

**"Give back to Caesar what is
Caesar's due, and to God what is
God's due."**

HOW CATHOLIC SCHOOLS SHOULD SHAPE PUBLIC POLICY

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STORY

A Protestant minister saw a Roman Catholic priest at a horse racetrack blessing a horse. The horse won. The priest did it three times, and each time the horse won.

So the minister bet on the horse. The horse started out and was ahead and then the horse fell over dead. The minister said to the priest, “What happened?”

“You’re not a Roman Catholic are you?”

“No, I’m a Protestant minister.”

“I thought so. You don’t know the difference between a blessing and last rites.”

“The separation of Church and State shall be inviolable.” (Art. II, Sec. 6, Philippine Constitution)



Should we have two (separate) parallel loyalties? One for the State and the other for the Church?

The Best Recipe for a Good Society

“If there is one institution that embodies the right recipe for makings of a good society, it is the Roman Catholic Church. Its teachings especially those that have a public impact are as well suited to answering today’s social problems as they were two thousand years ago. If only they were followed.”

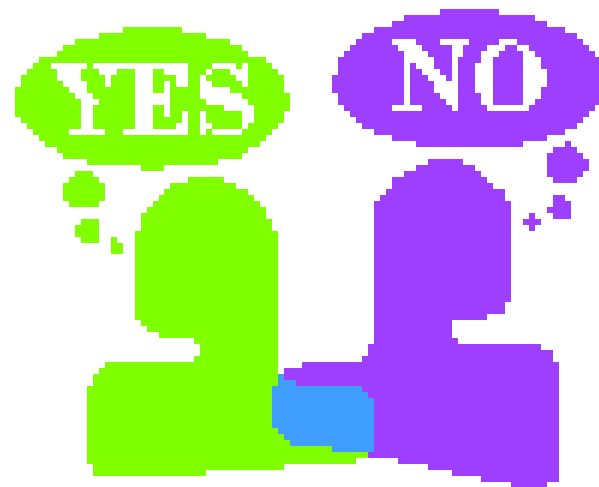
“But if the Church’s teachers xxx have often had a hard time following its teachings, not only can we expect somewhat less from among the faithful, but we cannot be surprised to learn that no society has ever succeeded in implementing them.”

“That xxx (this) xxx is NO EXCUSE for NOT TRYING.”

Virtus stat in medio (virtue stands in the middle) **Prudence, Justice, Fortitude and Temperance**

First: Prudence

St. Aquinas saw PRUDENCE as “right reason in action.”



Second: Justice

It is NOT about us. It is must be about OTHERS.

For justice to take hold, not only must we cast our eyes away from ourselves, we must invoke prudence to know what is the just course of action, then we can commit ourselves to act.

Third: Fortitude

Knowing what to do and acting in a just manner are necessary virtues in the good society, BUT getting the job done often requires COURAGE.

“Constancy... in the pursuit of good.”

Fourth: Temperance

Good society cannot be achieved without the willingness of citizens to shun a life of recklessness.

The Old Testament tells us to “restrain our appetites.”

The New Testament calls on us to “practice moderation.”

PREAMBLE

We, the sovereign Filipino people, imploring the aid of Almighty God, in order to build a just and humane society, and establish a Government that shall embody our ideals and aspirations, promote the common good, conserve and develop our patrimony, and secure to ourselves and our posterity, the blessings of independence and democracy under the rule of law and a regime of truth, justice, freedom, love, equality, and peace, do ordain and promulgate this Constitution.

Constitutional Policies on the FAMILY and MARRIAGE

Article XV, Section 1, recognizes the Filipino family as the foundation of the nation.

Section 2, Article XV recognizes MARRIAGE as an inviolable social institution.

Art. XIV, Sec. 2, Constitution

“The State shall:

1. Establish, maintain, and support a complete, adequate, and integrated system of education xxx;”

Art. XIV, Sec. 3 (3), Constitution

“At the option expressed in writing by the parents or guardians, religion shall be allowed to be taught to their children or wards in public elementary and high schools xxx.”

Art. VI, Sec. 28 (3), Constitution

“(3) xxx all lands, buildings, and improvements, actually, directly, and exclusively used for religious, charitable, or educational purposes shall be exempt from taxation.”

Art. XIV, Sec. 4 (3 & 4), Constitution

“(3) All revenues and assets of non-stock, non-profit educational institutions used actually, directly, and exclusively for educational purposes shall be exempt from taxes and duties.

(4) xxx all grants, endowments, donations, or contributions used actually, directly, and exclusively for educational purposes shall be exempt from tax.”

Question:

How could our Catholic schools participate effectively and efficiently in shaping public policies in accord with the principles of Catholic social teachings?

Legal Standing of the Catholic Educators Catholics as Parties-In-Interest

Attacks against the inviolability of family as a social institution, is a case of **personal injury**, attributable to the creation of unjust laws.

Locus standi is defined as "a right of appearance in a court of justice on a given question."

“Real-party-in interest” is “the party who stands to be benefited or injured by the judgment in the suit or the party entitled to the avails of the suit.”

Magna Carta for Women, RA 9710, Sec. 13 (c) specifically states—

“(c) Expulsion and non-readmission of women due to pregnancy outside of marriage SHALL be OUTLAWED. No school shall turn out or refuse admission to a female student solely on the account of her having contracted pregnancy outside marriage during her term in school.”

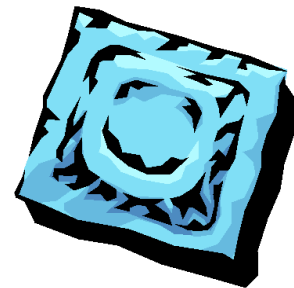
Proposed RH Bill (Senate Version)

Sec. 15—

“ xxx prohibits these Catholic employers to suggest, require, unduly influence employees NOT to use such artificial methods of birth control as authorized by the proposed legislation.”

ALSO,

“xxx mandates the National Drug Formulary to include the family planning supplies as among the Essential Medicines.”



Hence, must now be included in the regular purchase of essential medicines and supplies of all national and local hospitals including rural health units (Section 9).

On Fraternities/Sororities

CHED now is contemplating on MAKING MANDATORY upon all higher educational institution, including Catholic/religious schools to RECOGNIZE these fraternities and sororities.



In Congress, legislative proposals being pushed are not at all favorable to Catholic schools, but on the contrary **DETRIMENTAL**. Examples of these are:

1. Magna Carta of Students
2. Moratorium on Tuition Fee Increases
3. Prohibiting schools from withholding students records for non-payment of financial obligations
4. Prohibiting from disallowing students from taking exams for non-payment of school fees

For when Constitution already gives to non-stock/non-profit schools tax exemption for ALL INCOME (irrespective of the source), they realize, BIR limits such privilege ONLY to income that are DERIVED from educational operations.

LGU units have been plaguing Catholic school over their alleged liability for local taxes and other impositions.

“Ours is a government of
humane laws.”

We need more truly
Catholic legislators.

There is the separation of Church and State,

BUT

the Constitution does NOT at all require the separation of God and man (or the Filipino)

Supporting a true party-list that shall be guided solely by Catholic Social Teachings.

Example:



Duty to Discipline

Our duty to discipline our children, our students.

There are two (2) basic Constitutional objectives for Philippine education.

First. Section 1, Article XIV, ensure Quality Education

Second. Section 3 (2), the obligation of schools to “xxx inculcate patriotism and nationalism, foster love of humanity, respect human rights xxx teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline xxx.”

The Supreme Court in the case of ***MCFI vs. CA*** declared—

“Incidentally, the school NOT only has the right BUT the duty to develop discipline in its students. The Constitution no less imposes such duty.

In short, transform them, into what the Church leadership requires, into Canonized saints.



To discipline is one the most effective ways of achieving this goal.

School rules on discipline designed to:

- form their character;
- teach them discipline; and
- adhere to a standard of morality and decency accepted by society

MUST be applied **NOT** only when they are inside school campus and during school hours but even outside and beyond school hours.

We must start to be INTOLERANT again over what appears clearly to be contrary to the teaching of our Mother Church.

“xxx the good society lies in writing, but the right recipe has been around for two thousand years. The more we learn about the inspiring record of Catholic social teachings and their application to real-life problems, the more likely it is that all of us will see how unfounded the negative stereotypes of Catholicism really are. But first we need to be educated about the glorious record of these teachings. Then we will know why Catholicism matters.”

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