikal na pananaw? (maaring bigat sa dalawa ang sagot)

- Sa talong ng sermon ng pari/obispo
 - Sa aming teolehiya/katesismo
 - Sa talong ng seminar/poram na ginagawa nila
 - Educational Discussions
 - Programa ng Simbahan
 - Mga nilalathalang nilang babasahin
- Iba pang pananaw(pakitanggit) _____

3. Nalatatulong ba ang iyong relihiyon na mapanatid ka sa mga organisasyong politikal, progressibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito ginatutulong na mapanatid ka sa mga organisasyong politikal, progressibong organisasyon, NGO at/o GO? (maaring bigat sa dalawa ang sagot)

- Sa talong ng sermon ng pari/obispo
 - Sa aming teolehiya/katesismo
 - Sa talong ng seminar/poram na ginagawa nila
 - Educational Discussions
 - Programa ng Simbahan
 - Mga nilalathalang nilang babasahin
- Iba pang pananaw(pakitanggit) _____

5. Sa palagay mo, ano pa ang maging pangunahing papel ng IFI sa sosyo-politikal na pagkamatatag at aktibismo sa kasaysayang miyembro, maliban sa nabaanggit na?

Bilang bahagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolehiyo ng Agham at Sining, ako, si Andrew D. Ferolino ika-apat na taon sa kursong BA Development Studies, ay nagsasagawa ng sarbey na magiging bahagi ng aking tesis na pinamagatang "*The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila*". Ang nasabing pag-aaral ay kapapalooban ng malawakang pag-aanalisa ng sosyo-pulitikal na pagkamuhat at aktibismo ng mga kuanib ng IFI.

Ang mga makakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamim sa kabuuan ng aking pag-aaral at titiyakin ko pong magiging magiging klasipikado at sikreto ang mga indibidwal ninyong sagot.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamat.

Sumasagay

Andrew D. Ferolino

No. ___

Pangalan (maaring di sagutin): _____
Pinakamataas na antas na natapos sa pag-aaral: _____

Kasarian: _____
Edad: _____

Pakilagyan ng ekis (X) ang sagot na pinakumalupil sa inyong paniniwala o palagay.

Unang Bahagi: Pulitikal na Pagkamuhat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MLSA at Balikatan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpreserba at pagprotektang mga karapatan ng mga katutabong magkaroon ng sariling pagkakakilanlan at awtonomiya?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MERALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtaas ng insidente ng paglabag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa naging epektibo ang Batas sa Repormang Paclupa o CARP sa pamamahagi ng lupa sa magsasaka?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa na mag-organisa at banggi ng dagdag anibod?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa bakbang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

8. Sumasang-ayon ba kayo sa pagpapataloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILF?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

9. Batay sa mga isyu sa itaas, pagsunud-sunurin ang mga isyung nasa ibaba na sa tingin niyo ay may atakihin na kinalaman sa sosyo-pulitikal na kalagayan ng bansa, mula numero 1 sa pinakamataas na kinalaman at 8 apinakaunting kinalaman.

Batikatan at MISA

Karapatan ng mga Katutubo

Pribatisasyon ng mga pag-aari ng estado

Batas sa Reporting Panlupa o CARP

Pagpatukoy ng usapang kapayapaan sa

pagitan ng gobyerno at rebeldeng grupo

Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pasahod

Pakikigiya ng Amerikano sa Iraq

Paglabag sa karapatang-pantao

Italawang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Buboto ba kayo noong huling eleksyon?

Oo Hindi

2. Buboto ba kayo sa 2004 presidential election?

Oo Hindi

3. Kung hindi kayo buboto, ano ang inyong dahilan?

Hindi ako rehistrado Wala akong mapiling kandidato

Hindi ako interesado

Iba pang dahilan (pakibanggit) _____

4. Sumasama ba kayo sa mga pagkilos tulad ng rally at demonstrasyon?

Oo Hindi

5. Kung oo, ano ang inyong papel dito? (maaring bigat sa dalawa ang sagot)

Napilitan lang Tagahawak ng poster/slogan Namimigay ng babasahin/polyeto

Usyusero lang Tagapamayapa/Marshall Sumasabay sa pagsigaw Organisador

Iba pang dahilan (pakibanggit) _____

6. Kasapi ba kayo ng isang organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

7. Kung oo, pakilagay ang inyong kinasaanibang organisasyon at posisyon?

8. Kung hindi ka kasapi ng anumang organisasyon, bakit

Wala akong panahon Hindi ako interesado Akasaya lamang ng panahon iyan

Iba pang dahilan (pakibanggit) _____

9. Nakasama na ba kayo sa isang imersyon/eksposur ukol sa halagayan ng masa sa kanayunan?

Oo Hindi Hindi ko alam iyan

10. Kung oo, ano ang naging epekto nito sa iyo? (maaring bigat sa dalawa ang sagot)

Nalaman ko ang matinding kahirapan ng mga masa kanayunan

Nagalit ako sa mga mapang-api sa mga magsasaka

Naawa lamang ako sa kanila

Nagalit ako sa gobyerno

Umanib ako sa mga organisasyong tumutulong sa mga taga-nayon

Wala dahil masaya sila sa kanilang buhay

Wala dahil nag-aksaya ng panahon at pera
Nainis akong makitira sa kanila dahil sa kalagayan nila
Iba pang dahilan (pakibanggit) _____

Ikatlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatatulong ba ang iyong relihiyon na mapaunlad ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo/psanong paraan nito pinaunlad ang iyong sosyo-politikal na pananaw? (maaring bigit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming teokhiya/katesismo
- Sa tulong ng seminar/porum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan (pakibanggit) _____

3. Nakatatulong ba ang iyong relihiyon na mapasama ka sa mga organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tinutalangan na mapasama ka sa mga organisasyong pulitikal, progresibong organisasyon, NGO at/o GO? (maaring bigit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming teokhiya/katesismo
- Sa tulong ng seminar/porum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan (pakibanggit) _____

5. Sa palagay mo, ano pa ang maaring magling papel ng IFI sa sosyo-politikal na pagkamuhat at aktibismo sa kanyang miyembro, maliban sa nabanggit na?

*Sana huwag pa sa komunidad ng
sosyo-politikal.*

Bilang bahagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolehiyo ng Agham at Sining, ako, si Andrew D. Ferolino ita-apat na taon sa kursong BA Development Studies, ay nagsasagawa ng sarbey na magiging bahagi ng aking tesis na pinamagatang "*The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila*". Ang nasabing pag-aaral ay kapapaloban ng malawakang pag-aanalisa ng sosyo-pulitikal na pagkamuhat at aktibismo ng mga kaanib ng I.I.

Ang mga makakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamatin sa kabuuan ng aking pag-aaral at titiyakin ko pong magiging magiging klaripikado at sikreto ang mga indibidwal na inyong sagot.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamat.

Sumasagay

Andrew D. Ferolino

No. ___

Pangalan (maging di sagutin):

Pinakamulat na antas na natapos sa pag-aaral: BA/Ed. N. College

Kuzaria: F

Idad: 40

Patilagan ng eks (X) ang sagot na pinakamalapit sa inyong paniniwala o palagay.

Unang Bahagi: Pulitikal na Pagkamuhat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MLSA at Bulikatan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpreserba at pagprotekt sa mga karapatan ng mga katutabong magkaroon ng sariling pagkakarilanan at awtonomiya?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MERALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtans ng insidente ng paglabag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo na maging epektibo ang Bates sa Reporting Pantupa o CARP sa pamamahalagi ng lupa sa rehiyong ito?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa sa mag-organisa at bumanghi ng daga-dag sahod?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa hakbang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILFP?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

9. Batay sa mga isyu sa itaas, pagpaunang-sunurin ang mga isyung nasa ibaba na sa tingin ninyo ay may mahigpit na kinalaman sa sosyo-pulitikal na kalagayan ng bansa, mula numero 1 sa pinakamahigpit na kinalaman at 8 sa pinakakaunting kinalaman.

2 Balikatan at MISA

6 Karapatan ng manggagawa sa pag-organisa at mataas na nakatarungang pasahod

8 Karapatan ng mga katutubo

4 Pakikigiyera ng Amerikano sa Iraq

5 Pribatisasyon ng mga pag-aari ng estado

7 Paglabag sa karapatang-pantao

4 Batas sa Repormang Panlupa o CARP

3 Pagpatuloy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeng grupo

Ikalawang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Bumoto ba kayo noong huling eleksyon?

Oo ___ Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo ___ Hindi

3. Kung hindi kayo hoboto, ano ang inyong dahilan?

Hindi ako rehistrado ___ Wala akong mapiling kandidato

Hindi ako interesado ___

Iba pang dahilan (pakibanggit) _____

4. Sumasama ba kayo sa mga pagkilos tulad ng rally at demonstrasyon?

Oo Hindi ___

5. Kung oo, ano ang layong papel dito? (maaring bigit sa dalawa ang sagot)

Napilitan lang ___ Tagahawak ng poster/slogan ___ Namimigay ng babasahin/polycto ___

Ususero lang ___ Tagapamayapa/Marshall ___ Sumasabay sa pagsigaw ___ Organisador ___

Iba pang dahilan (pakibanggit) _____

6. Kasapi ba kayo ng isang organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi ___

7. Kung oo, pakilagay ang inyong kinaamibang organisasyon at posisyon?

NIGA / YIF - Member

8. Kung hindi ka kinaamib ng anumang organisasyon, bakit

Wala akong panahon ___ Hindi ako interesado ___ Akasaya lamang ng panahon iyan ___

Iba pang dahilan (pakibanggit) _____

9. Nakatama na ba kayo sa isang imersyon/eksposyur ukol sa kalagayan ng masa sa kanayunan?

Oo Hindi ___ Hindi ko alam iyan ___

10. Kung oo, ano ang naging epekto nito sa iyo? (maaring bigit sa dalawa ang sagot)

Nalaman ko ang matinding kahirapan ng mga nasa kanayunan

Nagalit ako sa mga mapang-api sa mga magkasaka

Naawa lamang ako sa kanila

Nagalit ako sa gobyerno

Unangit ako sa mga organisasyong tumutukang sa mga taga-nayon

Iba pang epekto (pakibanggit) _____

Wala dahil nag-aksaya ng panahon at pera
Nainis akong makitira sa kanila dahil sa kalagayan nila
Iba pang dahilan(pakibanggit) _____

Ikating Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatatulong ba ang iyong relihiyon na mapaulad ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paano paraan nito pinauulad ang iyong sosyo-politikal na pananaw?(maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming tookhiya/katesismo
- Sa tulong ng seminar/porum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

3. Nakatatulong ba ang iyong relihiyon na mapasama ka sa mga organisayong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tiutalingan na mapasama ka sa mga organisayong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming tookhiya/katesismo
- Sa tulong ng seminar/porum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

5. Sa palagay mo, ano pa ang maaring magling papel ng IFI sa sosyo-politikal na pagkamulat at aktibismo sa kanyang miyembro, maliban sa nabanggit na:

Pinamumulat ng IFI ang mga tao sa kanyang porsiyon at mga lugar
na nangyayari sa bansa. Nakakatulong ang IFI sa pagpapaligid sa isang ng
mga nangyayari sa bansa lalo lalong na sa kapangyarihan ng bansa.

Balang bahagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolchiyo ng Agham at Sining, ako, si Andrew D. Ferolino ika-apat na taon sa kursong BA Development Studies, ay nagsagawa ng sarbey na magiging bahagi ng aking tesis na pinamagatang "The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila". Ang nasabing pag-aaral ay kapapalokhan ng malawikang pag-aanalisa ng sosyo-pulitikal na pagkamuulat at aktibismo ng mga kaanib ng IFI.

Ang mga makakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalarmin sa kabuuan ng aking pag-aaral at tiniyakin ko pong magiging aunging klasipikado at sikreto ang mga inilaladwal ninyong sagot.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamat.

Sumasagay

Andrew D. Ferolino

No. _____

Pangalan (maaring Di sagutin): Shelton Palencia Kusariano: F
Pantatayang na antas na natapos sa pag-aaral: _____ Edad: 26

Pakilagyan ng etis (X) ang sagot na pinakamalapit sa inyong paniniwala o palugay.

Unang Bahagi: Pulitikal na Pagkamuulat

1. Sumasang-ayon ba kayo sa pagpapatop ng MISA at Batikatan exercise sa Filipinas?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagproteha at pagproteha sa mga karapatan ng mga katalehang magkaroon ng sariling pagkakaibang at awtonomiya?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MFRALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtaas ng insidente ng paglahag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa naging epektibo ang Batas sa Repormang Pantao o CARP sa pamamahagi ng lupa sa magsasaka?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa na mag-organisa at banggi ng dagdag ishod?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa hakbang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon__ Sumasang-ayon__ Bahagyang Sumasang-ayon__

Labis na di sumasang-ayon__ Hindi sumasang-ayon__ Bahagyang di sumasang-ayon__

Walang komento__ Hindi ko alam iyan__

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NFA at MILF?

Labis na sumasang-ayon__ Sumasang-ayon__ Bahagyang Sumasang-ayon__

Labis na di sumasang-ayon__ Hindi sumasang-ayon__ Bahagyang di sumasang-ayon__

Walang komento__ Hindi ko alam iyan__

9. Batay sa mga iyan sa itaas, pag-aaral sunurin ang mga inyong nasa ibaba na sa tingin ninyo ay may mahigpit na kinalaman sa sosyo-politikal na kalagayan ng bansa, mula numero 1 sa pinakamahigpit na kinalaman at 8 sa pinakaunting kinalaman.

1. Halikatan at MUSA

2. Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pasahod

3. Karapatan ng mga Katutubo

4. Pakikigiya ng Amerikano sa Iraq

5. Pribatisasyon ng mga pag-aari ng estado

7. Paglabag sa karapatang-pantao

6. Batas sa Reperang Pambansa o CARP

8. Pagpapatuloy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeng grupo

Batawag Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Boboto ba kayo noong huling eleksyon?

Oo Hindi__

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi__

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado__ Wala akong mapiling kandidato__ Hindi ako interesado__

Iba pang dahilan(pakibanggit)_____

4. Sumasama ba kayo sa mga pagkilos tulad ng rally at demonstrasyon?

Oo__ Hindi__

5. Kung oo, ano ang inyong papel dito?(maaring higit sa dalawa ang sagot)

Napilitan lang__ Tagahawak ng poster/ikogon__ Namimigay ng babasahin/polycto__

Ususero lang__ Tagapamayapa/Marshall__ Sumasabay sa pagsigaw__ Organisador__

Iba pang dahilan(pakibanggit)_____

6. Kasapi ba kayo ng isang organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

7. Kung oo, pakihagay ang inyong kinatatayang organisasyon at posisyon?

8. Kung hindi ka kasapi ng anumang organisasyon, bakit

Wala akong panahon__ Hindi ako interesado__ Akasaya lamang ng panahon iyan__

Iba pang dahilan(pakibanggit)_____

9. Nakasama na ba kayo sa isang inersyon/eksposur ukol sa kalagayan ng masa sa kansiyusan?

Oo__ Hindi__ Hindi ko alam iyan

10. Kung oo, ano ang naging epekto nito sa iyo?(maaring higit sa dalawa ang sagot)

Nalaman ko ang matinding kahirapan ng mga nasa kanayunan

Nagalit ako sa mga mapang-api sa mga magsasaka

Naawa lamang ako sa kanila

Nagalit ako sa gobyerno

Hinatub ako sa mga organisasyong tumutulong sa mga tagi-nayon

Wala, dahil masaya sila sa kanilang buhay

Wala dahil nag-aksaya ng panahon at pera
 Nainis akong makitira sa kanila dahil sa kalagayan nila
Iba pang dahilan(pakibanggit) _____

Ikatlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatutulong ba ang iyong relihiyon na mapaunlad ang iyong sosyo-politikal na pananaw?
Oo Hindi

2. Kung oo, paano ang paraan nito pinaunlad ang iyong sosyo-politikal na pananaw? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming teokohiya/katesismo
- Sa tulong ng seminar/forum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

3. Nakatutulong ba ang iyong relihiyon na mapasama ka sa mga organizasyong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tinutulongan na mapasama ka sa mga organizasyong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming teokohiya/katesismo
- Sa tulong ng seminar/forum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

5. Sa palagay mo, ano pa ang maaring magling papel ng IFI sa sosyo-politikal na pagkamulat at aktibismo sa kanyang miyembro, maliban sa nabanggit na?

Nilang bahagi pa ng aking rekisitos sa Unibersidad ng Pilipinas, Kolehiyo ng Agham at Sining, ako, si Andrew D. Ferolino ika-apat na taon sa kursong BA Development Studies, ay nagsasagawa ng sarbey na magiging bahagi ng aking tesis na pinamagatang "*The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila*". Ang nasabing pag-aaral ay kapapalooban ng maluwakang pag-aanalisa ng sosyo-pulitikal na pagkamuhat at aktibismo ng mga kaanib ng IFI.

Ang mga makakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamain sa kabuuan ng aking pag-aaral at titiyakin ko pong magiging magiging klasipikado at sikreto ang mga indibidwal na inyong sagot.

Ang inyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamat.

Sumasaminyo

Andrew D. Ferolino

No. _____

Pangalan (magring di sugotia): Isar J. Marlin Kuzarian: M
Pinalamutanan na antas na natapos sa pag-aaral: _____ Edad: 25

Hahilagyan ng opis (X) ang sagot na pinakamalapit sa inyong paniniwala o palagay.

Unang Bahagi: Pulitikal na Pagkamuhat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MUSA at Balikatan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpapatupad at pagprotektar sa mga karapatan ng mga katutubong magkaroon ng sariling paghahabla-daan at awtonomiya?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng GENERALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtaas ng insidente ng paglabag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo sa usaping epektibo ang Batas sa Repormang Panlupa o CARP sa pamamahagi ng lupa sa magsasaka?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa na mag-organisa at humingi ng dagdag albed?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___
Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___
Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa lakhang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILF?

Labis na sumasang-ayon ___ Sumasang-ayon Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

9. Batay sa mga iyo sa itaas, pagsuod-aunurin ang mga isyung nasa ibaba na sa tingin niyo ay may mahigpit na kinalaman sa sosyo-pulitikal na kalagayan ng bansa, mula numero 1 sa pinakamahigpit na kinalaman at 8 sapinakaunting kinalaman.

Balikatan at MISA

Karapatan ng manggagawa sa pag-organisa at mataas na makatarungang pasahod

Karapatan ng mga Katutubo

Pakikigiya ng Amerikano sa Iraq

Pribatisasyon ng mga pag-aari ng estado

Paglabag sa karapatang-pantao

Batas sa Repermanang Panlupa o CARP

Pagpatuloy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeng grupo

Dalawang Bahagi: Pulitikal na Partisipasyon at Aktibismo

1. Boboto ba kayo noong huling eleksyon?

Oo Hindi ___

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi ___

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado ___ Wala akong napiling kandidato Hindi ako interesado ___

Iba pang dahilan (pakibanggit) _____

4. Sumasama ba kayo sa mga pagkilos tulad ng rali at demonstrasyon?

Oo Hindi ___

5. Kung oo, ano ang inyong papel dito? (masaring higit sa dalawa ang sagot)

Napilitan lang ___ Tagahawak ng poster/slogan ___ Namimigay ng babasahin/polycto ___

Ususero lang ___ Tagapanayupa/Marshall ___ Sumasabay sa pagsigaw Organisador ___

Iba pang dahilan (pakibanggit) _____

6. Kasapi ba kayo ng isang organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi ___

7. Kung oo, pakibagay ang inyong kinaananibang organisasyon at posisyon?

8. Kung hindi ka kaanib ng anumang organisasyon, bakit

Wala akong panahon ___ Hindi ako interesado ___ Akasaya lamang ng panahon iyan ___

Iba pang dahilan (pakibanggit) _____

9. Nahasama na ba kayo sa isang lunsyon/eksposyur ukol sa kalagayan ng masa sa kanayunan?

Oo Hindi ___ Hindi ko alam iyan ___

10. Kung oo, ano ang naging epekto nito sa iyo? (masaring higit sa dalawa ang sagot)

Nalaman ko ang matinding kahirapan ng mga nasa kanayunan

Nagalit ako sa mga mapang-api sa mga magsasaka

___ Nagawa lamang ako sa kanila

___ Nagalit ako sa gobyerno

___ Umanib ako sa mga organisasyong tumutulong sa mga taga-nayon

___ Wala, dahil masaya sila sa kanilang buhay

Wala dahil nag-aksuya ng panahon at pera
 Nainis akong makitira sa kanila dahil sa kalagayan nila
Iba pang dahilan(pakibanggit) _____

Itatlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatatulong ba ang iyong relihiyon na mapaulat ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paano ang paraan nito pinapaulat ang iyong sosyo-politikal na pananaw? (maaring higit sa dalawa ang sagot)

Sa tulong ng sermon ng pari/obispo

Sa aming teolohiya/katesismo

Sa tulong ng seminar/porum na ginagawa nila

Educational Discussions

Programa ng Simbahan

Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

3. Nakatatulong ba ang iyong relihiyon na mapasama ka sa mga organisasyong pulitikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tinutulungan na mapasama ka sa mga organisasyong pulitikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

Sa tulong ng sermon ng pari/obispo

Sa aming teolohiya/katesismo

Sa tulong ng seminar/porum na ginagawa nila

Educational Discussions

Programa ng Simbahan

Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

5. Sa palagay mo, ano pa ang maaring maging papel ng IFI sa sosyo-politikal na pagkamuhat at aktibismo sa kanyang miyembro, maliban sa nabanggit na?

Bilang bahagi po ng aking rekisitos sa Unibersidad ng Pilipinas, Kolehiyo ng Agham at Sining, ako, si Andrew D. Ferolino ika-apat na taon sa kursong BA Development Studies, ay nagsasagawa ng surbey na magiging bahagi ng aking tesis na pinamagatang *"The Iglesia Filipina Independiente Socio-Political Consciousness and Activism in Manila"*. Ang nasabing pag-aaral ay kapapalooban ng malawakang pag-aaralan ng sosyo-politikal na pagkaumulat at aktibismo ng mga kaanib ng IFL.

Ang mga nakakalap ko pong opinyon, suhestiyon at impormasyon mula sa inyo ay sasalamatin sa kabuuan ng aking pag-aaral at itatagpuan ko pong magiging magiging klasipikado at sikreto ang mga indibidwal na iyong sagot.

Ang iyo pong kooperasyon at partisipasyon ay malugod ko pong pasasalamat.

Sumasailyno

Andrew D. Ferolino

No. _____

Paagalan (mabaring di sagutin): _____

Kasarian: b

Pinakamataas na antas na natapos sa pag-aaral: _____

Eduka: _____

Pabilagyan ng ekis (X) ang sagot na pinakamalapit sa inyong paniniwala o palagay.

Unang Bahagi: Puhikal na Paskamulat

1. Sumasang-ayon ba kayo sa pagpapatupad ng MISA at Balikatan exercise sa Pilipinas?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

2. Sumasang-ayon ba kayo sa pagpapatupad ng pagprotektang at pagprotektang sa mga karapatan ng mga katutubong maghaharap ng sariling paghahakillan at awtonomiya?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

3. Sumasang-ayon ba kayo sa pagsapribado ng mga pampublikong pag-aari ng estado tulad ng MERRALCO, MWSS, Maynilad atbp?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

4. Sumasang-ayon ba kayo sa patuloy na pagtataas ng insidente ng paglabag sa karapatang-pantao?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

5. Sumasang-ayon ba kayo na pagiging epektibo ang Batas na Repormang Paulupa o CARP sa pangmamahagi ng lupa sa maghahakillan?

Labis na sumasang-ayon ___ Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

6. Sumasang-ayon ba kayo sa karapatan ng mga manggagawa na mag-organisa at hanungi ng lahat ng sakod?

Labis na sumasang-ayon Sumasang-ayon ___ Bahagyang Sumasang-ayon ___

Labis na di sumasang-ayon ___ Hindi sumasang-ayon ___ Bahagyang di sumasang-ayon ___

Walang komento ___ Hindi ko alam iyan ___

7. Sumasang-ayon ba kayo sa hakbang ng Amerika na atakihin ang Iraq?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

8. Sumasang-ayon ba kayo sa pagpapatuloy ng usapang kapayapaan sa pagitan ng ating gobyerno at rebeldeng grupo tulad ng NPA at MILF?

Labis na sumasang-ayon Sumasang-ayon Bahagyang Sumasang-ayon

Labis na di sumasang-ayon Hindi sumasang-ayon Bahagyang di sumasang-ayon

Walang komento Hindi ko alam iyan

9. Batay sa mga isyu sa itaas, pagsumud-sunurin ang mga isyung nasa ibaba na sa tingin niyo ay may mahigpit na kinatamaan sa sosyo-politikal na kalagayan ng bansa, mula numero 1 sa pinakamakapit na kinalaman at 8 sa pinakaunting kinalaman.

Balikatan at MISA

Karapatan ng manggagawa sa pag-organisa at mataas na makatarangang pasahod

Karapatan ng mga Katutubo

Pakikigiyera ng Amerikano sa Iraq

Pribatisasyon ng mga pag-aari ng estado

Paglahay sa karapatang pambansa

Batas sa Reputang Parlelano (ARP)

Pagpatuloy ng usapang kapayapaan sa pagitan ng gobyerno at rebeldeng grupo

Ikalawang Bahagi: Pinditbal na Partisipasyon at Aktibismo

1. Bumoto ba kayo noong huling eleksyon?

Oo Hindi

2. Boboto ba kayo sa 2004 presidential election?

Oo Hindi

3. Kung hindi kayo boboto, ano ang inyong dahilan?

Hindi ako rehistrado Wala akong mapiling kandidato

Hindi ako interesado

Iba pang dahilan (pakibanggit) _____

4. Sumasama ba kayo sa mga pagkilos tulad ng rali at demonstrasyon?

Oo Hindi

5. Kung oo, ano ang inyong papel dito? (maaring higit sa dalawa ang sagot)

Napilitan lang Tagahawak ng poster/slogan Namimigay ng babasahin/polycto

Uyusero lang Tagapamayapa/Marshall Sumasabay sa pagsigaw Organisador

Iba pang dahilan (pakibanggit) manggamulat

6. Kasapi ba kayo ng isang organisasyong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

7. Kung oo, pekilogay ang inyong kinasanibang organisasyon at posisyon?

8. Kung hindi ka kasapi ng anumang organisasyon, bakit?

Wala akong panahon Hindi ako interesado Akasaya lamang ng panahon iyan

Iba pang dahilan (pakibanggit) _____

9. Nakasama na ba kayo sa isang interasyon/eksposyur ukol sa kalagayan ng masa sa kanayunan?

Oo Hindi Hindi ko alam iyan

10. Kung oo, ano ang naging epekto nito sa iyo? (maaring higit sa dalawa ang sagot)

Nakaman ko ang matinding kahirapan ng mga nasa kanayunan

Nagalit ako sa mga mapang-api sa mga magsasaka

Nagawa lamang ako sa kanila

Nagalit ako sa gobyerno

Umangat ako sa mga organisasyong tumutulong sa mga taga-nayon

Wala, dahil masaya sila sa kanilang buhay

Wala dahil nag-aksaya ng panahon at pera
Nainis akong makitira sa kanila dahil sa kalagayan nila
Iba pang dahilan(pakibanggit) _____

Itatlong Bahagi: Ang Papel ng IFI sa Iyong Sosyo-Politikal na Pananaw

1. Nakatutulong ba ang iyong relihiyon na mapauslad ang iyong sosyo-politikal na pananaw?

Oo Hindi

2. Kung oo, paano ang paraan nito pinapauslad ang iyong sosyo-politikal na pananaw? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming teolohiya/katesismo
- Sa tulong ng seminar/forum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalaing nilang babasahin

Iba pang paraan(pakibanggit) _____

3. Nakatutulong ba ang iyong relihiyon na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO?

Oo Hindi

4. Kung oo, paano ka nito tiutulangang na mapasama ka sa mga organisasyong politikal, progresibong organisasyon, NGO at/o GO? (maaring higit sa dalawa ang sagot)

- Sa tulong ng sermon ng pari/obispo
- Sa aming teolohiya/katesismo
- Sa tulong ng seminar/forum na ginagawa nila
- Educational Discussions
- Programa ng Simbahan
- Mga nilalathalang nilang babasahin

Iba pang paraan(pakibanggit) _____

5. Sa palagay mo, ano pa ang maaring maging papel ng IFI sa sosyo-politikal na pagkamulat at aktibismo sa kanyang miyembro, maliban sa nabanggit na?
