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WHY AND HOW DID FILIPINO CHRISTIANS AND MARXISTS START TO COMPLEMENT ONE ANOTHER IN ADVANCING AND CONTINUING REVOLUTION IN PHILIPPINE SOCIETY

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This year is the commemoration of the 500 years of Christianity since its entry through Spanish colonialism and the Roman Catholic Church into the Philippines on March 1521. As we commemorate the 500 years of Christianity in our country, we shall be celebrating on February 17 the 49th anniversary of the Christians for National Liberation (CNL). Commemorating the 500 years of Christianity and giving great significance to the CNL's 49th anniversary celebration this year is the overall context of this article. However, this article will only shed light on and be limited to some general points on why and how did Filipino Christians and Marxist-Leninist-Maoist revolutionaries start to complement one another for the advancement of the national democratic revolution with a socialist perspective. Detailed elucidations on the complementariness of Christians and Marxists, despite their being not necessarily compatible with one another in terms of philosophies and beliefs, shall be developed thoroughly – through the leadership of Comrade Renmin Malaya, the CNL National Chairperson – in a CNL commentary which shall be published on time for the fiftieth (50th) anniversary celebration of the CNL on February 17 next year.

Marxism was already developed in Europe during the first half of the 1800s and embraced by the toiling masses of workers especially when Karl Marx and Friedrich Engels published the *Communist Manifesto* in London, England in 1848. Marx's revolutionary theory became the most advanced guide of the working class to free themselves from capitalist exploitation and state oppression by overthrowing capitalism and the bourgeois states in order to establish the economic system and political structures of socialism.

During the same period, Christian theologians from the Church of England or the Anglican Church – the first national Christian Church in the world that separated from the Roman Catholic Church papacy and founded in 1536 by King Henry VIII who was vexed at the refusal of Pope Clement VII to annul his marriage to Catherine of Aragón – were influenced and inspired by Marx and Engels, whose teachings were clearly stated in the *Communist Manifesto (1848)*. The Anglican theologians, who wanted to connect Marx's teachings to the doctrine of the early Christian communities in the spirit of communalism by owning properties in common and distributing the proceeds of work to everyone in need, started to develop also in 1848 the concept of Christian "socialism" by reasoning that *"socialism is a direct development and outcome of Christianity and, to be effective, it must be based on Christian principles"*. And so Christian "socialism" brought out strong criticism of the system of private property ownership that was already fully developed during the period of feudalism and continued by the capitalists in the various European countries.

This concept of Christian "socialism" was brought by the Anglican missionaries, who went with their co-English colonizers, to the Episcopal churches established in Canada, the United States, Australia, New Zealand, western and central Africa, the Republic of South Africa, India, West Indies, Japan and even China. In the United, the teaching on Christian "socialism" led to the founding of the Socialist Labor Party in 1901. But because of the pressure of the thriving

capitalists in the English colonies, advocates of the Christian "socialism" and the Socialist Labor Party were united to the reformist line of *"achieving socialism through peaceful, democratic methods"*. This reformist line spread to other countries of the world through the continuing proselytization of U.S. imperialism in defense of capitalism to preserve and prevent it from being overthrown by Marxist/communist revolutionaries.

Of course, Christian "socialism" advocated by reformists was utopian and unscientific, very much contradictory to Marx's revolutionary theory of communism or scientific socialism. Christian "socialism" being utopian and unscientific was proven by the fact that since the 19th century to the 20th century, there had never been a Christian "socialist" economy or a Christian "socialist" state that had been established in any part of the world. Why was this so? Because Christian "socialism" deviated from the principles of Marxism. It had no objective to change but merely maintain the exploitative and oppressive system of capitalism. And what the promoters of Christian "socialism" had achieved so far was the establishment of "socialist" parties that busied themselves in national elections of the bourgeois states and the strengthening of the anti-Marxist or anti-communist attitude among Christians in both the Roman Catholic and Protestant Churches around the world.

But despite the spread of the anti-Marxist/anti-communist attitude, countless numbers of the working class and other poor people, who were exploited and oppressed by the capitalists and bourgeois states, were inspired and motivated by the *Communist Manifesto (1848)* to join the revolutionary working class movement that aspired to overthrow the capitalist system and the bourgeois states for the establishment of a socialist state with a socialist economic system for a common ownership of the means of production. This led to the formation of the *Paris Commune* in 1871. Although the *Paris Commune* was short lived due to the mass slaughters of the industrial workers by the French bourgeois government, the working class revolutionary movement all the more spread to other European countries like Russia.

With the strong desire to stop the fast spread of the revolutionary working class movement, Pope Leo XIII – who reigned from 1878 to 1903 the monarchical-papal state, the Vatican City as the world headquarters of the Roman Catholic Church – had to reinforce further the anti-Marxist/anti-communist attitude among Catholics. And fearing the loss of membership of the Roman Catholic Church among the working class in many countries of Europe, Pope Leo XIII had to write his Encyclical Letter *Rerum Novarum (On New Things, 1891)*.

Historians acclaimed Pope Leo XIII's encyclical letter as *"the first modern papal statement on social and economic theory"* and described Pope Leo XIII as one who *"began the modern age of Roman Catholicism"*. In reality, there was nothing modern in the encyclical. While Pope Leo XIII earned the title of *"the workers' pope"* due to his exposition of the abuses of capitalism and his advocacy of just wages and trade unions, he, nevertheless, excluded Marxism, socialism and Communism as a correct remedy to the social ills of the working class. As a whole, Pope Leo III's encyclical letter defended the economic interests of the capitalists who were given the right to own private properties at the expenses of the working class who were mostly property less. It disarmed the toiling masses of their right to class struggle by enticing the working class to collaborate with their capitalist exploiters and oppressors. Though he exposed the abuses of capitalism, Pope Leo XIII fully took the side of the capitalists as his encyclical letter expounded *"the Catholic doctrine on work, the right to property, the principle of collaboration instead of class struggle as the fundamental means for social change, the rights of the weak, the dignity of the poor and the obligations of the rich, the perfecting of justice through charity, the right to form professional associations as a help for industrial laborers who languished in inhumane misery"*. His encyclical hid the low wages given by the capitalists to the workers and the super profits which the capitalists stole from the surplus value of the labour power of the toiling masses.

In other words, Pope Leo XIII and his Encyclical Letter *Rerum Novarum (On New Things, 1891)* defended the capitalist system, bourgeois states and the policies of private and individual ownership of the means of production and all kinds of private rights at the expense of the welfare of society as a whole, whose majority population were the

property less workers living in poverty and working in a profound inequality. The workers daily experienced the control over the economic development of society by the capitalists who appropriated for themselves not simply wealth but also political power. The capitalists became the rulers and controllers of the bourgeois states which they themselves established. And the proof of the uselessness and the anti-labour orientation of this social encyclical was the fact that after 130 years (1891 to 2021) since the reign of Pope Leo XIII, the social ills of the workers due to the system of capitalism have not been resolved and the billions of industrial workers and exploited masses of the world today continue to suffer *"in inhumane misery"* because all the Catholic Church's teachings (ex. *the principle of collaboration between the capitalists and the workers*, *etc.*) have favored the exploitative and oppressive system of capitalism which has dominated the global economy hegemonized by the imperialist powers, primarily led by U.S. imperialism.

Moreover, Pope Leo XIII made papal condemnation of the *Communist Manifesto*, not mainly because of its atheistic orientation but primarily due to the fact that the Roman Catholic Church from the time of Pope Leo XIII onward was already imbedded deeply in the capitalist system under the feudal-bourgeois states in Europe. Pope Leo XIII brought out other denunciations of a whole range of modern ideas which he considered objectionable by the Catholic Church like his stands against freedom of the press, conscience and worship, and against the separation of Church and state. Pope Leo XIII was strong in favour of the traditional doctrine of the *Christian state* (*sic Catholic state* which began in 313 AD during the reign of Constantine the Great, the first Roman ruler from 306-337 who was converted to Christianity and the founder of Constantinople, now Istanbul, Turkey) as an ideal state in human society. This traditional doctrine resulted to the political recognition of the Vatican City as an independent state within Rome, Italy, that had been reigned in the past and is being ruled up to the present day by the pope as hereditary chief of state, administering the Vatican City as a monarchical-papal state, the world headquarters of the Roman Catholic Church, the smallest country (only 44 hectares) in the world today, and one of the members of the United Nations (UN) with a permanent observer status.

Nonetheless, Pope Leon XIII, his Encyclical Letter *Rerum Novarum (On New Things, 1891)* and his pro-capitalist theologians were unable to stop the advance of the revolutionary working class movement for the overthrow of capitalism and the bourgeois states. Inspired and motivated by the *Communist Manifesto (1848)*, labour unions with the aspiration to overthrow capitalism and the bourgeois states were established in various countries of Europe. And the revolutionary working class movement, that reached Russia and was led by Vladimir Ilich Lenin, achieved victory in the Russian Revolution of 1917. And as a continuing result of the victory of Russian Revolution of 1917 and through the leadership of Lenin in the Communist International (Comintern) to promote revolution throughout the world, the Communist movement spread very fast to countries of Eastern Europe, Asia (such as China, Korea, Vietnam, the Philippines, etc.), Latin America (Cuba, etc.) and Africa; and Lenin established the Union of Soviet Socialist Republics (USSR) in 1922. In fact, the Chinese Communist Party was established in 1921; and Ho Chi Minh, a Comintern representative, founded the Indochinese Communist Party (ICP) for Vietnam, Laos and Cambodia in 1930. And the Communist movement, that promoted revolution, ensued the victories of the Chinese Revolution on October 1, 1949, the Cuban Revolution on January 1, 1959, and the Vietnamese Revolution on January 27, 1973.

With regards to the Philippines, Marxism entered the country when the Communist Party of the Philippines (CPP) was first organized by Crisanto Evangelista under the guidance of Marxism-Leninism on November 7, 1930 in response to the growing demand for national and social liberation from U.S. imperialism. Inspired by the victory of the Russian Revolution of 1917 led by Vladimir Lenin and the establishment of socialist states federated by Lenin in 1922 under the Union of Soviet Socialist Republics (USSR), Filipino communists strived to integrate the universal theory of Marxism-Leninism based on the concrete conditions of Philippine society. But just after a few months of its establishment, the CPP was suppressed by U.S. imperialism. The U.S. imperialist forces, that won in 1902 the Filipino-American War which started on February 4, 1899, feared that the CPP would be able to raise the level of the Philippine Revolution of 1896 to a new type of national-democratic revolution. However in 1937, U.S. imperialism changed its tactics by legalizing the

CPP with the concealed objective of trapping the CPP accept the U.S.-approved Philippine Constitution of 1935 and the Commonwealth government as the transition form of government towards the U.S. grant of Philippine independence, as provided for by the U.S. Tydings-McDuffie Law of 1935. The U.S. imperialist hidden objective was achieved when unremoulded petty-bourgeois elements represented by Vicente Lava inserted into the 1938 CPP constitution of the Merger Socialist and Communist Parties counterrevolutionary provisions supporting the colonial constitution of the puppet Commonwealth government, the transition form of government towards the U.S. grant of independence on July 4, 1946. However and as we now know today, the granting of independence on July 4, 1946 was a fake one because the Philippines had not really become politically independent as the country continued to be a semi colony subservient to the dictates of U.S. imperialism.

What was very interesting, however, was the support of Bishop Gregorio Labayen Aglipay, the Iglesia Filipina Independiente (IFI)/Philippine Independent Church (PIC) Obispo Maximo or Supreme Bishop, when the Socialist and Communist Parties of the Philippines merged in 1938. He offered his house and protection to James S. Allen of the Communist Party U.S.A. who came for the occasion. The merging was in the IFI convent of the Cathedral of the Holy Child in Tondo. After a year, Aglipay received from Allen some of the Marxist classics in Spanish. Thus, Aglipay became the first Filipino Church leader who showed great interest and enthusiasm in the universal theory of Marxism-Leninism, as manifested in his statement: *"The first one I read has already confirmed me in my convictions about communism and that the salvation of mankind lies only in its hands. I have always declared that we must concentrate all our efforts in making this a better world, without wasting anything in vain delusions about what lies beyond this life. And it gives me a thrill discovering that Lenin, Marx and Stalin and all the real friends of the proletariat are one with me in this."*

Reading and understanding the Marxist classics sent by Allen in 1939 convinced Obispo Maximo Aglipay to retain in its entirety what they – he and Isabelo de los Reyes, the labour leader and organizer of the Union Obrera Democratica (UOD), the two founders on August 3, 1902 of the IFI/PIC – inscribed into the IFI's 1904 "Constitution and Canons" in Part II, Chapter 2, Article 1, particularly on the *"abolition of private property and the common ownership of goods"* in the following terms: *"One of the manifest evidences of the divinity of Jesus was his prodigious ability to foresee the future and his inimitable self-denial. Twenty centuries ago the divine Rabbi proclaimed that the Kingdom of God would come with the triumph of the poor, that is, with the abolition of private property and the common ownership of goods, and it causes no little surprise to observe that humanity, starting from the dawn of Christianity, has been moving with slow but sure steps along the course marked out by the Redeemer, up to the present century in which modern society is now marching with giant strides toward this beautiful ideal which the Son of God proclaimed. The Philippine Independent Church cannot deviate from this holy doctrine of Jesus Christ and his apostles; therefore it announces its supreme aspiration in matters of temporal economy to be the common ownership of goods, and the truth that all modern systems of government, some more and some less, tend toward the same end"*.

The development of the complementariness of Christians and Marxists as started initially by Obispo Maximo Aglipay – to raise the Philippine Revolution of 1896 to a new level and a new type of national-democratic revolution – was entirely obstructed by U.S. imperialism after World War II through the Central Intelligence Agency (C.I.A.) which began especially during the Puppet Regimes of Roxas, Quirino and Magsaysay. And then, the advance of such complementariness among Filipino Christians and Marxists, though incompatible with each other in terms of beliefs and philosophies, was continued to be blocked by the C.I.A.-backed Christian "socialism" that began in the country in 1957 during the Garcia Puppet Regime.

Since after the inter-imperialist World War II, U.S. imperialism used and continued to employ the C.I.A. as its clandestine apparatus for its economic, political, cultural and military interventions in the Philippines in order to maintain the Philippines as a semi colonial and semi feudal society ruled by U.S. imperialism, domestic feudalism and bureaucrat capitalism. As undercover contraption for U.S. imperialist interventions in the Philippines, the C.I.A., created by the U.S. Congress in 1947, established various C.I.A. fronts and conduits such as the Catherwood Foundation, Ford

Foundation, Asia Foundation [formerly called Committee for a Free Asia (CFA)], the National Endowment for Democracy (NED), U.S. big business interests (like Coca Cola, Ford, Citicorp, United Fruit, Nike, etc.), and others. The C.I.A. in the Philippines had been engaged in countless covert operations for intervention and dirty tricks particularly in the domestic politics of the country.

C.I.A. concealments in the Philippines, implementing the campaign of Joseph McCarthy against Communists in the early 1950s, were diversified and used by C.I.A. operatives assigned in various C.I.A.-created programs and organizations for *"democracy promotion"* such the Freedom Company of the Philippines, Eastern Construction Co. and Operation Brotherhood (which have provided a C.I.A. mechanism to permit the deployment of Filipino personnel in other Asian countries, for unconventional operations covertly supported by the Philippines); the National Movement for Free Elections' (Namfrel) community centers; the Philippine Rural Reconstruction Movement (PRRM) and a rural development project called "Committee for Philippine Action in Development, Reconstruction and Education" (COMPADRE), Trade Union Congress of the Philippines (TUCP); the Women's Movement for the Nurturing of Democracy (KABATID); and the Philippine Chamber of Commerce and Industry (PCCI). Funds from the United States Agency for International Development (USAID), chartered in 1961 by President John F. Kennedy, for these programs and organizations had been channeled thru NED. In fact, USAID even temporarily set up an agrarian reform office at TUCP offices. The C.I.A. and the USAID manipulated the Philippine trade union movement through the Asian-American Free Labor Institute (AAFLI); and the result of this is the TUCP's economic program that is anchored on *"the partnership between labor and capital"*. The C.I.A. and USAID have always wanted the Philippine puppet government to design the agrarian reform program that would not disrupt the agro-export sector, one which could be synchronized with the U.S. counterinsurgency program, and one which could defuse the workers' aspiration for Philippine national industrialization and the peasants' struggle against feudalism for genuine agrarian reform.

More on the cultural field, the C.I.A. and its conduits have used and continue to employ the Christian religion to disrupt and distort the progressive aspect of Christianity and the victory of the Filipino people against Spanish colonialism that made use of Catholicism in order to subjugate the Philippines for more than 300 years. It can even be construed that the C.I.A. backed up financially the Iglesia ni Kristo (I.N.K.), founded by Felix Y. Manalo in 1914, which attracted a significant membership and started to build big I.N.K. churches after World War II. The C.I.A. could have done this covertly in order to make the I.N.K. the Filipino opposite church of the IFI, founded by Filipino Katipunan revolutionary priest Gregorio Labayan Aglipay with Union Obrera Democratica (UOD) labour leader Isabelo de los Reyes, Sr., popularly known as Don Belong. In fact, the U.S. imperialists were very much displeased when they came to know that Obispo Maximo or Supreme Bishop Aglipay secretly gave support when the Socialist and Communist Parties of the Philippines merged in 1938 and when he expressed enthusiasm in the universal theory of Marxism-Leninism after he read Marxist classics sent by his friend, James S. Allen of the Communist Party U.S.A., as mentioned above.

The openness of Filipino Christians to struggle for national liberation, as shown by the Filipino Catholic clergy like Aglipay who joined the revolution against Spanish colonialism, and even to Marxism as manifested by Bishop Aglipay in his statement mentioned above, had led U.S. imperialism to continue commissioning the C.I.A. to persist in utilizing the Christian religion to hide the exploitation and oppression of U.S. imperialism in the Philippines. For instance, the C.I.A. initiated the entry of Christian "socialism", which became the ideological foundation of the Christian Social Movement (CSM) headed by Manglapus and Manahan among the pro-U.S. imperialist Filipino politicians to counter Filipino nationalist politicians, led by the late Senator Claro M. Recto. Manglapus and the CSM founded reformist political "third parties" like the Grand Alliance that turned to become the United Opposition. The CSM and Grand Alliance/United Opposition espoused the anachronistic "free enterprise" ideology, "peaceful revolution", "constitutional reform" and "profit-sharing" of the workers and capitalists in order to oppose communism and perpetuate U.S. imperialism, feudalism and bureaucrat capitalism in the Philippines. The C.I.A.-backed CSM and Manglapus hurled anti-communist propaganda against Filipino nationalist politicians. One of the main targets was Senator C. M. Recto, a staunch anti-U.S.

imperialist critic. He was believed to have been a victim of the C.I.A as he died mysteriously of heart attack, though he had no known heart ailment, in Rome, Italy after an appointment with two Caucasians in business suits in 1958.

The C.I.A. continued to use the Christian religion during the 1960's to the 1970's. It established the Campus Crusaders for Christ (CCC) in various universities and colleges throughout the Philippines; the New Tribes Mission (NTM) stations and the Summer Institute of Linguistics (SIL) centers were formed by the C.I.A. in the mountainous areas of the national minorities throughout the Philippines. And since the 1980s up to the present period, all sorts of C.I.A.-backed charismatic congregations, the Dating Daan of Ely Soriano, the Sonship Kingdom of Pastor Apollo Quiboloy (self-appointed Son of God in Davao and a friend of tyrant Duterte, who expropriated Lumad lands), *"praise the Lord"* groups, *"Christ to the Orient"* and *"free believers"* have proliferated. And usually, the use of the Bible and Christianity for the C.I.A.-backed evangelists is to attack the mainline Christian Churches that adhere to human rights in Philippine society.

But despite the obstruction by the C.I.A. and the C.I.A.-backed Christian "socialism" in the 1950s to the 1960s and the widespread anti-Marxist/anti-communist attitude of Christians from both the Catholic and Protestant Churches, the development of the complementariness of Filipino Christians and Marxists, notwithstanding their incompatibility in terms of beliefs and philosophies, did not stop in initiative initially started by Bishop Aglipay. This complementariness of Filipino Christians and Marxists was encouraged, in fact, by the development within the Roman Catholic Church through the *Second Vatican Ecumenical Council* assembled by Pope John XXIII.

As a short background of Pope John XXIII, he was born Angelo Giuseppe Roncalli in Sotto il Monte, Italy, on November 25, 1881. After he was ordained in 1904, he became the secretary of the socially progressive bishop of Bergamo City, Italy, Bishop Giacomo Radini-Tedeschi. During World War I he served as a medical sergeant and then as a chaplain. In 1925, he was sent as papal representative to Bulgaria, a period wherein the agrarian and communist movement was strong in said country. During World War II, he played a great role in rescuing Jews from Nazi-controlled Hungary. He was made a cardinal and appointed archbishop of Venice, Italy in 1953. He was elected pope on October 28, 1958. He died in the Vatican when the *Second Vatican Ecumenical Council* was still going on.

It was during the four (4) years and six (6) months papacy of Pope John XXIII that the Roman Catholic Church began to respond to the needs of the modern world. Historians have recognized that Pope John XXIII was the one who initiated a new era in the history of the Roman Catholic Church through his receptivity to church reform and movement for change towards worldwide peace, and through his openness of promoting Christian unity and the ecumenical movement with the Orthodox and Protestant Churches in order that Christians and their Churches would be united to act effectively in response to the problems and struggles of peoples and nations in the modern world towards worldwide peace.

Pope John XXIII's greatest accomplishment was calling the *Second Vatican Ecumenical Council* that started church reform and movement for change and opened the Roman Catholic Church for the advancement of Christian unity and the ecumenical movement so that the entire Christian Churches (Catholics, Orthodox and Protestants) would be able to respond to the problems and struggles of the human race. Thus, the *Second Vatican Ecumenical Council* became the symbol of the Roman Catholic Church's openness to the modern world. The council was announced by Pope John XXIII on January 25, 1959, and held 178 meetings in the autumn of each of the four (4) successive years. The first gathering was on October 11, 1962, and the last was on December 8, 1965, two years after Pope John XXIII's death.

Participation in the *Second Vatican Ecumenical Council*, whose main objective was the unification of Christians and of all humanity, was in a radical departure from past practice because of its being ecumenical wherein Orthodox and Protestant Churches were invited to send official delegate-observers. Catholic cardinals and official delegates from "Communist" countries were invited in the council; but because of government pressures of the imperialist powers, especially U.S. imperialism, "Communist" nations were sparsely represented during the council meetings. (<u>Note</u>: Communist in open-and-close quotation marks here refers to the revisionist regimes in the USSR that started in 1957

onward.) The average attendance at the council meetings was 2,200. Pope John XXIII's interventions in the council supported the movement for change favored by the majority of the delegates. Topics discussed included modern communications, media, relations between Christians and Jews, religious freedom, and the role and education of priests and bishops. In particular, the tone of the pastoral constitution on the church in the modern world was set in its opening words, which declared that the *"Church shares the joy and hope, the grief and anguish of contemporary humanity, particularly of the poor and afflicted."*

Other documents sought common ground in dealings with Orthodox and Protestant Christians and with those who are not Christians, both theists and atheists. Due to the strong influence of Pope John XXIII, almost all the documents of the *Second Vatican Ecumenical Council* held its deliberate policy of avoiding condemnation of Marxism/communism. Nevertheless, the council did not fail to condemn Hitler's Nazi imperialist fascism that committed genocide of 5.9 million of the Jewish people murdered in the Warsaw Ghetto and the Holocaust episodes during World War II, the inter-imperialist war between the Axis Powers (Italy, Germany and Japan) and Allied Powers (U.S., U.K., etc.).

It was in between the meetings of the *Second Vatican Ecumenical Council* that Pope John XXIII wrote his two (2) Encyclical Letters: *Mater et Magistra (1961)* and *Pacem in Terris (Peace on Earth, 1963)*. Both encyclicals have urged international cooperation for world peace and justice, committing the Roman Catholic Church to a concern for all human problems. It was, in fact, during the reign of Pope John XXIII that condemnations against Marxism/Communism, and the anti-Communist attitude of the Roman Catholic Church started to mellow down.

Pope John XXIII's Encyclical Letter *Pacem in Terris (Peace on Earth, 1963)* embodies the aspiration of the whole world for the establishment of a worldwide peace on earth. The immediate background when the pope wrote this encyclical was the "Cuban crisis" during the Cold War, another inter-imperialist war between U.S. imperialism and Russian social imperialism. Then Pope Paul VI during his reign (1963-1978) continued the promotion of Pope John XXIII's vision for a worldwide peace. Pope Paul VI has expressed this vision in his Encyclical Letter *Populorum Progressio (People's Progress, 1967)* wherein the *"integral development of man (that) responds to the demands of justice on the global scale"* must be guaranteed internationally. And in order to continue the advancement of Pope John XXIII's vision for a worldwide peace, Pope Paul VI established in 1967 the *Pontifical Commission for Justice and Peace*. Thus by the initiative of Pope Paul VI, beginning in 1968, the Catholic Church celebrates the first day of the year as the WORLD DAY OF PEACE. This same Pontiff started the tradition of writing annual Messages that deal with the theme chosen for each WORLD DAY OF PEACE.

To promote worldwide peace, Pope Paul VI himself traveled to various countries and visited "Communist" regimes (communist in open-and-close quotation marks refers to revisionist leaders who masqueraded themselves as Communists). Several of the countries that the pope visited in Latin America, Africa and Asia were under dictatorial regimes like Uganda in 1969, and nations that had armed guerrillas for national liberation movements such as Colombia in 1968 and the Philippines in 1970. His travels to other nations for the promotion of worldwide peace included his visits to "Communist" leaders. He met "Communist" leaders such as President Nikolay V. Podgorny of the Soviet Union in 1967 and President Tito of Yugoslavia in 1971. In 1974, Pope Paul VI went to negotiate with the "Communist" regime in Hungary under János Kádár, the head of the Hungarian Socialist Workers' Party (HSWP). One of the topics discussed by Pope Paul VI and "Communist" leader János Kádár was the anti-communist József Cardinal Mindszenty. Since the 1950, Cardinal Mindszenty, a rabid anti-communist, supported anti-communist insurgents in Hungary. For fear that he would be arrested by the "Communist" regime, Cardinal Mindszenty took refuge in the U.S. legation (now the U.S. Embassy) in Budapest, the capital and largest city of Hungary, where he remained until he was permitted to leave the country in 1971. After the negotiation between Pope Paul VI and "Communist" leader János Kádár, the former required the resignation of József Cardinal Mindszenty in 1974.

Particularly in Italy, the Lateran Treaty, which was concluded by fascist Mussolini and Pope Pius XI in 1929, was still upheld during the reign of Pope Paul VI (as this treaty was only ended in 1984). Under the Lateran Treaty, Italy recognized the independent sovereignty of the Vatican and paid reparations for the loss of autonomy the Vatican suffered in the 19th century, and made Roman Catholicism the official state religion. In January 1977, the Italian Communist Party pressed demands for the entry of "communists" into the government; but the Italian bishops objected and strongly reiterated their convictions regarding the "incompatibility" of Marxism and Christianity. But in June 1977, Pope Paul VI scored the trials and convictions of prominent "Communist" dissidents in Italy, saying their alleged crimes were but "ideological infractions" and their sentences much too severe. This position of Pope Paul VI allowed Italian "Communists" to run in government.

Under the leadership of Pope Paul VI, the Vatican state continued to pursue further the policy of accommodation with "Communist" regimes. Thus in March 1977, the Vatican reached agreement with the Hungarian "Communist" government on the transfers and appointments of several bishops; and Deputy Premier Gyorgy Aczel expressed the desire for the effective use of the talents and professional training of Hungarian Jesuits. On December 1, 1977, Pope Paul VI held an unprecedented meeting with Edward Gierek, Poland's "Communist" leader, strengthening the bilateral relations of Poland and the Vatican State. Then, in January 1978, Pope Paul VI visited Czechoslovakia and announced the appointment of Cardinal Frantisek Tomasek as Archbishop of Prague. Czechoslovakia had been without a primate since Cardinal Josef Beran died in exile in Rome in 1969 during the period when repressive attitude of "Communist" regimes towards the Church was still ongoing.

Back here in the Philippines in the 1960s and despite the obstructions by the C.I.A. and the C.I.A.-backed Christian "socialism", the mellowing down of the anti-Communist attitude among Christians especially among Catholics, a stop of the condemnations against Communism initiated by Pope John XXIII during the *Second Vatican Ecumenical Council*, and Pope Paul VI's policy of accommodation of "communist" (*sic revisionist*) regimes and leaders contributed in raising the level of openness of the Filipino Christians to dialogue with Marxists. This openness to dialogue was raised further to the level of complementariness among the Filipino Christians and Marxist-Leninist-Maoist revolutionaries that started to develop in 1964. Particular examples of this were the demonstrations of workers, peasants, intellectuals and students, that included the Christian youth, staged from 1964 to 1969 against U.S. parity rights and the U.S. military bases, the U.S. Embassy, the McCarthyite political and cultural superstructure, the reactionary classes and opportunists such as the reformists, Christian "Socialists", Social Democrats and revisionists.

One particular result of the massive demonstrations in the early sixties was that the Christian youth (both Protestant and Catholic), who were active in voicing out the Filipino people's demands for national liberation and democracy, were organized as national-democratic activists by the Kabataang Makabayan (KM, Patriotic Youth), founded on November 30, 1964 and guided by Marxism-Leninism-Mao Tsetung Thought (MLMTT). The Christian youth organized by KM established the Student Christian Movement (SCM), the very opposite of the CSM of Manglapus that has been espousing the reformist and anti-Marxist Christian "socialism". The SCM cadres and activists were very instrumental in giving basic national-democratic education courses among the Christian youth, seminarians, novices, postulants, young pastors and deaconesses, young priests and nuns. SCM expanded and organized several chapters in both public and private schools as well as in Catholic and Protestant seminaries, and in Catholic formation houses for the women religious orders. SCM expounded to all members about the national and democratic orientation of their revolutionary organization that would continue and raise the Philippine Revolution of 1896 to a new level and a new type for the advancement of the struggle for national liberation and democracy with a socialist perspective. And those aroused, organized and mobilized in the SCM were Christian believers, opened to dialogue and work with Marxists. SCM also clarified to all its cadres and activists about the reformist, clerico-fascist and pro-U.S. imperialist organizations of the social democrats, called in other names such as democratic "socialists" and/or Christian "socialists".

The arouse-organize-mobilize (AOM) work of the SCM led to the establishment of the Christians for National Liberation (CNL) on February 17, 1972. The CNL was born in the worship room of the Sampaloc University Center in downtown Manila where seventy-two Church people (a biblical coincidence) gathered during the centennial anniversary of Fathers Gomez, Burgos and Zamora who were executed by the Spanish colonialists on February 17, 1872. The founding members of CNL organized themselves as Christians and revolutionaries along the path of national liberation and democracy to continue the Philippine Revolution of 1896 in the entire country at a new and higher level which has a socialist perspective wherein the class leadership no longer belongs to the landlord-comprador bourgeois rulers but to the working class in alliance with the peasant masses.

Of the 72 founding members, twenty volunteered to form themselves into organizing groups that would oversee the initial expansion and consolidation of the CNL. These volunteers linked with other Christian national democrats in other parts of the country. Thus in a short time, the CNL assumed a national character, as manifested during CNL's First National Congress on August 19, 1972, wherein CNL acquired a double identity as Christian believers from the youth and the urban poor attended the congress. And the expansion and consolidation of the CNL heightened the level of complementariness among Filipino Christian and Marxist revolutionaries. This prepared Filipino Christian revolutionaries to face Martial Law when it was declared by Dictator Marcos on September 21, 1972. A number of CNL forces went underground with not a few joining the New People's Army (NPA) to spread the armed struggle in the countryside. Others involved themselves in guerrilla zone preparation. Still others continued the underground work in the urban centers as backbone of the national-democratic mass movement. Thus throughout the 13 years of the U.S.-Marcos Dictatorship, CNL increased a hundredfold.

Filipino cadres who were armed with the Marxist-Leninist-Maoist theory and practice of revolution painstakingly explained to the Filipino Christian revolutionary members of CNL (priests, sisters, pastors, deaconesses, seminarians, novices, postulants, and later bishops) what happened to the socialists states in the USSR after the death of Joseph Stalin in 1953. CNL cadres and activists came to understand that what collapsed in the USSR and in eastern European countries like Poland was not socialism nor communism but the various modern revisionist regimes that controlled the Communist Parties for 37 years that started in 1954. They had come to understand that scientific socialism in the USSR fully functioned for 36 years from 1917 to 1953 (time of Vladimir Lenin and continued by Joseph Stalin) that led to the fast development of the USSR that benefited the toiling masses, especially the workers, peasants, national minorities and other democratic sectors – economically, politically and culturally. But after the death of Stalin, the modern revisionist leaders of the USSR – Khrushchov Regime (1954-1964), Brezhnev Regime (1964-1985) and finally Gorbachev Regime (1985-1991), including President Nikolay V. Podgorny of the Soviet Union and President Tito of Yugoslavia – systematically revised the basic principles of Marxism-Leninism by denying the continuing existence of the exploiting classes, class struggle and the proletarian character of the party and the state in socialist society. They proceeded to destroy the proletarian party and the socialist state from within. They masqueraded themselves as "communists" even though they gave up the Marxist-Leninist principles. They attacked Stalin and called him a dictator in order to replace the principles of Lenin with the discredited fallacies of Stalin's *"social democratic"* (*sic modern revisionist*) opponents who hideously claimed to make a *"creative application"* of Marxism-Leninism. Henceforth, CNL began to recognize that the modern revisionists were the ones who restored capitalism peacefully in the former socialist states. They became the new bureaucrat capitalists in the ruling Communist Parties in the USSR and other eastern European nations. But because of the massive social discontent and unrest of the toiling masses, the modern revisionists, turned bureaucrat capitalists, were forced to unmasquerade themselves by dissolving finally the USSR and the Communist parties. That was why when the USSR disintegrated in 1991, Filipino revolutionaries, including the CNL cadres and activists, were not surprised. The modern revisionists in the former USSR and the imperialists, led by those from the U.S.A., proclaimed in chorus that Marxism-Leninism, socialism and communism collapsed in the Soviet Union and Eastern Europe. But what, in fact, happened was the gradual and peaceful return of capitalism in the former socialist states that began in 1954

during the modern revisionist Khruschov Regime; and social imperialist Gorbachev continued during his regime the peaceful restoration of capitalism in the former USSR which he fully disintegrated in 1991.

The Filipino Marxist-Leninist-Maoist cadres also explained vividly and scientifically to the CNL cadres and activists what really happened to the merged CPP under the leadership of the bourgeois reactionary gang of the Lava brothers Lavas and the Taruc-Sumulong clique. Through the painstaking elucidations of the Filipino Marxist-Leninist-Maoist cadres, the CNL cadres and activists also understood that the bourgeois reactionary gang of the Lava brothers and the Taruc-Sumulong clique did not understand Philippine society as semi colonial and semi feudal because of U.S. imperialism, feudalism and bureaucrat capitalism. The bourgeois reactionary gang of the Lava brothers and the Taruc-Sumulong clique entirely disregarded the proper role of the workers, the peasants and other democratic classes in the revolutionary struggle for national liberation and democracy with a socialist perspective. The CNL cadres and activists came to understand that because of their petty-bourgeois orientation the Lava gang and the Taruc-Sumulong clique sifted from swift armed uprising in the late forties to *"the parliamentary road to socialism"* in 1955 until their surrender in 1964. Their petty-bourgeois orientation was actually rooted already in the modern revisionism of the USSR that started in 1954.

What happened to socialist China after the death of Mao Zedong in 1976 was also elucidated very well by the Filipino Marxist-Leninist-Maoist cadres to the revolutionary members of CNL. Upon the victory of the Chinese Revolution in 1949, socialist construction began in China under the guidance and concrete praxis of Mao's anti-modern revisionist line and the theory of continuing revolution. That was why the Chinese socialist economy and the socialist People's Republic of China (PRC) advanced vigorously to greater heights for 27 years up to 1976. Also through Mao's proletarian leadership, the Chinese Communist Party (CCP) and the PRC maintained strong support to the national liberation movement and socialist revolution of the people of Korea and Vietnam. Nevertheless, like what happened in the USSR, socialism in China was also discontinued after the death of Mao when No. 1 modern revisionist and capitalist roader Deng Xiaoping seized political power by means of a coup d'etat in 1977, and when he began to establish capitalism in China, which he called *"socialism with Chinese characteristics"*.

Further, the Filipino Marxist-Leninist-Maoist cadres have expounded to the CNL cadres and activists and to the CNL advocates that despite the peaceful restoration of capitalism in Russia and eastern European countries and the establishment of capitalism in China, the socialist economy and socialist states go on in Asia, particularly in the Democratic People's Republic of Korea (DPRK), even up to Latin American nations like Cuba, Venezuela, Bolivia, and also in the Middle East such as Iran, Syria, and the like. Moreover, the economic and political legacies of scientific socialism are still maintained in varying degrees in eastern Europe by the republics of Belarus and Ukraine, and in Central Asia by the republics of Uzbekistan and Turkmenistan. And the socialist economy and socialist states are still being established in other parts of the world, especially in countries like India, the Philippines and other Third World nations that struggle for national-democratic revolution with a socialist perspective through the leadership of the working class by way of its unwavering alliance with the peasantry.

All of the above elucidations and actual practice of revolution have heightened the complementariness of the Filipino Christian revolutionaries and Marxist-Leninist-Maoist cadres for the past 49 years of CNL, despite their incompatibility in terms of philosophies and beliefs. Through the practice of the principle of religious freedom, Filipino Christians in the CNL have worked hand in hand with Marxist-Leninist-Maoists. For the past years, Christians and Marxists have manifested that they can live together, dialogue and work in partnership for the people's common good, especially that of the toiling masses of workers, peasants and national minorities, and have continued to uphold in common the freedom of thought and belief. They have coexisted and continue to live without giving up their distinctive philosophies and beliefs. And one great manifestation of the complementariness of the Christian Churches and the Marxists was the anti-dictatorship movement in the 1970s that led to the overthrow of dictator Ferdinand Marcos in 1986.

And through the tireless guidance of the Marxist-Leninist-Maoist cadres, the CNL forces have all the more been strengthened by the Second Great Rectification Movement (SGRM) that started in 1992 in order to correct errors. It was also during the SGRM that rejectionists and anti-armed struggle CNL officers were expelled from the CNL. In fact, the SGRM have raised the ideological, political and organizational level of the CNL. Thus, enriched by revolutionary experiences in the past 49 years and together with other revolutionary organizations of the National Democratic Front of the Philippines (NDFP), CNL shall persevere in helping attain greater heights of the two-stage revolution by advancing the building of CNL as the underground political organization of Church people and Christian believers and as part of the overall revolutionary mass movement; the active participation of Christian believers in the revolutionary armed struggle; the building of the united front in order to strengthen the NDFP; active involvement of the organized church people in the revolutionary movement of the basic sectors; the participation of Christian believers in the struggle against colonial, feudal and fascist culture and in the promotion of a national, scientific and mass culture; the pursuit of democratic reforms within the churches in support of the new democratic revolution; and the advance of the anti-imperialist struggle at the international level. In the fulfilment of such revolutionary tasks in the past 49 years, the CNL has proven that, indeed, Filipino Christians and Marxists are able to complement each other, despite their incompatibility in terms of beliefs and philosophies, in advancing the national-democratic revolution with a socialist perspective.

Nevertheless, the complementariness between Filipino Christians and Marxist needs to be raised to greater heights for the advance of the national-democratic revolution with a socialist perspective. This is the very reason why CNL has to explain over and over again to all Filipino Christians about the dangers of Christian "socialism" or social democracy or democratic "socialism", being espoused by the Partido Demokratiko-Sosyalista ng Pilipinas (PDSP). Let all Filipino Christians know that the PDSP and its Christian "socialism" go on cajoling the Filipino Christians to: hate and denounce Marxism/scientific socialism or communism; prevent the advance of the national-democratic revolution that has a socialist perspective; maintain the Christian faith as a continuing tool of conservatism and colonialism; and continue to make Christianity and the Christian Churches as cloaks of U.S. imperialism, feudalism, bureaucrat capitalism and state fascism, thus prolonging the chronic exploitation and oppression of the Filipino people, especially the workers, urban poor, peasants, fisher folks and national minorities who compose 90% of the Philippine population, and maintaining the country as semi colonial and semi feudal with a backward agricultural economy.

Tracing its origin from C.I.A.-backed Raul Manglapus and the CSM and established on May 1, 1973 with Norberto Gonzales as its chairman, the PDSP claims to be a Christian "socialist" party based on the traditional following of the dominant church. With Christian "democracy" and Christian "socialism" as its "minimum and maximum programme", the pseudo-Christian "revolutionaries", or much better Christian reformists, define the PDSP as a "third force" party in the present class struggle between capitalism and communism. They ascribe individualism to capitalism and wrongly accredit "totalitarianism" to Marxism, communism or scientific socialism. In reality they espouse the anachronistic "free enterprise" ideology, "peaceful revolution", "constitutional reform" and "profit-sharing" of the workers and capitalists in order to oppose communism and perpetuate U.S. imperialism, feudalism and bureaucrat capitalism in the Philippines. They see Christian "democracy" as supposedly upholding the "human person" under theo-philosophic principles. They work for Christian "socialism" that is neither individualistic nor collectivistic but personal in the Christian sense, which in the end will just remain as an utopian vision that will never ever happen in Philippine society but will just serve in the Philippines as cloak and justification for continuation of the dominance of the monopoly capitalists and imperialist powers, the big comprador bourgeoisie and the big landlords who are themselves the bureaucrat capitalists. In practice, the Christian "democrats" or "social democrats" or Christian "socialists" are the defenders of capitalism against scientific socialism; and they are the utopian and hypocritical neo-feudalists with their fundamental religious bias. They speak of peaceful social revolution; and they obscure the objective class struggle between the exploiters and the exploited, the oppressors and oppressed whom they try to reconcile through the principles of "the common good", "the universal destination of goods", "cooperation", "solidarity" and the "distribution of wealth" without disturbing the property rights and state power of the ruling classes of exploiters and oppressors.

Christian "democracy" or "social Democracy" and Christian "socialism" or "democratic socialism", therefore, is the PDSP's feudal ideology which is handmaiden to imperialist ideology, the actual outcome of which is the combined imperialist and feudal exploitation and oppression of the Filipino people up to the present day. Thus, the actions of Christian "social democrats" or Christian "democratic socialists" defend basically and reinforce merely the class dictatorship and property rights, the political and economic power of the imperialists, compradors and landlords in Philippine society. Their programs and activities promote state fascism in the country in order to preserve Philippine society as semi colonial and semi feudal, and prevent the advance of the national democratic revolution with a socialist perspective under the guidance of Marxism-Leninism-Maoism.

Actually, the PDSP has been put up to prevent the spread of Marxism-Leninism-Maoism (MLM). But this remains as just another futile dream of the PDSP, the revisionists, the pro-imperialists, the diehard reactionaries and the anti-communists because Filipino revolutionaries have already accepted MLM as the ideology of the exploited and oppressed masses, guiding the Filipino people – through leading role of the toiling masses of workers who are in basic alliance with the peasant masses and with due respect on the important role of the middle forces – towards a united struggle for national liberation, democracy and socialism. The PDSP's futile aim to prevent the spread of the MLM ideology in the Philippines is very clear in the pronouncement of Fr. Romeo J. Intengan, S.J. in one of his articles published in the Manila Times on January 21, 2007. Intengan believes that the PDSP, founded on "social democracy" and "democratic socialism", is an alternative and a rejection *"to Marxism-Leninism and to liberal capitalism"*. He further claims that the PDSP is *"compatible with the doctrine and morals common to the Abrahamic religions – Christianity and Islam – which most of our people profess"*. He declares that the *"Marxist-Leninists profess a worldview and practice that are clearly atheistic and antireligious, and are contemptuous of civil and political rights of dissenters"*. He misrepresents shamelessly the Marxist-Leninist-Maoists whom he accuses wrongly as *"contemptuous of civil and political rights of dissenters"* that *"bring about a totalitarian system with a monopoly of state power"*; and he wrongly concludes that *"Marxists tried to highjack the theology of liberation as the Christian response to social ills"*.

In reality, Intengan conceals the fact that it is imperialism, the highest stage of capitalism, that is very atheistic and anti-religious not in words but in concrete praxis and that it is the imperialist powers, primarily led by the U.S. imperialists, that have established, in the name of bringing democracy and liberation to countries, fascist and totalitarian regimes in the world, and that go on launching the imperialist wars of aggressions against socialist states and countries that they consider as "axis of evils". Intengan does not seem to recognize that Marxist-Leninist-Maoist revolutionaries do not need *"the theology of liberation"* to change the world. He does not understand that liberation theology has been developed by honest and devoted Christians themselves as the expression of their radicalized faith in order to contribute for the liberation of the exploited and oppressed masses, especially those in the Third World countries of Asia, Latin America and Africa.

Guided by the C.I.A., the PDSP pseudo-revolutionaries do not only wish to prevent the advance of the national democratic revolution but also help their U.S. imperialist masters, the bureaucrat capitalists and fascists in Philippine society with their futile objective and pipedream to end the CPP-NPA. Norberto Gonzales, the Chairman of the PDSP, clearly declared such fruitless aim in 2010 when he was the Defense Secretary of the fascist U.S.-Macapagal Arroyo Regime, stating fiercely: *"For the CPP-NPA I would like the armed force to really give them a taste of what war really is"*. Thus, some soft-hearted PDSP leaders commented: *"A striking recent example is the involvement of the chair of the PDSP in the pursuit of deplorable national security objectives during the Arroyo administration, as well as his involvement in the formation of a so-called 'shadow government' consisting of errant opportunists to the Aquino administration. These political moves only add to the confusion between the ideology and praxis of Filipino social democracy"*.

Instead of *"Christian socialism"* or *"Filipino social democracy"* or *"democratic socialism"*, the CNL forces and advocates encourage all Filipino Christians – the ordained, the religious and the laity – to be inspired by scientific socialism for the advancement of the ongoing national-democratic revolution with a socialist perspective in Philippine

society. The current national-democratic revolution is the resumption of the 1896 old democratic revolution in the sense that it struggles for national liberation and democracy in the entire Philippines. However, it is at a new and higher level because the class leadership no longer belongs to the bourgeoisie or any of its stratum but to the working class in alliance with the peasant masses and with due respect to the role of middle forces for the achievement of national liberation and democracy. This new-democratic revolution is pursued through protracted people's war for the realization of genuine land reform as the main substance of democracy and for the establishment of national industrialization as the main crux of national liberation from U.S. imperialism.

After the basic completion of the new-democratic revolution through nationwide armed overthrow of the big comprador-landlord state, it will become necessary and possible to proclaim the Filipino people's democratic state and begin the socialist revolution even as bourgeois-democratic reforms shall still be undertaken in the transition. The establishment of the people's democratic state shall mean national liberation from imperialism, freedom from class exploitation and oppression, and the enjoyment of individual and collective rights in the political, social, economic and cultural spheres, even including the religious sphere, for instance, of the Christian Churches and Islam. The final victory of the national and democratic revolution shall be the beginning of the socialist revolution which will strengthen the national cohesion and integration of the entire Filipino people. The unity of the international proletariat and the cooperation of socialist countries under the principle of proletarian internationalism will also strengthen the entire Philippines against modern revisionism and the return of capitalism.

For the advancement of the complementariness of Christianity and Marxism, CNL collectives pray: May the Christian Churches' leaders in the world today follow the example of Pope John XXIII who convinced participants of the *Second Vatican Ecumenical Council* to stop condemning Marxism and started the mellowing down of the anti-Communist attitude of the Roman Catholic Church, and also the example of Pope Paul VI's policy of accommodating socialist states. May the development of such complementariness of Christianity and Marxism continue worldwide and be inspired always by Pope Francis, who, in one of his interviews done at the Vatican City on November 11, 2016, declared fervently: *"It's the Communists who think like Christians."* It was Eugenio Scalfari, who interviewed Pope Francis and asked: *"You told me some time ago that the precept, 'Love your neighbour as thyself' had to change, given the dark times that we are going through, and become 'more than thyself.' So you yearn for a society where equality dominates. This, as you know, is the programme of Marxist socialism and then of communism. Are you therefore thinking of a Marxist type of society?"*

Pope Francis responded solemnly: *"It has been said many times and my response has always been that, if anything, it is the Communists who think like Christians. Christ spoke of a society where the poor, the weak and the marginalized have the right to decide. Not demagogues, not Barabbas, but the people, the poor, whether they have faith in a transcendent God or not. It is they who must help to achieve equality and freedom."*

It was also in 2016 when Pope Francis received from former Bolivian President Evo Morales a crucifix fashioned into a communist hammer and sickle. Morales became the first national minority politician elected as president of Bolivia in 2005. To understand better the background of the crucifix fashioned into a communist hammer and sickle, Jorge Mario Cardinal Bergoglio, a Jesuit and Pope Francis's name before he was elected to the papacy on 13 March 2013, and President Evo Morales were and continue as close friends. It was Cardinal Bergoglio, the Archbishop of Buenos Aires, Argentina then, who together with other Church leaders rallied the Catholic Church in Bolivia to support Morales' decree to nationalize the Bolivian industries and to redistribute million hectares of land to the landless. On May 1, 2006 Morales issued a decree taking state control of Bolivia's oil and natural gas production. Following through on a campaign pledge, Morales said, *"The time has come, the awaited day, a historic day in which Bolivia retakes absolute control of its foreign resources. The looting by the foreign companies has ended."* The decree required all foreign companies to turn over most of their control of the country's oil and natural gas fields to Bolivia's state-owned oil company. It also gave foreign investors in the oil and natural gas industries six months to renegotiate their contracts

with Bolivia, stopping short of total expropriation. To enforce the decree, Morales ordered the Bolivian soldiers to occupy the oil and gas fields. Then on November 2006, Morales followed through on a campaign promise of land reform. *The Bolivian congress passed a measure proposed by Morales that called for redistributing underutilized or idle land to rural communities.* Bolivian officials estimated that as much as 20 million hectares (49 million acres) of land might be redistributed. The measure generated massive street demonstrations both for and against. The congress considered the measure just as *the Catholic Church in Bolivia issued a survey showing that 90 percent of the nation's land is owned by only 50,000 families*.

Particularly here in the Philippines, developing the complementariness between Christianity and Marxism can have different forms. Like the stance of most of the Philippine bishops in both the Catholic and Protestant Churches, there is no more place to be silent or to take the middle road of not being identified as "rightist" or "leftist" but to speak out and act to radically change the situation of the Filipino people, especially the toiling masses of workers, peasants and national minorities. Christians and Marxists can agree on the most resolute and militant course of action for the good of the Filipino people. They can condemn the unilateral decision of pro-U.S. imperialist Lorenzana so that the UP-DND accord would continue serving as the defense of the political, civil and cultural rights of the youth and students and the entire academe in the country. Together with the Filipino people, the Christian Churches can launch massive protest for the dismantling of the NTF-ELCAC so that the taxes of the people uselessly spent by the pro-U.S. imperialist and fascist AFP-PNP for their anti-people NTF-ELCAC would be used for the free vaccination of all health personnel, the workers, the peasants, the urban poor, the national minorities, and other informal employees. The Christian Churches and all human rights defenders could also launch series of massive protest actions for the repeal of ATA of 2020.

The Christian Churches and Marxists can go as far as overthrow the current unjust Duterte regime and replace it with a patriotic and democratic government, and work together for the advancement of the Filipino people's struggle for national liberation, democracy, social justice and inclusive development. Christians and Marxists can also complement each other in the promotion and advancement of the national peace negotiations between the GRP and the NDFP, which can resume upon the victory of the oust tyrant Duterte movement and especially when a new president, who would be willing to establish a patriotic and democratic government, would be elected in the coming 2022 national elections. More concretely, the Christians and their respective Church leaders can rally the Congressmen and Senators to implement nationwide the already signed and approved agreements between the GRP and the NDFP such as JASIG and CARHRIHL, and support fully the resumption of the national peace talks between the GRP and the NDFP in order to <u>finalize CASER</u> for the signature and approval of both the GRP and the NDFP Negotiating Panels and their respective principals, and continue the national peace negotiations to draft and finalize <u>agreements on political and constitutional reforms</u>, and <u>on the end of hostilities between the AFP-PNP and NPA and the disposition of forces</u>.

For Christians and Church leaders who do not understand or who lag behind in grasping the complementariness of Christianity and Marxism, there are no other methods than information, education and well-reasoned persuasion for radicalizing their faith in the context of the concrete realities in the Philippines and the world, advancing their political consciousness, and enhancing the level of common understanding and cooperation.

For those who are rabid anti-communists, pro-imperialists and diehard reactionaries, they have the right to hold on to their conviction or opinion; and there is no other way to deal with them but through debate or dialogue. Debate or dialogue can focus on the futility of the National Task Force-End the Local Communist Armed Conflict (NTF-ELCAC) which will surely fail because it will never resolve the root causes of the armed conflict, giving stress in expounding that the advancement and victory of the NDR through people's war and the start of socialist construction will remain as the only hope of the exploited and oppressed Filipino people for the complete resolution of the root causes of the armed conflict. But for those anti-communists, pro-imperialists and diehard reactionaries who wield and use state power and armed counterrevolution to suppress Marxists, the struggling Filipino people and Christian revolutionaries, they will be dealt with differently by the armed revolutionary masses.#