MALTESE HISTORY

Unit M

Relations between Church and State in British Malta

1800 to 1975

Form 4
1. The Organization of the Maltese Church
Malta and Gozo formed a single province of the Church. This province was divided in 1864 into the Archdiocese of Malta and the Diocese of Gozo. The Bishop managed the local Church from the Curia (the administrative headquarters of the diocese) assisted by Monsignori or Canons of the Cathedral Chapter of Mdina and Valletta). Gozo has its Cathedral in the Citadel.

The diocese of Malta and Gozo were divided into parishes. The limits of a parish are fixed by the Bishop. The parish priest is also chosen by the Bishop. The clergy were trained in the Bishop’s Seminary at Mdina.

Besides the priests there were the religious orders (e.g. Franciscans, Carmelites, Dominicans, Augustinians, Capuchins, Salesians etc.). These lived together in convents under the rules of their order. Each religious order is headed by a provincial or superior.

2. The role of the parish priest of the village
The parish priest had a position of great influence in his community. He represented the Bishop in the parish. He cared for the spiritual and personal needs of the parishioners. He was in charge of all ritual ceremonies and the custodian of the richly decorated parish church. As one of the few educated persons in the village, he often served his parishioners as lawyer, business adviser, advisor on morality and dispenser of charity. In recent times, the spread of education, the media, the involvement of the State and new religions entering Malta brought a decline in the influence of the parish priest over his parishioners.

The parish priest was assisted in the running of the parish by village laymen; the procurators (administrators) of the smaller chapels, confraternities and the village feast, the sacristan, the choirmaster, the organist, the prefect of the altar boys etc. There are then many others who do many jobs as volunteers, carrying chairs, arranging meetings, organizing fund raising activities, decorating the streets for the village feast, cleaning the parish church and so on.

3. Daily prayers
The Maltese used to regulate their lives by the cycle of religious activities. The major divisions of the day were run from the bells of the village parish church. People often kneeled in the streets when the bells announced the Benediction in the evening, when the Viaticum passed to give Holy Communion in the houses of sick and old parishioners. The main divisions of the year were set out by the main religious feasts and processions.

4. The village feast to the Patron Saint
Of all the village feasts, the most important was that of the patron saint of the parish church. People showed their devotion to their patron saint with band marches and fireworks. The village feast was the main public entertainment of the village. During the feast each family opened its doors to its relations and friends from other villages. The feast was also an event upon which the village prestige depends. The decoration of the church and the streets and the fireworks are compared with those of their own and other feasts. The climax of the feast was reached on Sunday evening with the procession with the statue of the patron saint and the final fireworks at the end of the procession.

The organization of the village feast required a long period of planning and preparation. All the details of the external feast and the fund raising were handled by the band club committees but the parish priest had the last word. The ceremonies inside the parish church were handled by the parish priest with the help of volunteers and lay groups.
1. The diocese of Malta was led by two Bishops, one for _________ and one for _________. (2)

2. The ____________ was the building from which the bishops administered the Church. (1)

3. The three Cathedrals were situated at ____________, ____________ and _____________. (3)

4. The diocese was divided into a number of ______________ headed by a ______________ ________________ chosen by the bishop. (3)

5. (a) What position of prestige did the parish priest enjoy among the parishioners?
_________________________________________________________________________________________ (1)

(b) Why was this so? __________________________________________________________________________________________ (1)

6. Why were the daily prayers important for the villagers? Mention two such prayers.
_________________________________________________________________________________________ (2)

7. Mention two forms of religious devotions of the people living in the villages.
_________________________________________________________________________________________ (2)

8. Underline the liturgical feasts of the Church celebrated during the year?
   (Corpus Christi, Imnarja, Carnival, Sta Marija, St George Day, All Saints’ Day, Pentecost) (2)

9. Why was the village feast the main social and religious occasion for the parishioners?
_________________________________________________________________________________________ (2)

10. Give one reason why the people accept priests to take part in politics in 19th and early 20th century Malta?
_________________________________________________________________________________________ (1)

(Total marks = 20)
5. The Role of the Maltese Church in Education

By the time the British came to Malta, all primary and secondary education was run by religious and diocesan priests. These schools gave great importance to Catholic religious devotion and morality. The nuns used to run classes for infant and primary children in the main towns and villages. The male religious orders used to open and run secondary schools for either boys or girls (see list below). The Church Schools continued to expand in the 1970s and 1980s. They became very competitive when a common entrance exam for entry in the boys secondary schools was introduced.

<table>
<thead>
<tr>
<th>Church Schools for Boys</th>
<th>Church Schools for Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>St Aloysius College, Birkirkara (Jesuits) 1907</td>
<td>St Joseph’s College, Blata-l-Bajda, 1960s</td>
</tr>
<tr>
<td>St Augustine College, Pietà (Augustinian Frairs), 1940s</td>
<td>Immaculate Heart of Mary, (Franciscan Sisters), 1902</td>
</tr>
<tr>
<td>St Albert College, Valletta (Dominican Frairs), 1948</td>
<td>Our Lady Immaculate School, Hamrun, (Sisters of the Sacred Heart)</td>
</tr>
<tr>
<td>St Elias College, St Venera (Carmelite Frairs), 1945</td>
<td>Theresa Nuzzo School, Hamrun, (Sisters of the Sacred Heart)</td>
</tr>
<tr>
<td>De La Salle College, Cospicua (Brothers of de La Salle), 1903</td>
<td>St Dorothy’s College, Sliema and Żebbuġ (Sisters of St Dorothy)</td>
</tr>
<tr>
<td>Stella Maris College (Brothers of de La Salle) Gżira</td>
<td>St Monica College, Qormi, Mosta, Gżira, B’Kara, Ghajnsielem (Augustinian Sisters)</td>
</tr>
<tr>
<td>St Agatha’s College, Rabat, (Missionary of St Paul)</td>
<td></td>
</tr>
<tr>
<td>St Patrick’s College, Sliema, (Salesian Fathers), 1916</td>
<td></td>
</tr>
<tr>
<td>St Michael’s College (Society of Christian Doctrine)</td>
<td></td>
</tr>
</tbody>
</table>

6. Lay organizations within the Church

As the 20th century progressed, the Maltese Church set up a number of associations or groups that help the clergy and the parish priest at the parish and national level. Their task were to increase the loyalty of the members to the Church, to increase the devotion of the people, to help the parish priest. At the national level they help the Church to combat secularisation, materialism, socialism. The introduction of the cinema, television, the spread of the media and the growth of tourism since the 1960s affected the Church’s authority at the social level. These lay groups helped the Church exercise its direct and indirect action in all the fields of today’s social demands and problems: religious, cultural, technical, family life, workers’ movements and youths.’ Below is a list of these organizations:

- **Cana Movement** runs courses for engaged couples (founded 1957)
- **Social Action Movement** tried to set up a Catholic trade union (1940s)
- **Society of Christian Doctrine** (or M.U.S.E.U.M) (see below)
- **Catholic Action** (founded by Pope Pius XI in the 1920s)
- **Dar l’Emigrant** and the Emigration Commission (set up in 1950)
- **Caritas** with its rehabilitation centres for drug addicts
- **Homes for the Elderly** run by nuns
- **Children’s Homes** run by nuns and priests (Salesians, MSSP)
- **Dar il-Provvidenza**, home for persons with disabilities
- **The Young Christian Workers** (founded by the Jesuits in 1945)
- **Refugee homes** supported by the Jesuits and by Dar l’Emigrant

7. The Society of Christian Doctrine

The strictest and oldest of the lay groups is the M.U.S.E.U.M. *(Magister Utinam Sequatur Evantelium Universus Mundus)*. It was founded by a Maltese priest in 1907 (Dun George Preca) with the aim of giving religious formation to its members through a life of prayer and instruction. All members are tied by a promise of celibacy. The male and female sections are completely separate. Each meets daily in its houses in various towns and villages to teach catechism to the children. The Society is headed by a superior-general for male and female members.
1. What role did the Church have in education and schooling?

__________________________________________________________________________ (2)

2. Identify two characteristics of Church schools in Malta.

__________________________________________________________________________ (2)

3. Name three lay Catholic organizations in 20th century Malta.

__________________________________________________________________________ (3)

4. Why did the Bishop, at times, make pastoral visits in the parishes?

__________________________________________________________________________ (2)

5. How did the Society of Christian Doctrine help the Church at the parish level?

__________________________________________________________________________ (2)

7. Match the bishop of Malta with the following events connected with the Church in Malta:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Francesco Saverio Caruana</td>
<td>the Law of Mixed Marriages of 1896</td>
</tr>
<tr>
<td>B</td>
<td>Ferdinando Mattei</td>
<td>Gozo became a separate diocese in 1864</td>
</tr>
<tr>
<td>C</td>
<td>Pietro Pace</td>
<td>Appointed as the first Maltese Bishop of Malta</td>
</tr>
<tr>
<td>D</td>
<td>Carmelo Sant Cassia</td>
<td>the British took control of Malta in 1800</td>
</tr>
<tr>
<td>E</td>
<td>Vincenzo Labini</td>
<td>the granting of the liberty of the press</td>
</tr>
</tbody>
</table>

8. Match these Archbishops of Malta in the 20th century with their respective dates:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Michael Gonzi</td>
<td>1889 – 1914</td>
</tr>
<tr>
<td>B</td>
<td>Mauro Caruana</td>
<td>1976 – 2007</td>
</tr>
<tr>
<td>C</td>
<td>Pietro Pace</td>
<td>1914 – 1943</td>
</tr>
<tr>
<td>D</td>
<td>Joseph Mercieca</td>
<td>1943 - 1976</td>
</tr>
</tbody>
</table>

(Total marks = 20)
1. **Britain promises to protect the Catholic Church in Malta**

In Malta, the British treated the Catholic Church with respect in order to keep the loyalty of the clergy and the people. The British promised to guarantee and protect the Catholic beliefs and customs of the people. The British realized that a conflict with the Church could result in riots against them. In Malta the British let the Church flourish whereas in Catholic Europe the Church’s position was heavily checked by the passing of anti-clerical laws.

- In 1807 the British convinced the Vatican to start choosing a Maltese Bishop.
- Protestant sects in Malta were not permitted to publish anything or hold public sermons in Maltese.
- Religious teaching in schools and the charitable institutions was left in the hands of the Church.
- St John’s Church became a Catholic Co-Cathedral run by the Church and owned by the Government.
- The Bishop was ranked second after the Governor in precedence on official occasions.
- The Church was exempted from taxes of any kind.
- The Church expanded its organization and bureaucracy by opening more parishes and lay organizations.
2. Some instances of disagreement

British policy sometimes had to interfere in the domain of the Church as shown in the following instances:

- **Church property**: Governor Maitland passed the Mortmain Law (1822) to try to stop further property increase in the hands of the Church. This law however was not enforced due to clerical opposition to it.

- **Ecclesiastical courts**: In 1828 the right of sanctuary and the privilegium fori (the obligation to testify in the law courts) were abolished for these ran contrary to the basic concepts of civilian rule. The latter was reserved only to the Bishop.

- **The liberty of the press**: In 1839 the British granted a free press by abolishing press censorship. The law of libel was intended to punish those who published articles against the Catholic Church or the clergy.

- **Priests in the Council of Government**: In 1849, the Maltese chose three priests to represent them in the Council of Government. The British became alarmed of clerical influence over the Government. In 1857 they stopped clergy from contesting elections to the Council. But in a referendum held in 1870, the Maltese voted to include priests back in the Council.

- **The choice of the Bishop**: The British wanted to influence appointments, especially that of the Bishop. In fact, most of the Bishops were pro-British. The appointment of the Bishops was finally settled in 1890 by the Simmons-Rampolla Agreement with the Vatican. Future Bishops for Malta and Gozo were to be privately chosen by the Britain and confirmation by the Vatican.

- **Mixed Marriages**: In 1892 the British introduced civil marriage between couples of different religions. This law was opposed nearly by everyone in Malta the Church, the political parties and the Vatican. The prelate Ignazio Panzavecchia set up the Popular Party as the ‘Church Party’. The Church organized mass meetings and demonstrations against the new marriage law. In 1898 the British left the matter to drop and the law was never applied in Malta. The British decided to back down for fear of civil unrest and riots.

- **Manuel Dimech’s influence**: Manwel Dimech (1860-1921) was the first exponent of socialist ideas in Malta. In his writings he criticized the Church and the British for having left the working classes ignorant and poor. Dimech founded a newspaper il-Bandiera tal-Maltin and set up the Circle of the Enlightened. In 1912 Dimech was excommunicated by the Bishop and he was attacked by angry crowds. In 1914, the Governor deported him to Egypt for having organized a protest against the war. Dimech died in exile but his ideas were taken up by his followers (Dimechjani) who were to play a prominent role during the Sette Giugno Riots of 1919 and the setting up of the Labour Party in 1921.

3. Conclusion

The attempts by the British to exclude the clergy from participating in politics failed. In the 20th century, this failure was to cause two serious politico-religious disputes.
1. Which aspect of Maltese life do the sources in page 1 throw light upon? 

__________________________________________________________________________ (1)

2. Why did the British protect and uphold the privileges of the Maltese Catholic Church? 

__________________________________________________________________________ (2)

3. Mention three instances to show how the British helped to increase the power and prestige of the Maltese Church in the eyes of the Maltese? 

__________________________________________________________________________ (3)

4. Complete the following table about these issues between the Maltese Church and the British: (12)

<table>
<thead>
<tr>
<th>Disputed issue</th>
<th>What did the British want to change?</th>
<th>Why did the Church authorities oppose?</th>
<th>How was the issue settled?</th>
</tr>
</thead>
<tbody>
<tr>
<td>a Church property in Malta</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b The liberty of the press</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c Priests as members in the Council of Government</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d The Law about Mixed Marriages</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5. (a) Why was Manwel Dimech seen as a threat by the Church and the British in Malta? 

__________________________________________________________________________ (1)

(b) How did they support each other against Manwel Dimech? 

__________________________________________________________________________ (1)

(Total 20 marks)
1. The Politico-Religious Crisis of 1930-1932

In 1921 and 1924 the general elections were won by the Nationalist Party. At that time it was common for the clergy to take part in politics. Most of the clergy supported the Nationalist Party and a few joined that party as candidates in the elections. Gerald Strickland, leader of the Constitutional Party, complained that this was unfair on his party. Since most of the clergy supported the Nationalists, the people were influenced to vote for that party. But then the elections of 1927 were won by the Constitutional Party and the Labour Party. Strickland became Prime Minister.

The quarrel started when the clerical members in the Senate voted against the budget presented by Strickland’s Government. Strickland’s supporters organized a demonstration against the Archbishops. Both sides started attacking each other in the press. Catholic Action started issuing a newspaper Leħen is-Sewwa to defend the Church against Strickland’s arguments. Strickland wanted the Vatican to stop priests from taking part in Maltese politics. The British Government asked the Vatican to send a Papal Legate (representative) to investigate the cause of the quarrel.

The Papal Delegate Mgr. Robinson visited Malta in 1929 and concluded that the quarrel was brought about by Strickland’s attacks in the newspapers against the Church and the clergy. Then one month before the elections of 1930, the Bishops* issued a Pastoral Letter advising people not to vote for Strickland and for the Labour Party that supported him. The Governor had to suspend the election amidst the protests from the Nationalist Party. In 1931 a Royal Commission came to investigate the issue and try to find a solution to the quarrel. For two years the Vatican refused to agree to stop priests from taking part in politics. In the end the British Government decided to stop its support for Strickland and gave permission for the election to take place in 1932. The election was won by the Nationalists and Strickland lost power as Prime Minister. The quarrel showed how powerful the Church was in Maltese politics. It had the power to bring down the Government from power by influencing people which party to vote.
1. The origins of the quarrel
When Mintoff won the election of 1955 for some time the Church seemed satisfied with Mintoff’s guarantees for the position of the Church after Integration with the UK. But in 1955 the Archbishop issued a pastoral letter against Integration where he warned the Maltese of the dangers of Protestant influence in the form of civil marriage and divorce entering Malta. The position taken by the Church against Integration resulted in a Church-Government dispute which divided the Maltese in two camps: the Church was supported by the PN, the PCP and the lay religious organizations. On the other hand the MLP was supported by the GWU. Mintoff blamed the Church for having brought an unclear result in the referendum vote.

2. The election campaign of 1962
The relations between the Church hierarchy and the MLP remained strained even after Mintoff’s resignation in 1958. The first blows in a new quarrel occurred in 1960 when the Bishops declared in another pastoral letter that ‘no one can be at the same time a sincere Catholic and a true Socialist.’ The MLP condemned the pastoral letter and denied that the party was socialist. The Bishops responded by interdicting the MLP newspapers. The religious lay organizations were known as the Junta and they used the Catholic Institute in Floriana as their headquarters. The Junta organized mass rallies to show their support for the Bishops and the Church. The newspapers Lehen is-Sewwa and Militia Christi were used to combat the ideas of the MLP. The Bishops interdicted the executive committee of the MLP.

Mass meetings became very popular on both sides, during which there were battle of words, fist fights, Church bells or prayer meetings that interrupted MLP mass meetings. Parish priests passed over the homes of staunch Labourites when he came for the annual blessing and refused absolution in Confession or Holy Communion. MLP supporters were buried in unconsecrated ground, the most powerful weapon in the hands of the Church. These measures resulted in many Labourites losing their respect and loyalty to the Church. Some even stopped attending Church ceremonies.

In the meantime, Archbishop Gonzi tried to control the PN and the MLP from within. The President of Catholic Action, Herbert Ganado, split from the PN and founded the PDN. Anthony Pellegrini split from the MLP and set up the CWP. The aim of the Archbishop was to try and win over votes from the PN and the MLP in the coming elections and to strengthen the parties that supported the Church.

The election of February 1962 had a 91% and resulted in a clear victory for the PN and the Junta parties. When the results were known, the Gunta published an illustrated pamphlet entitled: ‘Alla maghna u rbahna’. Mintoff called the election the most unfair in the history of the island. For many years placards decorated MLP clubs with sayings: ‘51,000 unyielding soldiers’ – the number of votes obtained by the MLP.
Complete the following table about the Maltese politico-religious disputes of 1930 and 1962.

<table>
<thead>
<tr>
<th>Question</th>
<th>The 1930 dispute</th>
<th>The 1962 dispute</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1</strong></td>
<td>Name the two leading figures involved in each of the disputes.</td>
<td>(2)</td>
</tr>
<tr>
<td><strong>2</strong></td>
<td>What caused the disputes?</td>
<td>(2)</td>
</tr>
</tbody>
</table>
| **3** | (a) Which side did the British Government support in the disputes?  
(b) Why did it do so? | (2) | (2) |
| **4** | How was each dispute settled? | (2) | (2) |
| **5** | Identify one major result for each dispute on the following:  
(a) the Maltese Church  
(b) Maltese politics | (2) | (2) |

(Total 24 marks)
1. The Independence Constitution and the Church
The Church had one other quarrel with the MLP on the Independence Constitution. The MLP put forward its proposals on the chapter on Church-State relations (k/a Mintoff’s Six Points). But these amendments were rejected by the Bishops in a pastoral letter. These points were then left out from the Independence Constitution of 1964.

2. The implications of Vatican II Council
Vatican Council II (1962-65) adapted the teachings of the Catholic Church to modern times. Many of the Church’s arguments against the MLP now lost their validity. Catholics could now vote socialist with a free conscience. In Malta the MLP showed how right it was in its stand against the Maltese Church. Vatican II brought also a change in the mentality of the clergy. Not all priests had liked the quarrel between the Bishops and the MLP.

3. Peace between the Church and the MLP
Some priests worked to bring peace between the Church and the MLP. The election of 1966 was won by the PN but the MLP increased its support by 9 % even though the quarrel with the Church was not yet solved. The Church authorities started to fear that the next election could be won by the MLP.

Archbishop Gonzi also wished to make peace with the MLP before he died. The Vatican appointed Mgr. Emmanuel Gerada as Auxiliary Bishop and representative of the Archbishop in talks with the MLP. In December 1968 the Archbishop removed all religious restrictions against the MLP. The Truce which ended the quarrel was reached on Good Friday, in April 1969. The Truce of 1969 was one important factor which helped the MLP win the next general election of 1971. In that election more people voted for the MLP with a clear conscience of not being disloyal to the Church.

4. Separation between Church and State
When Mintoff became Prime Minister in 1971 he set about to bring a separation between Church and State. This was done by the following measures:

- Teacher-training was taken over by the state
- Religious Matriculation was dropped as a compulsory subject for the University
- The corrupt practices act forbid the Church from interfering in politics or during a general election.
- The Bishops lost the right for the privilegium fori.
- The Church lost its exemption from paying income tax.
- Civil marriage was made legal.

For a while matters looked as if a third ‘politico-religious’ dispute was in the making. But then, the Bishops gave in and in the end the law on civil marriage prevailed.

The 1976 general election returned Labour to power with an larger majority than in 1971. A few days after the election Archbishop Gonzi resigned. The Vatican chose Mgr Joseph Mercieca as the new Archbishop.
1. Why did the Church and the MLP disagree about the Malta Independence Constitution?

________________________________________________________________________

(2)

2. Identify two consequences of Vatican II on Church-State relations in Malta.

________________________________________________________________________

________________________________________________________________________

(2)

3. How did the general election of 1966:

(a) Weaken the position of the Maltese Church in its stand against the MLP?

________________________________________________________________________

(2)

(b) Strengthen the position of the MLP in its stand against the Maltese Church?

________________________________________________________________________

(2)

4. (a) Who benefited most from the Truce of 1969? ____________________________________ (1)

(b) State how?

________________________________________________________________________

(2)

5. Why did the Church authorities become more prepared to work for a truce with the MLP after the general election of 1966?

________________________________________________________________________

(2)

6. How did the declaration of the Republic affect Church-State relations in Malta?

________________________________________________________________________

________________________________________________________________________

(2)

7. List four changes in Church-State relations when the MLP was returned to power in 1971.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

(3)

8. Why do you think Archbishop Gonzi resigned soon after the 1976 election?

________________________________________________________________________

________________________________________________________________________

(2)

(Total 20 marks)
I. The Dispute over Church Schools

During the 1970s there occurred an increase in the number of students attending private and Church schools. One reason was the lack of academic achievement and discipline in Government Secondary schools. The Government became alarmed with this development and in 1978 it decided to take action through the following measures:

- Private and Church fees were to be frozen.
- Government stopped giving subsidies to private and Church schools.
- Students attending the government Sixth Form were given 20 points when applying for University under the student-worker scheme.
- The Government made private schools apply for a license every year.
- The Government invited teachers in private and church schools to apply to work in state schools.

The reaction of the Bishops was to bring all Church Schools under one committee. In September 1984 the FPSA (Federation of the Private Schools Association) kept all Church Schools closed as a sign of protest when the Government did not issue a license to eight schools. The MUT announced a teachers’ strike in support of the church and private schools. The strike lasted for seven weeks. During that time the Government invited Parents’ Association and other volunteers to help the government run the state schools.

The situation reached breaking point on ‘Black Friday’ (29th September) when a group of tugs attacked the Curia premises at Floriana. This incident turned public opinion against the Government. After some weeks of deadlock an agreement was reached, first with the MUT (November) and then with the Vatican (April 1985). The agreement was based on the following points:

1. Church schools were declared free but were given the right to collect funds in the form of donations.
2. The Government was to help the Church financially by paying for the teachers’ salaries.
3. Church Schools were to be free from Government interference.
4. The Government abolished the 20 points given to sixth form government sponsored students when applying for University.

1. Demonstrations were organized by the Private Schools Association. 2. Dom Mintoff 3. ‘KMB’ 4. PSA protest march
Unit M.8 – Church-State Relations, 1800 to Date – Essay Questions

Read carefully the following essay titles and answer any ONE in about 200 to 300 words. Essays carry 20 marks each.

**PAPER 2A**

1. The period 1927-1932 for Malta under Count Gerald Strickland was one of great religious unrest. Why was this so and how did all this begin? (SEC)


3. For the Roman Catholic Church in Malta, it was important, during both the 19th and the 20th century, to maintain a close relationship with the British authorities. Discuss. (SEC 2011)

4. Discuss the politico-religious conflicts of the 1930s and 1960s in Malta. Were there amu similarities between these two conflicts? (SEC 2011)

**PAPER 2B**

1. In 1929-32 there was a politico-religious crisis in Malta. Describe
   (a) what led up to the crisis
   (b) the position taken by the British Government
   (c) the position taken by the Vatican
   (d) the political results of the crisis. (5 x 4) (SEC 1995)

2. Between 1929 and 1932 there was a politico-religious crisis in Malta. (a) What were the main causes of this crisis? (6)
   (b) What main events took place during this time? (8)
   (c) How did the quarrel between Church and State end? (6) (SEC 1996)

3. Discuss:
   (a) the importance of the Catholic Church to the Maltese (4)
   (b) the relationship between the Church and the British authorities (4)
   (c) two difficulties between the Church and the British authorities and how these were solved (6)
   (d) the attitude of the Church towards Maltese politicians during the British period (6) (SEC 2011)

4. (a) What is a politico-religious conflict? (2)
   (b) Describe the conflict between Gerald Strickland and the Catholic Church in the 1930s. (8)
   (c) Describe the conflict between the Labour Party and the Catholic Church in the 1960s. (8)
   (d) Name one difference between these two conflicts? (2) (SEC 2011)