

RESEARCH ARTICLE

POWER AND IDEOLOGY IN THE CATHOLIC BISHOPS' CONFERENCE OF THE PHILIPPINES' PASTORAL LETTERS AFTER THE MARTIAL LAW YEARS: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

The Church and State's separation is maintained through a Constitutional provision, but such has caused controversies because the Catholic Church remains vocal in its political stand. Political leaders have accused church leaders with meddling on socio-political affairs. Religion is seldom critically examined in that statements and opinions of its leaders are readily accepted by believers. In this light the Pastoral Letters issued by the Catholic Bishops' Conference of the Philippines released after the Martial Law years were examined, given that the restored democracy safeguarded freedom of expression and speech. Analysis was done using Jager's (2001), Osgood's (in Littlejohn, 1996), Fairclough's (1995), and Delia's (1987) theories. Textual organization, linguistic components focusing on agency, topicalization, modality, and coherence, presupposition, ideology, and constructs on religiosity, law and order, and politics were crafted to guarantee favorable response from the Catholic flock.

Keywords: Critical Discourse Analysis, Clerical Language, Power and Ideology, Philosophy and Communication in Linguistics

INTRODUCTION

The separation of the Church and the State is an ideal to maintain order and a debatable reality. Crucial socio-political events in Philippine history show that this constitutional principle is misunderstood, let alone undetermined. For the Catholic Church, its involvement in socio-political issues springs from its call to lead the faithful to holiness (CCC407) and prevents political oppression and abusive social structures.

Interestingly, to examine how the Catholic Church in the Philippines espouses political ideologies, investigation on clerical language would reveal different insights into language and its use in a seemingly religious context. Moreover, it is important to note the distinct quality of clerical language from other contexts of language use.

Critical Discourse Analysis (CDA) has allowed language experts to determine how language shaped civilizations being a potent channel in shaping disciplines (Kanpol, 1997). Linguistic studies are no longer restricted because Communication, Sociology, and Philosophy are some areas involved in critical studies (Huckin, 1997; Wodak and Meyer, 2004). CDA detailedly examines a text that demonstrates how public discourse often serves the interests and the motives of the powerful (Kress in Delinger, 2003; Johnstone, 2002; Fairclough, 1995).

Critical analysis of clerical language and religious texts is scarce since most research works are slanted to communication and philosophy (Dabbous-Sensenig, n.d.; Singh & Thuraisingam, 2011; Rizwan, 2011; Campbell, 2006; Heather, 2000). Moreover, research works such as this endeavor intellectualizes the matter and provides scientific exposition of clerical language. Researchers should investigate clerical language in the Philippine setting due to the scarcity of literature that may explain and further deepen the understanding of the phenomenon, since religion, among other social spheres, plays a major role in the affairs of individuals.

This research focused on ideology and power in the Catholic Bishops' Conference of the Philippines' (CBCP) Pastoral Letters after

the Martial Law years. Readers of CBCP's Pastoral Letters must be critical so as to trace ideologies (Bauman & Briggs, 2003; Freedden, 2003; Johnson & Milani, 2010; Shieffelin, Woolard & Kroskrity, 1998), make informed and sound decisions, and take an objective stance (Wodak & Meyer, 2004; Hirschberg & Hirschberg, 1999; Fairclough, 1995).

Literature on critical discourse analysis shows that there is a need to examine different genres (Pieper, 1992; Sellnow, 2010) to further see how texts are shaped and communicated to a target audience (Van Dijk, 1977; Van Dijk & Kinstch, 1978;), and how such paradigm extends to feedback, comprehension, and acceptance or rejection of power (Huckin, 1997, Martin & Nakayama, 1997; Fairclough, 2001; Bourdeiu, 1991; Mooney et al, 2011; Cummins, 2000; O q' Anderson, 1990; Borisoff & Chesebro, 2011; Roselle, 2006) and ideology (Bauman & Briggs, 2003; Freedden, 2003; Johnson & Milani, 2010; Shieffelin, Woolard & Kroskrity, 1998; Underhill, 2011; Wolf, 1999; Hawkes, 2003; Fowler, 1991; Okamoto & Smith 2004).

Jager's (2001) Dispositive Analysis, Osgood's (in Littlejohn, 1996) Meaning as Internal Representation, Fairclough's (1995) Textual Analysis, and Delia's (1987) Constructivism facilitated how pastoral letters communicate power and ideology (Refer to the figure below).

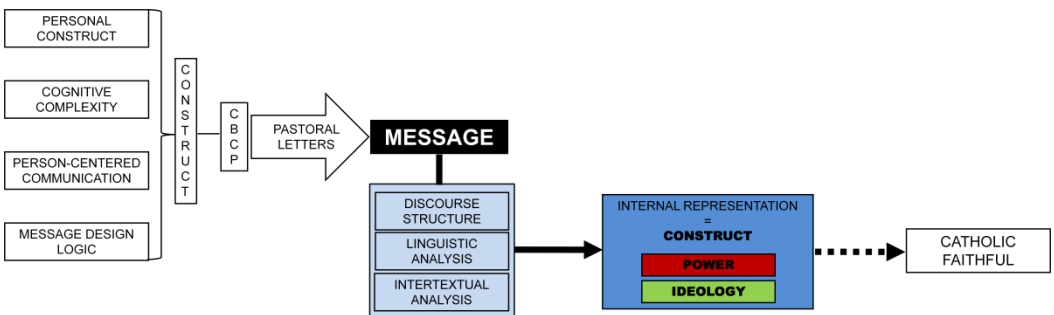


Figure 1. Research Paradigm

Communication starts with the sender, in this case, CBCP, which notes how messages should be crafted. Delia (1987) notes that constructivism influences how messages are crafted. CBCP must

carefully craft messages to draw support from Catholic believers and even from non-Catholics. This point legitimizes that messages are framed with an end in mind. Moreover, CBCP needs to consider how the public understands Pastoral Letters so as to make communication more effective, if not avoid communication gaps, or even misinterpretation through careful planning.

The medium in forms of the CBCP pastoral letters is read during the homily, or after the communion; or even published at times. These letters are authoritarian in nature as bishops are considered local leaders of a diocese. The message is influenced by its dispositive components, thereby shaping the meaning of the text (Jager, 2001). The receiver may form a totally different construct from the intended meaning of the sender; that is why dispositive elements are assessed to get the desired response.

The message is the physical stimulus in the process which links the intention of the CBCP, as manifested by Delia's constructivism and the interpretation of the readers depicted in Osgood's meaning as internal representation. It is then cognitively processed by the receiver who eventually reacts by approving, disagreeing, following, negating, etc.

The constructivism paradigm exhibited by the sender and the meaning as internal representation experienced by the receiver contain the construct vital in understanding public opinion. This component is also central in determining how power and ideology are perceived, adhered to, or disregarded (Fairclough, 1995).

The study sought to achieve the following objectives:

1. Determine the textual organization of Pastoral Letters;
2. Identify the linguistic components of the Pastoral Letters that describe power from a critical perspective, specifically through:
 - 2.1 Agency and Topicalization
 - 2.2 Modality
 - 2.3 Coherence
3. Identify the linguistic components of the Pastoral Letters that describe an ideology from a critical perspective,

specifically through:

- 2.1 Presupposition
 - 2.2 Implication
- 3 Describe how the constructs of the corpus describe power and ideology in terms of the following:
- 3.1 Religiosity
 - 3.2 Law and Order
 - 3.3 Politics

METHODS

The intricate interplay of power and ideology was investigated through a qualitative research design involving twenty Pastoral Letters. Examination was furthered by analyzing the discourse structure, linguistic and intertextual analysis.

Discourse Structure determined the organization by using macro-level analysis of the Pastoral Letters. The genre was determined and sections were examined to establish consistency. Then themes were identified to verify ideologies and note aspects of power, their sub-themes traced to see how points fronted or backgrounded. The social contexts of the letters were established to see how such events affected the texts. Linguistic analysis focused on how language was used to exert power and espouse an ideology. Ideologies were ascertained later examining the presuppositions and implications.

Intertextual Analysis was done to ascertain discursive practices and the constructs furthered by the Pastoral Letters, specifically in terms of religiosity, law and order, and politics.

Three steps were employed to objectively trace how power was imposed and what ideologies were advocated by the CBCP's Pastoral Letters released after the Martial Law Years. Then, a paradigm was proposed to possibly help theorists and analysts discern the meaning communicated in the Pastoral Letters.

RESULTS AND DISCUSSION

Pastoral Letters are issued when pressing concerns, controversial issues, or significant political events are happening. Though discussions of political topics are slanted to religiosity, political interference is still evident showing that the CBCP has used religiosity to maintain power. Political themes in the study were masked as religious concerns by relating such issues with religious teachings. Yet, examining the texts critically reveals that the content, pronouncements, commentaries, and criticisms are far from piety.

The textual organization of Pastoral Letters

The CBCP, presented as an influential organization project itself as a significant organization in directing and shaping the political landscape of the Philippines which is not the primary function of bishops—to be spiritual leaders and to evangelize and uphold the religious progress of believers. Bishops expressed their views on an incumbent leader or on a pressing social dilemma; and the faithful were tasked to act and have direct influence on various socio-political concerns noting that such concerns are religious matters as well. Consistently, the Bishops projected themselves to have influence over various events, situations, and personalities; and that Catholics should heed the pronouncement of CBCP which speaks as an institution.

Notably, commentaries were forwarded either to express appreciation, approval, or disgust of political concerns. The Letters were crafted to assure positive acceptance; thereby influencing people to predetermined actions—they were crafted to be acceptable to the Catholic believers. Strategies like promoting altruism as a thesis, highlighting religiosity, and employing religious beliefs to solicit positive feedback were found in the Pastoral Letters. By presupposing and implying meaning, CBCP is able to direct believers into pre-determined actions.

The genre of Pastoral Letters with political theme is pronouncement because these instruct and expect readers to follow even in the

absence of a thorough explanation that will contextualize the directive. The sections of this text type are:

- 1.1 Establishing authority. This section highlights and asserts CBCP's influence as a collegial body composed of Catholic Church leaders. A bishop is recognized as a leader of a diocese which further imposes power over the Catholic faithful, a character giving an impression that disbelief or opposition is tantamount to questioning consensual thought.
- 1.2 Contextualizing the need to write the letter. This section provides social events which moved the Bishops to write a Pastoral Letter noting that the Letters are necessary to address pressing social concerns.
- 1.3 Declaring the stand of CBCP. This section presents the thesis or stance of the Bishops, provides arguments, and quotes Catholic Church documents.
- 1.4 Instructing courses of actions to do. This portion lays down imperatives— expectedly, believers need to observe the recommendation of Bishops as spiritual leaders.
- 1.5 Praying for Providence. This segment ends Pastoral Letters, contextualizing that the CBCP stand is prayed for, and amplifying the stance of the Bishops as religious leaders.

Linguistic components of the Pastoral Letters that describe power from a critical perspective

Agent and Topicalization

The frequently projected agent is the Catholic Bishops' Conference of the Philippines expressed directly as CBCP or indirectly as "We", "the Bishops", "the Church", "Pastors", and "Catholic leader". As agents, the CBCP highlights that they take an active part in society, be it political or otherwise. Meanwhile, CBCP and words that refer to the Bishops are the most topicalized term in the Pastoral Letters examined. This shows that the Pastoral Letters deliberately

highlighted the Bishops, either as individuals or as an institution, as shown in the table below.

Table 1. Topicalized words in the Pastoral Letters

Pastoral Letter	We (Exclusive)	We (Inclusive)	CBCP	Church	Clergy	Freq	%
1	3		9			12	63.16
2	21					21	87.50
3	17					17	60.71
4	11	21				32	82.05
5	8	3				11	52.38
6	8	1				9	45.00
7	11	1				12	35.29
8	8	3				11	52.38
9	24	5				29	65.91
10	9					9	64.29
11	2			17	3	22	30.99
12	13					13	33.33
13	5	5				10	40.00
14		2				2	8.00
15		2	6			8	25.81
16	8					8	44.44
17	7					7	25.00
18		1	9			10	27.78
19	8					8	32.00
20	5					5	41.67

Agents are essential as they are viewed as "Initiators" or "doers" of actions; thereby manifesting power over an issue or an event (Huckin, 1997). In the examined Pastoral Letters, the CBCP was heavily placed as the agent, though the imposition of power was subtly displayed by using the pronoun "WE" which gives an impression that the Catholic flock, and the readers in general, were automatically included; thus sharing the same belief.

2.2 Modality

An examination of modality reveals that certainty is established in relating political concerns as religious with modals like "will" and "must". In using such modals, the CBCP underscores its authority and power over the Catholic flock even on political affairs. The modals in the Pastoral Letters impose the audience to act and do

something to address political concerns. Furthermore, they note that the CBCP recommendations are indispensable courses of actions.

Table 2. Examples of Sections of the Pastoral Letters with the modal "must" and "will"

Pastoral Letter	Text
1	(15) ...we must now act with calm and sobriety, avoiding acts of violence that could destroy us as a people.
3	(26) We believe that to work for peace, we must seek justice by working towards effective land reform.
4	(13) Hence, we must (obligation) ask ourselves: what are we doing for our own who thirst for that ever more perfect reign of justice that our faith speaks about?
5	(43) Acts of arbitrary killing ("salvaging" or "liquidation"), torture, detention without trial, etc. are all crimes against the basic rights of people and must (necessity) be treated as such.
6	(10) They believe that radical changes must (necessity) indeed take place in our society, but that these changes must (obligation) be achieved through non-violent means.
7	(45) We must not become the slaves of lending institutions.
8	(13) We must change all this.
9	(69) They will become what we singly and together want them to be, work and sacrifice for them to be.
10	(17) As <i>Christian citizens</i> we must address these questions in depth, come up with some answers that will fully satisfy the principles we started out with and correct the present infirmities of our tax system.
11	(107) Political authority must not be used contrary to the moral law.
13	(22) If we wish to rekindle as well as to remain faithful to the spirit of 1898 in the light of faith, we must continue to struggle toward total human development and liberation, going beyond the commemorative celebration.
15	(65) In the spirit of the Jubilee Year, we must first start with a process of self-examination and renewal with an eye to reconciling with those we have sinned against by asking forgiveness.
16	(5) All elected officials looking for an extension of terms must categorically state now that they will not under any circumstance accept any further nominations for office.
17	(36) Therefore, we must reject House Bill 4110.

19	(13) We are sure that this humble gesture on the part of the Chief Executive will signal the eventual end of this long litigated and hotly debated issue.
20	(7) We were well apprised that all intelligent computations mathematically show STL will not survive financially without jueteng behind it.

Attacks against the government or social institutions were indirectly stated by using modals like “may” and “might.” This message framing strategy notes that opposing views helped avoid direct confrontation from government offices.

2.3 Coherence

The CBCP frequently employed “fact-conditional” where the Letters establish factual information either as historical, dogmatic, or catechetical; then extended by explaining how a social concern fits the teaching. This observation pertains to local coherence wherein two propositions are paired (Van Dijk, 1989). A sentence is considered a fact if it allows or necessitates the subsequent fact; thus, other possibilities may precede, co-occur, or follow, as presented below:

Table 4. Fact-conditional conditions as local coherence

Pastoral Letter	Text	Explanation
3	(13) A just and lasting peace, we realize, is not the fruit of four days of people power nor of seventeen years of revolution. (14) It is not the work of one leader no matter how respected, how sincere and peace loving.	The Letter emphasizes that peace is everybody’s concern. Individuals should work for and strive for peace.
4	(6) Alas, there is no peace in our land today, though we all long for peace. (7) And there is no peace, because we have not yet attained the justice that brings about peace.	The sentences reveal that peace is not attained because justice is not enjoyed by Filipinos.

5	<p>(6) In the Philippines today, the incidence of human rights violations has escalated in areas where the Military and the NPA (and other rebel groups like the MNLF, etc.) are fighting for control.</p> <p>(7) And it is innocent civilians, who, needless to say, are subjected most to the abuse of rights by both sides in the conflicts.</p>	<p>CBCP claims that both camps have claimed to be victims of human rights violations, though both camps are also involved in violence.</p>
7	<p>(17) Church believes in responsible regulation of births through a process that respects the integrity of the bodies of married couples.</p> <p>(18) The Church condemns contraception, sterilization and abortion.</p> <p>(19) Your response to the call to natural methods of regulating births has been edifying.</p>	<p>Given that sentence 17 is true, it necessarily follows that artificial means to control or even terminated pregnancy remains unacceptable.</p>
8	<p>(2) In a few months, we shall again reach a most critical phase in the unfolding history of our beloved country.</p> <p>(3) All of us who are of the required age will come forward to perform our very serious civic and moral duty to vote into office the people who will lead us in our continuing quest for mature and just nationhood.</p>	<p>The statement starts by expressing that election is a "critical" time, which means that it has a lasting effect to the nation. With this claim, voting is noted as a moral duty that contributes to nationhood.</p>
10	<p>(1) The total human development of our people is at the heart of the Church's mission, whose founder, Jesus Christ, came that we might have life and have it in abundance (Jn. 10:10).</p> <p>(2) Hence we cannot be unconcerned with the present agitation aroused by R.A. 7716 or the expanded VAT Law.</p>	<p>The Catholic Church is concerned with the total well-being of its flock. Thus, it could not but comment on the E-VAT which CBCP regards as oppressive and unjust.</p>

11	(33) Social justice is sometimes called the justice of the common good. (34) It demands a proportionate share in the fruits of economic cooperation and equitable distribution of the wealth of a nation among different social classes.	CBCP sets social justice and how this may be achieved through political means.
13	(1) For this year, our country celebrates the Centenary of our political independence. (2) For all of us, this has profound significance in the past, at present and for the future.	CBCP connects the centenary to significant events in the past, its current relevance, and its significance to the future. This subtly imposes the authority of the CBCP in history. By laying out the context, the Bishops established their power over the readers.
18	(18) We believe that such dialogue to be effective and fruitful must be anchored on a moral framework rather than on a legal one. (19) This is the framework that promotes peace and reconciliation through social healing.	This section provides the solution that CBCP recommends and what reaction the proposal may bring.

“Description” and “specification” were employed to contextualize and justify claims. Stede (n.d.) posited that description characterizes the place, time, situation, possible world, and also the “contents” of predicates creating them – see, hear, think, imagine, pretend, say, etc. while specification means that succeeding sentences provide details to what was previously presented. The table below shows this observation.

Table 5. Samples of Description and Specification as local coherence

Pastoral Letter	Text	Local Coherence
2	<p>(6) We forthrightly call this wave of inhumanity as terrorism.</p> <p>(7) We refer to various acts inimical to persons and designed to terminate dissenting opinion, impose control, or subjugate the human will by overt or implied application of blatant power for one cause or another.</p> <p>(8) By whatever name it is called, salvaging or liquidation, kidnapping or extortion, intimidation or harassment, the increasing use of force to dominate people is a frightening reality which we as pastors cannot ignore.</p>	<p><u>Description</u> - CBCP defines terrorism to contextualize the issue to which the Bishops are reacting on. The definition is given a specific context because terrorism is usually regarded as a political problem.</p>
3	<p>(17) The task of forging a just and lasting peace is as delicate as that of nourishing love between persons.</p> <p>(18) It requires the building of trust upon trust, the healing of wounds, the humbling of oneself for the sake of the other, the respect for the other's dignity, the sacrifice of narrower interests for the broad interests of the common good.</p>	<p><u>Specification</u> - This section highlights the difficulty of attaining peace.</p>
5	<p>(18) This is what we mean by "the manipulative use of human rights violations"; the reprobation and publicizing by one political bloc of violations of human rights, not specifically to put a stop to them (despite the rhetoric), but merely to blacken the political image of the other.</p> <p>(19) This is using the misfortune of others--the victim, that is, of human rights abuse--to one's narrow advantage.</p>	<p><u>Description</u> - CBCP quantifies how groups manipulate the use of human rights violations. Also, CBCP condemns acts that capitalize on the misfortune of others.</p>

8	<p>(21) The first requirement is a wise, informed and formed electorate.</p> <p>(22) The mature social conscience will reject as objectionable and harmful our typical politics of pay-offs, patronage and personalities.</p> <p>(23) The mature social conscience will vote on the basis of political, social, and economic issues and programs.</p> <p>(24) Such maturity of conscience will surely assist in transforming our nation into a genuine democracy.</p>	<p><u>Specification</u> - Election may change the political system, and social realities if the voters exhibit maturity in choosing their leaders.</p>
10	<p>(10) Our tax structure and the system of tax collection are in some need of reform.</p> <p>(11) Our taxes are regressive, that is, they are slanted against the poor, the heavier burden being put on their shoulders, not on those of the better-off sectors of our population.</p>	<p><u>Description</u> - CBCP describes the taxation system in the Philippines as anti-poor.</p>
14	<p>9) The reasons are culled from the Bible and centuries of Christian tradition.</p> <p>(10) They are drawn from Christian compassion and grace to forgive erring brothers and sisters.</p> <p>(11) The reasons also come from the social context of crime.</p> <p>(12) That society contributes much to the criminal environment.</p>	<p><u>Description</u> - The text describes how the Catholic Church was able to get data for the Letter.</p>
17	<p>(14) Therefore, a decision-making referendum is in order, as a rider to the coming 2004 elections.</p> <p>(15) Such a referendum should bind Congress to convoke a Constitutional Convention at some near future, so as to begin the process of Charter change</p>	<p><u>Specification</u> - CBCP discusses its recommendations and expresses its hope that Congress adheres to them.</p>

18	(7) Since 1998 until today Catholic and Protestant leaders and Muslim scholars or ulama and tribal leaders have joined their struggle by supporting their demand for justice and assisting other NGOs involved in the cause of the coconut farmers. (8) To strengthen their auxiliary role, they and the farmers organized themselves into a conference which goes by the name BUPPFALUC, an acronym for Bishops, Ulama, Priests, Pastors, Farmers, Lumad Conference.	<u>Description</u> - This shows that the CBCP has collaborated with other religious groups to find probable solutions and express recommendations. This sets that the CBCP has identified and has undergone creative means to face the issue. This also furthers the claim that the solution is not political in nature.
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The linguistic components that reveal ideology from a critical perspective

Presuppositions and implications were established to distinguish ideology in the Pastoral Letters. Consistent in the letters are foregrounding CBCP, its stand, and its authority. Backgrounded are the actual, concrete, and tangible acts to address a pressing concern.

The Pastoral Letters expressed that the Marcos' regime was a detestable administration for not espousing justice. The CBCP distrusts the presidency and the military as a political institution. By creating a negative image for political leaders, CBCP is placed as a very powerful institution since it questions the highest political post and the hierarchy tasked to enforce the law. This ideology is furthered as the military—both the institution and its leaders—were projected as terrorists, presupposing that the military shared the questionable integrity of the presidency.

This ideology is furthered as the Bishops claimed that politics was unable to bring true justice and reform. The Bishops continued to claim that political reform does not guarantee peace and decent leadership. They remind the Catholic flock to be vigilant and resist political maneuverings of elected leaders with selfish political

agenda.

Determining the presupposed meaning and implications reveal that CBCP goes against injustices which prevent peace, but the hierarchy may not take an active role on such advocacy. This may be traced by the Separation of the Church and the State. It may be gleaned that the CBCP was careful in determining its role to help the administration in its intention to renew politics.

The expressed ideology in the CBCP Pastoral Letter 4 reveals power and authority over the Catholic flock. CBCP appears to be very critical of individuals and social structures that deter effective implementation of agrarian reform. It established its power by criticizing the government for its inability to implement effective agrarian reform, by instructing the Catholic faithful to do certain actions, and by noting that politics can never truly solve societal ills.

CBCP Pastoral Letter 5 creates an ideology where both the NPA and the military are wrong in claiming to be victims of human rights violations. Given this context, CBCP highlights its authority noting that it has the privilege of commenting on the issue and correcting the concern. The ideology fronted is that being a decent organization, its Pastoral Letter expresses that power resides on CBCP as it criticizes the issue. As the morality of the two groups is questioned, CBCP claims that an objective group must comment on the issue. This Pastoral Letter places CBCP as a credible institution to comment on the issue though the concern is neither religious or spiritual.

CBCP Pastoral Letter 6 criticizes the involvement of the United States and the Marcos Administration in attempts to shape the outcome of the 1984 Plebiscite.

Moreover, it stated that economic stability should encourage parents to have children. In Pastoral Letter 7, CBCP exhibits its power by relating voting as a moral exercise, by enumerating the steps to be done, and by calling on the Catholic faithful to be true to their religion by observing the requisites.

It is vital to stress that such statements confuse the separation of

politics and religion, that is, the Catholic clergy espouse the thought that they respect the choice of the flock, while exerting influence on the political exercise. CBCP expresses its disgust over those who were unable to make the election clean, noting that those who cheat will never guarantee social change; thus, voters should never exchange their votes with money that only temporarily solves their problem. The CBCP also criticizes the Commission of Elections for its failure to effectively do its mandate. Though the CBCP legitimizes the claim by citing that choosing a leader is a moral exercise, election remains a political exercise. The Catholic Church contradicts itself by directly expressing that it does not exhibit influence over the election process, but acts otherwise.

The ideology espoused in the Pastoral Letter established power over other social institutions. It sets that order may only be achieved by accepting the norm set by CBCP. Aside from giving instructions, it is projected to have authority over politics by emphasizing on what it can do over those who are perceived as corrupt. It has mentioned the removal of a government official in office as this person refused to collaborate with the Bishops.

The constructs of the corpus that reveal power and ideology as regards religiosity, law and order, and politics

1. As regards religiosity, CBCP claims that adherence to its directive expresses piety even if the recommendations are political, not religious. It claims that all actions are moral. As such, the CBCP imposes its power over the Catholic flock as the people were left with no other option, but to follow.
2. With regard to law and order, CBCP maintains that government laws are unable to guarantee peace. It is projected that the bishops are the true champions of social order.
3. As to politics, CBCP claims that it respects the constitutional provision of the separation of the Church and the State, but the contents of the Pastoral Letters reveal another reality. Consistent in the Letters are intertwined concepts and call to action which confuses piety and religion, and politics.

CONCLUSIONS

As regards the linguistic components of the corpus that describe power from a critical perspective, it is concluded that:

1. Pastoral letters follow a template sustained by following a scheme.
2. The ideologies adhered to and promoted by CBCP are fronted while contradicting concepts were placed on the background to promote an ideology and maintain power.
3. Presuppositions and Implications prove that the CBCP imposes authority over the Catholic flock by crafting appealing messages.
4. The constructs promote and maintain CBCP's power and ideology.
 - a. On religiosity, Church doctrines, Biblical texts, and ethical precepts were used in argumentation. The Bishops constantly related religion and political concerns making the distinction and separation vague.
 - b. With regard to law and order, the CBCP maintains that its directives assure the proper conduct of individuals. Legitimate political systems were challenged as institutions and individuals were projected as detestable. The CBCP is direct in using imperative sentences to assure that law and order are observed.
 - c. As for politics, the CBCP opines that political structures are unable to safeguard the people's welfare, asserting that individuals should consider CBCP pronouncements as legitimate ways to address political concerns.

RECOMMENDATIONS

Texts considering governmental policies may be analyzed to contextualize ideologies espoused by CBCP. Considering political and social contexts or including socio-economic concerns may be included as variable. Different facets and philosophies on religiosity, law and order, and politics may also be identified. The analysis may determine its utilitarian value as academic resource. Also, Pastoral Letters may be analyzed to see how meaning changes given several historical events or done vis-à-vis Philippine or local history and governance. Lastly, actual response of Catholic believers may be examined to see the effectiveness of the crafted message to solicit favorable feedback

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