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HISTÓRIA
RELIGIOSA
FONTES
E SUBSÍDIOS

CATOLICISMO EM PORTUGAL

CRÓNICAS DE SUSAN LOWNDES,
CORRESPONDENTE BRITÂNICA (1948-1992)

CATHOLICISM IN PORTUGAL

CHRONICLES BY SUSAN LOWNDES,
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Organização
ANA VICENTE

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Ana Vicente (1943-2015)

Ana Vicente acarinhou a preparação deste livro, consciente desde o início de que seria um dos seus últimos projetos. Devem-se-lhe a ideia do livro e a recolha, seleção e organização dos textos de Susan Lowndes. Viu os conteúdos e a estrutura final do livro em fase de pré-edição. Faleceu em abril de 2015.

No CEHR, estamos gratos a Ana Vicente, pela confiança que em nós depositou quando nos confiou o espólio jornalístico de sua mãe e este projeto editorial. E, em seu nome, expressamos gratidão aos familiares, amigos e colaboradores que generosamente contribuíram para a forma e a concretização deste livro.

O editor.

Aware from the beginning that this would be one of her last enterprises, Ana Vicente cherished its preparation. To her we owe the idea of the book and the collection, selection and organisation of Susan Lowndes' texts. Ana Vicente viewed the contents and the final structure of the book in pre-editing stage. She died in April 2015.

The CEHR is grateful to Ana Vicente for the trust she had in us by entrusting us with her mother's journalistic estate and this editorial project. On her behalf, we express gratitude to the family, friends and collaborators who generously contributed to the format and the realisation of this book.

The editor.

Memória e História: as Crônicas de Susan Lowndes

1. A presente publicação reúne textos de Susan Lowndes Marques (1907-1993) sobre Portugal, redigidos e publicados entre 1948 e 1992, em inglês, enquanto correspondente de imprensa católica estrangeira, acreditada no país, durante o Estado Novo e depois da revolução de 25 de abril de 1974. O conjunto do acervo documental resultante dessa sua atividade, e que a própria conservou, encontra-se constituído em arquivo próprio, depositado e catalogado no Centro de Estudos de História Religiosa (CEHR) da Universidade Católica Portuguesa¹ e constitui uma parte de um arquivo de família, preservado e depositado noutra instituição². A articulação entre a recolha, a preservação, a organização e a divulgação de um dado registo material existente – neste caso, o espólio documental – e o estudo da informação suportada ou veiculada por esse registo material, constitui uma das vertentes do trabalho historiográfico privilegiado pelo CEHR enquanto unidade de investigação e traduzido numa das suas Linhas temáticas: “Memória, mediações e materialidade do religioso”.

2. A seleção de textos agora publicados, feita por Ana Vicente – investigadora e também filha de Susan Lowndes Marques³ –, obedeceu a um triplo critério que, em conjunto, editor e autora deste livro estabeleceram: 1) abrangência cronológica, procurando integrar textos relativos à totalidade dos anos referenciados; 2) variedade do suporte editorial utilizado, isto é, valorizando a diversidade de registos e títulos de imprensa onde esses textos foram publicados; e 3) interesse historiográfico dos excertos selecionados, com particular atenção no que aos “temas católicos” diz respeito. O resultado fica agora ao dispor do público em geral, com a publicação dos textos de Susan na sua língua materna.

¹ Cf. Patrícia Matias Pereira – *Catálogo do Arquivo Susan Lowndes*. Lisboa: Centro de Estudos de História Religiosa, 2015, depositado no repositório institucional da Universidade Católica Portuguesa. URI: <http://hdl.handle.net/10400.14/16539>

² No caso, o Arquivo Histórico Municipal de Cascais, juntamente com o arquivo pessoal do marido, Luiz de Oliveira Marques.

³ Cf. Ana Vicente – *Memórias e outras histórias*. Lisboa: Círculo de Leitores; Temas e Debates, 2011.

E, se uma seleção comporta sempre um elevado grau de seletividade, a própria natureza e origem dos textos – textos para publicação em órgãos de informação católica de circulação internacional – condicionava, à partida, a natureza e enfoque dos temas neles abordados, mas não lhes reduz o interesse. Ao invés, a persistência ou ausência de alguns temas nas informações divulgadas, o recurso a fontes de informação diversificadas – nalguns casos, a observação direta, noutras, a existência de outras publicações nacionais, noutras ainda, o acesso a dados estatísticos de instituições oficiais católicas –, assim como a própria marca pessoal impressionista de muitos dos textos são, entre outras, razões que sublinham a relevância deste tipo de documentação na observação da realidade histórica.

3. O valor deste livro não pode resumir-se, no entanto, à disponibilização imediata de um conjunto de fontes informativas de cariz jornalístico relativas à segunda metade do século XX, pouco acessíveis até agora. Na perspetiva de quem estuda as dinâmicas internas do catolicismo e procura analisar as suas interações com a sociedade portuguesa, a publicação justifica-se a outros níveis. Em primeiro lugar, e embora seja porventura um dos aspetos menos evidente, o interesse na referenciação e utilização deste acervo documental resulta da própria origem e existência material do acervo. O fundo arquivístico reunido e organizado, agora acessível ao público em geral e aqui parcialmente divulgado, testemunha uma realidade pouco conhecida mas historicamente relevante, a saber: a existência de uma atividade continuada de observação, recolha e divulgação de notícias sobre o país, com particular atenção à vida religiosa, para informação e circulação nos meios católicos internacionais, no caso, de expressão anglófona e, em particular, Grã-Bretanha e Estados Unidos. Essa atividade apoiou-se numa rede mais ou menos institucional ou informal e materializou-se através do recurso a um conjunto diversificado de suportes comunicacionais, nem sempre reconhecidos ou estudados pelos investigadores da época contemporânea em geral.

Referimo-nos não apenas à imprensa confessional, católica ou de outra denominação, cujo estudo fica normalmente circunscrito ao levantamento dos títulos generalistas ou de maior circulação, mas sobretudo à existência de uma alargada rede capilar de circulação de informação, opinião e doutrinação, a que outrora se chamava propaganda e que contribuiu decisivamente para a formação de uma “opinião católica” no espaço público em geral⁴. A utilização de suportes materiais cada vez mais acessíveis, primeiro com as transformações técnicas no domínio da impressão tipográfica, depois com o recurso a novas técnicas artesanais como a utilização do stencil e do policopiador e, posteriormente, das fotocopiadoras, tornou mais fácil a produção e difusão de um conjunto alargado de publicações, que se socorriam do material produzido por agências – como o *Catholic News Service*, nos EUA –, contribuindo diretamente para a multiplicação de títulos e

⁴ Tivemos ocasião de trabalhar sobre esta questão no projeto de investigação “Crença e Cidadania: Organizações e Imprensa Católicas na Sociedade Portuguesa do Século XX”, de que resultou a identificação de mais de 3.000 títulos de periódicos nacionais, organizados numa base de dados disponível no seguinte sítio: <http://portal.cehr.flisboa.ucp.pt/BeliefAndCitizenship>

periódicos, criando ou alimentando circuitos de circulação mais ou menos alargados e conhecidos. As mudanças nesse universo comunicacional aconteceram também em Portugal, sendo possível encontrar alguns indicadores que evidenciam essas mudanças nos textos aqui publicados, como os que se referem à caracterização da imprensa católica portuguesa nos anos de 1960, por exemplo⁵. Por outro lado, algumas das transformações tecnológicas verificadas são também observáveis nos próprios suportes materiais que o arquivo comporta.

4. A existência deste arquivo aponta ainda para um aspeto fundamental no estudo do catolicismo na época contemporânea: a sua dinâmica internacional. De facto, a recolha e tratamento destes textos permite sublinhar o modo como a dimensão supranacional da própria Igreja Católica favoreceu e potenciou lógicas que ultrapassam a dimensão paroquial com que frequentemente se analisa a história do catolicismo e da sociedade portuguesa contemporânea em que ele se inscreve. Tal dinâmica internacional está bem patente nos próprios dispositivos comunicacionais utilizados, assim como nas matérias informativas veiculadas, como, por exemplo, a realização de peregrinações, congressos e outros eventos de cariz social e religioso.

Em termos teóricos, só o esforço de delimitação conceptual de um dado objeto de estudo nos permite falar de um “catolicismo português”, o qual só se apreende na sua relação com a Igreja Católica como um todo, na sua dimensão supranacional e na multiplicidade de agentes e instituições qualificadas como católicas⁶. Neste contexto, a circulação de informação entre o que se passava dentro e fora do país, no quadro desse mesmo catolicismo e em articulação com as dinâmicas mais globais da Igreja, encontra-se patente nas informações recolhidas e divulgadas por Susan Lowndes, nos mecanismos de controlo e censura da informação no país, que a existência de órgãos de informação confessional à escala internacional contribuíram para esbater ou, nalguns casos, anular⁷. Não deixa de ser significativo que um dos momentos de maior tensão entre o Estado português e a Igreja Católica tenha sido precisamente a propósito da deslocação do papa Paulo VI à Índia em 1964, para aí participar no 36º Congresso Eucarístico Internacional, tal como então foi noticiado⁸. Tal facto compreende-se na sequência da

⁵ Para um maior desenvolvimento da questão, cf. Paulo F. Oliveira Fontes – Imprensa Católica. In *DICIONÁRIO de História de Portugal: suplemento*. Dir. António Barreto e Maria Filomena Mónica. Porto: Figueirinhas, 2000, vol. 8: *F-O*, p. 247-252.

⁶ Remetemos o aprofundamento desta reflexão conceptual para o que escrevemos em Paulo Fontes – *Elites católicas em Portugal: o papel da Acção Católica (1940-1961)*. Lisboa: Fundação Calouste Gulbenkian; Fundação para a Ciência e a Tecnologia, 2011, p. 6-9.

⁷ A este propósito, veja-se o estudo de caso publicado a propósito do papel que o padre britânico Adrian Hastings teve, já nos anos 70, quando nas páginas da revista *Times* denunciou “os massacres perpetrados por forças portuguesas em Moçambique, uma revelação que na altura desferiu um rude golpe na reputação internacional da ditadura portuguesa” [Pedro Aires Oliveira – Adrian Hastings e Portugal: Wiryamu e outras polémicas. *Lusitania Sacra*. 19-20 (2007-2008) 379-397; citação da página 379].

⁸ “All comments, favorable or unfavorable, on Pope Paul VI’s scheduled visit to India in December have been kept out of Portuguese newspapers. Portugal has been at odds with India since 1961 when the Portuguese territory of Goa was taken over by the Indians. Portugal’s foreign ministry broke its silence only once to

visão favorável da Santa Sé relativamente à afirmação das autonomias políticas no então chamado Terceiro-Mundo e, nesse sentido, de favorecimento dos processos de luta pela independência que determinadas iniciativas missionárias contribuiriam para alimentar nos territórios coloniais portugueses de então.

5. Do ponto de vista da história social, a vida e atividade profissional de Susan Lowndes faz parte de uma trajetória pessoal e integra uma memória familiar, de certo modo reconstituída nesta publicação de forma estratigráfica, isto é, formada como que por extratos ou camadas temporais sucessivas e que, desde já, vale a pena assinalar. Entre a informação veiculada pelos textos, a opinião pessoal da correspondente estrangeira, implícita ou explicitamente expendida, e a sua valorização atual, resultante da seleção e recorte de citações feitos pela investigadora Ana Vicente, estabelece-se o fio de um percurso familiar e geracional que a introdução à biografia de Susan Lowndes, redigida por sua filha, ajuda a compreender.

Ainda que a traço grosso, vale a pena sublinhar algumas marcas no percurso biográfico esboçado: a sua origem e pertença social diferenciada; a educação católica de uma rapariga inglesa filha de um “casamento religioso misto”, recebida num colégio de Doroteias; a genealogia intelectual de uma família de mulheres escritoras a que Susan pertenceu pela sua própria atividade, na transição de uma sociedade vitoriana, em que o futuro de uma mulher seria determinado pela escolha do marido, para uma sociedade marcada pelos ideais de realização e afirmação da mulher, até à posterior emergência de um feminismo combatente; a vivência pessoal de um catolicismo militante adquirido em ambiente religioso minoritário mas culturalmente exigente, no confronto prático com um catolicismo tradicional no quadro de hegemonia católica, como aquele que Susan conheceu em Portugal; as formas de sociabilidade tradicionalmente existentes no seio da comunidade inglesa em Lisboa, capital de um império em metamorfose e posterior desagregação; os meios sociais e culturais diferenciados de uma comunidade estrangeira que Susan frequentava e os circuitos internos que ajudou a dinamizar, nomeadamente com o jornal *The Anglo-Portuguese News*, de que foi coproprietária com o marido durante quase 50 anos, a par do seu empenho em várias obras sociais; a articulação com as instituições religiosas católicas de origem britânica, como o Convento dos Inglesinhos ou a Igreja do Corpo Santos da comunidade dos Dominicanos irlandeses; a inevitável estranheza de uma pessoa oriunda de um país de tradição demoliberal com a persistente

call the Pope’s trip to the 38th International Eucharistic Congress in Bombay a ‘gratuitous insult’ to Catholic Portugal: It has been reported that numerous individual Catholics have informed Portuguese Premier Antonio Salazar and the papal nunciature here that they do not agree with the government’s position on the subject. An editorial scheduled to appear in Lisbon’s Catholic daily, *Novidades*, was dropped after being heavily censored. An editorial was cancelled by the Catholic-oriented newspaper *Voz* for the same reason.” (Excerto de “Portuguese quiet on Pope’s India visit”, 2 November 1964, adiante publicado).

Para uma descrição mais detalhada do impacto deste episódio no seio da Igreja lisboense, pode consultar-se: Pe. Luís de Azevedo Mafra – *Lisboa no tempo do cardeal Cerejeira: um testemunho*. Lisboa: Centro de Estudos de História Religiosa – Universidade Católica Portuguesa, 1998, p. 35-51.

situação portuguesa de um regime político autoritário e a posterior revolução de 25 abril, num país que passou a considerar como seu, todos estes são aspetos marcantes na vida e no trabalho quotidiano que Susan Lowndes Marques desenvolveu em Portugal e que terão condicionado a sua visão do país.

6. Pela sua natureza quase memorialística, os textos aqui reeditados constituem, pois, uma fonte de informação identificada, assinalando acontecimentos, personalidades e situações que continuam a requerer a atenção da história social e religiosa portuguesa. E, nesta perspectiva, uma primeira impressão se colhe da sua leitura e do conjunto do acervo jornalístico: na sua maioria, não há acontecimento marcante da história religiosa portuguesa da segunda metade do século XX que não tenha, com mais ou menos detalhe e profundidade analítica, captado a atenção da correspondente de imprensa católica estrangeira⁹. Aqui se encontram referências a muitas das figuras marcantes do catolicismo social português no século XX (como o padre Cruz, o padre Américo e a sua Obra do Gaiato ou a religiosa Luísa Andaluz, fundadora das Servas de Nossa Senhora de Fátima), mas também os mais destacados membros do episcopado português da então metrópole (como D. Manuel Gonçalves Cerejeira, cardeal patriarca de Lisboa, e o seu sucessor D. António Ribeiro, mas também D. António Ferreira Gomes, bispo do Porto, antes, durante e depois do seu regresso de um exílio de quase 10 anos) ou prelados das designadas “províncias ultramarinas” (como o cardeal D. Teodósio Clemente de Gouveia, arcebispo de Lourenço Marques, D. Sebastião Soares de Resende, bispo da Beira, ambos em Moçambique, ou, já no ano de 1970, a eleição episcopal de D. Eduardo Muaca para Angola, considerado o primeiro bispo negro da África portuguesa, desde o século XVI).

No entanto, a atenção de Susan Lowndes concentra-se numa diversificada variedade de aspetos da vida da Igreja e do catolicismo português ao longo do tempo: desde logo, Fátima, tópico que assume especial destaque ao longo dos anos, e a que voltaremos adiante; depois, a prática religiosa dos portugueses, com a recolha de indicadores estatísticos, na sua diferenciação estrutural entre o Norte e o Sul do país, com uma estrutura e prática religiosa considerada mais rarefeita; a observação de algumas das singularidades devocionais do catolicismo em Portugal, como a descrição da Procissão dos Passos, por exemplo; mas também a atenção ao movimento associativo católico, nas suas variadas declinações, com referências desenvolvidas ao Apostolado de Oração, às Conferências de S. Vicente de Paulo, às Damas ou Senhoras da Caridade, à Obra de Proteção da Juventude Feminina, à Acção Católica Portuguesa e aos seus organismos especializados como a Juventude Operária Católica ou o Movimento por um Mundo Melhor, por exemplo; as iniciativas resultantes dos movimentos de animação pastoral católica, seja a nível das vocações, da catequese, da liturgia ou da ação social católica,

⁹ Esta afirmação resulta do confronto com a história geral do catolicismo português contemporâneo. Para o caso, v.g. Paulo F. Oliveira Fontes – O catolicismo português no século XX: da separação à democracia. In *HISTÓRIA Religiosa de Portugal*. Dir. Carlos A. Moreira Azevedo. Vol. 3: *Religião e secularização*. Coord. Manuel Clemente; António Matos Ferreira. Lisboa: Círculo de Leitores, 2002, p. 129-351.

permitindo detetar oscilações e captar mudanças de acentuação ao longo do tempo; e ainda a intenção reafirmada, desde os anos 50, de criação de uma Universidade Católica no país. Também os dinamismos de renovação eclesial suscitados pelo II Concílio do Vaticano surgem nos seus textos, sobretudo no que à evolução litúrgica se refere¹⁰ – como o uso da língua vernacular na missa, a inovadora prática da concelebração eucarística, a prática da missa vespertina ao final da tarde, ou outras mudanças nos rituais católicos –, embora numa apreciação global feita em 1965 se considere globalmente que “o Concílio teve pouco impacto em Portugal”.

7. Nos textos de Susan Lowndes encontra-se ainda referência a vários dos episódios ligados aos momentos de maior tensão vividos no seio do catolicismo português e de choque ou conflito nas relações institucionais entre a Igreja Católica e o Estado português, a exigir no entanto maior contextualização histórica¹¹. Tal aconteceu na transição da década de 1950 para 1960, onde se encontram referências às críticas desenvolvidas ao modelo de corporativismo seguido pelo Estado Novo ou à sua insuficiente implementação, patente em eventos promovidos pela Igreja como a Semana de Estudos Rurais, em 1957, ou a alusão às tomadas de posição crítica de alguns setores católicos quando das eleições legislativas e presidenciais, respetivamente em 1957 e 1958, ou informação acerca da crise aberta no relacionamento institucional entre a Igreja e o Estado, na sequência da divulgação de um texto do bispo do Porto dirigido a Salazar e o sequente exílio do prelado, depois de 1959¹². A divergência de apreciação entre a Santa Sé e o Estado português relativamente aos movimentos de independência dos antigos territórios coloniais, o entendimento relativo ao direito do Padroado na Ásia, em particular no contexto posterior à invasão de Goa em 1961, ou a divergente apreciação das guerras em curso nos territórios da África então portuguesa, são aspetos da realidade nacional que Susan Lowndes observa e reporta, dentro dos condicionalismos políticos existentes, como o acesso à informação e a sua circulação num país de regime ditatorial, sujeito aos poderes da censura e da repressão política, nomeadamente por via policial.

Vários episódios ligados a um catolicismo militante, que preconizava uma atitude reformista tanto a nível religioso quanto na vida social e política, e à emergência do que se convencionou chamar como oposição católica ao Estado Novo¹³, surgem também referenciados nos textos: a reflexão e posicionamentos críticos do padre Felicidade Alves,

¹⁰ No entanto, esse movimento de renovação é muito anterior, como se afirma num texto publicado no início dessa década: “Liturgical movement in Portugal has progressed steadily for 25 years”, 2 May 1960.

¹¹ Para essa contextualização, v.g. Duncan Simpson – *A Igreja Católica e o Estado Novo salazarista*. Lisboa: Edições 70, 2014.

¹² Para uma visão abrangente desta questão, na transição entre a década de 1950 e 1960, v. Paulo F. Oliveira Fontes – *Elites católicas em Portugal: o papel da Acção Católica (1940-1961)*. Lisboa: Fundação Calouste Gulbenkian; Fundação para a Ciência e a Tecnologia, 2011, p. 693-877.

¹³ Cf. João Miguel Almeida – *A oposição católica ao Estado Novo, 1958-1974*. Lisboa: Edições Nelson de Matos, 2008.

pároco de Belém, no quadro inicial da renovação conciliar¹⁴; ou do padre Mário de Oliveira, de Macieira da Lixa (Felgueiras), relativamente à guerra colonial e à questão do papel dos capelães militares nos anos de 1970; o encerramento da cooperativa cultural Pragma, em 1967, criada por destacados membros do laicado católico; a chamada crise do Seminário dos Olivais, em 1968¹⁵; a prisão de padres católicos em Angola e Moçambique e, nalguns casos a sua expulsão do país; as vigílias de S. Domingos e da Capela do Rato, por ocasião da celebração do Dia Mundial da Paz, em 1969 e 1973; a prisão política de conhecidos militantes católicos; ou ainda a proibição política de realização de uma conferência sobre Martin Luther King numa igreja de Lisboa. Outros temas de carácter social geral são objeto de notícia e de reflexão nos textos despachados de Lisboa por Susan Lowndes, tais como: a atenção da Igreja relativamente aos problemas da emigração massiva, na década de 1960; os debates acerca do controle da natalidade, da organização do planeamento familiar no país e do recurso à contraceção artificial, antes e depois da receção da encíclica *Humanae Vitae*, em 1968; a valorização e formação da vida religiosa, com peso crescente no catolicismo português; ou ainda os debates desencadeados nalguns meios eclesiais acerca da necessidade de renovação pastoral da Igreja, por exemplo.

O ambiente de contestação social e as crises políticas vividas no período posterior à revolução de 25 de abril de 1974¹⁶ surgem também largamente referenciados nos textos publicados, nomeadamente o que se refere à validação e combate por um regime democrático, a partir de questões como o acatamento da legislação relativa ao divórcio para os casados religiosamente, na sequência da revisão parcial da Concordata em 1975; a liberdade de imprensa, em geral, e o “caso da Rádio Renascença”¹⁷, em particular; a liberdade de ensino e a possibilidade de continuidade de escolas particulares ligadas a congregações religiosas, assim como a organização do ensino religioso nas escolas públicas¹⁸; a preservação da influência e presença da Igreja no espaço público em geral e, concretamente, em temas de ordem moral, como aconteceu aquando das alterações legislativas sobre a questão do aborto, mas também nos vários sectores de transformação política da sociedade, como aconteceu a propósito da integração do país no espaço europeu ou do debate acerca da independência de Timor-Leste no contexto pós-colonial, ou ainda quando da realização de eleições, que foram sendo regularmente noticiadas

¹⁴ Cf. Abílio Tavares Cardoso; João Salvado Ribeiro, org. – *Testemunho aberto: o caso do padre Felicidade*. Lisboa: Multinova, 1999.

¹⁵ Cf. Artur Lemos, coord. – *Por caminhos não andados: Seminário dos Olivais, 1945-1968*. Lisboa: s.n., D.L. 2007.

¹⁶ Para uma síntese geral dos acontecimentos e processos, cf. Luís Salgado de Matos – *A Igreja na revolução em Portugal (1974-1982)*. In José Maria Brandão de Brito, coord. – *O país em revolução*. Lisboa: Editorial Notícias, 2001, p. 63-131.

¹⁷ Cf. Paula Borges Santos – *Igreja Católica, Estado e sociedade, 1968-1975: o caso Rádio Renascença*. Lisboa: Imprensa de Ciências Sociais, 2005.

¹⁸ Cf. Paulo F. Oliveira Fontes – *Educação, religião e laicidade em Portugal na época contemporânea: o debate acerca da “educação religiosa” na escola pública*. In Joaquim Pintassilgo, coord. – *Religião, laicidade e educação em Portugal no século XX*. Lisboa: Instituto de Educação da Universidade de Lisboa, 2013, p. 223-251.

e apreciadas no contexto da normalização democrática portuguesa. Do ponto de vista socio-religioso, a retoma da tradição da procissão do Corpus Christi, em 1986, revestiu uma carga simbólica que Susan não deixou então de assinalar. Também as visitas dos papas a Portugal – como aconteceu com Paulo VI, em 1967, e com João Paulo II, em 1982 (altura em que foi sujeito a um atentado à sua vida em Fátima) e 1991, foram sendo objeto de notícia e análise no quadro geral da época.

8. Além de todos os temas, assuntos e contextos históricos que possamos referenciar, há um tópico que tem grande destaque e continuidade no conjunto dos textos publicados. Referimo-nos a Fátima, lugar de observação continuada por parte de Susan Lowndes, enquanto correspondente da revista mensal *The Rosary* (New York) entre 1951 e 1964, para onde enviava regularmente as suas “Letter from Fatima”. Mas, independentemente desta razão de ordem editorial, Fátima impunha-se então como centro religioso do catolicismo português. Através da leitura das crónicas redigidas por Susan, é possível acompanhar quer as principais alterações materiais verificadas nas edificações do Santuário e na paisagem urbanística envolvente, quer o desenvolvimento de muitas das iniciativas religiosas que aí tiveram lugar, e que testemunham essa centralidade crescente. No período posterior à II Guerra Mundial, Fátima tornara-se não apenas um lugar de peregrinação massiva por parte dos fiéis católicos nacionais e estrangeiros, mas também espaço de encontro e de formação de eclesiásticos e leigos, assim como lugar de concentração de muitas das congregações religiosas instaladas no país após 1940, data da assinatura dos acordos internacionais que foram a Concordata e o Acordo Missionário, celebrados entre o Estado Português e a Santa Sé.

De entre as várias questões abordadas nas suas crónicas, refiram-se ainda: a divulgação da mensagem de Fátima e, em particular, as discussões suscitadas em torno da chamada terceira parte ou terceiro segredo de Fátima; notícias acerca do relato de curas milagrosas aí testemunhadas, mesmo que oficialmente não confirmadas; referência ao aparecimento de outras alegadas aparições, nomeadamente no lugar de Asseiceira, em 1954; críticas feitas por alguns sectores católicos ao tipo de devocionismo praticado em Fátima, marcado por uma conceção mágica da religião, como a que é noticiada em outubro de 1970, relativa a um pronunciamento de D. António Ferreira Gomes numa semana de estudos teológicos, subordinada ao tema “Fé e contestação”; ou ainda o modo como, para Fátima, convergem sectores marginalizados da sociedade em geral, como a população cigana ou doentes como os leprosos, à procura de acolhimento e reconhecimento social. Em Fátima convergem, desde o início, várias das correntes religiosas que trabalham o catolicismo contemporâneo, visíveis em tópicos como a espiritualidade reparadora, o devocionismo cordimariano, a teologia de Cristo-Rei, ou a tensão entre “paroquialismo” e “universalismo”, por exemplo.

É-nos também dada notícia da criação e desenvolvimento dos circuitos internacionais ligados a Fátima e que teriam nas viagens da “Virgem peregrina” a sua expressão institucional mais visível. Por outro lado, aí se encontra informação relativa ao modo

como determinadas correntes ideológicas procuraram apropriar-se da mensagem de Fátima, como aconteceu com a criação do Exército Azul, a partir de certos meios norte-americanos, enquanto instrumento de um catolicismo de combate político contra o Leste europeu, à época da existência da União Soviética e da chamada Guerra Fria.

9. A atenção à situação concreta e aos problemas vividos pelas mulheres portuguesas encontra-se patente em vários dos textos de Susan Lowndes. Ao analisar o quadro legal resultante da Concordata estabelecida entre a Igreja Católica e o Estado português em 1940, refere-se criticamente, em mais de uma ocasião, à cláusula que impedia o divórcio civil para os casamentos celebrados catolicamente:

“This is particularly unfortunate in a country where the married woman has no rights either legal or by public opinion. She cannot leave the country or own a passport or a banking account without her husband’s express and legalized permission, even when married with separation of goods, her husband’s signature is needed for any sale or purchase of property or shares. She has no rights over her children [...]”¹⁹

Integrando uma “linhagem de mulheres afirmativas” – como refere Ana Vicente ao caracterizar as suas origens familiares²⁰ –, Susan aliou a sua sensibilidade social²¹ à preocupação com a falta de autonomia e situação de dependência de muitas mulheres, resultante da própria condição feminina.

Ao longo dos anos são várias as notícias que têm a problemática do género subjacente, contribuindo para traçar um quadro da realidade social do país em vários sectores da vida coletiva, aos quais o catolicismo procurava dar resposta. A título de exemplo, pode citar-se: em 1957, a referência à congregação religiosa das Irmãs do Bom Pastor, a quem fora entregue a responsabilidade de vigilância e orientação das mulheres a cumprir pena na prisão de Tires, muitas vezes acompanhadas pelos seus filhos menores²²; mas também, as reflexões e iniciativas do associativismo laical, como acontecia com as iniciativas da Associação Católica Internacional ao Serviço da Juventude Feminina (International Catholic Girl’s Protection Society), que, nos anos de 1950 e 1960, procurava responder à situação de fragilidade em que muitas raparigas se encontravam

¹⁹ E neste mesmo texto, datado da década de 1940, continua a sua visão crítica acerca da posição das mulheres na sociedade portuguesa: “And all this does not worry the average Portuguese woman for the whole social structure is still very reminiscent of the times when the Moors dominated the country. The married woman concerns herself with her household, her husband and children and relations and seldom does any social or intellectual work, though if she is well to do will play Bridge every afternoon with her women friends.” (In “The present position of the church in Portugal”, 1948).

²⁰ Cf. Ana Vicente – *Memórias e outras histórias*, p. 55.

²¹ Diz-nos Ana Vicente: “Susan Lowndes Marques (1907-1993) dedicou uma parte significativa da sua vida a procurar, energeticamente, melhorar a sorte dos seus semelhantes, entre os quais muitas mulheres estrangeiras sofrendo de solidão e pobreza. Desenvolveu o seu intenso trabalho de solidariedade com humor e sentido prático.” (*Ibidem*, p. 56)

²² Cf. “Portugal’s women prisoners live with sisters as guards in modern, up-to-date prisons”, 5 June 1957.

ao migrarem da província para os centros urbanos²³; ou ainda a realização de eventos como o Congresso internacional das Organizações Católicas Femininas, realizado em Lourenço Marques (Moçambique), em 1958, no qual se faz eco de muitos dos problemas vividos pela mulher africana, observados na perspetiva religiosa católica²⁴.

O desenvolvimento da vida religiosa feminina surge amplamente noticiado nas suas crónicas. Neste capítulo, três aspetos são de realçar: em primeiro lugar, a participação das diversas congregações em várias iniciativas do chamado catolicismo social, seja nos campos da educação, da saúde ou do trabalho social propriamente dito, como acima é referido; em segundo lugar, o seu crescente envolvimento no trabalho missionário ao longo da década de 1950²⁵; e, por último, a exigência e esforços crescentes postos na formação das religiosas, capacitando-as para uma ação mais qualificada nos diversos campos da sociedade²⁶, contribuindo assim, ainda que indiretamente, para algumas mudanças na situação vivida pela população feminina portuguesa.

10. O conjunto dos textos produzidos e divulgados constitui-se assim, no seu todo, como lugar privilegiado de observação sobre a realidade portuguesa da época, à semelhança do que acontece frequentemente com a literatura de viajantes estrangeiros sobre o país. Uma hermenêutica mais aproximada dos textos permitirá uma leitura aprofundada dos mesmos, numa exploração de duplo e inverso sentido; isto é, seja por tudo aquilo que positiva ou negativamente esses mesmos textos referenciam e fazem sobressair como imagens marcantes da realidade portuguesa, seja pela constatação de ausências significativas que se venham a encontrar no conjunto dos textos relativamente a alguns tópicos ou temas considerados significativos para a época. Aliás, a este propósito uma questão geral pode, desde já sublinhar-se relativamente à geografia do país noticiado que nos é apresentada: apesar de uma grande diversidade de referências, os textos referem sobretudo um país litoral e urbano, a par de um país colonial. Tal facto pode explicar-se quer pela eventual facilidade de acesso e recolha de informações por parte de Susan Lowndes, quer pelo maior dinamismo social verificado nessas regiões, a merecer a atenção da correspondente estrangeira.

De qualquer modo, pelo espanto da diferença que se assinala ou da singularidade que se aponta, os textos selecionados devolvem-nos com relativa acuidade aquilo que só um “olhar estrangeiro”, ou seja, de alguma estranheza relativamente à convivialidade habitual, pode mais facilmente identificar. Para além da observação relativa à situação das mulheres portuguesas, já indicada, refira-se, por exemplo, a sua atenção ao relacionamento da Igreja Católica com o Islão, evidenciada nas notícias relativas à inauguração de um centro de encontro islamo-cristão na diocese de Vila Cabral (Moçambique), em 1969²⁷;

²³ V.g. “New premises for International Catholic Girls Protection Society in Oporto”, 29 April 1959.

²⁴ V.g. “Resolutions taken by catholic women’s congress in Africa”, 9 September 1958.

²⁵ V.g. “Missionary crucifix for forty two nuns”, 23 July 1957.

²⁶ V.g. “Formation course for religious working in ‘Homes’ [...]”, 10 January 1957.

²⁷ Cf. “Christian-moslem ecumenical building opening”, 29 July 1969.

ou, já em contexto pós-colonial, a notícia do apoio dado pela Hierarquia católica à construção da primeira mesquita em Lisboa, no ano de 1978²⁸.

Mas, se estamos diante de um “olhar distanciado” relativamente à vida do país, sobretudo pela origem, pela cultura, mas também pela língua veicular da sua autora, simultaneamente estamos diante de um “olhar comprometido” com o catolicismo, que nestes textos se procura descrever e noticiar. Efetivamente, a identidade confessional da autora e dos periódicos ou agências noticiosas de que foi correspondente, informam o leitor da perspectiva de observação e análise adotada nos textos. Oriunda da Inglaterra, berço do anglicanismo, e com um percurso marcado pela afirmação de uma convicção religiosa pessoal, socialmente refletida e vivida, Susan Lowndes observa com evidente sentido crítico a situação da Igreja Católica em Portugal, marcada por uma multissecular hegemonia sociocultural e religiosa. Tal é patente, por exemplo, no texto que, no final da década de 1940, escreve acerca da posição da Igreja na sociedade, onde tece várias considerações relativamente ao enquadramento institucional derivado da Concordata, à enfraquecida capacidade económica da Igreja e ao limitado sentido de responsabilidade e fraca participação financeira dos leigos na sustentação económica do culto católico, assim como à falta de coordenação nas actividades eclesiais em geral²⁹. Atendendo embora às razões históricas normalmente invocadas para explicar a posição da Igreja Católica relativamente à situação política nacional, também a relação da instituição eclesiástica com o Estado é aí criticamente dissecada, assim como questionada a posição da Igreja relativamente às situações de injustiça social e económica existente no país, a exigir reformas sociais³⁰.

Susan Lowndes não deixa de assinalar também o que considera serem sinais de vitalidade do catolicismo em Portugal ao longo dos anos, sublinhando nomeadamente algumas mudanças verificadas na prática religiosa dos portugueses, enquanto expressão da renovação conciliar vivida pela Igreja Católica no país³¹. Efetivamente, tanto a nível

²⁸ Cf. “Portuguese bishops aid construction of mosque in Lisbon”, 26 March 1978.

²⁹ “The churches whole legal and economic position in Portugal is a strange and somewhat nebulous one in spite of the Concordat [...]. This regularizes somewhat the position of missionaries in the Portuguese Colonies though it also incorporated the unfortunate clause that there was to be no civil divorce for those who contract church marriages. [...] The church is in a difficult position financially as there is no tradition among the rich laity of giving substantial sums for the Church work or the support of priests. [...] This is one of the reasons for the seemingly redundant number of semi-private chapels attached to private houses in Lisbon and its suburbs, for the shortage of priests is a perennial problem, but each of these chapels has to be served.” (Do texto publicado adiante, referente a 1948, com o título: “The present position of the church in Portugal”).

³⁰ “[...] So it was natural that the Church welcomed the present regime for the stability which it gave and for the benign authoritarianism with which it has always treated the Church. Though the Government has always made it clear that in Portugal the Church and State are not one. The church, on the other hand has sometimes turned an apparently blind eye on the social and economic injustices in the country that needed reform.” (*Ibidem*).

³¹ Em 1978, analisando os resultados de um censo feito pela Igreja à prática dominical dos portugueses, escreve: “A census of Mass goers take on a recent Sunday show that 32,5% of the population of Portugal (two million four hundred and thirteen thousand persons) went to Mass that day. The dioceses of Oporto and Braga had the largest attendance and the Archdiocese of Evora in the Alentejo, the lowest. The number

nacional quanto à escala global, estamos diante de um catolicismo em acelerado processo de recomposição no quadro de modernização das sociedades ocidentais e de afirmação da secularidade, no trânsito histórico do que já foi designado como “a era da mobilização” para “a era da autenticidade”³². Neste processo a própria auto-compreensão da Igreja Católica e do seu papel na sociedade contemporânea foi-se modificando, verificando-se também em Portugal o reconhecimento da “justa autonomia das realidades terrenas” a que se refere o II Concílio do Vaticano, e a afirmação pública do valor da liberdade religiosa (Lei de 1971), com a posterior afirmação do pluralismo nas diversas esferas da vida em sociedade, que o processo de transição democrática no pós-25 de abril de 1974 veio permitir consolidar e no qual a Igreja Católica teve papel relevante³³.

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of Communion was 684,000, that is 28% of the mass goes. Around 61% of the Sunday observers were women and 30% men. The latter percentage is considerably more than was the case twenty years ago. Indeed the use of vernacular and the changes in the liturgy have contributed to a religious revival in Portugal.” (In “Results of Sunday mass census”, 26 March 1978).

³² Cf. TAYLOR, Charles – *A secular age*. Cambridge, Massachusetts, and London, England: The Belknap Press of Harvard University Press, 2007.

³³ Conforme já foi sublinhado, “A transição democrática portuguesa, entendida na sua aceção mais vasta, não significou apenas a passagem de um regime autoritário para um regime democrático, mas também, e porventura sobretudo, a transição de uma integração ultramarina para uma integração europeia e, com ela, a passagem de um nacionalismo que se pretendia multi-racial e pluri-continental para um europeísmo regionalizador” (Manuel Braga da Cruz – A Igreja na transição democrática portuguesa. *Lusitania Sacra*. 8-9 (1996-1997) 519-536; citação da p. 536).

Memory and History: the Chronicles of Susan Lowndes*

1. This publication gathers texts by Susan Lowndes Marques (1907-1993) on Portugal, written and published between 1948 and 1992, in English, when she worked as press correspondent of foreign Catholic media credited in this country during the regime known as the “New State” and after the revolution of April 25, 1974. The collection of these documents which she herself kept together as a collection, is now an archive, on deposit and duly catalogued in the *Centro de Estudos de História Religiosa, (CEHR)*, of the Catholic University of Portugal¹ and constitutes a part of the family archives, which are preserved and deposited in another institution². The connection between the gathering, the preservation, the organization and the diffusion of a specific existing material register – in this case the documents that make up this literary estate and the study of the information supported or transmitted by this register, constitutes one of the historiographical tasks that is privileged by the CEHR as a research unit and translated into one of its thematic lines: “Memory, mediations and materiality of the religious.”

2. The selection of the texts was done by Ana Vicente – researcher and also daughter of Susan Lowndes Marques³ – and followed a triple criteria that together, publisher and author of this book, established: 1- Chronological dimension by attempting to include texts that cover all the years in reference; 2- A variety of the editorial material used, that is to say valuing the diversity of registers and press titles where these texts were published; 3- Historiographical interest of the selected texts, with particular attention

* Translation by Ana Vicente.

¹ Cf. Patrícia Matias Pereira – *Catálogo do Arquivo Susan Lowndes*. Lisbon: Centro de Estudos de História Religiosa, 2015, accessible in the institutional repository of the Portuguese Catholic University. URI: <http://hdl.handle.net/10400.14/16539>

² In this case, The Cascais Municipal Historical Archive, together with the personal archive of Susan’s husband, Luis de Oliveira Marques.

³ Cf. Ana Vicente – *Memórias e outras histórias*. Lisbon: Círculo de Leitores; Temas e Debates, 2011. *Arcádia. Notícia de uma família anglo-Portuguesa*. Lisbon: Gótica, 2006.

to those that deal with “Catholic themes”. The result will now be in the public domain with Susan’s writing, in her mother tongue.

And if any choice always includes a high degree of selectivity, the actual nature and origin of the texts to be published in Catholic information media at international level conditioned from the start the nature and slant of the subjects approached but did not diminish their interest. On the contrary, the persistence or absence of some of the themes featured, the resource of diversified information in some cases – direct observation, in others the existence of other national publications and yet in other cases the access to this statistical data of Catholic official institutions – as well as the personal impressionist mark of many of the texts are reasons that underline the relevance of this type of documentation when observing historical reality.

3. The value of this book cannot however be resumed to the immediate supply of a collection of journalistic informative sources relevant to the second half of the 20th century which have had limited access up to now. From the point of view of those who studied the internal dynamics of Catholicism and attempt to analyse its interaction with Portuguese society, this publication is justified at different levels: to begin with, and although it may be one of the least evident aspects, the interest in referring and using this documentary collection is a result of the actual existence of this documentation. The archival collection brought together and organised, which is now accessible to the public in general and is here partially presented, witnesses a reality that up to now has been little known even though it is historically relevant: the existence of a continued observation activity bringing together and distributing news of the country, with particular attention to religious life, for information and circulation among international catholic media, in the case of Anglophone expression and in particular in the United Kingdom and in the United States. Such activity is supported in a more or less institutional or informal network and materialized through the resource of a diversified collection of communicational supports not always recognised or studied by researchers of contemporary times in general.

Here we are referring not only to the confessional Catholic press or any other denomination of which the study is generally limited to the listing of general titles or greater circulation but in particular the existence to a wide network of information, opinion and indoctrination, which used to be described as propaganda and which contributed decisively for the formation of a Catholic opinion in the public sphere in general⁴. The use of ever easier material supports, to begin with the technical transformations in the sphere of printing facilities and afterwards by using new artefact techniques such as stencils, its multiplier and later of the photocopy, made it easier to produce and diffuse

⁴ We were able to work on this matter in the research project “Belief and Citizenship: Catholic Organisations and Press in Twentieth Century Portuguese Society” which resulted in the identification of more than 3.000 titles of national periodicals, organised within a database available on <http://portal.cehr.ft.lisboa.ucp.pt/BeliefAndCitizenship>.

a wide collection of publications that used material produced by news agencies such as the *Catholic News Service* in the U. S.. This contributed directly to the multiplication of titles and periodicals creating or feeding circulations circuits more or less recognized. The changes operated in this communication universe also took place in Portugal and it is possible to find some indicators that proved these changes occurred in the texts that are published here such as those that refer to the characterisation of the Portuguese Catholic press in 1960, for example⁵. On the other hand, some of the technological transformations can also be observed in the actual material supports that this archive includes.

4. The existence of this archive also points to a fundamental aspect in the study of Catholicism in contemporary times: its international dynamics. In fact, the gathering and treatment of these texts allows us to underline the way in which the supranational dimension of the Catholic Church itself favoured and potentialized logics that overcame the parochial dimension in which the history of Catholicism and contemporary Portuguese society is included. Such international dynamics are clearly present in the communicational devices used as well as in the informative materials there treated such as the organization of pilgrimages, conferences and other events of social and religious character.

In theoretical terms, only the effort of conceptual delimitation of a particular object of study allows us to refer to a “Portuguese Catholicism” which can only be understood in its relationship with the Catholic Church as a whole in its supranational and in multiplicity of agents and institutions qualified as being catholic⁶. In this context the circulation of information between what was happening inside and outside the country within the framework of that same Catholicism and in articulation with the more global dynamics of the church can be found in the information gathered and distributed by Susan Lowndes, in the control mechanisms and information’s censorship in the country which the confessional information organs at international level contributed to tone down or in some cases cancel⁷. It is also significant that one of the most tense moments between the Portuguese government and the Catholic Church was precisely the voyage that Pope Paul VI did to India in 1964 in order to take part in the 36th International Eucharistic Conference as was made public at the time⁸. This fact can be understood in

⁵ For more on this topic, cf. Paulo F. Oliveira Fontes – Imprensa Católica. In *Dicionário de História de Portugal: suplemento*. Dir. António Barreto e Maria Filomena Mónica. Porto: Figueirinhas, 2000, Vol. 8: F-O, p. 247-252.

⁶ We remit this reflexion to what we wrote in Paulo Fontes – *Elites católicas em Portugal: o papel da Acção Católica (1940-1961)*. Lisbon: Fundação Calouste Gulbenkian; Fundação para a Ciência e a Tecnologia, 2011, p. 6-9.

⁷ In this regard, see the case study about the role that the British priest Adrian Hastings had, in the 70s, when the pages of the *Times* magazine denounced “the massacres perpetrated by Portuguese forces in Mozambique, a revelation that at the time constituted a violent attack against the international reputation of the Portuguese dictatorship” (Pedro Aires Oliveira – Adrian Hastings and Portugal: Wiryamu e outras polémicas. *Lusitania Sacra*. 19-20 (2007-2008) 379-397; p. 379.

⁸ “All coments, favorable or unfavorable, on Pope Paul VI’s scheduled visit to India in December have been kept out of Portuguese newspapers. Portugal has been at odds with India since 1961 when the Portuguese territory of Goa was taken over by the Indians. Portugal’s foreign ministry broke its silence only once

the sequence of the favourable view held by the Holy See in relation to the statements of the political autonomies of what was then called the Third World and in this sense encouraging the struggle for independence that certain missionary initiatives contributed to favour in the then Portuguese colonial territories.

5. From the point of view of social history the life and professional work of Susan Lowndes is part of a personal trajectory and integrates a family *memoir* which is in some way reconstituted in this publication in a stratigraphical manner, that is to say formed by extracts or successive temporary layers which are worth noting. The information given in these features, the personal opinion of the foreign correspondent implicitly or explicitly manifested and its present value, which is the result of the selection of citations done by the researcher Ana Vicente, establish the line of a family and generation that the introduction to the biography of Susan Lowndes written by her daughter helps us to understand. Although in broad lines it is worth highlighting some of her biography: her origin and her specific social group; the catholic education of a young English woman daughter of a mixed marriage followed in a Dorothean school; the intellectual genealogy of a family of women writers to which Susan belonged in her own right in the transition from a Victorian society in which the future of a woman was determined by her husband's choices to a society marked by the ideals of fulfilment and affirmation of the woman until there emerged a struggling feminism; the personal experience of a militant Catholicism acquired in a minority religious context but which was culturally demanding in the practical confrontation with the traditional Catholicism within the framework of a catholic hegemony such as the one Susan got to know in Portugal; the traditionally social forms which existed in the British community in Lisbon, capital of a changing empire and subsequent desegregation; the specific social and cultural context that the foreign community which Susan belonged and the internal circuits she helped to encourage namely with *The Anglo-Portuguese News* of which she was co-owner with her husband during almost fifty years, apart from her commitment to various social works; the connection with various Catholic institutions of British origin such as the British Lisbon Seminary or the Church of Corpo Santo which belonged to the Irish Dominicans; the inevitable perplexity of someone coming from a country of demo-liberal tradition with the persistent Portuguese situation of an authoritarian political regime and the subsequent revolution of April 25, 1975, in a country that she considered

to call the Pope's trip to the 38th International Eucharistic Congress in Bombay a 'gratuitous insult' to Catholic Portugal: It has been reported that numerous individual Catholics have informed Portuguese Premier Antonio Salazar and the papal nunciature here that they do not agree with the government's position on the subject. An editorial scheduled to appear in Lisbon's Catholic daily, *Novidades*, was dropped after being heavily censored. An editorial was cancelled by the Catholic-oriented newspaper *Voz* for the same reason." (Excerpt of the "Portuguese quiet on Pope's India visit", 2nd November 1964, that can be seen further along).

For a more detailed description of the impact of this episode on the Lisbon church, cf: Pe. Luís de Azevedo Mafra – *Lisboa no tempo do cardeal Cerejeira: um testemunho*. Lisbon: Centro de Estudos de História Religiosa – Universidade Católica Portuguesa 1998, p. 35-51.

to be her own. All these are significant aspects in the life and everyday work that Susan Lowndes Marques developed in Portugal and that conditioned her vision of the country.

6. Because of its almost memorialistic nature, the texts which are here reedited therefore constitute a source of identified information, pointing to events, signalling personalities and situations which continue to require the attention of Portuguese social and religious history. The first impression that can be gathered from reading of this journalistic collection is that there is no significant event of Portuguese religious history of the second half of the 20th century that did not in lesser or greater detail and analytical depth captured the attention of the foreign Catholic correspondent⁹. There are many references to some of the leading figures of Portuguese social Catholicism of the 20th century (such as Father Cruz, Father Americo and his Boy's villages or the religious Luísa Andaluz, who founded the order of the Servants of Our Lady of Fatima), but also to the most relevant of the Portuguese bishops working in Portugal or in the colonies such as D. Manuel Gonçalves Cerejeira, Cardinal Patriarch of Lisbon, his successor D. António Ribeiro, but also D. António Ferreira Gomes, bishop of Oporto, before, during and after his return from exile which lasted nearly 10 years, prelates from the so called "overseas provinces" such as the cardinal D. Teodósio Clemente de Gouveia, Archbishop of Lourenço Marques, D. Sebastião Soares de Resende, Bishop of Beira, both in Mozambique or already in 1970 when D. Edward Muaca was elected for Angola, considered to be the first black bishop in Portuguese Africa since the XVI century.

However Susan Lowndes's attention is concentrated in a diversified variety of aspects of the life of the church and of Portuguese Catholicism over this period: Fatima of course a subject which assumes special relevance over the years and to which we will return later; the religious practice of the Portuguese, collecting statistical indicators in its structural difference between the north and the south of the country, with a religious practice and structure considered to be more unusual; the observation of some of the devotional singularities of Catholicism in Portugal such as the description of the procession of the Passion for example; but also the attention given to catholic associations in their variety with specific to the apotheleship of prayer: the Saint Vincent's of Paul Conferences, to the dames or ladies of charity, to the *Ouvre de Protection Féminine*, to the *Portuguese Catholic Action* with its specialized agencies such as the *Young Christian Workers* or the *Movement For a Better World*, for instance; the initiatives resulting from catholic pastoral animation, be it at the vocational level catechism liturgy or Catholic social action, allowing to detect changes and capture movements of emphasis over certain periods of time; and also the affirmed intention since the 50's of the founding of a catholic university in the country. The dynamics of church renewal caused by the Second Vatican Council appear

⁹ This statement is the result of the impact of the general history of the Portuguese Catholicism, cf. Paulo F. Oliveira Fontes – O catolicismo português no século XX: da separação à democracia. In *HISTÓRIA Religiosa de Portugal*. Dir. Carlos A. Moreira Azevedo. Vol. 3: *Religião e secularização*. Coord. Manuel Clemente; António Matos Ferreira. Lisbon: Círculo de Leitores, 2002, p. 129-351.

in her texts in particular with reference to the liturgical changes operated¹⁰ – such as the use of the vernacule at mass or other changes in Catholic rituals – although in a global evaluation expressed in 1965 she considers that the Council had little impact in Portugal.

7. In Susan Lowndes's texts there are also references to various episodes connected to those moments of greater tension lived or experienced within the Portuguese catholic context and the shock or conflict of the institutional relations between the Catholic Church and the Portuguese government, demanding however further historical contextualization¹¹. This occurred in the transition from the 1950 decade to the 60s where there are references to the critics developed in the corporative model followed by the new state regime or its insufficient implementation expressed in events promoted by the church such as the Rural Study Week which took place in 1957 or the references to the critical positions taken by some catholic sectors during the legislative and presidential election of 1957 and 1958 and information about the crisis that occurred in the institutional relationship between the church and the government as a consequence of a letter made public by the bishop of Oporto sent to Salazar and the subsequent exile of the prelate as from 1959¹². The divergence of appreciation between the Holy See and the Portuguese state in relation to the independence movements of the old colonial territories with respect to the right of the Asian *padroado* in particular after the invasion of Goa in 1961 or the divergent opinion on the wars being fought in the then Portuguese African territories are aspects of a national reality which Susan Lowndes observes and reports within the existing political conditions, such as the access to information and circulation in a country with a dictatorial regime, subject to the power of political repression and censorship, namely via police activity.

Various episodes connected to a militant Catholicism which proposed a reformist attitude both at the religious level as in social and political life and the emergence of what came to be known as the catholic opposition to the New State Regime¹³ also are referred to in the texts: the reflection and critical positions of father Felicidade Alves, parish priest of Belém, within the initial framework of the Council renovation¹⁴; or the case of father Mário de Oliveira from Macieira da Lixa (Felgueiras) with regard to the colonial war and the matter of the role of military chaplains in the 70's; the closure of Pragma in 1967, a cultural cooperative, founded by well known members of the

¹⁰ However, this renewal movement came long before as is stated in a text published at the beginning of that decade: "Liturgical movement in Portugal has progressed steadily for 25 years", 2nd May 1960.

¹¹ For this contextualization see Duncan Simpson – *A Igreja Católica e o Estado Novo salazarista*. Lisbon: Edições 70, 2014.

¹² For an overall vision of this matter during the transition of the decades of 50s and 60s, see Paulo F. Oliveira Fontes – *Elites católicas em Portugal: o papel da Acção Católica (1940-1961)*. Lisbon: Fundação Calouste Gulbenkian; Fundação para a Ciência e a Tecnologia, 2011, p. 693- 877.

¹³ Cf. João Miguel Almeida – *A oposição católica ao Estado Novo, 1958-1974*. Lisbon: Edições Nelson de Matos, 2008

¹⁴ Cf. Abílio Tavares Cardoso; João Salvado Ribeiro, org. – *Testemunho aberto: o caso do padre Felicidade*. Lisbon: Multinova, 1999.

catholic laity; the so called crisis of the Olivais Seminary in 1968¹⁵; the imprisonment of catholic priests from Angola and Mozambique and in some cases their expulsion from the country; the vigils held at the churches of *São Domingos* and the *Rato* chapel, in order to celebrate the day of world Peace in 1969 and 1973 respectively; the political imprisonment of well known catholic militants and the political forbiddance of holding a lecture on Martin Luther King in a church in Lisbon. Other themes of a general social character are also featured and referred to in the texts sent from Lisbon by Susan Lowndes, such as the attention given by the church with regard to the problems of the massive emigration that took place in the 60's; the debates about birth control, the organisation of family planning in the country with recourse to artificial contraception both before and after the reception of the *Humanae Vitae* that was published in 1968; the value and formation of religious life with growing importance in Portuguese Catholicism; and the debates carried out in some ecclesiastical *milieus* with regard to the need for the pastoral renovation of the church, for instance.

The ambiance of social confrontation and the political crisis that were lived through during the period that followed the revolution of April, 25, 1974¹⁶ also are amply referred to in the published texts, namely with reference to the validity and struggle for a democratic regime, as from matters such as the acceptance of legislation referring to divorce for those who had married religiously following the partial revision of the Concordat in 1975; the freedom of the press in general and the case of the *Rádio Renascença*¹⁷ in particular; the freedom of education and the possibility of maintaining private schools connected to religious congregations, as well as the organisation of religious instruction in the public school system¹⁸; the preservation of the influence and presence of the church in the public sphere in general and specifically in matters of moral order such as occurred when there were legal changes over the question of abortion but also in the political transformation of various sectors of society which occurred when the country joined the common market or the debate over the independence of East Timor in a post colonial context or when elections were held, which were regularly featured and appreciated within the context of the normalisation of Portuguese democratic life. From the social religious point of view the renewal of the tradition of the *Corpus Christy* Procession in 1986 took on a symbolic meaning which Susan did not overlook. The Pope's visits to Portugal which occurred in 1967 when Paul VI came and with John

¹⁵ Cf. Artur Lemos, coord. – *Por caminhos não andados: Seminário dos Olivais, 1945-1968*. Lisbon: s.n., D.L. 2007.

¹⁶ For a general resumé of events and processes see Luís Salgado de Matos – *A Igreja na revolução em Portugal (1974-1982)*. In José Maria Brandão de Brito, coord. – *O país em revolução*. Lisbon: Editorial Notícias, 2001, pp 63-131.

¹⁷ Cf. Paula Borges Santos – *Igreja Católica, Estado e sociedade, 1968-1975: o caso Rádio Renascença*. Lisbon: Imprensa de Ciências Sociais, 2005.

¹⁸ Cf. Paulo F. Oliveira Fontes – *Educação, religião e laicidade em Portugal na época contemporânea: o debate acerca da “educação religiosa” na escola pública*. In Joaquim Pintassilgo, coord. – *Religião, laicidade e educação em Portugal no século XX*. Lisbon: Instituto de Educação da Universidade de Lisboa, 2013, p. 223-251.

Paul II in 1982 (when an attempt was made on his life in Fatima) and 1991, were news worthy and analysed in the general framework.

8. Apart from all the themes, subjects and historical context that may be referred to there is one topic that merited much attention and continuity within the framework of the published texts. We are referring to Fatima which Susan Lowndes gave ample attention when she was correspondent of the monthly magazine *The Rosary* (New York) between 1951 and 1964 when she regularly sent her "Letter from Fatima". But independently of that editorial reason Fatima imposed itself as the religious centre of Portuguese Catholicism. By reading the chronicles written by Susan it is possible to follow not only the main material changes that were carried out in the sanctuary buildings and in the urban entourage but also the development of many of the religious initiatives that took part there and that witness its growing importance. In the period that followed the Second World War, Fatima had become a local of mass pilgrimage on the part of foreign and national catholic faithful but also a place of meeting and formation for lay and ecclesiastical people as well as a place where many religious congregations were concentrated, which were installed in the country as from 1940, the date when the international agreements that were the Concordat and the Missionary Agreement drawn up between the Portuguese government and the Holy See.

Among the various matters she approached in her chronicles, may also be mentioned the announcement of the Fatima message and in particular the discussions raised by the so called third part or the third secret of Fatima; reports on occurrence on miraculous cures witnessed, even if they were not officially confirmed; reference to other alleged apparitions namely in Asseiceira in 1954; critics done by some catholic sectors to the type of devotional practices used in Fatima marked by a magical conception of religion such as the one mentioned in October 1970 relative to the theme ("Faith and confrontation"); or even the way in which towards Fatima there converged marginalized sectors of the society, such as the gypsies, or sick people, as the lepers, searching for social support and recognition. In Fatima there gathered from the beginning various of the religious currents that work on contemporary Catholicism and which are visible in topics such as reparation spirituality, the devotion to the heart of Mary, theology of Christ the king or the tension between parochialism and universalism, for example.

We are also given notice of the creation and development of international circuits connected to Fatima and which would have in the voyages of the pilgrim virgin its most visible institutional expression. On the other hand information can be found that refers to the way in which certain ideological currents tried to appropriate the Fatima message as was the case with the founding of the *Blue Army* as initiated in certain North American milieus as an instrument of catholic political battle against eastern Europe when the Soviet Union still existed as did the so called cold war.

9. The attention to the practical situation and the problems lived by Portuguese women is present in various texts by Susan Lowndes. When analysing the legal framework that resulted from the Concordat established between the Catholic Church and the Portuguese government in 1940, she is critical on more than one occasion to the clause that prevented civil divorce for those catholic marriages:

“This is particularly unfortunate in a country where the married woman has no rights either legal or by public opinion. She cannot leave the country or own a passport or a banking account without her husband’s express and legalized permission, even when married with separation of goods, her husband’s signature is needed for any sale or purchase of property or shares. She has no rights over her children [...]”¹⁹

Integrating several generations of “affirmative women” – as Ana Vicente refers to when characterising her family origins²⁰ – Susan connected her social sensibility²¹ to the concern with the lack of autonomy and situation of dependence of many women that was the result of their female status.

Over the years there are many items of news in which the gender question is present thus contributing to describe a framework of the social reality of the country in various sectors of its collective life, to which Catholicism attempted to give an answer. As an example we may quote: in 1957 the reference to the religious congregation of the Good Shepard Sisters who were charged with the responsibility of vigilance and guidance of women carrying out their sentence in the prison at Tires very often together with their young children²²; but also the reflections and initiatives of lay association such as occurred with the initiatives of the International Catholic Girls Protection Society that in the 50’s and 60’s attempted to respond to the fragility in which many girls found themselves when migrating from the provinces to the urban centres²³; or the occurrence of such events as the international conference of the World Union of Catholic Women’s Organizations that took place in Lourenço Marques (Mozambique) in 1958 in which she

¹⁹ In this text, dated in the 1940s, a critical vision with regard to the status of women in Portuguese society continues to be present: “And all this does not worry the average Portuguese woman for the whole social structure is still very reminiscent of the times when the Moors dominated the country. The married woman concerns herself with her household, her husband and children and relations and seldom does any social or intellectual work, though if she is well to do will play Bridge every afternoon with her women friends.” (In “The present position of the church in Portugal”, 1948).

²⁰ Cf. Ana Vicente – *Memórias e outras histórias*. Lisbon: Temas e Debates, 2011, p. 55.

²¹ Ana Vicente tells us that: “Susan Lowndes Marques (1907-1993) dedicated a significant part of her life looking to energetically improve the lot of her neighbours among whom there were many foreign women who suffered from loneliness and poverty. She developed her intense work of solidarity with humour and practical sense” (*Ibidem*, p. 56)

²² Cf. “Portugal’s women prisoners live with sisters as guards in modern, up-to-date prisons”, 5 June 1957.

²³ V.g. “New premises for International Catholic Girls Protection Society in Oporto”, 29 April 1959.

reports on many of the problems endured by African women, observed from a catholic religious perspective²⁴.

The development of female religious life is amply chronicled in her features. Three aspects must be here underlined: to begin with, a participation of diverse congregations in various initiatives of the so called social Catholicism be they in the field of educational health or of social work, as referred to above; in the second place their growing involvement in the missionary work throughout the 1950 decade²⁵; and lastly the demands and growing efforts made in the religious formation of the nuns making them capable for a more qualified action in the various fields of society²⁶, thus contributing, even indirectly, to some changes lived by the Portuguese female population.

10. The collection of these texts constitutes, as a whole, a privileged observation post on the Portuguese reality of the time in a similar manner that frequently occurs with the narratives produced by foreign travels in the country. A closer examination of these texts will allow for a closer readership of the same, in an exploration of double and inverted sense; that is to say be it for all that these very texts refer to either positively or negatively and underline as important images of Portuguese reality; or because of the significant absences that may be found in relation to some topics or themes considered to be significant at the time. Moreover, in this regard, a more general question may be underlined in relation to the geography of the country which is presented to us: in spite of a great diversity of references the texts refer in particular to a seafront and urban country as well as a colonial country. This fact may be explained by the possible facility and gathering of information on Susan Lowndes's part or by the greater social dynamism found in those regions and which merited the attention of the foreign correspondents.

In any case by the difference that can be pointed out or by the singularity that may be underlined, the selected texts report back to us with the pointed look that only comes from a "foreign vision", that is to say one that some strangeness in relation to customary conviviality may more easily identify. Apart from the observation with regard to the situation of Portuguese women, already mentioned, her attention was drawn for instance to the relationship of the catholic church with Islam which was underlined in the news related to the opening of a meeting centre of Christianity and Islamism in the diocese of Vila Cabral in Mozambique in 1969²⁷ or, already in post colonial context, the news of the aid given by the catholic hierarchy to the construction of the first mosque in Lisbon in 1978²⁸.

But if we are in the presence of a somewhat "distant look" in relation to the life of the country, in particular due to her origin, her culture, but also her language, there is a

²⁴ V.g. "Resolutions taken by catholic women's congress in Africa", 9 September 1958.

²⁵ V.g. "Missionary crucifix for forty two nuns", 23 July 1957.

²⁶ V.g. "Formation course for religious working in 'Homes' [...]", 10 January 1957.

²⁷ Cf. "Christian-moslem ecumenical building opening", 29 July 1969.

²⁸ Cf. "Portuguese bishops aid construction of mosque in Lisbon", 26 March 1978.

simultaneous commitment with Catholicism that these texts wish to describe and feature. In effect the confessional identity of the author and of the periodicals or news agencies of which she was correspondent informed the reader of the observation perspective and analyses adopted in her texts. Coming from Great Britain, where Anglicanism was born and with a life course underlined by the expression of a personal religious conviction socially reflected and lived, Susan Lowndes observes with evident critical sense the situation of the Catholic Church in Portugal, marked by a multi-secular social cultural and religious hegemony. This is clear for instance in the texts that Susan writes towards the end of the 1940 decade when she writes about the position of Church in society and reflects in relation to the institutional context set up by the Concordat and the weakness of the economic status of the Church and the limited sense of responsibility and weak coordination of lay people in the ecclesiastical²⁹ activities in general. Considering the historical reasons which are normally invoked to explain the position of the Catholic Church in relation to the national political situation, the relation of the ecclesiastical institution with the government is critically analysed as questioned the position of the Church with regard to the social and economic injustices existing in the country, demanding social reform³⁰.

Susan Lowndes also stresses what she considers to be signs of vitality of Catholicism in Portugal over the years, namely underlining some changes that occurred in the religious practice of the Portuguese as an expression of the council renovation undergone by the Catholic Church in the country³¹. In fact both at national as at global level Catholicism was undergoing a fast process of re-composition within the framework of the modernisation of western societies and the affirmation of secularism, in the historical transition which

²⁹ “The churches whole legal and economic position in Portugal is a strange and somewhat nebulous one in spite of the Concordat [...]. This regularizes somewhat the position of missionaries in the Portuguese Colonies though it also incorporated the unfortunate clause that there was to be no civil divorce for those who contract church marriages. [...] The church is in a difficult position financially as there is no tradition among the rich laity of giving substantial sums for the Church work or the support of priests. [...] This is one of the reasons for the seemingly redundant number of semi-private chapels attached to private houses in Lisbon and its suburbs, for the shortage of priests is a perennial problem, but each of these chapels has to be served.” (Excerpt of the document published ahead, referring to 1948 with the title: “The present position of the church in Portugal”).

³⁰ “[...] So it was natural that the Church welcomed the present regime for the stability which it gave and for the benign authoritarianism with which it has always treated the Church. Though the Government has always made it clear that in Portugal the Church and State are not one. The church, on the other hand has sometimes turned an apparently blind eye on the social and economic injustices in the country that needed reform.” (*Ibidem*).

³¹ In 1978, analyzing the results of a census on the mass practice of the Portuguese she writes: “A census of Mass goers take on a recent Sunday show that 32,5% of the population of Portugal (two million four hundred and thirteen thousand persons) went to Mass that day. The dioceses of Oporto and Braga had the largest attendance and the Archdiocese of Evora in the Alentejo, the lowest. The number of Communion was 684,000, that is 28% of the mass goers. Around 61% of the Sunday observers were women and 30% men. The latter percentage is considerably more than was the case twenty years ago. Indeed the use of vernacular and the changes in the liturgy have contributed to a religious revival in Portugal.” (In “Results of Sunday mass census”, 26 March 1978).

has already been described from the “age of mobilization” to the “age of authenticity”³². In this process the self-knowledge of the Catholic Church and its role in contemporary society had been changing and in Portugal too there was a recognition of the “just autonomy of earthly realities” referred to by the second Vatican council and the public declaration of the value of religious freedom (1971 law) with the ulterior statement of pluralism of the various fears of life in society, which the democratic transition after the 25th of April 1974 allowed to consolidate and in which the catholic church had a relevant role³³.

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³² Cf. TAYLOR, Charles – *A secular age*. Cambridge, Massachusetts, and London, England: The Belknap Press of Harvard University Press, 2007.

³³ As has already been pointed out, “The portuguese democratic transition understood in its wider meaning did not only imply the passage of an authoritarian regime to a democratic regime but also and perhaps more significantly the transition of an overseas integration to a european integration, implying a nationalism that set out to be multi racial and of a global dimension towards a regional european scope.” [Manuel Braga da Cruz – A Igreja na transição democrática portuguesa. *Lusitania Sacra*. 8-9 (1996-1997) 519-536; quote on p. 536].

Quem era Susan Lowndes e o que fazia em Portugal?

Susan Lowndes Marques, ou Susan Lowndes (1907-1993), nome com que muitas vezes assinava os seus trabalhos, era filha da escritora Marie Belloc Lowndes e do jornalista Frederick Lowndes, do jornal britânico *The Times*. Era ainda neta da escritora e ativista pelos direitos das mulheres, Bessie Rayner Parkes Belloc. Filha de mãe católica e pai anglicano, estudou em colégios católicos ingleses, alguns internos, na tradição inglesa dos *public schools*, que são totalmente privados e nada têm de público. Entre estes, encontrava-se o St. Mary's Convent, em Ascot, pertencente à ordem conhecido pelo nome de *Institute of the Blessed Virgin Mary (IBVM)*, fundada no século XVII por Mary Ward, que considerava que as raparigas também tinham direito a um ensino de qualidade.

Na Grã-Bretanha, quando um/a católica/o se casava com um/a anglicana/o, o cônjuge anglicano tinha que prometer que os filhos seriam educados na fé católica, o que foi precisamente o caso dos pais de Susan. A estes casamentos chamavam-se *mixed marriages*. Vivendo intensamente o contexto social e religioso da sua época, Susan expressava uma grande admiração pelo seu tio, o escritor Hilaire Belloc, que faz parte do cânone da literatura inglesa. Este era muito conhecido nos meios intelectuais pelo seu catolicismo afirmativo e também pelo seu comportamento excêntrico – recusava-se a ter eletricidade em casa, por exemplo. Era amigo dos escritores Bernard Shaw e G. K. Chesterton e os três são muitas vezes evocados em associação.

O pai de Susan propôs-lhe que frequentasse a Universidade de Oxford, tal como ele o fizera, mas esta recusou e veio a lamentar a decisão. Ela própria admitiu, num texto inédito que a família guarda, que pensava que

“não valia a pena estudar mais, pois tal como tantas outras raparigas naquela época a expectativa era (e de facto assim veio a acontecer) que o meu futuro seria determinado pelo meu marido e que o sucesso ou falhanço desse futuro estaria nas minhas mãos. Eu pertenci à última geração de raparigas que não eram

preparadas (nem em tal pensavam) para seguir uma carreira profissional. Assim, como tantas das minhas contemporâneas, dediquei-me a divertir-me, conviver com muita gente e ir a festas.”

Contudo, vivamente inteligente, adquiriu uma grande cultura através da leitura, sobretudo memórias e biografias, uma atividade que sempre lhe deu um grande prazer.

Na sua juventude, realizou muito trabalho voluntário de tipo social. Numa entrevista ao *Diário de Notícias*, publicada em 12 de fevereiro de 1986, afirmou: “Minha irmã e eu, a dada altura, organizámos o que em inglês se chamava literalmente ‘um clube de raparigas’. Era um centro de formação e ocupação de tempos livres para raparigas. Também dirigi a Associação de Catequistas de Nossa Senhora a nível nacional, e fiz muitos outros trabalhos, normalmente ligados à Igreja Católica.”

Aliás, várias cartas que lhe são dirigidas expressam a grande admiração e apreço que diversas amigas, entre os quais algumas religiosas, sentiam pela forma como Susan vivia a sua condição de católica¹. Com uma dessas amigas, do tempo de escola, Consuelo Littlehales, que veio a professorar no *IBVM*, com o nome de Irmã Margaret Mary, manteve uma longa amizade (poucos meses antes de morrer, Susan recebeu-a em sua casa no Estoril). Numa carta de 1925, Consuelo recorda que nas suas longas conversas de infância e juventude, Susan insistia que qualquer cristão tinha o “dever” de ser feliz. Susan ajudou-a muito na produção da biografia da fundadora da Ordem, que só foi publicado quando a autora tinha 91 anos².

Susan Lowndes viajou bastante não só na Europa continental, mas sobretudo dentro do próprio Reino Unido, onde pessoas das relações de amizade da família recebiam aos fins de semana, nos *house parties*. Eram encontros onde se desfrutavam as coisas boas da vida, em cenários estéticos muitas vezes deslumbrantes. Apesar de gostar de escrever, só aprendeu a utilizar uma máquina de escrever depois de casada, segundo ela, ensinada pelo marido. Em 1936 abriu uma loja de antiguidades, a *Jericho Antiques*, que manteve até ao casamento.

Integrada numa classe social alta, Susan inseria-se no espírito da Igreja Católica britânica da época, ou seja tinha uma consciência clara de que pertencia a uma religião minoritária, que embora “respeitável” do ponto de vista social, não deixava de ser vista com alguma estranheza e também desprezo por certos grupos. O Concílio Vaticano II estava muito longe. Do ponto de vista doutrinal, os católicos ingleses consideravam ser seu dever procurar “converter” para a verdade e para a salvação a grande maioria da população, anglicana, pois só a Igreja Católica era detentora dessa verdade e dessa salvação. Existia também uma forte convicção de que um “bom católico” deveria procurar, de forma despojada e humilde, corresponder à vontade de Deus e ao Seu desígnio para aquela pessoa específica.

¹ Grande parte do espólio documental de Susan Lowndes e Luiz de Oliveira Marques, seu marido, encontra-se no Arquivo Histórico da Câmara Municipal de Cascais.

² Margaret Mary Littlehales – *Mary Ward, Pilgrim and Mystic*. Tunbridge Wells: Burns & Oates, 1998.

Era frequente os católicos contarem com um “diretor espiritual”, sempre um sacerdote, que também preenchia a função de confessor. No caso de Susan, enquanto jovem mulher e antes de casar, recorria para o efeito a um jesuíta muito conhecido pela sua profunda espiritualidade e pelas suas conferências e orientação de retiros. Tratava-se do Padre R.H.J. Steuart (1874-1948), com quem trocava correspondência e tinha longas conversas, muitas das quais incidiam sobre o caminho a seguir na vida, ou seja identificar corretamente qual a vocação a seguir. Foi assim que Susan considerou muito seriamente a hipótese de entrar para a vida religiosa, tendo contactado e sido aceite por várias ordens, contemplativas e ativas. Ou seja, a questão de ter ou não uma vocação religiosa ou, no caso dos rapazes, para o sacerdócio, era assunto muito refletido logo a partir da infância. Por norma todos os católicos, de qualquer classe social, frequentavam escolas católicas.

O sacrifício físico – por exemplo, comer peixe todos os dias da Quaresma, exceto ao Domingo – ou até a prática de sevícias sobre o seu próprio corpo, em união com o sofrimento de Jesus Cristo na Cruz, eram bem aceites e largamente praticados. A perceção do pecado era sublinhada pelas autoridades eclesiais, estando todas as questões relacionadas com a moral sexual claramente regulamentadas. A existência do pecado mortal era frequentemente referida – pois praticá-lo era impeditivo da salvação do pecador. Ou seja, após a morte, o destino seria o inferno e não o céu. Muitos católicos temiam não serem suficientemente fiéis e obedientes aos preceitos. Susan contou-me um dia que, num jantar, o convidado que estava sentado a seu lado lhe perguntou quais eram os assuntos que lhe interessavam. Disse-me que gostaria de ter respondido “Deus” mas não se atreveu a fazê-lo.

Em 1932 foi uma das colaboradoras de um livro intitulado *Youth looks at Religion*, onde explana a sua plena convicção na fé católica e na existência de um Deus todo-poderoso e todo bom, assim como a perceção da interdependência dos seres humanos³. A sua vida tomou novo rumo quando, em agosto de 1938, se deslocou a Portugal juntamente com seu pai, para passarem umas férias no Estoril. A mãe não os acompanhou, pois terminava mais um livro. Instalaram-se no Hotel Inglaterra, que ainda hoje existe, e contactaram um primo, o advogado inglês Guy Wainwright, que aqui vivia com sua mulher, Joan, e filhas. Guy e Joan lembraram-se então do seu amigo, o jornalista Luiz Arthur de Oliveira Marques, que falava inglês na perfeição, pois tinha vivido longos anos no Reino Unido. Seria uma boa companhia para Susan e para Frederick. Era também católico praticante e muito convicto. O amor despontou depressa. Quando Susan regressou a Londres, passados quinze dias, continuaram a escrever-se, contendo as suas cartas inúmeras referências religiosas. Combinaram o casamento logo para 14 de dezembro daquele ano. Casaram na catedral católica de Westminster, em Londres, numa cerimónia simples, realizada às 9 da manhã, que contou apenas com cerca de vinte convidados. O Cardeal-Arcebispo

³ Susan Lowndes. In *Youth looks at Religion*. Ed. Christopher Casson, et al. Londres: Philip Allan, 1932, p. 79-92.

de Westminster, Dr. Hinsley, um velho amigo da família, testemunhou o casamento e a missa foi celebrada pelo diretor espiritual de Susan, acima referido.

Dada a legislação da época, ao casar com um português Susan adquiriu esta nacionalidade, embora nunca tenha desistido do seu passaporte inglês. Em janeiro de 1939, depois de uma lua-de-mel passada numa casa supostamente assombrada, instalaram-se em Portugal, país que seria o seu até à morte. Tiveram três filhos: Paulo Henrique Lowndes Marques (1941-2011), Ana Lowndes Marques Vicente (1943) e Antónia Lowndes Marques Leitão (1946) e sete netos.

O aprofundamento da sua vida espiritual foi uma constante ao longo da sua vida – oração permanente, leituras religiosas, prática assídua dos sacramentos, frequência de retiros, acompanhamento por um diretor espiritual que consultava com grande regularidade (um sacerdote inglês, Mgr James Sullivan, Superior da instituição conhecida como Seminário dos Inglesinhos em Lisboa). Susan Lowndes entendia que o cristianismo se vivia no dia-a-dia, de forma eminentemente prática, em solidariedade com as pessoas mais sós ou mais desprotegidas, tendo uma particular atenção e afeição por pessoas mais velhas, sobretudo de origens estrangeiras. Estava sempre disponível para as apoiar das mais diversas formas. Não se contentava em responder aos apelos que se apresentavam no seu caminho, mas procurava ativamente saber se havia algum/a velho/a que precisasse dos seus préstimos. Esta perspetiva reflete-se numa carta, datada de 8 de julho de 1939, que dirigiu ao semanário católico inglês *The Tablet*, de tendência progressista. Comenta um artigo que refletia sobre a caridade, considerando que uma questão difícil era saber

“como ajudar aqueles que não querem viver a vida normalmente seguida por um homem da classe trabalhadora. Ou seja, aqueles que se colocam à margem, tornando-se pedintes, e que são considerados como não merecedores de ajuda. No entanto os nossos companheiros humanos têm que ser alimentados e alojados quer o mereçam quer não; e se respeitamos a liberdade do homem para escolher a sua própria vocação ou forma de vida, então é necessário apoiar aquelas poucas pessoas que de facto querem ser pedintes, e que são em número relativo. Pedir não pode ser considerado uma forma de vida fácil, deve ser muito maçador ter que viver à custa de mendigar. Quando o meu marido vivia em Londres meteu um dia conversa com um homem que vendia fósforos em Westbourne Grove, cuja única paixão na vida era o estudo da filosofia escolástica. Este homem vivia perfeitamente feliz, só vendia fósforos até ter realizado os dois shelins que precisava por dia para poder dormir no Abrigo do Exército da Salvação e para as suas refeições, pois o resto do dia era ocupado a ler nas bibliotecas públicas. (...) Que tipo de ajuda útil poderia ser proporcionada a este homem? Na minha opinião, nenhuma, exceto achar que ele deveria continuar a ser apoiado pelas pessoas, para poder ter a oportunidade de levar a vida que tinha escolhido.”

Muito mais tarde, em 1982, numa carta a um Bispo auxiliar de Londres, de quem era amiga, voltou ao tema da pobreza, quando a igreja britânica lançava um projeto destinado a combatê-la:

“...considero que ainda mais necessário do que uma maior intervenção governamental, é a preocupação individual que devemos ter pelo próximo. Se cada cristão estabelecesse uma relação com os outros seres humanos, numa base pessoal, não necessariamente financeira, mas antes numa atitude de cuidado, isto levaria a um apoio real. Esse apoio poderia consistir em escutar a pessoa em causa, poderia, eventualmente, traduzir-se em apoio material, mas seria certamente um apoio moral e psíquico e desta forma a infelicidade que, como bem afirma, existe em Inglaterra, poderia ser largamente ultrapassada. Por alturas do Natal eu oiço apelos para fazermos ofertas financeiras, mas nunca ouvi um apelo por parte da Igreja pedindo aos cristãos que convidem uma pessoa solitária para a sua refeição natalícia ou para passar uns dias hospedada em nossas casas. Tanto você como eu sabemos o que era a pobreza pavorosa que existia no Portugal de antigamente, hoje em dia quase questão ultrapassada. Contudo, essa pobreza tornava-se suportável porque as pessoas preocupavam-se com os outros e faziam o que podiam. A miséria não é certamente causada por falta de dinheiro, mas por falta de preocupação humana e contacto humano. Portanto, espero que este novo projeto possa também encorajar um relacionamento de pessoa a pessoa, sem o qual o envolvimento estatal apenas conduz a ressentimento e azedume.”⁴

Entre o espólio de índole religiosa de Susan Lowndes foram encontrados, logo com a data do seu primeiro ano em Portugal - 1939 - cartões indicando o seu nome como organizadora de *Days of Recollection in English for Ladies*. Estes encontros deram-se durante todo o tempo da Guerra. Os preletores eram sempre sacerdotes, por vezes visitantes de passagem por Portugal, ou ainda residentes no seminário inglês que funcionava desde 1628 em Lisboa, conhecido como o Convento dos Inglesinhos, e que fechou portas em 1984. Também podiam ser oriundos da comunidade de Dominicanos irlandeses, instalados na Igreja do Cais do Sodré, também em Lisboa. Funcionavam como retiros com um dia de duração e realizavam-se em vários locais, sobretudo na sede das Servas de Nossa Senhora de Fátima, na Rua da Escola Politécnica, e também nas Escravas do Coração de Jesus, na Lapa, ou nas Doroteias na Av. Fontes Pereira de Melo. A data do último cartão encontrado é de 1952, mas Susan Lowndes continuou muito ativa na organização de outras formas de reflexão e oração. Tinha aliadas na comunidade britânica entre as quais a inglesa Ida Kingsbury, talvez a sua maior amiga em Portugal. Esta anglicana converteu-se ao catolicismo quando já adulta, casada e mãe

⁴ Carta de Susan Lowndes ao Bispo Victor Guazzelli, 17 de julho, 1982. PT-UCP/CEHR/ASL/B/01.

de filhos. Trocavam correspondência sobre assuntos religiosos, além de se encontrarem frequentemente. Ainda veio a ser convidada pelos responsáveis do Santuário de Fátima para dirigir a versão inglesa da publicação periódica *A Voz da Fátima*, adaptando-a à cultura anglo-saxónica. Intitulava-se *The Voice of Fátima*.

No espólio de Susan Lowndes também se encontram várias referências ao Padre Cruz, indiscutivelmente o católico português que ela mais admirava. Chegou a propor a uma editora inglesa a escrita de uma curta biografia, mas a sua ideia não foi aceite. Francisco Rodrigues da Cruz, S.J. (1859-1948), que entrou para a ordem dos Jesuítas já sacerdote diocesano, era uma figura querida de todos, que testemunhava no quotidiano o amor pelo próximo. Segundo a causa da sua beatificação:

“A sua alma vivia de intenso amor de Deus e do próximo. Sensível a todas as misérias humanas, principalmente espirituais, devorado pelo zelo da glória de Deus e da salvação das almas, a vida do santo missionário foi um contínuo peregrinar por todo o Portugal a rezar, a pregar, a abençoar. Mas o seu ministério predileto foi junto dos humildes, dos presos das cadeias, dos doentes, dos pobres e necessitados, e dos pecadores.”

Quer Susan quer o seu marido, seguiram o desenrolar do Concílio Vaticano II com expectativa e alguma apreensão. Custou-lhes muito, nomeadamente, adaptarem-se à nova liturgia. Numa carta de 1969, endereçada ao semanário católico inglês *The Tablet*, Susan indaga qual a autoridade religiosa que estava a impor as mudanças litúrgicas, pois estas pareciam não se basearem em estudos e reflexões ponderadas. Porquê, por exemplo, a eliminação da genuflexão durante o Credo? Na mesma carta afirma que a quebra no número de vocações se podia atribuir ao facto de se estar a dar menos importância à relação pessoal entre Deus e a pessoa, e mais à relação coletiva com Deus. Chegou a pertencer a uma associação inglesa cujo nome tudo diz: *The Latin Mass Society*. Mas, gradualmente, foi constatando as vantagens do vernáculo e do espírito mais aberto da Igreja. Chegou a escrever que dado que a missa consistia na renovação do Sacrifício de Cristo na Cruz e da Última Ceia, era indiferente para os participantes, fiéis e clero, em que língua a Missa era celebrada⁵.

Para Susan Lowndes os pequenos gestos tinham uma força simbólica e concreta muito forte. Tal fica bem explicitado numa carta que enviou a um sacerdote, encarregado pelo Cardeal Hume, na diocese de Londres, de renovar a formação permanente do clero, numa ótica pós-Conciliar. Sugeriu que os sacerdotes perdiam uma excelente oportunidade de se mostrarem misericordiosos quando, após celebrarem um funeral, não ficavam a conversar com os que tinham acompanhado o morto, sofrendo com a sua partida. Acrescentou que achava lamentável ser extremamente raro ver um padre em oração

⁵ Carta a um periódico, sem indicação de nome, (provavelmente o britânico *Catholic Herald*), nem data. PT-UCP/CEHR/ASL/B/01.

perante o Santíssimo, dentro de uma igreja, fosse na sua própria paróquia ou noutra, excetuando os tempos da celebração da missa, ação que, pelo contrário, muitos leigos faziam, sempre que tinham tempo. Também notou que era raro ver um padre a assistir a uma missa sentado entre os restantes fiéis. Só assim seriam capazes de perceber como se deve celebrar (ou antes, não celebrar) face aos fiéis: “Também ajudaria a melhorar a locução das homílias e leituras que muitas vezes se tornam incompreensíveis para muitos dos participantes, especialmente aqueles que já sofrem de alguma surdez.” Recebeu uma resposta grata, concordando com ela, dizendo que os sacerdotes deveriam ser homens de Deus, com os pés bem assentes na terra, ao serviço do Povo de Deus, quer nas suas vidas quotidianas, quer nas suas vidas litúrgicas e sobretudo muito dedicados à oração. Terminava dizendo: “suspeito que cursos em atualização teológica não estarão entre a minha lista de prioridades.”⁶

Susan Lowndes apoiou também o diálogo ecuménico que praticava com membros de outras igrejas cristãs de Lisboa, sobretudo durante a Semana de Oração pelo Ecumenismo, realizada anualmente. Em 1973, numa carta a um amigo poeta, também ele católico, afirma que era favorável ao casamento do clero secular mas que a ordenação das mulheres já lhe parecia “uma coisa tonta.”⁷

Juntamente com seu marido, Susan Lowndes dirigiu o quinzenário inglês publicado em Portugal, o *The Anglo-Portuguese News*, de que vieram a ser proprietários durante quase cinquenta anos. No tempo da II Guerra Mundial, ambos trabalharam para a Embaixada Britânica. O jornal veio a ser apelidado pela propaganda nazi como “O porta-voz de Churchill em Lisboa.” Dedicaram-se, igualmente, ao apoio aos refugiados que passaram em grande número por Portugal. Viveram no Monte Estoril até ao fim das suas vidas (Luiz de Oliveira Marques morreu em 1976) onde a sua casa, repleta de livros, estava sempre de portas abertas para receber, de forma calorosa, um sem número de familiares, amigos e conhecidos. Eram quase diários os almoços e jantares, onde, à volta da mesa, na casa “Palmeiral”, se juntavam as mais diversas personagens. Mantinham relações de amizade com vários escritores ingleses que os visitavam quando passavam por Portugal, entre os quais Graham Greene, Evelyn Waugh, Cyril Connolly, Rose Macaulay, Elizabeth Hamilton, Angus Wilson e Sachaverell Sitwell. Também eram muito amigos do poeta Roy Campbell e da sua mulher Mary, ambos católicos devotos, que viviam em Portugal.

No *Anglo-Portuguese News*, Susan publicou centenas de artigos sobre variados temas, entre os quais também abordou matérias religiosas. Entre estes, muitos dizem respeito ao Santuário de Fátima, mas também incidem sobre as visitas papais a Portugal, ou ainda, temas histórico-religiosos ou artísticos. Em 1975, por exemplo, publicou um relato acerca das religiosas Brigittinas Britânicas que estiveram instaladas em Lisboa

⁶ Carta de Susan Lowndes ao Rev. Gerard T. Burke, 13 de agosto, 1977 e Carta de resposta deste, de 11 de setembro de 1977. PT-UCP/CEHR/ASL/B/01.

⁷ Carta de Susan Lowndes a Edward Sarmiento, 24 de maio, 1973. PT-UCP/CEHR/ASL/B/01.

entre 1594 e 1861. A Travessa das Inglesinhas deve-lhes o nome⁸. Outro artigo revelador da sua grande erudição em matéria de arte, incide sobre os lindos presépios que se encontram em diversas igrejas do país, com especial referência às obras do escultor Machado de Castro⁹.

Após a morte de seu marido, em 1976, continuou a dirigir o jornal até que o vendeu em 1980. Não quis regressar ao Reino Unido depois da viuvez, não só por razões familiares, mas sobretudo porque considerava que Portugal era “o meu país”, como afirmou em diversas entrevistas à imprensa.

Escreveu dois livros sobre Portugal. Em parceria com Ann Bridge, publicou *The Selective Traveller in Portugal*¹⁰ que conheceu sucessivas edições e que se tornou num clássico da narrativa de viagens sobre o país, frequentemente citado por outros livros de viagem. Só foi publicado em português em 2008¹¹. Elizabeth Stroumillo, que escrevia sobre viagens no jornal britânico *The Daily Telegraph*, comentou o seguinte sobre outro dos seus livros, o *Travellers' Guide to Portugal*¹², que veio a conhecer três edições: “é escrito por Susan Lowndes, uma inglesa que vive em Portugal há muitos anos e que tem um conhecimento enciclopédico sobre esse país. ... O amor e o entusiasmo por tudo o que é português irradia em cada página. Consegue meter uma quantidade imensa de informação em cada página.” Em carta dirigida a Susan, a mesma disse: “Não sei como conseguiu escrever dois livros sobre o mesmo país!”

Em 1950 escreveu um opúsculo, que conheceu sucessivas edições na Grã-Bretanha, intitulado *A Practical Guide to Fatima*¹³. Era um local que conhecia bem, pois visitou-o pouco tempo depois de vir viver para Portugal. A obra é apresentada como pretendendo informar “o potencial visitante de tudo o que ele precisa de saber acerca do santuário mais famoso de Portugal. Faz uma breve história das aparições, uma descrição do local e dos mais recentes melhoramentos feitos no Santuário, e fornece muita informação acerca de transportes, instalações e outros equipamentos que se revelam ter grande utilidade.” Por sua vez, no livro *Spain and Portugal in 1952*, escreveu um capítulo intitulado “Pilgrimage to Fatima”¹⁴.

Susan publicou também *Good Food from Spain and Portugal*¹⁵ e reformulou e atualizou durante vários anos o *Fodor's Guide to Portugal*, nas suas várias versões. O responsável desta célebre coleção de livros de viagem convidou Susan Lowndes para

⁸ Susan Lowndes, “Syon Abbey and Marvila”, *The Anglo-Portuguese News*, 27-9-1975, p. 6. PT-UCP/CEHR/ASL/A/B/01/003.

⁹ Susan Lowndes, “The Merry Shepherds”, *The Anglo-Portuguese News*, 24-12-1949, p. 7. PT-UCP/CEHR/ASL/A/B/01/001.

¹⁰ Ann Bridge and Susan Lowndes – *The Selective Traveller in Portugal*. Londres: Evans, 1949.

¹¹ Ann Bridge and Susan Lowndes – *Duas Inglesas em Portugal, uma viagem pelo país nos anos 40*. Matosinhos: Quidnovi, 2008.

¹² Susan Lowndes – *Travellers' Guide to Portugal*. Londres: Geographia, 1982.

¹³ Susan Lowndes – *A Practical Guide to Fatima*. Londres: Burns Oates, 1950.

¹⁴ Susan Lowndes – “Pilgrimage to Fatima”, *Spain and Portugal in 1952*. Haia: Fodor's Modern Guides, 1952, p. 322-326.

¹⁵ Susan Lowndes Marques – *Good Food from Spain and Portugal*. Londres: Frederick Muller, 1956.

escrever o capítulo sobre Portugal, no *Woman's Guide to Europe*¹⁶. Também compilou um livro com os diários e cartas de sua mãe que recebeu excelentes críticas na imprensa inglesa: *Diaries and Letters of Marie Belloc Lowndes*¹⁷. Grande apaixonada pela arte e pela arquitetura, escreveu com a sua amiga, Alice Berkeley, um livro que veio a ser publicado após a sua morte – *English Art in Portugal*¹⁸. Quanto já se encontrava na casa dos oitenta, atuou como conferencista de grupos de turistas ingleses, interessados em aspetos da cultura portuguesa.

Desde 1939 e até à sua morte, Susan participou ativamente na vida da comunidade inglesa em Portugal, estando sempre disponível para ajudar qualquer pessoa de qualquer nacionalidade. Assim, trabalhou, de forma voluntária, em várias instituições, tais como o Hospital Britânico, o Colégio Inglês de St. Julian's, o Lar para a Terceira Idade da Comunidade Britânica, o Fundo Caritativo Britânico, a Associação Anglo-Lusa, com sede em Londres, a Associação Britânica de Mulheres Voluntárias e o Lar Internacional para Senhoras¹⁹.

Susan Lowndes foi correspondente em Portugal de vários jornais e revistas católicas norte-americanas e inglesas, acreditada, antes do 25 de abril de 1974, junto do Secretariado Nacional de Informação (SNI), como jornalista estrangeira. Muito apreciava poder dispor do precioso cartão de imprensa que lhe dava acesso a pessoas e a locais. Não é geralmente conhecido que, apesar do grande isolamento em que se encontrava o país e a apertada censura à imprensa, trabalhavam em Portugal alguns jornalistas estrangeiros que faziam chegar notícias nacionais a países onde havia (ou não) liberdade de imprensa. No caso de Susan Lowndes, ao longo de quase meio século, enviou vários milhares de notícias, em forma de textos, telegramas e artigos, relatando a vida católica em Portugal. Esta documentação encontra-se depositada no Centro de Estudos de História Religiosa da Universidade Católica Portuguesa, em Lisboa, constituindo uma interessante fonte não só para a história do catolicismo português na segunda metade do século XX, mas, obviamente, também, para a história de Portugal. Foi a partir destes textos que se fez a seleção antológica aqui apresentada.

Por vezes, as notícias que Susan Lowndes enviava não continham apenas informações sobre acontecimentos correntes. Nomeadamente, o semanário britânico *Catholic Herald* gostava de publicar artigos escritos por Susan acerca de outros assuntos, que poderiam incidir sobre a recuperação de solares portugueses e como estes se tinham aberto ao turismo de habitação, por exemplo, ou acerca da paisagem e isolamento das ilhas dos Açores, ou ainda do surto desordenado do turismo no Algarve.

¹⁶ Susan Lowndes, 'Portugal'. In *Woman's Guide to Europe*. Ed. Eugene Fodor. Haia: s.d. [1954], p. 295-305.

¹⁷ *Diaries and Letters of Marie Belloc Lowndes*. Ed. Susan Lowndes. Londres: Chatto & Windus, 1971.

¹⁸ Alice Berkeley and Susan Lowndes – *English Art in Portugal*. Lisboa: Inapa, 1994.

¹⁹ Para conhecer melhor este ambiente, cf. Ana Vicente – A Face Feminina da Comunidade Britânica em Portugal. *Revista de Estudos Anglo-Portugueses*. Lisboa. 15 (2006) 259-314.

Antes do 25 de abril, Susan enviava frequentemente notícias referentes às “províncias ultramarinas” portuguesas, como eram então conhecidas as colónias. Foram selecionados exemplos destes textos, dado que as autoridades eclesiásticas da Igreja portuguesa atuavam nelas como extensões do território europeu.

No seu espólio foi encontrada uma interessante carta datada de 10 de outubro de 1944, assinada por Susan Lowndes Marques, dirigida a um Mr. Hall, sem indicação do meio de comunicação social a que este estava ligado. Nela refere um discurso do Cardeal Patriarca de Lisboa acerca de assuntos ultramarinos e de como a censura tinha cortado um telegrama que ela enviara. O Cardeal Cerejeira tinha nesse ano, em julho, partido para uma viagem pelas colónias e algumas das suas declarações posteriores sobre o périplo causaram mal-estar entre os dirigentes do regime²⁰:

“I enclose some more copy. Opinions vary about the reason for the Patriarch’s Broadcast Speech. One theory is that the people in the Colonies are very anxious to have considerably closer economic and even other ties with the Union of South Africa, which they think would at once make them much more prosperous, and all the Colonials are exceedingly pro-British. The Government with its extreme nationalistic policy is seriously alarmed at this, and the Patriarch being under the wing of the Government may well feel the same. It has caused surprise, as up to now the Patriarch has made no secret of his pro-allied sympathies. Of course the Church and State are extremely afraid of Russia, and all the Catholic papers carry quantities about the fight and fall of Warsaw. With regard to your cable asking or comment on the fact that foreign missionaries are being refused residential visas for the Colonies and are only being given transit ones, my original cable to you which the censor cut entirely, read as follows: ‘All foreign missionaries even Catholic being gradually frozen out of colonies owing governments rigid nationalist policy [stop] catholic bishops dislike Protestant proselytising help quantities money and splendid equipment [stop] last year party protestant missionaries allowed proceed Portuguese east Africa this year only transit visas granted to dozen awaiting transport for Belgian Congo [stop] Cairo [stop] Istanbul fifty waiting to come from u s a.’ All Press cables have to go through the censor, though mail copy is not, though letters are occasion- censored too if the authorities have reason to think it wise. The Cardinal is now having a rest, but if I get an interview with him I will find out his reaction to American Missionaries. As you will see he mentioned them in his interview with the two journalists who accompanied him. Perhaps you will let me know if you get this and when?”²¹

Não foi encontrada resposta a esta carta nem a entrevista com o Cardeal.

²⁰ Irene Flunser Pimentel – *Cardeal Cerejeira, o Príncipe da Igreja*. Lisboa: A Esfera dos Livros, 2010, p. 149-150.

²¹ PT-UCP/CEHR/ASL/B/01.

No pós-25 de abril, continuava a ser frequente a jornalista escrever sobre a situação política, para além da religiosa, nas antigas colónias portuguesas, incluindo muita informação sobre Timor. Foi decidido não selecionar excertos deste período, dado os territórios serem já independentes.

Pensa-se que a principal entidade católica para a qual Susan Lowndes trabalhou como correspondente – sem total certeza quanto à data de início da sua colaboração – entre 1944 e 1991, foi o departamento de imprensa do *National Catholic Welfare Conference (NCWC)*, nos EUA, que em 1991 se chamava apenas *Catholic News Service*. Numa época em que não havia Conferências Episcopais e quando as reuniões de bispos a nível nacional, em qualquer país, eram ativamente desencorajadas pelo Vaticano, o *NCWC*, obteve em 1920, a custo, autorização para se reunir ocasionalmente e organizar-se para melhor funcionar. Entre os departamentos que criou estava o *Department of Press, Publicity and Literature*, encarregado da imprensa, entre outros assuntos, como o seu nome indica. De início, distribuía informação regular a três diários e a 84 semanários católicos, sobretudo no âmbito da imprensa diocesana norte-americana. Tratava-se, obviamente, de notícias com interesse “católico” ou uma perspetiva católica acerca de notícias de carácter geral. Este departamento foi alargando a sua influência e abrangência. Em 1957 a agência noticiosa católica norte-americana fornecia informação a mais de 500 publicações, em mais de 50 países e nos EUA já abrangia 120 semanários diocesanos. Pediam aos correspondentes, entre os quais se encontravam Susan Lowndes Marques, para serem sucintos. As notícias fornecidas tinham que ter um “alto nível de interesse” ou terem “interesse humano”. Aliás, a partir de 16 de maio de 1957, a sede enviava regularmente *Notes for Foreign Correspondents*, autênticos manuais de instruções detalhadas sobre a forma e o conteúdo do tipo de informação pretendida, dando exemplos de boas práticas. Aquelas notas sugerem que, por vezes, poderia ser útil o correspondente enviar um anexo a um texto, com a indicação de confidencial, portanto não destinado a divulgação, para melhor esclarecimento do jornalista que, em Washington, iria trabalhar o *copy*²².

A informação enviada para Washington D.C., a sede da Agência, a partir de vários pontos do mundo, pelos correspondentes regulares ou ocasionais, totalizava cerca de 1 milhão de palavras por semana. Aí os textos eram analisados e resumidos, ficando-se em cerca de 50.000 palavras. A seguir, as notícias eram distribuídas por correio pelos seus clientes, sem indicação de autoria. O método do stencil era o utilizado para multiplicar os textos em linguados de papel, muitas vezes de cor amarela. Sempre que foi encontrada uma cópia do texto original dactilografado, expedido para os EUA por Susan, é aí que se recolhem os excertos e não na versão já resumida pelos funcionários do *News Service*.

Interessava-lhes também a contextualização das notícias, nomeadamente “background reports on the situation of the Church in all parts of the world.” Assim,

²² Foram encontrados exemplares destes *Notes* datados de 1957 e 1958. PT-UCP/CEHR/ASL/A/C/02.

em 1956, pediram aos correspondentes em carta circular, que enviassem duas vezes por ano um artigo “which summarizes and explains the most pressing problem faced by the Church in the area you cover.”²³

Em 1959, o *NCWC* apresentava-se como fornecedor de notícias católicas, vindas de todo o mundo, aos media norte-americanos em geral e aos católicos em particular; dispunha de uma estação radiofónica e já trabalhava com a televisão e com o cinema, atividades cujo interesse o Vaticano tinha entretanto percebido.

Em 1971, a Agência enviava notícias para mais de 125 jornais católicos nos EUA, mas também para jornais em todos os continentes. O *News Service* foi-se modernizando e o seu sítio de internet informa que, atualmente, apesar de se encontrar na dependência da Conferência Episcopal Norte-Americana, mantém uma linha editorial independente, fornecendo noticiário católico ao mundo global. Chama-se agora *Catholic News Service*.

Ao longo daquelas décadas, Susan Lowndes Marques mandou-lhes uma imensa quantidade de textos, abrangendo por vezes diversos assuntos em cada expedição. Também escrevia ocasionalmente notas biográficas sobre figuras públicas, a pedido da Agência: foi esse o caso com o Cardeal Gouveia, Arcebispo de Lourenço Marques. O texto de quatro páginas não está datado mas, atendendo ao seu conteúdo, pode afirmar-se que foi escrito em 1946, ano em que D. Teodósio Clemente de Gouveia foi nomeado cardeal. Contém várias referências ao esforço do prelado no sentido de formar sacerdotes “nativos” ou seja de raça negra²⁴.

Outro tema que muito interessou os norte-americanos foi a instalação, no Santuário de Fátima, da sede internacional de uma organização católica de índole político-religiosa, cujo principal objetivo era combater o comunismo. Tratava-se do Exército Azul, ou *Blue Army*, já à data presente em 33 países. Em Portugal, perante algumas reticências do Bispo de Leiria e do episcopado em geral, foi-lhe atribuído um estatuto especial. Parece que o Bispo temia uma certa concorrência face aos “Cruzados de Fátima”, pelo que não foi autorizado que se constituísse uma Comissão Nacional do Exército Azul em Portugal. Contudo, podia haver adesões individuais – e no espaço de dois meses 15,280 católicos filiaram-se na organização. Susan Lowndes teve que enviar sucessivos telegramas e notícias esclarecendo a situação, que o *News Service* logo distribuía pelos seus clientes²⁵.

No início de 1958, por exemplo, Susan enviou um artigo detalhando a vida e a obra do Cardeal Cerejeira, em que termina dizendo que aparentemente ele se estava a afastar politicamente do seu amigo Dr. Salazar²⁶. Aliás, o Cardeal é um protagonista muito presente e muito dado a declarações que refletem uma visão de igreja completamente desligada da vida real dos fiéis. Também em 1958, Susan mandou um telegrama ao *NCWC Press Service* informando da visita do Cardeal Spellman ao Santuário de Fátima, onde pregou

²³ PT-UCP/CEHR/ASL/A/C/01.

²⁴ PT-UCP/CEHR/ASL/A/C/03/836.

²⁵ PT-UCP/CEHR/ASL/A/C/01; PT-UCP/CEHR/A/C/03/012; PT-UCP/CEHR/A/C/03/013; PT-UCP/CEHR/A/C/03/014; PT-UCP/CEHR/A/C/03/015.

²⁶ Cardinal Manuel Gonçalves Cerejeira. Patriarch of Lisbon. PT-UCP/CEHR/ASL/A/C/03/089.

em português e inglês, enaltecendo o facto de Portugal ser um pioneiro da civilização cristã, ao ter empreendido os descobrimentos ultramarinos e enviado missionários para espalhar a fé²⁷. A caminho do navio onde embarcaria para prosseguir a sua viagem, foi visitar o Presidente do Conselho no seu local de veraneio, no Forte de Santo António no Estoril²⁸. Outro texto de apenas cinco páginas, não datado, faz um esboço da vida e obra de António de Oliveira Salazar²⁹. Como termina com uma referência à Revolta de Beja, liderada pelo Capitão Varela Gomes, podemos datá-lo de 1962. Nele não há qualquer referência à atitude de Salazar face à Igreja.

O tema mais constantemente abordado ao longo das décadas é tudo o que se referia ao Santuário de Fátima. Susan Lowndes descrevia as visitas dos altos dignatários da Igreja que o visitavam, muitos dos quais eram cardeais estrangeiros; os numerosos encontros e congressos que aí se realizavam, promovidos por ordens religiosas ou associações piás, onde os falantes eram invariavelmente cardeais, bispos ou sacerdotes, que pronunciavam palavras plenas de piedade e devoção. É muito raro encontrar nas palavras pronunciadas por estas autoridades religiosas qualquer intenção de pôr em prática medidas que pudessem traduzir a mensagem evangélica em atos concretos. Os problemas sociais sofridos por uma larga percentagem da população nunca eram abordados. Relacionado com o Santuário, um dos “assuntos” que atravessou grande parte do período em que Susan Lowndes exerceu a sua atividade foi o misterioso segredo de Fátima – periodicamente surgiam vozes da mais diversa índole a anunciar a sua iminente revelação e as catastróficas sequências e cataclismos que se seguiriam. Era, pois, questão que tinha que ser reportado aos vários órgãos de comunicação social com os quais Susan Lowndes Marques colaborava, mas que interessava particularmente aos americanos. De tempos a tempos, as autoridades religiosas portuguesas viam-se obrigadas a contradizer e a esclarecer, através de comunicados, a opinião pública. O Cardeal Cerejeira, em 1960, declarou publicamente que recebia cartas de todo o mundo exprimindo expectativa e ansiedade, mas que ele nada sabia acerca do conteúdo do segredo³⁰. Foi em 1960, também, que Susan enviou um telegrama para o *NCWC News Service* dizendo que o reitor do Santuário, Monsenhor António Borges, tinha, no dia 13 de fevereiro, feito a primeira referência pública ao segredo durante a missa dos doentes, integrada numa peregrinação. Rebateu os boatos alarmistas que incluíam anúncios de guerras tremendas, dizendo que estes eram prejudiciais à verdadeira Mensagem de Fátima, que deveria ser praticada³¹. Susan chegou a encontrar-se com o bispo de Leiria, em data não especificada, que a informou pessoalmente que nada estava decidido acerca da eventual divulgação da terceira parte do segredo de Fátima durante o ano de 1960.

²⁷ Francis Spellman (1889-1967) foi arcebispo de Nova Iorque entre 1939-1967. Foi nomeado cardeal em 1946. Spellmann era uma figura muito poderosa e um ultra-conservador.

²⁸ PT-UCP/CEHR/ASL/A/C/01.

²⁹ PT-UCP/CEHR/ASL/A/C/03/835.

³⁰ PT-UCP/CEHR/ASL/A/C/01.

³¹ PT-UCP/CEHR/ASL/A/C/01.

Como já foi referido, Susan também reportava frequentemente notícias sobre o que se passava a nível religioso nas colónias portuguesas, entendendo-se o religioso como dados sobre missãoção, formação dos “nativos” para o sacerdócio, inauguração de igrejas ou de seminários.

Encontra-se também alguma correspondência entre o *NCWC News Service* e Susan Lowndes abordando matérias diversas. Em 30 de julho, 1954, por exemplo, William H. Fanning, Jr., o *news editor*, envia-lhe dois recortes do *New York Times* que reportam o tipo de discriminação racial praticada em Moçambique e como o Bispo da Beira, Sebastião de Resende, estava a tomar posições públicas contra essa discriminação, enfrentando, portanto, as autoridades políticas. Pede-lhe que procure saber mais sobre a questão e enviar-lhes notícias³². Não foi encontrada a resposta.

Susan Lowndes acompanhou de perto as viagens papais a Portugal – que se iniciaram com a vinda do Papa Paulo VI em 1967. Na ocasião, o diretor do *NCWC* deslocou-se a Portugal, pelo que o trabalho foi menos duro. No final de rápida visita, Susan Lowndes Marques informou que o Papa tinha oferecido ao Santuário vários objetos, tal como o cálice por ele usado na missa e ainda um cheque de \$10,000³³. Deu ainda um cheque de \$150,000³⁴ para as missões portuguesas no Ultramar e outro do mesmo valor, para ser distribuído por todas as dioceses, incluindo as ultramarinas³⁵. Nessa ocasião, escreveu um artigo sobre a visita para o semanário inglês *The Tablet*, de que não era correspondente, mas antes colaboradora muito ocasional.

Ainda sobre esta viagem, numa carta a uma amiga freira que vivia no Reino Unido, Susan escreveu que, após a Missa campal, o Papa se encontrou com o Superior do Seminário Inglês de Lisboa, Mgr James Sullivan, com o Pastor da Igreja Escocesa, com um pastor presbiteriano de nacionalidade americana e ainda com o grupo ecuménico de língua inglesa, a que ela própria pertencia: “Ouvi o Papa dizer ao escocês: ‘Só há duas coisas que nos separam: Nossa Senhora Bendita e eu próprio’, apontando-se com o dedo. Eu teria acrescentado a Eucaristia. Mas este grupo ecuménico tem feito muito bem em nos fazer compreender tudo o que há de bom nas outras religiões e esclarecer-nos sobre as respectivas crenças.”³⁶ Quando da segunda visita do Papa João Paulo II a Portugal, em 1991, o *Catholic News Service* enviou um correspondente especial, Gus Bono, para fazer a cobertura do evento, pois Susan já contava com 84 anos. Contudo, Susan acompanhou-o na visita e pediu mesmo a Bill Pritchard, seu “chefe” no *News Service*, para lhe arranjar uma autorização para poder acompanhar o Papa aos Açores, no avião papal – o que não foi conseguido. Antes mesmo da chegada do Papa, Susan Lowndes enviou um artigo acerca das expectativas que a visita colocava ao país. Excertos do mesmo poderão ser lidos no local cronológico (15 abril, 1991).

³² PT-UCP/CEHR/ASL/A/C/01.

³³ Segundo o Banco de Portugal, seria cerca de 85.000 Euros em valor atual.

³⁴ Segundo o Banco de Portugal, seria cerca de 1.275.000 Euros em valor atual.

³⁵ PT-UCP/CEHR/ASL/A/C/01.

³⁶ Carta de Susan Lowndes a Mother Philip, 25 de maio de 1967. PT-UCP/CEHR/ASL/B/01.

Após o final do Concílio Vaticano II (1965) nota-se como, em muitas notícias enviadas para os EUA, o seu impacto, nomeadamente ao nível de reformas num sentido de uma Igreja mais colegial, estava a ser vivido pelas autoridades eclesiásticas portuguesas com algum incómodo, bastante incerteza e até temor. Em novembro de 1970, Susan enviou um artigo extenso para o *News Service*, assinalando os cinco anos pós-Concílio³⁷. Faz um balanço da “Igreja em Portugal” onde a crescente tensão entre “católicos progressistas”, incluindo muitos membros do clero, e o episcopado, é descrita, assim como o facto de muitos católicos entenderem que viver o cristianismo exigia a oposição à ditadura. É também um período, diz a autora, em que alguns líderes religiosos portugueses reconhecem que os camponeses, que seriam 77% da população, eram alvo de um acompanhamento pastoral de baixa qualidade.

Com data de 2 de abril de 1971, surge um artigo assinado por um apelidado Santiago Raposo acerca do julgamento de 10 presos políticos acusados, sobretudo, de pertença ou apoio ao MPLA³⁸. Entre eles o principal era o Padre Joaquim Pinto de Andrade, à data com 43 anos, condenado a três anos de cadeia. A notícia fornece muitos detalhes acerca das provações sofridas pelo Padre Pinto de Andrade ao longo dos 10 anos que precederam o seu julgamento, incluindo a tortura a que foi sujeito e as péssimas condições em que esteve detido, vivendo largos períodos na cadeia do Aljube, em Lisboa. Dado o estilo da notícia e o inesperado surgimento de um nome até então desconhecido, pode sugerir-se que esta notícia foi escrita por Susan Lowndes, utilizando um pseudónimo. Evitava assim quaisquer maçadas com a PIDE, que não gostaria, evidentemente, que esta informação fosse divulgada por uma agência noticiosa com uma tão grande clientela espalhada pelo mundo.

Susan Lowndes utilizava como fontes os diários portugueses, nomeadamente o jornal católico *Novidades*, pertencente à Conferência Episcopal e a *Voz*, jornal católico e monárquico, dirigido pelo seu proprietário, o jornalista Pedro Correia Marques. Recorria também aos diários generalistas e estava bem ciente das grandes limitações provocadas pela censura prévia que, na opinião de alguns, foi o principal método que o regime utilizou para conseguir a sua longevidade. É evidente que Susan Lowndes também utilizava outras fontes, como seja a sua rede de contactos pessoais. A partir de 1970, uma fonte por ela considerada idónea, era o jornal da diocese do Porto, *Voz Portucalense*, fundado em 1970. Em 17 de dezembro de 1987 dirigiu a seguinte carta ao Diretor desse jornal, num português por vezes incerto:

“Tendo sido há muitos anos uma subscritora do vosso excelente jornal, o qual encontro da maior assistência no meu trabalho de correspondente... sinto a necessidade de escrever para o Senhor a respeito das muitas igrejas que estão a

³⁷ PT-UCP/CEHR/ASL/A/C/03/505.

³⁸ Texto impresso em stencil distribuído pelo NCWC News Service, assinado por Santiago Raposo. PT-UCP/CEHR/ASL/A/C/03/510. Em anexo encontra-se uma nota remetida pelo *NC News Service*, com as seguintes palavras manuscritas: “Un atento saludo. Gracias por ele breve cable.” Segue-se uma sigla ilegível.

ser construídas em todo o país. No seu jornal de 3 de dezembro, há uma fotografia da nova igreja em Vale. A entrada da igreja, como agora é comum com muitas outras novas igrejas que tenho visto, não tem em conta as pessoas idosas e pessoas incapacitadas que queiram entrar na igreja. Não há rampa nenhuma para cadeiras de rodas nem corrimões pra os idosos que ainda não precisam de cadeira de rodas. Em muitos casos os interiores destas igrejas não são planos e têm degraus em sítios inesperados e, em geral, as capelas mortuárias são uma desgraça, com as paredes nuas e um altar insignificante, e a forma mais reminiscente de uma garagem do que uma capela. Espero que, no futuro, os arquitectos de igrejas tomarão em conta as necessidades de pessoas incapacitadas e dos familiares que fazem vigia aos seus entes queridos.”

Não foi encontrada resposta.

O acervo referente ao *Catholic News Service* demonstra, com muita clareza, o cuidado e precisão com que era realizado o trabalho de recolha de informação de interesse católico, a nível mundial, por parte dos americanos.

Susan Lowndes foi também correspondente da revista mensal *The Rosary*, publicada em Nova Iorque. Enviava regularmente uma *Letter from Fátima*, (1951-64), embora não tenham sido encontradas cópias de todos os artigos. A revista foi fundada em 1891 pelos Dominicanos e já cessou, entretanto, publicação. Nestes textos, Susan afasta-se um pouco da sua condição de jornalista, assumindo-se como católica devota, profundamente crente nas aparições de Fátima, envolvendo-se em toda a sua mística. O conteúdo dos artigos demonstra que a piedade católica, em todas as suas manifestações estava muito presente em Fátima. As visitas de membros importantes da Cúria Romana e de Episcopados estrangeiros eram frequentes, como já se referiu. Sucediãem-se as peregrinações, as penitências, as missas e os terços. Réplicas da estátua de Nossa Senhora de Fátima chegavam a vários pontos do mundo, onde atraíam multidões fervorosas. A família dos três pastorinhos continuava a residir em Aljustrel, uma aldeia perto do Santuário, na sua condição de camponeses. A Carmelita Lúcia vivia a sua vocação de religiosa contemplativa no convento de Coimbra, protegida de curiosos e intrusos. É um retrato de uma igreja profundamente pré-conciliar, muito centrada na devoção, no respeito pelas figuras hierárquicas e marcadamente masculina.

Susan Lowndes foi ainda correspondente do semanário católico inglês *Catholic Herald* (ocasionalmente nos anos 50 e regularmente entre 1985-92). No exemplar que saiu em 16 de janeiro de 1959, Susan publicou um artigo sobre *Politics and the Church in Portugal*, usando um pseudónimo. É de recordar que os correspondentes estrangeiros em Portugal podiam ser expulsos do país se se tornassem críticos do regime salazarista.

Susan Lowndes, casada com um português e mãe de filhos, procurava não correr esse risco. O jornal fora fundado, em 1888, por Charles Diamond, um leigo. Em 1985, o seu diretor, Peter Stanford, dirigiu um convite a Susan para enviar uma “Carta de Lisboa” com intervalos de 6 a 8 semanas, manifestando o seu apreço pela qualidade do trabalho da jornalista. Pretendia um texto com cerca de 700 palavras. Interessava-lhe assuntos políticos, sociais ou culturais e a forma como estes poderiam afetar as pessoas ligadas à Igreja, além de questões de interesse especificamente religioso. Acrescentou que a linha editorial do *Herald* era progressista, aceitando e promovendo os ensinamentos do Concílio Vaticano II. O diretor exemplificou o tipo de abordagem procurado:

“Em primeiro lugar o silêncio relativo dos bispos acerca dos problemas sociais e económicos de Portugal; em segundo lugar a sua atitude geralmente apolítica; em terceiro o nível de lealdade existente por parte de bispos e padres face ao Cardeal Ribeiro³⁹ e finalmente a questão de Timor Leste. (...) O *Herald* tem-se interessado muito por Timor Leste e tem constantemente pressionado as potências mundiais a forçarem a Indonésia e Portugal a terminar com o conflito e a repressão brutal aí existente, para chegar a um acordo negociado que tome em consideração os sentimentos dos Timorenses.”⁴⁰

Em caso de uma notícia urgente, esta deveria ser enviada por telex. O diretor informou Susan que o semanário tinha, na altura, uma circulação internacional de cerca de 25.000 exemplares e era vendido na Irlanda com outro título – *The Standard* – com uma tiragem de cerca de 5.000 exemplares. Concordaram em que Susan Lowndes receberia entre £20 a £25 por cada carta enviada. Em 1992, Stanford demitiu-se e foi substituído por Cristina Odone. Susan continuava como correspondente. Em 5 de dezembro de 1992, menos de dois meses antes da sua morte, enviou mais uma “*Letter from Portugal*”.

Susan Lowndes colaborou ocasionalmente em muitas outras publicações, entre as quais *The Tablet*. Esta publicação, que continua a existir, apresenta-se como um semanário internacional católico. Foi fundada em Londres, em 1840, por um leigo, Frederick Lucas. De notar que só em 1850 é que a hierarquia católica se pode de novo estabelecer na Grã-Bretanha, após a Reforma. Depois de ser propriedade de autoridades eclesásticas várias, regressou a mãos leigas em 1935, onde se mantém. É atualmente dirigido, pela primeira vez, por uma mulher, Catherine Pepinster. Num editorial de 1968, o diretor, Tom Burns (que esteve muitas vezes em Portugal durante a Guerra ao serviço

³⁹ Referia-se a D. António Ribeiro, (1928-1998), que foi Cardeal Patriarca de Lisboa entre 1973 até à sua morte. Em 1971 fora nomeado Patriarca e sucessor do Cardeal Manuel Gonçalves Cerejeira. Acompanhou, portanto, todo o período de transição política.

⁴⁰ Carta de Peter Standford para Susan Lowndes, Washington, 20 de junho de 1985 (?). PT-UCP/CEHR/ASL/A/A/01.

dos serviços secretos britânicos)⁴¹ opôs-se ao proposto na encíclica *Humanae Vitae*. É um periódico lido e respeitado internacionalmente, embora não seja apreciado pela ala mais conservadora da instituição.

Encontramos ainda colaboração esporádica ou de uma só peça de Susan Lowndes nas seguintes publicações ou media:

- *Catholic Times*. Semanário ligado ao jornal diário católico britânico *The Universe*, fundado em 1860, considerado “popular”. Pretende ir ao encontro dos 9 milhões de católicos atualmente vivendo no Reino Unido. Foi encontrada um artigo de Susan Lowndes, com data de 17 de maio de 1957, intitulado “Nuns are the guards in this prison” (sobre a prisão de Tires cujas guardas prisionais eram freiras da Ordem do Bom Pastor.)
- *Portugal Today*. Um jornal de propaganda do governo português editado nos EUA, no tempo da ditadura. Artigo de maio de 1960, intitulado “Mary’s Month in Fatima”.
- *Mary Today*. Periódico publicado seis vezes por ano nos EUA. Pertence à Ordem dos Marianistas, fundada no início do século XIX pelo francês William Joseph Chamade. Susan Lowndes colaborou no nº 14 de 1967, com o artigo de abertura sobre o Jubileu em Fátima.
- *New Catholic Encyclopedia*. Editado em Washington, D.C. em 1967, pela McGraw-Hill Book Company, EUA. Entradas sobre a imprensa católica em Portugal e em Espanha para esta obra publicado em 1967.
- *The Pilot*. Jornal da diocese de Boston, EUA, apresenta-se como sendo a publicação católica mais antiga daquele país. Susan Lowndes colaborou com um artigo que se pensa datar de 1975.
- *Our Sunday Visitor*. Semanário fundado nos EUA em 1912, está hoje integrado num grande grupo multimédia de orientação católica, sem fins lucrativos. Susan Lowndes publicou um artigo em 20 de julho de 1975.
- *BBC Radio*. Participação num programa radiofónico, *Today*, sobre uma peregrinação a Fátima.
- *The Anglo-Portuguese News*. Numerosa colaboração sobre temas religiosos, já não como correspondente estrangeira mas como coproprietária.

Quanto aos principais temas abordados por Susan Lowndes ao longo da sua carreira, poderemos salientar os seguintes, entre muitos outros, não sendo possível estabelecer uma ordem de grandeza:

⁴¹ Jimmy Burns – *Papa Spy*. Londres: Bloomsbury, 2009.

- O Santuário de Fátima, as aparições, o 3º segredo, as peregrinações, com especial incidência nos peregrinos de língua inglesa, a gestão do Santuário, a vida dos videntes e das suas famílias, as transformações operadas no Santuário ao longo dos tempos, as curas milagrosas;
- As visitas papais a Portugal: Paulo VI em 1967 (visita pastoral); João Paulo II em 1982 e 1991 (visitas oficiais);
- As relações entre o governo e a hierarquia da Igreja;
- A missão nas colónias africanas;
- O Padroado do Oriente;
- A construção e inauguração do Monumento a Cristo Rei em Almada;
- Obituários, nomeadamente do poeta católico inglês, Roy Campbell;
- As posições da Conferência Episcopal Portuguesa sobre diversos aspetos da vida nacional;
- As preocupações dos bispos com a falta de sacerdotes;
- A atividade da Acção Católica;
- Notícias sobre bispos, a título individual;
- A carta do Bispo do Porto, D. António Ferreira Gomes, a Salazar, impacto, posterior exílio do bispo, e regresso ao país após 10 anos;
- Movimentos de Leigos;
- Ordens Religiosas;
- As tensões crescentes entre os católicos “progressistas” e padres “progressistas” e a maioria das autoridades religiosas;
- Receção em Portugal do Concílio Vaticano II, com respetiva inquietação no pós-Concílio de muitos padres e leigos e como essa inquietação incomodava sobremaneira o episcopado;
- Dados estatísticos diversos sobre a Igreja em Portugal;
- A situação das mulheres na Igreja, que Susan Lowndes Marques procura evidenciar quando pode, sublinhando, mesmo não intencionalmente, o seu estatuto de minoridade.
- A atitude das autoridades religiosas face à queda do Estado Novo, os acontecimentos relacionados com o processo revolucionário em curso e a construção da democracia.
- O caso Padre Felicidade Alves, muitas vezes identificado como “Father Happiness”;
- A ocupação da Rádio Renascença por forças revolucionárias de extrema-esquerda.

Da leitura de toda a documentação encontrada conclui-se que, antes do 25 de abril, quando a população não podia contar com a proteção social do Estado, as instituições católicas (Misericórdias, paróquias, ordens religiosas, sobretudo femininas, movimentos de leigos) prestavam serviços educativos e sociais da maior importância aos mais desfavorecidos, embora evidentemente insuficientes para a dimensão das carências. Não é por acaso que do país emigraram fluxos elevados de pessoas ao longo destas décadas, com relevo para a década de 60.

Pode também concluir-se que, nessa mesma época, a atitude das autoridades religiosas e nomeadamente do episcopado, face ao Estado Novo, foi quase sempre de apoio ou acatamento. Não há qualquer dúvida a esse respeito na base da leitura destas narrativas jornalísticas: o poder político contou sempre, a nível público, com posições acrílicas por parte da Igreja-instituição, cujo silêncio era profundo face à pobreza escandalosa que grassava no país, aos atropelos aos direitos humanos, à política colonial, aos salários de miséria, aos surtos da emigração. Susan Lowndes ilustra esta situação quando, em 30 de julho de 1968, envia ao *NCWC News Service* mais uma notícia sobre o caso Padre Felicidade Alves, em que cita uma carta enviado ao Cardeal Cerejeira por 400 pessoas, entre leigos e clero: “When shall we see the Portuguese bishops take a firm stand against the violation of the fundamental rights of the human person?”⁴²

Quando surgem três bispos cujas consciências os impelem a vir a terreiro pôr em causa certas práticas do regime, este não hesitou na punição imediata e pesada. D. António Ferreira Gomes, Bispo do Porto, vive exilado do país durante dez anos (1959-1969), na sequência da carta que dirigiu a Salazar em 1958, criticando a situação social no país. D. Manuel Vieira Pinto, Bispo de Nampula, (1923), Moçambique, é chamado à metrópole em março de 1974, só tendo regressado à sua diocese após o 25 de abril. O “crime” que a este último era imputado era ter apoiado um documento intitulado “Imperativo de Consciência”, escrito pelos padres da sua diocese, que abordava a questão colonial e a guerra. O Bispo da Beira, em Moçambique, D. Sebastião Soares de Resende (1906-1967) viu muitas das suas pastorais serem cortadas pela censura e opôs-se abertamente ao Estatuto do Indigenato. Por parte dos seus irmãos bispos, estes três homens não receberam qualquer gesto público de solidariedade e protesto, um dos sinais mais deprimentes da fraqueza do episcopado português durante a ditadura.

Da leitura de toda esta documentação, pode afirmar-se que os padres “contestatários” ou “progressistas”, como eram conhecidos, incomodavam muito mais o episcopado do que as injustiças sociais e políticas que eram sofridas por uma grande parte da população do país. Recorde-se o comportamento do Cardeal Cerejeira face ao Pe. Felicidade Alves e ao grupo conhecido como oriundo do Seminário dos Olivais, que também surgem nestes escritos⁴³.

⁴² PT-UCP/CEHR/ASL/A/C/03/417.

⁴³ Cf. Abílio Tavares Cardoso, João Salvado Ribeiro (org.) – *Testemunho Aberto, o Caso do Padre Felicidade*. Lisboa: Multinova, 1999 e Artur Lemos (coord.) – *Por Caminhos não Andados, Seminário dos Olivais, 1945/1968*. Mafra: Digital XXI, 2007.

É bem conhecido que a partir dos anos 40 houve leigos e sacerdotes por si só ou em grupo manifestaram como puderam – pois a censura impedia a divulgação dos seus atos – o seu repúdio e crítica face a muitos aspetos da política do Estado Novo. Alguns desses nomes surgem nas notícias enviadas por Susan Lowndes. Foram quase sempre punidos, presos, excluídos, tantas vezes também pelos seus superiores eclesiásticos ou com a sua convívência ou silêncio⁴⁴.

De assinalar que no dia 25 de abril de 1974, a Conferência Episcopal encontrava-se reunida em Fátima, em assembleia ordinária. Em 26 de abril emitiu um comunicado em que expressa contentamento face aos “acontecimentos” ocorridos: “Os Bispos da Metrópole (...) formulam o voto de que tais acontecimentos contribuam para o bem da sociedade portuguesa, na justiça, na reconciliação e no respeito por todas as pessoas.” Já sem temerem qualquer represália por parte das forças políticas, mais informam que tendo tomado conhecimento da presença no país do Bispo de Nampula, D. Manuel Vieira Pinto, declaram que iriam enviar “dois dos seus membros à sua residência para lhe manifestar a sua amizade fraterna”, lamentando “as dolorosas ocorrências que provocaram a sua saída de Moçambique”⁴⁵.

Passados poucos dias, em 4 de maio, a Conferência publicou uma Nota Pastoral “A propósito dos Acontecimentos de 25 de Abril”. Aí também manifesta a sua satisfação com as “mutações de incalculáveis consequências” que se estavam a processar: “ (...) Sentimos com todo o Povo os anseios e esperanças da hora presente e com ele nos empenhamos, dentro da nossa competência, na edificação de uma ordem social assente na verdade, na justiça, na liberdade, no amor e na paz. (...)”⁴⁶

Ao longo do Processo Revolucionário em Curso (PREC) e já no período de maior acalmia, foram surgindo conflitos diversos entre alguns grupos políticos e a Igreja. Neste aspeto, o caso Rádio Renascença é o exemplo mais flagrante. Contudo, pode afirmar-se, na base da leitura desta documentação, que os novos poderes políticos não caíram nos erros praticados durante a 1ª República, que também contribuíram para a sua derrocada. Ou seja, a seguir ao 25 de abril de 1974, a Igreja como instituição não foi perseguida nem *de facto* nem juridicamente. Pelo contrário, todos os políticos portugueses, incluindo Álvaro Cunhal e Mário Soares, enaltecera publicamente e por diversas vezes o papel da Igreja no país. Papel esse que continua a ter importância extremamente relevante na esfera educativa e social, tal como durante o Estado Novo. Há, contudo, uma diferença

⁴⁴ Entre a já considerável bibliografia sobre estas questões, refira-se: António Teixeira Fernandes – *Relações entre a Igreja e o Estado*. Santa Maria da Feira: e.a., 2001; Domingos Rodrigues – *Abel Varzim, Apóstolo Português da Justiça Social*. Lisboa: Rei dos Livros, 1990; Jorge Revez – *Os «Vencidos do Catolicismo», Militância e Atitudes Críticas, (1958-1974)*. Lisboa: CEHR-UCP, 2009; Manuel Braga da Cruz – *O Estado Novo e a Igreja Católica*. Lisboa: Bizâncio, 1998; Paulo Fernando de Oliveira Fontes – *Elites Católicas em Portugal: o Papel da Accção Católica (1940-1961)*. Lisboa: Fundação Calouste Gulbenkian, Fundação para a Ciência e a Tecnologia, 2011.

⁴⁵ *Lumen*. Ano 35, II Série, nº 5, Maio de 1974, p. 35.

⁴⁶ CONFERÊNCIA EPISCOPAL PORTUGUESA – *Documentos Pastorais, 1967-1977*. Lisboa: Rei dos Livros, 1978, p. 130-1.

importante – uma grande parte do trabalho de proteção social desenvolvido no pós 25 de abril por instituições ligadas à Igreja Católica é subsidiado pelo orçamento do Estado.

Susan dá notícia, entre 25 de abril e dezembro de 1992, das ocasiões frequentes em que a Conferência Episcopal, em conjunto, ou bispos, a título individual, se sentiram obrigados a criticar publicamente medidas tomadas pelos sucessivos governos, por considerarem que estas chocavam com as doutrinas da Igreja. Vivendo num regime em que, apesar dos problemas existentes, eram/são respeitadas as normas de um estado de direito, os bispos sabiam que ao fazê-lo não corriam o risco de serem silenciados ou exilados. O conteúdo dos textos enviados por Susan Lowndes Marques antes e depois do 25 de abril são, portanto, muito diferentes, pois a mudança política marcou profundamente a forma de estar e de atuar da instituição eclesiástica.

Susan Lowndes foi condecorada com a Ordem do Império Britânico em 1975 pelo muito que fez pela comunidade britânica em Portugal. Em 2007, o seu nome foi atribuído a uma rua da freguesia do Estoril. O especialista em arte e também escritor, Francisco Hipólito Raposo, referiu-se a Susan Lowndes Marques como sendo “uma portuguesa de luxo”, num artigo intitulado “Goodbye, Mrs. Lowndes”, no semanário *Independente*.

Uma amiga de Susan dizia que quando ela entrava numa sala “esta iluminava-se” sendo uma pessoa que sempre inspirou amizade e amor.

Tenho o privilégio de ser filha de Susan Lowndes⁴⁷.

Ana Vicente

⁴⁷ Para saber mais acerca de Susan Lowndes cf. Ana Vicente – *Arcádia, Notícia de uma Família Anglo-Portuguesa*. Lisboa: Gótica, 2006; Ana Vicente – *Memórias e outras Histórias*. Lisboa: Temas & Debates, 2011.

Who was Susan Lowndes and what was she doing in Portugal?

Susan Lowndes Marques or Susan Lowndes (1907-1993), the name with which she often signed her work, was the daughter of the writer Marie Belloc Lowndes and of the journalist Frederick Lowndes, of the British newspaper *The Times*. She was also the granddaughter of the writer and women's rights activist, Bessie Rayner Parkes Belloc. The daughter of a Catholic mother and an Anglican father she went to English Catholic schools, some of which as a border, within the British public school tradition, which are totally private and are not in any way public. Among these was St. Mary Convent in Ascot, which belongs to the Order known as the Institute of the Blessed Virgin Mary (IBVM) founded in the 17th century by Mary Ward, who considered that girls also had a right to quality education.

In Great Britain, when a Catholic married an Anglican, the Anglican partner had to promise that any children would be brought up in the Catholic faith, which was precisely the case of Susan's parents. These were called "mixed marriages". Living intensely the social and religious context of her times, Susan expressed great admiration for her uncle, the writer Hilaire Belloc, who is part of the British literary canon. He was very well known in intellectual circles owing to his outspoken Catholicism and also for his eccentric behaviour – for instance, he refused to have electricity in the house. He was a friend of the writers George Bernard Shaw and G. K. Chesterton and the three are very often presented in association.

Susan's father suggested that she should go to Oxford University just as he had, but she refused and came to regret her decision. She herself admitted in an unpublished paper which the family has kept that

"I foolishly declined, thinking, as many young women of the time did, that further education would be wasted. It was expected and, indeed, that it turned out, that my future would be determined by my husband and its success or failure lay in my choice. I belonged to the last generation in which girls were unprepared and

unexpected to have independent careers. Instead, like so many of my contemporaries, I devoted myself to having a wonderful time, seeing people and attending parties.”

However, as she was highly intelligent, she acquired an excellent education mostly through reading, in particular memoirs and biography, which always gave her great pleasure.

In her youth she did a lot of voluntary social work. In an interview she gave to the Portuguese newspaper *Diário de Notícias*, published on 12th February 1986 she said:

“my sister and I ran a club for working girls at Fulham which provided them with a pleasant night out of companionship and relaxation after the long hours and the inadequate pay of their daily routine. At the same time, I was national chairman of Our Lady’s Catechists, an organisation devoted to teaching the catechism in non-Catholic schools. And I did a lot of other work, generally in connection to the Catholic Church.”

Indeed, many letters addressed to her express the great admiration that various friends among whom were some nuns felt for the way Susan lived as a Catholic woman¹. With one of these school friends Consuelo Littlehales, who became a nun in the IBVM taking the name of Sister Margaret Mary, she kept up a long friendship. In a letter dated 1925 Consuelo records that in their many and long talks during their childhood and youth, Susan would insist that any Christian had the “duty” to be happy. Susan helped her a lot over her biography of the founder of the Order, which was only published when the author was 91 years old².

Susan Lowndes travelled considerably, not only in Europe but mostly within the United Kingdom itself, where friends of the family would hold parties over the weekend, the so called “house parties”. At these meetings the good things of life were enjoyed often among scenery of great scenic beauty. Although she liked to write, Susan only learned how to use a typewriter after her marriage, according to her, taught by her husband. In 1936, she opened an antique shop in London, Jericho Antiques, which she kept up until her marriage.

Belonging to the upper classes, Susan lived the spirit of the British Catholic Church of her time and status, that is to say, she knew clearly that she belonged to a minority religion, which in spite of being “respectable” from a social point of view, was also seen with some strangeness and despised by certain groups. Vatican II Council was far away. From a doctrinal point of view, it was the duty of Catholics to try and “convert” to the truth and to salvation the great majority of the population, which was Anglican, for only the Catholic Church held that truth and that salvation. There was also a strong

¹ Most of the papers left by Susan Lowndes and her husband Luiz de Oliveira Marques are kept in the Arquivo Histórico da Câmara Municipal de Cascais and can be consulted for research purposes.

² Margaret Mary Littlehales – *Mary Ward, Pilgrim and Mystic, Tunbridge Wells*: Burns & Oates, 1998.

conviction that a “good Catholic” should try to, in a humble e simple manner, obey the will of God and His design for that specific person.

Catholics often had a spiritual director, who was always a priest and who also acted as confessor. In Susan’s case, when a young woman and before she married, she turned to this effect, to a Jesuit who was well known for his profound spirituality and for his sermons and retreat orientations. He was Father R. H. J. Steuart (1874-1948), with whom she exchanged correspondence and had long talks, many of which focussed on what path to choose in life, in other words to correctly identify what or which vocation to follow. This was why Susan very seriously considered the possibility of entering religious life; she contacted and was accepted by various Orders, both contemplative and active. This is to say, that the question of having or not a religious vocation or, in the case of boys for the priesthood, was a matter that was well thought out as from childhood. The norm was for all Catholics of whatever social class to go to Catholic schools.

Physical sacrifice – for example to eat fish all the days in Lent, except on Sundays – or even the practice of mortifying one’s own body, in union with the suffering of Jesus Christ on the Cross, were well accepted and largely followed. The sense of sin was underlined by the Church authorities, and all matters relating to sexual morals were clearly set out. Mortal sin was often referred to – for to practise it impeded the salvation of the sinner. That is to say, after death the way would be hell and not heaven. Many Catholics feared that they were not sufficiently faithful and obedient to the rules. Susan once told me that at a dinner party the guest who was sitting next to her asked what interested her. She told me that she would have like to have answered “God”, but did not dare do so.

In 1932 she was one of the contributors to a book titled *Youth Looks at Religion* where she explains her full conviction in the Catholic faith and in the existence of an all good and all powerful God as well as the perception of the interdependence of human beings³.

Her life took a new turn when in August 1938 she went to Portugal together with her father, for a holiday in Estoril. Her mother didn’t come because she was finishing yet another book. They stayed in the Inglaterra Hotel which still exists and they contacted a cousin, the British lawyer Guy Wainwright who lived in Portugal with his wife Joan and daughters. Guy and Joan remembered their friend the journalist Luiz Arthur de Oliveira Marques who spoke perfect English for he had lived for many years in the United Kingdom. He would be a good friend for Susan and Frederick. He was also a practising Catholic and very devout. Love came easily and quickly. When Susan returned to London, a fortnight later, they started an almost daily correspondence and their letters contained numerous religious references. The wedding was arranged for 14th December of that year. They married in the Catholic Cathedral of Westminster in

³ Susan Lowndes. In *Youth looks at Religion*. Ed. Christopher Casson, *et al.* London, Philip Allan, 1932, p. 79-92.

London in a simple ceremony that took place at 9 a.m. and where they were only about twenty guests. The Cardinal Archbishop of Westminster, Doctor Hinsley, an old friend of the family, witnessed the marriage and mass was celebrated by Susan's spiritual director referred to above.

Owing to the legislation of the time, by marrying a Portuguese man, Susan acquired this nationality, though she never gave up her British passport. In January 1939, after spending their honeymoon in a house that was supposed to be haunted, they settled in Portugal where they were to remain until their deaths. They had three children: Paulo Henrique Lowndes Marques (1941-2011), Ana Maria Lowndes Marques Vicente (1943) and Antónia Frederica Lowndes Marques Leitão (1946) and seven grandchildren.

Deep attention to their spiritual life was constantly present in their lives – constant prayer, religious readings, frequent sacraments, making of retreats, accompanied by a spiritual director whom she consulted very regularly (he was an English priest Msg James Sullivan who was superior of the British seminary in Lisbon). Susan Lowndes considered that Christianity should be lived on a daily basis in a very practical manner in solidarity with those who were more lonely or unprotected particularly non Portuguese people. She was always ready to help in all sorts of ways. She did not only respond to appeals for support that might cross her way, but actively looked for those older people who might have a need for her. This outlook is reflected in a letter dated 8th July 1939 which she sent to the British Catholic weekly *The Tablet* of liberal leaning. Commenting on a letter that reflected on charity she wrote that a difficult question to face was

“of *how* to help those who do not wish to lead the conventional life of a working man. For it is these exceptions who become beggars, and who are considered undeserving. Yet our fellow human beings must be fed and sheltered whether they are deserving or not; and if we respect the liberty of man to choose his own vocation or way of life, how can we do other than support the comparatively few people who really do wish to be beggars? Begging cannot be called an easy life, it must be a most tedious way of making money. When my husband lived in London, he fell one day into conversation with a man selling matches in the Westbourne Grove, whose one passion in life proved to be the study of scholastic philosophy. This man was perfectly happy, he sold matches until he had collected two shillings each day, that sufficed for his bed in a Salvation Army Shelter and for his meals, the rest of the day was spent reading philosophy in the public libraries. (...) What constructive help could be given to such a man? None I think, but that he should go on being supported by the public, to give him a chance of leading the kind of life he had chosen.”

Many years later, in 1982, in a letter to an auxiliary Bishop of London who was a friend she returned to the question of poverty when the British Church was launching an anti-poverty project:

“I felt that what is needed even more than still greater government intervention, is individual concern with each other. If every Christian involved themselves with other human beings on a personal basis, not necessarily financial, but caring, which would lead to listening, possibly material, but certainly moral and psychic support, the misery which, as you so truly say, exists in England, could be largely overcome. At Christmas I read appeals for money, but never have I seen a church appeal to Christians to invite a lonely person to their Christmas meal or to stay a few days when that is possible. You and I both know the appalling poverty of old-time Portugal, now largely a thing of the past, but it was made bearable because people cared and everyone did what they could. Misery is surely not caused by lack of money, but by lack of human concern and contact. So may I hope that this new organisation will also encourage the personal basis without which Governmental involvement only leads to resentment and bitterness.”⁴

Among Susan Lowndes’ religious papers there were found, dated 1939, her first year in Portugal, cards indicating her name as the organiser of *Days of Recollection in English for Ladies*. These meetings took place all through the War. The preachers were always priests sometimes passing through Portugal or residents in the English seminary which had been founded in Lisbon in 1678 and which closed in 1984. They might also belong to the community of British Dominicans who were installed in the Church of Cais do Sodré, also in Lisbon, near the river Tagus. They functioned as one-day retreats and took place in various venues, mostly in the headquarters of the Portuguese Order known as the Servas de Nossa Senhora de Fátima in the Escola Politécnica street and also in the Spanish Order known as the Escravas do Coração de Jesus in the Lapa area of Lisbon or in the house of the Dorotheran nuns on the Fontes Pereira de Melo avenue. The date of the last card found is 1952 but Susan Lowndes continued to be very active in the organisation of other forms of reflection and prayer. She had allies in the British community among whom was an English woman named Ida Kingsbury, perhaps her best friend in Portugal. She was an Anglican who had become a Catholic when already grown up, married and a mother. They wrote to each other on religious matters and met frequently. Ida was later invited by the authorities of the Marion Shrine at Fátima to head the English version of the periodical *A Voz da Fátima* adapted to Anglo-Saxon culture. It was titled *The Voice of Fátima*.

Among Susan Lowndes’ papers can be found various references to Father Cruz, undoubtedly the Portuguese Catholic person she most admired. She even got in touch with an English publisher proposing that she should write a short biography on him, but the idea was not accepted. Francisco Rodrigues da Cruz S. J. (1859-1948), who entered

⁴ Letter from Susan Lowndes to Bishop Victor Guazzelli, 17th July 1982. PT-UCP/CEHR/ASL/B/01.

the Jesuit Order when he was already a secular priest, was a much loved figure who daily gave witness of his love for his neighbour. According to the cause of his beatification,

“his soul lived off the intense love he felt for God and his neighbour. He was sensitive to all human misery, particularly the spiritual one and was devoured by the devotion to the glory of God and to the salvation of souls. The life of this holy missionary was a constant pilgrimage all over Portugal – praying, preaching, blessing. But his favourite ministry was to be close to the humble, to prisoners, to the ill, to the poor and needy and to sinners.”

Both Susan and her husband followed Vatican II Council with expectancy and some apprehension. For instance, they had much difficulty in adapting to the new liturgy. In a letter sent to the British Catholic weekly *The Tablet*, Susan inquired which religious authority was imposing the liturgical changes for these did not seem to her to be based on careful study and reflections. Why, for example, do away with the genuflexion during the Creed? In the same letter she states that the drop in the number of vocations could be attributed to the fact that less importance was being given to the personal relationship between God and the individual and more to the collective relationship with God. She actually became a member of a British organisation which tells it all: The Latin Mass Society. But gradually she became aware of the advantages of the vernacular and of the more open spirit of the Church. She actually wrote that considering that mass consisted in the renewal of the sacrifice of Christ on the Cross and of the Last Supper, it was indifferent to the participants, both lay and clergy, in whatever language mass was celebrated⁵.

For Susan Lowndes, small gestures had a very strong symbolic and practical effect. This is very clearly put in a letter she sent to a priest who was charged by Cardinal Hume of the London Diocese to renew the permanent formation of the clergy, in the post-Conciliar era. She suggested that, after celebrating a funeral, the priest should stay and speak with those who had accompanied the body, showing mercy and suffering with their loss. She also underlined that it was rare to see a priest, to sit and pray before the Blessed Sacrament, inside his own parish or in another parish except during mass times something that on the contrary many lay people did, whenever they had the time. It was also rare to see a priest sitting among his faithful during mass in his own church. Only then would they may be able to understand how they should celebrate or rather not how to celebrate facing the faithful: “It would also help the elocution of sermons and readings which are often unintelligible to many of the congregation, particularly those who are slightly deaf”. She got back a grateful answer, agreeing with her that priests should be men of God, with their legs well on the ground, at the service of God’s

⁵ Letter to an unidentified periodical, probably *The Catholic Herald*, undated, PT-UCP/CEHR/ASL/B/01.

people, not only in their daily lives but at the service of the People of God, both in their daily lives and in their liturgical lives and in particularly much dedicated to prayer. He ended by stating “I suspect that courses in theological up-dating will come rather low in my list of priorities!”⁶

Susan Lowndes also supported the ecumenical dialogue which was practiced with members of other Christian churches in Lisbon particularly during the week of prayer for ecumenism that was held yearly. In 1973 in a letter to a poet friend who was a poet and also a Catholic she stated that she was favourable to marriage for Catholic clergy but that she thought that the ordination of women seemed to her “to be quite cracky”⁷.

Together with her husband, Susan Lowndes edited the British weekly published in Portugal, titled *The Anglo-Portuguese News* that they came to own during nearly fifty years. During the Second World War both of them worked for the British Embassy. The paper came to be described by Nazi propaganda as “Churchill’s mouthpiece in Lisbon”. They also gave support to the many refugees who passed through Portugal during the War in great numbers. They lived in Monte Estoril until the end of their lives (Luiz de Oliveira Marques died in 1976) where their house, full of books, was always open to warmly welcome a great number of family, friends and acquaintances. Almost daily, at lunch or dinner, the most varied people gathered round the table at Palmeiral, the name of the house. They kept up friendships with various British writers who came to Portugal among whom were Graham Green, Evelyn Waugh, Cyril Connolly, Rose Macaulay, Angus Wilson and Sachaverell Sitwell. They were also very friendly with the poet Roy Campbell and his wife Mary, both devoted Catholics, who lived in Portugal.

In the *Anglo-Portuguese News* Susan published hundreds of articles on the most varied subjects, many of which on religious matters. Among these, many are on the Fátima Sanctuary but they also covered the papal visits to Portugal or approached various historical, artistic or religious themes. In 1975, for instance, she published an article on the British Brigittines who had settled in Lisbon between 1594 and 1861. That was why a street came to be known as the Travessa das Inglesinhas. Another article that reveals a great knowledge in matters of art focuses on the beautiful cribs that could be found in various churches in the country, with special reference to the work of the sculptor Machado de Castro.

After her husband’s death in 1976, Susan Lowndes continued to edit the newspaper until she sold it in 1980. After becoming a widow she didn’t want to return to the United Kingdom not only for family reasons but also because she considered that Portugal was “my country”, as she declared in various press interviews.

⁶ Carta de Susan Lowndes ao Rev. Gerard T. Burke, 13 de agosto, 1977 e Carta de resposta deste, de 11 de setembro de 1977. PT-UCP/CEHR/ASL/B/01.

⁷ Carta de Susan Lowndes a Edward Sarmiento, 24 de maio, 1973. PT-UCP/CEHR/ASL/B/01.

Susan Lowndes wrote two books on Portugal. Together with Ann Bridge she wrote *The Selective Traveller in Portugal*⁸ which went through various editions and became a classic of a travel book on the country and which is frequently quoted by other travel books. It was only published in Portuguese in 2008⁹. Elizabeth Stroumillo who wrote on travel for the British paper *The Daily Telegraph* commented on another of Susan's books, *Traveller's Guide to Portugal*¹⁰ that went through three editions.

In a letter she addressed to Susan on 6th April 1982, she wrote: "I don't think I could ever manage to produce two books on the same country. I don't know how you do it!"

In 1950 Susan wrote a booklet titled *A Practical Guide to Fátima*¹¹. It was a place she knew well for she had gone there shortly after coming to live in Portugal. The guide is presented as wanting to inform about facts and provide practical help to all those who were going, or hoped to go, to Fatima. It gives a brief history of the apparitions, a description of the place and of the most recent improvements done to the Shrine and furnishes a lot of information on transport, where to stay, installations and other equipment that was of great use. On the other hand, in her book *Spain and Portugal in 1952*, she included a chapter titled "Pilgrimage to Fatima."¹²

Susan also published *Good Food from Spain and Portugal*¹³ and rewrote and brought up to date over various years the *Fodor's Guide to Portugal* in its various versions. The man responsible for this famous collection of travel books invited Susan Lowndes to write the chapter on Portugal for the *Woman's Guide to Europe*¹⁴. She also edited a book with diaries and letters from her mother that got excellent reviews in the British press, *Diaries and Letters of Marie Belloc Lowndes*¹⁵. A great admirer of art and architecture together with her friend Alice Berkeley she wrote a book that came to be published after her death, *English Art in Portugal*¹⁶. When Susan was in her eighties she acted as a lecturer for groups of British tourists who were interested in Portuguese culture.

Between 1939 and up to her death, Susan actively took part in the life of the British community in Portugal and was always willing to help anyone of any nationality. She worked voluntarily in various institutions such as the British Hospital, St. Julian's School, the British Retirement home, the Charitable Fund, the Anglo-Portuguese Society

⁸ Ann Bridge and Susan Lowndes – *The Selective Traveller in Portugal*, London: Evans, 1994.

⁹ Ann Bridge and Susan Lowndes – *Duas Inglesas em Portugal, uma viagem pelo país nos anos 40*. Matosinhos: Quidnovi, 2008.

¹⁰ Susan Lowndes – *Traveller's Guide to Portugal*. London: Geographia, 1992.

¹¹ Susan Lowndes – *A Practical Guide to Fátima*. London: Burns Oates, 1950.

¹² Susan Lowndes – Pilgrimage to Fátima. In *Spain and Portugal in 1952*. Haia: Fodor's Modern Guides, 1952, p. 322-326.

¹³ Susan Lowndes Marques – *Good Food from Spain and Portugal*. London: Frederick Muller, 1956.

¹⁴ Susan Lowndes – Portugal. In *Woman's Guide to Europe*. Ed. Eugene Fodor. Haia: s.d. [1954].

¹⁵ *Diaries and Letters of Marie Belloc Lowndes*. Ed. Susan Lowndes. London: Chatto & Windus: 1971.

¹⁶ Alice Berkeley and Susan Lowndes – *English Art in Portugal*. Lisbon: Inapa, 1994.

based in London, the British Society, the Women's Royal Voluntary Service and the International Home in Lisbon¹⁷.

Before the 25th of April 1974, the date when the right-wing dictatorship was overthrown, Susan Lowndes was correspondent in Portugal for various Catholic North-American newspapers and reviews, and was registered in the Government Information Office (*Secretariado Nacional de Informação*) as a foreign journalist. She much enjoyed having the privilege of a press card that gave her access to people and places. It is not generally known that in spite of the great isolation in which the country was plunged and the tight press censorship, there worked in Portugal some foreign journalists who sent out national news to countries which enjoyed or not freedom of the press. In the case of Susan Lowndes, over nearly a fifty year period she sent out thousands of pieces of news, in the form of text, telegrams and articles, reporting on Catholic life in Portugal. This documentation is now on deposit on the Centre of Religious Studies of the Catholic University of Portugal (*Centro de Estudos de História Religiosa da Universidade Católica Portuguesa* in Lisbon), and is open to researchers. It constitutes an interesting source not only for the history of Portuguese Catholicism during the second half of the 20th century but obviously also for the history of Portugal, in general. It was from these documents that the anthological selection here presented was chosen.

At times, the news that Susan Lowndes sent out did not only contain information on current matters. Namely the British weekly *Catholic Herald* liked to publish articles written by Susan on other matters such as the restoration of Portuguese manor houses and how these were opening up to tourists guests or about the landscape and the isolation of the islands of the Azores or yet the disorganised surge of tourist building in the Algarve. Before April 25, 1974, Susan frequently sent news on the Portuguese "overseas provinces", as the colonies were then known. A selection was made of these texts because the ecclesiastical authorities of the Portuguese Church acted there as if they were extensions of the European territory.

An interesting letter dated 10th October 1944 signed by Susan Lowndes Marques was found. It is addressed to a Mr. Hall, not indicating for whom he worked. In it she refers to a speech about overseas matters given by the Cardinal Patriarch of Lisbon and how the censorship had cut the telegram she had sent. Cardinal Cerejeira had in July of that year gone off to a voyage round the colonies and some of his ulterior declarations on the trip caused some ill feeling among the leaders of the political regime¹⁸:

"I enclose some more copy. Opinions vary about the reason for the Patriarch's Broadcast Speech. One theory is that the people in the Colonies are very anxious

¹⁷ For more on these institutions see Ana Vicente – A Face Feminina da Comunidade Britânica em Portugal. In *Revista de Estudos Anglo-Portugueses*. Lisbon. 15 (2006) 259-314.

¹⁸ Irene Flunser Pimentel – *Cardeal Cerejeira, o Príncipe da Igreja*. Lisbon: A Esfera dos Livros, 2010, p. 149-150.

to have considerably closer economic and even other ties with the Union of South Africa, which they think would at once make them much more prosperous, and all the Colonials are exceedingly pro-British. The Government with its extreme nationalistic policy is seriously alarmed at this, and the Patriarch being under the wing of the Government may well feel the same. It has caused surprise, as up to now the Patriarch has made no secret of his pro-allied sympathies. Of course the Church and State are extremely afraid of Russia, and all the Catholic papers carry quantities about the fight and fall of Warsaw. With regard to your cable asking or comment on the fact that foreign missionaries are being refused residential visas for the Colonies and are only being given transit ones, my original cable to you which the censor cut entirely, read as follows: ‘All foreign missionaries even Catholic being gradually frozen out of colonies owing governments rigid nationalist policy [stop] catholic bishops dislike Protestant proselytising help quantities money and splendid equipment [stop] last year party protestant missionaries allowed proceed Portuguese east Africa this year only transit visas granted to dozen awaiting transport for Belgian Congo [stop] Cairo [stop] Istanbul fifty waiting to come from u s a.’ All Press cables have to go through the censor, though mail copy is not, though letters are occasion- censored too if the authorities have reason to think it wise. The Cardinal is now having a rest, but if I get an interview with him I will find out his reaction to American Missionaries. As you will see he mentioned them in his interview with the two journalists who accompanied him. Perhaps you will let me know if you get this and when?’¹⁹

An answer to this letter was not found nor the interview with the Cardinal. After the 25th of April 1974 Susan Lowndes continued to write on the political as well as the religious situation in the ex-Portuguese colonies including a lot of information on East Timor. It was decided not to select excerpts on this period as these territories were by then already independent.

It is believed that the chief Catholic institution for which Susan Lowndes worked as a correspondent, though it is not certain of the exact dates of her collaboration between 1944 and 1991, was the press department of the National Catholic Welfare Conference (NCWC) in the US. At a time in which Episcopal Conferences did not exist and when meetings of Bishops at national level in whatever country, were highly discouraged by the Vatican, in 1920 the NCWC obtained with difficulty permission to occasionally meet and get organised in order to better function. Among the departments it set up was the Department of Press, Publicity and Literature in charge of the press, among other matters, as its name indicates. At the beginning it regularly distributed information to

¹⁹ PT-UCP/CEHR/ASL/B/01.

three daily papers and 84 Catholic weeklies particularly in the context of the North-American diocesan press. Obviously the news was of Catholic interest or had a Catholic perspective about news of a general character. This department gradually widened its influence and outreach. By 1957 the Catholic North-American news agency was supplying information to over 500 publications in over 50 countries and in the US covered 120 diocesan weeklies. They asked their correspondents, among whom was Susan Lowndes Marques, to be brief. The news furnished had to have “a high level of interest” or have “human interest”. Indeed, as from 16th May 1957, headquarters would regularly send out Notes for Foreign Correspondents, that were in fact like proper manuals containing detailed instructions on the form and content of the type of information they were seeking, giving examples of good practices. They suggest that, on occasion, it might be useful for the correspondent to send an annex headed “confidential”, therefore not to be divulged in order to give further knowledge to the journalist who, in Washington, would be working on the copy²⁰. The information sent to Washington DC, the headquarters of the Agency, from various parts of the world, by regular or occasional correspondence, totalled about one million words a week. There the texts were analysed and cut short to about fifty thousand words. The news was then sent by post to their clients, unsigned. The texts were multiplied and printed on sheets, often of a yellow coloured paper, using the stencil method of duplication. Whenever a copy of an original typed text was found, sent to the US by Susan, the excerpts are taken from there and not from the résumé prepared by the news’ service staff.

They were also interested in the context of the news, namely “background reports on the situation of the Church in all parts of the world”. Thus, in 1956, in a circular letter, they asked their correspondents to, twice a year send an article “which summarizes and explains the most pressing problem faced by the Church in the area you cover”²¹.

In 1959, the NCWC presented itself as a supplier of Catholic news coming from all over the world to the North-American media in general and to Catholics in particular; it owned a radio station and was already working with television and cinema. The Vatican had in the meanwhile understood the interest of all these activities.

In 1971 the Agency was sending news to over 125 Catholic newspapers in the US but also to newspapers in other parts of the world. The news service was modernising itself and its internet site now says that in spite of being under the dependence of the North-American Episcopal Conference, it maintains an independent editorial line, supplying the global world with Catholic news. It is now called Catholic News Service.

Over those decades, Susan Lowndes Marques sent them an immense quantity of texts, often covering various subjects with each expedition. She would also occasionally send biographical notes on public figures, at the request of the Agency: this was the case with Cardinal Gouveia, Archbishop of Lourenzo Marques, capital of Mozambique. The

²⁰ Copies of these *Notes* were found dated 1957 and 1958. PT-UCP/CEHR/ASL/A/C/02.

²¹ PT-UCP/CEHR/ASL/A/C/01.

four page text is undated but considering its content it can be said that it was written in 1946, the year in which D. Teodosio Clemente de Gouveia was appointed Cardinal. It contains various references to the efforts made by the prelate in order to train “native priests”, that is to say black ones²².

Another subject that much interested the North Americans was the installation in the Sanctuary of Fatima of the international headquarters of a political-religious Catholic organisation which had as its main objective to combat communism. This was the Blue Army, at the time already present in 33 countries. In Portugal, in spite of some guardedness on the part of the Bishop of Leiria, the Diocese that included the Shrine and of the other Bishops in general, it was given special status. It seems that the Bishops feared a certain competition with the organization known as the *Cruzados de Fátima* (Fatima Cruzades) which meant that a national commission of the Blue Army in Portugal was not allowed to be formed. However there could be individual members – and within two months 15.280 Catholics signed up. Susan Lowndes had to send successive telegrams and news items explaining the situation, which the news service at once distributed amongst its clients²³.

At the beginning of 1958, for instance, Susan sent an article detailing the life and work of Cardinal Cerejeira, in which she ends by stating that apparently he was distancing himself politically from his friend Dr Salazar, the Portuguese dictator²⁴. Indeed, the Cardinal was someone who figured constantly in Susan’s Lowndes dispatches and was much given to making statements that reflect a vision of the Church that was entirely disconnected from the everyday lives of the faithful. Also in 1958, Susan sent a telegram to the NCWC Press Service informing them that Cardinal Spellman was on a visit to the Fatima Sanctuary, where he preached in both Portuguese and English, exalting the fact that Portugal had been a pioneer of Christian civilization, by undertaking the overseas discoveries and having sent missionaries to spread the faith²⁵. On his way to the ship he was travelling on in order to proceed on his voyage, he went to call on the Prime Minister who was staying in his summer lodgings at the Fort of Santo Antonio in Estoril²⁶. In another text of only five pages, undated, Susan Lowndes gives a brief outline of the life and work of Antonio de Oliveira Salazar²⁷. As it closes with a reference to the military uprising that took place in Beja, led by Captain Varela Gomes, it can be dated 1962. There is no reference to Salazar’s attitude to the Church.

The most frequent subject that came up over the decades is everything that refers to the Marian Sanctuary at Fatima. Susan Lowndes would describe the visits of the important Church dignitaries who came on visits, many of whom were foreign

²² PT-UCP/CEHR/ASL/A/C/03/836.

²³ PT-UCP/CEHR/ASL/A/C/01; PT-UCP/CEHR/A/C/03/012; PT-UCP/CEHR/A/C/03/013; PT-UCP/CEHR/A/C/03/014; PT-UCP/CEHR/A/C/03/015.

²⁴ Cardinal Manuel Gonçalves Cerejeira, Cardinal Patriarch of Lisbon. PT-UCP/CEHG/ASL/A/C/03/089.

²⁵ Francis Spellman (1889-1967) was Archbishop of New York between 1939-1967. He was made cardinal in 1946. Spellman was a very powerful figure and an arch-conservative.

²⁶ PT-UCP/CEHR/ASL/A/C/01.

²⁷ PT-UCP/CEHR/ASL/A/C/03/835.

cardinals; the many meetings and conferences that took place there, many of which were promoted by religious orders or pious organisations, where the speakers were invariably cardinals, bishops or priests, who pronounced words full of piety and devotion. It is very rare to find in the words spoken by these Church authorities any intention of putting into practice any measures that might translate the Gospel message into something concrete. The social problems that affected such a large proportion of the population were never approached. With regard the Fatima Sanctuary, one of “subject matters” that was constantly present during the epoch during which Susan Lowndes worked as a correspondent, was the mysterious secret of Fatima – voices of the most varied styles would periodically make themselves heard announcing its eminent revelation and the catastrophic outcomes and cataclysms that would follow. It was therefore a matter that had to be reported to the various media for which Susan Lowndes Marques worked, but which was of particular interest to the Americans. From time to time, the Portuguese religious authorities would feel obliged to contradict or to clarify public opinion by means of press statements. In 1960, Cardinal Cerejeira publicly stated that he got letters from all over the world expressing expectancy and anxiety, but that he himself knew nothing about the content of the secret²⁸. It was in 1960, too, that Susan sent a telegram to the NCWC News Service saying that the rector of the Sanctuary, Msg António Borges, had on 13th February, made the first public reference to the secret during the mass for the sick, integrated in the ceremonies of a pilgrimage. He refuted those alarming rumours which included the announcement of tremendous wars, saying that these were harmful to the true Message of Fatima, which should be put into practice²⁹. Susan actually went to meet the Bishop of Leiria, on an unknown day, who informed her personally that nothing had as yet been decided with regard the announcement of the third part of the Fatima secret during 1960.

As referred to already, Susan also often sent news items on what was happening at a religious level in the Portuguese colonies, by religious was meant missionary work, formation of “natives” for the priesthood, the opening of churches or seminaries.

Some correspondence can also be found between the NCWC News Service and Susan Lowndes on various matters. On 30th July, 1954, for instance, William H. Fanning Jr., the news editor, sent her two cuttings from the *New York Times* that reported on the type of racial discrimination that was practiced in Mozambique and how the Bishop of Beira, Sebastião Resende, was openly taking public positions against this discrimination, thus confronting the political authorities. He also asks her to make enquiries on the matter and to send her news³⁰. No answer was found.

Susan Lowndes closely followed the papal visits to Portugal – which started when Pope Paul VI came in 1967. On this occasion, the head of the NCWC himself came to Portugal, which meant there was less work for Susan. At the close of his brief

²⁸ PT-UCP/CEHR/ASL/A/C/01.

²⁹ PT-UCP/CEHR/ASL/A/C/01.

³⁰ PT-UCP/CEHR/ASL/A/C/01.

visit Susan Lowndes Marques informed that the Pope had presented the Sanctuary with various objects, such as the chalice used by him in the mass he had presided over as well as a cheque for \$10.000³¹. He also gave a cheque for \$150.000³² for the Portuguese overseas missions and another cheque, for the same amount, to be distributed among all the dioceses, including the overseas ones. On this occasion, Susan Lowndes wrote an article on the visit for the British weekly *The Tablet*, of which she was not the correspondent but only a very occasional contributor.

With reference to this voyage, in a letter written to a nun friend who lived in the United Kingdom, Susan wrote that after the open-air mass, the pope met with the General Superior of the British Seminary in Lisbon, Msg James Sullivan, with the Pastor of the Scottish Church, with an American Presbyterian pastor, as well as with the English-speaking ecumenical group, to which Susan Lowndes herself belonged: “I heard the Pope say to the Scotsman: “There are only two things that separate us: Our Blessed Lady and myself”, pointing at him with his finger. I would have added the Eucharist. But this ecumenical group has done a lot of good in making us understand what is good about other religions and helps us to understand better their respective beliefs.”³³

When Pope John Paul II came to Portugal for the second time in 1991, the Catholic News Service sent a special correspondent, Gus Bono, in order to cover the event, for Susan was by then 84 years old. However, Susan accompanied him on his visit and even asked Bill Pritchard if she could go with the Pope to the Azores, on the papal aeroplane, but this was not achieved. Before the Pope’s arrival she sent an article about the expectations that his visit had raised in the country. Excerpts can be read in the chronological placement (15th April, 1991).

After the close of the 2nd Vatican Council (1965), in many of the news items sent to the US by Susan, it is noticeable that its impact with regard the path towards a more collegial Church, was being experienced by the Portuguese ecclesiastical authorities with some vexation, considerable uncertainty and even fear. In November 1970, Susan sent a long article to the News Service, to mark the five-year post-conciliar period³⁴. She takes stock of the “Church in Portugal” where the growing tension between “progressive Catholics”, which included many members of the clergy, and the bishops is described, as well as the fact that many Catholics considered that to live a Christian life, required opposing the dictatorship. It was also a period, writes the author, when some religious leaders recognised that the peasants, who made up about 77% of the population, were subject to low quality pastoral care.

There is an article dated 2nd April 1971, signed by a so-called Santiago Raposo about the trial of 10 political prisoners who where, specifically, accused of belonging to or of giving support to the MPLA (Popular Movement for the Liberation of Angola), a

³¹ According to the Bank of Portugal this would be about Euros 85,000 at current value.

³² According to the Bank of Portugal this would be about Euros 1.275.000 at current value.

³³ Letter from Susan Lowndes to Mother Philip, 25th May, 1967. PT-UCP/CEHR/ASL/A/B/01.

³⁴ PT-UCP/CEHR/ASL/A/C/03/505.

Marxist group³⁵. Among them the main defendant was Father Joaquim Pinto de Andrade, who was then 43 years old, and had been condemned to three years in prison. The news item describes in great detail the ordeals suffered by Father Pinto de Andrade over the 10 years that preceded his trial, including the torture he was subject to, and the very bad conditions in which he was held in prison, having been kept for long periods in the notorious Lisbon political prison known as the *Aljube*. Considering the style of the copy and the unexpected appearance of a so-far unknown name, it may be suggested that this piece of news was written by Susan Lowndes, using an alias. In this way she would avoid any trouble with the *PIDE* (Political Police), who would obviously not be keen on the idea that this piece of information would be sent round the world by a news agency with such a large-ranging clientele.

As sources of her news, Susan Lowndes used Portuguese daily newspapers, namely the Catholic paper *Novidades*, which belonged to the Episcopal Conference and the *Voz*, a monarchist Catholic paper, that was edited by its proprietor, the journalist Pedro Correia Marques. She also used the mainstream papers and was well aware of the great limitations imposed by the censors, which, according to the opinion of some historians, was the main strategy by which the political regime was able to survive for so long. As from 1970, there was one paper Susan considered to be trustworthy, and that was the paper of the Oporto diocese, *Voz Portucalense*, founded in that year. On 17th December, 1987, she sent the editor a letter in her somewhat uncertain Portuguese:

“For several years I have been a subscriber of your excellent paper, which has been of great help to me in my work as a correspondent...I am now writing to you because of the many churches that are now being built all over the country. In your paper dated 3rd December, there is a photograph of the new church in Vale. The entrance of the church, which seems a common trait in many other churches I have seen, in no way considers aged people or the handicapped who may want to enter the church. There is no ramp for wheel-chairs nor handrails for those who do not yet need a wheel-chair. In many cases the inside of these churches are not level and there are steps in unexpected places and, generally speaking, the mortuary chapels are real horrors, with empty walls and an insignificant altar. I do hope that in future church architects will consider the needs of the handicapped and their families who attend the wakes of their loved ones.”

No answer was found.

³⁵ The text was printed by the stencil method and distributed by the NCWC News Service, signed by Santiago Raposo. PT-UCP/CEHR/ASL/A/C/03/510. Attached there is a note sent by the NC News Service, where the following hand-written words can be read, in Spanish: “Warm greetings. Thank you for the brief cable”, followed by an illegible acronym.

The papers that refer to the Catholic News Service clearly demonstrate the care and precision which went into the work of gathering information of Catholic interest, at world level, on the part of the Americans.

Susan Lowndes was also the correspondent of the monthly review *The Rosary*, published in New York. She would regularly send them a *Letter from Fatima*, between 1951-1964, although copies of all the articles dispatched could not be found. It was started in 1891 by the Dominicans and has, in the meantime, ceased publication. In her articles, Susan becomes somewhat detached from her journalistic status, and assumes herself as a devout Catholic, who was a deep believer in the Fatima apparitions, getting involved in all its mysticism. The contents of the articles show that Catholic piety was very much present at Fatima. As already stated, important members of the Roman Curia and of foreign bishops were frequent visitors to the Shrine. Pilgrimages, penitential ceremonies, masses and rosaries were constant. Replicas of the statues of Our Lady of Fatima reached various parts of the world, where they attracted fervent crowds. The family of the three little shepherds continued to live in Aljustrel, a village near the Sanctuary, as the peasants they were. Lucia, the Carmelite nun, proceeded on her contemplative religious vocation at the convent in Coimbra, protected from the curious and the intrusive. It is very much the picture of a pre-conciliar Church, largely centred on devotion, with deep respect for the markedly male hierarchy.

Susan Lowndes was also correspondent of the English Catholic weekly *Catholic Herald* (occasionally in the 50's and regularly between 1985-92). In the issue that came out on 16th January 1959, Susan published an article on *Politics and the Church in Portugal*, using a pen-name. It must be recalled that the foreign correspondents in Portugal could be expelled from the country if they became critical of Salazar's regime. Susan Lowndes, married to a Portuguese and mother of children, did not want to entail that risk. The paper had been founded in 1888 by Charles Diamond, a layman. In 1985, its editor, Peter Stanford, asked Susan to send them a "Letter from Lisbon" every 6 or 8 weeks, and expressed his appreciation for the quality of Susan's work. He would be wanting a piece of about 700 words. He was interested in political, social or cultural matters and how these might affect people connected to the church, apart from specifically religious issues. He added that the *Herald's* editorial line was liberal, accepting and promoting the teachings of the 2nd Vatican Council. The editor gave an example the type of approach he was looking for:

"Firstly the relative silence of the bishops on social and economic problems in Portugal, secondly their generally apolitical stance, thirdly the level of loyalty to Cardinal Ribeiro among the bishops and priests, and finally the issue of East Timor.

[...] The Herald has taken a particular interest in East Timor and has continually pressed for the world powers to force Indonesia and Portugal to bring the fighting and brutal repression there to an end, and work out a negotiated settlement which takes into account the views of the Timorese.³⁶

In case there was urgent news to be sent, then telex should be used. The editor informed Susan that the weekly had, at the time, an international circulation of 25,000 and was sold in Ireland under a different title *The Standard* – selling about 5,000 copies. In 1992, Stanford resigned and was replaced by Christina Odone. Susan continued her work as the correspondent for Portugal. On 5th December 1992, less than 2 months before her death, she sent one more *Letter from Portugal*.

Susan Lowndes contributed to many other publications, among which was *The Tablet*. This paper, which continues publication, presents itself as an international Catholic weekly. It was founded in 1840 by a layman, Frederick Lucas. It must be recalled that only in 1850 was the Catholic hierarchy re-established in Great-Britain, having been abolished with the Reformation. It had since been owned by various religious authorities, but returned to lay hands in 1935, and there it remains. For the first time, the paper now has a female editor, Catherine Pepinster. In an editorial dated 1968, the then editor Tom Burns (who often came to Portugal during the 2nd World War, at the service of the British secret service)³⁷ openly opposed the tenets of the *Humanae Vitae* encyclical. It is read and respected internationally, although it is considered too liberal by the conservative leaning Church-members.

Occasional contributions by Susan Lowndes or even one piece-only news items or articles can be found in the following media or publications:

- *Catholic Times*. A weekly that is connected to the daily Catholic paper *The Universe*, founded in 1860, and considered a “popular paper”. It aims at reaching the 9 million Catholics who now live in the UK. An article by Susan Lowndes was found, dated 17th May 1957, titled “Nuns are the guards in this prison” (it is about the women’s prison at Tires, near Lisbon, who when it first opened in 1957 was staffed by Good Shepherd nuns).
- *Portugal Today*. A paper that was a propaganda medium for the Portuguese government, edited in the US, during the dictatorship. The article is dated May 1960, titled “Mary’s Month in Fatima”.

³⁶ Letter from Peter Stanford to Susan Lowndes, Washington, 20th June, 1985 (?), /PT-UCP/CEHR/ASL/A/A/01.

³⁷ See Jimmy Burns – *Papa Spy*. London: Bloomsbury, 2009.

- *Mary Today*. A periodical that was published six times a year in the US. It belonged to the Marianist Order, founded in the 19th century by the Frenchman William Joseph Chamade. Susan Lowndes contributed to n° 14 of 1967, with an article on the Jubilee at Fatima.
- *New Catholic Encyclopaedia*. Published in Washington D.C. in 1967, by McGraw-Hill Book Company, US. Contributions on the Catholic press in Portugal and Spain.
- *The Pilot*. The journal of the Boston diocese, US. It introduces itself as being the oldest Catholic publication in the country. Susan Lowndes contributed with an article believed to be dated 1975.
- *Our Sunday Visitor*. A weekly founded in the US in 1912. Nowadays it is part of a large multi-media non-profit Catholic group. Susan Lowndes published an article on 20th July, 1975.
- *BBC Radio*. Susan Lowndes took part in a radio programme, *Today*, talking about a pilgrimage to Fatima.
- *The Anglo-Portuguese News*. Numerous contributions on religious matters, writing not as a correspondent but as co-owner of the paper.

As for the main subjects that were approached by Susan Lowndes during her long career, the following can be pointed out, among many others, though it is not possible to establish an order of priorities:

- The Fatima Shrine, the apparitions of Our Lady to the three shepherd children, the 3rd secret of Fatima, the pilgrimages, with particular incidence on English-speaking pilgrims, the management of the Sanctuary, the lives of the visionaries and their families, the changes introduced to the Sanctuary, the miraculous cures.
- The papal visits to Portugal: Paul VI in 1967 (a pastoral visit); John Paul II in 1982 and 1991 (official visits);
- The relationship between the government and the Church hierarchy;
- Mission work in the African colonies;
- Portuguese Ecclesiastical Jurisdiction in the Eastern World, known as the *Padroado do Oriente* (India and China);
- The construction and opening of the Christ the King Monument in Almada, overlooking Lisbon and the Tagus river;
- Obituaries, namely of the British Catholic poet Roy Campbell;
- The positions of the Portuguese Episcopal Conference with regard various aspects of Portuguese life;
- The bishops' worries over the lack of priests;

- The work of the organisations covered by Catholic Action;
- News on individual bishops;
- The letter addressed by the Bishop of Oporto, D. António Ferreira Gomes to Salazar and its impact; Bishop sent into exile, and was only allowed to return to Portugal after a 10-year absence;
- Lay organisations;
- Religious orders;
- The growing tension between “progressive Catholics” and “progressive priests” and the majority of the Church authorities;
- Reception in Portugal of the Vatican II Council, with post-conciliar subsequent unrest among many priests and laypeople and how this unrest was very unsettling to the episcopacy;
- Various statistical data on the Church in Portugal;
- The status of women in the Church, which Susan Lowndes Marques wishes to underline whenever she can, stressing, even unintentionally, the minor position they occupy;
- The attitude of the Church authorities with regard the fall of the *Estado Novo* political regime, events related to the revolutionary proceedings and the building up of democratic rule;
- The case related to Father Felicidade Alves, who is very often referred to as Father Happiness;
- The seizure of the Catholic Radio Station Renascença by extreme left revolutionary forces;

From reading all the papers found it may be concluded that before the 25th April 1974, when the population could not count on State social protection, Catholic institutions such as the *Misericórdias*, (welfare organisations established at diocesan or municipal level, founded in 1498 by Queen Leonor of Portugal, generally run by lay people), parishes, religious orders, particularly female ones, lay movements, furnished extremely relevant social and educational services to the deprived, although in insufficient measure when considering the depth of the needs. This goes a long way to explain why large numbers of people emigrated to other countries in search of a better life during these decades, and in particular during the 60’s of the 20th century.

It may also be concluded that, during the same period, the attitude of religious authorities and in particular the episcopacy, with regard the *Estado Novo* political regime, was nearly always one of support or abidance. There is absolutely no doubt in this regard when reading these journalistic narratives: political powers and authorities

could always count on an uncritical position on the part of the Church as an institution, which kept a deep silence with regard the scandalous poverty which riddled the country, human rights violations, colonial policies, starvation wages, high levels of emigration. Susan Lowndes illustrates these situations when on 30th July 1968, she send the NCWC News Service, yet another piece of news about the case of Father Felicidade Alves, in which she quotes from a letter sent to Cardinal Cerejeira signed by 400 people, both lay and clergy: “When shall we see the Portuguese bishops take a firm stand against the violation of the fundamental rights of the human person?”³⁸

When three bishops felt, in consciousness, that they had to openly question certain practices of the political regime, they were quickly and severely punished. D. Antonio Ferreira Gomes, Bishop of Oporto, was exiled from the country during ten years (1959-1969), after having sent Salazar an open letter in 1958, criticising the social situation in the country. D. Manuel Vieira Pinto, Bishop of Nampula (1923-), in Mozambique, was called to the metropolis in March 1974, and only returned to his diocese after the overthrow of the regime. His “crime” was having given his support to a document titled “The Imperative of our Conscience” written by priests of his diocese, which broached colonial rule and the ongoing war. The Bishop of Beira, in Mozambique, D. Sebastião Soares de Resende (1906-1967) had many of his pastorals cut by the censors and openly opposed the Law regarding native people, known as the *Estatuto do Indigenato*. These three men received absolutely no public gesture of solidarity and protest from their fellow bishops, one of the most depressing signs that clearly shows up the weakness of the Portuguese episcopacy during the dictatorship.

From reading this documentation, it can be stated that the “liberal” or “progressive” priests as they were called, were far more disturbing to the episcopacy than the political and social injustice that was suffered by a great majority of the population. It is enough to recall the stance taken by Cardinal Cerejeira with regard Father Felicidade Alves and the group known as belonging to the Olivais Seminary, which also appears in these writings³⁹.

It is known that as from the 40’s there were both laypeople and clergy who, on their own or in groups, made their voices heard as far as they could (censorship prevented divulging what they were doing), rejecting or criticising many aspects of the policies of the political regime. Some of those names appear in the news items sent by Susan Lowndes. They were nearly always punished, imprisoned, excluded, often also by their ecclesiastical superiors, or with their connivance or silence⁴⁰.

³⁸ PT-UCP/CEHR/ASL/A/C/03/417.

³⁹ See Abílio Tavares Cardoso, João Salvado Ribeiro (org) – *Testemunho Aberto, o Caso do Padre Felicidade Alves*. Lisbon: Multinova, 1999 and Artur Lemos (coord.) – *Por Caminhos não Andados, Seminário dos Olivais, 1945/1968*. Mafra: Digital XXI, 2007.

⁴⁰ Amongst the already numerous existing bibliography on these matters, see: António Teixeira Fernandes – *Relações entre a Igreja e o Estado*. Santa Maria da Feira: e.a., 2001; Domingos Rodrigues – *Abel Varzim, Apóstolo Português da Justiça Social*. Lisboa: Rei dos Livros, 1990; Jorge Revez – *Os «Vencidos do Catolicismo», Militância e Atitudes Críticas, (1958-1974)*, Lisboa: CEHR-UCP, 2009; Manuel Braga

Let it be noted that on the 25th April, 1974, when a military coup overthrew the political regime, the Episcopal Conference were at an ordinary general meeting in Fatima. On 26th April they produced a press release in which they expressed their satisfaction over “events” occurred. “The Bishops of the Metropolis [...] express their hope that these events may contribute to the welfare of Portuguese society, with justice, reconciling and respecting all people.” No longer in fear of any type of repression on the part of the new political order, they also added that having been informed that the Bishop of Nampula was on a visit to Portugal, they had decided to “send two of their members to his home in order to manifest to him their fraternal friendship”, regretting the “unfortunate occurrences that had provoked his departure from Mozambique.”⁴¹

A few days later, on 4th May, the Conference published a Pastoral Note titled “With regard the events that occurred on 25th April”. It manifests its satisfaction with the “so far unforeseen consequences that were at hand” [...] Together with all the people we are feeling the expectations and hopes of the present hour and to which we are committed, within our scope of edifying a social order based on truth, justice, freedom, love and peace [...] ⁴²

During the revolutionary period, which lasted up to 1976, known by its Portuguese acronym, *PREC*, and already when the political situation had calmed down somewhat, various conflicts occurred between some political groups and the Church. Of these, the case of the Catholic Radio Station, called *Renascença*, was the most notorious. However, it may be stated, on the basis of the contents of these papers, that the new political powers that emerged did not make the same mistakes that had been done during the period of the 1st Portuguese Republic (1910-1926), and which also contributed to its downfall. That is to say, after the overthrow of the regime, the Church, as an institution, was not persecuted either *de facto* nor legally. Well on the contrary, all Portuguese political leaders, including the communist Alvaro Cunhal and the socialist Mario Soares, on various occasions, publicly praised the role of the Church in the country. A role that continues to be one of great importance in the educational and social sphere, just as it had been during the old regime. One important distinction has to be underlined – a very large part of the social protection tasks that are carried out by institutions connected in some way to the Catholic Church are now subsidized by the State budget.

After 25th April, 1974 and up to December 1992, Susan Lowndes sent news of the frequent occasions when the Episcopal Conference, as a whole, or various bishops, acting individually, felt obliged to publicly criticise decisions taken by successive governments, feeling that these conflicted with doctrines of the Church. Living under a political regime

da Cruz – *O Estado Novo e a Igreja Católica*, Lisboa: Bizâncio, 1998; Paulo Fernando de Oliveira Fontes – *Elites Católicas em Portugal: o Papel da Acção Católica (1940-1961)*. Lisboa: Fundação Calouste Gulbenkian, Fundação para a Ciência e a Tecnologia, 2011.

⁴¹ *Lumen*, Ano 35, II Série, nº 5, Maio de 1974, p. 35.

⁴² CONFERÊNCIA EPISCOPAL PORTUGUESA – *Documentos Pastorais, 1967-1977*. Lisbon: Rei dos Livros, 1978, p. 130-1.

in which, in spite of existing problems, the rule of law was/is respected, the bishops knew that in doing so they did not run the risk of being silenced or exiled. The contents of the copy sent by Susan Lowndes Marques before and after the 25th April, 1974, are, therefore, very different, because the political changes profoundly affected the way the ecclesiastical institution acted.

Susan Lowndes was made a member of the Order of the British Empire in 1975 for all the work she had done for the British Community in Portugal. In 2007, her name was given to a street in Estoril. The Portuguese writer and art specialist, Francisco Hipolito Raposo referred to Susan Lowndes Marques as being a “luxurious Portuguese person”, in an obituary he published in the weekly *Independente*, titled “Goodbye, Mrs Lowndes”.

A friend of Susan’s used to say that when she entered a room, it “lit up”. She was someone who always inspired love and friendship.

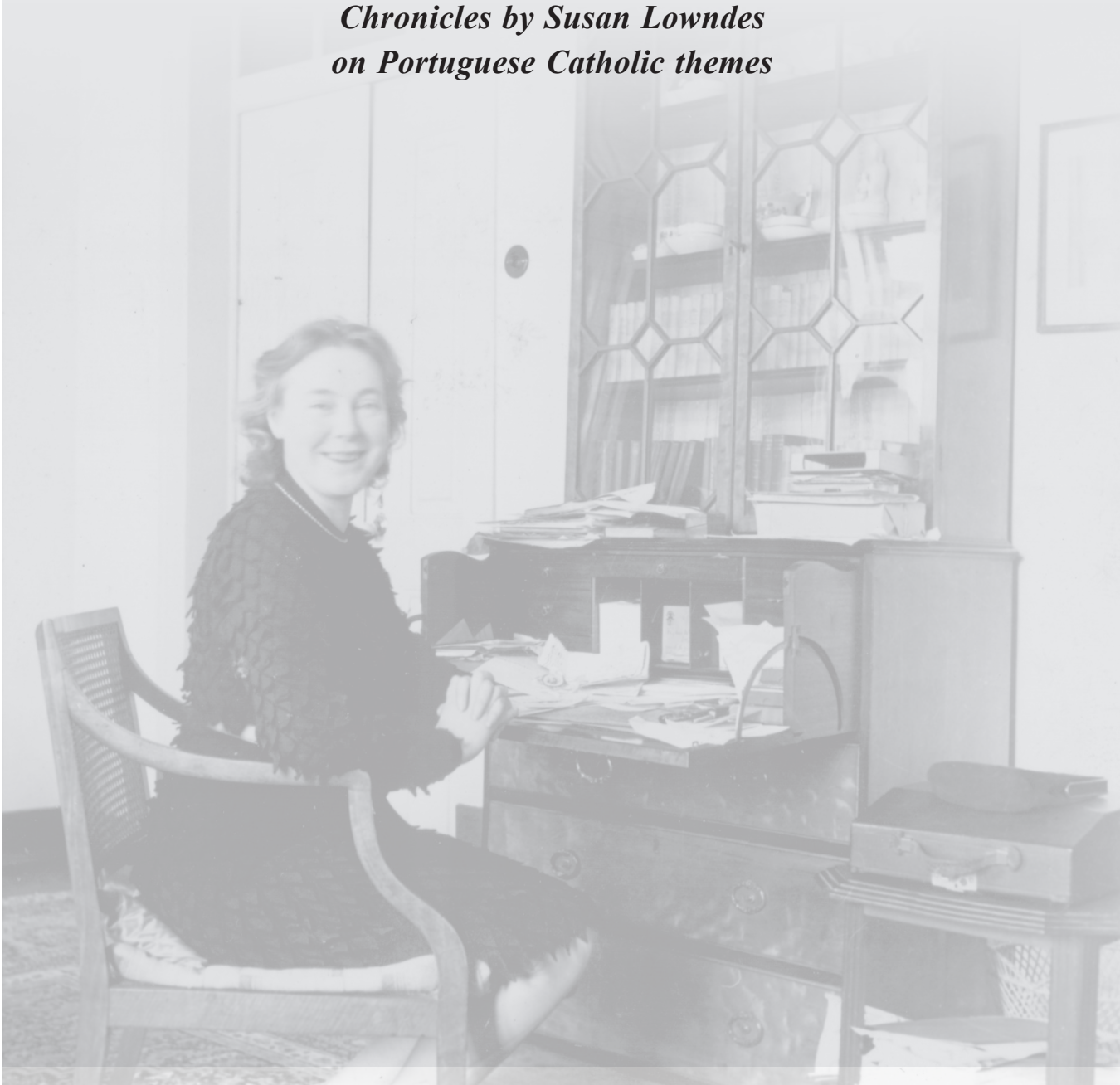
It is my privilege to be one of Susan Lowndes’ daughters⁴³.

Ana Vicente

⁴³ To learn more about Susan Lowndes, see Ana Vicente – *Arcadia, Notícia de uma Família Anglo-Portuguesa*. Lisbon: Gótica, 2006 and Ana Vicente – *Memórias e outras Histórias*. Lisbon: Temas & Debates, 2011.

**Crónicas de Susan Lowndes
sobre temas católicos portugueses**

*Chronicles by Susan Lowndes
on Portuguese Catholic themes*



Critérios de seleção, transcrição e edição

Os excertos aqui transcritos representam uma amostra muito reduzida, mas representativa, do imenso labor produzido por Susan Lowndes na sua qualidade de correspondente estrangeira para assuntos católicos, o qual totaliza vários milhares de páginas. Uma investigação mais aprofundada ou focalizada requer, portanto, a consulta do espólio à guarda do Centro de Estudos de História Religiosa da Universidade Católica Portuguesa, em Lisboa.

Acresce que se crê que uma parte reduzida dessa produção se perdeu. Para o ano de 1950, nomeadamente, não se encontrou qualquer texto e foi encontrada pouca documentação para alguns outros anos. Procurou-se selecionar parágrafos significativos – ou seja, na grande maioria dos casos, os artigos ou notícias não são transcritos na íntegra. Como boa jornalista que era, Susan procurava não emitir opiniões sobre os eventos, mas sim descrevê-los, embora, evidentemente, esses relatos estejam sempre marcados pela pessoa que os escreveu, com toda a sua subjetividade e circunstância. O mesmo se poderá dizer acerca dos critérios de seleção dos documentos adiante transcritos, da responsabilidade de Ana Vicente.

Os textos foram ordenados cronologicamente, assinalando-se o início de cada um dos anos civis dos quais se publicam os textos. À cabeça de cada um, surgem referenciados os seguintes elementos: assinatura, data de produção e título.

O nome com o qual a autora assinou cada texto é referenciado ao início do respetivo texto. Nos casos em que o nome não consta do texto, mas se pode inferir, é referenciado entre parêntesis retos.

A referência da data foi normalizada. Nos casos em que a data não consta do texto, mas se pode inferir, é referenciado entre parêntesis retos.

Nos poucos casos em que o texto não tinha título próprio, atribuiu-se título, entre parêntesis retos.

A ortografia da autora foi respeitada, incluindo as gralhas, que quando identificadas se assinalaram com [*sic*].

As interrupções no texto assinalaram-se com [...].

Em alguns poucos casos, abriram-se parágrafos, para facilitar a leitura.

Quando se entendeu útil, referenciaram-se em nota de rodapé esclarecimentos sobre anotações associadas aos textos e ao seu contexto de produção, ou sobre assuntos e pessoas referidas.

Em nota de rodapé referenciou-se para cada texto o código de referência da respetiva descrição arquivística, publicada no Catálogo do Arquivo Susan Lowndes (URI: <http://hdl.handle.net/10400.14/16539>) e na plataforma PAPIR (<http://portal.cehr.ft.lisboa.ucp.pt/arquivos/index.php/arquivo-susan-lowndes>). A única exceção corresponde aos quatro textos publicados pela autora no *The Anglo-Portuguese News*, que não existem no Espólio Documental Susan Lowndes custodiado pelo CEHR; podem, todavia, ser consultados na Biblioteca do Centro de Estudos Anglo-Portugueses da Universidade Nova de Lisboa.

Criteria for selection, transcription and editing

The excerpts that are transcribed represent a very small but representative sample of the immense work produced by Susan Lowndes as foreign correspondent in Portugal for Catholic matters, which total thousands of pages as has already been referred to. More selective or more focussed research therefore requires an analysis of the papers which are now on deposit in the *Centro de Estudos de História Religiosa* of the Universidade Católica Portuguesa in Lisbon.

It is believed that only a very small part of this work was lost. No papers were found, for instance, for 1950 and for some other years, little was found. The aim was to select significant paragraphs – that is to say, in most cases, the articles or news items are not transcribed in full. As the good journalist she was, Susan tried not to give her own opinions on events but rather describe them, although obviously these reports are always marked by the person who wrote them, including her inherent subjectivity and circumstances. The same might be said about the criteria used for the selection of the excerpts.

The texts were ordered chronologically according to each calendar year in which they were published. The following elements are displayed at the beginning of each text: signature, date of production and title.

The name with which the author signed each text is referenced at the beginning of the respective text. In the cases where the name is not in the text but can be inferred, it is referenced in square brackets.

References to dates were standardised. When the text did not include a date but this could be inferred, the date is referenced in square brackets.

In the few cases where the text did not have its own title, a title was added in square brackets.

The author's spelling was respected, including typing mistakes. When identified, these are followed by the indication [*sic*].

Interruptions in the text are marked with [...].

In a few cases, a paragraph was divided into one or more paragraphs in order to make it easier to read the text.

When considered useful, footnote explanations were added regarding text annotations and the context of their production, or regarding a subject or person mentioned.

Each text includes a footnote reference to the reference code associated with the respective archival description published in Susan Lowndes Archive Catalogue (URI: <http://hdl.handle.net/10400.14/16539> and in the Platform PAPIR (<http://portal.cehr.ft.lisboa.ucp.pt/arquivos/index.php/arquivo-susan-lowndes>). The only exception corresponds to the four texts published by the author in *The Anglo-Portuguese News*, which do not exist in the Susan Lowndes Archive under custody of the CEHR. These texts may be accessed at the Centre for Anglo-Portuguese Studies of the Universidade Nova de Lisboa.

The editor

1948

Susan Lowndes, August 1948¹

LETTER FROM FATIMA

[...] Among the “servitos” who come very month is a young man who was cured at Fatima of tuberculosis. This time he was tending a boy of about his own age in the last stages of consumption; the faces of the two; the one who was cured, weeping to see the marvelous expression of faith and resignation on the face of the other, who humanly speaking was bound to die in a very short time, seemed far more impressive to at least one observer than any cure could be. Though there *was* a most interesting cure of a Dorotea nun, the same congregation where Lucia was for so long a lay-sister. Madre Maria Francisca Arbones is a Spaniard and was Reverend Mother of the Dorotea Convent in Vigo when she developed acute spinal trouble which since January has got rapidly worse. The slightest touch or movement of the spinal column caused acute pain and all the doctors who saw her stated that the case was incurable. After the Mass for the Sick, the nun was the second patient out of the four hundred who received individual blessings with the Monstrance. She had had a bad night and was in constant pain all the morning. However, at the moment of the blessing she felt an extraordinary interior sensation and suddenly all pain left her. She then remained perfectly still in an attitude of intense recollection, which was noticeable to those who were near. At the end of the service, Madre Maria Francisca got up and walked with perfect ease over the rough ground, behind Our Lady’s statue in the procession back to the little chapel of the Apparitions where the image stands. After praying awhile she walked to the hostel for the sick and was seen by the doctors. [...]

¹ Excerto de artigo publicado no periódico *The Rosary*, vol. XCIX, nº 9, October, 1948, p. 8. PT-UCP/CEHR/ASL/A/D/01/001.

Susan Marques, [2 October 1948]²

DEATH OF PADRE CRUZ

Portugal's most famous priest, Padre Francisco Rodrigues da Cruz, died yesterday morning, October 1st [1948], in Lisbon at the age of 89. Such was his reputation for sanctity that some years ago during a Portuguese Pilgrimage to Rome, when Pope Pius XI received the pilgrims and Padre Cruz was presented to him, the Holy Father smiled and said "Ah, here is the saint of Portugal!" It is a strange coincidence that at the same time that Francisco was born on July 29th, 1859 at Alcochete on the south side of the river Tagus, the Curé d'Ars fell ill and soon died. As if the mantle of sanctity was to pass from one secular priest to another. [...] For Padre Cruz never had a particular parish. He was essentially the pastor, not of any particular place or of any particular class of people but of everyone rich or poor who needed anything. He endlessly visited hospitals, prisons, lunatic asylums, lepers and the worst slums and brought material relief with him, for in the course of his long life Padre Cruz must have received enormous sums of money to give to his beloved poor. Once a miserable specimen of humanity came up to him in the street, and begged telling of all his misfortunes. Padre Cruz pressed into his hand an envelope fastened down. "Keep this. Go with God". A few minutes later the man ran back. "I am very poor, but I cannot rob you". The priest looked at the man and said "Don't worry, you haven't robbed me." But the man insisted, "You don't know what you have given me" and indeed Padre Cruz did not know, for he had only just received the envelope on which was written ... For your poor. In fact the envelope had two 1,000 escudo notes in it, about 80 dollars³. [...] Padre Cruz looked at the man for a moment and then said smiling, "You keep it. Keep it and go with God." [...]

Susan Lowndes, [1948]⁴

THE PRESENT POSITION OF THE CHURCH IN PORTUGAL

The churches whole legal and economic position in Portugal is a strange and somewhat nebulous one in spite of the Concordat signed in 1943 [*sic*] between the Portuguese State and the Holy See. This regularizes somewhat the position of missionaries in the Portuguese Colonies though it also incorporated the unfortunate clause that there was to be no civil divorce for those who contract church marriages.

This is particularly unfortunate in a country where the married woman has no rights either legal or by public opinion. She cannot leave the country or own a passport or a banking

² Excerto de artigo com 6 páginas, não datado, relatando com bastante pormenor a vida do Padre Cruz, que morreu a 1 de outubro de 1948, e por quem Susan Lowndes Marques nutria uma grande devoção e admiração. PT-UCP/CEHR/ASL/A/C/03/826.

³ Ou seja, em valores atuais 840 euros.

⁴ Dado o seu interesse, este texto foi transcrito na íntegra, a partir da cópia do artigo dactilografado. Não tem indicação de data, nem a que periódico se destinava; contudo, podemos situá-lo em 1948, pois há uma referência à abertura próxima da Casa do Gaiato em Santo António do Tojal, o que ocorreu nesse ano. Para facilidade de leitura, abriram-se alguns parágrafos no corpo do texto. PT-UCP/CEHR/ASL/A/A/02/062.

account without her husband's express and legalized permission, even when married with separation of goods, her husband's signature is needed for any sale or purchase of property or shares. She has no rights over her children once the boys have attained the age of⁵. And all this does not worry the average Portuguese woman for the whole social structure is still very reminiscent of the times when the Moors dominated the country. The married woman concerns herself with her household, her husband and children and relations and seldom does any social or intellectual work, though if she is well to do will play Bridge every afternoon with her women friends.

The church is in a difficult position financially as there is no tradition among the rich laity of giving substantial sums for Church work or the support of the priests. The Sunday collections are full of farthings and halfpennies and seldom does the largest Portuguese coin, 10 escudos or 2/- appear in the plate⁶. This is one of the reasons for the seemingly redundant number of semi-private chapels attached to private houses in Lisbon and its suburbs, for the shortage of priests is a perennial problem, but each of these chapels has to be served. However the Seminaries which are the favourite work of the Present Cardinal Patriarch, are mostly supported by these comparatively few rich and powerful families who in return are given the privilege of a private chapel.

Apart from Convent chapels, only two new churches have been built in Lisbon in the last hundred years, though there are plans for erecting two more shortly. The old part of the town is very rich in churches, indeed it is said that you could go to Mass in a different church or chapel in Lisbon every day for a year, but the new suburbs that surround the city are not provided with Mass facilities. In the four watering places of Estoril, S. João, S. Pedro, Estoril and Monte Estoril there is one small parish church, a Salesian College and various chapels attached to convents or private houses, quite inadequate for the permanent population let alone the very large influx of summer visitors. But there are no plans to build any more churches in these growing sea side resorts. Though all the richest Portuguese have houses in them.

There is a daily newspaper financed by the church and edited by a priest called 'Novidades', there is also a Catholic Broadcasting Station, 'Radio Renascença', but what influence these have on the general life of the country is very problematical in relation to their heavy cost. The phenomenon of Fatima has undoubtedly had a very real effect on the general Catholic life of the country. Innumerable people have been brought back to the Sacraments after a visit or a pilgrimage to that blessed spot, though even there the curious lack of organization which seems to be a national vice is apparent in the complete lack of religious 'after care' facilities for the sick and bedridden who stay in the hospital for the big pilgrimages and often by this means return to the Sacraments, but on leaving for their villages or towns, their parish priests or local Catholic Action groups are not apprised of the fact.

Much of the present day utter lack of co-ordination or organization of the Catholic Church in Portugal must be due to the historical background that when persecution came in 1833 and the religious orders were first suppressed, it fell on a church devitalized by prosperity and by the terrible fact that all through the 18th century and right up to the Miguelist Wars

⁵ Neste local do texto havia um espaço a preencher.

⁶ Segundo o Banco de Portugal, este montante corresponde a quatro euros no valor atual.

it paid, both politically and socially, to be a Catholic, even if only in name. The 17th and 18th centuries were the age of building; huge and lovely baroque convents and churches sprang up all over the country paid for with the millions that were pouring in from Brazil without work and without effort. An enormous proportion of the population became monks and nuns to fill these vast edifices. The Convent of Graça in Lisbon, now a barracks, could alone house 15,000 persons. When Beckford visited Alcobaça in 1794 three hundred monks sat down to table in the refectory. So when persecution came it fell on an emasculated body of Catholics who were quite unable to stand up to even the comparatively mild persecution which was meted out to them.

The same thing happened again in 1911 when the present republic was proclaimed, the convents expropriated by the State, churches shut and priests exiled. The laity were not trained and were not ready to keep the Faith alive without the help of the clergy for a time. So it was natural that the Church welcomed the present regime for the stability which it gave and for the benign authoritarianism with which it has always treated the Church. Though the Government has always made it clear that in Portugal the Church and State are not one. The church, on the other hand has sometimes turned an apparently blind eye on the social and economic injustices in the country that needed reform. And apart from Padre Americo and his Boy's Town-like Houses for homeless and destitute boys and individual groups working for the colonies of destitute people who have sprung up in tin huts round Lisbon, the church has such as done little for social reform in Portugal. Only within the last three years has a chaplain been appointed for the three biggest Lisbon hospitals with over 2,000 beds between them. Before then if a person wanted the Last Sacraments he had to send for the parish priest who did not even visit the sick regularly.

But with all this lack of ordinary common sense in the organization of the church in Portugal, there has been a real renaissance in the Catholic life of the country. Groups of Catholic Militants are formed in the Universities, pilgrims walk to Fatima from all over the country on the 13th of every summer month, and make the scene there unforgettable in its Biblical simplicity. A hundred thousand people camping on the bare open moor in front of the great open air altar before the big new basilica, snatching a few hours sleep on the stony ground, for the hostels are all reserved for the sick and their helpers, and flocking in such numbers to Holy Communion that as many as forty priests, each with a ciborium, wind their way among the crowds communicating all who fall on their knees before them, and then have to return for more Hosts from the immense ciborium that is consecrated anew at each Mass.

PORTUGUESE BOY'S TOWN

The great American system of salvaging detrimental and often homeless boys which was started by a priest has had its imitators in many countries of the world though everywhere changes have been made according to the need and the people. In Portugal the need is insistent – fifty Boy's Towns would not suffice for the homeless children and the myriads of little boys brought up to be beggars by parents who cannot earn enough to feed a troupe of children in Lisbon and the other big towns of Portugal. But this problem and the allied one of mendicancy which so far has only been tackled theoretically by the Government, caught the imagination of a young priest in Coimbra, the oldest University town in Portugal, who

gathered together a few homeless boys, begged from his friends and almost at once found himself dealing with hundreds where he had thought of tens. Padre Americo's system is to trust his boys and to depend on, like St Joseph Cottelongo or St John Bosco, on Divine Providence for the wherewithal to feed and clothe them. For many years he had no State subsidy and a tale is told of that when he was given a semi-ruined country property in March 1943 and needing the money to put it in order, went and poured forth his ideas and ideals to the Minister of Public Works, though without a single plan or any balance sheet of the work, the latter gave him £3,000⁷ in cash as an alms from the Government. Now he is opening a Boy's Town or Casa do Gaiato at S. António de Tojal near Lisbon, the first two being in Coimbra and in Oporto.

1949

Susan Lowndes, [1949]⁸

LETTER FROM FATIMA

[...] At Fatima, however, there are no comforts whatsoever, and almost no sleeping accommodation. Pilgrims to the number of over 100,000 on the eve of May 13th each year, converge on foot, in donkey or mule carts, by bus or in private cars, carrying their food with them, to the arid moor on the top of the Serra do Aire, where Our Lady appeared to the three children thirty-two years ago. [...]

1951

Susan Lowndes, January 1951⁹

LETTER FROM FATIMA

[...] The Portuguese themselves are going to Fatima more and more and it is rare to find an educated person who has not paid at least one visit to the shrine, and every working man or woman hopes to get there one day when they can afford to do so, if they have not already been. The shrine is also increasingly entering into the Catholic life of the country as seldom a week passes without some retreat or Conference taking place there and the big hospices are used to lodge those attending. The Portuguese episcopacy always have their annual retreat at Fatima and in 1950 other retreats were held for the clergy of various dioceses. [...]

⁷ Segundo o Banco de Portugal, este montante corresponde a cerca de 126.000 euros no valor atual.

⁸ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. Não datado, mas dado haver uma referência ao facto das aparições em Fátima terem ocorrido 'thirty-two years ago', infere-se a data como sendo de 1949. PT-UCP/CEHR/ASL/A/D/01/002.

⁹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/003.

Susan Lowndes, February 1951¹⁰

LETTER FROM FATIMA

[...] The Portuguese lady, D. Maria de Jesus Holbeche de Beirao who started off on May 13th last year to walk to Rome, has at last returned to Lisbon, looking extremely well and none the worse for her adventures. She pushed a little hand cart with a few necessities in it and took five months on the way, walking an average of 20 kilometres a day. She arrived in Rome on October 30th and went straight to kneel at the tomb of the Apostle in St Peters.

Susan Lowndes, March 1951¹¹

LETTER FROM FATIMA

[...] There has also been a large retreat here of two hundred factory hands from the big textile works round Castelo Branco. All the expenses of transport and the stay in Fatima was paid for by the factory owners who co-operate wholeheartedly with the parish priest of Castelo Branco to whose initiative the whole plan is due. The Conferences were preached by one of the most remarkable of the younger priests in Portugal, Dr Abel Varzim, who is well known for his courageous championship of the working man in a country where strikes are illegal. At one time he was a deputy and has lately been appointed pastor of one of Lisbon's famous churches, the Incarnation, but this does not prevent his continuing his apostolate for the workers. [...]

Susan Lowndes Marques, 17 March 1951¹²

EASTER IN PORTUGAL

[...] The Holy Week celebrations in Lisbon are devout and liturgical, with a certain local quality. The Olivais Seminary choir sing at the Sé or Cathedral and their plainchant is almost Benedictine in purity of execution. Visitors can see the pomp and circumstance of the so-called Joanine Rite which is not so much a rite as the usage of St Peter's in Rome which the Patriarch of Lisbon is entitled to follow. On entering the Cathedral he is preceded by the Canons in white mitres and followed by the ceremonial fans or *flabella* ordinarily only carried behind the Pope. One or two churches still run to a full orchestra (eighteenth century customs die hard) and you will find them on the second page of *A Voz* and *Novidades* under the heading of *Outros actos de culto*. [...]

One of the customs peculiar to Portugal (and possibly to a few other Latin countries as well) is the Burial Procession on the afternoon of Good Friday. [...] The procession at Cascais is very picturesque. The image of the dead Christ is carried through the streets on

¹⁰ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/004.

¹¹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/005.

¹² Excerto de artigo publicado no *The Anglo-Portuguese News*, nº 475, 17 de março de 1951, p. 7.

a bier accompanied by the Irmandade or Parish Confraternity members in their robes. With them march little children dressed as angels and carrying the emblems of the Passion. From time to time the procession halts and a woman typifying St Veronica unrolls a scroll with the Holy Face and breaks into a piercing chant, the nearest thing in these parts to the Spanish saeta. [...] The Maundy ceremony, or Washing of the Feet, takes place in several Lisbon churches on the afternoon of Maundy Thursday, when twelve little altar boys or sometimes old men have their feet washed by the officiating priest. [...]

Susan Lowndes, September 1951¹³

LETTER FROM FATIMA

Dr Salazar, the famous Prime Minister of Portugal, visited Fatima before the October ceremonies. After praying for a few minutes in the Chapel of the Apparitions, he inspected all the preparations that were being then made for the vast crowds expected on October 12th and 13th. [...] But the choosing of Fatima by the Holy Father for the Official ceremonies of the Closing of the Holy Year has only emphasized a movement of interest in the shrine and still more in devotion to Our Lady of Fatima which has become worldwide since the end of the War. [...]

[Susan Lowndes Marques], 13 October 1951¹⁴

THE GREAT CAMP AT FATIMA – Closing of Holy Year Ceremonies Raises Unique Accommodation and Traffic Problems

[...] It was a great honour for Portugal and for Fatima when the Holy See decided to hold the final Holy Year Celebrations at Cova da Iria and not in Rome. [...] The combination of the Closing of the Holy Year with the great pilgrimage which normally takes place on October 13 is expected to draw exceptionally large crowds to the shrine and the authorities have budgeted for one million, though probably the actual figure will not exceed 800.000. [...] Most of the pilgrims will be nationals and most nationals will be country folk who are accustomed to doing Fatima the hard way. Many go on foot and practically all make do with a couple of hours' sleep in the open. They normally take their food and water with them and as for sanitation the moors are wide and the sun and rain are the best prophylactics. [...]

¹³ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*: PT-UCP/CEHR/ASL/A/D/01/009.

¹⁴ Excerto de artigo não assinado mas muito provavelmente escrito por Susan Lowndes Marques, publicado no *The Anglo-Portuguese News*, nº 490, 13 de outubro, 1951, p. 6.

1952

Susan Marques, [May 1952]¹⁵

13th MAY AT FATIMA

[...] During the Mass for the Sick, Padre Americo who has founded all the Portuguese Boys Towns preached on the poor and their sufferings. He appealed to the compassion of all his hearers to heal the wounds of the poor and he cited the parable of the Good Samaritan. Without love nothing can be done, but let us be just for without justice there is neither love or peace. [...]

Susan Marques, 14 May 1952¹⁶

FAMOUS SISTER OF CHARITY LEAVES PORTUGAL

Sister Eugenia who has trained over a thousand nurses since she started a training hospital in Lisbon fourteen years ago has now returned to the Mother House of the Sisters of Charity of St Vincent de Paul in Paris. Her energy and force of character had made her famous throughout Portugal and it was largely owing to her influence that a better educated type of girl took up nursing and was properly trained for the job. It is believed that Sister Eugenia will be sent to Brazil after a short stay at the Mother House in Paris. [...]

Susan Marques, [1952]¹⁷

[FATIMA]

[...] Just one hour before arrival American pilgrims Fatima unusual cure Portuguese paralytic workman reportedly took place shrine apparitions [para]¹⁸ Luís Ferreira, age 40 of Bonfim Portugal who reportedly been unable move right arm and leg for four months suddenly was able to move both after making way around chapel apparitions laboriously 20 times on knees [stop] He crawled up woodwork side shrine placed crutch beside others there [stop] Several Portuguese women who had watched him cried out [quote] a miracle a miracle [unquote]. [...]

¹⁵ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/001.

¹⁶ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/002.

¹⁷ Excerto de telegrama dactilografado enviado a *NCWC News Service*, sem título e não datado. PT-UCP/CEHR/ASL/A/C/03/004.

¹⁸ Para poupar letras e portanto custos, Susan Lowndes Marques escrevia sempre *para* em vez de *paragraph* quando enviava um telegrama.

1953

Susan Lowndes, 20 February 1953¹⁹

ALL OVER EUROPE THERE ARE SIGNS OF A RE-AWAKENING OF CATHOLIC LIFE

[...] Portuguese revival – More and more foreign pilgrims visit Fatima, but how few see even the developments that are taking place near the shrine itself, such as the new international seminary of the Italian Consolata Missionary Fathers, the Convent of the Perpetual Rosary Nuns recently founded from America and the headquarters of the Blue Army²⁰, Mr. John Haffert’s organization of militant enthusiasts for Our Lady of Fatima and her message of world peace, depending on prayer and penance.

But there are other remarkable signs of the revival of religion in Portugal, not least the several “boys’ towns”, one at Tojal, near Lisbon, which Padre Americo has founded for homeless boys and those who have been in trouble with the police. They run their own communities with the lightest of guiding hands over them and grow up to professions or trades. Some are already working in the Portuguese colonies in Africa, where an old boy in his early twenties has charge of the new house that Padre Americo recently opened in Angola. (...) This matter-of-fact attitude is shown by the peasants in Portugal, who will walk for two or three days to get to Fatima, saying the Rosary aloud as they swing along barefoot, their food and their shoes balanced in a basket on their heads. At the shrine many will go down to the Chapel of the Apparitions on their knees in fulfillment of some promise they have made. They will snatch a couple of hours’ uneasy rest in the open, for there are not enough beds for the tens of thousands who flock to Fatima on the 13th of every summer month.

This is all taken as part of the rigours [*sic*] of the Faith. Our Lady is a mother, the saints are friends and so they are referred to with the affectionate familiarity which we see in the writings of many of the Latin saints. [...] Now Portugal is taking, through Caritas, 1.300 children who have been rendered homeless by the floods in Holland. [...]

1954

Susan Lowndes, January 1954²¹

LETTER FROM FATIMA

[...] It certainly is true that the revival of religion in Portugal grows steadily and solidly from year to year, a growth that can be directly traced to the Apparitions at Fatima. Between 1917 and 1931, students in two of the country seminaries increased from 30 to

¹⁹ Excerto de artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/001.

²⁰ O ‘Exército Azul’ foi inaugurado em 1957 pelo Cardeal Tedeahini.

²¹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/013.

100 in one and from 60 to 200 in another and the increases in the other seminaries has been proportionate. [...]

Susan Lowndes, April 1954²²

LETTER FROM FATIMA

[...] The National Council of Portuguese Catholic Women have issued an official Marian Year statement asking all Catholic women here in Portugal to carry out more intensely the Message of Fatima because Our Lady of Fatima is the Protectress and Patron of the Crusade to re-Christianize the world. It stresses that this message is a call to Penance and Mortification which demands control of our thoughts, our words and our actions and that as Catholic women we must all take up a definite position for Christ as those who are not for Him are against Him. To carry this out the National Council asks us all to avoid reading immoral publications, or visiting cinemas or theatres which show wrong spectacles or those against the Faith and in all our life to give a good example so that even without words, we can be apostles through our living faith and the example of our lives.

I feel myself that these latter means apply more to Latin countries where women have a great unspoken influence on society and on affairs, than to America or England where women are used to public life and do wonderful work for the Church in a direct way. Certainly we can all answer Our Lady of Fatima's call to Prayer and Penance but with many of us an active outlet for our spirit of apostleship is needed as well, and that is admirably catered for in all the Catechetical and Charitable works which are organized by the Church in America and which are often in great need of volunteer helpers. [...]

Susan Lowndes, 25 July 1954²³

ALLEGED APPARITIONS

Hundreds of country people in the neighbourhood [*sic*] of Asseiceira, a remote village near Rio Maior, half way between Fatima and Lisbon, accompanied an eleven year old boy, Carlos Alberto Selva Delgado, who went, as he said, to keep a tryst with Our Lady.

The boy claims that he and two school fellows were in the habit of going out into the fields to pray for success in their Examinations. Under the system of rigid State Education in Portugal, the passing or failing in these Examinations is a major issue in the lives of school children and their parents. Carlos explained that they went out of doors because they were afraid that the other boys would make fun of their piety.

²² Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/016.

²³ Excerto da cópia dactilografada do artigo enviado ao *Catholic Herald* em 25 de julho, 1954. PT-UCP/CEHR/ASL/A/A/02/004.

As they knelt at the foot of a tree, the boy says he saw a beautiful lady suspended above it and that she enjoined him to pray for the observance of the Ten Commandments. It was the happiest day of his life he said [...].

Because of the growing excitement in the neighbourhood [*sic*], the child underwent a medical examination by a local doctor. He stated that he found no signs of mental derangement, but suggested that they boy should go as an in-patient to a Lisbon hospital for observation over a space of time, but this has not yet been done.

Susan Lowndes, 30 July 1954²⁴

REPORTED APPARITIONS IN PORTUGAL

The Church Authorities in Portugal continue their silence on the question of the reported apparitions of Our Blessed Lady to an 11 year old boy [...] Since these events the whole village gathers at the evergreen bushes, in front of which a rough shrine has been set up by the villagers, to say the rosary every evening at 10 p.m. And all the men who used to sit drinking in the taverns now go and pray there every night. [...]

CATHOLIC GOA AND THE INDIAN UNION

It is as yet unknown how Mr. Nehru's threat to annexing Goa, if carried into effect will affect the extremely numerous Catholics in that small section of the Indian Continent which has been Portuguese for over four hundred years.

Goa which is only 1,522 sq. miles in area, now had about 350 students in its two seminaries, 191 parish priests, 137 regulars, the Jesuits leading with 28 priests and 356 nuns. There are also ten High Schools for boys and twenty for girls. Just over half the population of 637,846 are Christian and all these as well as the Hindus and the Mohammedans regard themselves and are regarded in the Mother Country as Portuguese. [...] It is said that the percentage of priestly vocations in Goa are more than in any other place and Goan priests are to be found all over the East as well as in Portugal.

Susan Marques, 7 August 1954²⁵

OFFICIAL NOTE ON REPORTED APPARITIONS

The Patriarchal Curia of Lisbon today issued an official note on the reputed apparitions of the Blessed Virgin at Asseiceira [...]. It states that after careful enquiry there appears to

²⁴ Excerto da cópia dactilografada do artigo enviado ao *Catholic Herald* em 30 de julho de 1954, contendo várias notícias. Susan Lowndes Marques informa que se deslocou pessoalmente a Asseiceira. PT-UCP/CEHR/ASL/A/A/02/005.

²⁵ Excerto da cópia dactilografada do artigo enviado provavelmente ao *NCWC News Service*, em 7 de agosto de 1954. PT-UCP/CEHR/ASL/A/A/02/006.

be no confirmation of the reality of these apparitions and that the reports which have reached the public are entirely lacking in foundation. [...]

PATRIARCH'S CALL TO PENANCE AND PRAYER

Cardinal Manuel Gonçalves Cerejeira, Patriarch of Lisbon, has issued an official call to penance and prayer on the vigil of the Assumption to honour the Blessed Virgin and to pray for Portugal. Though the situation in Portuguese India is not mentioned, it clearly means this present crisis. [...]

HUGE CROWDS AT TOMB OF ST FRANCIS XAVIER IN GOA

A telephone message from Nova Goa reports that the biggest crowd in living memory went on August 5 to the shrine of St Francis Xavier where the Archbishop of Goa presided as Mass and devotions to implore the saint's protection for Goa, peace for Portugal and for the world and for strength to fight the enemies of this peace.

Susan Marques, 21 August 1954²⁶

MISSIONARY BISHOP ON NATIVE PROBLEMS

Msgr Sebastião Soares de Resende, has been Bishop of Beira in Portuguese Africa for just over ten years. [...] [He] has made his mark by his championship of the natives in a series of deeply considered Pastoral Letters. His task is easier than that of bishops in other parts of Africa, as the Portuguese have always considered their African possessions as Provinces of Portugal and not colonies. There is no colour bar even in Lisbon, and marriages between the races occur frequently. The children of these unions can and do reach high positions in the church and the professions as well as in the Civil Service, trade and lesser posts. There is no official segregation in these Overseas Provinces of Portugal, though the cleverer European settler tends to acquire land in the better zones, where the climate is suitable for them, which it is not in many parts of Mozambique. [...]

In the native seminary on the frontiers of Nyassaland, there are over seventy students with room for expansion. It is particularly noticed by those teaching in native seminaries, that the students have a marked aptitude for philosophy and metaphysics as well as for Gregorian chant. But it is still considered more prudent for native priests to be placed in missions alongside or with Europeans, as there is as yet, so little tradition of the sacerdotal state among the natives, that there is a tendency, even for priests, to revert to jungle laws and ways. The natives want to learn and the Bishop of Beira in his most recent Pastoral, points out that they imitate for good or evil what they learn by reading.

The press is the great vehicle of ideas to them as is the Radio. Three years ago Msgr Soares de Resende founded a daily newspaper, the "Diário de Moçambique" which

²⁶ Excerto da cópia dactilografada do artigo enviado provavelmente ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/007.

is widely read. In all his pronouncements the Bishop has stressed that the evolution of the African is a necessary fact and that Catholics must save the structure of their family life from degenerating. Justice in the matter of land and housing is essential, and he says, that a solution must be found to the problems raised by the gradual occupation of the best land by commerce and industry.

“Natives should live alongside Europeans in fraternal charity” was one of the points made in Msgr Soares de Resende’s latest Pastoral and he goes on, “The native should be able to enter all doors. He cannot live an isolated life...Natives are suspicious and very naturally, of the white man, they must be treated with respect...” [...] “In Africa, as elsewhere, man comes before things, and the occupation of Africa by Portugal or any other country is only justified for civilization ends and the preparation of the people for a free life and the development of the land for the common good. Thus roads and bridges, the soil and its riches should all be put at the service of man, not only of some men, but of all and especially of the natives”. [...] Writing of the difficult problem of natives working and contract labour, the Bishop observes that [...] “Work contracts should not be for more than six months in each year, otherwise family life is ruined as almost always natives work far from their homes.” [...]

Bishop Soares de Resende concludes his exceptionally long and full Pastoral with a brief reference to the perils of communism and the fact that Protestantism is getting stronger in his diocese and to the fact that large numbers of natives are coming in to the cities to work and to better themselves and that therefore housing is of prime importance. He considers that two new housing estates, not reserves, are needed in Beira. [...] he urges the authorities to make a start on these two essential factors in the civilization of the native worker.

Susan Lowndes, October 1954²⁷

LETTER FROM FATIMA

Fatima seems to be constantly increasing its role as a centre of Grace which spreads out not only all over Portugal, but all over the world as well. The official closing of the Marian Year in Portugal brought an extraordinary number of people to the shrine. The ceremonies were preceded by a Rosary of Masses, celebrated by a hundred and fifty priests, day and night alternately at the altars of the Annunciation and the Assumption in the basilica by the tombs of Jacinta and Francisco. [...] All the prisoners in Portugal have joined in writing a letter to the Bishops asking them to add their pleas to that of the Bishop of Leiria, who has asked the Minister of Justice to grant an amnesty in honour of the Marian Year. But no official statement has yet been issued on whether this is going to happen or not. [...] One of the most interesting meetings to be held at Fatima was the first reunion of all the provincials of religious orders and congregations in Portugal. Archbishop Fernando Cento, the Apostolic Nuncio came up for some of the meetings, which were held in private, so the laity could only wonder what the various habited religious both men and women were deciding, but it was very nice to see the different habits all over the sanctuary [...]

²⁷ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/021.

Susan Lowndes, November 1954²⁸

LETTER FROM FATIMA

[...] Although the spiritual cures and conversions from sin and indifference are the most important and the most numerous at Fatima, there are also some remarkable physical cures. Recently a nun was the first person to be blessed during the Blessing of the Sick. She was quite young, about 25 and had a nervous complaint which affected her sight, so that she was almost blind. A priest who was standing just in front of her described to me how at the Blessing with the monstrance, her eyes which had been closed, flickered and she opened them and looked at the deep blue sky and all around her with such a moving expression of wonderment and gratitude on her face. The nun who was with her, stroked her forehead, and motioned to her to say nothing. These cures or ameliorations are not usually reported in the Portuguese papers, though “The Voice of Fatima” the monthly which is issued by the sanctuary authorities sometimes mentions them. For compared to the spiritual cures they seem to be unimportant. [...]

1955

Susan Lowndes, March 1955²⁹

LETTER FROM FATIMA

Statistics are sometimes dull things, but those from the Fatima Sanctuary during the Marian Year, make heartening reading. More than two million pilgrims from twenty-four different countries visited the Shrine. Ten thousand Masses were said in the sanctuary of which two thousand five hundred were celebrated in the Chapel of the Apparitions and half a million Communion were distributed. These figures do not include the Masses celebrated and Communion received outside the Sanctuary in the seventeen monasteries, convents and seminaries at Fatima, so the total must be considerably higher. [...]

[Susan Lowndes, 7 August 1955]³⁰

A CATHOLIC UNIVERSITY IN PORTUGAL?

The idea of a Catholic University, comprising not only a faculty of theology, but also Chairs of Arts and Law, has long been in the mind of the Portuguese Hierarchy and has

²⁸ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/022.

²⁹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/026.

³⁰ Excerto da cópia dactilografada de um texto não assinado, sem indicação do órgão a que terá sido enviado. No entanto, sabemos, por muitos indícios, ter sido escrito por Susan Lowndes Marques, pelo que o seu nome neste, como em próximos textos não assinados, continuará a figurar como autora. A lápis está anotado “August 7, 1955”. PT-UCP/CEHR/ASL/A/C/03/829.

been agreed to in principle by them. A hope that it would soon be implemented was moved at last year's meeting of the University Catholic Youth Movement and I understand also at the meeting of the Hierarchy in January of this year. But in the restricted professional milieu of Portugal, where the idea of a University Degree is intimately connected with the chance of earning a livelihood, the question of whether Degrees in Arts and Law conferred by a Catholic University would be accepted by the State on a basis of equality with those conferred by the Universities of Coimbra and Lisbon, which have been entirely run by the State for over a hundred years, is obviously of the greatest importance. There are already more graduates of the State Universities than there are available jobs in the professions. [...]

Susan Lowndes, October 1955³¹

LETTER FROM FATIMA

The Blue Army Peace Prize was given to the Portuguese Prime Minister Dr Oliveira Salazar, by Msgr Harold Colgan, the founder of the Army, in a private ceremony in Lisbon before Msgr Colgan came up to the shrine for the opening of the new Blue Army Headquarters which has been built just behind the basilica. Dr Salazar is a worthy recipient of this prize for he has maintained a zone of peace in the peninsula. A zone which was of great use to the United Nations in the last war, when for so long, Lisbon was the one free accessible port on the continent of Europe. The Portuguese Prime Minister is a retiring man and dislikes publicity, so it was natural that he desired the little ceremony should be a private one. [...]

Susan Marques, 27 October 1955³²

EMMANUEL CARDINAL GONCALVES CEREJEIRA – REVISED

Widely known for his forceful statements on current problems facing the Church, His Eminence Emmanuel Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, has been active in developing facilities both for the clergy and laity of the patriarchate. [...] Perhaps his best known public address was made in December, 1938, when he declared that “totalitarian regimes tend to suffocate the liberty of Catholic Action.” At the time when the doctrines of nazi racism were widespread throughout Europe, the Cardinal vigorously condemned them. In the same speech he criticized ‘political’ Catholics who professed Catholicism without applying the teachings of the Church. [...] During World War II, the Patriarch provided a haven for countless refugees from the war-torn nations of Europe, including an entire community of Augustinian Canonesses from Belgium, who started a school near Lisbon. [...]

³¹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/032.

³² Excerto do texto em stencil distribuído pelo *NCWC News Service*, ou seja, a informação enviada por Susan Lowndes Marques já tinha sido processada pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/010

Susan Lowndes, November 1955³³

LETTER FROM FATIMA

[...] Another meeting at the Shrine which also concerned itself with the problems of the workers was that of the Women's Section of the St Vincent de Paul Society in the diocese of Oporto. This is a particularly flourishing centre, they look after 11,000 families and have distributed during the year 245,000 dollars³⁴ in alms as well as performing all the Spiritual and Corporal Works of Mercy.

1956

Susan Lowndes, March 1956³⁵

LETTER FROM FATIMA

[...] The Little Sisters [of Charles de Foucauld] made their first foundation in Portugal at Fatima where three or four live in a small rented house and go out to work as cleaning women. Another group has just arrived to join them, consisting of a Japanese, two Vietnamese, a Spaniard, a Brazilian and a Swiss, so it can be seen how widespread is the present day appeal of this kind of religious life. [...]

Susan Lowndes, November 1956³⁶

LETTER FROM FATIMA

The terrible events in Hungary and the Holy Father's call to prayer and penance for the unhappy peoples under Russian domination, did not go disregarded at Fatima. Cardinal Goncalves Cerejeira, Patriarch of Lisbon, in the name of the Portuguese Episcopate called on all his countrymen to go to Fatima on Sunday, the 18th, to pray for the Pope's intentions for Hungary and the other countries behind the Iron Curtain. Immense numbers of people answered the call and all of them responded to the Cardinal's request that pilgrims on that day should go the last part of the way on foot, so that they should enter the sanctuary as penitents. [...]

³³ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/033.

³⁴ Este valor parece exagerado pois equivale em valores atuais a 2.695.000 euros. Provavelmente Susan Lowndes Marques errou na conversão de escudos em dólares.

³⁵ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/037.

³⁶ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/044.

1957

Susan Lowndes, January 1957³⁷

LETTER FROM FATIMA

[...] And it must be remembered that of all countries, Portugal is the one which least needs to be reminded of this “message”. The revival of religion in this country since the Apparitions has been so marked and one might almost say miraculous, that people of all classes see the source of this is at Fatima, and as is well-known literally thousands and thousands of Portuguese go up to the shrine each year usually in conditions of real penance, there to pray for their own country and loved ones but not forgetting the larger issues of world peace and confounding of Communism. [...]

Susan Lowndes Marques, 10 January 1957³⁸

COLLECTIVE PASTORAL OF PORTUGUESE WEST AFRICAN BISHOPS

The Bishops of Angola, Portuguese West Africa have issued a collective Pastoral Letter on the necessity of work and the duties of the riches. “Riches and prosperity create grave duties which cannot be avoided,” [...] In an obvious reference to the native population of Angola, the bishops say that backward peoples have fewer necessities and are content with very primitive agriculture, but that they cannot continue in this way. “On the contrary they should learn to be diligent and active to avoid the periods of idleness and to improve their standard of life...some countries are to be censured for not improving the diet and education of their workers. [...] on the other hand the working classes should recognize the benefits which result from presence of the more advanced classes in a community, such as public order, public assistance, education and the other advantages of a higher civilization from which spring the diffusion of the Faith and the Christian religion.” [...] The rights and duties of parents and children were also defined by the bishops who also said that esteem for work among backward peoples must be stimulated by education, by just wages and by just conditions for the workers. [...]

FORMATION COURSE FOR RELIGIOUS WORKING IN ‘HOMES’

A Course of Formation for nuns working in children’s and old peoples’ homes has just been opened in Lisbon. It has been organized by the Portuguese Federation of Institutes of Religious Women. [...] The Head of the State Assistance for Children spoke on the necessity of preparing the inhabitants of these homes for competitive life in the world. He said that for

³⁷ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*: PT-UCP/CEHR/ASL/A/D/01/046.

³⁸ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/016.

too long a time girl's orphanages taught the pupils embroidery and how to be servants. Now that women have far more possibility of working in the civil service, in schools, hospitals, offices and industry, training for these occupations should be considered and the Course should be treated as a point of departure for new ideas rather than as an end, so that there should be a drastic revision of methods of assistance to children and young people in Portugal. [...]

Susan Lowndes Marques, 3 May 1957³⁹

COLONIAL BISHOP ON DUTIES TOWARDS NATIVES

In a series of articles in a local newspaper, Msgr Soares de Resende, the bishop of Beira in Mozambique, has stressed that it is not only the civil and ecclesiastical authorities who have duties towards the natives in Africa, but also each individual in Africa has grave duties towards them also. [...] The first of these duties is justice and no person can annul this. [...] The second duty is charity [...] our third duty is to give good example to Catholics and non-Catholics alike, to all the natives [...] so as to constantly encourage them to reach a dignified, human and Christian life. [...]

CARDINAL PATRIARCH SPEAKS TO YOUNG CATHOLIC WORKERS

2,000 young men and women gathered in Lisbon to celebrate the Young Catholic Worker's International Day heard Cardinal Gonçalves Cerejeira, Patriarch of Lisbon tell them that they were the sign of a new world. His Eminence recalled that it was a quarter of a century since he asked himself where was the remedy for that hetacombe of young people who on leaving the parish catechism classes were immolated in factories and in offices. But already the remedy had been found by Canon Cardijn in the Young Catholic Worker's Organization. [...]

OPORTO BISHOP ON RURAL CONDITIONS IN PORTUGAL

In the course of the first Portuguese Rural Study Week which was held at Fatima, the Bishop of Oporto gave a long address in which he spoke with great frankness of the poor conditions for agricultural workers in Portugal and of the failure of the government to tackle the problem. [...] I am not discussing whether there is more wealth in the country... whether our diet is better or worse, if we are more comfortable and civilized, but I am dealing with the fundamental fact that we are in danger of becoming a nation of proletariats. When we speak of property, everyone thinks of industry, of the towns, and in the country, 60% of the people are employed farm workers. They no longer own property [...]. At the end of the Study Week, it was decided to press the government for the creation of a Social-Economic Secretariat with a section solely dedicated to rural problems.

³⁹ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/035.

Susan Lowndes Marques, 14 May 1957⁴⁰

VOCATION CONGRESS IN JUNE

The Second Congress of the Work for Sacerdotal Vocations will be held in Lisbon in June as the shortage of priests is an ever-pressing problem. In spite of the great increase in population in the last 25 years the number of priests has only increased by 22 in the Patriarchate. It is estimated that in Lisbon itself about 16% practice their religion though in some country parishes it does not reach 1%. There is a priest for every 4,226 persons and 140 parishes without their own parish priest.

Susan Lowndes Marques, 20 May 1957⁴¹

POPE SPEAKS TO APOSTLESHIP OF PRAYER CONGRESS IN PORTUGAL

The Pope speaking in excellent Portuguese broadcast an address yesterday at the conclusion of the Apostleship of Prayer Congress in Braga. Two hundred thousand people assembled at the Marian shrine of Sameiro outside the city of Braga, to attend an open air Mass celebrated by Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. [...] Referring to the anti-religious persecution which took place in this country after the fall of the monarchy in 1910, His Holiness said that the Apostleship of Prayer succeeded in keeping alive a Christian spirit. "Now circumstances have altered, Portugal is no longer a martyred country, but is considered to be a Catholic nation." [...] The Pope went on to stress the power of the Apostleship of Prayer to form a Catholic mentality and a full Catholic life flowering into sanctity and he mentioned the particular value of the monthly intentions for that end. [...] In the course of the three previous days, the members of the Congress which was also attended by all the Portuguese bishops and the Papal Nuncio, Archbishop Fernando Cento, heard the Abbé Pierre who spoke on 'The Eucharistic Presence and the Social Presence of Our Lord' as well as several Portuguese priests on various aspects of the work of the Apostleship. [...]

Susan Lowndes Marques, 26 May 1957⁴²

SACERDOTAL VOCATION WEEK IN BEJA

The diocese of Beja, which is one of the least religious in Portugal has just held its 8th Vocation Week when special sermons were preached, and Masses celebrated to increase vocations and assistance for the local seminary. The faithful were asked to contribute to the upkeep of the seminary in both money and kind and special collections were made.

⁴⁰ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/042.

⁴¹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service* PT-UCP/CEHR/ASL/A/C/03/043.

⁴² Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/044.

Susan Lowndes Marques, 5 June 1957⁴³

PORTUGAL'S WOMEN PRISONERS LIVE WITH SISTERS AS GUARDS IN MODERN, UP-TO-DATE PRISONS

TIRES, Portugal, "How many prisoners do you look after, Sister?" I asked a nun who was on duty in one of the blocks of the new Women's Prison at Tires, just outside Lisbon. The Sister replied that she and another Sister were alone on duty with 150 of Portugal's long-term women prisoners. [...] Many of the women in Portuguese prisons have been convicted for crimes of violence. [...] An experiment is being tried at the Tires prison, where there are no guards, in the usual sense of the word. The prison is under the care and direction of 25 Sisters of the Good Shepherd, whose Mother Superior is the official warden. [...] In Portuguese prisons for women, mothers who have children under 4 years of age are allowed to bring them to live in the institution. [...] At the Tires prison there is a chapel which is housed in a separate building. Inside, there is no way of telling that it is a prison chapel, since the Sisters sit in the back of the chapel, just as they would in a private girls' school. On the rare occasions when women at Tires are insubordinate, they are punished by not being allowed to receive visitors, or write letters. [...]

Susan Lowndes Marques, 6 June 1957⁴⁴

PATRIARCH BLESSES NEW FACTORY

After attending the celebration of the bi-centenary of the parish church of Povoia de Varzim near Oporto, His eminence Cardinal Gonçalves Cerejeira, Patriarch of Lisbon blessed a new electrical machine factory for the making of aluminium steel tubes in addition to other things. The owner of the firm, Snr Francisco Alves Quintas and his five sons who work with him were all present.

Susan Lowndes Marques, 20 June 1957⁴⁵

CLOSE OF VOCATION CONGRESS

[...] In the course of the Congress figures were given of the present religious situation in the patriarchate of Lisbon. It was stated that in the Archdiocese, outside the city of Lisbon, 671 masses are said on Sundays with an average attendance of 168,127 or just over 16%, of these 28% are children, 19% women and 9% are men. In Lisbon the percentage of Sunday Mass goers is slightly higher though there are only 27 priests for each 100,000 inhabitants whereas in Oporto there are 71 priests for each 100,000 and in Braga in the extreme north

⁴³ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/036.

⁴⁴ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/047.

⁴⁵ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/049.

of the country, 105. In the Patriarchate of Lisbon 81 parish priests have more than one parish to look after including one pastor who attends to 9 parishes. Of the 160,000 children in the Patriarchate of Lisbon, only about 40,000 attend Catechism classes regularly.

2nd MEETING OF ORGANISERS OF RURAL WORKERS CATHOLIC ACTION

Addresses were given and discussions held on the difficulties of the apostolate to agricultural workers and especially to the casual workers who follow the different harvests round the country [...] Several country parish priests attended and the conclusions arrived at included that efforts should be made by married couples to exercise their Catholic Action apostolate through the grace of the Sacrament of Matrimony, that regional meetings should be held to interest the big landed proprietors in the problems of rural life and in their responsibilities and that efforts should continue to be made to find a practical solution to the problem of nomadic workers.

ORDINATION OF FIRST NATIVE PRIESTS IN MOZAMBIQUE

Cardinal Gouveia, Archbishop of Lourenço Marques has just ordained two native candidates to the priesthood in the cathedral of Lourenço Marques. They are the first natives to be ordained for the Archdiocese and the paternal grandfather of one of the ordinands was a slave in early life and belonged to the native Chief Gungunhana. The cathedral was filled with people who mobbed the new priests and the Cardinal when they left the church at the end of the ceremony.

Susan Lowndes Marques, 2 July 1957⁴⁶

DANCES AND JOLLIFICATIONS FORBIDDEN IN FATIMA VILLAGE

The Bishop of Leiria has issued a formal Provision to be read in the churches and chapels of his diocese, forbidding village dances and fairs to be held in the parish of Fatima and he urges the adjoining parishes and indeed those throughout the diocese, [...] The Portuguese clergy have for long frowned on the village dances and jollifications which take place especially on the feasts of Sts John, Anthony and Peter and Paul in the month of June. The girls and boys jump through bonfires and dance to a village band. They are usually accompanied by their families and most foreigners would think that everyone behaves in a most decorous manner, but naturally not everyone behaves themselves. The firing of rockets, another typically Portuguese method of rejoicing is also forbidden in the parish of Fátima, the actual village of which is about a mile from the sanctuary. [...] Bishop Correia da Silva [...] says [...] feasts should be celebrated with Solemn Mass and the reception of Holy communion and a religious procession, preferably with the Blessed Sacrament. [...]

⁴⁶ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/054.

Susan Lowndes Marques, 23 July 1957⁴⁷

FIRST ANNIVERSARY OF DEATH OF PADRE AMERICO

One of the last intentions of Padre Americo, Founder of several Portuguese ‘Boy’s Towns’, who was killed in an automobile accident a year ago, was the foundation of groups of houses for the incurably sick who could live with their families or in small numbers in separate cottages round a central hospital or clinic. The first three such houses were inaugurated the other day not far from the headquarters of the ‘Boy’s Towns’ which is near Oporto. [...]

MISSIONARY CRUCIFIX FOR FORTY TWO NUNS

The Archbishop of Mitilene, auxiliary to the Patriarch of Lisbon, conferred the missionary crucifix on forty two nuns of different missionary congregations in a deeply moving ceremony in St Rock’s church in Lisbon, which was attended by members of all the religious orders concerned and by the families of the new missionaries, who will all shortly be leaving for the African missions. About a thousand nuns are already working in the missions in Portuguese Africa, but even so about half the mission centers have no nuns and there are no nuns at all in the islands of São Tomé and Príncipe. [...]

FIVE HUNDRED LEPERS IN FATIMA

The first official Leper pilgrimage to Fatima has just taken place. 500 sufferers from Hansen’s disease with 200 of the medical and nursing staff with members of their families came from the Rovisco Pais Leper Hospital near Coimbra. The Archbishop-Bishop of Coimbra led the pilgrimage which was largely organized to show that leprosy is not now such a contagious disease that it is unsafe for them to mix with other people. [...]

Susan Lowndes Marques, 4 August 1957⁴⁸

GRAVE SHORTAGE OF PRIESTS IN ALGARVE

The serious shortage of priests in the diocese of Faro in the Algarve, the southernmost part of Portugal was stressed at the recent Vocation Week there. A notice was attached to the doors of the churches saying that there are 47 parish priests and 8 curates for the Catholic population of 325,000 souls in the Algarve. Out of 68 parishes, 21 are without pastors and some pastors have 3 and 4 parishes to look after. At the present time there are only 5 clerical students from the diocese taking the Philosophical and Theological Course in the Lisbon Seminary. The local seminary is confined to preparatory courses. [...]

⁴⁷ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/057.

⁴⁸ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/058.

Susan Lowndes Marques, 9 August 1957⁴⁹

PORTUGUESE MISSIONARY EXPELLED FROM CHINA

A Portuguese Jesuit, who after his expulsion from Communist China became Superior of the Jesuit House in Macau, is on a visit to Evora. Fr Alias Marçal Pequito S.J. studied in Salamanca, Louvain, Britain and the United States where he was ordained. After working for some time in the Archdiocese of Evora, Fr Pequito was sent to Shiu-Hing in the Province of Kwangtung, where for many years he was Vicar General. After being imprisoned by the Communists and finally expelled from China, Fr Pequito went to Macau where he joined the staff of the weekly paper 'Religião e Pátria', taught at the diocesan senior seminary and was appointed Jesuit Superior. He expects to return to Macau in September.

Susan Lowndes Marques, 23 August 1957⁵⁰

FATIMA SECRET TO BE KNOWN IN 1960?

[...] The third part of the 'Secret' which Lucia is reported to have been given by Our Lady on July 13th, 1917, is again in the news. Apparently Cardinal Piazza when he was at Fatima for the Carmelite Third Order Congress said that the last part of the secret, which is written in Lucia's handwriting in a sealed envelope in the care of the Bishop of Leiria, would be revealed in 1960. [...] the Bishop of Leiria stated that no one has yet read the document, nor has any copy been sent to the Vatican. It will be remembered that the first two parts of the 'secret' were divulged privately in 1927 and published in 1942. They consisted of Lucia's vision of hell and the foretelling of the second world war and the role of Russia as the scourge of God. The Blessed Virgin asked for the especial consecration of Russia to the Immaculate Heart of Mary and for the inauguration of the devotion of the First Saturdays of the month. The third part of the 'secret' has been the subject of endless rumours and it has even been suggested that it will reveal the end of the world and the time of Anti-Christ. [...]

Susan Lowndes, September 1957⁵¹

LETTER FROM FATIMA

[...] Fatima has become a very real center of spirituality for the Portuguese clergy. A holiday camp for seminarists from Beja was held here, when the boys studied the message of Fatima so that later they will be able to spread it throughout the Alentejo, which is one of the less Catholic parts of the country. [...]

⁴⁹ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/060.

⁵⁰ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/067.

⁵¹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/053.

Susan Lowndes Marques, 19 October 1957⁵²

CATHOLICS AND POLITICS

A General Election for the National Assembly, Portugal's Parliament, is being held on November 3, and the Press Censorship has been considerably lifted to allow the Opposition to have their say in the newspapers. There have been one or two nibbles at Catholics on the part of the anti-Salazar propagandists, and at a meeting in Guarda on October 14 a candidate suggested that a number of Portuguese Catholics are withdrawing their support from the present Government and are on the way to forming a Catholic political party on the model of the French M.R.P. "The Novidades" (believed to be the organ of the Portuguese Hierarchy) of October 19 refutes this idea. Though Catholics "do not withhold their admiration and appreciation for the extraordinary personality of the President of the Council Dr. Salazar they cannot be required necessarily to support all his political moves just because they are Catholics." The article went on to say the Roman Pontiffs had stated over and over again that the Church has no political policy to impose upon her Faithful, and indeed has banned the use of the term "Catholic" from party titles. "Catholicism is not a political system but a religious doctrine which should inform the lives of all its members even in the political field." After stressing that Catholics are free to vote as their consciences dictate, the article goes on to say, "If the Church condemns the Communist regime it does not do so on political ground but because of the errors inherent in that system and because Communism openly violates the rights of God, the Family, and Conscience." [...]

Susan Lowndes Marques, 21 November 1957⁵³

LISBON PATRIARCH PREACHES AT HIS ANNIVERSARY MASS

LISBON, Portugal. November 19th – "There is a crisis of faith in contemporary impatience which accuses the Church of not setting Her pace to modern progress," said his Eminence Cardinal Gonçalves Cerejeira, Patriarch of Lisbon in an address he gave in the afternoon of November 18th, the 28th anniversary of his appointment to the Lisbon Patriarchate. His Eminence was receiving his diocesan and regular clergy at a reception at the Patriarchal Palace in Lisbon. After speaking on the vocation of the priesthood and urging his hearers to give thanks with him for the graces God had given to them, His Eminence said that there were disillusioned priests, but they were not the first in the history of Christianity and the present widespread disillusion of peoples owed much to contemporary philosophy. [...] "To speak of disillusion is to confess oneself a traitor, for disillusion only comes when Faith or Hope or Love or all three are dead [...] Sacerdotal consecration means a oneing [*sic*] with Christ the Priest, an intimate and total immolation" [...] With regard celibacy he said that this did not imply the death of the heart but that the priest celibate is sustained by love like the Blessed Virgin who was the Mother of Pure Love. "Sacerdotal celibacy is a liberation, a

⁵² Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/077.

⁵³ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/081.

dilation of the human heart” [...] His Eminence ended his address with a few words on the solidarity of both clergy and laity in Christ.

Susan Lowndes Marques, 23 November 1957⁵⁴

GIPSY CHILDREN BAPTISED

St Pedro do Estoril, Portugal, November 22nd – 15 gypsy babies and children were baptized yesterday in the chapel here after a special Mass in honour of Our Lady of Pilar, Patroness of Spanish gypsies. Large numbers of Portuguese gypsies attended after the baptism, they all danced in the street outside the church and then received clothing and groceries from a local Catholic Social Center.

Susan Lowndes Marques, 16 December 1957⁵⁵

20th MOTHER’S WEEK ENDS

Lisbon, Portugal, December 16th – D. Berta Craveiro Lopes, wife of the Portuguese President gave money prizes to the parents of numerous families, in the closing ceremony yesterday of the 20th Mother’s Week to be held in Portugal. Nine families with from 10 to 13 children received sums from 35 to 175 dollars⁵⁶. [...]

MONUMENT TO PADRE AMERICO?

Avintes, Portugal – December 16th – To mark the inauguration of a new block of workmen’s dwellings in Avintes, it is proposed to erect a monument to Padre Americo who was the originator in Portugal, not only of Boy’s Towns, but also of the building of worker’s houses by local charitable organizations such as the Conferences of St Vincent de Paul, which has already done much to improve the housing situation here. The sculptor of the proposed monument will be Henrique Moreira.

PORTUGUESE MISSIONARY BISHOPS ISSUE STATEMENT ON RECENT CONFERENCE

Lourenzo Marques, Moçambique. December 13th – The Bishops in Angola and Mozambique who recently met under the Chairmanship of Cardinal Gouveia, [...] have just issued a statement. After thanking the Portuguese Government for their assistance and the subsidies which they give to the missions, the bishops stressed the shortage of clergy though there are several Senior and Junior Seminaries on a diocesan or inter-diocesan plane

⁵⁴ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/082.

⁵⁵ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/086.

⁵⁶ \$35 equivale a cerca de 385 euros no valor atual; \$175 a cerca de 1.107 euros no valor atual.

in the two provinces. [...] the statement said that following the Holy Father's suggestion they would make even more use of lay catechists and of lay members of Catholic Action as collaborators in missionary activity. [...] The bishops then stressed the need of close co-operation between Europeans living in Africa and the natives and referred to the grave difficulties created by the presence of some Europeans, who while nominally Catholic do not live up to the laws of the Church and thus create grave scandals in the eyes of the natives. [...] Missionaries and particularly nuns were urged to form their charges to be good wives and mothers which should be their principal object in education, only thus will the future native Christian families be formed. "This is without denying the superiority of the religious vocation, for Holy Matrimony is a vocation though to be the Spouse of Christ is a yet higher vocation," wrote the bishops who went on to say how Christianity had raised the status of women, which has been very low in many parts of Africa. [...]

Susan Lowndes Marques, 31 December 1957⁵⁷

DEATH OF PRIEST DEVOTED TO CHARITY

Oliveira do Douro, Portugal. December 30th – The death of 85 year old Luis de Pinho Rocha, Chaplain of the Colégio do Sardão here, has plunged the whole town into grief. The thought of poor and underprivileged children had so dominated all his priestly life and work that on his death bed he would imagine that children were outside asking for shelter and tell his nurses to let them in and ask the Mother Superior of the School to look after them as he could no longer do so. Born of the poorest parents, the young Luis at the age of 15, realized he had a vocation to the priesthood. He begged the necessary fees to enter the Oporto Seminary, but soon the then Bishop waived the fees, seeing the quality of the young seminarian. Appointed Chaplain to the Colégio do Sardão after his ordination, Fr Pinho Rocha soon opened a poor school and night classes for adults, in which the pupils were taught not only to read and write, but also English and French and the elements of commercial practice. [...]

⁵⁷ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/088.

1958

Susan Lowndes Marques, 6 January 1958⁵⁸

COLLAPSED WALL KILLS TWO CHILDREN IN NUN'S ORPHANAGE

Porto Brandão, Portugal, January 5th – Last night owing to heavy rain a wall of a dormitory in the 28th May Asilo at Porto Brandão near Lisbon, collapsed and buried several children. Two of the children aged 13 and 12 were killed instantly, but the others were rescued with minor injuries. The orphanage, which is a Portuguese Government institution is run by Salesian nuns and is housed in an old building on the south side of the river Tagus.

Susan Lowndes Marques, 10 January 1958⁵⁹

BISHOP OF BEIRA APPEALS TO YOUTH

Beira, Mozambique, January 10th – Bishop Soares de Resende of Beira, [...] called on Catholic youth to prepare by sacrifice and truth to construct the Mozambique of tomorrow. “There is a group of young communists in this province who preserve perfect chastity, the better to dedicate themselves to communism,” [...] and he stressed that Catholic students, even in different places and different schools and colleges made a united front by reason of their age, their beliefs and their ideals, but “their moral formation must proceed with their intellectual formation and the training of the will was the most important of all, for the will is the man.” The bishop then condemned the sexual theories of Freud and the political theories of Karl Marx and said that the salvation of youth resides in the social doctrine of the Church. [...]

Susan Lowndes Marques, 19 January 1958⁶⁰

GOAN PRIEST EXPELLED FROM INDIAN UNION

Goa, Portuguese India. January 19th – Fr Jacques Fernandes, a Goan by birth and till recently Pastor of the church of Our Lady of the Rosary in Lellapur, Canara, in the diocese of Belgao in the Indian Union, has returned to Goa, having been expelled from the Union by the Indian authorities. According to Fr Fernandes own statement, difficulties were first put in his way, when he refused about a year ago to sign a statement saying that he had been

⁵⁸ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/092.

⁵⁹ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/093.

⁶⁰ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/094.

obliged to leave Goa because the Portuguese authorities had persecuted him there and that he could not maintain himself financially in Goa. This statement being entirely untrue, he refused to sign it. Called to the local police station he was submitted to a long interrogation during which he said in answer to a question as to his nationality, "I am a Portuguese, but as a soldier of Christ, I take no part in questions of political character." From that time endless difficulties and vexations were put in his way and he was jeered at in the streets. Finally the Indian police took him in a jeep to the frontier of Goa at Majali and there handed him the order of expulsion.

Susan Lowndes Marques, 7 March 1958⁶¹

LADIES OF CHARITY DISTRIBUTE 105,490 DOLLARS IN OPORTO

Oporto, Portugal. March 7th – At the Annual Meeting of the Ladies of Charity of St Vincent de Paul in Oporto, it was reported that 164 Conferences exist in the diocese and 4,674 families were visited each week. Over 20,000 articles of clothing were given and nearly 105,490 dollars in cash. The number of active members is just over 9,000. The Bishop of Oporto presided at the meeting and stressed that their action should be disinterested in the service of the poor and of the Church and the members should carry with them the truth of Christ and avoid the personalities which so often obscure the truth of the Church. [...]

Susan Lowndes Marques, 18 March 1958⁶²

EXHIBITION OF PORTUGUESE CATHOLIC BOOKS

Lisbon, Portugal, March 18th – 900 titles are shown in the current exhibition and sale of Catholic books in Portuguese at the Technical Institute in Lisbon. This has been organized by members of the Catholic University Students Organisation. [...]

CARDINAL ARCHBISHOP OF LOURENÇO MARQUES ON PRESENT PERILS IN AFRICA

Lourenço Marques, Mozambique, March 16th – "Easy divorce, civil marriages as an experiment, luxurious living, pornographic books for the young, indecent dresses at balls, worse than the natives in the jungle are all symptoms of the grave moral crisis which is attacking so many Portuguese living in Mozambique," said His Eminence Cardinal Gouveia in a pastoral letter just issued here. With regard to Islam, His Eminence said that it was a dangerous enemy which had always been present since the Portuguese first came to Africa

⁶¹ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. O montante referido parece exagerado pois equivale em valores atuais a cerca de 1.107.645 euros. Provavelmente Susan Lowndes Marques errou na conversão de escudos em dólares. PT-UCP/CEHR/ASL/A/C/03/102.

⁶² Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/104.

in the 15th and 16th centuries. After the expulsion of the Moors from Spain and Portugal in the 12th century, the Muslims entrenched themselves in Africa and Asia. “In our own days we see them penetrating quietly into the interior of Mozambique, starting shops in native villages, opening religious instruction classes and starting their harems... We know that in a short time the village will become Mahommedan, a future center of resistance to Portuguese sovereignty,” stressed the Cardinal. [...] “It is tragic and incomprehensible that there are Portuguese who are not ashamed to become Protestant and to try and spread their new religion,” the writer went on. [...]

Susan Lowndes, April 1958⁶³

LETTER FROM FATIMA

[...] An appeal has now been made to anyone possessing early photographs of the Cova da Iria at the time of the Apparitions in 1917, or contemporary documents, to send them to the Sanctuary for incorporation in the Library, which will also contain books on the shrine in all languages and magazine and newspaper articles. [...]

Susan Lowndes Marques, 21 April 1958⁶⁴

GOLD HALO FOR FATIMA STATUE BY US DOMINICAN SCULPTOR

[...] There were more sick people than I have ever seen before, about 800 stretcher and walking cases drawn up in rows in the reserved space at the foot of the basilica steps just below the new statue. The visiting bishops carried round the monstrances with the Blessed Sacrament to give each person an individual blessing. As Bishop Thomas Fox blessed a paralyzed woman of thirty, Maria Augusta Borges, she leaped from her stretcher and started to walk. Dr Pereira Gens, the head of the sanctuary hospital services on May 13th persuaded her to sit down again. It was afterwards learned at the hospital that she had been for five and a half years a patient in Coimbra hospital with paralysis of the legs and the left arm. She was unable to straighten her back and had recently become unable to articulate. A ‘servita’ in the sanctuary hospital declared that she had attended her just before the Mass for the Sick, that her face was livid and that on being asked how she was, was unable to reply but shook her right arm negatively. When she returned from the Blessing of the Sick, Maria Augusta Borges could stand straight, walk alone and talk normally. The case is being studied by the sanctuary authorities. [...]

⁶³ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/060.

⁶⁴ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/108.

Susan Lowndes, May 1958⁶⁵

LETTER FROM FATIMA

[...] It was later learnt at the sanctuary hospital that the cured woman was Maria Augusta Borges aged 30, [...] She had never been to Fatima before, but on feeling a sudden urge to go this year, the doctors and nurses in the Coimbra hospital tried to persuade her not to undertake the journey. [...] A curious fact was that the miracle was clearly seen on Portuguese Television which was transmitting the Fatima ceremonies for the first time. [...]

Susan Lowndes Marques, 6 May 1958⁶⁶

BIBLICAL DISCUSSIONS FOR CATHOLICS AND NON-CATHOLICS

Lisbon, Portugal. May 6th – A series of evening talks followed by open discussions on biblical subjects are now being held here in the Technical Institute. A Dominican priest Fr João de Oliveira O.P. is giving the lectures and non-Catholics are especially invited to be present.

CRISIS IN ALGARVE DIOCESE

Faro, Portugal. May 6th – After five years at the head of the diocese of Algarve in the extreme south of Portugal, Bishop Francisco Rendeiro O.P. has issued an alarming Pastoral Letter on the state of the diocese. [...] Bishop Rendeiro regretfully noted that for the last ten years of his life, he was too old and ailing to grasp the problems of the diocese so that parochial life almost expired, ecclesiastical discipline became very lax and the Seminary was practically abandoned. [...] “Over half the churches are in urgent need of repair and some are so far gone that they will shortly have to be abandoned. 9% of the Catholics over 7 years old attend Sunday Mass, but only 3% of men, though most of the faithful are baptised and married according to the laws of the Church.” [...]

MISSIONARY BISHOP ON NATIVE EDUCATION

Luanda, Angola, May 14th – [...] the Prelate [...] went on to deplore the fact that though education for native boys was sadly lacking, that for native girls was almost non-existent, only about a fifth of boys are now attending school. “Little can be done for the improvement of family life and thus of African Society, without the formation and instruction of the women. [...] went on Bishop Nunes Gabriel. [...] Referring to the Portuguese Government schemes for the colonization of parts of Angola by families from Portugal, the speaker stressed not only the great expense of these schemes but the often unfortunate psychological aspect of the families finding everything ready for them on arrival, even to the furnishing of their

⁶⁵ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/061.

⁶⁶ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/110.

houses, without any choice or effort on their part. [...] “The approximation of the European and African populations is the best means of establishing mutual understanding and help between these very different ethnical groups ... Therefore these solely European colonies of farmers, closed to other groups, seems entirely contrary to this that the same Christian, moral and social principles should animate all the races in this country. There is a danger that in some years the white population will be concentrated in certain zones and the native in others, thus forming two impenetrable blocks.” [...]

Susan Lowndes Marques, 10 May 1958⁶⁷

THANKSGIVING MASS FOR DR SALAZAR’S THIRTY YEARS AS PRIME MINISTER

Lisbon, Portugal, May 10th – On the occasion of the thirtieth anniversary of the appointment of Dr Oliveira Salazar as Prime Minister of Portugal, a solemn Mass of thanksgiving was celebrated in the Lisbon church of Our Lady of Fatima, by Archbishop Santos Rocha of Mitilene, one of the Auxiliary bishops of the Patriarchate of Lisbon. All the members of the government were present with their wives, though not Dr Salazar himself. In an address Archbishop Santos Rocha stressed that there was no better way than the celebration of Mass and attending at it to receive new graces and to ask God’s blessing on those who have the great responsibility of the public good and he asked the congregation to pray for the person who deserves well of his country. [...]

Susan Lowndes Marques, 26 May 1958⁶⁸

PORTUGUESE PRESIDENTIAL ELECTIONS

Lisbon, Portugal. May 26th – The election for a new President of the Portuguese Republic takes place on Sunday, June 8th. General Craveiro Lopes, the present President has not been proposed for re-election by Dr Salazar’s Government, who have nominated instead Admiral Americo Tomas, a sailor with a distinguished record, who is understood to be a practicing Catholic. [...] There are two Opposition candidates, one General Humberto Delgado [...] was recently appointed head of Civil Aviation in Portugal. He is standing as an Independent and in his election speeches has shown himself to be a strong opposer of Dr Salazar’s regime. The other candidate, Dr Arlindo Vicente is more of the Left Wing and in his election meetings has stated that he would wish the Concordat of 1940 with the Holy See to be revised, particularly with regard to the agreement that no Divorce can be granted under present Portuguese Law to couples married in Catholic Churches. Before 1940, a civil ceremony at the Registrars had to precede the religious marriage, but now the religious

⁶⁷ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/112.

⁶⁸ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/119.

marriage is alone legal and binding for life. So now many couples marry civilly and not in church, so as to leave the way open for a possible divorce. Archbishop Antonio Bento Martins Junior of Braga has published a Note on the electoral duties of Catholics in which he stresses that to vote in a Presidential election is a social, moral and religious obligation which citizens cannot normally dispense themselves, and that they should vote according to their conscience for the candidate who shows by their example or declarations that they will promote the material, economic and spiritual life of the nation and above all respect the Catholic Faith and Institutions both in Portugal and Overseas. [...] So far, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon has issued no statement about the Election. [...] This year feelings are running high and there has been some rioting in the streets of Lisbon. There is undoubtedly a widespread feeling in the country of dissatisfaction with the paternalism of the present regime. [...]

Susan Lowndes Marques, 12 June 1958⁶⁹

SIGNIFICANCE OF PORTUGAL'S PRESIDENTIAL ELECTION

Lisbon, Portugal. June 12th – [...] the fact that the General did gain a substantial proportion of votes (22% in the metropolis and 34% and 31% in Mozambique and Angola respectively) is considered very significant and a symptom of the feeling of dissatisfaction with the present regime, which it is believed that the Government were largely unaware of. [...] The new President officially is sworn into his new post on August 8th [...]. It will then be of the deepest interest to see if the 'shake-up' which the present Portuguese Government has received as a result of this election, will make for changes and a more liberal attitude to for instance the question of the political censorship.

THIRTY YEARS OF MISSIONARY EXPANSION IN PORTUGUESE OVERSEAS TERRITORIES

Lisbon, Portugal. June 12th – [...] in the last thirty years, priests, both secular and regular, working in these missions have increased about 5 times. The number of churches and chapels have gone up from 859 thirty years ago to 5,461, primary schools from 250 to 7,166. Secondary schools from 4 to 64 and technical schools from 2 to 14 while the pupils in these schools have increased from 10,599 in number to 221,232. Baptisms now run at 121,223 a year instead of 22,771 thirty years ago, while marriages have increased from 1,432 to 18,686. The number of Communion distributed last year was 6,352,349 compared to 455,474 thirty years ago. In the meantime the number of nuns has greatly increased as have the hospitals and health clinics they staff.

⁶⁹ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/122.

Susan Lowndes Marques, 14 June 1958⁷⁰

ANOTHER CURE AT FATIMA?

Fatima, Portugal. June 14th – During the blessing of the sick at the usual monthly commemorations on the 13th at Fatima, a young woman declared she could again see with her left eye. The Auxiliary bishop of Leiria, Msgr Pereira Venancio said the Mass for the Sick and afterwards carried round the monstrance to give an individual blessing to each ill person. When he came to Maria Julia Monteiro, a young woman of 26, who is employed in a café in Viana do Castelo, she suddenly found that her left eye, which had lost its vision three years ago, had regained its sight. [...] The blindness was caused by a foreign object getting into the eye, which did not improve under treatment in St Anthony's Hospital in Oporto where the girl was a patient for some time. [...]

Susan Lowndes Marques, 30 June 1958⁷¹

CATHOLIC RADIO MARTIAN BROADCAST SPREADS ALARM

Lisbon, Portugal. June 30th – Large numbers of listeners believed a recent radio program adapted from H.G. Well's 'War of the Worlds' which was broadcast here by Radio Renascença, the Catholic Radio Station. It described the arrival of the 'Martians' at a specified, though non-existent house at Carcavelos near Lisbon, and soon the roads were thronged with automobiles and people hastening to see what the 'Martians' were like. Others rang up the radio station for further news and many were seriously alarmed. Radio Renascença have stressed that they warned listeners in the course of the broadcast that it was fiction, but many people cannot have paid any attention to this.

Susan Lowndes, July 1958⁷²

LETTER FROM FATIMA

[...] A picturesque group were over 2,000 fishermen from Peniche who came with their fishing nets and their cars. They wanted to make a special thanksgiving for the fact that fishermen have now had to fall into line with other workers and have a Sunday rest, which before they were not entitled to. At the Offertory of the Mass for the Sick, representatives of the fishermen went up to the altar with boxes of salted fish, which were afterwards given to the religious houses in Fatima. [...]

⁷⁰ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/123.

⁷¹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/124.

⁷² Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/063.

Susan Lowndes Marques, 3 August 1958⁷³

20 WHITE RUSSIANS SEEK REFUGE IN MACAU CONVENT

Macau, China. August 3rd – Twenty white Russians including six women and six children with two babies in arms spent twenty-four hours in the No-Man's Land between Canton Province and the Portuguese enclave of Macau on the sea, after they had been expelled from the former place. The women and children are now being looked after by the Franciscan Missionaries of Mary in their convent of St Rose of Lima. The refugees who are from Shanghai, stated that 98 other white Russians had been expelled from there and were now in Communist China.

WORLD UNION OF CATHOLIC WOMEN'S ORGANISATIONS MEETING

Lourenço Marques, Moçambique. August 3rd – Angola is sending three priests and thirty-seven lay-women, members of various local Catholic Women's Organisations here to the meeting of the World Union of Catholic women's Organisations which is meeting from August 24 to 30.

Susan Lowndes Marques, 12 August 1958⁷⁴

NEW PORTUGUESE PRESIDENT SWORN IN

Lisbon, Portugal, August 12th – Admiral Americo Tomas, the new President of the Portuguese Republic, received the Diplomatic Corps yesterday after his official inauguration on August 9th. Archbishop Fernando Cento, the Papal Nuncio spoke on behalf of his diplomatic colleagues and said that the new President was inspired with the highest ideals of orderly liberty, social justice and national concord and that his career up to the present was a guarantee of the future. [...]

Susan Lowndes Marques, 24 August 1958⁷⁵

CATHOLIC WOMEN'S ORGANIZATIONS MEETING STARTS TODAY

Lourenço Marques, Mozambique. August 24th – [...] Five hundred delegates are attending the meetings. [...] The program [...] will include study sessions on the responsibility of women in the world at large, on the preparation of girls for their future mission in all levels of life and education, the greatness of the mission of the wife in the country or the

⁷³ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/127.

⁷⁴ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/129.

⁷⁵ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/131.

city, the single woman or widow and their vocation and the mother as educator. The final days will be dedicated (?) to the social mission of women, the Church and the Woman, [...] lectures will be given on the husband's and father's role in the family and on educators, religious, lay or social assistants.

Susan Lowndes, September 1958⁷⁶

LETTER FROM FATIMA

[...] It is to be hoped that when the vacant see of Leiria is at last filled, [...] some of the regulations for pilgrims will be relaxed, at least for foreign pilgrims who often arrive at the shrine quite unaware of the fact that men cannot enter the sanctuary in shorts or in sport's shirts without a jacket, while women are obliged to wear a head covering and have their arms covered to the shoulder. [...] One of my friends was so incensed at being stopped from entering the sanctuary because he was wearing a sports shirt and no jacket, that although he is a very good Catholic, he said he would never go to Fatima again! [...] Over a thousand ladies, members of the Society of St Vincent de Paul came up to the shrine on pilgrimage and held their annual General Meeting under the Chairmanship of the Archbishop of Coimbra. It was reported that over 14,000 families were regularly visited by the members of the 712 Conferences existing in Portugal and 280,000 dollars in cash or kind were distributed during the year. [...]

Susan Lowndes Marques, 2 September 1958⁷⁷

CATHOLIC WOMEN'S ORGANISATIONS MEETING ENDS

Lourenço Marques, Mozambique, August 2nd – “I think the Congress will be of the greatest use for both the white and the black women in Africa,” stated Msgr Lamoot, Assistant to the World Union of Catholic Women's Organizations, at the end of the Congress which took place here. He went on to say that they had recommended the creation of special centers for the formation of individuals but on the basis of the family life, which most of them will lead. The application of the social doctrine of the Church will also be studied as the only instrument capable of fighting Communist infiltration in Africa. [...] attended by over a thousand people. A reception was held at the African Association's headquarters for those attending the Congress, which included numbers of members of many different African races as well as Orientals and White people.

⁷⁶ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/064.

⁷⁷ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/134.

Susan Lowndes Marques, 9 September 1958⁷⁸

RESOLUTIONS TAKEN BY CATHOLIC WOMEN'S CONGRESS IN AFRICA

Lourenço Marques, Mozambique, September 9th – [...] The Congress called for a suppression of indecent literature, illustrations, advertisements and films; Greater efforts should be made to prepare the native girl for matrimony and to abolish certain female initiation rites; [...] That the native marriage customs with regard to finance should be gradually changed to the provision of a dowry for the new home and that in consideration of the fact that even Christian girls are often forced into marriage against their will, more study on Christian Marriage should be undertaken by Catholic women so that the Laws of the Church will be obeyed. [...] The large number of civil marriages between Catholics and divorced persons and of judicial separations make it imperative to fulfill the laws of family protection; The evils of polygamy for women caused the Congress to urge legislation for its abolition; The numerous cases of prostitution among native women should make Catholic women take up rescue work and see that the law in respect of prostitution is obeyed: Considering the number of half cast children abandoned by their fathers, the Congress called for legislation to force the father to support and aid his illegitimate children. [...] As Tribal Organizations and Customs are often opposed to Christian principles, the Congress urged Catholic women to help the natives to integrate their true values in the order of an authentic civilization which is the channel of truth and perfection. [...]

Susan Lowndes Marques, 8 December 1958⁷⁹

PRIME MINISTER SALAZAR SPEAKS ON CHURCH AND STATE

Lisbon, Portugal, December 7th – For the first time, Dr Oliveira Salazar, Prime Minister of Portugal, threatened the Church, when he was speaking yesterday at the investiture of the new Executive Committee of the Uniao Nacional, which is the official political party in Portugal under Dr Salazar. It is believed that the Prime Minister's words were occasioned by a personal letter, which was sent to him by 52 year old Bishop Antonio Ferreira Gomes of Oporto after the Presidential election in the summer.

News of this letter has only gradually leaked out but in it, Msgr Gomes apparently said, after stressing that he was only writing personally and not on behalf of the Episcopacy, that Portugal faces the immediate threat of a violent social upheaval of an anarcho-Communist nature. And he regards this threat as due to the "autocratic" form of Dr Salazar's Government which, he considers, makes for social injustice. The Bishop wrote of "rags and tatters, hunger and misery" as being still widespread in Portugal and he challenged the whole idea of the Portuguese Corporative State and the present relationship between employers and employed in this country. "Portuguese social problems will be solved only by the pressure of labour on the State" said Msgr Gomes, and added, "the right to strike is not a crime. At the best we

⁷⁸ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/136.

⁷⁹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/151.

find in our country a paternal rule by employers. Now it is more than obvious that today, the workers can no longer be patronized by the bosses.” As the right to strike is entirely denied to workers in Portugal, who lose their jobs are severely penalized if they even join in any attempt at a strike, these remarks of the Bishop were completely contrary to the whole idea of labour relationships in the Corporate State.

In his speech yesterday, Dr Salazar recalled that the Presidential election in the summer aroused strong feelings which threatened to split the Corporative State as many who had always believed in it, had changed their minds. “Some Catholics boast that they have succeeded in breaking our walls. By their categorical affirmations, they have won the applause not only of Party Liberals, but of Communists, who one would have thought were poles apart from the principles and interests of the Church.” The Prime Minister went on to say that he considers this attitude of certain Catholics in Portugal as of the utmost gravity and it raises questions over the existing Concordat and the future relations between the State and the Church. “Many tranquil consciences have been disturbed as to their religious and political positions... I know the doctrine of the Church. It would be painful for me who have worked for the peace and liberty of the Church in Portugal and in face of the respect and care shown to the Church in the last thirty years, to be forced to pass strictures about the conduct of Churchmen in the name of a power equally lawful in its own sphere to define the limits of action which are consonant with the national welfare.” With regard to the threat of Communism, Dr Salazar said that the issues nowadays are so acute that one can no longer, as in the past, play at politics. This was a reference to the years of political party strife which brought Portugal to such a depth of financial and social degradation and from which, it must in justice be acknowledged, Dr Salazar raised the country, with his strict financial honesty and genius.

A new plan for further economic development and a slightly higher rate of taxation, with the promise of a rise in the salaries of all state employees, has recently been announced. But although the industrial development of the country is increasing rapidly, there is still no security for the land worker or labour in general, there is no unemployment insurance, no old age pensions and the family allowances stop directly a man falls out of work. Up to now the Church in Portugal is regarded by most of the working classes and members of the Opposition as being hand-in-glove with the Government and there is some reason for this view as only in the last year or two have certain of the country bishops spoken of social conditions in their Pastorals and the Bishop of Oporto is the first bishop in Portugal to point out so strongly the cracks in the façade of the Portuguese Corporative State. However all thinking people in this country, however much they may deplore the lack of interest so far taken by the Government in the economic and social problems of the workers, acknowledge that any other Government in Portugal would work less well for the common good and most probably plunge the country again into financial chaos. The pity is that with thirty years of undisputed power, Dr Salazar and his Government have not concentrated on the home conditions once the finances were reformed. The Prime Minister is a genius in his Foreign and Financial policy, but it has been at the expense of home affairs.

Susan Lowndes Marques, 13 December 1958⁸⁰

CARDINAL GOUVEIA ON NEED OF CATHOLIC UNIVERSITY IN AFRICA

Lisbon, Portugal, December 12th – His Eminence Cardinal Teodosio Gouveia, in the University of Lisbon. [...] The Cardinal said that the creation of a Catholic University in Portuguese Africa would do much to solve this problem, and would form an elite of Catholic capable of developing the Portuguese African provinces.

Susan Lowndes Marques, 27 December 1958⁸¹

CARDINAL PATRIARCH SPEAKS ON CHURCH STATE RELATIONS

Lisbon, Portugal. December 27th – In a highly significant Christmas Radio broadcast, only published today [...] Cardinal Gonçalves Cerejeira, Patriarch of Lisbon defined the right relations between Church and State. This speech was clearly inspired by Prime Minister Dr Salazar's veiled attack on the Church in a speech on December 6th. "The State and the Church, these are the two powers which regulate the life of man in Christian society. Each in its own domain is sovereign but in the plan of God they should not be separated or worse be in a state of combat", said His Eminence in the course of his Christmas radio talk. [...] The speaker warned against the dangers of "laicism" which is really de-Christianisation, and ended by saying "the temporal power and the spiritual power are both at the service of man, but the second imparts to the first, the light and grace of Christ, without being a substitute for it in the natural order." [...] As on former Christmas days, His Eminence entertained to lunch two poor men and all his servants and household with whom he sat at table.

Susan Lowndes Marques, 29 December 1958⁸²

NEW CHAPEL BLESSED AT LISBON LUNATIC ASYLUM

Lisbon, Portugal. December 29th – Yesterday Auxiliary Bishop Antonio de Campos blessed the new chapel in the Miguel Bombarda lunatic asylum in Lisbon which cares for over a thousand mental cases. The Bishop celebrated Mass in the new chapel and spoke on the importance of religious care of the issue.

⁸⁰ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/153.

⁸¹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/154.

⁸² Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/155.

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Susan Lowndes Marques, 14 January 1959⁸³

DIOCESAN FIGURES FOR LOURENÇO MARQUES

Lourenço Marques, Mozambique. January 14th – The following figures have been published here of the ecclesiastical situation in the Archdiocese of Lourenço Marques, which comprises 164,011 sq. kilometers with about a million and a half inhabitants. There are fifty Catholic mission staffed by 100 priests, 37 religious brothers, 235 nuns and 205 lay teachers. There are three seminaries and four native priests have been ordained and it is expected that two more will be ordained this year. In 1958 there were 25,148 Baptisms, 3,143 marriages, 21,218 Confirmations while 577,592 confessions were heard and 944,304 communion distributed. 78,813 pupils attend 664 schools for rudimentary instructions while 3,156 are studying at the 36 Primary schools.

‘C.H.’ Correspondent, 16 January 1959⁸⁴

POLITICS AND THE CHURCH IN PORTUGAL

“Thinking Catholics in Portugal are on the whole glad that the position of the Church has been so plainly re-stated”, writes the CATHOLIC HERALD Correspondent in Portugal following the controversy aroused by Dr. Salazar’s recent denunciation of the political activity of “some Catholics”. “Dr. Salazar’s speech,” [...] “has shown that the popular idea that the Church and the government which is thought to represent the right owners, are really one entity, is not so in fact. [...] Only after the presidential election was a Ministry of Health and Public Assistance formed, [...] Dr. Salazar’s reference to Catholics who were against the Government in the presidential election in the summer, and who had therefore ‘won the applause of the Communists’, is thought to have been occasioned by a personal letter sent to him by Bishop Gomes of Oporto, in which the Bishop if thought to have warned the Prime Minister that Portugal faces the threat of a violent social upheaval owing to the present autocratic form of government, which the Bishop considers makes for social injustice. The Bishop went on to challenge the whole idea of the Portuguese Corporate State and the present relationship between employers and employees, which is at best a paternal rule by the employers with the employees denied the right to strike.

Dr. Salazar’s remarks on the gravity of the attitude of certain Catholics which might raise questions over the 1940 Concordat and the future relations between Church and State aroused particular interest and surprise, as up to now the Church in Portugal has been regarded by most of the workers and members of the Opposition as being entirely

⁸³ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/158.

⁸⁴ Excerto do artigo publicado no *Catholic Herald*. De notar que o nome de Susan Lowndes é omitido, sendo o artigo assinado apenas por C.H. [Catholic Herald] Correspondent. PT-UCP/CEHR/ASL/A/A/02/007.

with Dr. Salazar's government. Only in the last year or two have certain of the country's bishops referred to social conditions in their pastorals. Another cause of Dr. Salazar's remarks may well have been a speech by Cardinal Cerejeira, Patriarch of Lisbon, at the meeting celebrating the silver jubilee of the foundation of Catholic Action in Portugal. Then the Cardinal pointed out that the Portuguese Catholic Action is outside and above political currents, without abandoning its right to defend the liberties of the Church. [...] The recently announced new plan for further economic development and a slightly higher rate of direct taxation is all to the good, and may well lead to the gradual betterment of the laboring classes in Portugal."

Susan Lowndes Marques, 18 January 1959⁸⁵

PORTUGUESE BISHOP'S JOINT PASTORAL ON CHURCH AND STATE ETC.

LISBON, Portugal, January 18th – [...] The document which is clearly inspired by the recent pronouncements of Dr Oliveira Salazar, Portuguese Prime Minister, and of Cardinal Gonçalves Cerejeira starts by expressing the wish that God will enlighten, guide and comfort the Head of the Portuguese nation and all Portuguese. It goes on to stress the spiritual independence of the episcopacy and that this spiritual power can do homage to the civil power as St Paul says, we are obliged as Christians to respect and obey legitimate authority. [...] The accusation that the Church mixes up in politics should exclude all Catholic laymen and women who make up the Church, but who are citizens and as long as they respect Christian principles are free to act politically as they wish. [...]

Susan Lowndes Marques, 26 January 1959⁸⁶

BISHOP SAYS CATHOLIC UNIVERSITY URGENT NEED IN PORTUGAL

Lisbon, Portugal. January 26th – Msgr Jose Pedro da Silva, auxiliary Bishop of Tiava said at the closing session of a recent meeting of Catholic University members that the creation of a Catholic University was the most urgent problem facing the Church in Portugal. "The will is essential for faith, but the adherence of the intelligence enlightens faith," remarked the bishop who had previously congratulated the conference on their papers on the Church and the formation of youth, which was the theme of the meeting.

⁸⁵ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/159.

⁸⁶ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/160.

Susan Lowndes, February 1959⁸⁷

LETTER FROM FATIMA

[...] Some hundred thousand members of Portuguese Catholic Action are planning to assemble here on April 4th and 5th for the celebrations of the 25th anniversary of the founding of the movement in Portugal. This mammoth concentration will be preceded by a study week for organizers of Catholic Action from all over the country. The main study theme of both assemblies will be the mobilization of the laity for carrying the presence of the Church into the world of today. For that is the end of Catholic Action, but how to bring it about is the difficulty. I often feel that at any rate in Portugal, there could be more activity and less theory connected with this movement. But perhaps this great meeting here at Fatima will give an impetus to the whole movement and actualize it. [...]

Susan Lowndes Marques, 5 February 1959⁸⁸

UNUSUAL COURT CASE OVER DEATH BED MARRIAGE

Lisbon, February 6th – Father Victor Manuel dos Santos, Pastor of St Stephen’s parish in Lisbon was yesterday acquitted by a Lisbon court of being an accomplice to a bigamous marriage. The case was that a certain parishioner had married civilly 26 years ago. Seven years later he parted from his wife in the eyes of the civil law and six years ago joined up with a young widow. Realizing he was dying, the man sent for his parish priest and asked him to marry him to the widow then and there, and that he wished to receive the Sacraments. The priest married the couple and the man received absolution and Holy Communion. Twenty-four hours later he was dead. Father Victor dos Santos then registered the marriage at the civil registry as he would have done had the couple been married in church in the ordinary way. But owing to the fact that the man had not been civilly divorced after his first marriage, the second marriage was technically illegal. The priest based his defense on Canon Law and on religious doctrine. [...] The judgment stated that the case was not proved and that the accused had acted in good faith and not with criminal intent. [...]

BLESSING OF ANIMALS AT ST BRIDGET’S DAY

Lisbon, February 3rd – The feast of Bridget was celebrated yesterday at the church of St John the Baptist in Lumiar, a suburb of Lisbon, by a High Mass which was followed by the solemn blessing in the square outside the church of dozens of horses, cattle, sheep and goats. The Pastor of the church preached on St Bridget who worked in the fields and was particularly noted for her kindness to animals. The head of the martyred saint which has been preserved in a reliquary in the church for the last seven centuries was exposed to the faithful during the day.

⁸⁷ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*: PT-UCP/CEHR/ASL/A/D/01/069.

⁸⁸ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/162.

Susan Lowndes Marques, 6 March 1959⁸⁹

FATIMA STATISTICS FOR 1958

FATIMA, Portugal. March 6th – [...] There were 52 enclosed retreats, 18 study courses and 43 organized pilgrimages from different countries in Europe and the Americas as well as special groups from Portugal. Over 5,000 Masses were celebrated in the basilica [...] and over 4,000 in the Chapel of the Apparitions. 289,000 hosts were distributed to Communicants in the sanctuary precincts. 720 couples were married at the shrine and 104 babies baptised. Over 300 men, women and young people made retreats in January & February 1959. [...]

Susan Lowndes, April 1959⁹⁰

LETTER FROM FATIMA

[...] Portugal is a land of the strangest contrasts, but I have only just realized that while the sanctuary has for long enjoyed the benefits of electricity, the village of Fatima, a bare mile away, is still without this necessity of modern life. The parish priest and the Rector of the Sanctuary have just taken part in a delegation to the local authorities to ask for electricity mains to be brought to the village, so it is to be hoped that this will soon be done. [...]

Susan Lowndes Marques, 6 April 1959⁹¹

POPE SENDS MESSAGE TO PORTUGUESE CATHOLIC ACTION

Fatima, Portugal, April 6th – [...] "The progressiveness of certain Catholics and even priests and religious in other countries has given a hand to the Communists," said the Cardinal [Gonçalves Cerejeira] who went on to say that the spirit of Marxism is a material and atheistic spirit. [...] And the speaker went on to consider whether this spirit of Marxism had not touched some here in Portugal who were mixing up its ideals with those of the Gospels, depending on political action forgetting the spiritual and interior action of God. [...]

⁸⁹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/167.

⁹⁰ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/071.

⁹¹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/171.

Susan Lowndes Marques, 26 April 1959⁹²

NEW PREMISES FOR INTERNATIONAL CATHOLIC GIRLS PROTECTION SOCIETY IN OPORTO

Oporto, Portugal. April 26th – The Bishop of Oporto celebrated the 1st Mass in the chapel of the new International Catholic Girl's Protection Society building here, yesterday. There are dormitories, rooms, a special section for girls in transit and for those who arrive in Oporto from country districts without work and without money. There is a similar hostel in Lisbon and Pere Carre, the famous French preacher in Notre Dame in Paris, will open the coming Congress of these International Girl's Societies which is opening in Lisbon on May 21st.

DR SALAZAR'S SEVENTIETH BIRTHDAY

Lisbon, Portugal, April 28th – [...] Dr Salazar has never sought publicity and there are therefore no official celebrations but several groups have had Masses said for him and this afternoon there will be a rally of women outside his residence where some years ago a statue was erected which was paid for by a subscription opened by a group of Portuguese women, in thanksgiving for the peace the country has enjoyed for thirty years.

Susan Lowndes Marques, 29 April 1959⁹³

ARCHBISHOP PRIMATE PREACHES AT THANKSGIVING MASS FOR DR SALAZAR'S BIRTHDAY

Braga, Portugal, April 28th – [...] Archbishop Antonio Bento Martins Junior celebrated a Mass of thanksgiving in the cathedral. [...] The speaker went on to stress the transformation of the country for the better in the last 30 years due to the new spirit which is still renewing the national life. He ended by praying for continued guidance for the rulers of Portugal.

Susan Lowndes, July 1959⁹⁴

LETTER FROM FATIMA

[...] There are now so many different religious houses in Fatima, that it is interesting to hear of a new congregation which is hoping to make a foundation here. The Institute of the Agonizing Heart of Jesus was founded over a hundred years ago for its members to pray for the salvation of the dying before the Blessed Sacrament perpetually exposed. The nuns

⁹² Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/173.

⁹³ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/174.

⁹⁴ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/074.

are strictly cloistered. The Mother House is in Brussels and there is a foundation in the New World in Montreal, and several in Europe. [...]

Susan Lowndes Marques, 4 July 1959⁹⁵

FATIMA

Fatima, Portugal. July 4th – [...] Notices are now affixed to the entrance of the Fatima Sanctuary saying men cannot enter in shorts or in shirt sleeves and should uncover their heads and not smoke. Women must wear something on their heads with sleeves to the elbow at least and not wearing trousers. Taking photographs is allowed if silence is observed. An official guide who frequently takes parties up to Fatima from Lisbon, has published a request that the sanctuary should attend to the pressing question of pickpockets and thieves at the shrine and asks, “Which offends God more, robbery or heads and arms uncovered!”

Susan Lowndes Marques, 5 August 1959⁹⁶

BISHOP OF LEIRIA ON FATIMA ‘SECRET’

Fatima, Portugal, August 5th – “Tell the people not to pre-occupy themselves with that, but do what Our Lady has already told us to do,” said Bishop Pereira Venancio of Leiria in answer to a question as to when the sealed envelope containing the third part of the “secret” confided to Lucia by the Blessed Virgin at Fatima, was going to be opened. 1960 is the year fixed by Lucia herself for this opening, but the Bishop refuses to say at what period of the year the “secret” will be revealed, neither will he say who will open the envelope, which I understand is still locked up in a drawer of his desk. [...]

Susan Lowndes, October 1959⁹⁷

LETTER FROM FATIMA

[...] A candlelight procession is always held from the church of Our Lady of Fatima in Lisbon at the same time as the procession at the shrine itself. This month it seemed longer and even more impressive than usual and thousands of people watched from the sidewalks and from garlanded and illuminated windows on the route. It was nearly midnight when the statue got back to the church, where the Blessed Sacrament was Exposed on an altar set up outside the main doors and Benediction given. The monstrance was then taken inside where an all night vigil was held terminating with Mass at 5 a.m. Masses then succeeded each other

⁹⁵ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/177.

⁹⁶ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/179.

⁹⁷ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/076.

at hourly intervals from 7 a.m. to midday and High Mass was celebrated in the evening at 7. Thus thousands of devout people who are not able to actually go to the shrine, are enabled to join in the devotions and still feel very much a part of the pilgrimage every month. [...]

Fatima is the scene of many secret miracles of grace, but the miracle which has just turned a well-known local drunkard who used to beg and stagger about the roads, into a self-respecting man again, is there for all to see. He is an old soldier aged 65, who has lived at Cova da Iria for the last eight years. He suddenly decided to stop drinking so as he said “to save enough money at least for my funeral.” Now he sells tickets for the weekly lottery in aid of the hospitals all over Portugal, has bought a bicycle on which to go to the outlying villages and has become an example to other men with his former failing. [...]

Susan Lowndes, November 1959⁹⁸

LETTER FROM FATIMA

[...] Very different to these smart young horsemen were the two hundred working couples who had just had their marriages regularized. They were sent up in buses by the syndicates of their various trades, who had also in many cases arranged their church marriages. The Bishop of Leiria said Mass for them all in the basilica and several of those present received Holy Communion. Afterwards the bishop entertained them all to lunch in one of the lecture halls of the Hospice [...]

1960

Susan Lowndes, January 1960⁹⁹

LETTER FROM FATIMA

[...] Even at Fatima one sometimes felt that the local poor were apt to be forgotten in the press of building and the reception of such huge numbers of pilgrims. The majority of religious orders here have schools or seminaries for their own members, there are a few orphanages and homes, but it was not until the coming of the Sisters of Charity of St Vincent de Paul a few years ago that the problem of the health and relief of the local poor was properly tackled. The Sisters run a clinic attended by a visiting dentist as well as doctors, visit mothers and their babies, attend to the thousand and one requests of every sort that pour in, and are generally at the disposal of the needy and unfortunate. There are also two Conferences of St Vincent de Paul for laymen and women, who visit the homes of these who live at Fatima and in the little hamlets round about the shrine, and thus see what is needed in the way of aid. Last Christmas they distributed gifts of groceries, clothes and blankets to a hundred and twenty of the poorest families. [...]

⁹⁸ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/077.

⁹⁹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/079.

[Susan Lowndes Marques?], 23 February 1960¹⁰⁰

PORTUGUESE BISHOP BANISHED FROM HOMELAND – 300 CLERGY SEND PROTEST TO GOVERNMENT

Lisbon, Feb 23 (KNA) – 300 Catholic clergymen protested in a signed petition against the Portuguese Government which denied the return of the Bishop of Porto, who is now outside of the country, to his see. Bishop Antonio Ferreira Gomes of Porto left Portugal last July and is presently residing at Valencia (Spain). Previously, he had sent a letter to the Portuguese chief of state in which he expressed his discontent at many aspects of the regime in power. The basis for the government's attitude is thought to lie in that incident. The petition for Bishop Gomes, signed by 300 priests, has been transmitted to the Apostolic Nuncio in Lisbon.

Susan Lowndes Marques, 30 March 1960¹⁰¹

NEW FREE FOOD CENTER OPENED BY CARDINAL PATRIARCH OF LISBON

Lisbon, Portugal, March 30th – 28 years ago in the aftermath of the Depression, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon opened a food center where soup and bread was distributed every day to the needy poor. The other day the eleventh center under the care of the Patriarchate was opened, so that now some 1,700 needy people receive this food every day, in addition to clothing and other necessities. Those who cannot get to the distributing center receive their ration by a truck which goes round to their dwellings. On the opening day, milk power and cheese sent by the NCWC Relief Services was also given with each person's ration.

Susan Lowndes Marques, 11 April 1960¹⁰²

PORTUGUESE BISHOPS, STATE, CONFER ON RELIGION CLASSES, CATECHETICAL MOVEMENT GROWS

Lisbon, April 7th – The Bishops of Portugal are conferring with the national Department of Education to bring more religious instruction into public primary schools. At present the public schools teach religion 40 minutes weekly, in accordance with a 1940 concordat between Portugal and the Holy See. Since almost all schools in Portugal are run by the government, these negotiations for more instruction in religion are expected to have a profound impact on the religious life of the nation. Primary education in Portugal ends at the age of 11 or 12. After

¹⁰⁰ Transcrição integral da cópia dactilografada da notícia, não assinada. O Bispo do Porto tinha saído do país em 24 de julho de 1959, supostamente para passar umas férias fora do país, na sequência do alvoroço causado pela carta que tinha dirigido a Salazar sobre as condições sociais prevalentes no país. Quando quis regressar foi impedido de o fazer, situação que se manteve durante dez anos. PT-UCP/CEHR/ASL/A/C/03/830.

¹⁰¹ Excerto da cópia dactilografada do artigo contendo várias notícias enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/190.

¹⁰² Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/191.

that only 10 per cent of children go on to secondary education. [...] Although high school fees are very low – almost three to four dollars a term – many parents cannot afford to pay even this. There is also the expense of school books, which are not supplied by the state. The few high schools in country districts are usually too far from the homes of youths for them to attend as day students. Those students who do go on to high school have two hours of religious instruction a week for the first two years. Then the religious instruction is reduced to one hour weekly for the remaining five years of the seven-year course. This instruction is always given by visiting teachers, who usually are priests. Sometimes the teachers are lay people. They must be licensed by the local bishop. [...] A new four-volume catechism has been issued by the bishops during the last seven years. The books are beautifully produced with good illustrations, yet cost only 35 cents for the set. In them the Faith is presented as a life to be lived and not as a series of formalistic commands and prohibitions. [...] About half of the nation's children attend weekly catechism classes. [...]

Susan Lowndes Marques, 2 May 1960¹⁰³

LITURGICAL MOVEMENT IN PORTUGAL HAS PROGRESSED STEADILY FOR 25 YEARS

Lisbon, April 28 – A “silent Mass” is almost unknown in present day Portugal. The trend toward active lay participation in the Church's worship has advanced to the point that there is rarely a Mass at which the congregation does not say the “Our Father” and the “Domine non sum dignus” with the priest. [...] in Lisbon, the famous Jeronimos church at Belem is in the vanguard of the movement seeking development of a laity aware of the meaning of the liturgy and thus eager and able to take a real part in it. The Jeronimos pastor, Father Jose da Felicidade Alves, has organized a local Christian culture center, providing lectures and discussions on the liturgy and its social implications. [...] The press has aided in Portugal's liturgical renewal. The main publications devoted to the liturgy are *Ora & Labora* (Pray and Work, issued by the Benedictines at Singeverga, and *Novellae Olivarum* (News from Olivais), a publication of Olivais seminary. Missals for the laity are readily available, ranging as low as 75 cents a copy. [...]

Susan Lowndes Marques, 16 May 1960¹⁰⁴

PORTUGUESE RELIGIOUS PRACTICE ON UPTURN SINCE FATIMA VISIONS; SOUTH, WORKERS, SEEN LAGGING

Lisbon, May 12 – The apparitions of the Blessed Virgin Mary at Fatima 43 years ago have strengthened catholicity in Portugal. [...] In the last census (1950) taken in Portugal, 96.9 per cent of the people listed themselves as Catholics. On this basis, this country of some eight million people has only a 40 to 50 per cent attendance at Sunday Mass. The Sunday

¹⁰³ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/193.

¹⁰⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/195.

congregations vary from perhaps five per cent of the people in Beja, in the south, considered the least Catholic diocese in Portugal, to 70 or 80 per cent in the northern Archdiocese of Braga. [...] In the country as a whole, religious ignorance and lack of solid spiritual formation prevail among both the lesser educated classes and the rich. Although the wealthy people may receive the sacraments and go to Mass regularly, they still are ignorant of the Commandments of the Church and of papal social teachings on their duties toward their employees. [...]

Susan Lowndes Marques, 25 June 1960¹⁰⁵

CATHOLIC PRESS IN PORTUGAL

Lisbon, June 25th – The Catholic press as such, has little influence on the general public in Portugal, which is mainly Catholic anyway, though there are two Catholic daily newspapers, “Novidades” in Lisbon of which the editor is Msgr Avelino Gonçalves and the “Diario do Minho”, published in Braga and edited by Fr Antonio Luis Vaz. These are both under the control of the bishops who invested the original capital. [...] In addition to these two dailies, there is another with a strong Catholic and monarchical slant – “A Voz” published in Lisbon and edited by Snr Pedro Correia Marques, an experienced journalist who himself writes the excellent leaders. [...] No Portuguese newspaper publishes circulation figures, so these can only be estimated. [...] Every diocese has several small monthly or weekly periodicals, either published by Catholic organizations, religious orders or by Catholic Action. These total 123 in Portugal alone. [...] However there is one popular, well-produced, illustrated Catholic national weekly, primarily intended for young readers, called “Flama”, which has got a good circulation and is edited by a competent journalist called Miguel Trigueiros. It is a misfortune that so much of the Catholic press in Portugal is edited by clerical amateurs, and the lack of news sense which is marked in all Portuguese newspapers is still more noticeable in the Catholic press. [...] As Portugal is practically 97% Catholic, Catholic news is very well dealt with in the secular newspapers, of which there are more in proportion to the number of inhabitants, than in almost any country in the world. [...] The fact that the Censorship exists, though it is no longer strict, is a constant irritation to responsible journalists. [...]

Susan Lowndes Marques, 27 June 1960¹⁰⁶

EDUCATION IN PORTUGAL

Lisbon, Portugal, June 27th – Although the religion of Portugal is Catholic, the Catholic Church is not the State Church and non-Catholics have complete freedom of worship. [...] it will be seen that education in Portugal, although not against the Church, cannot be called Catholic education in the true sense. The fee-paying schools do cater for a certain proportion of pupils of High School age, but generally speaking Portuguese

¹⁰⁵ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/198.

¹⁰⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/200.

children do not absorb their religion at school. Their greatest chance of doing this is either at home, at the weekly parochial Catechism classes, or at university level in one of the various forms of Catholic Action.

Susan Lowndes, September 1960¹⁰⁷

LETTER FROM FATIMA

[...] An unusual group of pilgrims was to be seen at the shrine on the 13th, in the shape of seven Carthusian monks, who made a vigil at the shrine before going on to Evora where they are refounding the old Charterhouse near there, which was suppressed in the Liberal Wars in Portugal over a century ago. There are four priests and three Brothers, one of whom is Portuguese, and it is hoped that more Portuguese vocations will arise now that there is once more a Charterhouse in the country.

[...] Ten Good Shepherd nuns came up to the shrine for the day, from their onerous but rewarding work of running the long-term women's prison near Lisbon. In this newly constructed prison at Tires, some four to five hundred women prisoners are cared for by about eighteen nuns who supervise them, teach them trades, incidentally they make beautiful hand-stitched carpets, and prepare them at the end of their sentence for free life again. So as far as any prison can be a happy place, this one near Lisbon is so and the women themselves look busy and contented.

[...] The Sanctuary authorities are still very concerned that those visiting the shrine should behave with due reverence and be suitably dressed. Notices in four languages are now placed at the entrances to the sanctuary requesting men not to go in in shorts or in shirt-sleeves and women are warned not to wear trousers, to have sleeves down to their elbows and to keep their heads covered. Photographing is permitted, but people are urged not to talk loudly. [...]

As in former years the Dominican Fathers here organized a Formation Course for nuns of whom 103 belonging to 20 different congregations took part. There were lectures in Sacred Scripture, Dogmatic and Moral Theology, Mariology, Spiritual Life, Apologetics, Liturgy and Canon Law. The Vicar-General of the Portuguese Dominicans, Fr Luis Sylvain O.P. headed the team of lecturers. [...] The nuns who attended were enthusiastic and every year more religious attend, so this Course will have a profound effect on the formation of women religious in Portugal. [...]

¹⁰⁷ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/086.

Susan Lowndes Marques, 3 October 1960¹⁰⁸

PREPARATION FOR OCTOBER PILGRIMAGE AT FATIMA

Fatima, Portugal. October 3rd – [...] The Episcopal Chancery of Oporto, the See which is in charge of an Apostolic Administrator since the Bishop of Oporto is in virtual exile at Valencia in Spain, has issued a Note, appealing to the faithful to fulfill the message of Fatima and if possible to go to the shrine itself for the October pilgrimage and if not take part in special acts of devotion and reparation in the churches and chapels in union with the pilgrims at Fatima. [...]

1961

Susan Lowndes Marques, 6 May 1961¹⁰⁹

PORTUGUESE BISHOPS ISSUE COLLECTIVE PASTORAL

Lisbon, Portugal, May 6th – [...] After referring to the satanic assaults against the Church and the spirit of evil which is widespread, the Pastoral notes that the name of Jesus Christ, the Saviour is no longer invoked at international assemblies and God is no longer considered to be the foundation of moral, political and social order. Recalling Our Lady's words at the third apparition on July 13th, 1917 that the Holy Father would have much to suffer and that several nations would disappear, the bishops said that this had indeed come to pass and that though the world desired peace, the way to it had not been found. [...]

Susan Lowndes, August 1961¹¹⁰

LETTER FROM FATIMA

[...] Members and directors of Catholic Action are also frequent visitors to the shrine for retreats and conferences and recently they organized not only a retreat for 71 factory workers but also one for 35 sewing girls or seamstresses, an avocation which has not yet died out in Portugal. [...]

¹⁰⁸ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/201.

¹⁰⁹ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/206.

¹¹⁰ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/096.

Susan Lowndes, October 1961¹¹¹

LETTER FROM FATIMA

It is a remarkable fact that these liturgical weeks and the Gregorian Center in Lisbon were started and are maintained by the enthusiasm and knowledge of a woman, D. Julia d'Almendra, who has devoted her whole life to the encouragement of Gregorian chant in Portugal. Her center is attended by priests and nuns from all over the country as well as by an increasing number of lay people and these Study Weeks which are held every year at Fatima, help to spread the good work of liturgical reform [...]

1962

Susan Lowndes, April 1962¹¹²

LETTER FROM FATIMA

[...] The Diocesan Postulator of the Beatification Cause of Francisco and Jacinta, two of the little seers of Fatima, has now appealed to anyone who actually knew the children or who possess photographs or documents of the time of the Apparitions or objects used by the children, to inform the Postulator at Apartado 6, Fatima, Portugal. Then it can be arranged for them to be copied or reproduced. But now, in a brief five years time, it will be fifty years since the Apparitions so those who were in actual contact with the three children are naturally getting fewer in number each year, so this appeal has been made none too early. A National Study Week for those of independent means is being organized at the shrine. Lectures and discussions will take place on their place in the plans of God, on their influence in various fields and in society and in relation to Priestly Vocations. This last subject is more important, because up to now sacerdotal vocations have been comparatively rare among the wealthier classes in Portugal. [...]

Susan Lowndes, May 1962¹¹³

LETTER FROM FATIMA

[...] Lucia's life since then has been an unusual one. After the deaths of her cousins, Francisco and Jacinta who saw the apparitions with her, staying on in the little village of Aljustrel became very difficult. Her own family hardly knew what to think about it all, more and more people, some as pilgrims, some as scoffers, were visiting the humble home-made shrine which was set up at the site of the apparitions, and they all wanted to see and to talk

¹¹¹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/098.

¹¹² Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/104.

¹¹³ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/105.

to Lucia. She tried to escape all the fuss and to go on with her life as a simple village girl, looking after her father's sheep in the grazing grounds, washing clothes at the communal village stream, weaving coarse cloth for the families garments and taking her part in the endless chores which fall on the women and girls in an agricultural community.

But when the girl was about 15, the newly appointed Bishop of Leiria, [...] decided that she should get more education than was then available at the village school. So with her parents' consent she was sent to the convent of the Dorothean Sisters near Oporto. There she stayed for some years. It was the bishop's wish that no one in the convent, with the exception of the Reverend Mother, should know who Lucia was, so she was given another name and preserved her secret intact. Which does show that even at that comparatively early age, she was unusually discreet and humble. Soon her thoughts turned to a religious vocation, and she told the bishop that she would like to enter Carmel. But he firmly said that that life would be too austere for her and advised her to apply to the Dorothean nuns as a lay-sister. This, Lucia obediently did and spent many years scrubbing and cleaning and waiting on the pupils in the convent boarding-school at Tuy, just over the Portuguese boarder in Spain. [...] Time passed and Lucia remained in close touch with the Bishop of Leiria who remained deeply concerned with her well-being.

During and before the Second World War, Lucia received various private revelations which she communicated to the bishop by letter; then he asked her to write down an exact account of all that had happened in the course of the six apparitions in the summer months of 1917, and of the events which led up to them, such as the apparition of the Archangel to the children in the previous year and the strange incident of their receiving a mystical Communion from his hands. Lucia wrote two of these 'Memoirs' for the Bishop, and they are now in the Archives of the Bishopric of Leiria. Most of those who have written books on Fatima, have had access to them, and they are extremely interesting in showing Lucia's integrated and balanced character. They are utterly un-hysterical and are written in a plain, straightforward but in an unlettered style, and they are naturally in Portuguese. It is in these 'Memoirs' that Lucia mentions that the third part of the communication of Our blessed Lady to her at Fatima was secret, and could only be revealed at her own death or in 1960.

[...] But through all those years in the Dorothean Congregation, Lucia still longed for the complete obscurity and oblation of the Carmelite life, and in 1948 she attained her desire and with a niece, who was also a Dorothean nun, she entered the Carmel at Coimbra, the old Portuguese University town, some 80 miles north of Fatima. Since that date her life has been more and more hidden and now she can receive no visitors, apart from her own relations, without the express permission of Rome. But her family go and see her regularly and her sister, Maria dos Anjos, who still lives in the cottage at Aljustrel near Fatima, where they were all born, has told me how interested Lucia is in all the family news of her nephews and nieces and great nephews and nieces. (...) Lucia is fundamentally a sensible, shrewd countrywoman as can be seen from what has been published of her 'Memoirs' in various books on Fatima. [...]

Susan Lowndes, July 1962¹¹⁴

LETTER FROM FATIMA

Fatima has always been a children's shrine in rather a special way. [...] So it seemed particularly suitable to see a huge crowd up of over 30,000 children of all ages up to teenagers who came with their parents and teachers on a special pilgrimage to pray for peace for Portugal, for the coming Ecumenical Council and for the speedy beatification of Jacinta and Francisco, the two favoured children who died soon after the Apparitions. [...]

Susan Lowndes, August 1962¹¹⁵

LETTER FROM FATIMA

[...] A boy of ten, Jose Aleixo Gomes, lives in Funchal, Madeira, with his parents, his father being a printer in the local newspaper. Last year the child developed cancer in the bone of the left leg. He was sent to the Cancer Hospital in Lisbon where an operation was performed last January. Three months later he returned to Madeira, but his state got daily worse and he was in great pain. In July his father brought Jose Aleixo back to Lisbon, but the specialists at the Cancer Hospital said that there was no hope for the child and that he had better go home and die peacefully with his family round him. However the boy begged to be taken to Fatima and on Sunday, July 29, his father took him up to the shrine. In the chapel of the Apparitions, Jose Aleixo knelt and prayed fervently – a physical effort which would have been quite impossible for him. Two hours later he got up and asked for a drink of Fatima water and said he was hungry. His astonished father gave him a cake and a drink of milk as well as of water, which the boy eagerly took – the first time for weeks that he had eaten normally. On the way back to Lisbon, the child sang cheerfully and the following day refused to return to the Cancer Hospital saying, “It isn't necessary as Our Lady told me that I was quite all right.” Three days later his father insisted on taken Jose Aleixo back to the hospital, where the surgeon who had originally operated and had had him under observation, examined him again and said that the change in his state was extraordinary and that he would like to see him again in six months time.

[...] For the last eight years the National Federation of Nuns has organized a course every year at Fatima for Superiors and Novice Mistresses. This year 250 religious were present from almost all the religious congregations and orders in the country. The main theme for study was the encyclical *Mater et Magistra* and among the lecturers was Father Vieira Pinto organizer of the Better World movement in this country, which is doing a lot of good work among young people and university students. [...]

¹¹⁴ É a primeira referência ao Concílio Ecuménico Vaticano II. Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/106.

¹¹⁵ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/107.

Susan Lowndes, October 1962¹¹⁶

LETTER FROM FATIMA

The shrine at Fatima took its full share of prayer, penance and festivities for the Ecumenical Council. The ringing of all the church bells and the concert on the 12,000 pipe organs in the basilica to mark the opening day of the Council being the last-named. [...] Several groups came up to the shrine on foot from their distant towns and villages, offering their fatigue for the Council and on the 12th and 13th hundreds of pilgrims were going slowly and painfully round the chapel of the Apparitions on their knees, either in fulfillment of a promise or 'Promessa' or to join in the great flood of prayer which was going up from all quarters of the world to heaven or those days for the Ecumenical Council. [...] To mark the opening of the Ecumenical Council on the previous day, Evening Mass was celebrated at 5.30 p.m. by Father Antonio Peixoto O.P. and at night the candlelight procession accompanied the Blessed Sacrament in the monstrance round the sanctuary by the Rector, Msgr Antonio Borges. [...] As I have often stressed in these Letters, Fatima is now not only a pilgrimage center and the site of an ever increasing number of religious houses for students and novices, but it has also become the main center in Portugal for Catholic meetings, congresses, study courses and retreats. [...]

1963

Susan Lowndes, February 1963¹¹⁷

LETTER FROM FATIMA

[...] In a recent 'Provision', the Bishop of Portalegre, asked for prayers for the complete re-establishment of the Holy Father's health. [...] The 'Cursillos' or Courses in Christianity which have been making such an impact in Spain, are now taking place in Portugal and there is a waiting list of over a thousand men wanting to take them. There was a meeting of the Directors of these Courses at Fatima which was attended by three bishops who are interested in the movement. The Courses are given by laymen with the assistance of priests and the idea is to actualize the Catholic life in each person taking the Course, so a great deal of personal attention is given to each one. [...]

¹¹⁶ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/109.

¹¹⁷ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/113.

Susan Lowndes, March 1963¹¹⁸

LETTER FROM FATIMA

[...] In April there was a huge pilgrimage of young people who all came up from Lisbon on foot. They were preparing for the “Great Encounter” when over a hundred thousand young men and women, boys and girls held a rally in Lisbon to demonstrate publically their allegiance to God. [...]

Susan Lowndes, June 1963¹¹⁹

LETTER FROM FATIMA

Now that we have a new Pope, the question of the “Secret” of Fatima is bound to arise again. Pope John XXIII died without revealing the “Secret” which it is believed was sent to him in the original sealed envelope in February 1960 – the year that Lucia herself said it could be published if she had not already died by then, in which case she had told the late Bishop of Leiria, that it could be made public before.

[...] I shall shortly have lived in Portugal for twenty-five years and my first visit to the shrine was just twenty-four years ago. The chapel of the Apparitions was then as it is now, but only the foundations of the basilica were started and the hospital and hospice to the left were then much smaller. There were very few other buildings with the exception of small cottages strung out along the village street and three or four convents and the sanctuary itself was still rough ground with raised roads across it from north to south and east to west. The peasants camped with their families and donkeys under the olive and cork oak trees which then covered the sanctuary and it was all blissfully simple and biblical. But with the advent of more and more pilgrims, change was inevitable and with the changes at the shrine have equally come far-reaching changes in the Catholic life of Portugal.

I think it is true to say that the noticeable increase in attendance at Mass, in church marriages and in the numbers of children receiving religious instruction and making their First Confessions and First Communions, is largely due to the ever-spreading influence of the Blessed Mother of Fatima. The Portuguese are very naturally proud that their country was chosen for the major Apparitions of this century, and that feeling has led, as so many innocently natural things often do, to a supernatural result and so an increase in awareness of the Mother of God and her requests for prayer and penance are being ever more faithfully fulfilled. The young people in the High Schools and Universities are now keen and intelligent Catholics and study their faith in a way that would have been almost unknown thirty or forty years ago. [...]

¹¹⁸ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/114.

¹¹⁹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/117.

Susan Lowndes, October 1963¹²⁰

LETTER FROM FATIMA

[...] An unusual note was that there were no bishops present at the pilgrimage for they were all attending the 2nd Session of the Ecumenical Council, however the Rector of the Sanctuary and the Vicar-General of the diocese presided at the different ceremonies. [...] The Catholic Action Organisation in Portugal has just had printed a million leaflets on the Message of Our Blessed Mother at Fatima and they are distributing them free of charge all over the country through parish priests and chaplains as well as Catholic organizations. [...]

1964

Susan Lowndes, January 1964¹²¹

LETTER FROM FATIMA

[...] As I have often said, Cova da Iria is growing all the time and numerous small charitable organizations, particularly for children, spring up. This is not always a good thing as sometimes the well-meaning souls who start these little asiles or orphanages, find they cannot get enough money to continue and few of them are in any way trained in child care. So I was glad to see that the new creche and infant school at Currais, a tiny village near the sanctuary is run by the Sisters of St Vincent de Paul who are also doing so much for the poor people of Fatima. [...]

Susan Lowndes, February 1964¹²²

LETTER FROM FATIMA

[...] As I mentioned in a previous Letter, there are also regular Courses for Catechists run by nuns who are experts in this so-important work. For there are many persons of infinite good will who want to work for souls in this way, and yet do not know how to teach. With these Courses there will be no excuse for inept Religious Teaching. [...]

¹²⁰ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/120.

¹²¹ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/123.

¹²² Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/124.

Susan Lowndes, July 1964¹²³

LETTER FROM FATIMA

[...] It is some years since a really spectacular cure or reputed cure, took place at the sanctuary, but one did happen recently. Mr Manuel Correia de Veiga a factory worker who was born in the island of Graciosa in the Azores, emigrated to the United States in 1952. He lives in Salem, Massachusetts, [63, Endicett St.], and five years ago had an accident at work in which he fractured his spine. After various operations in Boston hospitals, he remained paralyzed from the waist down and was confined to an invalid chair. Mr Correia de Veiga arrived in Lisbon with his wife and daughter and came up to Fatima just in time for the Mass for the Sick. Afterwards Father Bernard G. Klerrx [...] gave the Eucharistic blessing to each ill person and when he came to Mr Correia de Veiga, the paralyzed man got up from his wheeled chair and started joyfully to walk being the Blessed Sacrament in the monstrance. “Servitas” took him to the Sanctuary Hospital and there he and his daughter were interrogated by the doctors on service. They saw the X Rays which had been brought with him and are preparing a report on the case. [...]

Susan Lowndes, October 1964¹²⁴

LETTER FROM FATIMA

[...] There is an Association of Acolytes in Portugal and diocesan delegates of the movement met at the shrine to discuss problems connected with the spiritual and liturgical formation of the members. The results of their deliberations are being conveyed to the bishops of the respective dioceses. Oddly enough there does not seem to be much tradition in Portugal of laymen or boys answering Mass and serving on the altar. This is nearly always done by regular acolytes or the sacristan. It is a pity as many a budding vocation to the priesthood has been fostered and encouraged by service on the altar in other countries and Portugal is so short of priests that anything to encourage vocations should be taken up and tried out. [...] Parish life has received great stimulus from the present wind of change in the Church, when our solidarity with one another of whatever belief is being so much stressed. Catholics should no longer feel isolated, we are urged to realize our close connection with all humanity and this is shown by the number of parochial festivities that are being organized to stress the family side of parochial life. [...]

¹²³ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/128.

¹²⁴ Excerto da cópia dactilografada do artigo enviado ao periódico *The Rosary*. PT-UCP/CEHR/ASL/A/D/01/130.

[Susan Lowndes Marques], 2 November 1964¹²⁵

PORTUGUESE QUIET ON POPE'S INDIA VISIT

Lisbon – All comments, favorable or unfavorable, on Pope Paul VI's scheduled visit to India in December have been kept out of Portuguese newspapers. Portugal has been at odds with India since 1961 when the Portuguese territory of Goa was taken over by the Indians. Portugal's foreign ministry broke its silence only once to call the Pope's trip to the 38th International Eucharistic Congress in Bombay a "gratuitous insult" to Catholic Portugal. It has been reported that numerous individual Catholics have informed Portuguese Premier Antonio Salazar and the papal nunciature here that they do not agree with the government's position on the subject. An editorial scheduled to appear in Lisbon's Catholic daily, *Novidades*, was dropped after being heavily censored. An editorial was cancelled by the Catholic-orientated newspaper *Voz* for the same reason. [...]

[Susan Lowndes Marques], 16 November 1964¹²⁶

PORTUGUESE SEIZE CATHOLIC MAGAZINE

Lisbon – The Portuguese government has seized a Catholic magazine for printing an article on the forthcoming 38th International Eucharistic Congress in Bombay, India. The publisher of the magazine, a missionary order, has lost its official recognition. [...] The story on the congress appeared in the magazine *Alem-Mar* ("Overseas") published by the Congregation of the Sons of the Sacred Heart. [...] It was reported that the magazine was indefinitely suspended and its printers banned from running off any more issues until further notice. [...]

1965

[Susan Lowndes Marques], 2 January 1965¹²⁷

WILL INTRODUCE VERNACULAR IN THE MASS

Lisbon – Use of Portuguese in the Mass will start on March 7, the first Sunday of Lent, it was announced here by the patriarchal curia of Lisbon. The Epistle and the Gospel are already being read in the vernacular at all public Masses.

¹²⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/214.

¹²⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service* não assinado. PT-UCP/CEHR/ASL/A/C/03/215.

¹²⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/218.

[Susan Lowndes Marques], 14 January 1965¹²⁸

NEW CHURCHES MUST HAVE FREE-STANDING ALTAR

Lisbon – The Portuguese hierarchy has directed that all new churches constructed in this country must have their altar tables erected free of the church all, so that Mass can be celebrated facing the congregation. The same requirement holds true for old churches being rebuilt or renovated. [...] the Portuguese language texts were prepared jointly with the Bishops of Brazil to make the translations uniform. The instruction provides for the use of Portuguese instead of Latin in virtually all the readings and prayers recited aloud, but not the Preface. It does, however, grant the use of the vernacular for the Collect, Secret and Postcommunion, thus going beyond the provisions in the U.S. and some other countries.

[Susan Lowndes Marques], 22 January 1965¹²⁹

FIRST CONCELEBRATION OF MASS IN PORTUGAL

Viana do Alentejo, Portugal – Mass was concelebrated for the first time in Portugal when 12 other priests joined the pastor here, Father Almeida Gil, for the Mass marking the 25th anniversary of his ordination.

[Susan Lowndes Marques], 23 February 1965¹³⁰

WARNS CHURCH TO STAY OUT OF POLITICS

Lisbon, Portugal – Portuguese Premier Antonio de Oliveira Salazar has called on the Church to stay out of politics in this overwhelmingly Catholic nation. [...] “The Church can evangelize the nation and even the state. But it seems to me it should go no further, for it cannot substitute itself for the state nor direct the country’s material or secular affairs.” [...] Observers here regard Premier Salazar’s remarks as a follow-up to the government’s statements criticizing Pope Paul VI’s December visit to India – which took over the Portuguese territory of Goa in 1961 – and certain Vatican trends regarding African self-determination, which may eventually provoke open conflict between the Church and state in Portugal. Two of Africa’s largest remaining colonial areas – Angola and Mozambique – are Portuguese territories.

¹²⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/221.

¹²⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/222.

¹³⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/230.

[Susan Lowndes Marques], 25 March 1965¹³¹

STUDENTS DISCUSS BIRTH CONTROL IN PORTUGAL

Lisbon, Portugal – Nearly 300 Catholic university students crowded into a hospital auditorium here to hear a priest declare that the regulation of births has become necessary for society as a whole. The nine-hour conference was unique for Catholics in Portugal where public discussions on population problems have not been encouraged. Father Silva Sousa, a sociologist who was trained at the Pontifical Gregorian University in Rome, told the students that modern conditions place new demands on life and that the Church is preoccupied with solutions to the problem. “The sociological study of family problems does not mean the repudiation of immovable principles given by God and proclaimed by the Church, but it serves to stimulate a study of these principles and to restate them in the language of our times so they can be related to the anxieties of the world in which we live,” he said. A physician attending the conference urged the Portuguese government to inaugurate reforms “to halt the many illegal abortions that take place in Portugal each year.”

[Susan Lowndes Marques], 25 May 1965¹³²

VATICAN-PORTUGUESE RELATIONS FRIENDLY AGAIN

Lisbon – Relations are friendly again between Portugal and the Holy See following Pope Paul VI’s gift of the Golden Rose to the Portuguese Marian shrine at Fatima. For a time relations were strained owing to Portuguese resentment at Pope Paul’s visit to India last year to attend the International Eucharistic Congress in Bombay. The Portuguese government was fearful that the papal visit would be looked on as evidence of Vatican approval of India’s 1961 takeover of the former Portuguese Indian territory of Goa. [...]

[Susan Lowndes Marques], 4 June 1965¹³³

IMMORALITY HIT IN ANGOLA

Luanda, Angola – The Catholic bishops of this Portuguese colony have issued a pastoral letter attacking immorality in dress, manners and literature. They said such conduct is affecting especially urban areas and, unless checked, soon will reach remote sections.

¹³¹ Excerto do texto em stencil distribuido pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/235.

¹³² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/245.

¹³³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/246.

Susan Lowndes Marques, 30 June 1965¹³⁴

COUNCIL HAS LITTLE IMPACT IN PORTUGAL

Lisbon, Portugal – Perhaps because 96% of the population of Portugal declared themselves Catholics in the last census taken in 1960, the spirit of ‘aggiornamento’ flowing from the ecumenical council has not become a live issue in this country. Where Catholics are in a minority there is a far greater urge towards ecumenical dialogue and development than in countries like Spain or Portugal where the tiny non-Catholic communities have always been looked on askance as proselytizers.

[...] Ecumenical meetings among Portuguese are discouraged by the hierarchy. Sporadic attempts have been made to start such groups, but most have died a natural death, as a Portuguese bishop remarked recently with indifference. The attitude is that as there are so few Portuguese Protestants, the ecumenical movement is unimportant. Indeed the organizer of a private ecumenical group has just been told by her bishop that it must not be publicized in any way and that no Portuguese priests are to be invited. [...] There are, however, some signs of increasing interest in ecumenism on the part of the laity and the younger clergy. [...] At the opening and closing of Church Unity Week in January big meetings were held in a public hall to hear a Portuguese Dominican priest speak on ecumenism and the second meeting, addressed by the Lusitanian Evangelical Bishop Luis Ferreira, attracted an audience of 400. These meetings were organized by PRAGMA, a non-sectarian society inspired by Pope John XXIII’s encyclical, *Pacem in Terris*, whose aim is the encouragement of community action and cultural activities.

[...] But the proposals that lay people might be given new responsibilities have not been implemented here and so far no one has been ordained to the permanent order of deacons, nor is this envisaged. [...] It will thus be seen that the council has had as yet little practical effect in Portugal, though all the liturgical provisions are being faithfully carried out and this was one of the first countries to introduce the new Holy Week liturgy and to encourage the widespread celebration of evening Masses. Recent political attitudes taken up by certain Catholics in regard to government action, such as the protests against the government criticism of Pope Paul VI’s visit to India last year are a sign that at least lay Catholics in Portugal are beginning to realize their membership of a universal Church. Young lay people as well as a number of the younger clergy are becoming increasingly aware of the need for development, but come up against the old-fashioned attitude of most members of the hierarchy and traditional Catholics.

¹³⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/252.

[Susan Lowndes Marques], 17 July 1965¹³⁵

UNDERGROUND GROUP CALLS SALAZAR REGIME ANTI-CHRISTIAN

Lisbon, Portugal – A group understood to be made up of young Catholic lawyers and intellectuals is circulating a manifesto called on “conscientious” Christians to repudiate the regime of Prime Minister Antonio Salazar. The anonymous authors of the declaration say that a government that does not recognize limits to its power violates fundamental Christian principles and obliges Christians to declare it illegal. They go on to say that if to avoid a greater evil the Church can tolerate coexistence with a dictatorship, then Christians themselves are obliged in conscience to fight for a change. [...] The authors say that the Church misunderstood the industrial revolution of the 19th century and has mistakenly identified itself with the conservative position in political and social fields. [...] The only identification of the sponsoring group is the title “Democratic Christian Action Movement” in the conclusion to the statement. There is no evidence here that it represents a large or concerted movement.

Susan Marques, [20 July 1965]¹³⁶

[YOUTH CATHOLIC STUDENT TRIAL]

Young Catholic student trial [stop] trial thirty one university and high school students accused subversive activities began ultweek likely last another fortnight [para] Luis Filipe Salgado de Matos among accused not President but member Law Faculty Catholic Action Committee [stop] He’s charged using university Catholic Action as cloak promote pro-communist activities [stop] will inform verdict soon as known [stop] Catholic organization and Church officials unwilling comment while case subjudice.

[Susan Lowndes Marques], 23 July 1965¹³⁷

SERIOUS PRIEST SHORTAGE IN PORTUGAL

LISBON, Portugal – Statistics released by Church authorities in connection with Vocation Week here show that Portugal is suffering from the greatest priest shortage in Western Europe. The average is one priest for every 1,773 Catholics, although the percentage

¹³⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/258.

¹³⁶ Rascunho de telegrama não datado, em resposta a um telegrama do NCWS News Service de 20 de julho de 1965: “New York Times reports president of Lisbon University Catholic Youth Organization Luis Filipe Salgado de Matos among students tried last week for communist activities stop appreciate you verifying and getting reaction from Catholic Youth Organization and church officials plus explanation his case.” PT-UCP/CEHR/ASL/A/C/01.

¹³⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/261.

varies considerably from one diocese to another. [...] In the United States there is one priest for approximately 780 Catholics. [...]

Susan Lowndes, 31 July 1965¹³⁸

TWO AUGUST PILGRIMAGES

Romarias or religious festivals involving a pilgrimage go on all the year round in Portugal, but there are two unusual ones which take place near Lisbon in August. That of Nossa Senhora do Socorro, whose white chapel on top of a high rounded hill can be seen for miles from Malveira and Torres Vedras, is held on August 5. The other at Janas in the round church of S. Mamede, not far from Sintra, is on August 17. [...] The numerous ex-votos are delightful, particularly a drawing of a Victorian family grouped around the sick person's bed, and another of a child being saved from the attack of a very fierce wolf. [...] There are pilgrim shelters and cottages round this yard, and here the countrywomen cook over their charcoal stoves. [...] The other pilgrimage at Janas on August 17 is dedicated to farm and domestic animals, for St Mamede was a husbandman. Donkeys and goats, cows, sheep, even pigs are driven round the very early circular church while Mass is being celebrated within. [...]

Susan Lowndes Marques, 9 August 1965¹³⁹

PORTUGUESE LEADER HITS CATHOLIC POLITICAL GROUPS

Lisbon – Portuguese Prime Minister Antonio Salazar has declared his opposition to international political organizations among Catholics. He said some international groups which stress their spiritual motivations are in fact promoting political aims. The Portuguese ruler spoke on the subject during an interview with a French journal, *Jours de France*. A translation of the article was reprinted without comment by all Lisbon's morning papers (Aug. 5). Salazar observed that the problem was a purely academic one for Portugal, since all political organizations other than his own National Union are outlawed. [...] He also warned against "Catholic progressivism," which he said is apparently willing to cooperate with communists to attain its goals. "Past experience does not seem to count in life," he said. "It may be remembered that Modernism was solemnly condemned. There is no reason why the same should not happen to progressivism." [...]

¹³⁸ Excerto de artigo publicado no *The Anglo-Portuguese News*, nº 850, 31 de julho de 1965, p. 7.

¹³⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*. Na coluna da esquerda está escrito a vermelho em esferográfica "Susan L. Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/267.

[Susan Lowndes Marques], 12 August 1965¹⁴⁰

CATHOLIC ACTION LEADER FREED IN PORTUGAL

Lisbon, Portugal – A leader of the Catholic Action movement among Portuguese college students has been freed by a state court at the conclusion of a trial in which he and 30 others had been accused of subversive activities. Besides Luis Filipe Salvado [*sic*] de Matos, 12 others were acquitted by the court (Aug. 11). Salvado [*sic*] had spent four months in jail awaiting the trial. [...] More than 100 persons appeared as character witnesses for the defense.

[Susan Lowndes Marques], 13 August 1965¹⁴¹

PORTUGUESE BISHOPS ISSUE PASTORAL ON COUNCIL

Lisbon – Priests were urged to collaborate with the laity in a pastoral letter on the ecumenical council issued by the Portuguese hierarchy. Both clergy and laymen have to live with the problems of the same Church, they said. The bishops also warned against novelty for the sake of novelty. They stressed that the council's Constitution on the Church has not changed anything that pertains to the essence of the Church.

[Susan Lowndes Marques], 24 September 1965¹⁴²

OPPOSITION FORESEEN IN PORTUGUESE ELECTION

Lisbon – Despite the ban against political parties in the Portuguese constitution, isolated groups of progressive Catholics and others opposed to the regime of Premier Antonio Salazar are expected to put up candidates for virtually all 130 seats in the Nov. 7 election for the National Assembly. [...]

¹⁴⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a vermelho em esferográfica “Susan L. Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/268.

¹⁴¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a vermelho em esferográfica “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/269.

¹⁴² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a vermelho em esferográfica “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/276.

1966

[Susan Lowndes Marques], 28 May 1966¹⁴³

CLERGY, LAITY ASKED TO HELP SOLVE PASTORAL PROBLEMS

Lisbon – The Preparatory Commission for the Pastoral Reconstruction of the Patriarchate of Lisbon has issued a request for suggestions from the clergy, Religious and laity to bring pastoral methods up to date. It also wants suggestions for the formation of a pastoral council, including the laity, to aid bishops; the creation of a pastoral secretariat; the equitable remuneration of the clergy and the division of the patriarchate into pastoral zones.

Susan Lowndes Marques, [23 June 1966]¹⁴⁴

CATHOLIC LISBON

[...] Portugal is very advanced liturgically, and evening Masses are said in every parish church in Lisbon and other towns, usually at 6.30 or 7 p.m. and the big congregations answer their vernacular Mass with enthusiasm. Temporary altars have been set up at the entrance to the chancel in many churches, so the priest says Mass facing the people and everyone feels they are joining in to the sacrifice that is being offered.

[Susan Lowndes Marques], 24 June 1966¹⁴⁵

PORTUGUESE LAY MISSIONARIES BEING ENCOURAGED

Lisbon – Lay persons are now being encouraged, through a missionary center here, to volunteer for work in the Portuguese foreign missions. Previously there had been very few lay missionaries in Portuguese overseas territories.

¹⁴³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a vermelho em esferográfica “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/298.

¹⁴⁴ Excerto da cópia dactilografada do artigo enviado ao *NCWC News Service*. Apesar deste não ter data, o texto em stencil em anexo tem a data de 23 de junho, 1966. PT-UCP/CEHR/ASL/A/C/03/303.

¹⁴⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a vermelho em esferográfica “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/304.

[Susan Lowndes Marques], 3 September 1966¹⁴⁶

PASTORAL REORGANIZATION OF LISBON PATRIARCHATE

Lisbon, Portugal – A meeting between the Patriarch of Lisbon, Manuel Cardinal Gonçalves Cerejeira, and representatives of the clergy will be held here Sept. 26-Oct. 1 on the pastoral reorganization of the Lisbon patriarchate. After inquiry, a preparatory committee for this reorganization said that certain parts of the patriarchate have become almost de-Christianized and that approximately 80% of the people throughout the patriarchate do not attend Sunday Mass. The committee suggested that a widespread evangelical movement be launched by specially prepared lay persons, led by a priest, who would work to bring the people, most of whom are baptized and consider themselves Catholic, into contact with the living Church.

[Susan Lowndes Marques], 6 October 1966¹⁴⁷

LAITY'S ROLE IN PRIEST SHORTAGE STRESSED

Lisbon, Portugal – The use of laymen to relieve priests of non-priestly work and thus alleviate some of the problems arising from the shortage of priests was recommended at an assembly of priests here (Oct. 1) presided over by Manuel Cardinal Gonçalves Cerejeira of Lisbon. [...] Another recommendation called for more integration of Religious, both men and women, into diocesan pastoral work. [...] The economic problems of priests were also discussed. Hope was expressed that a diocesan or national system could be worked out to provide for old and ill priests and lay persons in the service of the Church, such as sacristans and domestics.

[Susan Lowndes Marques], 25 October 1966¹⁴⁸

URGES CATHOLIC UNIVERSITY FOR PORTUGAL

Lisbon – A Catholic university in this country “must become a reality for the development of the Catholic church in Portugal,” Manuel Cardinal Gonçalves Cerejeira of Lisbon said at the opening of the new scholastic year of the Institute of Higher Catholic Studies here. [...]

¹⁴⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a azul em esferográfica “Susan Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/317.

¹⁴⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a verde em esferográfica “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/323.

¹⁴⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito em esferográfica “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/327.

[Susan Lowndes Marques], 23 December 1966¹⁴⁹

EXILED PORTUGUESE MONSIGNOR DIES

Soutelo, Portugal – Msgr. Manuel Mendes das Neves, 75, former vicar general of the archdiocese of Luanda in Portugal’s African territory of Angola died at the Jesuit house here. Msgr. Mendes das Neves was arrested in March, 1961, and charged by Portuguese authorities in Angola with circulating seditious pamphlets during riots that month in which Africans massacred some 200 whites in the northern part of the territory. The monsignor was at that time taken to Portugal by police and relieved of his ecclesiastical duties by Luanda archdiocesan authorities.

[Susan Lowndes Marques], 23 December 1966¹⁵⁰

TEMPORAL ORDER CALLED CONCERN OF THE LAITY

Lisbon – It is the function of the laity and not the mission of the Church to promote and develop the temporal order, the bishops of Portugal stated in a collective pastoral issued here. [...] The pastoral restated the decrees of the Second Vatican Council and stressed the post-conciliar role of the laity. It emphasized that sanctity and the apostolate are intrinsic to the Christian vocation and that the action of Christians should vitalize the world. [...]

1967

[Susan Lowndes Marques], 16 January 1967¹⁵¹

TERRORS ATTRIBUTED TO FATIMA SECRET DENIED

Lisbon, Portugal – An article in a French publication describing the terrible catastrophes predicted in the so-called Fatima secret has been called totally inaccurate by Archbishop Ernesto Sena de Oliveira of Coimbra. [...] Bishop Venancio [João Pereira Venancio of Leiria] stressed that the Fatima message has never been a frightening one but rather a call to life and hope. [...]

¹⁴⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito, em esferográfica, “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/334.

¹⁵⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service* não assinado. Na coluna da esquerda está escrito, em esferográfica, “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/336.

¹⁵¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito, a lápis, “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/340.

[Susan Lowndes Marques], 26 January 1967¹⁵²

MOZAMBIQUE BISHOP DIES

Beira, Mozambique – Bishop Sebastiao Soares de Resende of Beira died here (Jan. 25) of cancer of the throat. [...] Condolences were cabled to Beira diocesan officials by Portuguese Premier Antonio Salazar despite the government's refusal to permit publication of several of Bishop Soares de Resende's pastorals criticizing the government's lack of constructive social policies.

S. Lowndes, [1967]¹⁵³

CATHOLIC PRESS, WORLD SURVEY – PORTUGAL

Though the first periodical was issued in 1641, there were few regular newspapers until toward the end of the 18th century, and it was not until 1853 that the first Catholic weekly appeared; it was *Domingo* (1855-57), edited by Father José de Sousa Amado. This was succeeded by the *Bem Público*, which was published until 1877 when an anti-Catholic campaign inspired largely by grand orient freemasonry was at its height.

Dailies. The Portuguese hierarchy founded the *Correio Nacional* in 1893. It continued for 13 years, first under the editorship of Ferreira Lobo and then of Fernando de Sousa, who continued with its successor *Portugal*, to which he gave a clearly militant character. This paper closed down with the revolution of 1910 when the monarchy was overthrown and the republic was established. *A Ordem* (1916) was first under the direction of Camossa Saldanha and then of Fernando de Sousa; it was suppressed by the government in 1919 after a minor monarchist uprising. The following year *A Epoca* was founded by Father José Alves Terças, and once again Fernando de Sousa, who is regarded as the precursor of the modern Catholic press in Portugal, was called in as editor. Disagreements with the hierarchy made De Sousa suspend this paper and start *A Voz* in 1927; this has since then been the leading independent Catholic daily, and it is edited and staffed by laymen under the editorship (1964) of Pedro Correia Marques. In December 1923 *Novidades* reappeared as a Catholic daily under the control of the hierarchy. Since then it has always had clerical editors, though it is autonomous, being owned and published by the União Grafica of Lisbon. The Livraria Morais (Lisbon) is a prominent Catholic publishing house. The Catholic daily in Oporto, *A Palavra* (1870), was succeeded by several short-lived periodicals. In Braga, a Catholic daily, the *Diario do Minho* (1919), is, like *Novidades*, under the control of the bishops.

Weeklies. The most important weeklies are *A Guarda*, which defended the Catholic point of view during the years of strife after the revolution of 1910 and was still vigorous

¹⁵² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito, a lápis, "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/341.

¹⁵³ Transcrição da entrada integral sobre a Imprensa Católica em Portugal, que foi encomendada a Susan Lowndes Marques para o *New Catholic Encyclopedia*, editado em Washington, D.C. em 1967, pela McGraw-Hill Book Company. PT-UCP/CEHR/ASL/A/I/01/002.

in 1964; *A Ordem*, under lay editorship in Oporto; and *Flama* (1943), a popular illustrated weekly with lay staff and editorship.

Monthlies. *Broteria*, founded by Manuel Fernandes Santana, SJ, in 1902 as a scientific journal, has since been enlarged to cover theological, literary, and historical subjects. *O Tempo e o Modo* (1963) gives a platform to the young Catholic liberal intellectuals. *Lumen* is published for the clergy. There are about 125 small Catholic publications under the aegis of various organizations, such as Catholic Action. In general, the Catholic press carries little weight and finds survival difficult. Although 95 per cent of the Portuguese declared themselves Catholic at the last census, the circulation of the two Catholic dailies in Lisbon is very small. Catholic news is well covered in the secular newspapers. Censorship is not strict, and few complain of it. There is a lively and well-run Catholic broadcasting station, Radio Renascença, under a clerical director, but there are no Catholic news services or schools of journalism in Portugal.

Bibliography: P. Correia Marques, “La prensa católica e as suas responsabilidades,” in *Rumo* (Aug. 18, 1958).

[Susan Lowndes Marques], 9 April 1967¹⁵⁴

CATHOLIC CULTURAL LEADERS QUIZZED, RELEASED

Lisbon, Portugal – Five Catholic members of a cultural society, detained by political police for questioning in connection with activities of the organization have been released (April 11). The society itself, called Pragma, is a non-religious cooperative organization of young professional persons and others who engage in coaching students for high school and university examinations and who study cultural and sociological subjects. No reason for the questioning was disclosed officially, but it was believed the authorities considered links of Pragma with so-called left-wing organizations abroad undesirable. The organization has been suppressed by the government.

Susan Lowndes, [1967]¹⁵⁵

EYEWITNESS AT FATIMA

After Pope Paul VI had left the great Marian sanctuary of Fatima on May 13th, the Fiftieth Anniversary of the First Apparition, he said that he had never before seen such an enormous crowd of people. Indeed the huge space, twice the size of St Peter’s Square, was stuffed with men, women and children, who drew back only just enough to allow the Pope’s car to go through to the base of the tribune, which had been built in front of the basilica.

¹⁵⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/344.

¹⁵⁵ Excerto do artigo publicado, provavelmente no *Catholic Herald*. Sem indicação de data mas, dado o conteúdo, é de 1967. PT-UCP/CEHR/ASL/A/A/02/056.

[...] Mass started almost an hour late at a quarter to one and the Pope's voice sounded very tired as he began in Portuguese and was answered by the murmuring of over a million voices. [...] he stressed that he came as a pilgrim [...] He then came again to the very edge of the tribune and called Sister Lucia over and held her hand and showed her to the crowds which were wildly enthusiastic. [...] It was after 2 o'clock when he went into the basilica behind, and from there, again in an open car, by the chapel of the Apparitions to the Sanctuary Retreat House, where after lunching and a rest, he received a number of people including Sister Lucia, the Portuguese President, Admiral Americo Thomas, Dr Salazar, the Prime Minister, diplomats and members of the government who had been in the tribune at Mass. [...] Just as the papal car passed the chapel of the Apparitions, the Pope made the chauffeur stop to pick up a small boy of eight, who had lost his parents, so the child rode off with the Pope, sitting by the chauffeur.

[...] Sister Lucia is believed to have said that the Pope's visit to the shrine of Our Lady of Fatima is of great importance for the future of the world, which will be better because of it. And indeed it should be if his words are taken to heart. In any case he himself seemed so happy to be here and to give out a very real sense of love – of being a loving person as he bent from his car towards the country people, who even on this occasion made up at least 80% of the pilgrims.

[Susan Lowndes Marques], 27 June 1967¹⁵⁶

PORTUGUESE PRIESTS WARN AGAINST TOURISTS' INFLUENCE

Faro, Portugal – Priests finishing a pastoral renewal course in this Portuguese diocese closed their conferences with a series of warnings to the people against the bad influence of tourists visiting the area during the summer. They expressed a hope that the people of the Faro diocese would be on their guard against the un-Christian influence of part-time residents and urged formation of lay groups to counter this influence.

Susan Lowndes Marques, July/August 1967¹⁵⁷

JUBILEE AT FATIMA

[...] The Pope comes. On May 13th this year, all the Portuguese bishops attended the Pope's Mass. The vast crowds of pilgrims enthusiastically followed his every gesture and listened intently to his allocution, delivered in Portuguese. When the Holy Father, who flew in and out on the same day, finally left the great sanctuary, the crowds could hardly be contained. [...]

¹⁵⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/373.

¹⁵⁷ A revista *Mary Today* encomendou este artigo a Susan Lowndes Marques para celebrar o 50º Aniversário do Santuário de Fátima e a visita do Papa Paulo VI. A revista era publicada bimensalmente pela Biblioteca Mariana da Universidade de Dayton, Ohio, EUA. PT-UCP/CEHR/ASL/A/G/01/001.

[Susan Lowndes Marques], 3 July 1967¹⁵⁸

PATRIARCH LAYS CORNESTONE OF LISBON CATHOLIC UNIVERSITY

LISBON, Portugal – On the feast of Sts Peter and Paul (June 29), Manuel Cardinal Gonçalves Cerejeira, patriarch of Lisbon, blessed and laid the cornerstone of the Catholic University, after celebrating Mass at an open air altar. [...] The Catholic university, he said, must not become a ghetto of purely ecclesiastical studies without ways of communication with contemporary human beings. He expressed the hope that it would speak to all “intellectual young persons... and that they will have the desire to carry with them the message of truth, love and joy, which the world hopes for, perhaps without knowing it.”

[Susan Lowndes Marques], 23 October 1967¹⁵⁹

FAMILY PLANNING UNIT FORMED IN PORTUGAL

Lisbon – The ministry of health and assistance has approved the statutes of Portugal’s first family planning organization. The Family Planning Association is a private group which plans to open a medical center to provide marriage counseling. It is expected that priests will be available for consultation. The proposed center is regarded as an innovation in Portugal where until recently no contraceptive advice or supplies were available. The “pill”, or oral contraceptive, is now sold freely in drugstores. To date, there has been no reaction to the formation of the family planning group or its plans from the Church or Catholic medical organizations.

[Susan Lowndes Marques], 30 October 1967¹⁶⁰

PORTUGUESE ‘PACEM IN TERRIS’ GROUP UNDER POLICE BAN

Lisbon – Police have once more blocked a meeting of an independent Catholic group that bases itself on the principles of Pope John XXIII’s encyclical, *Pacem in Terris*. The organization, called Pragma, found the police interdiction posted on the doors of Belas Artes Hall here shortly before a lecture by a well known Portuguese Catholic lawyer was scheduled to begin. The subject was a current life in the United States, with special emphasis on youth activities. Last April the Portuguese government suppressed Pragma’s operations without explanation. A letter of protest by 500 Catholics, including 22 priests, was sent to Manuel Cardinal Gonçalves Cerejeira of Lisbon. [...]

¹⁵⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito a lápis “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/375.

¹⁵⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/389.

¹⁶⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/390.

[Susan Lowndes Marques], 1 November 1967¹⁶¹

PATRIARCHATE OK'S FAMILY PLANNING GROUP

Lisbon – Approval of the statutes of Portugal's first family planning organization by the Catholic Church in this country was officially disclosed by the Lisbon patriarchate in a statement to the press. [...] The patriarchate's statement said the association adheres to ethical principles acceptable to Christian morality. [...]

[Susan Lowndes Marques], 20 November 1967¹⁶²

EMIGRATION PROBLEMS STUDIED BY CATHOLIC GROUP

Lisbon – The preparation of emigrants' wives for joining their husbands in the foreign countries in which they are working was a major concern of the 19th meeting of the Catholic Committee for Inter-European Emigration, held at Carcavelos, near here. Catholic and non-Catholic experts attended the sessions. At a press conference, Msgr. Georges Rocheau, international director of the committee, said that last year 8,817 Spanish 7,361 Portuguese and 4,105 Italian women entered France to join their emigrant husbands, with large numbers going also to Germany and Switzerland. [...]

[Susan Lowndes Marques], 29 December 1967¹⁶³

PORTUGUESE BISHOPS ISSUE PASTORAL ON EMIGRATION

Lisbon – The Portuguese bishops have issued a pastoral letter stressing the right of citizens to emigrate and stating that governments may limit this right only for grave reasons. [...] In the last 10 years, more than 500,000 of the nation's 9 million citizens have emigrated legally from Portugal – 120,000 in 1966 alone. Informed sources say those leaving the country illegally number half again that number. [...] One section of the pastoral is least likely to receive government favor – that in which the bishops note that most emigrants leave to improve themselves. The government, for its part, has taken strong steps to reduce the number. [...] They [the Bishops] also said they would open a Catholic emigration service with headquarters in Lisbon and branches in each diocese. Its job will be to aid those who plan to leave the country.

¹⁶¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/391.

¹⁶² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/392.

¹⁶³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/397.

Susan Lowndes, [1967]¹⁶⁴

GOLDEN JUBILEE OF FATIMA

[...] Fatima is a very curious place, the contrast with modern life is so marked. I first went there nearly thirty years ago, when it still looked almost as it did in 1917, with few buildings and the space round the chapel was rough ground, covered with scrub and olive trees, to which the pilgrims tethered their donkeys and camped round fires in the ground and ate the food they had brought with them. [...] Although the original simplicity has gone, I think it is still the pilgrims themselves, the milling crowds of a country people, who make Fatima what it is, a great center of inward renewal and a most moving witness to faith in the present day. The place itself, unlike Lourdes, has never seemed to me to have anything special about it, but the prayers of the people are almost tangible and the hardships many of them endure when they come for long distances from their far-off villages are like those of mediaeval pilgrims. [...]

1968

[Susan Lowndes Marques], 21 March 1968¹⁶⁵

HOMEMAKING CENTERS OPENED IN MOZAMBIQUE

INHAMBANE, Mozambique – Social centers for training African women in homemaking are being established throughout the Inhambane diocese in this Portuguese East African territory. In Cumbana two lay missionaries have been conducting such a center for the past three years, teaching hygiene, cooking, sewing and nursing. [...]

[Susan Lowndes Marques], 14 May 1968¹⁶⁶

LISBON POLICE CANCEL LECTURE ON DR. KING

Lisbon, Portugal – A lecture on the Rev. Martin Luther King, scheduled to take place on May 4 in the parish hall of St. Isabel’s church here, was stopped by the police, who beat some of those seeking to attend. [...] There would have been four speakers including Prof. Luis Lindley Cintra, a well-known Catholic faculty member at Lisbon University. [...] Several hundred people turned up to find a notice on the doors saying the lecture would not take place. As they stood there, uniformed police gave orders to disperse, and when this was not obeyed, started using their mightsticks. No news of the incident appeared in the Portuguese press.

¹⁶⁴ Excerto da cópia dactilografada de um artigo generalista sobre Fátima. Sem indicação de data mas, dado o conteúdo, é de 1967. PT-UCP/CEHR/ASL/A/C/03/398.

¹⁶⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/404.

¹⁶⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/412.

[Susan Lowndes Marques], 17 June 1968¹⁶⁷

‘FATHER HAPPINESS’ DEPARTS, FEARS ARREST

Lisbon – The controversial priest known as ‘Father Happiness’ has left Portugal again, this time reportedly because he learned that he would be detained by the civil authorities if he were dismissed from his parish by Manuel Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. [...] he gave a talk in his home parish which aroused government circles and those sections of the Catholic Church in Portugal which dislike modernization. A demand for his dismissal was made to Cardinal Cerejeira, who was known to disagree with the priest’s views. [...] A group of 600 laymen and another 121 priests sent letters to the Patriarch protesting against the possible dismissal of Father Happiness. Additional signatures from parishioners and others have been added to the original protest. [...] Among other things, Father de Felicidade Alves has denounced the “destructive violence” of Portuguese society and called for certain basic rights such as freedom of thought, expression, information, meeting and association, for decent living standards and for greater popular participation in political life.

[Susan Lowndes Marques], 6 July 1968¹⁶⁸

LEAFLETS’ DISTRIBUTION AT SERVICE SCORED

Lisbon, Portugal – Leaflets charging social injustice and oppression in this country were distributed at the closing ceremony of the Year of Faith in Lisbon’s Sports Stadium. [...] The leaflet called for an authentic renovation under God and declared it was the duty of everyone to inform himself of unjust conditions and to fight for their correction. It cited the outlawing of strikes in Portugal, the exiling of persons without trial, censorship of the press and the relocation of slum residents near Lisbon to an outlying district. The leaflet asked for a renewal of faith in union with the Church, placed at the service of “our persecuted brethren and poor brethren in imitation of Christ”.

Susan Lowndes Marques, 30 July 1968¹⁶⁹

CHURCH CRITICIZED IN ‘FATHER HAPPINESS’ FUROR

Lisbon – The continuing controversy over a parish priest known as “Father Happiness” has now resulted in a denunciation by 400 lay persons of “ecclesiastical structures” and the manner in which Church authority is exercised in Portugal. [...] Manuel Cardinal Gonçalves

¹⁶⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/414.

¹⁶⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/416.

¹⁶⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/417.

Cerejeira, patriarch of Lisbon, has appointed a committee of five canons of the Lisbon cathedral to consider the “Father Happiness” case. Father de Felicidade Alves has said that he will not resign. [...] The latest letter from members of the laity to the patriarch said that the events relating to “Father Happiness” point to the existence of real tension in the Church and reveal a profound change in the way that an ever-increasing number of people are living their Christian lives. The signatories said they cannot accept ecclesiastical structures which seem to impede the Church’s action as the Sacrament of Christ in the world and the action of Christians in exercising their liberty as children of God. [...] “When shall we see the Portuguese bishops take a firm stand against the violation of the fundamental rights of the human person?” the letter asked. The bishops, it said, should be concerned with the right to express ideas freely, the right to objective news, to organize for peaceful ends and to participate actively in the politics of the country. [...]

[Susan Lowndes Marques], 5 August 1968¹⁷⁰

PORTUGUESE CARDINAL, PRESS SUPPORT POPE’S BIRTH CONTROL STAND

Lisbon, Portugal – Manuel Cardinal Gonçalves Cerejeira, patriarch of Lisbon, in a brief television appearance, emphasized the most rigid interpretation of Pope Paul VI’s encyclical *Humanae Vitae*, on the regulation of births, and the Portuguese press has been universally approving of the encyclical. [...] Nevertheless, the “pill” can be bought all over Portugal and has been used by an ever increasing number of married couples of all classes.

[Susan Lowndes Marques], 14 August 1968¹⁷¹

PORTUGUESE UNDERGRADUATES 69.6% CATHOLIC

Lisbon, Portugal – Nearly three-quarters of undergraduate students in Portugal profess adherence to some form of religion, according to a recent study conducted by the Young University Catholic Students’ organization. [...] The study indicated that non-belief among students increases as they progress through university courses toward graduation. The principal reasons given by students who end their courses in unbelief are doctrinal dogmatism and injustice and poverty in Catholic countries.

¹⁷⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/418.

¹⁷¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “S. Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/419.

[Susan Lowndes Marques], 9 October 1968¹⁷²

LISBON CARDINAL'S DECISION LEADS TO SEMINARY RESIGNATIONS

Lisbon – The resignations of Father Abilio Tavares Cardoso, rector of the Olivais major seminary of the Lisbon archdiocese, Father Jose Maria Henriques, vice rector, and five seminary professors followed (Oct. 8) the order by Manuel Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, to transfer seminarians to the new Catholic University of Lisbon that is to open later this month. [...] Conservative Portuguese bishops have in the past voiced opposition to the progressive tendencies of the seminary's staff. Cardinal Cerejeira recently suspended publication of *Palavra E O Tempo* (The World [sic] and Our Times), a periodical edited and published by students at the Olivais seminary. The magazine aimed at being “open” and at carrying on dialogue with its readers, including persons other than seminarians.

[Susan Lowndes Marques], 29 October 1968¹⁷³

PORTUGUESE PREMIER ASKED TO INQUIRE INTO STUDENT'S DEATH

Lisbon – Portuguese Premier Marcello Caetano has been asked (Oct. 26) to inquire into the death of a Catholic university student imprisoned for political reasons. Police announced (Oct. 25) that the student, Daniel Joaquim Campos de Sousa Teixeira, had died of an “attack of bronchial asthma” in Lisbon's main St Jose Hospital. It is believed, however, that he died in prison before removal to the hospital. Fifty-five persons signed the telegram sent to Premier Caetano. They demanded the “urgent opening of an inquiry into the conditions of the death of the political prisoner Daniel Joaquim Campos de Sousa Teixeira.” [...] Among the signers of the telegram to Premier Caetano were Jose Galvao Teles, a leader of Catholic Action; Nuno Tetonio Pereira, president of Pragma, a Catholic cultural organization disbanded by the government in April; and several priests.

[Susan Lowndes Marques], 8 November 1968¹⁷⁴

'FATHER HAPPINESS' DISMISSED FROM PORTUGAL PASTORATE

Lisbon – The controversial Portuguese priest known as “Father Happiness” has been dismissed as pastor of a Lisbon suburban parish. [...] The cardinal was known to have been in “disagreement” with Father Alves, and appointed a commission to study his case. [...] Father Alves was denied his request to see the commission's report. [...] Friends have

¹⁷² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/424.

¹⁷³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/426.

¹⁷⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Susan Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/428.

assured the dismissed priest of a regular income and residence. The evening daily *Diário de Lisboa* was not permitted under the censorship policies in force to report either Father Alves' sermon or his dismissal. [...]

[Susan Lowndes Marques], 26 November 1968¹⁷⁵

'FR. HAPPINESS' CLAIMS HE HAD BEEN DEFAMED

Lisbon, Portugal – Controversial Father Jose Felicidade Alves, dismissed from his pastorate in suburban Belem for criticism of the political and Church structures in Portugal, has charged here that he had been gravely defamed and has demanded redress for alleged personal injury. The charges by “Father Happiness,” so-called because of his middle name, were made in a letter he addressed to Manuel Cardinal Gonçalves Cerejeira of Lisbon and distributed outside 20 Lisbon churches by volunteers after Mass. (Nov. 17). [...] In most of the parishes where copies of Father Alves' letter to the cardinal was distributed the priests did nothing, but two of them called police. The police, however, took no action against the volunteer distributors after questioning. [...] He said he desires to appeal to Pope Paul VI but does not have funds to do so and appealed to the archdiocese to assist him in the publication of all documents connected with his case. Father Alves affirmed his love for the Church and said he had no regrets for having chosen the priestly vocation. [...]

[Susan Lowndes Marques], 29 November 1968¹⁷⁶

HUMANAE VITAE LINKED TO SOCIAL ENCYCLICALS

Lisbon – [...] The bishops said [in a joint pastoral] the encyclical must be followed, and urged married couples to be apostles of the Church's doctrine on family life. [...] In connection with the problems of birth control, the pastoral said social and living conditions must be improved to assist couples who are tempted to break God's law in their marital life because of the substandard circumstances in which they live. [...] It said couples must follow its teachings but reminded them that the Church is compassionate, patient and hopeful in its attitude toward the faithful who accept and try to practice the Church's doctrines. [...]

¹⁷⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/431.

¹⁷⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Susan Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/432.

1969

[Susan Lowndes Marques], 10 January 1969¹⁷⁷

NEW YEAR'S SIT-IN IN PORTUGUESE CHURCH CONDEMNED

Lisbon – The New Year's sit-in of more than 150 Catholics in a downtown church to protest Portugal's colonial policies in Africa was denounced by the Lisbon vicar general's office in a press note here (Jan. 9). The demonstration was organized in Sao Domingos church in response to Pope Paul VI's proclamation of Jan. 1 as a World Day of Peace. The demonstrators, including priests, Catholic laymen and students, went with hundreds of other worshippers to a special midnight Mass celebrated by Manuel Cardinal Gonçalves Cerejeira of Lisbon to open the Day of Peace. After the Mass, the group, with permission of the church's prior, remained for what it called a New Year's vigil. Speakers at the vigil, however, criticized the government's colonial policies in Africa and the Church for allegedly supporting these policies. The office of the vicar general, in its note, claimed that the sit-in's "tendentious character" was revealed in a manifesto distributed during the "vigil" which was openly in disagreement with the bishops because it charged that they, on the Day of Peace, did not condemn the Portuguese government's African policies. [...] "Unfortunately," the note asserted, "certain clerics joined in the sit-in, when by vocation and mission they should loyally transmit the bishops' words and not disagree with them." The daily newspaper *Voz* said that of the six priests concerned four are Portuguese, one Dutch and one Spanish. Police were not called in and the sit-in ended peacefully. [...]

[Susan Lowndes Marques], 28 January 1969¹⁷⁸

CARDINAL RAPS CERTAIN 'AGGRESSIVENESS' IN CHURCH TODAY

Lisbon – The "aggressiveness" in some Catholic circles that creates "confusion within the Church" was criticized by Manuel Cardinal Gonçalves Cerejeira of Lisbon in a pastoral letter to his priests. This "aggressiveness," he said, is alien to "true zeal, which is founded on humility and charity." [...]

¹⁷⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/437.

¹⁷⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/439.

[Susan Lowndes Marques], 1 February 1969¹⁷⁹

PORTUGUESE BISHOPS URGE PRIESTS TO SHOW UNITY

Lisbon – The Portuguese bishops have urged the country’s priests to avoid arguing with bishops and creating division in the church. [...]

[Susan Lowndes Marques], 8 March 1969¹⁸⁰

PORTUGUESE SEMINARIANS SEEK CHANGE, RECTOR SAYS

Lisbon – Today’s seminarians want to be priests of a different kind in a Church that is also different, the temporary head of Lisbon’s troubled major seminary said here. [...] Bishop Falcao said the problem of seminaries are linked to those of dioceses and of priests and cannot be solved without their cooperation. [...] The seminary opened in the fall with 110 resident students and 32 seminarians engaged in pastoral practice. Ten seminarians withdrew at Christmas, and, for the first time since the seminary was founded in 1931, the Lisbon archdiocese has fewer seminarians, 41, than other dioceses. [...] Another item in *A Voz* said the percentage of students entering minor seminaries who are eventually ordained has dropped from 21% to 9.3% in the last 25 years. [...]

[Susan Lowndes Marques], 31 March 1969¹⁸¹

EXILED PORTUGUESE BISHOP BACK IN COUNTRY

Lisbon – Bishop Antonio Ferreira Gomes of Oporto, exiled from Portugal since 1959, has returned to the border town of Ciudad Rodrigues with a carload of books and personal effects and is awaiting the opportunity to return to Oporto. [...] The new civil governor of Oporto was one of 2,000 signatories of a letter asking for the return of the exiled bishop. The letter was addressed to the Portuguese bishops and maintained that since no political impediments remain in the way of Bishop Gomes’ return, it was time for the bishops to act in the matter. [...] The Portuguese bishops have a meeting planned after Easter and it is expected they will take up the question of the bishop’s status.

¹⁷⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/441.

¹⁸⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/445.

¹⁸¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/449.

[Susan Lowndes Marques], 29 April 1969¹⁸²

PORTUGUESE BISHOPS UPHOLD CELIBACY

Lisbon, Portugal – Following their meeting here, the Portuguese bishops issued a statement upholding the value of priestly celibacy. The bishops said a form of secularism contrary to the Church’s objectives is spreading throughout the country and obscuring Christian and priestly values, particularly that of celibacy. [...] The report issued here [...] also said permanent committees of the bishops’ conference have approved a system to permit men and women Religious to cooperate with the bishops. [...]

[Susan Lowndes Marques], 6 May 1969¹⁸³

FAMILY THAT WATCHES TV TOGETHER....PORTUGUESE BISHOPS SAY

Lisbon – The Portuguese bishops have said, in effect, the family that watches television together stays together. [...] Discussing the harm that can be done by wrong ideas and images that are now heard and seen in the home, particularly with regard to marriage, the bishops said that this is particularly bad for young people and that many attribute widespread juvenile delinquency to this cause. [...] They asked heads of families to use these means with discernment and to choose programs suitable to the age groups seeing them. [...] All those engaged in the communications industry [...] were urged to safeguard the moral order and the common good and to keep in mind the true good of families, above all children and young people. [...]

[Susan Lowndes Marques], 21 June 1969¹⁸⁴

EXILED PORTUGUESE BISHOP RETURNS

Lisbon – Bishop Antonio Ferreira Gomes of Oporto, exiled from Portugal for the past 10 years, has returned to this country and is expected to resume authority in his See within the near future. [...] After reentering the country he was a guest of the Portuguese Dominicans at Fatima and was to attend the annual general meeting of Portuguese bishops there starting June 25. [...] 24 June, 1969 – Following Bishop Gomes’ return, the Portuguese bishops meeting at Fatima (June 24) issued a communiqué stressing their delight at this development. [...] Bishop Gomes saw Manuel Cardinal Goncalves Cerejeira, patriarch of Lisbon, and spoke to the assembled bishops for an hour. [...]

¹⁸² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/454.

¹⁸³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/455.

¹⁸⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/458.

[Susan Lowndes Marques], 30 June 1969¹⁸⁵

POLICE SEARCH APARTMENT OF ‘FATHER HAPPINESS’

Lisbon – The political police have searched the apartment of Father Felicidade Alves [...] and confiscated a number of the priest’s papers. (...) Father Alves is now associated with a Catholic publishing firm. The police took several copies of a magazine for which the priest acts as an editor. He also was summoned for two interviews with the police after his apartment was searched. [...] The apartment of another priest was also searched by the police. He is Father Avelino Pinto, a director of the Young Christian Workers. The police carried away some of Father Pinto’s papers.

[Susan Lowndes Marques], 30 June 1969¹⁸⁶

DATE OF EXILE’S RETURN NOT TO BE ANNOUNCED

Fatima, Portugal – [...] In an interview here (June 28), Bishop Antonio Ferreira Gomes of Oporto said: “A date has been agreed upon for the revocation of the apostolic administrator’s powers, but the date for my return to Oporto will not be announced because I wish to avoid receptions or demonstrations.” [...] Bishop Gomes was vague concerning the future of the apostolic administrator but said that he was free to remain in Oporto as long as he wishes. [...] Bishop Gomes, looking fit and bronzed, said his letter to Salazar in 1959 was the culmination of many months of contention with the authorities. He sent copies of the letter to his fellow bishops and showed it to four close friends. When its criticism of the regime leaked out and circulated widely, Pope John XXIII first resisted diplomatic pressure but finally appointed an apostolic administrator. [...]

[Susan Lowndes Marques], 5 July 1969¹⁸⁷

EXILE’S RETURN DRAWS NEAR

[...] The day after the publication of the Pope’s letter (July 3), a message from Bishop Gomes to the people of his diocese was published. He expressed his gratitude to Pope Paul and to Premier Caetano for his conduct of negotiations culminating in a clear affirmation of the rule of law and of religious liberty. Neither the Oporto diocese nor its bishop, the message said, can forget the encouragement given by public opinion. The members of the diocese, it said, should be united in thanksgiving for peace, unity and restored liberty.

¹⁸⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “S. Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/460.

¹⁸⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “S. Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/461.

¹⁸⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/462.

[Susan Lowndes Marques], 10 July 1969¹⁸⁸

CARDINAL WARNS OF TEMPTATION TO ABANDON ‘CLERICALISM’

Lisbon, Portugal – As the priest faces the question of his relationship to the modern age there is “‘a temptation’ to abandon all ‘clericalism’ in order to evangelize the world,” Manuel Cardinal Goncalves Cerejeira of Lisbon told a meeting of the priests’ council. [...] He said young priests particularly suffer from a sense of insufficiency, internal tensions and impatience for reform. [...]

[Susan Lowndes Marques], 15 July 1969¹⁸⁹

SAYS FREE PRESS MORE IMPORTANT THAN CATHOLIC PRESS

Lisbon – A “free press...is more important than a Catholic press,” Bishop Antonio Ferreira Gomes of Oporto said in an interview reprinted in *A Voz*, a Catholic daily here. [...] *A Voz*, which is subsidized by the government, criticized the views of Bishop Gomes, claiming that before he was exiled, he held very different opinions and had encouraged the reading of the Catholic press.

[Susan Lowndes Marques], 22 July 1969¹⁹⁰

PRIESTS DISCUSS PROBLEMS OF BAPTISM

Beira, Mozambique – Priests in the diocese of Beira in this Portuguese East African territory have been discussing whether or not to baptize the children of unbelievers or of Catholics no longer practicing the faith. At a press conference, the priests said they do not want to offend or distress anyone, but that they hesitate to baptize those who may never experience a true interior conversion. [...]

[Susan Lowndes Marques], 22 July 1969¹⁹¹

BANNED PORTUGUESE CATHOLIC GROUP REINSTATED

Lisbon, Portugal – A predominantly Catholic cultural organization dissolved by the former regime of Premier Antonio Oliveira de Salazar has been reinstated. The organization is Pragma, a non-religious cooperative group of young professional persons and others studying cultural and sociological subjects. [...] Pragma appealed its disbarment in the courts. In

¹⁸⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/463.

¹⁸⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/464.

¹⁹⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/465.

¹⁹¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/466.

doing so it sought the opinion of Dr. Marcello Caetano, the present premier who succeeded Salazar and who was then a practicing attorney.

[Susan Lowndes Marques], 29 July 1969¹⁹²

CHRISTIAN-MOSLEM ECUMENICAL BUILDING OPENING

Mecula, Mozambique – A Catholic chapel, a mosque and a school, all under one roof, were opened by Bishop Eurico Dias Nogueira of Vila Cabral, who was accompanied by the local Moslem leader, Cassima Abdala. [...]

[Susan Lowndes Marques], 9 December 1969¹⁹³

BANISHED ANGOLAN PRIESTS ALLOWED TO RETURN

Lisbon, Portugal – Three of eight priests banished from Angola, [...] have been allowed to return to their dioceses [...]. Fathers Osorio Gaspar, Vicent Jose Rafael and Lino Guimaraes have not yet availed themselves of the permission to return. Prime Minister Marcello Caetano of Portugal is sympathetic to the desire of the Angolan priests to return to their posts but has said that all of them cannot return permanently, although four others were allowed to make temporary visits to their families. Father Franklin da Costa is now in Angola on such a temporary visit. The eighth priest, Father Joaquim Pinto de Andrade, has not been given permission to return. [...]

Susan Lowndes Marques, 1 November 1969¹⁹⁴

PREMIER SAYS PORTUGAL WOULD FAVOR CONCORDAT REVISIONS

Lisbon, Portugal – [...] Caetano told *Diario de Noticias*, Lisbon's leading morning newspaper, that there are delicate problems involved in concordat revisions, particularly concerning the clause that makes divorce illegal after a church marriage ceremony but possible if there has been only a civil wedding ceremony. [...] "If the Church is disposed to revise this or other points of the concordat, then the government will revise them with pleasure," Caetano said. [...] The majority of Portuguese are Catholics and at least baptized, but a large number of them do not practice their religion. The legal observers point out that the impossibility of divorce after a church marriage because of the present law and the concordat leads to many irregular unions and illegitimate children among Catholics who do not practice their religion. [...]

¹⁹² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/467.

¹⁹³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/474.

¹⁹⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/476.

[Susan Lowndes Marques], 18 November 1969¹⁹⁵

PORTUGUESE BISHOPS DEPLORE CHALLENGES TO CHURCH STRUCTURE

Lisbon, Portugal – The Portuguese bishops have deplored the existence of “some groups of priests, with or without the collaboration of the laity, who challenge through their attitudes and writings the acts, structure and even the doctrinal aspects of the Church, thereby creating a climate of mistrust, confusion and discomfort.” [...] In a letter (Nov. 17) to the clergy of the Lisbon archdiocese, Manuel Cardinal Goncalves Cerejeira of Lisbon reiterated the bishops’ deploring of the activities of fringe groups of priests acting without reference to the bishops. He disapproved particularly of the rally called by such priests for Nov. 24-26 at Fatima for the purpose of enlisting more priests in the movement. [...]

[Susan Lowndes Marques], 8 December 1969¹⁹⁶

PORTUGUESE PRIESTS’ GROUP CALLS FOR CHANGES

Lisbon, Portugal – Though the Portuguese Bishops’ Conference had called their activities harmful, a group of priests met near here in what they termed a spirit of “legitimate freedom of speech” and urged major changes in Church practice. The priests, about 50 in number, met at Entroncamento, about 50 miles from Lisbon. [...] the tone of the group’s communiqué was markedly “progressive” and also, by implication, anti-government. Considering the “freedom of priests of a Church that is endeavoring to free herself,” a plan was made for those priests who had taken the step of marrying. Among the resolutions was one supporting the right of priests to “conjugal love.” One of the working groups discussed the possibility of creating “new communities” based on the democratic rights of man and “free of the domination of the clerical structure.” Another group discussed the practice of the sacraments, and stated: “One must conclude that many of the sacramental acts of the Church are empty expressions of ritualism.” The priests’ conference stressed that the poor must have the first attention of the Church, and that an unholy alliance of the Church with the rich and powerful should be deplored. “Capitalist exploitation” was roundly condemned at the meeting. A resolution was passed in which the priests present decided to waive all Mass and stole fees from now on. Priests were also urged to find lay work in the community, not for missionary purposes but to integrate themselves with their fellow men. They gave wholehearted support to Masses in homes and other non-church buildings, a practice that Cardinal Cerejeira recently deplored, particularly because such celebrations are usually held without official approval.

¹⁹⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “S. Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/477.

¹⁹⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/478.

1970

[Susan Lowndes Marques], 2 January 1970¹⁹⁷

PORTUGUESE CARITAS BOOSTS HOUSING DRIVE

Lisbon, Portugal – Portuguese Caritas is intensifying its campaign for more and better housing, particularly in Lisbon, where housing is an acute problem. [...] Mario Pinto Coelho, an engineer and chairman of the Caritas housing campaign, said that “the Church of Christ cannot be indifferent to anything which is human.” “Housing,” he said, “is of primary importance, not only materially, but also morally and spiritually.” [...]

[Susan Lowndes Marques], 30 March 1970¹⁹⁸

DOCTRINAL, DISCIPLINARY DEVIATIONS DEPLORED

Braga, Portugal – Responsibility for orthodoxy in the Church belongs to the pope and the bishops, not with priests or the laity, Archbishop Francisco da Silva of Braga told a meeting of priests here. [...] The archbishop also deplored what he called current “deviations from sound doctrine and discipline,” and said he counted on the chapter to assist him “in defending faith, hope and charity, which are the great riches of the pilgrim people of God.”

[Susan Lowndes Marques], 15 April 1970¹⁹⁹

SUPPORT CELIBACY

Fatima, Portugal – The Portuguese bishops have reaffirmed their support of priestly celibacy, but pledged to undertake a study of priests’ problems in this country. [...] They said their study of clergy problems will also consider the restoration of the permanent diaconate. They also deplored the sharp rise in immorality, eroticism and drug abuse and expressed the hope that the civil authorities will act to safeguard public morality.

¹⁹⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Susan Lowndes Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/479.

¹⁹⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/483.

¹⁹⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/484.

[Susan Lowndes Marques], 2 May 1970²⁰⁰

PORTUGUESE PRIEST REPORTED ARRESTED

Lisbon, Portugal – A priest is said to be among 10 persons reported arrested here as sympathizers of an African nationalist movement in the Portuguese territory of Angola in West Africa. [...] The authorities released the names of six of the arrested persons but not that of the priest. However, there was speculation here that he is Father Joaquim Pinto de Andrade, brother of Mario Pinto de Andrade, one of the MPLA founders. [...]

[Susan Lowndes Marques], 12 June 1970²⁰¹

DUTCH PRIESTS EXPELLED FROM PORTUGAL

Lisbon – Four Dutch priests have been expelled from Portugal, allegedly because of their outspoken support for African groups seeking independence for Portugal’s territories in Africa. [...] The Picpus Fathers came to Portugal in 1931 [...] The expelled priests are Fathers Bartholomew Recker, professor of theology at the congregation’s house of studies, John Dekker and Adrian Van De Ven, both pastors of rural parishes, and Jean Maria Gerard Van Osch, superior of a house near Lisbon.

[Susan Lowndes Marques], 13 June 1970²⁰²

‘FATHER HAPPINESS’ RELEASED ON BAIL

Lisbon – The controversial Portuguese priest known as “Father Happiness” has been released from jail on \$350 bail following demands by clergy and laity after his political arrest. [...] On May 19, the police went to the priest’s apartment and confiscated a quantity of books, letters and other papers. They asked him to report to police headquarters that afternoon. When he did, he was detained, and reports said he was to be tried on charges of publishing a clandestine news sheet. After the arrest, delegations of priests and laity asked Cardinal Cerejeira to put pressure on the government for Father Alves’ release. Auxiliary Bishop Antonio Ribeiro said he would act on the matter. Supporters of the arrested priest distributed leaflets about the matter outside Lisbon churches after Sunday Masses and collected hundreds of signatures on a petition to the Minister of the Interior for the priest’s release. The petition criticized the government and said the present regime in Portugal considers witness to the Gospel subversive. [...]

²⁰⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/486.

²⁰¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Susan L. Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/488.

²⁰² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Susan Lowndes Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/489.

[Susan Lowndes Marques], 15 June 1970²⁰³

FIRST NEGRO BISHOP IN PORTUGUESE AFRICA SINCE 16TH CENTURY

Luanda, Angola – The first Negro bishop in Portugal’s African territories since the 16th century has been consecrated here. He is Auxiliary Bishop Eduardo Muaca of Luanda. [...] Angola has been the scene of violent conflict between black Angolan nationalists and the Portuguese colonial powers. The Portuguese have killed thousands of Angolan rebels fighting for independence, and several Angolan priests have been exiled for allegedly supporting the independence movement.

[Susan Lowndes Marques], 5 August 1970²⁰⁴

‘FATHER HAPPINESS’ AGAIN IN LIMELIGHT

Lisbon, Portugal – Police arrest and marriage have served to bring “Father Happiness,” Portugal’s controversial priest, back into the limelight. [...] Father Alves, another priest, Father Abilio Tavares Cardozo, and an architect, Nuno Theotonio Pereira, were released on \$350 bail. Meanwhile, it was disclosed that Father Alves, 45, and Elizette Ascensão, 40, were married civilly at Santarem Aug. 1. A “religious” ceremony in a private home followed Aug. 3. [...] Father Alves, who has not been laicized, said his marriage was the occasion for the “happiest day” of his life. He said the celibate life is not intolerable, but it was believed by friends that his marriage was a gesture to emphasize his conviction that priests should be free to marry. It was explained that the religious ceremony was performed by the couple as if they were on a desert island with no priest obtainable. [...]

[Susan Lowndes Marques], 7 August 1970²⁰⁵

PORTUGUESE EX-MILITARY CHAPLAIN ARRESTED

Lisbon, Portugal – A former chaplain in the Portuguese armed forces fighting anti-government guerrillas in Portuguese Guinea has been arrested by security police. The police said that Father Mario Pais Oliveira, now pastor in Macieira da Lixa in the Oporto diocese, will be charged with activities against the defense of Portuguese overseas possessions. [...]

²⁰³ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito Marq., provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/490.

²⁰⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/492.

²⁰⁵ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/493.

[Susan Lowndes Marques], 14 September 1970²⁰⁶

AFRICA INCAPABLE OF SELF-GOVERNMENT, ARCHBISHOP SAYS

Lourenço Marques, Mozambique – Government in Africa is the responsibility of “old Europe” and the Church of Christ, because “this continent is not capable of self-government,” Portuguese-born Archbishop Custodio Alvim Pereira of Lourenco Marques said here. [...]

Susan Lowndes Marques, 19 September 1970²⁰⁷

GIPSIES AT FATIMA – FIRST INTERNATIONAL PILGRIMAGE

After a three-day pilgrimage at the Marian shrine of Fatima, with traditional dances and songs as well as prayer, thousands of gipsy pilgrims, from Spain, France, Italy, The Netherlands, Belgium and naturally Portugal, have now returned by cart, caravan, car and coach to their various lands. [...] The scene at Fatima was glamorous and unforgettable. A whole town of Army tents had been erected to the left of the Basilica. The Caritas organization mounted canteens and there was a shop where foods of various kinds could be bought at rock-bottom prices. Gipsies are particularly independent and the various bodies studying means of gradually integrating these nomads into ordinary society have this quality well in mind. Many gipsies are themselves helping this movement. Scores of nuns arrived at Fatima for the purpose of helping the mothers and babies, as well as the hundreds of wild-looking gipsy children who joined in all the fun. As usual the *servitas* helped in the hospital where a First Aid Post was set up.

Arriving in the afternoon of Sunday, September 6, the gipsies in their gay costumes walked in procession to the Chapel of Apparitions where one group saluted Our Lady in a spoken chorus and then pilgrims from Spain sang hymns to a superb guitar accompaniment. [...] The highlight of the following day was the Mass for all deceased gipsies, concelebrated by the seven Bishops who attended the pilgrimage, and by the priest directors of the work for migrants in various countries. [...] The Capuchin friar who is the head of the work for gipsies in Huelva, Fray Luís Duennas, told our Correspondent that the most difficult problem now is segregation, as so many people are still afraid of gipsies. He said: ‘But you can do anything with them if you love them.’ Father Duennas was in his brown habit but most of the priests who came with the gipsies from the various countries were *en civile* – generally shirts and jeans. [...] Certainly the Shrine of Fatima has never seen before such a mixture of fervor and gaiety in a pilgrimage.

²⁰⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/494.

²⁰⁷ Excerto do artigo publicado no *The Anglo-Portuguese News*, nº 984, 19 de setembro de 1970, p. 6.

[Susan Lowndes Marques], 13 October 1970²⁰⁸

FATIMA CITED IN BLAST AT ‘CERTAIN’ RELIGIOUS DEVOTIONS

Valadares, Portugal – A Portuguese bishop critical of religious devotions that have no theological foundation said that even at the famed Marian shrine at Fatima there is an element of “magic” in some of the religious manifestations there. Bishop Antonio Ferreira Gomes of Oporto voiced his criticism at the eighth Missionary Study group on “Faith and Contestation,” at the seminary at Valladares. The sessions were attended by representatives of the Methodist Church and other non-Catholic bodies. [...]

Susan Lowndes Marques, 19 October 1970²⁰⁹

PORTUGAL STUDIES NEW RELIGIOUS LIBERTY BILL

Lisbon – A proposed religious freedom law for this predominantly Catholic country is now being studied in the lower house of Parliament. There has been a general “freedom of cult” in Portugal since the separation of Church and state in 1911 following the establishment of the republic, but the Catholic religion has been recognized as the national religion. This has placed it in an advantageous position and has resulted in discrimination and restrictive practices against non-Catholics. [...] The bill states that “all accepted cults will have the right to equal treatment with Roman Catholics.” [...] While Portuguese Catholics have generally been satisfied with the 30-year-old concordat with the Holy See, there has been some controversy over certain clauses, particularly the one making divorce impossible for those who marry in a Catholic ceremony. The Portuguese legal profession has generally opposed this section. The lawyers claim that the prohibition has led to many irregular unions and illegitimate children among Catholics and creates special difficulties over the on-Catholic partners. [...]

Susan Lowndes Marques, 18 November 1970²¹⁰

PORTUGUESE BISHOPS HAVE RESERVATIONS ON NEW RELIGIOUS FREEDOM BILL

Lisbon, Portugal – The Portuguese bishops praised the religious freedom bill now under consideration in the lower house of Parliament, but at the same time warned that the state “should not take a negative or indifferent position toward religion.” [...] The bishops noted that the proposed bill would require parents to expressly demand religious instruction for their children in the state schools. [...] The bishops said the state should not leave so

²⁰⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/500.

²⁰⁹ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/501.

²¹⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/504.

important a matter to the inertia and ignorance of many parents, but they acknowledged that religious instruction needs improvement. [...]

1971

[Susan Lowndes Marques], 12 February 1971²¹¹

SEEK WAYS TO BUILD PEACE, ANGOLA BISHOPS ASK

Luanda, Angola – The bishops in this Portuguese African territory urged Catholics to try to help end the guerrilla warfare that has been going on in Angola for about 10 years. Black African liberation groups seeking independence from Portugal have been fighting Portuguese troops since 1961. In a joint pastoral letter issued after their annual meeting here, the bishops of Angola said they recognize the misuse of wealth in Angola and reject the imposition of European customs on the African population. But they also urged avoiding violence as a means of changing society. [...]

[Susan Lowndes Marques], 18 February 1971²¹²

PRIEST ACQUITTED ON CHARGES OF PREACHING SUBVERSION

Oporto, Portugal – Father Mario Pais de Oliveira, who has openly opposed the suppression of black liberation movements in Portugal's African colonies, was acquitted by a political court here of charges of preaching subversion. [...] Father Pais based his defense on the fact that he is a pacifist, and that he preached about what is needed to achieve peace in accord with the teachings of the Second Vatican Council. Among those who testified in his behalf was Bishop Antonio Ferreira Gomez of Oporto. Bishop Gomez returned to Portugal in 1969 after 10 years of exile for criticizing the regime of the late Premier Antonio Oliveira Salazar. [...] The other Catholic priest now on trial is Father Joaquin Pinto Andrade, one of nine priests expelled from Angola during nationalist uprisings there in 1960. [...]

²¹¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/508.

²¹² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/509.

1972

Susan Lowndes Marques, 24 January 1972²¹³

PATRIARCH OF LISBON ON THE GO

Lisbon, Portugal. The new Patriarch of Lisbon, Archbishop Antonio Ribeiro, is getting around his huge Diocese and every week he visits one or two different towns and says Mass and meets the people. These visits are not formal Episcopal visitations. [...]

Susan Lowndes Marques, 7 February 1972²¹⁴

CASES OF DIABOLIC POSSESSION IN BENGUELA

Benguela, Angola, Portuguese West Africa. In a recent statement, Bishop Amaral dos Santos of Benguela referred to the exorcism of a twelve year-old girl, Maria Inez Soares Almeida. The Bishop said that the exorcism was carried out as the doctors affirmed that there was no mental or physical illness causing the phenomenon in which the child went into trances. Another fact which the Bishop mentioned was the instantaneous disappearance of the hosts which were given to the child in Holy Communion. The particles disappeared as they were administered and then were found again in a suborium of the Church. Only after eight exorcisms from November 2nd to December 20th, [...] did the girl become normal and was able afterward to receive Holy Communion in the normal manner. [...]

Susan Lowndes Marques, 19 March 1972²¹⁵

BISHOP OF OPORTO IN BRUSH WITH MILITARY AUTHORITIES

Oporto, Portugal. Certain newspapers reporting on a sermon preached by Msgr. Ferreira Gomes, Bishop of Oporto, in his Cathedral on the 'Day of Peace' reproved the preacher for his attitude to armed interventions. The Portuguese Government and the armed forces being extremely sensitive to any statements which reflect in any way on their war against terrorists in Portuguese Africa. [...]

²¹³ Excerto da cópia dactilografada de um artigo enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/514.

²¹⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/516.

²¹⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/521.

Susan Lowndes Marques, 23 March 1972²¹⁶

BISHOP AGREES TO PRIESTS SUGGESTIONS

Beja, Portugal. At a recent meeting of the priests of this diocese in the center of Portugal, Bishop Manuel dos Santos Rocha accepted a vote of the priests present that they should be consulted over the personnel of the Pastoral Secretariat, which is to be formed. Discussions were held on the evangelization of the diocese, which is mainly an agricultural one, and new forms of this work were deemed to be necessary. [...]

Susan Lowndes Marques, 26 April 1972²¹⁷

PATRIARCH OF LISBON AT WORLD DAY FOR VOCATIONS

Lisbon, Portugal. Archbishop Antonio Ribeiro celebrated Mass on April 23rd, World Day for Vocations. In his sermon, the Patriarch said that the young are the hope of the world and of the Church, and that in addition to priests, the Church needs monks and nuns who are living witnesses to Christ by their vows as religious. The lack of vocations is a sign that our Christian communities are sick. A healthy Christian community has the vocations which it needs, and he stressed that the family is the ‘earliest seminary’. The Patriarch went on to say that those who respond to a vocation give everything to Christ, by whom they have been called. The young are filled with ideals, hoping for a better world and often these ideals could be the germ of a sacerdotal vocation. At the end of Mass a great number of young people who were present went up to speak to him.

Susan Lowndes Marques, 30 May 1972²¹⁸

‘MOTHER’S DAY’ IN LISBON

Lisbon, Portugal. ‘Mother’s Day’ on May 28th, was marked in Lisbon by a special Mass said in St Roch’s Church, by the Archbishop of Mitilene, one of the auxiliaries to the Patriarch of Lisbon. [...] Msgr Monteiro considered that the dignity of woman, above all that of wife and mother is being gravely threatened in our days, largely by economic and social conditions. “Many have already lost the feeling of love and are obsessed with pleasure, some demand free love, others liberty for all experiments, others polygamy and divorce. Complete debasement of conjugal love springs from these ideas.” Before praying for mothers all over the world, the bishop stressed that “true liberty for women lies in the effective knowledge of the dignity inherent in the roles of virgin, wife and mother.” [...]

²¹⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/522.

²¹⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/527.

²¹⁸ Excerto da cópia dactilografada de um texto contendo várias notícias, enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/529.

Susan Lowndes Marques, 22 August 1972²¹⁹

NEWS FROM FATIMA

Fatima, Portugal. [...] Notices have been placed at the entrances to the sanctuary stating that women are not admitted wearing mini-skirts or hot-pants or men in shorts. (...) An Italian, Giovanna La Terra Maiore, aged 53, who was paralyzed for 9 years and was cured through the intercession of Pope John XXIII when she assisted at the televised Mass of Pope Paul VI at Fatima on May 13th, 1967, came to the shrine in thanksgiving with her parish priest and seven other pilgrims from her village in Sicily. Her case is being investigated by the curia of the diocese of Ragusa.

Susan Lowndes Marques, 26 October 1972²²⁰

ANGOLAN BISHOPS ISSUE JOINT PASTORAL ON JUSTICE

Luanda, Angola, Portuguese West Africa. After their recent Episcopal Conference, all the bishops of dioceses in Angola and the Island of S. Tomé, have just issued a collective pastoral letter on the general theme of the bishops Synod in Rome – “Justice in the World.” [...] They went on to stress that there has been great social progress in all their dioceses in recent times and that legislation has led to this progress and assisted it. One of the great scandals is that in several poor countries, it is the Christians who are in possession of the greater part of the economic resources of the world. [...]

Susan Lowndes Marques, 10 November 1972²²¹

CATHOLIC CULTURAL CENTER RE-OPENS IN OPORTO

Oporto, Portugal. Bishop Antonio Ferreira Gomes of Oporto presided at the opening session of the new scholastic year at the Catholic Cultural Center here. The Center being for lay folk, the Bishop spoke on the role of the laity and stressed that in the past, when there had been grave crises of vocations to the priesthood, it had been said that the lack of priests was not always a misfortune but could be a blessing. [...]

²¹⁹ Excerto da cópia dactilografada de um texto contendo várias notícias, enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/540.

²²⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/549.

²²¹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/550.

1973

[Susan Lowndes Marques], 8 January 1973²²²

PEACE VIGIL GROUP ARRESTED IN PORTUGAL

Lisbon, Portugal – About 50 persons were arrested in Lisbon while holding a prayer vigil for peace that emphasized the war between black nationalists and the government in Portugal’s African territories. Most of those arrested were released immediately. But 12 still reported detained included three priests, architect Nuno Teotónio Pereira, who is a nephew of a former Portuguese ambassador to the United States, and Prof. Carreira [*sic*] de Moura, a leading economist. Portugal has been accused of brutally repressing black African liberation movements in its overseas territories.

Susan Lowndes Marques, 11 January 1973²²³

DIPLOMAS FOR NUNS

Oporto, Portugal. Those nuns who completed a two-year course at the Nun’s Study Center here received their diplomas the other day. [...] there are 1500 nuns in the diocese of Oporto. One of the speakers, a Capuchin priest, said that before all else nuns should be a witness to their fundamental option for God and secondly be at the service of the Church. [...] In the course of last year, the religious in the diocese were looking after 14,722 children, 35,572 sick persons, 897 old people, as well as large numbers of home visits. 118 nuns have completed the two-year course at the Study Center and others have done part-time study. [...]

[Susan Lowndes Marques], 15 January 1973²²⁴

CHURCH AUTHORITIES DEPLORE ACTIONS OF BOTH PEACE GROUP AND POLICE

Lisbon, Portugal – Authorities of the Lisbon patriarchate said they deplored both a group who held a prayer vigil for peace that emphasized the war between black nationalists and the government in Portugal’s African territories and the police who entered the church

²²² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. No dia 22 de novembro, 1973, Susan Lowndes Marques enviou uma notícia para o *News Service* informando que as quatro pessoas acusadas neste processo tinham sido julgadas e todas absolvidas. PT-UCP/CEHR/ASL/A/C/03/558 (cf. também PT-UCP/CEHR/ASL/A/C/03/601).

²²³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/559.

²²⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/560. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA.

to arrest those holding the vigil. A statement of the Church authorities said it is true that the country is engaged in war in its overseas territories, but went to say that discussions on such matters should not be held in a church context. [...] The prayer vigil was to have included a discussion of a document drawn up by a group in the Oporto diocese and approved by Bishop António Ferreira Gomes of Oporto. [...]

Susan Lowndes Marques, 5 February 1973²²⁵

CARDINAL'S HAT FOR PATRIARCH OF LISBON

Lisbon, Portugal. All the newspapers and radio and television gave great prominence to the elevation of Archbishop Antonio Ribeiro Patriarch of Lisbon, to the College of Cardinals [...]. Formerly, the Portuguese President conferred the Cardinal's hat on any Bishop in Portugal who was so honoured but this privilege was withdrawn when so many old customs were abandoned after the Council. The last person to receive the Hat from the Portuguese President was Archbishop Furstenberg, Papal Nuncio in Lisbon who became a Cardinal on leaving this post for the Roman Curia.

Susan Lowndes Marques, 27 February 1973²²⁶

FURTHER TO PEACE VIGIL IN LISBON CHAPEL

Lisbon, Portugal. After the arrest of some 50 persons in the Rato Chapel in Lisbon, while they were holding a vigil of prayer for peace, particularly in Portugal's African territories. When it was made clear that this 'peace' involved the Portuguese retiring from their African possessions. Among those who took part there were a certain number of civil servants, notably social assistance corkers who were officially all dismissed from their posts, including Professor Carreira [*sic*]²²⁷ de Moura a leading economist who was on the teaching staff of the University of Lisbon. The Government employees concerned appealed and the Council of Ministers refused their appeal, however those concerned have now appealed to the highest administrative tribunal.

²²⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/563.

²²⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/566.

²²⁷ O nome correto é Pereira.

Susan Lowndes Marques, 20 March 1973²²⁸

APPEAL REFUSED OF PRIESTS PENALISED IN ARCHDIOCESE OF BRAGA

Braga, Portugal. Further to my story of December 21 1972²²⁹ in which five priests who wrote an ‘Open Letter’ to the Archbishop of Braga were suspended in various degrees by Archbishop Francisco Maria da Silva, their appeal to the Sacred Congregation of the Clergy in Rome has been dismissed. [...] It is believed that the five priests concerned (Canon Antonio Luiz Vaz, Fr. Julio Hilario Vaz, Fr. Carlos Nuno Salgado Vaz, Fr. Manuel Magalhaes dos Santos and Fr. (Dr.) Antonio Manuel de Sousa Fernandes), have appealed to the High Court at the Vatican. (NOTE: when appointed some years ago, it was hoped that Archbishop Francisco Maria da Silva would modernize the Archdiocese of Braga which for a long time has been considered the most conservative in Portugal. But to the disappointment of many, this hope has not been realized.)

Susan Lowndes Marques, 27 March 1973²³⁰

NEW PORTUGUESE CARDINAL SPEAKS ON VATICAN RADIO

Lisbon, Portugal. The interview which Cardinal Antonio Ribeiro Patriarch of Lisbon, gave on Radio Vatican before leaving Rome was largely reported in the Portuguese newspapers. [...] Over the question of collaboration between the Clergy and Laity, the Patriarch stressed that Catholic Action was the main means of this ecclesiastical co-responsibility. Although there are other excellent organizations run by lay people, such as the Conference of St. Vincent de Paul, the Legion of Mary and the Catholic Scout Movement, and more recently family movements and the Christian Courses (Cursillos) have also taken an active part, in this sense. Several priests have asked lay people to look after the administration of the temporal goods of the Church, as well as religious instruction in schools. The hierarchy are now considering the possibility of laymen receiving the minor orders of Lector and Acolyte. [...]

[Susan Lowndes Marques], 9 April 1973²³¹

VOCATIONS DROP IN PORTUGAL

Fatima, Portugal – Sixty priests from nine dioceses attended a seminar on religion and youth here held because of a sharp decline in vocations. During the last decade Portuguese seminarians decreased from 1,335 to 644, a drop of more than 50 percent. There are 754

²²⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/568.

²²⁹ Não foi encontrado o texto desta notícia, com data de 21 dezembro de 1972.

²³⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/569.

²³¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/571. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA.

fewer nuns than the 1963 figure of 6,459. In the same period the number of priests decreased from 5,734 to 5,174, a drop of 560. The country has 9.2 million Catholics, 90 per cent of the population. Bishop Cosme do Amaral of Leiria, [...] attributed the vocations crisis to the stress placed on temporal values and attitudes by youths and even by some priests. [...]

Susan Lowndes Marques, 14 May 1973²³²

STATEMENT FROM PORTUGUESE BISHOP'S CONFERENCE

Lisbon, Portugal. [...] Another document to be issued will deal with preparation for the sacrament of marriage. They do not conceal their preoccupation with the dangers which are threatening the stability, fertility and sanctity of marriage and they deplore the campaign in favour of divorce, contraception and abortion. The Assembly also hoped that the diocesan clergy would soon be included in the Social Assistance system and they gave their help and approval to a new ecumenical translation of the bible into Portuguese.

Susan Lowndes Marques, 18 June 1973²³³

PRIEST'S ARREST. ALSO CIVIL SUIT BROUGHT BY PRIEST AGAINST LAWYER

Oporto, Portugal. Further my cable regarding charge of Father Mario Pais de Oliveira, Pastor of Macieira da Lixa, with activities against State Security, it is now known that this recent charge is based on a sermon preached by Father Pais de Oliveira on the Day of Peace, January 1st. An unnamed person, who was one of the witnesses for the prosecution in the last trial of Father Pais de Oliveira, when he was acquitted, took a tape recording of the sermon and sent it to the police. The trial is expected to take place in Oporto next month, July. It will be recalled that Bishop Ferreira Gomes of Oporto was one of the witnesses for the defense in the 1971 trial and gave his testimony in open court. [...]

Susan Lowndes Marques, 20 July 1973²³⁴

PATRIARCH OF LISBON LICENCES 130 PERSONS TO GIVE COMMUNION

Lisbon, Portugal. Cardinal Antonio Ribeiro, Patriarch of Lisbon, presided at a ceremony at Olivais Senior Seminary near Lisbon, when after a period of meditation and reflexion, he celebrated Mass and licensed a hundred and thirty lay persons to distribute Holy Communion.

²³² Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/574.

²³³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/579.

²³⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/583.

This, it is said, is no novelty in the life of the Church, as in the first centuries, lay people often took the Eucharist to prisoners, the sick and those who could not get to the Mass. [...]

Susan Lowndes Marques, 31 August 1973²³⁵

DEATH OF 96-YEAR OLD FOUNDRRESS

Lisbon, Portugal. The death has taken place of Mother Luisa Andaluz who was born in 1877. In 1923 she founded the congregation of “Servers of Our Lady of Fatima”, at first a Lisbon diocesan congregation which has now spread over the rest of Portugal. Since 1938 the Congregation which runs retreats and all forms of social work, has been in charge of all the sacristy work at the Fatima shrine.

Susan Lowndes Marques, 2 October 1973²³⁶

PARISH PROTESTS AT PASTORS’ REMOVAL

Porto, Portugal. The parish priest of A-Ver-O-Mar at Povia de Varzim has been transferred from this parish by the Bishop of Oporto Msgr. Antonio Ferreira Gomes²³⁷. The parishioners were so angry at the priest’s removal that four thousand men and women assembled in front of the parish church to show their anger and to protest. The local Guarda Nacional Republicana who act as the Police in country districts were called in to disperse the crowd. [...] No-one was arrested. It is now known that the parish priest Father Angelo Faria da Venda has appealed to Rome against the Episcopal decision to remove him from his parish. [...] The people in the north of Portugal, which has a far stronger religious tradition than the south of the country, constantly protest against the transference or removal of parish priests, as your correspondent has reported in the past. These protests do not seem to occur in the archdiocese of Lisbon or in any of the other southern dioceses.

Susan Lowndes Marques, 2 October 1973²³⁸

25th ANNIVERSARY OF DEATH OF FATHER CRUZ

Lisbon, Portugal. Father Francisco Cruz died on October 1st 25 years ago, the liturgical feast day of St. Teresa of Lisieux. Even during his lifetime Father Cruz was venerated as a very holy man. He was an itinerant missionary and was especially devoted to the very poor

²³⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/589.

²³⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/593.

²³⁷ No dia 3 de outubro, 1973, Susan Lowndes Marques enviou um retificativo a este texto, informando que o caso do prior de A-Ver-O-Mar se situava na diocese de Braga e não do Porto, pelo que a ordem tinha sido dada pelo Arcebispo Francisco Maria da Silva e não pelo Bispo Ferreira Gomes.

²³⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/593.

and the unfortunate and was a constant visitor to prisons and hospitals. A few years before he died at a very advanced age, Father Cruz was accepted as a member by the Portuguese Jesuits who had refused to accept him when he was a young man owing to his delicate health. [...]

Susan Lowndes Marques, 8 October 1973²³⁹

OPORTO DIOCESAN NOTE ON PRIESTLY DISPENSATIONS

Oporto, Portugal. The Episcopal Secretariat has issued a Note stating that the Holy See, to which is reserved the final decision in these cases, has dispensed various priests of the Oporto diocese of their obligations assumed at ordination. They can therefore contract matrimony and are completely dispensed of any obligations of the priestly state and cannot exercise any sacerdotal ministry. [...]

Susan Lowndes Marques, 6 December 1973²⁴⁰

RESULTS OF LAST RELIGIOUS CENSUS IN LISBON

Lisbon, Portugal. [...] In comparison with the last religious census in 1955 the population has increased. The number of children attending mass has decreased from 29.9 to 25.4%, of women from 20 to 17.7% and of men from 9.2 to 8.8%. In Lisbon itself the number of men attending mass actually increased.

1974

Susan Lowndes Marques, 21 February 1974²⁴¹

FATHER MARIO APPEALS

Oporto, Portugal. Father Mario Oliveira, [...] whose prison sentence was substituted by a 50 dollar fine as cabled on Feb 15th 1974, has now appealed against his condemnation and sentence. [...] Father Mario, who was in prison for 11 months awaiting trial is now at liberty. [...]

²³⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/595.

²⁴⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/603.

²⁴¹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/615.

Susan Lowndes Marques, 7 March 1974²⁴²

PASTOR REMOVED FROM HIS HOUSE

Aver-o-Mar, Braga, Portugal. Further to my previous reports on the disagreement between the pastor of A-Ver-o-mar, Father Angelo Faria da Venda, with the archbishop of Braga, Msgr. Francisco Maria da Silva, the priest was ordered to vacate his parochial residence. Refusing to do so, the civil authorities were called in and the priest was turned out of the house by the police, not having vacated within the previous 10 days as he was officially ordered to do by the local authorities. [...]

Susan Lowndes Marques, 14 March 1974²⁴³

NEW CHURCHES IN PATRIARCHATE OF LISBON

Lisbon, Portugal. The annual appeal for new churches in the patriarchate of Lisbon is now taking place. 20 new churches and chapels are under construction and another 70 are planned. [...]

Susan Lowndes Marques, 14 March 1974²⁴⁴

ST VINCENT DE PAUL ORGANISATION IN OPORTO

Oporto, Portugal. The annual report of the St Vincent de Paul's women's organization in Oporto shows that they received over 211 million dollars last year, 1973, and spent over 132 million dollars in aid to the under privileged²⁴⁵. There are 6,640 active members and 9,110 subscribers. Each week 3915 families are visited regularly and there were 5723 extra visits made. Owing to the efforts of the members 48 children were baptised, 420 seriously ill people received the Last Rites, 256 sent to hospital, 151 housed in their own houses, over 28 thousand items of clothing were distributed in addition to 2305 blankets, 275 mattresses and 27 beds. 282 babies were fitted out. [...]

Susan Lowndes Marques, 23 March 1974²⁴⁶

SUSPECTED FOREIGN PRIESTS AND NUN STILL IN MOZAMBIQUE

Lourenzo Marques. Mozambique. Portuguese East Africa. An agency message from here, [...] says that six priests, who were reported in the foreign press to have been expelled,

²⁴² Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/617.

²⁴³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/618.

²⁴⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/618.

²⁴⁵ Deve haver um erro de Susan Lowndes Marques, pois 211 milhões de dólares parecem excessivos. Em 1975, \$1 equivale a 3,73 euros em valores atuais.

²⁴⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/620.

are still in Mozambique. There are apparently five Italian Combonian Fathers and a Portuguese secular priest. It is stated that they have encouraged tension in the northern part of the territory and on March 21, about a thousand people assembled in a square in Lourenço Marques and accused the priests of treason and of being in touch with FRELIMO, the terrorist organization for the liberation of Mozambique. Police forces dispersed the mob. The six priests are still at St Peter's Mission in the suburbs of the city of Nampula. It is also said that they distributed a pamphlet against the Portuguese presence in Africa. [...]

Susan Lowndes Marques, 26 April 1974²⁴⁷

PORTUGUESE BISHOPS AT FATIMA DURING REVOLUTION

Lisbon, Portugal. By chance all the Portuguese hierarchy are in conference at Fatima this week so none of them were in Lisbon for the military take-over of the Portuguese Government yesterday, April 25th. The Episcopal Conference is due to end today, April 26th and normally a statement is issued at the end. In the proclamation issued by the new provisional Government early this morning no reference was made to the Church fortunately, although there have been close ties between the Government and the Church in Portugal, the Church is not "established" in this country and there is freedom of cult.

Susan Lowndes Marques, 1 May 1974²⁴⁸

CARDINAL PATRIARCH ON VOCATION DAY

Lisbon, Portugal. Cardinal Antonio Ribeiro, Patriarch of Lisbon, has issued a Note on the forthcoming World Day of Vocations on May 5th. [...] Portugal is one of the countries in Europe with the least number of priests in relation to the Catholic population; there is also a great shortage of both men and women religious. [...]

Susan Lowndes Marques, 1 May 1974²⁴⁹

CHANGE OF GOVERNMENT IN PORTUGAL

Lisbon, Portugal. As will have been sent from Rome, the Vatican, the United States and Brazil were the first Governments to recognise the new Portuguese Government which came into power last Thursday, April 25th, after the military take-over. Since the communication issued at the end of the plenary conference of the Portuguese Hierarchy which took place in

²⁴⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/624.

²⁴⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/625.

²⁴⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/625.

Fatima last week and which I cabled to you on April 29th as requested ²⁵⁰ there has been no further statements or reactions in the Church in Portugal although it is expected that Cardinal Antonio Ribeiro, patriarch of Lisbon, will issue a Note to his diocesans and possibly other diocesan Bishops in Portugal will do so too. Today, May 1st, has been declared a public holiday being ‘Labour Day’ and there will be large assemblies of people in various parts of Lisbon and in other cities, manifesting their adherence to the new Government.

[Susan Lowndes Marques], 7 May 1974²⁵¹

PORTUGUESE PRIESTS TOLD NOT TO BECOME INVOLVED IN POLITICS

Lisbon. The Portuguese bishops have told priests to refrain from participating in political activities because that is the responsibility of the laity. [...] Referring to the takeover of the government by a military junta on April 25, the bishops said that the past few days “have seen changes here of incalculable consequences. We guarantee that the bishops and priests will participate in the joys, hopes, sorrows, and fears of the faithful in fidelity to our pastoral mission.” The pastoral said that the bishops share the hopes of the people “and as much as possible will aid in the formation of a social order founded on truth, justice, liberty, love and peace.” [...] The pastoral concludes by saying that the bishops, “ardently wish the Portuguese people to put aside hatred, vengeance and class warfare, which is only harmful,” and to work “in harmony for peace.” [...]

Susan Lowndes Marques, 16 May 1974²⁵²

FURTHER CATHOLIC REACTIONS TO PORTUGUESE REVOLUTION

Lisbon, Portugal. [...] the Patriarch, Cardinal Antonio Ribeiro and the Apostolic Nuncio, Archbishop Maria Jose Sensi, were both present yesterday, May 15th, when the leader of the Revolution of April 25th, General Antonio Spínola, was sworn in as President of the Republic of Portugal [...] The huge meetings of Catholics, [...] go on being held. At one of them the resignation of all the Portuguese bishops was called for with the exception of a few like Bishop Antonio Ferreira Gomes of Oporto, who was a known opponent of the former regime and was indeed in exile for ten years. But these meetings are attended by so many people that it is difficult to get any coherent resolutions. [...]

²⁵⁰ O telegrama não foi encontrado no espólio de Susan Lowndes Marques.

²⁵¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/626.

²⁵² Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/627.

Susan Lowndes Marques, 24 May 1974²⁵³

MORE CATHOLIC REACTIONS TO NEW PORTUGUESE GOVERNMENT

LISBON. Portugal. The Bishop of Oporto, Msgr. Antonio Ferreira Gomes, continues to make pronouncements which are published in his weekly publication the 'Voz Portucalense'. The latest was to the organizing Committee of the Council of Layfolk for the diocese, which it is hoped will start functioning this year [...] "The Church is not a party and there is not a political party in the church, though newspapers refer to a Christian Party or to a Catholic Democratic Party, but in this diocese, there is no such thing." Msgr Ferreira Gomes went on say that he had been asked to head such a Party, but that he would not do so, though he was aware of the kind intention behind these approaches.

[...] The first tensions between the civil and ecclesiastical authorities in Mozambique, Portuguese East Africa, came in the diocese of Beira when Bishop Sebastiao Resende was alive. [...] Now a group of Catholics in the diocese have proclaimed the need to put into practice the evangelical message of fraternity, love and peace. They go on to deplore the fact that with certain honorable exceptions, the Bishops of Mozambique have acted in a manner that is hardly that of representatives of Christ in these African lands. They have often even suppressed the Christian testimony of those who wished to put into practice the message of salvation to the people of Mozambique.

[...] A Christian Democratic Party has now been formed in Portugal. They say they are not going to enter into disputes or disagreements, but will represent the masses which are mistakenly called the silent majority. [...] Another group of Progressive Catholics are joining the newly formed Socialist Party. [...] the Foreign Minister ²⁵⁴ paid a formal call on Archbishop Maria Jose Sensi, the Apostolic Nuncio. [...] On leaving Dr Mario Soares said that the Catholic Church played an important part in Portugal and therefore diplomatic relations with the Vatican were of prime importance. He also said the question of the revision of the Concordat was being born in mind.

Susan Lowndes Marques [30 May 1974]²⁵⁵

PATRIARCH OF LISBON MEETS HIS CLERGY

Lisbon, Portugal. Archbishop Antonio Ribeiro, Patriarch of Lisbon, had a meeting with some hundreds of both secular and regular priests working in the capital and its surroundings. It was in response to many requests that the Cardinal invited the priests to consider what new pastoral methods should follow on recent political changeover. Certain priests, including Canon Jose Amaro Teixeira, former Vice-Rector of Olivais Seminary, spoke very strongly on the Conservative side and considered that the meeting had insulted

²⁵³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*, não datado. PT-UCP/CEHR/ASL/A/C/03/628.

²⁵⁴ O Ministro dos Negócios Estrangeiros era o Dr. Mário Soares.

²⁵⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/629.

the Cardinal Patriarch as they had not accepted the agenda he had proposed. On the other hand other members of the clergy regarded the meeting as an effort to continue episcopal paternalism to which they objected. The presence of a member of Radio Renascença was objected to and he had to leave. [...]

Susan Lowndes Marques, 30 May 1974²⁵⁶

CATHOLIC RADIO STATION BACK ON AIR

Lisbon, Portugal. After prolonged negotiation with the Patriarchate, owner of Radio Renascença, the Catholic Radio Station, the staff have now received the guarantees they were demanding. These included the abolition of a clause stating that engagement and dismissal of personnel should receive Episcopal agreement through a special commission. [...]

Susan Lowndes Marques, 6 June 1974²⁵⁷

CATHOLIC GROUPS STRONGLY CRITICAL OF HIERARCHY'S 'COOPERATION' WITH DEPOSED REGIME

Lisbon, Portugal. The new freedoms evident in Portuguese society since the military overthrew the 40-year-old civil dictatorship in April is having a pervasive effect on the Catholic Church, and has caused strong criticism of the Portuguese bishops by lay groups. [...] Pro-divorce groups here are calling for an early abrogation of the concordat, because it places strict limitations on divorce.

Susan Lowndes Marques, 12 June 1974²⁵⁸

CUTTING OF TV PROGRAMME

Lisbon, Portugal. Last night Admiral Rosa Coutinho made a statement on television regarding the sudden cutting on the evening of June 10th of a TV live transmission in which the retired 85 year old Patriarch of Lisbon, Cardinal Manuel Goncalves Cerejeira, was mocked by a man dressed up in a mitre and full canonicals. The imitation, during which the Cardinal's voice was cleverly taken off, included a farcical blessing with incense and Holy Water in which the Name of Christ was introduced. [...] All those who were watching

²⁵⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/629.

²⁵⁷ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. PT-UCP/CEHR/ASL/A/C/03/630. Na coluna da esquerda está escrito "Marques", provavelmente pelo expedidor nos EUA.

²⁵⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/631.

the transmission know why this order was given, because of the feelings of a proportion of the Portuguese people who felt justly offended in their beliefs in the manner in which the spectacle was developing. [...]

Susan Lowndes Marques, 21 June 1974²⁵⁹

EUCCHARISTIC CONGRESS AT BRAGA

Braga, Portugal. The second national Eucharistic Congress has just ended at Braga in the north of Portugal. Over a hundred thousand persons assisted at the Eucharistic Procession through the streets of the city on the final day of the Congress. That morning Archbishop Francisco Maria da Silva celebrated solemn pontifical High Mass in the cathedral and ordained 8 priests of all the archdiocese of Braga. In the afternoon hundreds of buses brought people from all over the north of Portugal to assist at the procession which took two hours to pass. [...]

Susan Lowndes Marques, 27 June 1974²⁶⁰

NEW POLITICAL SET UP IN PORTUGAL CONTINUES TO ENSURE CHURCH REACTION

Lisbon, Portugal. Since the demise of ‘Novidades’ the Catholic daily newspaper, financed by the Portuguese hierarchy, the other newspapers, which are now all controlled by the extreme left wing of the new movements, carry considerably more Catholic news. Most of the diocesan bishops have been holding meetings with their clergy, laity and heads of diocesan organizations. [...]

[Susan Lowndes Marques], 25 July 1974²⁶¹

PORTUGUESE BISHOPS SUPPORT POLITICAL CHANGES

Lisbon, Portugal. The bishops of Portugal have issued a pastoral letter July 22 supporting the political changes brought about by the bloodless military coup in April that ended 50 years of civilian dictatorship in Portugal. The 8,500-word pastoral also admitted that the bishops as well as the laity often failed to live up to Christian ideals by ignoring arbitrary actions of the ousted dictatorship and even supporting it. The bishops said that there had been a long

²⁵⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/632.

²⁶⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/631.

²⁶¹ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “Marques”, provavelmente pelo expedidor nos EUA. PT-UCP/CEHR/ASL/A/C/03/636.

alliance between the Church and state under the dictatorship of Premier Antonio de Oliveira Salazar and later under his successor, Premier Marcello Caetano.

[...] “The Church, however, accepts that, both on the level of the hierarchy and of the laity, it is possible that they had burdened the Church with responsibility for errors either committed or shared in. To deny this would be to fail to recognize that although the Spirit of God guides souls with indefectible assistance, the Church is composed of men who are subject to the vicissitudes and the limitations of their earthly condition.” Some bishops issued calls for “self-examination” and analysis of the Church’s role during the dictatorship after the April coup.

[...] The bishops said also that the coup gave rise “to new hopes among large depressed sectors of the population and disarmed the feeling of ostracism which much of the world felt toward Portugal, as well as promoting a new Portugal to be built on democratic foundations for all Portuguese.” [...] The pastoral letter declared that it is necessary “to rebuild the political, economic and cultural life of Portugal according to new models, resisting at the same time the temptation of adopting foreign models.” [...]

Susan Lowndes Marques, 10 July 1974²⁶²

CONCORDAT REVISION DEMANDED

Lisbon, Portugal. Large meetings are taking place demanding the revision of the 1940 Concordat between Portugal and the Holy See particularly with regard to the section making divorce illegal for those who contracted a Catholic church marriage since 1940. Among the speakers have on occasion been catholic priests who have stressed that it is not right for the civil power to enforce ecclesiastical laws. Practicing Catholics are aware that Christian marriage is indissoluble but in, it may be said the majority of Catholic marriages in Portugal, at least one of the partners is not a practicing Catholic, although baptized into the Faith and does not believe in the indissolubility of the marriage. [...] The new Portuguese Government has issued no statement regarding this controversial matter, but the previous Government always shifted responsibility on to the Church. [...]

Susan Lowndes Marques, 10 July 1974²⁶³

500 PRIESTS DEMAND TEACHING DIPLOMAS

Lisbon, Portugal. Some 500 priests from different dioceses in Portugal have sent a letter to the Minister of Education demanding that their theological and sacerdotal studies should qualify them for the diploma to teach Portuguese Language, History, and Geography in the

²⁶² Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/634.

²⁶³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/635.

Preparatory Schools. [...] Priests from several Portuguese dioceses are issuing documents endeavouring to define their position within the diocesan structure, stressing the duty of Christians to take an active interest in politics of different parties, the unifying mission of the Church within political options and their support for true democratic programmes by which a new Portuguese society can be constructed. [...]

Susan Lowndes Marques, 2 August 1974²⁶⁴

GUARDA PRIESTS OPPOSE BISHOP

Guarda, Portugal. Thirty diocesan priests called a meeting to which they invited the Bishop, Msgr. Costa Vaz, who refused the invitation at which they decided to force their way into a meeting called by the Bishop of the diocese with the regional catechetical delegates whom the Bishop had invited. The priests objected that the persons invited were not representative and the Bishop agreed that in the future the delegates and the catechists attending meetings should be freely elected. [...]

Susan Lowndes Marques, 19 September 1974²⁶⁵

PORTUGUESE PRIME MINISTER VISITS CARDINAL PATRIARCH OF LISBON

Lisbon, Portugal. Colonel Vasco Gonçalves, present Prime Minister of Portugal, accompanied by Major Vitor Alves, Minister without Portfolio, paid a formal call on Cardinal Antonio Ribeiro, Patriarch of Lisbon. The visit, which lasted for forty-five minutes was apparently a very friendly one. On leaving the Patriarch's residence, the Prime Minister said to the assembled journalists that he had wanted to make this call for some time and that there had been an ample exchange of impressions on the actual situation in Portugal, "in certain aspects the views of Cardinal Ribeiro and mine coincided." [...]

Susan Lowndes Marques, 10 October 1974²⁶⁶

ARREST OF PARISH PRIEST IN OPORTO

Campelo, Baiao, diocese of Oporto. Father Manuel Joaquim Ribeiro, pastor of this parish of Campelo, was arrested by military forces. He has not so far been accused of any offense. However before the revolution of April 25 last, he attended a Course for Military

²⁶⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/637.

²⁶⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/642.

²⁶⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/643.

Chaplains in January. [...] just before the April Coup, he wrote to the then Minister of National Defense saying that he could not, in conscience, participate in any situation of violence, that he did not wish to rebel against any orders, but that he could not collaborate in sin. He was therefore staying in his parish of Campelo. After April 25, father Joaquim Ribeiro wrote to the President of the Junta of National Salvation, informing of what had taken place. He had not refused to be a Military Chaplain, but that he had refused to take part in war. [...] Some thirty fellow priests of the diocese of Oporto have written a protest to the authorities, which has been published in certain, but not all, the newspapers. [...]

Susan Lowndes Marques, 18 November 1974²⁶⁷

CATHOLIC GROUP CRITICISES BRAGA CHURCH

Braga, Portugal. About a hundred people, lay, religious and priests met in this city to discuss and reflect on the general theme of 'The Church and Society'. The meeting was the idea of a local nun, who got all the people together. The conclusions they reached were that liberation must start with oneself, at the mental, Christian and social political level, including our relations with our fellow Christians and superiors; the fundamental law is love of our neighbour which can never end; liberation would be total with the suppression of all unjust structures such as our capitalist structure which is profoundly unjust and radically oppressive and the ecclesiastical hierarchy is closely allied to it. [...] It was considered to be a hopeful sign that so many people, in spite of intimidation and pressure, took part in this meeting, though Frei Luis França, a TV religious commentator was prevented from taking part. Further meetings were planned.

Susan Lowndes Marques [1974]²⁶⁸

CATHOLIC REACTION TO PORTUGUESE REVOLUTION

Lisbon, Portugal. [...] The employees of 'Caritas', the Vatican based international Catholic Aid Organization have publicly expressed their adherence to the new regime and their desire that all charitable organizations should be enabled by the State to fulfill the needs of the rural, town and migrant populations. They also, with the employees of other non-state charitable organizations, wish to be included in any new work contracts.

[...] Among the political prisoners who have been released both in Portugal and overseas are a number of priests and various cases which were due to come before the courts have been annulled, including one against an architect, Manuel de Araujo de Gouveia

²⁶⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/649.

²⁶⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*, sem data. PT-UCP/CEHR/ASL/A/C/03/651.

Freitas who was accused of distributing a leaflet after Mass at the parish church of Arroios in Lisbon, entitled “Open Letter to the Bishop of Lisbon.”

Some thousand Christians met in a big Lisbon convent girl’s school on May 7th to reflect and consider what position they should now take up. On the platform were a priest, an engineer, a clerk, an Evangelical Pastor and a woman social worker. Numbers of priests attended and one spoke on the time having now arrived when the Church in Portugal can be renovated and cleansed. The problems of the clergy overseas, the profound revision of the Concordat, the retirement of the Apostolic Nuncio, Archbishop Maria Jose Sensi, the retraction or resignation of those bishops who collaborated with the previous regime, the creation of an independent newspaper and the end of the war in Africa were other subjects discussed. [...]

1975

Susan Lowndes Marques, 20 January 1975²⁶⁹

PORTUGUESE BISHOPS DEFEND PRINCIPLE OF FREE UNIONS

Lisbon, Portugal. [...] The Portuguese bishops sent a communication to the Prime Minister, who is himself an acknowledged Communist, though his colleagues are of all shades of opinion, defending the right of freedom of workers to form Trade Unions to truly represent them. The Note goes on to stress that this right is not contrary to the interests of the workers nor to the construction of a society united in its efforts for liberty, where there is no alienation, violence, domination or exploitation. [...]

Susan Marques, January 1975²⁷⁰

PORTUGUESE BISHOPS SCORE SCHOOL POLICY

Lisbon, Portugal – The nation’s bishops have charged Portugal’s leftist government with violating agreements on Catholic schools and other Church activities. Deploring a wave of anti-Church rallies, the 19 bishops said Jan. 21 that the government “is successfully maneuvering for the removal of Church influence in such sectors as education, in which the Church has a right and a duty to be because of existing agreements.” [...] There are 422 Catholic schools in the country, with some 60,000 students. Religion and morals are taught in public schools under the supervision of Church authorities. [...] The bishops said they hoped to avoid confrontation with the government, but added: “We cannot remain silent in the face of a campaign of defamation, calumny and violence.” [...]

²⁶⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/652.

²⁷⁰ Excerto de uma notícia publicada no *The Pilot*, o jornal da diocese de Boston, baseado numa cópia dactilografada de um texto enviado ao *NCWC News Service*. Sem data, mas poucos dias depois de 23 janeiro 1975. PT-UCP/CEHR/ASL/A/C/03/653.

Susan Lowndes Marques, 14 February 1975²⁷¹

MARCH SET FOR PORTUGUESE DIVORCE LAW

LISBON, Portugal. Further to my cable of 13/2/75²⁷², the Minister of Justice, Dr Salgado Zenha, stated before leaving for Rome that the process of carrying out the agreed alterations to the Concordat [...] should be concluded in March. [...] The signing of the new Agreement tomorrow, February 15th, in Rome, will enable the Portuguese Government to legislate to the effect that divorce will be possible between parties canonically married, though the Church will maintain her opposition to the dissolution of Catholic marriages. [...]

Susan Lowndes Marques, 20 February 1975²⁷³

DISPUTE WORSENS BETWEEN WORKERS AND MANAGEMENT OF PORTUGUESE CATHOLIC RADIO STATION

Lisbon, Portugal. After nine months of disputes with the Hierarchy, owners of 'Radio Renascença', one of the three main radio stations of the country, the staff and workers of the station started a strike last evening. For some months, in addition to the usual transmission of Mass and the Rosary, the radio station has been broadcasting news and opinions with a strong Communist slant. Eleven of the staff were dismissed some months ago which started off the dispute. [...] A Note on the situation was published by the Portuguese hierarchy just before the strike was called to start last evening. [...]

Susan Lowndes Marques, 24 March 1975²⁷⁴

PORTUGUESE BISHOPS PASTORAL AGAINST ABORTION

Lisbon, Portugal. The Portuguese bishops have issued a long collective Pastoral Letter on the Problems of the Family including marriage, birth control and abortion. The bishops say that the Catholic conscience does not approve of contraception or of legal abortion. [...] With regard to child-bearing, the bishops say that paternity is a moral act and that the actual economic situation of numerous families makes it desirable to limit the number of children. But the means to do this are not left to the free choice of the spouses. [...] The bishops then refer to the rhythm method of regulation of conception and say that it is reliable and that new discoveries in medicine are making it more so. Regarding the belief that maternity is an obstacle to female emancipation, it is stated that on the contrary from both the biological and spiritual aspects, maternity does not impoverish the woman. [...]

²⁷¹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/656.

²⁷² Este telegrama não foi encontrado no espólio de Susan Lowndes Marques.

²⁷³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/659.

²⁷⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/660.

Susan Lowndes Marques, 6 April, 1975²⁷⁵

PATRIARCH OF LISBON SPEAKS ON PRESENT SITUATION

Lisbon, Portugal. In a recent sermon Cardinal Antonio Ribeiro, Patriarch of Lisbon severely criticized the present situation in Portugal. He said that social and political tensions had provoked and encouraged hatred and some flagrant injustices. "Violent clashes have turned streets and meetings into areas of combat, sometimes armed combat. There is no Christian charity in the systematic encouragement of denunciations which would make every Portuguese an informer on his fellow citizen." [...] With regard to a growing wave of anti-clericalism, the Patriarch referred to the fact that it was the Church in Portugal which first opened schools, crèches and long ago, hospitals, as well as social centers and even built houses for many who had not got a place in which to live. [...]

Susan Marques, 14 April 1975²⁷⁶

PORTUGAL'S BISHOPS WARN CATHOLICS ON ELECTIONS, COMMUNISTS

Lisbon – In the midst of an election campaign dominated by extremists, the bishops of Portugal have asked Catholics to show up at the polls in great numbers and to elect non-communist delegates to the new constitutional assembly. "Catholics are morally forbidden to vote for parties that by their ideology, objectives, prejudices and history have shown themselves to be incompatible with the Christian concept of men and his life in society," the bishops said in a statement issued here less than two weeks before the April 25 elections. [...] As the bishops' statement was read in the country's 4,300 parishes at Sunday Masses, some priests added their own warnings against "communists" and other "atheistic" parties. [...]

Susan Lowndes Marques, 25 April 1975²⁷⁷

DIVORCE DECREE IN PORTUGAL NEXT MONTH

Lisbon, Portugal. The Portuguese Foreign Minister, Dr Melo Antunes, said that the Divorce Decree will be published in May. [...] The new provision will affect, it is believed, several thousand of couples who have been living together as if married and bringing up families, but who were unable to legalize their position, if one or both had previously married in a Catholic Church. Some estimates put the number as high as a hundred thousand persons who will be affected. [...]

²⁷⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/661.

²⁷⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/664.

²⁷⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/665.

Susan Marques, 6 May 1975²⁷⁸

PORTUGUESE VOTERS SEEN HEEDING BISHOPS' WARNING ON MARXISM

Lisbon, Portugal – Religious convictions played a major role in electing moderates to the national assembly that will write a new constitution for Portugal, according to a bishop who was sent into exile for his opposition to the old dictatorial regime of Antonio Salazar. [...]

Susan Lowndes Marques, 1 July 1975²⁷⁹

PORTUGAL'S BISHOPS WARN ON ANTI-CHURCH ATTACKS AS THREAT TO ALL

Lisbon, Portugal. The Portuguese Bishops Conference said a recent attack by leftists against Catholics demonstrating for the return of a radio station to the Church was “a threat to the fundamental liberties of all the people.” The bishops also condemned other outbursts of “hate, intolerance and violence” against Catholics and their leadership in Portugal. They added such violence jeopardized the basic freedom of the Church to carry on its works. In June about 5,000 leftwing demonstrators led by the Marxist Popular Democratic Union trapped some 500 Catholics – including nuns and children – inside the downtown building that houses the archdiocesan offices and the residence of Cardinal Antonio Ribeiro, Patriarch of Lisbon. Some 20 persons were treated for minor injuries after an all-night siege. [...]

[Susan Lowndes Marques], 15 July 1975²⁸⁰

CATHOLICS DEMONSTRATE FOR FREEDOM OF INFORMATION

Lisbon. More than 8,000 Catholics demonstrated here to protest attempts by radical left-wingers to monopolize communications and the government's takeover of the Catholic radio station *Renascença*. [...] At the cathedral rally Bishop D'Almeida ²⁸¹ said he had not summoned the demonstration nor was he voicing support for any political group. But he declared: “It is time that Christians be aroused from a long torpor.”

²⁷⁸ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/666.

²⁷⁹ Transcrição do telegrama enviado por Susan Lowndes Marques ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/672.

²⁸⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito “\$11.10 Credit Susan Lowndes”. PT-UCP/CEHR/ASL/A/C/03/675.

²⁸¹ D. Manuel de Almeida Trindade, Bispo de Aveiro, 1918-2008.

[Susan Lowndes Marques], 25 August 1975²⁸²

PORTUGUESE BISHOPS CONDEMN VIOLENCE, REAFIRM RIGHT TO PROTEST

Lisbon. The bishops of Portugal have condemned all forms of violence, from the burning by mobs of Communist headquarters to Communist armed aggression against Catholics and others. But at the same time the bishops reaffirmed the citizens' right to protest against violations of human rights. [...]

Susan Lowndes Marques, 25 September 1975²⁸³

HOLY SEE TO AID OVER ANGOLAN REFUGEES

Lisbon, Portugal. The Portuguese Caritas Organisation is working with the local Red Cross to aid the thousands of refugees from Angola who are flying in every day to Lisbon Airport. It is expected that some 300,000 will have arrived by the official independence day in November. [...] It is expected that 25,000 refugees will be assisted by Caritas, which is also collecting clothing as many of the arrivals, came away with nothing. A Note from the General Secretariat of the Portuguese Episcopacy issued today says that a co-ordinating committee of all the Catholic aid to the refugees has been formed and is working in close touch with the Governmental organization. They hope to promote and to support concrete action. [...]

Susan Lowndes Marques, 20 October 1975²⁸⁴

PORTUGUESE BISHOPS WARN AGAINST STATE CONTROL OF SCHOOLS

Fatima, Portugal – The Portuguese Bishops' Conference, at a regular meeting at which it elected Cardinal Antonio Ribeiro of Lisbon president of the conference, issued a warning on state control of all schools. [...] Catholics must be placed on the alert in face of the danger "that a totalitarian society will convert schools into a machine to produce submissive, one-dimensional citizens," they said. [...] The Church has been critical of government policies in labor, communications and education. Lisbon Church authorities have repeatedly requested the return of Radio Renascença, taken over from them last spring by communist-led workers.

²⁸² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Credit Susan Marques \$12.00". PT-UCP/CEHR/ASL/A/C/03/678.

²⁸³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/681.

²⁸⁴ Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na coluna da esquerda está escrito "Credit Susan Marques Lowndes \$6.30". PT-UCP/CEHR/ASL/A/C/03/685.

1976

Susan Lowndes Marques, 16 March 1976²⁸⁵

LISBON'S CARDINAL PATRIARCH INTERVIEWED BY LEADING NEWSPAPER

Lisbon, Portugal. [...] “Firstly, the Church continues to welcome with joy the true values of the April Revolution, but clearly does not welcome the mistakes and the party manipulations which have disturbed the evolution of the happenings. Secondly the Church is on the side of all those persons and groups who honestly wish to work for the reconstruction of a new nation. Those who aid the oppressed can depend on the loyal cooperation of Christians and the social and cultural institutions of the Church will continue as far as is possible to give their services.”[...]

1977

Susan Lowndes Marques, 3 January 1977²⁸⁶

BISHOP OF OPORTO'S NEW YEAR'S MESSAGE

Oporto, Portugal. Bishop Ferreira Gomes of Oporto also gave a talk on New Years' Day, the World Day of Peace, in his cathedral. [...] The bishop stressed that war is a sin, the sin of the world and that peace is a possibility as it already exists in several parts of the world. After speaking on the various concepts of the State and of the Vatican Council in which he took part, Bishop Ferreira Gomes said that Portugal needed Europe but that Europe also needed Portugal and the whole Iberian Peninsula. [...]

Susan Lowndes Marques, 4 January 1977²⁸⁷

COIMBRA CLERGY DEFEND OPTIONAL CHRISTIANITY

Coimbra, Portugal. The clergy of this medieval university city have just met to discuss evangelical problems. The recently appointed bishop of the diocese, Msgr Joao Alves presided over some forty diocesan priests who defended the change from a traditional Christianity to an optional one. They stressed the importance of forming small basic communities for the laity to ‘find their feet’ and be permitted to assume apostolic activities. Priorities for a

²⁸⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. A entrevista aqui citada foi dada ao ‘Diário de Notícias’. PT-UCP/CEHR/ASL/A/C/03/701.

²⁸⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/719.

²⁸⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/720.

pastoral plan for the diocese of Coimbra were also discussed and Bishop João Alves said that as a result of the discussions, a basic program could be started at once at the same time as the clergy would be strengthened by the active participation of men and women religious and the laity. [...]

Susan Lowndes Marques, 24 February 1977²⁸⁸

PORTUGUESE BISHOPS CONDEMN LUXURY AND OSTENTATION

Lisbon, Portugal. At the close of their meeting at Fatima, the Portuguese bishops have issued today, a Lenten Pastoral Letter strongly condemning ostentation and luxury as an intolerable scandal at the present time. [...] “We are now in the midst of a wave of materialism which has invaded our society and which is the negation of basic values. [...] This will increase as customs become further corrupted and false sexual ideas are leading the young, not to a healthy growth of their personality, but to the abasement of their instincts and the bypassing of the sentiment of love which is essential to the family.” [...]

Susan Lowndes, 8 September 1977²⁸⁹

ACUTE DECLINE IN PRIEST NUMBERS IN OPORTO DIOCESE

Oporto, Portugal. The just published Oporto Diocesan Annual for 1977-1978 shows that only 19 priests were ordained in the diocese between January 1st, 1972 and December 31st, 1976. In the same period 39 priests left the priesthood, 49 died and 8 retired owing to age or ill health.

Susan Lowndes Marques, [1977]²⁹⁰

PORTUGUESE BISHOPS ON ABORTION

Lisbon, Portugal. Some days after the close of their plenary meeting at Fatima, the Portuguese bishops have issued a statement on abortion as the possibility of its legalization is now being discussed in governmental circles here. “It is not legitimate to kill human beings to regulate life on earth”, say the bishops. The statement refers to a new massacre

²⁸⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/724.

²⁸⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/728.

²⁹⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. Sem data, mas datável de 1977, com base na referência a uma nota pastoral da Conferência Episcopal Portuguesa sobre o Aborto. Esta nota data de 18 de novembro de 1977, e está publicada em *CONFERÊNCIA EPISCOPAL PORTUGUESA – Documentos pastorais: 1967-1977*. Lisboa: [s.n.], p. 236-238.

of the innocents without recourse to gas chambers or concentration camps. The argument of the anguish provoked by an unwanted pregnancy conceals the essential fact that what is at risk is a human life, possessing the same rights as any other human being who is already born. [...] Finally the bishops say that in union with the unanimous teaching of the Church they repudiate any attempts to legalise abortion. They realize that there are hard cases in the physical, psychological and social order, but they must not be resolved by abortion, but by better living conditions and medical research.

1978

Susan Lowndes Marques, 8 February 1978²⁹¹

33 CARTHUSIANS IN PORTUGAL

Evora, Portugal. The 16th century Charterhouse here which was suppressed with all the other religious orders in Portugal during the Liberal Wars of the 1830s, was handed back to the Carthusians in 1960 by the Condes de Vilalva, whose ancestors had bought it at the dissolution. There are now thirty-three religious of whom nine are priests. The Brothers include a well-known painter, Miguel Guedes, a professional footballer who belonged to the 'Sporting' team, Snr. Fonseca and a civil aviator, Vasco Baleizao. This monastery is the only one in Portugal belonging to an enclosed contemplative men's order. [...]

Susan Lowndes Marques, 17 March 1978²⁹²

PORTUGAL FACES HARD TIMES: POOR HARDEST HIT

Lisbon. Against a gloomy economic background, the bishop of Portugal's most industrialized diocese said the church must work to help the poor. "Poverty, simplicity and participation are the key impulses for a new pastoral approach," said Bishop Manuel Silva Martins of Setubal, a Lisbon suburb. "These people are surviving in extreme poverty through resignation. They depend for their bread on the factories, which are also industrial monsters that enslave them," he said. "Setubal is the site of inequities which overflow into the rural areas and the fishing industry." Most of the country's fish processing plants are in Setubal. "All these workers are being exploited by masters with white gloves," the bishop added. [...] Bishop Martins advocated a change in the church's pastoral concerns so that "the workers will find that, unlike the past, the church is really interested in their lives." He

²⁹¹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/733.

²⁹² Excerto do texto em stencil distribuído pelo *NCWC News Service*, não assinado. Na parte de cima está escrito Cr. Susan Lowndes 300 words 3c. = 9.00, cerca de 36 euros em valores atuais. PT-UCP/CEHR/ASL/A/C/03/735.

said processions, pilgrimages and an abundance of churches and convents do not necessarily mean true religious faith.

Susan Lowndes Marques, 26 March 1978²⁹³

RESULTS OF SUNDAY MASS CENSUS

Lisbon, Portugal. A census of Mass goers taken on a recent Sunday show that 32.5% of the population of Portugal (two million four hundred and thirteen thousand persons) went to Mass that day. The dioceses of Oporto and Braga had the largest attendance and the Archdiocese of Evora in the Alentejo, the lowest. The number of Communion was 684,000, that is 28% of the mass goers. Around 61% of the Sunday observers were women and 30% men. The latter percentage is considerably more than was the case twenty years ago. Indeed the use of the vernacular and the changes in the liturgy have contributed to a religious revival in Portugal.

PORTUGUESE BISHOPS AID CONSTRUCTION OF MOSQUE IN LISBON

Lisbon, Portugal. Three Portuguese Catholic Bishops, Msgr Eurico Dias, formerly Bishop of Vila Cabral in Mozambique, Msgr Francisco Mata Mourisca, former Bishop of Carmona in Angola and Msgr Antonio dos Reis Rodrigues, Bishop of Madarsuma and Auxiliary to the Patriarch of Lisbon, have all contributed to the building of a Mosque for the Islamic Community in Lisbon, who up to now have worshipped in one of the halls of the Egyptian Embassy. [...]

1979

Susan Lowndes Marques, 1 January 1979²⁹⁴

PORTUGUESE BISHOPS ON YEAR OF THE CHILD

Lisbon, Portugal. In a Note issued by the Portuguese Episcopal Conference, the bishops stress that although children's health has improved generally speaking, there is more organized exploitation of children and it is one of the duties of the Church to defend the rights of children. [...] With regard to family planning, the Note says that the bishops consider it to be incorrect the manner in which official organizations have disseminated technical information on family planning, even though this planning may be legitimate and necessary at times. But it is not merely a question of means and methods, but above all to respect the laws of nature, the need of education in love and sexuality. [...]

²⁹³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*, contendo várias notícias. PT-UCP/CEHR/ASL/A/C/03/736.

²⁹⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/741.

Susan Lowndes Marques, 9 May 1979²⁹⁵

PATRIARCH OF LISBON ON VOCATION SHORTAGE

Lisbon, Portugal. In a ceremony marking the World Day of Prayer for Vocations, Cardinal Antonio Ribeiro, Patriarch of Lisbon, spoke on the serious lack of sacerdotal vocations in the diocese. Two thirds of the diocesan priests are over 50 years old and there are only 38 priests under 40. In the last ten years only 17 priests were ordained and the Cardinal does not expect that more than 22 will be ordained in the next years, unless the number of seminarians increases. There are 84 parishes without their own pastors, 39 are served by religious and 5 by priests from other dioceses, and the Patriarch finally appealed to young men and boys to respond to the call of Jesus Christ.

Susan Marques, 6 June 1979²⁹⁶

PRIESTS BLAME 'PASSIVE CHRISTIANS' FOR POVERTY IN PORTUGAL

Oporto, Portugal (NC) – A group of priests said the existence of poverty shows that Portugal's five-year old socialist revolution has done little for the majority of the Portuguese. They blamed "passive Christians" for blocking efforts at true reform. [...] Structural reforms promised by the revolution, the priests said, have not met the needs of the people. (...) The priests' statement, bearing 30 signatures, added: "There are thousands of youths who have yet to get their first job, teachers who find no employment, breadearners who cannot bring bread to their families... [...] The great majority of Christians, such as those found in parishes, are passive toward society and the church. They contribute to the survival of an unjust order and block efforts by committed Christians for reform," added the priests.

Susan Lowndes Marques, 26 July 1979²⁹⁷

PORTUGAL'S NEW PRIME MINISTER IS GRAIL MEMBER

Lisbon, Portugal. Engineer Maria de Lourdes Pintasilgo, just appointed by President Ramalho Eanes interim Prime Minister of Portugal until the elections next November, is a practicing Catholic and a member of the Grail Organisation, though the right wing parties consider her to have 'Marxist leanings'. She has had a distinguished career, being one of Portugal's delegation to the United Nations, founded the Commission for the Status of Women and since 1975, Portuguese Ambassador to UNESCO in Paris. After the Revolution she was appointed Secretary of State for Social Security in the first Government and a Minister for Social Affairs in the second Government. The first woman to hold a ministerial post in this country, the new Prime Minister is forty-nine years of age and is unmarried. [...]

²⁹⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/744.

²⁹⁶ Excerto do texto em stencil distribuído pelo *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/747.

²⁹⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/750.

Susan Lowndes Marques [1979]²⁹⁸

LISBON'S PATRIARCH ON CHURCH STATE RELATIONS

Lisbon, Portugal. In an interview published in the French Catholic periodical “La Croix” and reprinted in the Portuguese papers, Cardinal Antonio Ribeiro, Patriarch of Lisbon, stated that at the present time there are no points of contention between the Church and State in Portugal. [...] “The roles of the laity in our new society must be promoted and they should receive a more solid doctrinal formation” said Cardinal Ribeiro who expressed the intention of renewing and rejuvenating apostolic organizations, such as Catholic Action. [...]

1980

Susan Marques, 24 April 1980²⁹⁹

PORTUGUESE BISHOPS' PLENARY MEETING

Lisbon, Portugal. [...] The restoration of the Permanent Diaconate in Portugal was authorized some months ago at the request of the Portuguese hierarchy and practical measures as to the preparation of these Deacons was approved. A national service of support for those dioceses interested will be formed under the care of the Episcopal Commission for Clergy, Vocations and Seminaries. It was decided there should be three years of preparation and that during this period no permanent Deacons should be ordained. [...]

Susan Marques, 28 July 1980³⁰⁰

CHURCH IS IN POLITICS THROUGH LAITY, SAY PORTUGUESE BISHOPS

Lisbon, Portugal (NC) – In a pastoral letter on coming elections amid social unrest the bishops of Portugal told voters that the church is in politics for the common good but leaves partisan struggles for the laity. However, the bishops said Catholics should not vote for parties and individuals favoring “atheistic collective Marxism or pure unrestrained capitalism.” [...] The bishops have had a difficult time keeping the clergy from publicly supporting platforms of the right or the left. In the pastoral letter the bishops reminded priests and Religious that they must abstain from publicly engaging in partisan politics. [...] The bishops added that the ban on partisan politics extended to the use of church property for political meetings.

²⁹⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. Sem data, mas provavelmente de 1979. PT-UCP/CEHR/ASL/A/C/03/751.

²⁹⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/752.

³⁰⁰ Excerto do texto em stencil distribuído pelo *NCWC News Service*. A Agência norte-americana pediu por telegrama a Susan Lowndes Marques que lhe enviasse uma tradução da totalidade da “Nota Pastoral sobre as próximas eleições legislativas e presidenciais” emitida pela Conferência Episcopal Portuguesa em 7 de julho de 1980. Susan Lowndes Marques enviou-a em 10 de julho. As 9 páginas enviadas foram resumidas a 19 linhas pela Agência. O excerto é retirado desse resumo. PT-UCP/CEHR/ASL/A/C/03/756.

1981

Susan Lowndes Marques, 7 January 1981³⁰¹**PORTUGUESE BISHOPS ISSUE PASTORAL ON FAMILY**

Lisbon, Portugal. After the recent meeting at Fatima of the Portuguese Episcopal Conference, the bishops have issued a Pastoral Letter on the Family. [...] With regard to couples who have parted or been divorced or give public scandal, the bishops repeated the Church's standpoint that divorced persons who remarry cannot be admitted to the sacraments of penance and the Holy Eucharist, but that such persons should not be neglected, but should be treated with charity.

1982

Susan Lowndes Marques, 25 January 1982³⁰²**CHURCH TO HAVE TV CHANNEL IN PORTUGAL**

Lisbon. – The Council of Ministers of the Government has approved an alteration of the Television Law in the sense of allowing the Catholic Church in Portugal to have its own TV Channel. The law is to be submitted to the Assembly as an “urgent matter”. The undisputed relevance of the Catholic Church in Portuguese life, particularly in the formative, cultural and civilizing fields. [...]

Susan Lowndes Marques, 12 February 1982³⁰³**CHURCH CRITICISES POSSIBLE ABORTION LAW IN PORTUGAL**

Lisbon. The Church in Portugal has issued a strong note stating that the law which the Portuguese Communist Party has presented to the Assembly of the Republic with a view to legalizing abortion is “Iniquitous”. The note goes on to say that Catholics have a strict obligation to repudiate such a law and fight it by every legitimate means. It is hoped that the good sense of the Deputies will prevail and the Bishops recall that Portugal was a pioneer in the abolition of the death sentence, which has not been legal in this country for well over a hundred years. If an abortion law was passed it would not only be shameful but would break the tradition of respect for “the sacred value of human life.” [...]

³⁰¹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/759.

³⁰² Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/768.

³⁰³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/769.

1983

Susan Lowndes Marques, 10 February 1983³⁰⁴

PARENTS RESPONSIBLE FOR SIZE OF THEIR FAMILIES SAY PORTUGUESE BISHOPS

Lisbon, Portugal. The Portuguese hierarchy have issued a Pastoral Note on the subject of Family Planning. They say that the Church does not defend indiscriminate pregnancies, fertility should be the result of the free and responsible choice of the couples. This theme of responsible paternity and maternity is the main point which the Note sets out to stress. [...] The Note specially condemns contraceptives which act as abortive and sterilization particularly when this is decided upon by the State. “The State should be at the service of the family and governmental planning agencies should take into account the true good of the couples and of the institution of the family.” [...]

1984

Susan Lowndes Marques, 20 January 1984³⁰⁵

PORTUGUESE HIERARCHY BACK LAITY

Lisbon, Portugal. “We reaffirm our conviction that the continued renewal of the church in Portugal is not possible without the collaboration of the laity,” said a Pastoral Note of the Portuguese hierarchy issued to mark the fiftieth anniversary of the foundation of Catholic Action in this country. [...]

Susan Lowndes Marques, 23 January 1984³⁰⁶

PATRIARCH OF LISBON ON ABORTION

Lisbon, Portugal. Further to the legislation regarding abortion, which has been proposed for debate by the present Socialist Coalition Government in Portugal, the Patriarch of Lisbon, Cardinal Antonio Ribeiro preaching at the celebrations of the feast of St Vincent, patron of the capital, in Lisbon Cathedral, suggested that those with formed consciences could refuse to vote for those persons or parties which have backed abortion for therapeutic or medical reasons. These reasons have been put forward to justify legislation. [...]

³⁰⁴ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/785.

³⁰⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/793.

³⁰⁶ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/794.

Susan Lowndes Marques [1984]³⁰⁷

PORTUGUESE HIEARCHY ON ABORTION BILL

LISBON, Portugal. “The depenalisation of abortion restores the death sentence” say the Portuguese bishops in a Statement issued by their Standing Council. It may be recalled that Portugal was one of the first countries in Europe to abolish the death penalty well over a hundred years ago. The Statement also says that although the bill which passed through Parliament last week, only permits abortion in certain circumstances, “these represent from the way in which they are formulated, an open door”. [...]

1985

Susan Lowndes Marques, 10 March 1985³⁰⁸

800 RELIGIOUS AT STUDY WEEK IN FATIMA

Fatima, Portugal. 800 men and women religious, representing all the Orders and Congregations present in the country, met at the Marian Shrine of Fatima for a Study Week. Papers were given by nuns, monks, friars and religious on relevant subjects including “Formation for Community life” by a nursing sister. “The religious community – a fraternal community”, by the Claretian Provincial and “Lights and shadows of the religious communities in Portugal today” by a Franciscan Missionary of Mary. Discussions were held and study groups considered the many matters under discussion.

Susan Lowndes Marques, 10 April 1985³⁰⁹

PORTUGUESE BISHOPS ON NEW FAMILY PLANNING LEGISLATION

Lisbon, Portugal. The Portuguese hierarchy have issued a Pastoral Note deploring a recent law of the Portuguese Government, placing sexual education in schools in the context of family planning. According to this law, family planning is to be available in all Health Centers and Hospitals which have gynecological sections, and information as to contraceptive methods and the furnishing of contraceptive supplies must be available. The Bishops say, at the same time, it is planned to create Centers for young people at which contraceptives can be obtained and where free information can be available from puberty onwards. [...]

³⁰⁷ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. Não tem data, mas dado o seu conteúdo pode ser datado de 1984. PT-UCP/CEHR/ASL/A/C/03/802.

³⁰⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/806.

³⁰⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/807.

Susan Lowndes Marques, 1 July 1985³¹⁰

BOTH PUBLIC AND PRIVATE SCHOOLS IN PORTUGAL OBLIGED TO HAVE RELIGIOUS TEACHING

Lisbon, Portugal. After the Portuguese Bishops' protests against indiscriminate sex instruction in schools, a regulation was published and comes as a reassuring gesture. With this Decree Law the holding of Religious and Moral classes in schools is clarified. (The word 'Moral' in Portuguese, does not mean morals in the English sense of the word, but more the sense of Ethics). In future, these lessons will be an integral part of the syllabus, but those parents who wish can request that their children do not attend these classes as can the pupils themselves once they have attained the age of sixteen. [...]

Susan Lowndes Marques, 22 July 1985³¹¹

NEWS FROM PORTUGUESE DIOCESES

Faro, Algarve. Portugal. Bishop Ernesto Gonçalves of Algarve takes a gloomy view of his diocese. He estimates that only 20,000 of the 300,000 or 8% of the local people practice their religion. This is not only due to shortage of priests as even in those parishes with well established pastors, religious practice is very low. He considers this due largely to the fact that the local laity expect the priest to do everything and do not actively cooperate. At present there seventy priests working in the Algarve, many of them elderly, but a hundred active priests are needed to restructure religious life.

Susan Lowndes Marques, 4 October 1985³¹²

PORTUGAL PREPARES FOR POLLING DAY

The Portuguese parliamentary elections on October 6, with over a dozen parties contending for 250 seats, are filling the newspapers. [...] The hierarchy, led by Cardinal Antonio Ribeiro, Patriarch of Lisbon, is keeping a low profile, as they have prudently done since the revolution of April 1974 overturned Marcelo Caetano's government which succeeded Dr. Salazar's 40 years of power. During those four decades the Church on the whole welcomed the stability and economic development of Salazar's dictatorship after the political chaos which had lasted since the revolution of 1910, when the king went into exile. However, there was always a section of the Church which deplored the low standard of living of the majority of the workers. Among those who spoke out, Bishop Antonio Ferreira

³¹⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/810.

³¹¹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/811.

³¹² Excerto do artigo publicado no *Catholic Herald*. Trata-se da primeira 'Letter from Lisbon' enviado por Susan Lowndes, na sua nova fase de correspondente do *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/008.

Gomes of Oporto was forced to live in exile for more than ten years owing to his outspoken criticism of the regime.

Susan Lowndes Marques, 29 November, 1985³¹³

FR KROHN SET FOR RELEASE FROM JAIL

Fr Juan Maria Krohn, the Spanish priest who attempted to attack the Pope with a knife while he was at the Marian shrine of Fatima on May 12, 1982, is due for conditional release from prison. Fr Krohn has served half his sentence of six years and six months, plus a further six months for insulting the judges. [...] The trial of Otelio Saraiva de Carvalho, one of the leaders of the 1974 revolution, accused with 40 others, including Fr Manuel Crespo, a Vincentian priest, of belonging to a terrorist group which has planted bombs and killed people, goes on relentlessly. Fr Crespo, thought to have been the liaison between the small, legal anarchist party and the large illegal organisation, has been put in solitary confinement after minor infringements of the prison rules. Among the witnesses he has called in his defense are Bishop Julio Tavares Rebimbas of Oporto and Bishop Manuel da Silva Martins of Setubal, five other unnamed priests and the Superior General of the Vincentians, Fr Jean-Paul Marsaud. In the meantime, the Canadian General Assistant of the Vincentians, Fr Hugo Benfante has arrived from Paris and seen Fr Crespo who is banned from daily mass and cannot choose a confessor. [...] He considered that the measures taken towards the priest were due to his evangelical option for the weak and the poor.

1986

Susan Lowndes Marques, 10 January 1986³¹⁴

CHANGE AND DECAY IN PORTUGAL'S NEW SYSTEM

[...] Maria de Lurdes Pintasilgo, a qualified engineer, is a left-wing presidential candidate. She was Prime Minister for 14 weeks in 1979 and it was generally agreed that she was not a success. But it is interesting to record that she is a member of the Grail Movement and is believed to have taken vows in that organisation. In a recent interview, she said she was against abortion, but that the law had to be obeyed. It will be recalled that the late government did pass a bill allowing abortion in a limited number of cases. Over her relation with the Church, Maria de Lurdes Pintasilgo said that she belonged to a generation which had found support and training for leadership in the Church, and that this was a positive contribution. She noted that she belonged to an international Catholic Women's Movement

³¹³ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/009.

³¹⁴ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/010.

which is closely linked with the universal church and she observed, militant Catholics are to be found in every political situation. [...]

Susan Lowndes Marques, 24 February 1986³¹⁵

CHURCH REACTIONS TO PRESIDENTIAL ELECTIONS

Lisbon, Portugal. The Church in Portugal has wisely kept a very low profile in the recent Presidential elections in Portugal and the bishops have not made any statement since Mario Soares was elected by a narrow margin. [...]

Susan Lowndes Marques, 7 March 1986³¹⁶

LOW-KEY ELECTION STANCE BY CHURCH

[...] The Church has wisely kept a low profile throughout; some of the bishops merely saying that it is a civic duty to vote. [...] the *Diario de Noticias* [...] published a round-up of opinions on the election. Among those interviewed was Fr Peter Stilwell, a young Englishman who was born in Lisbon of British parents, educated at the Oratory School and then returned to do his ecclesiastical studies and be ordained for the Archdiocese of Lisbon. He is now Chaplain to the Catholic University of Lisbon and a well known figure in local Church circles. Padre Peter as he is known, said cautiously that the Church and therefore priests do not support particular political candidates. [...] He added that he was interested as he worked with young people, to find how many of them were closely involved in the Presidential elections, and he hoped that this will contribute to their social and political formation. [...]

Susan Lowndes Marques, 25 April 1986³¹⁷

POLITICS A NO-GO AREA POLL RULES

A Gallup Poll on the influence of the Church in Portugal, showed that a majority, 57 per cent, consider that the Church does have an influence on Portuguese life. Other majorities were for an increase in the number of Catholic schools and those who thought that there should be a Catholic TV channel. [...] Rather more than 60 per cent of those interviewed said that the Church should not only be concerned with the administration of the Sacraments but 81 per cent replied that the Church should not interfere in politics. [...]

³¹⁵ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/815.

³¹⁶ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/011.

³¹⁷ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/012.

Susan Lowndes Marques, 30 May 1986³¹⁸

CORPUS CHRISTI PROCESSION IN LISBON AGAIN

Lisbon, Portugal. For the first time since the revolution of 1974, the annual Corpus Christi procession took place yesterday through the streets of Lisbon with Cardinal Antonio Ribeiro, the Patriarch, his four auxiliary Bishops, a large number of the clergy and huge crowds. [...]

Susan Lowndes Marques, 27 June 1986³¹⁹

FATHER CRESPO IN COURT

Lisbon, Portugal. Father Manuel Crespo, the Vincentian priest who was accused with over four others, including Otelo Saraiva de Carvalho one of the leaders of the 1974 revolution, of belonging to the terrorist group FP-25, was in court again yesterday, June 26th. Father Manuel Crespo affirmed that he had never given his consent to any acts of armed violence and he went on to say “my aim was for the workers to take power”, though he did not consider this as a ‘dogma’. [...] He stated, “I became concerned with politics as a sacerdotal mission.” Although he had been referred to as a ‘worker priest’ during the preliminary hearings, he did not consider himself as such. His relationship with the FUP was merely one of participation in their Congress. [...]

1987

Susan Lowndes Marques, 24 April 1987³²⁰

THE ROOTS OF THE ROMANTIC ‘ROMARIAS’ IN PORTUGAL

The season of Lent sees the beginning in Portugal of the *romarias*, a word derived from the idea of going to Rome. In fact these are popular religious manifestations to often remote sanctuaries with processions, Mass, sometimes a fair and often ending with fireworks and dancing. [...] there is the strange procession on St John’s Day, June 24, in Braga, where a unique procession is held when King David dances down the streets, surrounded by his courtiers. (...) But surely the strangest of the *romarias* is that of São Gonçalo at Amarante, on the first weekend of June, São Gonçalo is regarded locally as the patron saint of marriages, so the young unmarried men and women offer each other cakes reminiscent of what is clearly a fertility cult much older than the Christian era. [...]

³¹⁸ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/817.

³¹⁹ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/818.

³²⁰ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/016.

Susan Lowndes Marques, [22 May 1987]³²¹

FATIMA BUILT BY 70 YEARS OF ‘LIVING FAITH’

The Seventieth anniversary of the first apparition at Fatima was marked this month by an enormous concourse of pilgrims who entirely filled the huge space below the basilica. It was estimated that half a million men, women and children were present, many of whom had walked with their parish priests from distant villages. [...] Cardinal Antonio Ribeiro, Patriarch of Lisbon, presided at the Mass for the sick this year [...]. He was accompanied by the Lutheran Bishop Selvaag, Chaplain General to the Norwegian armed forces [...]. Also present was a Jewish Rabbi, A Guigui who is in charge of care for his coreligionists in the Belgian forces. Both Chaplains, who were here in connection with NATO, expressed their astonishment and admiration at the faith which had brought such vast numbers of people together. [...]

Susan Lowndes Marques, 10 July 1987³²²

WELL-KNOWN PRIEST FOUND MURDERED

Rio de Mouro. Portugal. The body of Father Alberto Neto was found on July 6th partially hidden at the side of the road at Aguas de Moura, east of Setubal on the way north from the Algarve. The body had no papers on it and it is believed that Father Neto must have been strangled, which was the cause of death, on Friday, July 3rd as he was expected in his parish near Sintra to officiate at a wedding on the Saturday, for which he did not arrive. Father Alberto Neto was 56 years of age and was ordained in Lisbon in 1957. His first appointment was as curate to Padre Felicidade Alves at the Jeronimos church in Belem. Father Felicidade was one of the first priests to leave his priesthood in Lisbon after the 2nd Vatican Council. Father Neto later devoted himself to work with the Young Catholic Students movement and became well known for his opposition to Dr Salazar’s government when he was chaplain to the Capela do Rato where he preached against the dictatorship and introduced modern music in to liturgical celebrations. [...] After the autopsy the body was taken to the parish church in Rio de Mouro where hundreds of people made a vigil all night and many priests celebrated Mass. The funeral, conducted by one of the auxiliary bishops to the Patriarchate of Lisbon, was scheduled for this morning, July 10th, at 9 a.m. Cardinal Antonio Ribeiro, Archbishop of Lisbon, returned from Rome early because of this tragedy.

³²¹ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/017.

³²² Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/820.

Susan Lowndes Marques, 13 July 1987³²³

MURDERED PRIEST'S AUTOMOBILE FOUND IN ALGARVE

Lisbon, Portugal. Further to my copy of July 10th, the police have now stated that Father Alberto Neto was killed by a bullet and was not strangled as was at first believed. His automobile with blood on the mudguards was found in Portimão in the Algarve. The police are now following up a clue which may lead to a net of drug traffickers. No more has been said about the two young men to whom it is believed the priest gave a lift. [...]

Susan Lowndes Marques, 31 July 1987³²⁴

PORTUGAL WELCOMES SILVA BACK

[...] Before the election, the Church was cautious, though some bishops said that it was a duty to vote and that those who did not do so, had no right to complain about the government. The Bishop of Setubal, the third largest city in the country, with one of the highest rates of unemployment, stressed the need for politicians to remember the poor who are without work, or salary, or house, often without access to a school or the Health Services or a pension. [...] The recent murder of a well-known priest, Fr Alberto Neto, whose body was found in undergrowth by the road to Setubal from the Algarve, has given rise to endless speculation. [...] It is believed that he gave a lift to two young men who may have been connected with a drugs ring as the priest was shot, and as he worked to recuperate addicts, this may have been the motive for the crime. [...] The loss of such an inspiring priest is a serious one for the archdiocese of Lisbon. [...]

Susan Lowndes Marques, 4 October 1987³²⁵

SNUBBED LEFEBVRE REMAINS DEFIANT

About a thousand people, the great majority French, Scandinavian and Spanish, assembled at Fatima for a traditionalist Mass celebrated by Archbishop Marcel Lefebvre, the dissident founder in 1971 of the Priestly Society of St Pius X [...]. On hearing of the proposed pilgrimage [...] the shrine authorities declined to allow him to officiate in the sanctuary, so he rented a field nearby, for a reported sum of \$80,000, from the farmer who owns the land. [...]

³²³ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/821.

³²⁴ Excerto do artigo publicado no *Catholic Herald*. O título refere-se às eleições legislativas de 1987, que o PSD, dirigido por Aníbal Cavaco Silva, ganhou com maioria absoluta. PT-UCP/CEHR/ASL/A/A/02/018.

³²⁵ Excerto do artigo publicado no *Catholic Herald*. Este montante parece exagerado, pois equivale em valores atuais a cerca de 160,000 euros, ou seja provavelmente Susan Lowndes Marques errou na conversão de escudos em dólares. PT-UCP/CEHR/ASL/A/A/02/020.

1988

Susan Lowndes Marques, 29 January 1988³²⁶

CHURCH ACTION ON HOUSING AND JOBLESS

[...] The Caritas Organisation, also in the Archdiocese of Lisbon, is active in promoting housing estates built by cooperatives of the future inhabitants. They have now branched out into the teaching of handicrafts and skills to unemployed young people with low scholastic qualifications. [...]

Susan Lowndes Marques, 20 May 1988³²⁷

VATICAN BOOST FOR EAST TIMOR'S OPPRESSED CATHOLICS

[...] Aids tally – According to recent statistics Portugal has under 100 notified cases of Aids fewer than any other European country. This may be due to the fact that homosexuality is not yet a way of life, though the numbers have naturally increased in recent years with the enormous influx of tourists. Hard drug addiction has hit this country late and harder than the rest of Europe, which must also have made a difference.

Susan Lowndes Marques, 20 May 1988³²⁸

LISBON PROTESTS AS IRISH END DOCKSIDE MISSION

The news that the Irish Province of the Dominican Order decided at their recent Chapter to hand over their historic church of Corpo Santo near the docks in Lisbon to the Portuguese province has come as a great blow to the very large English speaking Catholic community in and around Lisbon, for whom it is their parish church. [...] The friary was founded in 1659 as a refuge for priests and seminarians during the religious persecutions to care for the many layfolk who came abroad for the same reason. [...] The serious question now is for how long the Irish province will be able to send priests [...] to minister not only to English-speaking residents and visitors, but to the Irish Dominican nuns of Bon Sucesso who have been here since 1639, even longer than the friars, and who run two very successful schools. [...]

³²⁶ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/022.

³²⁷ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/023.

³²⁸ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/024.

Susan Lowndes Marques, 15 July 1988³²⁹

SAINTLY YOUTH OF FATIMA

[...] A Congress of the Laity gathered a couple of thousand men and women at Fatima last month. (...) 80 per cent of those present were lay people, the rest priests and nuns. [...] after three days of speeches and discussions, [...] it became obvious that family life was the main preoccupation of those attending. The world-wide changes in the family have only recently hit Portugal. Being on the extreme edge of continental Europe, all movements from the Renaissance to drugs burst on the country years later that they did in the rest of Europe. Dr Manuela Silva, who is an economist, gave one of the most significant speeches, stressing the importance for the Church of taking account of the signs of the time, and interpreting them in order to expound the mission and vocation of the laity in a rapidly changing world. The ecclesiastical community lacks the analytical means and habits of thought to observe and evaluate the changes which cause the problems which afflict our society, she said. [...] Thousands of Portuguese and Spanish gypsies took part in a huge Gypsy Festival in Lisbon's Edward VII park in the centre of the city. [...] It is now generally agreed that at least in Spain and Portugal the Church must adapt to the special needs of the gypsy, particularly in the matter of family values. [...]

1989

Susan Lowndes Marques, 15 April 1989³³⁰

DEATH OF BISHOP EXILED BY SALAZAR

Portugal, Lisbon. Bishop Antonio Ferreira Gomes, the Bishop of Oporto in the north of Portugal, who was exiled for ten years under the dictatorship of Dr Salazar, died on April 13th. He was 83 years old and has been ill for some time. [...] Bishop Ferreira Gomes retired in 1982 on reaching the age of 75, but continued to live near Oporto. In 1975 he said "the political revolution has taken place, now we need a moral revolution." Condolences were received from President Mario Soares and vast numbers attended the funeral.

Susan Lowndes Marques, 17 March 1989³³¹

LETTER FROM LISBON

[...] A recent meeting at Fatima of 250 public health experts discussed the possibility of making the health services in Portugal more personal in the face of the dehumanization of contemporary society. The participants deplored the emphasis given to scientific investigation

³²⁹ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/025.

³³⁰ Excerto da cópia dactilografada de um texto enviado ao *NCWC News Service*. PT-UCP/CEHR/ASL/A/C/03/823.

³³¹ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/029.

and technology which take the human element out of matters of health. The Portuguese Minister of Health, Leonora de Beleza, is endeavouring to bring the entrenched medical profession to order, particularly in the public sector where doctors who should be on emergency duty in the hospitals are too often absent.

Susan Lowndes Marques, 9 June 1989³³²

LETTER FROM LISBON

[...] The death of Bishop Antonio Ferreira Gomes who was Bishop of Oporto from 1952 until his retirement at the age of 75 in 1982, recalled the fact that he was a key figure in the opposition to the government of Dr Oliveira Salazar, indeed almost the only leading cleric in Portugal who publicly criticized his authoritarian regime and the then deplorable condition of the laboring classes. As a result of the calculated leak of a personal letter to Dr Salazar, the bishop was not allowed back into the country after a visit he made to Spain in 1959. However, he did not resign and the Holy See did not appoint an Apostolic Administrator, so he returned to his diocese in 1969 when Dr Marcelo Caetano became Prime Minister after Dr Salazar had suffered a cerebral haemorrhage. After the Revolution of 1974 which put an end to the lingering vestiges of Salazar's "New State", Bishop Ferreira Gomes said in no uncertain terms, "the political revolution has taken place, we now need a moral revolution". Large numbers of clergy and laity from the Oporto diocese visited the bishop during his ten years of exile, when he was not even allowed back into the country to attend the funeral of his mother. He lived first in Vigo and then moved to Lourdes and in retirement settled in a house near Oporto which belonged to the diocese. Crowds lined the streets of Oporto for the funeral after the Requiem Mass in the Cathedral. Among the mourners were the Portuguese President Mario Soares and his wife, and the previous President Ramalho Eanes. [...]

Susan Lowndes Marques, 10 October 1989³³³

LETTER FROM LISBON

[...] Ordinations to the priesthood have this year shown a definite increase in Portugal. Archbishop Dias Nogueira of Braga who is Primate of Portugal recently ordained eight priests and five deacons who will all work in the diocese as secular priests. Bishop Antonio Xavier Monteiro of the diocese of Lamego in the centre of the country ordained five candidates and in the adjoining diocese of Viseu, three new priests were ordained on separate days in the villages where they were born and brought up. In the meantime, Cardinal Antonio Ribeiro, Patriarch of Lisbon, stressed that 190 of the 249 priests in his archdiocese were over fifty years of age. So without the help of other dioceses and religious institutes, pastoral work in the capital would be reduced to a minimum. [...]

³³² Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/030.

³³³ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/031.

Susan Lowndes Marques, 22 December 1989³³⁴

THE ROME OF THE NORTH

Having just spent a few days in Braga, I now understand why the Portuguese call this northern city ‘The Rome of the North’ for I have never been in a place where the Church is so present and filled with vitality. There are a huge number of churches as the Archbishop of Braga is the Primate of Portugal. Indeed the ninth centenary of the foundation of the cathedral has just been celebrated in the presence of President Mario Soares and Prime Minister Cavaco Silva with a special envoy from the Pope in the person of Cardinal Sebastian Baggio. There was a Pontifical High Mass in the Braga Rite, celebrated in the cathedral at which Cardinal Antonio Ribeiro, Patriarch of Lisbon, assisted. The Braga Rite which is distinct from the old Roman Rite in only a few particulars such as the celebrant making double genuflexions at the consecration was confirmed at the Council of Trent, having been in existence for over 200 years, as were the Dominican, the Lyon and the Milanese. [...]

1990

Susan Lowndes Marques, 19 January 1990³³⁵

LETTER FROM LISBON – FATIMA BROTHER WHO DOUBTED APPARITIONS

[...] There are now few alive who witnessed the so-called miracle of the sun on October 13, 1917 which was described to me by Maria dos Anjos, Lucia’s eldest sister. She was a young married woman at the time with her baby in her arms and she stood on the edge of the large crowd which had collected in the Cova da Iria, the actual name of the slight depression in the wild moors where the three cousins saw Our Lady. Suddenly the sun whirled like a Catherine Wheel and as Maria dos Anjos looked about her, she saw that the faces of the men and women near her were lighted up with vivid and different colours. [...]

1991

Susan Lowndes Marques, 15 April 1991³³⁶

POPE’S SECOND VISIT TO PORTUGAL

Next month’s visit of Pope John Paul to Portugal will involve even more travelling than his usual trips outside Italy, covering the Archipelago of the Azores and the Island of

³³⁴ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/032.

³³⁵ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/034.

³³⁶ Excerto de artigo sobre a segunda visita do Papa João Paulo II a Portugal, enviado ao *Catholic News Service*. PT-UCP/CEHR/ASL/B/01.

Madeira, both in mid-Atlantic, as well as presiding at the largest pilgrimage of the year on May 12th and 13th to the Marian shrine of Fatima. Although the Portuguese governments of the last hundred years have often been anti-religious, the people as a whole have always been professing Catholics, over 90% at the last census and since the apparitions at Fatima in 1917, Mass attendance has steadily increased. It is noticeable that since the Revolution of 1974, the Church in this country has gradually regained her self-respect which had been eroded largely owing to the fact that the hierarchy, with the notable exception of Bishop Ferreira Gomes of Oporto, who lived in exile for some years, were supporters of Dr Oliveira Salazar, the benign Dictator who had rescued his country from financial ruin in the late 1920s and went on with his patriarchal government for over forty years. [...] The two Catholic dailies in Lisbon, *A Voz* and *Novidades* both folded after the Revolution. The Oporto diocesan weekly *the Voz Portucalense* is now the best periodical in which to see an overall picture of what is going on in the Church here. Numbers in the seminaries are improving, churches are properly looked after and there is usually at least one Mass on Sundays in most country parishes, priests often saying several Masses to ensure that everyone can hear Mass if they choose to do so. Evening Masses on week-days are well attended and large towns have several Masses on Sundays. Estoril, the watering place and tourist center on the Cascais line some twenty miles from Lisbon has fifteen Masses on Sundays and four on Saturday evenings in the two churches. Braga, the Rome of the north, with a population of only 70,000 has sixty-nine morning Masses on Sundays and sixteen in the evening with forty-seven on every weekday, all with good congregations. The first reference to this diocese, which the Pope went to on his previous visit in 1992, was at the Council of Toledo in 400 AD, but with the Moslem invasion in the 8th century, the bishops moved to Lugo near Compostella in Spain and only returned to Braga in 1070. Pope John Paul also went to Vila Viçosa on that first visit, where the then King of Portugal dedicated his realm to the Immaculate Conception of the Blessed Virgin in 1646.

The 1974 Revolution was sparked off by the dissatisfaction of the army with the never ending colonial wars in Portuguese Africa. But it was a very mild revolution with under twenty people killed, mostly by accident, in the whole country. The Church kept a low profile and has continued to do so, though the daily newspapers, none of which are owned by the government, do carry a certain amount of Church news such as the running demand for a TV channel, the Church already having a Radio Station as well as the dreadful state of Christians in Portuguese Timor which was annexed by Indonesia some fifteen years ago. [...] Before being in Fatima on May 12th and 13th, the pope will spend one day in the Azores, the nine islands lying in mid-Atlantic over a thousand miles due west of Portugal. [...] The people of these islands are deeply religious with an especial devotion to the Holy Spirit. Between April and June this is marked by Masses and processions, the day ending with fireworks and dancing in the streets to live local bands of flutes and tambourines. [...] Returning that evening to Lisbon to sleep at the Nunciature, the Pope flies to Madeira another Portuguese island south-east of the Azores, the following day. [...] The people are not notably religious though the churches are beautiful in a countrified way and Masses are well attended. [...] In the afternoon Pope John Paul will fly straight to the airport at Monte Real, the nearest to Fatima. [...] The last Papal visit to Portugal nine years ago resulted in a wave of enthusiasm and pictures of the Pontiff are still to be seen in countless cottages and apartments around the country. The laity are now assuming more and more responsibility in parish life. Extraordinary Ministers of

Communion are everywhere. Charitable Societies are many and well organized, concerned with handicapped children, gypsies, the aged, students and many others. [...] A message about the forthcoming Papal visit has been issued by the Portuguese bishops. They stress that the temptation to make the visit merely spectacular should be resisted and the celebration made into a sign of ecclesiastical unity and the re-evangelisation of our world. [...]

Susan Lowndes Marques, 13 May 1991³³⁷

[POPE'S SECOND VISIT TO PORTUGAL]

[...] At the end of Mass a group of young people from Timor jumped the barriers to protest that the Pope had not referred to the plight of their country in his sermon. The following day the Pastors of various denominations gave interviews to the daily papers deploring that the visit would increase the divisions between Christians rather than uniting them. [...]

Susan Lowndes Marques, 25 October 1991³³⁸

LETTER FROM LISBON – FATIMA PILGRIMS TOLD OF EASTERN PROMISE

[...] In spite of heavy showers, the large space in front of the basilica was almost full of pilgrims, hundreds of whom had walked from their distant villages in northern Portugal in fulfillment of ‘promessas’. This is an old custom in this country, a ‘promise’ to go on foot to a particular shrine or place of pilgrimage in thanksgiving for answered prayers, the cure of a sick person or a good harvest. Mgr Manuel de Almeida Trindade, the retired bishop of Aveiro, preached especially about the astonishing changes that have taken place in Russia and the open practice of religion, foretold by Our Lady of Fatima. [...]

1992

Susan Lowndes Marques, 14 February 1992³³⁹

LETTER FROM LISBON – ROBBERIES FORCE CHURCHES TO LOCK UP

[...] Bishop Manuel Martins of Setúbal, a manufacturing town to the south of Lisbon, is noted for his frank criticism of the lack of consideration and common humanity of many of the large companies which have factories in the area. The bishop has now deplored the

³³⁷ Este texto, enviado em fax para o *Catholic Herald*, em Londres, é um excerto da cópia dactilografada. Não tem título, mas o conteúdo refere-se à visita que o Papa João Paulo II fez a Portugal em 1991. A missa referida foi a que se realizou no Estádio do Belenenses em Lisboa, em 10 de maio, especialmente dirigida aos jovens. PT-UCP/CEHR/ASL/A/A/02/041.

³³⁸ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/048.

³³⁹ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/050.

uncontrolled proliferation of huge hypermarkets in Setubal. “It is as if they are becoming the cathedrals of a God of consumerism,” he said. [...] The bishop also noted that “these large stores can lead to family difficulties as they are open on Sunday – and the greater number of those who work in them are women.”

Susan Lowndes Marques, 7 August 1992³⁴⁰

LETTER FROM LISBON – KEEPING UP APPEARANCES IN THE DIOCESES

The Diocese of Portalegre is so short of priests that the bishop is authorizing duly-prepared laymen to preside at funerals. He is shortly issuing a directive regarding religious celebrations without the presence of a priest. Lay people and religious are being helped to preside at these services. [...] Although there is such a grave shortage of priests in Portugal, no priest retires if he is capable of carrying on. [...] The Archbishop of Oporto has ordained 18 permanent deacons at a Mass concelebrated by some 50 priests. This is the first time that Oporto has seen such a ceremony as the Portuguese bishops have been slow in taking up the idea. [...] At last the Bishops are getting anxious over the fact that large numbers of valuable church fittings and statues have simply disappeared from churches and chapels all over the country. There has been a spate of robberies and only too often unscrupulous dealers and collectors offer what seems to be large sums of money to parish priests for images which have been turned out of the church in the present re-ordering of the Liturgy. The Bishop of the Algarve has ordered that a detailed inventory of the possessions should be made in each parish by the end of this year, with photographs. [...] The women’s prison at Tires used to be admirably run by sisters of the Good Shepherd. But after the Revolution of 1974, they were replaced by lay wardresses. Now the young children of the prisoners are going to the seaside for a fortnight with their mothers, three wardresses and a playgroup teacher. Some of the toddlers have never seen the sea.

Susan Lowndes Marques, [September 1992]³⁴¹

LETTER FROM LISBON

Setubal, [...] has serious problems with factories laying off their employees and numbers of children without stable homes. The local diocesan branch of Caritas is tackling the problem in a number of ways. They are running day centers for children at risk where they have really good nourishing meals as well as for the aged who live alone. [...] The diocese of Madeira, the Portuguese island in the Atlantic off the coast of Africa has been concerned with the political activities of several priests including one of these who has just been ordained, in appealing for the fundamental rights and freedom of people. Ten priests

³⁴⁰ Excerto do artigo publicado no *Catholic Herald*. PT-UCP/CEHR/ASL/A/A/02/052.

³⁴¹ Texto transcrito a partir da cópia dactilografada do artigo enviado para o *Catholic Herald*, em Londres, sem indicação da data em que foi publicado. PT-UCP/CEHR/ASL/A/A/02/053.

signed a document encouraging more democracy for Madeira which like other small islands is withdrawn from the main stream of political life. In his sermon at the ordination Bishop Teodoro de Faria deplored that priests had written letters to the local newspapers and went on to say “Naturally there are new ideas and projects for the spiritual and temporal development of the Church in to which we were born. This is necessary but within the diocesan fold in union with the bishops and our fellow clergy”. The movement by a number of priests for a greater participation of the people in public life has had a great impact in Madeira as two priests are standing in opposition to the sitting member of parliament in the elections. [...]

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* Registam-se aqui os nomes de pessoas e de instituições, incluindo-se ainda, em itálico, os títulos de periódicos cuja referência resulta da relevância que aquela matéria ocupa nos escritos de Susan Lowndes. Não se identificam neste índice as ocorrências do nome de Susan Lowndes nem de Ana Vicente, visto tratar-se de uma antologia de escritos da primeira organizada pela segunda.

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