

Lisbon Center of Interest for Catholic Tourists

By SUSAN LOWNDES MARQUES
(N.C.W.C. News Service)

Lisbon — Most Catholic visitors in Portugal try to go to the famed Marian shrine at Fatima, the most frequented in Europe after the one in Lourdes, France.

But Fatima is far from Lisbon, and the Portuguese capital itself contains much of interest to the Catholic from abroad, including a big modern church—dedicated to Our Lady of Fatima on the way to the city's airport.

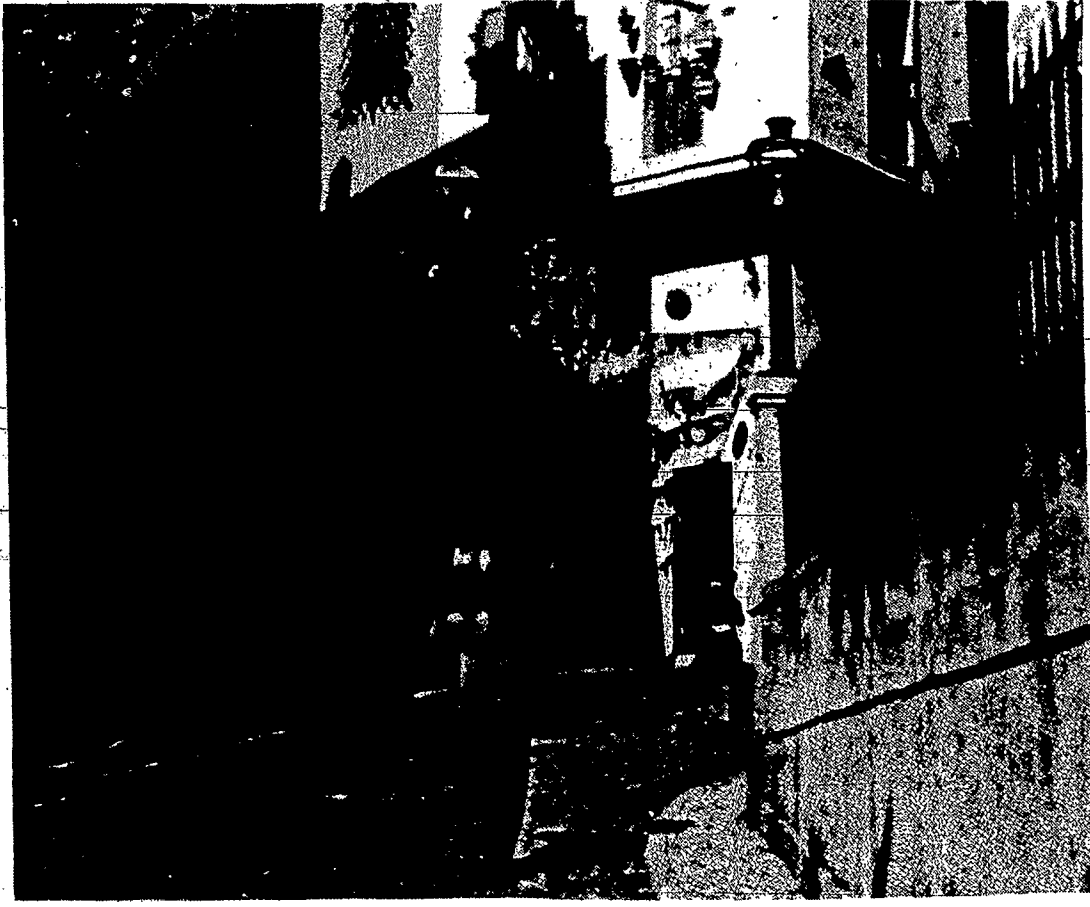
The great St. Anthony of Padua, the finder of lost objects, was born in Lisbon and the church of S. Antonio da Se, just below the cathedral or Se, as it is called in Portuguese, is built above the room in which he was born. Through the sacristy and down the stairs is a little chapel under the cathedral's high altar.

There are always a few bunches of flowers for St. Anthony put there by the children of Lisbon, who also make little shrines in the streets for their patron at the time of his feast on June 13. Indeed, the money to build this 18th-century church was collected by the boys and girls of the city.

The son of Tereza Taveira de Bulhoes was baptized Fernando at the font in the cathedral, which is still in use. Only after his ordination in Coimbra cathedral did young Fernando enter the then new order of St. Francis and take the name of Anthony, by which he is so well known today.

The cathedral here is a fine Romanesque building. Its first bishop, Gilbert of Hastings, came here from England with the Crusades. The crib, in a side chapel near the font, is a lovely example of the colored terra cotta work of Machado de Castro, with a crowd of beautiful 18th-century figures around the central group of the Virgin and Child and St. Joseph.

The mother of St. Anthony is buried in the great Italianate church of Sao Vicente de Fora on a hill beyond that on which the cathedral is built. For Lisbon is a city of hills and deep valleys and one sometimes wonders how the houses manage to cling to such precipitous sites. The best place from which to see the layout-out of the city



and the great river Tagus, along which it is built, is the Castle of St. George above the cathedral and St. Anthony's church.

The 365-foot-high Monument to Christ the King on the south side of the Tagus guards the great new suspension bridge over the river. This was constructed by a consortium of American firms and is the longest bridge in Europe. An elevator takes visitors up to the top of the monument, in whose base is a blue-tiled chapel.

Parts of the original Crusaders' Castle of St. George can be traced and inside the outer walls there is still a medieval village. This village in the heart of Lisbon has its own parish church, Holy Cross of the Castle, and on the feast days of the three patron saints of Lisbon—St. Anthony, St. John and St. Peter—which all fall in the month of June, everyone dances in the streets all night and eats fried fresh sardines and drinks rough red wine at the taverns and little outdoor booths.

On the same side of Lisbon the church of Nossa Senhora do Monte crowns another hill. Inside to the right of the entrance is a curious early stone seat, said to have been the episcopal chair of St. Gens. He is the

patron of expectant mothers, who still go and sit on this seat so as to have a "Boa Hora" or rapid and safe delivery. The view from outside this little church is superb, even better than from the immense Graeca church nearby.

Further up the river Tagus is the beautiful church of Madre de Deus, or Mother of God, which used to be a Poor Clare foundation. The interior is lined with huge gilded panel pictures underneath good 18th-century canvases in baroque frames of the life of St. Francis.

The former nun's choir, which is reached through a series of cloisters now being turned into a museum of glazed tiles or "azulejos" of all periods, is an unusual example of the old love of relics. Behind the fine carved stalls are glass-fronted reliquaries containing the most extraordinary variety of bones of different saints.

Down the Tagus on the other side of the great riverside square called the Praa do Comercio, is the Irish Dominican Priory of Corpo Santo in the Largo do Corpo Santo. The church is octagonal and was rebuilt after the great earthquake of 1755, which destroyed all this low-lying part of the city.

A community of Irish friars have been in this place for over 300 years. They take spiritual care of the large English-speaking communities in Lisbon. Preaching in English at the 11 o'clock Mass on Sundays, they say Mass in English on Sunday morning at 10:45 in the parish church of Caravelos on the way to nearby Estoril and Cascais, where there is another English Mass at midday in the chapel of St. Sebastian in the garden of the local museum.

Returning to Lisbon, another ancient English-speaking religious foundation lies up the hill from Corpo Santo. This is the English College in the Largo dos Inglesinhos, which was founded over 300 years ago at

a time when the Church in England was undergoing persecution. It was founded for the education of English seminarians and it still is staffed by English diocesan priests. Today's students are recruited from English dioceses.

The old Jesuit church of Sao Roque nearby is a splendid building with very ornate side chapels including one dedicated to St. John the Baptist. This was constructed in Rome in 1742 to the orders of King John V and is said to have cost more than any other chapel of its size in the world.

The separate parts were then shipped to Lisbon in three ships with the craftsmen to assemble it. It is lined with lapis lazuli, agate, alabaster, amethyst and porphyry as well as strange colored marbles and there are superb bronze and ormulu fittings. The plate, vestments and service books belonging to this tiny chapel are on view in the Sacred Art Museum next door together with a variety of other ornate church furnishings.

On the same side as the chapel of St. John the Baptist there is the unusual upright tomb of an Englishman, Francis Tregian. Having been imprisoned for his faith under Queen Elizabeth I, he came to Portugal and lived in Lisbon for 20 years. Pilgrimages used to take place to his tomb, where his body was found incorrupt 20 years after his death in 1608. It is still usual to find supplicants kneeling by the inscribed stone.

An amusing fact to recall when seeing this church is that in 1642, a Jesuit called Padre Antonio Vieira preached a sermon here that went on for two days and two nights, but the occasion of this marathon has not been recorded.

The sacristy of Sao Roque, as in all Portuguese churches, is well worth seeing. It is lined with delightful canvases of the life of St. Francis Xavier, who actually sailed from the River Tagus for his epoch-making voyage to the East.

Behind and below the church are the spreading buildings of the Lisbon Misericordia, which includes several specialist clinics, hospitals for babies, children and adults, and asylum for the aged and many other social works. This "House of Mercy" is the largest of the many Misericordias all over Portugal. They started in the 15th century as hospitals with chapels attached, run by lay-bodies of local-citizens. In most places they continue their original work of healing the poor, but—in newly built premises—

At the top of the Rua Garrett, Lisbon's smartest shopping street, between Sao Roque and the river, two big 18th-century churches face each other, and half way down, the "Martyrs" church is dedicated to the Crusaders who lost their lives when they finally drove the Moors out of Lisbon in 1147.

Down the river at Belem on the outskirts of Lisbon, is the splendid Jeronimos church, the finest of all the Manueline buildings in Portugal, which is the only country in the world where this particular type of highly ornate late Gothic is to be found. It arose out of the maritime discoveries of the Portuguese in the 15th century. Much of the decoration is nautical and carved stone ropes, anchors, coral, sea beasts and astronomical instruments winding about the pillars of the lovely two storied cloister behind the church.

The interior of the Jeronimos, so called because a house of Jeronimite Friars was originally attached to the church, is astounding. It is immensely high with the delicate fan tracery of the roof springing from six great octagonal columns covered with rich carvings. It gives a feeling of a huge space almost unsupported by human agency.

The Renaissance chancel is later in date with a splendid silver tabernacle, and on either side are marble tombs of bygone princes supported on the backs of trumpeting elephants. The side altars in the transepts are beautiful examples of baroque work and there is a charming group of 18th-century carved and painted statues of the Blessed Virgin and St. Joseph, looking young and gay, with the Holy Child between them.

The magnificent Coach Museum is near Jeronimos and is well worth a visit, though it has no specific Catholic interest except perhaps the three great gilded coaches which brought the Portuguese ambassador and his suite from Rome in 1716.

Past Jeronimos at 53 Rua Bartolomeu Dias, in the suburb of Pedroucos, there is a convent of Irish Dominican nuns. Also founded while the Church was persecuted in 1639, it was for long an enclosed, contemplative foundation to which postulants used to come from Ireland.

This is but a brief account of places of Catholic interest in Lisbon, and nothing has been said of the innumerable churches which are to be found in every street in the old part of the city.

English Catholics Garner 'Woolly Minded Anglicans'

London — (RNS) — Far too many "woolly minded Anglicans" have been joining the Roman Catholic Church because of the absence of a clear lead from Church of England bishops, according to an article in The Modern Churchman.

This journal, a quarterly, is the official publication of the Modern Churchmen's Union; an Anglican body which met in London recently to hear some "straight talk about honest religion." Its aim is to proclaim the Christian Gospel in the light of modern knowledge and in the idiom of today.

The Modern Churchman's article, unsigned, contended that the Archbishop of Canterbury's recent charge to Anglicans to remain true to their consciences should they marry a Roman Catholic has come just 30 years too late.

"By pretending that the problem of 'mixed marriages' did not exist, the Church of England showed a complacency matched only by a lack of understanding of the objectives pursued by Rome towards all other Christian Churches in East and West alike for the last 1,500 years," it said. "In this country, 'ecumenical dialogue' will not deflect the Roman hierarchy one hair's breadth from their openly avowed intent expressed by Cardinal (John C.) Heenan (the Roman Catholic Primate of England and Wales), in a recent television interview with Malcolm Muggeridge, to see England a Catholic country."

Retiring president of the Modern Churchmen's Union is Bishop John Leonard Wilson of Birmingham, who delivered the sermon opening the Union's conference before one of the largest gatherings ever held here of clerics and laymen concerned with the advancement of liberal Christian thought.

Speaking on "honest religion," he referred specifically to the "mental gymnastics" which were required of Anglican clergymen in subscribing to the 39 Articles, the Church's

code of faith which some influential churchmen want to see abolished.

"It cannot be good for a man in the name of true religion to make public declaration of things about which he holds private reservations. It can only

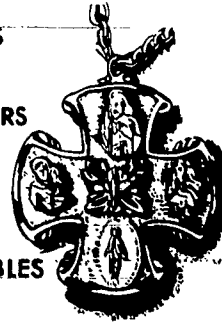
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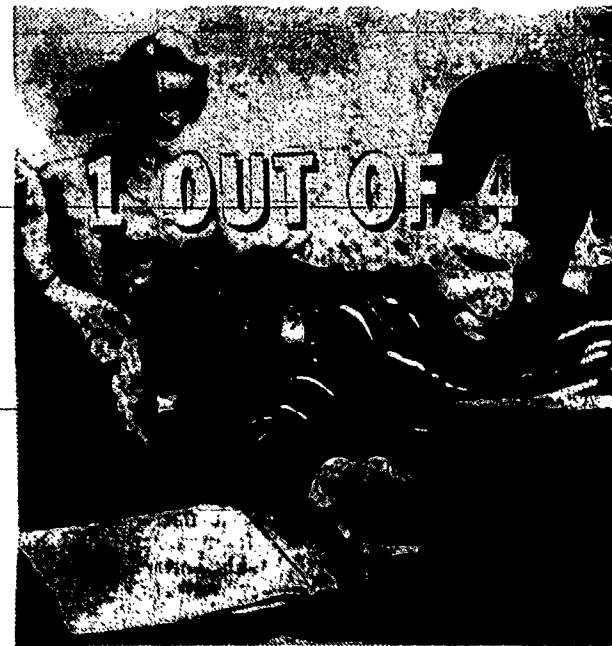


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God's World

Question of the Hour

By Dennis J. Geaney, O.S.A.

The world is waiting for a statement from Pope Paul on the very sensitive subject of birth control. He will be speaking not simply to Catholics but to the entire world. The Catholic position on this subject is a factor in the political and economic development of many countries of the world and therefore the Pope's statement becomes a concern of even the United Nations. It has long since ceased to be simply a religious question.

In this piece I am concerned not with its political ramifications or even to try to guess what the Pope might or might not say, but rather with the effect the discussion is having upon the faith of the American Catholics. The middle and upper middle income Catholic family in areas where Catholic high schools and colleges have been available has woven the Catholic Church's stand on birth control into the fabric of their Catholic life. They have learned it from the Catholic classroom and pulpit in such terms that have precluded the possibility of change.

IT IS DISTURBING to many loyal Catholics to see the steady stream of books, articles, and news items in Catholic periodicals and frequent references in the secular press which suggest a change in what they had learned to be unchanging doctrine.

Two years ago the Pope himself opened the door by appointing a commission to study the subject and offer recommendations. At this point, the papal commission has presented to the Pope a 1966 statement of the question. That solitary figure in white robes must now study and brood upon it and face the lonely decision of what he will or will not say on the subject.

It is not simply married people in their child bearing years who feel a stake in the decision. It is Catholics who passed those years and others who do not plan on marriage, but who wonder why the very question can be raised. If a change is made in our teaching on birth control, they ask about the possibility of change in our view on divorce and other subjects on which there seemed to be a tight lid. The very fact of the Pope's appointing a commission to study the matter has created for some a climate of doubt about the Church's authority.

It is important to understand that doctrines are not simply abstract statements in a textbook, a council document, or a papal statement. They are formulated by men — human beings — men who have their own emotions and ideas and who live in a particular time and culture. Each doctrinal formulation has its own history,

conditioned by the likes and dislikes, the loves and hates, and all the life experiences of the theologians, bishops, and Popes who formulate them.

John T. Noonan, Jr., professor of law at Notre Dame, in 1957 wrote as a doctrinal dissertation, the Scholastic Doctrine of Usury. For centuries it was a sin to profit from loans. Dr. Noonan showed how usury was reprobated by the fathers of the Church using copious texts from both Old and New Testaments. Three councils of the church gave strong witness against usury. Lateran II, for example, said that usury was to be "rejected as detestable in the Old and New Testament." Popes were equally firm in condemning usury.

Today the teaching on usury is relegated to church history. What brought about the change was a new view of credit or a financial system growing out of expanded markets. Loans had other functions than to help people in time of need.

The same Dr. Noonan of Notre Dame applied the same methodology to the teaching of the church on birth control. In his book, *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists*, he traced the development of the church teaching from the first century to the present time. (At this writing he is in Rome in the capacity of advisor to the papal commission.)

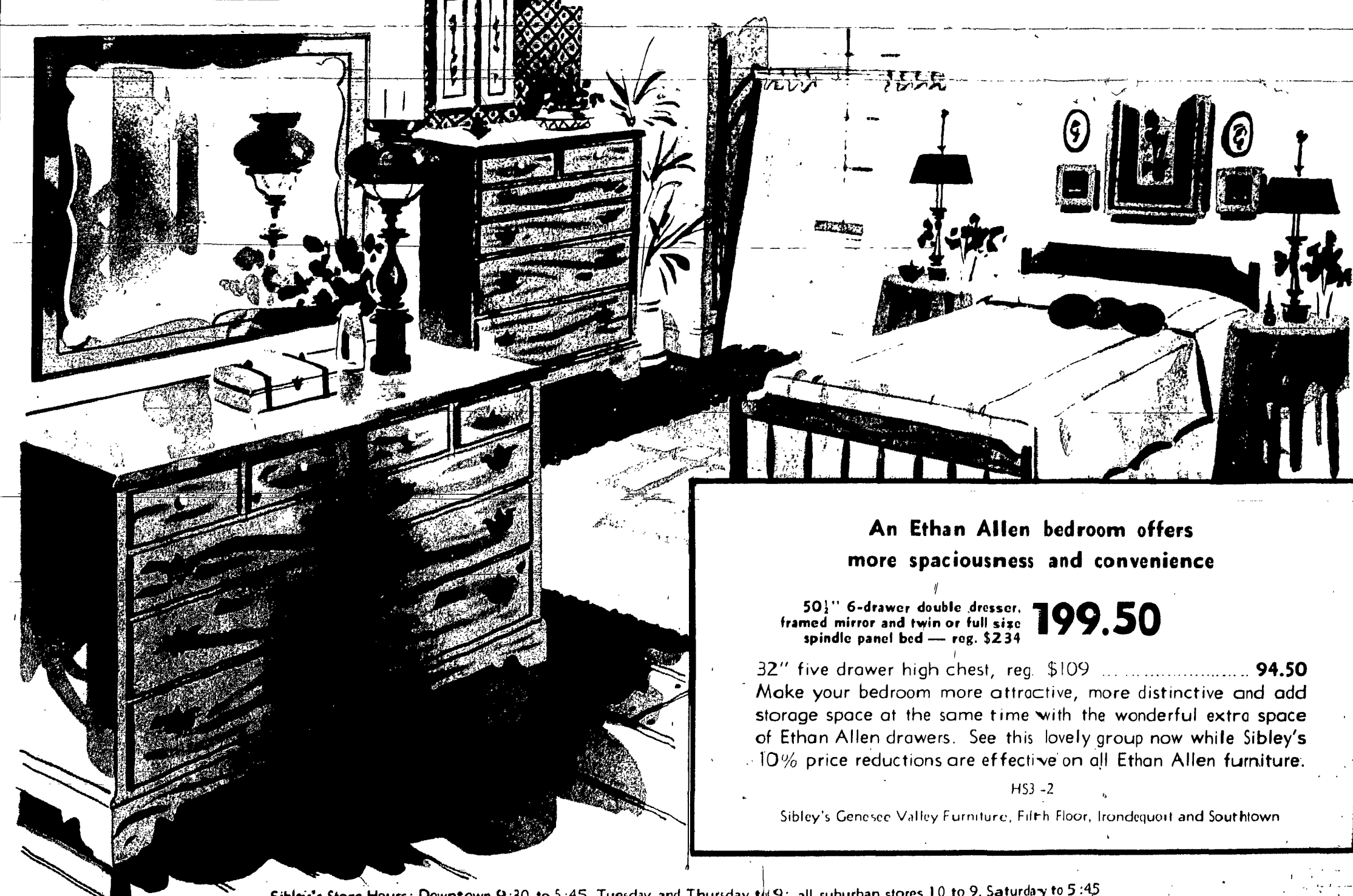
His book is a scholarly work. He does not advocate change or take sides. He simply reports. What is fascinating in reading the book is to see how a doctrine develops and is affected by the sociological changes in society.

This does not mean that Christ's teaching changes with the times. It means that the living Church is at every moment guided by the Holy Spirit and the Church teaches the things of Christ in a particular cultural setting and with the insights that are available to her at the time.

We are anxiously waiting for Pope Paul to tell us how the Church formulates its teaching about birth control today.



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