

# Seeds Sown For Filipino Social Movement

**Manila** — The seeds of a new Christian Social Movement have been sown here by an idealistic senator who has announced his "retirement from politics" to lead "an obvious ferment for social change among our people."

He is Sen. Raul S. Manglapus, 49, a product of two Jesuit universities, Ateneo de Manila here and Georgetown University, Washington, D.C. At 35 he was the late President Ramon Mag-saysay's secretary of foreign affairs.

Manglapus first gained prominence when as a 19-year-old student he caught the attention of the late President Manuel L. Quezon at a debate on social problems at the Ateneo de Manila. So struck was the president by the young man's ideas and style that he hired him as his own speech consultant.

During World War II, Manglapus, a youthful leader of the underground, was tortured and imprisoned by Japanese occupation troops. He escaped, however, to carry on his underground work until liberation day. He received the country's highest award, the Legion of Honor, for his war exploits.

After the war, together with some friends, Manglapus started the Philippine Press.

After Magsaysay's death in March, 1957, Manglapus, together with other idealistic young men that Magsaysay had attracted to government service, formed the Party for Philippine Progress (PPP) and headed a whole line of senatorial candidates. They lost. They tried again in 1959 and again failed miserably.

In 1961, by teaming up with President Diosdado Macapagal's Liberal party, they won senate seats for their members, with Manglapus garnering the highest votes ever recorded in senate history.

## A Difference of Opinion

Manglapus, however, differed with Macapagal, and in the presidential elections of 1965 reorganized his party, with himself as a standard bearer, against Macapagal and Ferdinand Marcos. Manglapus' PPP became known as the "third force."

What are the ideas of Manglapus? Why has he always fought for a "third force?"

"Our two-party system... is a system of one party with two factions that are assured of perpetual alternation in power," Manglapus claims. "The factions have become not the repositories of ideas but convenient machines for ascending to power."

The two parties — Liberal and Nacionalista — have no real ideological differences so that politicians fill from one party to the other without anguish and with their entire loyal following, Manglapus says.

Manglapus is now convinced that, because of the deeply entrenched two-party system, there is no chance for the third party or an independent candidate to succeed.

Announcing his retirement, he said that "the revolutionary reform which our nation requires cannot come only from legislation. There must be a will to reform basic national institutions, he said. 'The legislator must find the support and the challenge in the people themselves.'

"Perhaps by withdrawing from political office and working as a private citizen I might be able to contribute modestly to this articulation and this unification so that its voice might influence national policy."

On Oct. 19, speaking before the Manila Rotary Club, Manglapus for the first time announced the beginning of the Christian Social Movement.

## 12 Point Program

The essence of the government centers around the idea of

Christian humanism, which, Manglapus claims, does not exist today in the Philippines. To achieve the Christian humanist society, Manglapus' group hammered out a manifesto with 12 objectives, which are:

- To give of ourselves, our time, talent, money and property to those in need, not as a giving of a gift but as a rendering of justice;

- To regard ownership as stewardship, to stress the social character of property and to respect the constitutional power of the state to redistribute property for the common good;

- To reject profit as an end in itself and as the controlling factor in our economic and social system;

- To reject the alternative of a 'collectivist economic and social system';

- To establish an economic and social system that shall be at the service of man and in which labor and capital shall be integrated in a communitarian system of production and consumption;

- To embrace work as a divine command; to develop an economy in which everyone shall have an opportunity to work and to participate in the ownership of the means of production;

- To push national planning as essential to insure democratic development, maximum use of resources and equitable distribution of the benefits of the economy;

- To pursue industrialization as indispensable in the full development of man and nation in the modern world;

- To promote the use of taxation to distribute the burdens of development in terms of each man's capacity to contribute, exacting from the well-endowed more than from the less favored, and penalizing excessive consumption rather than initiative and hard work;

- To build a militant nationalism as an assertive force for the development of the individual and to defend our national aspirations and objectives not only against colonial and quasi-colonial powers from without, but also against political and social groups that tend to divide our nation from within;

- To advocate a foreign policy that will uphold the same distributive justice among nations which among individuals results in a more equitable sharing of both burdens and benefits;

- To realize in short, the objectives set forth by Jose Rizal y Mercado (a national hero executed by the Spanish in 1896), to unite our country into a compact, vigorous and organic body politic, whose citizens recognize and freely accept the obligation of coming to one another's aid in every necessity, uniting with each other to repel all violence and injustice from whatever quarter, dedicating themselves to the constant improvement of agriculture, trade and industry, as well as of our intellectual culture, and seeking all ways by study and by concerted action to reform what is defective and to enhance what is of value in our society.

Manglapus has been talking recently more and more of the social teachings of Pope John XXIII and Pope Paul VI. He quotes liberally from Pope John's Mater et Magistra and Pope Paul's The Development of Peoples.

Working closely with Manglapus are Bishop Xavier Labayan, O.C.D., who heads the independent prelature of Infanta, and Father Francisco Ararata, S.I., the former rector of the Ateneo de Manila.

Manglapus is expected to take to the field, after the expiration of his senate term Dec. 31, 1967, to popularize his ideas on all violence and injustice from

the Christian Social Movement.

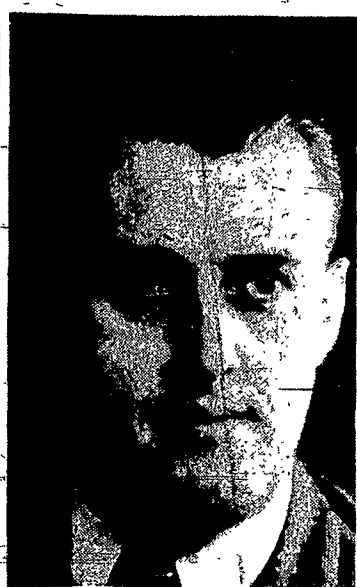
Travis P. Brown has been promoted to district staff superintendent for plant methods at Rochester Telephone according to an announcement by James C. Henderson, vice president—service. His promotion results from the retirement of William W. Yeomans.

Brown is a native of Buffalo and received a B.S. degree in business administration from the University of Buffalo in 1954. He then joined the New York Telephone Company in Buffalo and served that company in Utica, Syracuse, and Albany.

While in Buffalo, Brown was a director of the Junior Chamber of Commerce and the Kensington Kiwanis Club.

In May, 1967, Brown joined Rochester Telephone as a plant staff manager.

He and his wife, Helene, live at 36 Panorama Trail in Penfield. They have three children: Pamela, 8, Chip, 5, and Melissa, 4. Brown is a parishioner of St. Joseph's Church in Penfield.



Travis Brown Promoted

# Dutch Catechism Wins Award For Publisher

Chicago — (RNS) — Herder & Herder, publisher of the controversial "Dutch Catechism," has been awarded the Thomas More Medal for "the most distinguished contribution to Catholic literature in 1967."

In announcing the award, the directors and staff of the Thomas More Association here, a non-profit organization for the promotion of Catholic books, claimed that there has been, in recent years, a need for "a comprehensive statement of belief."

"It remained for the bishops of the Netherlands to see and respond to this need," they noted. "A New Catechism, popularly known as the 'Dutch Catechism,' is the exceptional result. It is actually the work of 150 theologians compressed into 526 pages and given a remarkable unity of style and tone," they noted.

## WEEKLY CROSSWORD

ACROSS

1. Twist
2. Vicar's assistant
3. Tattered cloth
4. Girl's name
5. Author of the gods
6. Latvian abbr.
7. Beverages
8. Like Alencon or a maritilla
9. Skill
10. Place for horses
11. Frightening dream
12. Ill will
13. Public notices
14. Canadian rowboats
15. Tritium, sym.
16. Autos
17. Japanese measure
18. Knot
19. Flemish painter
20. Coronet
21. West Point student
22. Inflamed areas on eyelids
23. var.
24. Bolts slowly

DOWN

1. Vegetable
2. Species of pier
3. Grates
4. Old Eng.
5. Principal Roman rooms
6. River in central Africa
7. Makes edging
8. Colors
9. Long-shored shore bird
10. Lives
11. 12
13. 14
15. 16
17. 18
19. 20
21. 22
23. 24
25. 26
27. 28
29. 30
31. 32
33. 34
35. 36
37. 38
39. 40
41. 42
43. 44
45. 46

# 'Meaning' of Life, Times Tops Student Interest

Cleveland — (RNS) — The No. 1 interest of the 3,000 members of the present college generation attending the nationwide University Christian Movement Conference here was not the draft, nor Vietnam, nor racial justice nor even sex.

Their main interest was in finding meaning, both in their individual lives and in the complex society of which they are a part, according to the conclusions drawn by conference leaders following a poll "built into" the meeting.

Each participant was asked to choose the seminar, called Depth Education Groups, in which he wished to concentrate.

The list of available seminars ranged over such topics as technology, problems of

race, poverty and the ghetto, hippies, sex, international affairs and the dilemmas of the university.

"Toward a Contemporary Understanding of the Human and Theology of Revolution" were the most popular seminars — drawing twice as many enrollments as other popular topics.

"They're looking for meaning," was the explanation of Sister Berchmans Shea, a professor at the College of New Rochelle, N.Y., who helped with registration for the Depth Education Groups.

The University Christian Movement, founded in 1966, includes Roman Catholic as well as Protestant and Orthodox campus ministry groups.

# Bishop Sheen's Books

No one believes in the power of the printed word more than Rochester's Bishop Sheen.

He authors a column for the daily papers, "Today's Starter" on the Democrat and Chronicle's "Conversation Page." The Bishop edited World Mission and Mission magazines during his 10 years as national director of the Propagation of the Faith Society and he is the author of over 50 books.

Here are the titles of his principal books with the date of publication:

- God and Intelligence, 1925; Religion Without God, 1928; The Life of Ad Living, 1929; The Divine Romance, 1930; Odd Errors and New Labels, 1931; Gods and Truths, 1932; Way of the Cross, 1932; Seven Last Words, 1933; Hymn of the Conqueror, 1933; The Eternal Gallilean, 1934; Philosophy of Science, 1934; The Mystical Body of Christ, 1935; The Moral Universe, 1936; The Cross and the Beatitudes, 1937; The Cross and the Crisis, 1938; Liberty, Equality and Fraternity, 1938; The Rainbow of Sorrow, 1938; Victory Over Vice, 1939; Whence Comes Wars, 1940; The Seven Virtues, 1940; For God and Country, 1941; A Declaration of Dependence, 1941; God and War and Peace, 1942; The Duly Verdict, 1943; The Armor of God, 1943; Philosophies at War, 1943; Seven Words to the Cross, 1944; Seven Pillars of Peace, 1944; Love One Another, 1944; Seven Words of Jesus and Mary, 1945; Preface to Religion, 1946; Characters of the Passion, 1946; Jesus, Son of Mary, 1947; Communism and the Conscience of the West, 1948; Philosophy of Religion, 1948; Peace of Soul, 1949; Lift Up Your Heart, 1950; Three to Get Married, 1951; The World's First Love, 1952; Life Is Worth Living, Vol. I, 1953; Life Is Worth Living, Vol. II, 1954; The Power of Love, 1965; This Is The Mass (rev. ed.), 1965; Walk With God, 1965; Inner Peace, 1954; God Love You, 1955; Thinking Life Through, 1955; Thoughts for Daily Living, 1955; Life Is Worth Living, Vol. IV, 1956; Life Is Worth Living, Vol. V, 1957; Life of Christ, 1958; This Is The Mass, 1958; This Is Rome, 1960; Go To Heaven, 1960; This Is the Holy Land, 1961; These are the Sacraments, 1962; The Priest is Not His Own, 1963; Missions And The World Crisis, 1964; The Power Of Love, 1965; This Is The Mass (rev. ed.), 1965; Walk With God, 1965.

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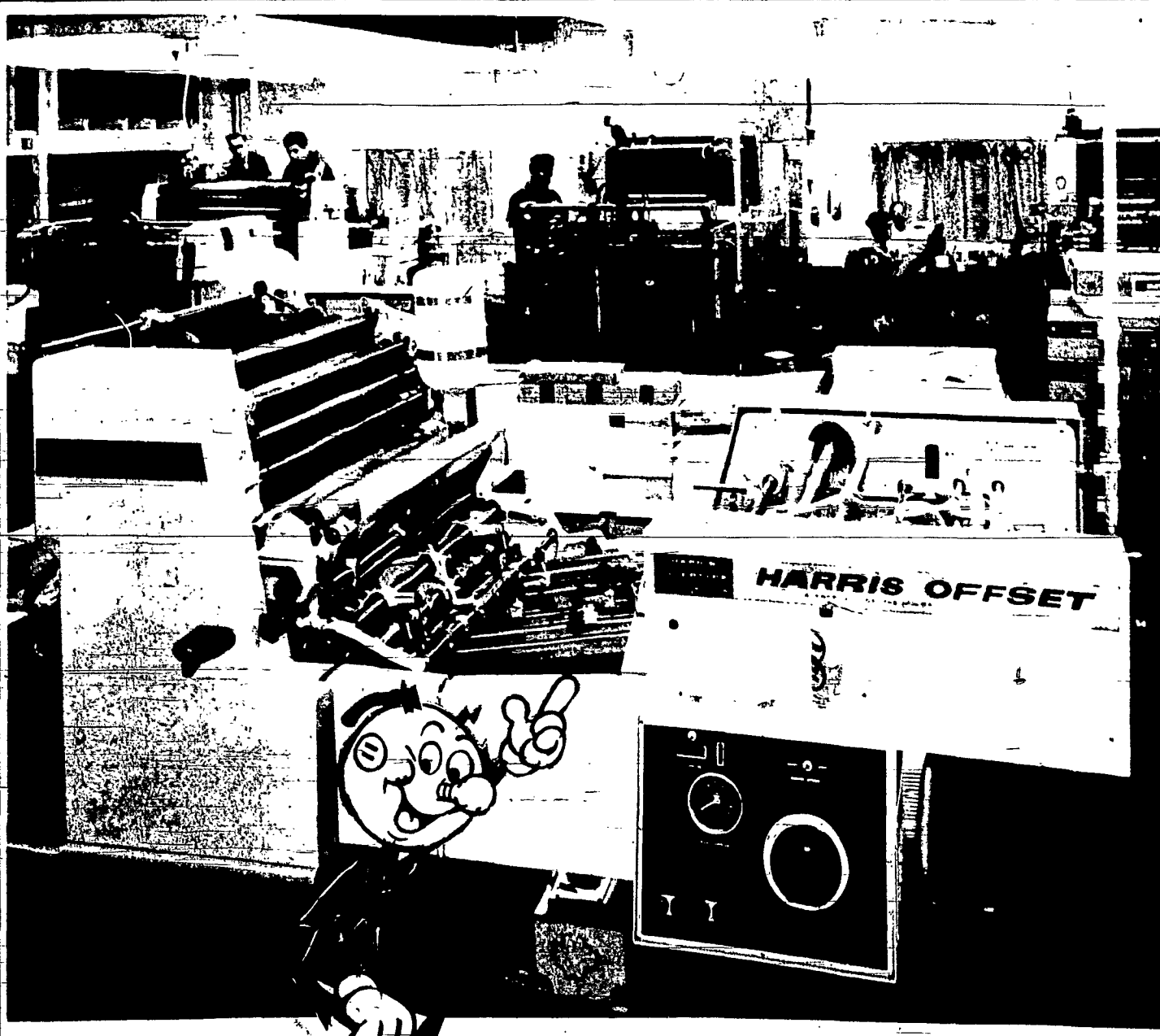
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# THE POWER OF THE PRESS

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Rome — (RNS) — Pope New Year's Day to visit Jesus Hospital in Rom

# Bishop Child

Northampton, Eng.—(RNS)—Roman Catholics who go through life with "childish sciences" were chided by Bishop Charles Grant of Northampton in a pastoral letter read at Masses recently.

Bishop Grant devoted his pastoral to the subject because he considered that the renewal of the consciences of Catholics is a vital foundation of the renewal of the Church.

# Salut For Your

Inspecting printing paper of Sales Henry F