

from The Synod of Braga
the 28th February 1918.

THE LUSITANIAN CHURCH.

SIR—It will no doubt be interesting to many of your readers to hear that after a lapse of 205 years a Synod has just been held in the Archdiocese of Braga, Portugal, and that at the first session, which was largely attended, it was decided that the use of the Braga Missal, Ritual, and Breviary (which have fallen into disuse for want of service-books) should be compulsory in the Archdiocese as soon as the new edition of the Braga Missal, now being printed in Rome, is received. There are internal evidences that the last edition of the Missal, printed at Lyons in 1558, was greatly altered, tampered with, and Romanised (as shown by the eminent ecclesiastical historian Dr. Abundio da Silva), yet even so, the reprinting of the Braga Missal is interesting. The majestic and sublime devotion manifested in the ancient Collects, Invocations, and anthems of praise, the variation and adaptability of the ritual, the vestments of the clergy (a long and very full surplice), and the memory of Communion in both kinds on the Day of Transfiguration, all tend to point to the independence, the ancient liberties, and the pure orthodox faith of the ancient Church in Lusitania and Galicia.

DIOGO CASSELS, Priest-in-Charge
of the Churches of St. Juan
Evangelista and of Salvador do
Mundo.
Gaia, Portugal.

The Synod of Braga
1918

THE LUSITANIAN CHURCH.

SIR—I greatly appreciate your kind reference to the Lusitanian Church in *The Guardian* of March 6th, but what you say, "Despite its comparatively small numbers—some four hundred in all," requires to be corrected, as the statistics given refer only to two congregations. The report of the parish board of the churches of St. Juan Evangelista and of Salvador do

Mundo shows that there are 401 registered members of these two churches alone, besides at least 150 communicants in the neighbouring church of "O Ban Pastor." The schools of the above three churches are attended by six hundred scholars.

The amounts given and collected by the members of the two churches of St. Juan Evangelista and Salvador do Mundo alone amount to a normal exchange of five pounds to the pound sterling, is £12. I much regret that I have no data concerning the advance made in the three congregations of the Lusitanian Church in the city of Lisbon, one in the city of Setubal; and one in Oporto, besides a small Mission at Oliveira, nor of the schools connected with all these churches, as they have not published statistics for several years. It is true that the Lusitanian Church, Catholic, Apostolic, Evangelical, is a small Communion, with at least one thousand registered communicants, and, humanly speaking, it is impossible for us to make an extensive advance until our Catholic organisation be completed by the consecration of a native Bishop with a truly Catholic spirit who will welcome the Roman Catholic priests and groups of persons who are seeking for a truly Catholic and sincerely Evangelical Church, independent of Rome or of any foreign jurisdiction or control.

DIOGO CASSELS, Priest-in-Charge
of the Church of St. Juan
Evangelista, also of the
Church of Salvador do Mundo.

THE LUSITANIAN CHURCH.

The story of the Lusitanian Church throughout the troublous times in Portugal is one of moving and profound interest. Under the Republican law no minister of a religious Communion may take part in the management of Church affairs, but the Lusitanian Church notwithstanding has been able to increase its congregations, and to train some six hundred children in its schools. The Church has three congregations in Lisbon and one in Oporto; there are also three at Gaia. Despite its comparatively small numbers—some four hundred in all—the Lusitanian Church helps Missions in China and Africa, and has also ministered to the comfort of the Portuguese soldiers fighting with the Allies in France. Fuller details of the work of the Church will be found on another page.

The Guardian March 27th 1919
The Guardian 6th March 1919.