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IV CONGRESSO INTERNACIONAL  
SOBRE AS  
FESTAS DO ESPÍRITO SANTO



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**Textos das Comunicações**

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Foto da capa: José Nunes holding the crown and wife Josephine Nunes holding the scepter  
Stratford, Calif, late 1910s. Photo courtesy of Ed Rodrigues

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Coordenadores

IV CONGRESSO INTERNACIONAL  
SOBRE AS  
FESTAS DO ESPÍRITO SANTO

TEXTOS DAS COMUNICAÇÕES

SAN JOSÉ, CALIFÓRNIA  
24-27 JUNHO, 2010

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LUSO-AMERICANA

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## Message

### From the Conference Co-Chair

The Fourth International Conference on Holy Spirit celebrations (held worldwide by Portuguese immigrants) is being held in San José, California, on June 24-27, 2010 through the support, sponsorship and partnership established between the Portuguese Community of California and the Direcção Regional das Comunidades from the Azores. This represents one of the world's largest gathering of experts, volunteers, supporters and organizations (*irmandades*) dedicated to these annual celebrations, which are the greatest cultural and religious manifestation of the Azoreans and their descendants around the world.



Inspired by a belief in the Holy Spirit, nurtured by His message of love and charity and grateful for His many blessings, over two hundred attendees have converged on San José to discuss and share their research and views on numerous aspects of these celebrations, including the many challenges to their preservation.

This international gathering has very special meaning for so many Azoreans and their descendants, who arrived on the shores of Brazil, Hawaii, Bermuda, Canada and the United States in search of a better life, while still carrying in their hearts and souls their intense devotion to the Holy Spirit.

Portuguese Heritage Publications, a community-based publishing organization – whose first publication was *The Holy Ghost Festas*, a history of all 149 irmandades in California – has assumed responsibility for organizing and coordinating this multi-national conference in the Golden State, where about 90 celebrations every year still gather more than a quarter million faithful.

An event of this magnitude is possible only with the help and dedication of many individuals and organizations. I want to thank all the presenters for their attendance and excellent presentations that are included in this e-book. This publication will be widely distributed to libraries, historical societies, universities and other institutions where the Portuguese culture and language are taught around the world.

A very special acknowledgement goes to the Luso-American Foundation in the person of Dr. Mário Mesquita, who grasped the impact of this conference on the preservation of Azorean identity and agreed to underwrite the duplication and distribution throughout the world of this CD-ROM.

I also want to thank all the members of the Organizing Committee for their indispensable support, with a very special acknowledgment and my gratitude to my co-chair Tony Goulart, without whose talents, contacts and determination this conference would never have been possible.

In addition to the conference, a special exhibit will be created and opened to the public of paintings, works of art, and photographs, old Holy Spirit crowns – many of immense historical significance to the origins of these celebrations in California in the second half of the nineteenth century – and queen’s capes, in hopes of giving all the participants a better understanding of these celebrations in California. On behalf of the Organizing Committee, I want to express my gratitude to the leadership of the Portuguese Athletic Club for organizing it, Maxine Olson for coordinating it, the volunteers who were responsible for the different collections, and the people who let us borrow their precious artifacts.

On Sunday, June 27, more than five thousand people are expected to attend San José’s annual Irmandade do Espírito Santo [IES] *feira*, with a coronation mass at the Portuguese National Church of the Five Wounds, followed by the parade and the serving of the traditional free meal of *sopas* to all at the IES Hall.

Who but the Holy Spirit could bring together in harmony so many people and organizations? Who but the Holy Spirit could motivate people from all walks of life, speaking different languages and from different corners of the globe, to come together in peace and love to share our different experiences? Who but the Holy Spirit could unify our purposes and inspire our lives?

No other celebration unifies and identifies Azoreans everywhere in the world. Motivated by the example of our forefathers, determined to preserve our heritage, blessed by the Holy Spirit, unified by our Azorean roots, we gather in San Jose from the corners of the globe for four days of celebration, study, reflection and re-energizing.

The IV International Conference on the Holy Ghost Festas Organizing Committee welcomes every one of the presenters and participants to this event.

José do Couto Rodrigues

Co-Chair do IV Congresso Internacional sobre as Festas do Espírito Santo

José do Couto Rodrigues was born in Lomba da Maia, São Miguel, Azores, from where he emigrated to the United States in 1963.

He earned his MBA from San Francisco State University and spent most of his professional life in the travel industry, first with The Hertz Corporation and later with National Car Rental. Since 2002 he has served as the president of Portuguese Heritage Publications of California.

NOTA: Devido a limitações de tempo para que esta publicação pudesse ser distribuída durante o IV Congresso Internacional sobre as Festas do Espírito, a revisão final dos textos não foi feita pelos editores, como seria nosso desejo, tendo essa responsabilidade sido atribuída a cada autor das apresentações antes de as entregar à Comissão Organizadora.

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## AGRADECIMENTO

Não é fácil condensar neste breve espaço dedicado toda a gratidão do Comité Organizador deste Congresso a tanta boa gente que nos emprestou a coragem e nos alentou a levar a cabo esta tarefa.

Não caberiam em várias páginas os nomes de todos os que mereceriam ser reconhecidos pelo labor, pela dedicação, pelo empenho e pelo contributo prestado. Tentei não esquecer ninguém e reconhecer muito singelamente – embora reconheça que inadequadamente – nesta publicação alguns daqueles que se destacaram. Gostaria de poder agradecer porém a todos os que acreditaram na importância desta ideia e fizeram com que a mesma se concretizasse. Bem-hajam!

A primeira referência terá de ser feita à Dra. Rita Dias, Directora Regional das Comunidades dos Açores, que com a ajuda de Álamo Oliveira, lançou a semente e nos incentivou na medida das suas possibilidades.

Depois, tenho de agradecer aos patrocinadores da Califórnia, que tornaram viável este conceito mais abrangente. Para além de grande número de sociedades do Espírito Santo, mais uma vez — como em tantas outras ocasiões —, um punhado de associações e indivíduos desta comunidade marcaram presença com o seu apoio sempre generoso e incondicional.

Agradeço ao Dr. Mário Mesquita e à Fundação Luso-Americana pelo patrocínio desta publicação, para que o trabalho dos pesquisadores tivesse uma mais ampla e imediata disseminação.

O meu profundo apreço vai também para a IES de San José, para a Aliança Jorgense, o Portuguese Athletic Clube, a Filarmónica União Popular, ao Manuel e Margaret Cabral (foto à esquerda), impulsionadores do maior apoio comunitário a este Congresso, e a SES e todas as organizações comunitárias portuguesas de Santa Clara.



O meu reconhecimento estende-se também, e de um modo muito especial, para todos os que responderam à chamada para colaborar com os seus trabalhos escritos para este evento. O tempo era curto, mas a resposta foi simples e impressionantemente positiva. A todos os que estão fisicamente presentes em São José ou os que, por diversas razões, não conseguiram partilhar estes dias connosco, o meu sincero agradecimento.

Por fim, um **MUITO OBRIGADO** a todos os que, na penumbra do anonimato, se dedicaram generosamente às mais diversas tarefas que um acontecimento desta natureza envolve, desde a logística dos transportes, à confecção das refeições, da angariação de fundos à elaboração do programa de actividades e, particularmente a comunicação social que levou a mensagem ao público e ao José Ávila do *Tribuna* que colocou à nossa disposição o arquivo fotográfico

do “*Tribuna*”.

Um profundo e sincero obrigado a todos!

IV CONGRESSO INTERNACIONAL  
SOBRE AS FESTAS DO  
ESPÍRITO SANTO



TEXTOS DAS COMUNICAÇÕES

PARTE 1

PORTUGAL (CONT.), AÇORES, CABO VERDE E ANGOLA

PEDRO FOLGADO	ALENQUER, PORTUGAL
HELDER FONSECA MENDES. PH.D	TERCEIRA, AÇORES
ANTÓNIO FREDERICO MACIEL	SÃO JORGE, AÇORES
ÁLAMO OLIVEIRA	TERCEIRA, AÇORES
ANTÓNIO FREDERICO MACIEL	CABO VERDE
VICENTE MATOS/MANUELA AGUIAR	ANGOLA

COMUNICAÇÕES ESCRITAS

CARLOS ENES	TERCEIRA, AÇORES
MARIA REGINA OLIVEIRA	SÃO MIGUEL, AÇORES



## ALENQUER, «TERRA DO ESPÍRITO SANTO»

### **PEDRO FOLGADO**

*Câmara Municipal de Alenquer*



Pedro Miguel Ferreira Folgado vive em Carregado, Alenquer. É licenciado em Línguas e Literaturas Modernas. Fez pós-graduações em Gestão Escolar e Gestão de Recursos Humanos. É professor desde 1980, director de uma escola secundária em Alenquer durante 15 anos e simultaneamente conselheiro da Senhora Ministra da Educação entre 2007/2009. Actualmente é Assessor do Presidente da Câmara Municipal de Alenquer para a Cultura e Educação, com responsabilidade na cultura, desporto e turismo. Nesta nova fase da sua vida profissional, ao aceitar o desafio para dinamizar culturalmente o concelho de Alenquer, decidiu investir na revitalização e desenvolvimento de alguns eventos culturais que fazem parte da identidade de Alenquer, como por exemplo as festas do Império do Divino Espírito Santo nos meses de Abril/Maio e os Presépios de Alenquer no mês de Dezembro, entre outros. Quer as primeiras festas quer as outras pertencem ao passado cultural de Alenquer embora as primeiras datem de 1322 instituídas pela Rainha Santa Isabel em Alenquer, donde irradiaram para todo o território Nacional e, com os Descobrimentos, para todo o Império Português.

### Resumo da Comunicação

Origens do culto (abordagem histórica); Referências ao culto em Portugal; Referências ao culto nos Açores; Referências ao culto nos vários países do mundo; Descrição das Festas em Alenquer; Convite à participação nas Festas de Alenquer em 2011. Apresentação de imagens de Alenquer (imagens das festas e de monumentos).



**Alenquer** é uma vila-sede de município, situada a 35 quilómetros a Norte de Lisboa, a cujo distrito pertence, e está inserida na província da Estremadura.

É conhecida, há muito, como «Presépio de Portugal», devido à sua disposição em encosta, partindo do topo de um outeiro em direcção ao vale por onde corre um rio, cujas águas foram, talvez, o principal elemento de atracção à fixação dos primeiros habitantes.

Foi berço de Pêro de Alenquer, Damião de Góise e de outros homens notáveis. Camões revelou, na obra poética, ter por ela um especial carinho. Predilecta de reis e rainhas, desempenhou um papel preponderante em vários momentos decisivos da história de Portugal. Testemunho de um passado grandioso é o seu riquíssimo património arqueológico, arquitectónico e artístico: sítios pré-históricos e romanos, castelos medievais, conventos, igrejas, ermidas, quintas e casas senhoriais.

Cabeça, há oito séculos, de um vasto concelho – terceiro em área do distrito de Lisboa – limitado a norte pelas faldas da serra do Montejunto e a Sul pela campina do Ribatejo, apresenta uma paisagem característica, de transição entre os outeiros da Estremadura e a planície ribeirinha, onde a vinha é predominante e base ancestral da sua economia. Os seus vinhos são conhecidos e apreciados em várias partes do mundo. A uva de mesa, como a cereja, são, de há muito, referências de qualidade.

\* \* \*

Mas o objectivo central desta nossa comunicação é o de apresentar Alenquer como «Terra do Espírito Santo», no passado e no presente. O nome de Alenquer não vos é estranho, na medida em que a generalidade dos autores o referem, quando se pronunciam sobre as origens do culto, ou, mais concretamente, sobre a origem das Festas do Império.

Os dados são demasiadamente escassos para que se façam afirmações categóricas acerca da introdução e do estabelecimento do culto do Espírito Santo em Portugal.

Se há autores que atribuem aos religiosos Franciscanos essa responsabilidade, outros inclinam-se para que ela tenha sido dos colonos francos que se fixaram na região de Lisboa, no reinado de D. Sancho I.

Rui Pinto de Azevedo, ao apresentar o Compromisso da Confraria do Espírito Santo de Benavente, cujo texto - cópia feita a partir de um original em latim - anterior a 1234, é o mais antigo do género que se conhece, refere que Braamcamp Freire dera notícia de que tivera conhecimento de outro compromisso mais antigo, o de Santa Maria de Sintra. No traslado deste constava ter o documento original sido exarado em Alenquer, em Março de 1217.

O próprio Rui de Azevedo conclui que «a circunstância de ele ter sido lavrado em Alenquer» o induz «a crer que nesta povoação houvesse sido fundada, em data mais remota, a confraria do Espírito Santo, com estatutos semelhantes aos de Benavente». Diz, aliás, o mesmo autor que «há fortes motivos para supor que as confrarias do Espírito Santo se regularam todas pelos mesmos estatutos».

Em face deste raciocínio, a Confraria do Espírito Santo mais antiga de que há notícia em Portugal seria a de Alenquer.

Em abono desta hipótese temos ainda a fixação dos primeiros frades Franciscanos no país, no ano de 1216, precisamente em Alenquer, graças à protecção da infanta Santa Sancha, ao tempo senhora da vila.

É ainda Rui de Azevedo que nota que as «confrarias de caridade e socorro mútuo criadas por leigos [...] quanto a fins e práticas de beneficência revelam grandes semelhanças com a



Ordem Terceira de S. Francisco».

Deixando de lado as conjecturas, o primeiro documento que positivamente se lhe refere é uma carta da rainha regente D. Beatriz «a tomar em sua guarda e defesa a albergaria do Espírito Santo de Alenquer». Está datado de 18 de Setembro de 1279 e, para além de nos confirmar a sua existência neste ano, mostra-nos que a confraria já tinha agregada uma albergaria, e merecedora da protecção real.

Mas, mais esclarecedor ainda, este documento vem desfazer, em parte, a tradição que localmente se veio a enraizar: a da fundação, envolta em aura milagrosa, de uma Casa do Espírito Santo – Igreja, Confraria e Festas – por iniciativa da Rainha Santa Isabel, no ano de 1321.

Esta tradição encontra-se registada num livro da Câmara de Alenquer, usado entre 1654 e 1672, que existe no seu Arquivo Histórico.

Como aquele, ali se acham transcritos vários outros documentos relacionados com a Casa do Espírito Santo.

Estas transcrições foram feitas pelo escrivão da Câmara, em 22 de Dezembro de 1663, à vista de «um muito velho e antigo livro» então achado «em uma arca onde jazem os papeis e escrituras da vila de Alenquer», e por «mandado e autoridade do juiz e vereadores, para a todo o tempo constar».

Este cuidado em transcrever o que nesse velho livro se achou, permite-nos hoje conhecer textos como o citado, sob o título de «Princípio e fundamento da Casa do Espírito Santo da vila de Alenquer, dado pela Rainha Santa Isabel, mulher de El-Rei D. Dinis, no ano de 1321», o do «Primeiro Compromisso da Casa do Espírito Santo que fizeram os Confrades», o de um «Milagre que aconteceu na Casa do Espírito Santo» e, ainda, um «Outro Milagre», para além de um «Traslado de uns capítulos que estão num livro intitulado *Lenda da Rainha Santa Isabel*».

O primeiro texto, o «Princípio e fundamento...», é uma escritura pública feita por tabelião, e com testemunhas, do tão conhecido *Milagre das Rosas*.

O «Primeiro Compromisso» não está datado, mas é, em tudo, semelhante ao de Benavente.

Os outros «Milagres» passam-se, um no tempo do rei D. Duarte, portanto na década de 1430, e o outro está datado de 5 de Maio de 1543.

Seria interessante abordá-los aqui



Rainha Santa Isabel e D. Dinis. Óleo existente na Sala dos Capelos da Universidade de Coimbra.



todos, se o tempo o permitisse. No entanto, estão publicados pelo historiador alenquerense Luciano Ribeiro, na revista *Damianus A Goes*, anos de 1941 e 1942.

Mas, se tudo parece apontar para uma fundação no princípio do século XIII, por que razão nos aparece, na tradição, a Rainha Santa Isabel como fundadora, um século mais tarde?

Em Alenquer não é caso único. A tradição local atribui-lhe também a fundação da Igreja de Santa Maria de Triana, mas o facto é que esta já era paróquia em 1239.

O grande carisma da Rainha Santa, a circunstância de ter vivido muito tempo em Alenquer, de que foi senhora, e a possibilidade de ter patrocinado obras nos referidos templos, podem explicar o surgimento dessas tradições.

Depois, é consensual, para a generalidade dos autores, que, em Alenquer, por sua iniciativa e de seu marido, se tenham instituído as Festas do Império do Divino Espírito Santo, situando-se as datas apontadas num período de 1295 a 1322.

Esta origem alenquerense do Império é defendida por escritores do século XVII, os mais antigos que se lhe referem, como D. Rodrigo da Cunha, Frei Manuel da Esperança e Frei Francisco Brandão.

O primeiro relata-nos, em 1642, referindo-se a Alenquer: «Ela [Santa Isabel] e el-rei D. Dinis, seu marido, foram os autores da festa que se chama do Espírito Santo, cuja solenidade foi tão célebre por todo o reino, e mais nos maiores e mais populosos lugares dele, como ouvimos contar aos antigos. A que hoje dura em Alenquer tinha a mesma celebridade pelo reino, isto é, eleger-se e constituir-se imperador, que na primeira oitava do Espírito Santo, com majestade real, assistisse aos ofícios divinos, andasse na procissão, condecorasse com sua presença as mesas, honrasse as festas e invenções com que o povo procurava alegrar-se».

Como conta Luciano Ribeiro, «ao lado das cerimónias religiosas, havia festas seculares. Toiradas, jogos de destreza, tais como canas – paródia aos torneios, e argolinhas – espécie de cavalladas a que concorriam reis e nobreza que dos quatro ventos de Portugal acorriam a Alenquer, ao lado da gente da vila e do campo».

Descrições antigas falam de «uma dança ou folia ao uso antigo deste reino» e os toiros, corridos nas toiradas, eram depois abatidos e a carne servida no bodo. Era costume matar-se sete, ou, quando vinham os reis assistir à festa, dez ou doze, que depois eram cozidos em água e vinagre.

\* \* \*

De Alenquer, as Festas Imperiais em Louvor do Divino Espírito Santo rapidamente se espalharam pelas outras povoações da Rainha Santa.

Jaime Cortesão lembra o esplendor com que se realizavam em Leiria, Porto de Mós, Óbidos, Torres Novas e Sintra.

Como referem as autoras do estudo relativo à aldeia do Penedo de Colares, Sintra, onde ainda se realizam, estas festividades «inscrevem-se num vasto âmbito geo-antropológico que, ao longo dos séculos, abrangeu quase todo o território continental e insular [com destaque para os Açores], atingindo mesmo, de forma directa, o Brasil e diversas possessões em África e na Índia; através de várias comunidades de emigrantes, atingiu também os Estados Unidos da América e o Canadá».

Mais ou menos alteradas pela dinâmica de cada local, as Festas do Espírito Santo transformaram-se, assim, em património do mundo.



\* \* \*

Mas voltemos a Alenquer.

Ao mesmo tempo que vinham assistir à Festa, os monarcas continuaram a conceder à Casa do Espírito Santo a sua protecção:

O rei D. Duarte, por volta de 1435, deu licença aos mordomos para trazerem das matas da Ota a lenha e qualquer madeira necessária para o bodo;

Sua mulher, D. Leonor de Aragão, pela mesma altura, encontrando-se em Alenquer, outorgou à Albergaria uma carta de privilégio;

D. Afonso V confirmou, em 1450, a licença dada por D. Duarte relativa à lenha para o bodo e, em 1462, ratificou a carta de sua bisavó, D. Beatriz, tomando «em sua ajuda e defesa a albergaria dessa Confraria com seus homens, herdades e gados».

Com D. Manuel I, na transição dos séculos XV para XVI, deu-se a primeira reforma da assistência pública em Portugal, que teve como consequências, entre outras, a centralização hospitalar e o incentivo à fundação de confrarias de Misericórdia.

Muitas das Casas do Espírito Santo serão então transformadas em Misericórdias.

A de Alenquer escapou à transformação, mas foi também atingida pela reforma, tendo D. Manuel ordenado, em 1517, que a Casa fosse dirigida por um provedor, escrivão e mordomos.

O provedor então escolhido foi Francisco de Macedo, em cuja descendência se manterá a provedoria até à extinção da Confraria.

E porque razão terá a Casa do Espírito Santo de Alenquer escapado à transformação em Misericórdia? Muito provavelmente, pelo prestígio e riqueza de que então gozava, resultantes dos episódios milagrosos que a ela se ligavam, da sucessiva protecção dos monarcas, da importância social dos confrades, e das ofertas que estes lhe faziam.

Um dos confrades, inscrito no ano de 1500, foi Afonso de Albuquerque, mais tarde célebre como governador da Índia, que era de Vila Verde dos Francos, antiga sede de um pequeno município, mais tarde extinto e integrado no de Alenquer.

Outro foi Damião de Góis, o mais notável alenquerense de todos os tempos, que era irmão de Francisco de Macedo, provedor da Casa, já citado.

Damião de Góis terá com a Casa do Espírito Santo de Alenquer uma relação estreita. Confrade desde 1521, quando tinha 19 anos, ali viria a inscrever, em 1549, a mulher, D. Joana de Argem, e os filhos, Manuel, Ambrósio, Rui e Catarina.

Preso pela Inquisição em 1571-72, virá a declarar que, quando estava em Alenquer, ia ouvir missa à Ermida do Espírito Santo, a cuja Casa fez várias ofertas.

Com a entrada do século XVIII, chegava também ao fim o ciclo de «quatro séculos» em que as Festas do Império de Alenquer «foram celebradas com tal riqueza e esplendor que tiveram fama em todo o reino», como conta o historiador local Guilherme Henriques, que adianta que, em 1750, «já tinham perdido muito da sua glória primitiva».

Este declínio, cujas causas terão a ver com sucessivas perdas de rendimentos, atingiu não só as Festas, mas todo o funcionamento da Casa, reflectido também no estado de conservação do seu património.

Em 1705, da leitura de uma carta da rainha D. Catarina para a Câmara de Alenquer, se depreende que, pela decadência do edifício do hospital, era necessário realojar os enfermos pobres, pondo-se então, como hipóteses, transferi-los para o da Misericórdia ou criar um hospital novo.

Por 1730 é a igreja que ameaça ruína, sendo então reedificada.

De 1758 data a mais pormenorizada descrição desses edifícios, integrada nas Memórias Paroquiais:





Consta o edifício da dita casa do Espírito Santo da Igreja, que é de uma só nave, com as paredes vestidas de azulejo de figuras moderno, e o tecto pintado da perspectiva e painéis; e tem três altares em capelas à face da mesma Igreja, que são o altar-mor, da invocação do Espírito Santo, e dois colaterais, que é um da Senhora do Socorro, imagem muito antiga e de grande devoção, e outro da dita Santa [Isabel]. Consta também de umas casas nobres contíguas à mesma Igreja, em que há muitos aposentos, e duas grandes varandas, uma em cima, sustentada em colunas de pedra, e outra em baixo, com arcos de pedraria e pilares de ferro. Em a *loggia* de uma, chamada a Casa do Bodo, há dois *paioís*, em que se põem, separados, a carne e o pão que se benze na véspera do Espírito Santo, para se mandar aos Confrades e pessoas nobres da terra; e na mesma Casa se dá, na primeira oitava da dita festa, de jantar a todos os pobres, homens e mulheres, que concorrem a esta função, que muitas vezes chegam a perto de trezentos.

A invasão francesa de Outubro e Novembro de 1810 provocará graves prejuízos nestes edifícios, o que precipitará o fim da Casa. A igreja sofre bastante dano e o altar-mor fica estragado. As casas contíguas são incendiadas e quase reduzidas a ruínas, perdendo-se o arquivo.

No entanto, só em 1834, por Decreto de 26 de Fevereiro, será oficialmente extinta, sendo os seus bens e rendimentos anexados à Santa Casa da Misericórdia de Alenquer.

As casas nobres foram vendidas a particulares, vindo a servir de fogos para habitação e casas comerciais. No momento actual estão devolutas e muito arruinadas.

A igreja foi renovada pela Santa Casa da Misericórdia, por 1873, com missa mensal. Com a implantação da República, em 1910, foi retirada do culto e arrendada, e durante meio século serviu, sucessivamente, de praça diária e quartel de bombeiros. O culto só viria a ser restabelecido em meados da década de 1960, na sequência de um restauro promovido pela Misericórdia.

O edifício de *loggia* e varanda, conhecido localmente por *Arcada*, esteve também arrendado. Ambos os pisos eram abertos e foram entaipados para poderem ser aproveitados. Em cima, instalou-se, em 1891, a sede de uma filarmónica e assim se manteve até há poucos anos. Em baixo, serviu, dividido, para casas comerciais e armazéns.

Em 19 de Maio de 1945, após longa interrupção, as Festas realizaram-se por mais uma única vez até ao seu recente restauro.

\* \* \*

Há pouco mais de dez anos que, em Alenquer, se começou a falar em restaurá-las.

Um incentivo decisivo, junto do pároco de Alenquer, partiu de D. Manuel Clemente, actual Bispo do Porto, e então Bispo Auxiliar de Lisboa, quando assumiu a responsabilidade pastoral pela região.

Estávamos no ano 2000. O pároco de Alenquer, Padre José Eduardo Martins, fez depender o restauro das festas da recuperação material dos edifícios da antiga Casa do Espírito Santo (Igreja e *Arcada*). Fazia sentido. Com este património degradado e adulterado as festas não teriam a dignidade que se ambicionava. Por coincidência feliz, o pároco era também o provedor da Misericórdia, detentora desses edifícios, tendo um vasto currículo na recuperação do património religioso de Alenquer. As obras iniciaram-se e, em 2006, na perspectiva do seu termo, foi possível idealizar o restauro das festas para o ano seguinte. Assim veio a acontecer, tendo-se para isso constituído uma comissão organizadora composta pelas Paróquias, Misericórdia e Câmara de Alenquer. Mas a intenção não foi, nem simplesmente a de recuperar e reconstituir historicamente as Festas do passado, como manifestação de tipo folclórico, nem torná-las um



evento especificamente religioso, exclusivo da Igreja e da sua comunidade. O que se procurou foi, tentando captar a essência das antigas Festas, concretizá-las em adequação com o presente e, nesse sentido, torná-las um acontecimento aglutinador, capaz de congregar as mais diversas forças vivas do concelho, celebrando tudo aquilo que se faz em prol do bem comum e da dignificação humana, nas artes ou na cultura, no desporto ou no lazer, sob o lema «*O Espírito sopra onde quer!*».

Nesta perspectiva, as renovadas Festas do Espírito Santo assentam sobretudo em três grandes pilares, como descreve Duarte João Ayres d'Oliveira:

Em primeiro lugar elas são eminentemente Festas Pascais e, nesse sentido, não se reduzem ao dia de Pentecostes, embora tenham aí o seu cume, nem se esgotam num único fim-de-semana. Preenchem todo o Tempo Pascal. Inaugurando-se no próprio Domingo da Ressurreição, as Festas marcam presença, sobretudo com eventos de carácter cultural, em todos os demais sete Sábados - com a actuação de Coros na Igreja do Espírito Santo - e Domingos da Páscoa.

Em segundo lugar, as Festas do Espírito Santo procuram valorizar tudo aquilo que de bom se faz no concelho de Alenquer. E, assim, um dos momentos altos das Festas ocorre quando, na chamada “Festa da Solidariedade” – distribuída pelos diversos Domingos do Tempo Pascal –, as dezasseis freguesias do concelho transformam em espectáculo uma autêntica mostra viva do bem-fazer que colectividades, associações, instituições, grupos, e até pessoas individuais, desenvolvem nas suas terras em prol da comunidade local.

O terceiro grande pilar das renovadas Festas do Espírito Santo são as procissões e o bodo. Logo no Domingo de Páscoa, é a Procissão das Insígnias – a coroa e a bandeira – que assinala solenemente o começo das Festas. Na véspera do Pentecostes, a Procissão da Luz ilumina a noite alenquerense, enchendo de beleza as pitorescas ruelas da vila – expressão, afinal, da luz e da beleza do Espírito – e culminando com a celebração da Vigília de Pentecostes. No Domingo de Pentecostes, à Missa segue-se a tradicional Procissão do Espírito Santo que, desembocando justamente no Largo do Espírito Santo, aí termina com o grande Bodo.

No passado era o Bodo oferecido aos pobres. Hoje, é o Bodo oferecido à população inteira e, bem assim, aos forasteiros, suscitando o convívio fraterno próprio de uma refeição, capaz de superar as diferenças de raças, de convicções políticas, de condições sociais, de níveis culturais, e mesmo de credos religiosos, transformando as diferenças em riqueza de diversidade e abrindo o coração ao trabalho do Espírito Santo. Porque, afinal, «*O Espírito sopra onde quer!*».

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TEXTOS DAS COMUNICAÇÕES

PARTE 2

BRASIL

FABIENE PASSAMANI MARIANA  
SÉRGIO LUIZ FERREIRA, PH.D.  
LÉLIA PEREIRA NUNES  
CÉLIA SILVA JACHEMET  
JAIRTON ORTIZ DA CRUZ  
PASCOALINO LOPES RIBEIRO  
PE. ANTÓNIO JOSÉ DOS REIS

ESPÍRITO SANTO  
SANTA CATARINA  
SANTA CATARINA  
RIO GRANDE DO SUL  
RIO GRANDE DO SUL  
RIO GRANDE DO SUL  
MINAS GERAIS

COMUNICAÇÕES ESCRITAS

TEREZA SANTOS DA SILVA  
GUILHERME SILVA NOIKIRCHEN  
ANTÓNIO ARRUDA

SANTA CATARINA  
RIO GRANDE DO SUL  
SÃO PAULO

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PARTE 3  
CANADÁ

EDUÍNO RAPOSO  
ANTHONY PEREIRA-COSTA  
ANTÓNIO VALLACORBA

LEONILDO MIRANDA  
ILDA JANUÁRIO

BRITISH COLUMBIA  
BRITISH COLUMBIA  
MONTREAL

APRESENTADO POR ANTERO BRANCO  
QUEBEC  
ONTÁRIO

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PARTE 4  
LESTE DOS ESTADOS UNIDOS

CAETANO VALADÃO SERPA, PH.D  
JOSÉ FIGUEIREDO, PH.D.  
FERNANDO J. GARCIA  
JOÃO LEAL  
FERNADO GONÇALVES ROSA

MASSACHUSETTS  
R. ISLAND/MASS.  
MASSACHUSETTS  
R. ISLAND/MASS.  
CONNECTICUT

COMUNICAÇÕES ESCRITAS

MARIA C. DE OLIVEIRA LOPES

R. ISLAND/MASS.

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PARTE 5

ESTADOS UNIDOS (VÁRIOS)

ANGELINA LEANDRES PHELAN

HERNANI MANUEL DE MATOS

JOHN BETTENCOURT

MARIA A. DA CUNHA CARTY

EVELYN B. STARKEY

FLÓRIDA

IDAHO

COLORADO

NEVADA

HAWAII



## The Holy Ghost Discovers Florida

### ANGELINA PHELAN

*Portuguese-American Suncoast Association*

Angelina Phelan (Maria Angelina Leandres Phelan) was born in the Island of Santa Maria, Azores.

As a young adult, she migrated with her parents and siblings to the United States, to the small town of Hudson in Massachusetts.

After short tenure in a local factory, she enrolled in the local high school, and then attended the University of Massachusetts in Amherst, where she graduated with a Bachelor degree in Chemical Engineering.

She initially gained employment in a petrochemical plant, in Baltimore, Maryland, for a couple of years. Then she was sought by a food/beverages company, Tropicana, a subsidiary of PepsiCo, and moved to Florida where she and her family have lived for 19 years. She has held various engineering management roles in the area process design engineering. The travel requirements of her job have afforded her the opportunity to develop relationships across the globe as she conducts studies or retrofits and expands the Tropicana facilities, or simply visits major juice process equipment suppliers.

She is married to Jim Phelan, a devoted coach of American football, and has two children: Elvita, who is now an elementary school teacher, and Margarida who has finished her freshman year in high school.

Her hobbies and extracurricular activities include oil/acrylic painting, involvement with local church, and involvement at the Portuguese Club in St. Petersburg Florida (35 miles away): working with the children on educational presentations or skits; driving Margarida to folk dance practices; co-coordinator of the Feast of the Holy Ghost and associated fundraising event; maintain the website; participate in committees; this year, she was elected Ambassador of the Year. Enjoy traveling to tiny home island and relish watching the small and humble *festas*.

She has accomplished career and personal goals while managing with a lifelong physical challenge of hemi-pelvectomy (amputation of one leg and corresponding pelvis from cancer in childhood), which in recent times has sharply increased in debilitating level.







The Portuguese communities of Florida are small but span large geographical areas. Yet, the faithful to the Divine Holy Ghost travel far to unite and celebrate our modest feasts, which are now held in nearly half of the main Portuguese communities. At the heart of the feasts, there are personal testimonies of faith in the Holy Ghost, memories of childhood festas, or a lifetime of dedication in previous communities.

The Portuguese clubs of St. Petersburg and Port Richey, held their feasts in May 2007. St. Petersburg, with a membership essentially of mainland Portugal origin, has grown to embrace this new and unfamiliar event, after some initial resistance and low interest. Port Richey has the advantage of its majority membership being Azorean origin, who carry in their blood the understanding of the Purpose of the Feast, and know the personal investments needed to carryout this function.

The success of these two feasts inspired other communities to launch celebrations in their areas. Palm Coast and Port St. Lucie, both on the east coast of Florida, held their first feasts in May 2009. Also in 2009, Port Richey started a tradition of the Holy Ghost of São João, held at the end of June, and is known as “Império das Crianças”. Cape Coral is planning their first feast for the spring of 2011.

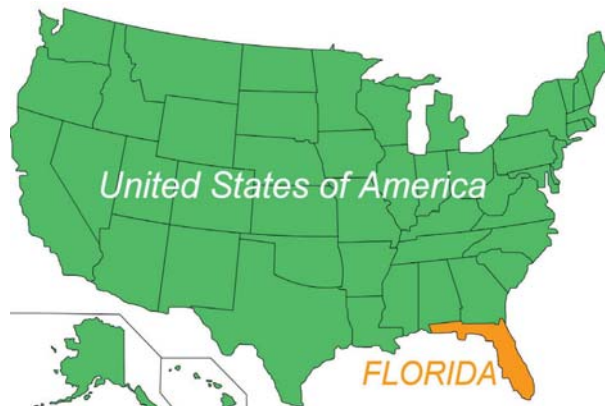
This tradition has brought together Azorean communities, strengthening faith and building relationships 200 miles across the state of Florida. The dedication and hard work of the pioneers and volunteers, and the visibly distinguishing characteristics of this type of function has astounded bystanders from all origins and inspired some to more actively participate in this event.



## HISTORY OF THE PORTUGUESE COMMUNITIES IN FLORIDA

### BACKGROUND

History shows that Florida was discovered in 1513 by the Spanish explorer Ponce de Leon, after the second voyage of Columbus, and then explored in 1539 by Hernando DeSoto. It was named after its lavishing landscapes and flowers. Florida, one of the 50 states, is located on the southeast region of the continental United States, and is also known as the “sunshine state” for the abundance of sun all year round. It enjoys a warm weather, predominantly humid subtropical in the north and center, and fully tropical climate in the south.



The state of Florida has twice the area of mainland Portugal, and nearly twice the population (estimated 18 million in 2009 residents of Florida). It is estimated that 70,000 people of Portuguese origin live in the state. The general Florida population is moderately concentrated in cities and towns, and much of it widely dispersed along the gulf and Atlantic coastlines, and diagonally from Tampa Bay through Orlando to Daytona.



A retirement home in a warm place has been the main contemporary driver for the Portuguese who seek Florida, typically moving away from the cold New England States and Canada. You will find them scattered all over the state, with the vast majority in the following communities: St. Petersburg, Port Richey, Cape Coral, Orlando, Palm Coast, Port St. Lucie, Ft. Lauderdale,



and West Palm Beach. Most of these communities congregate in a club owned or leased by the membership, which composition varies from area to area, in demographics and Portuguese region origins. Due to their dispersion, most communities span their reach to surrounding cities.

## ST. PETERSBURG

St. Petersburg (St. Pete, for short) is located on the west coast (gulf coast) of Florida (also known as suncoast), in the Tampa-Bay area, in a peninsula between Tampa and the Gulf of Mexico. The city was founded at the end of the XIX century, and is the fourth largest city in Florida.

The Portuguese club was founded in 1979 as the Portuguese American Suncoast Association, and it was the first Portuguese club established in Florida. It was created as result of a SPIFS requirement. SPIFS stands for St. Petersburg International Folk Fair, a non-profit organization, composed of clubs representing international communities. A few Portuguese people, namely Josephine and Alfred Enos, Evelyn and Ceasar Lourenço, and Alice and Larry Terra, after attending the SPIFS annual folk festival and seeing folk dance from so many countries of the world, became interested in participating with Portuguese folk dance. The requirement was that participants had to be associated with a local ethnic organization, and provide food and cultural displays. This then led them to establishment the Portuguese Club, of which they were the founders.

Like most organizations, PASA has experienced times of great involvement and participation. In addition, membership has seen recent erosion from three main factors: reduction in new movers to the area; the passing of older members; and growth in other communities (Cape Coral 120 miles south, and Port Richey 30 miles north). It reached over 300 in 1990s and at present membership are approximately 270, mostly retirees living in the city as well as neighboring cities. While many members live within 15 minutes of the club, a good number consistently drive one hour or more, to attend the regular functions. A significant ratio of the membership is second and third generation, with many of the descendents not fluent in Portuguese. Much of the retired community is made-up of “snow birds”, who live in Florida in the winter, and move back to the northern region (New England and Canada) for the summer. The origin region is by far from northern mainland Portugal, counting a handful from Madeira and the Azores.

PASA holds monthly events celebrating diverse cultural elements of Portugal, and our adopted land, the United States. After summer breaks, they re-open in September with a picnic event, then follow with the theme of Vindimas in October, Halloween also in October, Chestnuts and wine on São Martinho in November, Christmas Party (not Winter Party) with live Nativity and Santa Claus, New Year’s party, Night in Portugal with folk group in January, Super Bowl in January, Night of Roses (after the Holy Queen Isabel—miracle of the roses) in February to raise funds to the Holy Ghost feast, Fado in March, Anniversary in early April, Feast of the Holy Ghost at the end of April, Lady of Fátima in May, and Portugal Day in June. Most events involve Portuguese cuisine and live entertainment. Though Florida has produced a few music bands, they are insufficient to maintain the variety expected by the attendants, which leads to periodic out-of-state and sometimes out-of-country bands. This extravagance is limited due to prohibitive costs of travel.

All major events are published in the LusoAmericano and/or Portuguese Times by the local correspondent Mr. Henry Chipelo, who through the years, has been the key liaison with the international folk fair community (SPIFS – St. Petersburg International Folk Fair), providing the opportunity to participate in the annual event with Portuguese folk dance, traditional foods, display and sale of Portuguese articles.



## PORT RICHEY

The city of Port Richey as well as many neighboring cities and towns, have a relatively short history, with less than a century. It is located on the gulf coast of Florida, north of St. Petersburg, and is in the Tampa-St. Petersburg metro area. The lower population density of these cities and lower real estate values have lured the settlement of new comers, including the Portuguese.

The first Portuguese club in Port Richey was founded in 1996 by Abel Ferreira, Manuel Mendes, Lucie Botelho, Al Dias, and Mr. Gomes. The membership has grown rapidly over the years, having seen a highest of 295 in 2008. The demographic profile ranges from retirees to young families, with the majority in their middle age, and over 70 percent of Azorean origin.

The Club in Port Richey also holds monthly functions, most of which with the same themes as St. Pete. It does remain open for the summer as most of the membership lives in the area year-round. Being geographically close, the two clubs attempt to plan events with least conflict to provide maximum participation of members from both organizations.

## CAPE CORAL

The gateway to south Florida, Ft. Myers has long been known as a resort and major tourist destination. Though it was established at the end of XIX century, its satellite city, Cape Coral, is only 50 years old. Built as a planned community with 400 miles of waterfront and canals, it is known as the “water-wonderland”, and it is the third largest city in Florida by area.

The Portuguese Club of Cape Coral was founded in 2002 by Mellie Raposo and Jaime Diogo. Their celebrations have taken place in a rented hall, and work is in progress, at the time of this writing, to secure land and building, and inaugurate their first membership owned building in 2010. The membership has rapidly grown to 140, with about 70 percent Azorean origin, and consisting by far of retirees and “snowbirds.”

## PALM COAST

Palm Coast is located on the Atlantic coast of Florida, and is considered a bedroom community of Jacksonville and Orlando, at approximately 60 and 80 miles from each, respectively. It is geographically located 200 miles northeast of St. Petersburg. Palm Coast became a city only ten years ago, although its development began 30 years prior. It is possibly the northern most community in Florida with a large concentration of Portuguese, where the climate offers slightly cooler temperatures.

The Portuguese club of Palm Coast was founded in 1987 by Armando Henriques, António Amaral, Manuel Martins, José Almeida, Joe Portal, and Ramiro Aguiar. The club owns its building in same city, and it is comprised of 700 members, mainly year-round residents. The demographics is mixed with young families, retirees, and middle aged. Their origins vary, with an estimated 80% mainlanders, and the remaining from Azores and Madeira.

## PT. ST. LUCIE

The city of Port St. Lucie is less than 50 years old. It is located on the east coast of Florida, about 200 miles south of Palm Coast, and nearly the same distance from St. Petersburg.

The Portuguese club is also very young, and was founded in 1993 by mainly Olímpio Filipe, Brasilino Filipe, Jaime da Rocha, César da Silva, and Tony Ruela, though its management and survival is entirely owed to Albertina Nunes. The Portuguese community has over 200 members, with a preponderance of retirees, and approximately 80% from mainland Portugal origin.



## HISTORY OF THE HOLY GHOST FESTAS IN FLORIDA

The Holy Ghost Feasts of Florida are still in their infancy and childhood stages. This document briefly describes the history of each one of them, elaborating more on the one in St. Petersburg.

It may be useful to relate that the organizers of the feasts in Florida, bear a strong influence from their places of origin, from their first adopted lands in the New England states, or a combination of the two or more. While it is well established that this tradition in Portugal has its origins with the Holy Queen Isabel, it is also known that the Azores is where the roots were deeply replanted and spread to every island of the archipelago hundreds of years ago. And while it is celebrated in isolated pockets of the mainland Portugal, such as Alenquer and Tomar, it continues to thrive today, in every town of every island, where it has become a way of life. Being such an inherit component of the Azorean soul, it is not surprising that the emigrant carried it to many parts of the world. Integration into a new community in a new country, and melding with people from different villages, the traditions in each area have interestingly acquired a character of their own.

In the islands, most often the feasts result from promises to the Holy Spirit, by a person from the Parrish, who, on moments of difficulty, asked for help from the Third Person of Trinity. This person is called the *mordomo*, in some islands (mostly in São Miguel) and in Tomar (mainland), while it is called *imperador* (emperor) in others (Flores, Corvo, Santa Maria). It is also common, especially in the Portuguese communities in the United States, to have a brotherhood, from which the *mordomo* for the following year is chosen in raffle form. In the islands, the majority of the parishes celebrate the feast on one day, with mass, crowning, and *sopas*, while others rejoice for two days with entertainment and dancing in the streets (Flores) and others with bull fighting (Terceira). The feasts take place around the local chapel, called "*império*". In Santa Maria, the term "*império*" refers to the feast itself. Additional information relevant to this paper is provided in the appendix to help clarify elements of this tradition in Santa Maria. In São Miguel, the Feast extends over the 7 weeks of Easter. The crown is taken from the *império* to a resident holding the crown for a *Dominga* and this continues for 6 weeks, being that the *mordomo* holds the last *Dominga* normally on Sunday of Pentecost. The myriad of symbols and array of elements makes for a uniquely rich tradition and each area identifies with and proudly displays their own, in the name and devotion to the Holy Ghost.

### ST. PETERSBURG

Every year at the end of the summer break, which the club observes for lack of attendance, people shared stories of their summer vacations, including the feasts of the saints attended "up north" or in Portugal. Of special note were the feasts of the Holy Ghost. However, for economical reasons, not everyone is able to travel to the feasts every year. But every year they shared the desire and dreams of having some of these feasts in Florida.

And in the late summer of 2006, without exception, chats went on with increased enthusiasm within a small group of Azoreans, about starting a Feast of the Holy Ghost down here in Florida, in the city of St. Petersburg:

Maria Batista, the instigator of the group, born on the island of São Miguel, was raised in Newark, where her father Manuel Batista, was one of the founders of the Azorean Club, so that Azoreans could have the freedom to celebrate those elements of the Portuguese culture and traditions that differentiate the people from the mainland and the islands. He was also the president of the Holy Ghost Feast. As a young adult, Maria lived in Brazil for twelve years. She has been in Florida for many years now, first in Tampa, then in Miami, and then moved to St. Pete, where she has been actively involved with the Portuguese Club in a number of roles, from president to folk dancing, and has her daughter actively participating at her side.



Angelina Phelan, born and raised in the island of Santa Maria, and long time resident of Florida, was a frequent attendant to the feasts of the Holy Ghost in Hudson, Massachusetts, during the summer travels, as well as the feasts in her home island, which she visits regularly in the summer. She has also been involved with the club in various board roles, committees, primarily the youth group, in which her younger daughter participates. She lives with her family about one hour drive south of St. Pete, in the northwest area of Bradenton. She was an empress at age 11, to pay a promise that her parents made to the Holy Ghost, if surviving cancer, for which she underwent radical surgery at the age of eight.

António Leandres, relatively new Florida resident, born and raised in the island of Santa Maria, is a former member of the Philharmonic band of the Portuguese Club in Hudson, Massachusetts. As such, he frequently travels to participate in performances at the feasts of the Holy Ghost of the Santa Maria's (in the tradition from the island of Santa Maria) in various towns, such as Hudson, Lowell, East Providence, etc., and to visit his older children and his parents. He is a member of the Portuguese club executive board. Tony also lives with his family about one hour drive south of St. Pete, in the southeast area of Bradenton, half-hour from his cousin Angelina.

Reggie Silva, born and raised in the island of Terceira, is also a former member of the Philharmonic of St. John, in Stoughton, Massachusetts, performing at many religious feasts and especially the feasts of the Holy Ghost. Both Reggie and Tony knew each other from the north due their mutual band interests. Reggie lives with his family in Port Richey, which is nearly an hour north of St. Pete.

Maria, Reggie, and Angelina, had the opportunity to gather more frequently at the weekly folk dance rehearsals, in which their children participated, when they reminisced about the hometown traditions of the Holy Ghost they knew. The two cousins talked about the idea of simply putting on a Holy Ghost dinner, if a feast would be too large a mission, due to insufficient assistance.

All, by default, grew up with the feasts of the Holy Ghost being a part of their lives. So naturally, like any other positive element of childhood, the subject built a unique bond between them and raised in their hearts warm feelings of nostalgia. None of them had direct experience with organizing such an event but dreams and desires evolved into a possible under-taking, if they began very small and very simple.

In the early fall of 2006, they started to plan a few critical things:

- Gain alignment with the Club to add two events (fundraiser and feast) to the calendar. The concern of the members was that these new events would take away from the meager profits of the regular monthly functions.

- Organize a fundraiser event to purchase a crown, a flag, a banner, and still have funds to buy all the meat, wine, and food for the feast day. Ideally some of these items would be donated.

- Reach out to the Azores government requesting support for the Feast.

By the end of 2006, Maria, Tony and Angelina, were the three co-coordinators remaining to spearhead the undertaking.

Gaining alignment with the board was quite a feat. Although history shows that the Portuguese roots for the feast of the Holy Ghost are in mainland Portugal, the perception is that it is strictly an Azorean festival. This notion is prevalent not just among the mainland Portuguese but as well within the Azorean Portuguese, and propagated by the media, which works to widen the gap and hinder unification between mainlanders and islanders. Indeed, the Azoreans embraced the custom and have made these feasts an integral part of their lives, in every single island, and they feel very proud of such dynamic and religious traditions. It is difficult for the Azoreans to understand the indifference of the outsider towards this tradition, which to them is more than a tradition or a festival, it is a special and divine blessing from the Holy Spirit.

So it was a paradigm shock when the group approached the board about holding an event, with not only free admission, but also to serve sopas with meat and wine to anyone for free. However, after much persistence, disappointments, and persuasion, a few non-Azorean people



joined the new committee of the Holy Ghost. Though small, this was a start, and they were admired for sticking out their neck in support of a new and very different idea to the status quo. And before the end of the year, the 2007 dates were set for the fundraiser dinner and for the feast day: The fundraiser in February and the feast on Pentecostal Sunday. Subsequent years maintained the fundraiser in February, and moved the Feast to end of April, to allow for higher participation of “snow birds”.

Letters were mailed to members and to friends of friends, to the other clubs in Florida, to governmental offices, explaining what the event was, its purpose, the tradition and its origins, and requesting support, in both languages of Portuguese and English.

The support started to flow... A snowbird by the name of John Correia, former senator of Rhode Island, and his wife Cidália, very involved in these sort of things in the north, offered much support and encouragement, initially with the first financial donation and then in the form of ideas, and also especially with the donation of the Holy Ghost crown; Dr. Alzira Silva, Directora Regional das Comunidades Portuguesas in the Azores, extended a generous and most beautiful gift, a flag of the Holy Ghost, as well as books on the History of the Holy Ghost traditions in the Azores; the Azorean airline, Azores Express, offered a roundtrip ticket to Portugal for raffle; and numerous people offered other gifts.

The fundraiser dinner for the Holy Ghost at the St. Petersburg club is called Night of Roses. It is held in February and typically one or two weeks after Valentine’s weekend, but the event was named following the renown and legendary Miracle of the Roses. In 2007, attendance of the club members was less than parity to the regular functions, and to much amazement of the attending members, the hall was filled in record numbers, mostly of Azorean people who traveled long distances and flocked from out of the area to provide their unequivocal support of this cause. The group had a secondary goal for this event besides raising funds for the big feast, it was to educate people about the origins of the tradition and show them the key elements of the same: The young people played a skit enacting the Holy Queen Isabel feeding the poor, followed by the Miracle of the Roses; Then a presentation was made explaining the elements of the tradition in mainland Portugal, the Azores, and other Portuguese communities, while young children dressed in white, demonstrated the symbols of the Holy Ghost Feast – the crown, the scepter, and the flag.



St.Pete: 2007 Night of Roses: Miracle of the Roses (left); Demonstration of Holy Ghost Feast symbols (right)

The Night of Roses has become a tradition in itself: *Caçoila* (marinated pork) prepared by Mr. and Mrs. Hermano Soares the first year, Mr. and Mrs. Reggie Silva, Mr. and Mrs. Francisco Rodrigues, and Mr. António Andrade; Presentation by the youth group, with same theme but with different approach; Live auction with items donated by participants; Live band, who normally donate their entertainment talents (Eddie Couto, Gilbert Frias, Arlindo Andrade, JBL, and



Horizonte). The attendance continues strong with participation of people from afar and slight increased number of club members.

The preparations began then for the first big feast in 2007. Pentecost Sunday was chosen for its meaning. That first year, it was held on Sunday May 27th, coincidental with Memorial Day weekend. The leaders wanted to demonstrate that this was an inclusive tradition, by incorporating as many elements of the traditions from various represented regions as possible. Neither of the leaders had the experience nor knowledge to run a full production as is typical in the large Portuguese communities. They discovered that among the three, there was a common purpose but different ideas on how to go about it.

There was no traditional *mordomo* or *imperador* or *festeiro*, as it may be called in different areas where the tradition has long roots. In recognition for the tremendous support provided by the president at the time, Luís Carvalho, was invited to serve the honor of *mordomo*, and his daughters were invited to be crowned. And although, as he stated, he was simply following the formalities, he recognized that a grand honor had been granted him to be crowned and carry the crown.

Again, the number of Azoreans at the St. Petersburg club can be counted with the fingers of one hand, and a so lot of help was offered from people who traveled from across the states.

– Father Manuel Pereira, from Massachusetts, presided a beautiful mass in Portuguese.

– Fátima Chaves, baked most of the large sweet breads (*roschas* and *pães da mesa*), traditional of Santa Maria, and drove them with her sister from across the state, encouraged by her husband who was on his last days succumbing to colon cancer.

– Elvira Chaves flew in from Massachusetts to build the first *ramada*, and José Sousa to be the informal *trinchante* and help in the kitchen.

– David Janeiro also flew in from Massachusetts, Luís Sousa traveled from Palm Coast, and Joe Borges came from Northport to cook the *sopas*, in a mixed tradition of Santa Maria and Saint Michael islands.

– The International dance team led by Dinis Frias from Hudson (Massachusetts) also traveled to offer their talents.

Wheat bread for the *sopas* was baked by a number of people, some ahead of time and frozen, others the preceding week by the Chaves' and the Borges. Sweet breads served were donated by member and anonymous donator as a promise. A total of 15 *pensões* were sold the first year. The grounds were cleaned the prior weekend. Advertisement was done in *LusoAmericano* and *Portuguese Times*, as well as RTPi. Flyers of the event were mailed to club members and nearly the same number of non-members. Many other people, club members and visitors, poured their labor of love to work the different areas, from setting up the altars (altar of Holy Spirit and the altar for the mass), from grilling sardines or *bifanas* outside, to selling *rifas* at the bazaar, cutting bread at the *ramada*, serving *sopas*, serving at the bar, etc.

The procession was held around the exterior perimeter of the club, incorporating flags of the club, guest clubs, folk groups, Holy Ghost banner, Holy Ghost flag, party with the crown, priest, and offerings. In addition to the *roschas* and *pães da mesa*, *pães leves* (pound cake) and bottles of wine, as well as the tiny *pães bentos*, the procession also incorporated the tall trays in the style of Tomar, in mainland Portugal, known for the Feast of the Trays (*feita dos Tabuleiros*) and formerly known as Feast of the Holy Ghost. The people in the procession sang and marched to the vibrant sound of the Holy Ghost Hymn, which played over the Horizonte's speakers. Folk groups from St. Pete and Port Richey provided rich entertainment for the afternoon. The band Horizonte led the musical part of the mass and later played for people to dance after the serving of the *sopas* and *massa*.

Attendance was much higher than expected and the hall filled to the seams. The *sopas* were served to everyone at the same time. They consisted of the traditional hot rich beef broth flavored with spearmint and dill, over homemade bread, cubed, and on the side trays of pulled beef, cabbage, potatoes and Portuguese sausage. Wine and soda to drink, and *massa* for dessert complemented the meal.





One could see the glow in people's eyes, a happy tear overflowing on to the cheek raised with a smile, a serene aura around them, yet the fervor of youth memories burst into sighs and to dancing in joy to the traditional songs. The Holy Spirit was among the people. He was missed by many in this type of celebration and He had arrived! In keeping with the solidarity of Queen Isabel, a portion of the proceeds was shared with two needy people in the Portuguese community.

And so the objectives were reached with the first feast: (1) Celebrate the Feast of the Holy Ghost and (2) Add a new and different type of event to the club. In subsequent years (2008 to the present), the club has continued with the Holy Ghost tradition. Each year it has seen increased number of participants and helpers. The leaders have gained the respect and admiration for the effort involved to coordinate the event. The support has been slow but steady and strong.

People found the role of *mordomo* intimidating and it was difficult to obtain volunteers. The idea was to have a leader, more consistent with the traditional definition, rather than simply holding the crown. Maria Batista volunteered to be the *mordoma* for 2008. At that point, there were still no takers for 2009, and so Angelina Phelan volunteered to be the *imperatriz* under the condition that her cousin Tony Leandres would take on the role for 2010. And while the challenge continues, Manuel Cabral volunteered to be the *imperador* for 2011.



St.Pete: 2007 Mordomo, Luís Carvalho (above); Below: Maria Batista (left) daughter Ana crowned (right)





TOP PHOTOD: St. Pete: 2009 *Imperador* and *Imperatriz* Jim and Angelina Phelan (left), with daughters Elvita and Margarida (right)  
 LOWER PHOTOS: St. Pete: 2010 *Imperador* and *Imperatriz* António Leandres and Isabel Rodrigues (left), with parents and children: Michele, Mark, Andrew, Chris, and Daniel

The event has grown to two days: Saturday evening and Sunday. Both the religious aspects and the profane features continue to take place at the Portuguese club. Hall preparation moved to Friday evening: Holy Spirit Altar; *Ramada*; Bazaar; Second bar; Tents outside. All the food items are pre-prepared as well on Friday. Saturday morning, the *pensões* are prepared, blessed, and distributed. Saturday is the “*arraial*” or eve of the festivities, which starts with the rosary, and is followed by food and live entertainment. No admission fee is charged, but traditional dishes are available for sale. At the end of the evening, the midnight *sopas* are served, by volunteers from the floor. Immediately after, the hall is setup for mass the next morning.



St. Pete: Grupo das Candeias from Massachusetts performing at the *arraial* in 2009



St. Pete: International Folk Group from Hudson, MA (left) Folk Dance Group from Palm Coast (right)



St.Pete: Folk Dance Group from Port Richey (left) and St. Petersburg (right)

More tradition elements have been added and others modified according to the direction of the *mordomo* or *imperador*, based on their experience. In 2008, a queen and assistants were added (custom in many communities). In 2009, elements from Santa Maria were incorporated, like the *varas* in square, the *foliões* and their traditional chants with drum and cymbals. A wreath of flowers was placed around the crown, as an element from the island of Flores. The *Domingas* were also established, with crowning of the *Dominga* holders at the main feast.



St..Pete: Large Bread (left and right) in the tradition of Santa Maria, and tall bread trays in the style of Tomar (center)



St. Pete: Left: *Trinchante* at the *Ramada*; Right: *Foliões*

Due to the large number of people attending the feast on Sunday, the food is served in more than one round, lasting about 20-30 minutes each. At the end of each round, the servers lead in shouts of “Viva a Fé do Espírito Santo” (Hurray the faith in the Holy Spirit), which is indication for people to leave the table, and make room for the next round. In 2009, there were three large groups who came from Hudson, Massachusetts, from Providence, Rhode Island, and from Palm Coast. They were either accompanying the entertainers or old relatives and friends of the *imperatriz*. As a domino effect, then friends of friends, and a sister of a cousin who traveled from Canada.



St. Pete: Sopas served after mass and procession



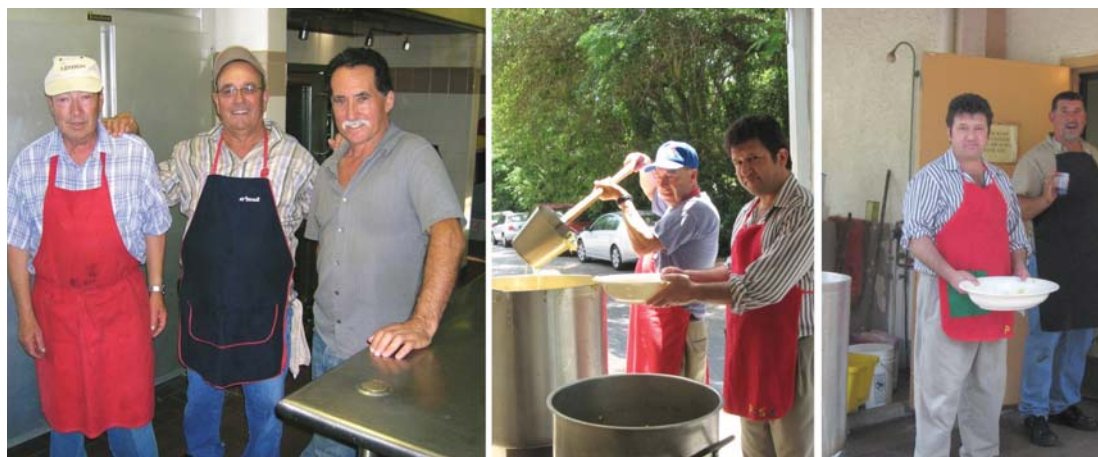
Entertainment has been a key component of these celebrations: live bands (Gilbert Frias, Grupo de Cantares das Candeias from Hudson, and Horizonte), *cantigas ao desafio* (Ernesto Paiva, Noé Duarte, Joe Borges) to delight the more senior attendees, folk groups (St. Pete, Port Richey, Palm Coast, Hudson-Mass), live auctions (Octávio Azevedo, John Correia, Ted Tomás), and less formal *cantigas* with verses of the Holy Ghost to the bakers, simulating foliões with drum and cymbals.



Above: *Cantigas ao desafio*, 2009 (left) and 2008 (right); Below: Traditional style “bakers” singing Holy Ghosts chants



Below: Cooks David and Luís with coordinator Tony (left) and helpers Gilbert and Joe (right)





External support from the outside has continued, until sufficient local support is obtained: Father Pereira celebrated the mass in 2008 and 2009, and Monsignor Vieira celebrated the mass in 2010; The sweet bread baker has continued with the baking of the porvimentos, mostly by Fátima Chaves and Inês Sousa; And the same cooks have traveled to make the *sopas*. *Foliões* have come from out of town: Arsénio Tavares from Massachusetts, José Cabral from Port Richie, José Manuel Coelho and José Eduardo Chaves from the east coast.

The Holy Ghost Altar is decorated differently every year and left up to Lucie Correia's creative ideas, and likewise, the altar for the mass is left to Lina Baltazar's expertise. The mass booklets are prepared. The mass chants are led by Horizonte. Altar Servers and Eucharistic ministers, active members of the club, participate in the mass. Henry Chipelo coordinates the advertising. Frank Barbosa or Filomena Rebelo coordinate the food sales outside. Rodney Chipelo coordinates the bar, and Manny Tomás the parking. Azores Express, the Barbosas and Chipelos have consistently donated valuable items for the raffle.



St. Pete: Left/Center: Working at the bar; Right: Selling rifas at the bazaar



St. Pete: Left: Cooking for arraial; Right: Preparing the meat to serve

The number of people to thank is too large to list, starting with the leaders, members and friends of the club, friends and relatives of the coordinators, living near and far. All who lead or enjoy the feast, are grateful to all who have supported and participated directly and indirectly. The future of the feast at the Club in St. Petersburg lies in the will of the people, their efforts, their support and their commitment. Donations from the proceeds are made to St. Vincent DePaul charities.



## PORT RICHEY – MAY FEAST

It late fall/early winter, a group of people gathered to plan the first feast of the Holy Ghost for 2007: Frank Rosa, Clara Rosa, Norman Botelho (president at the time), Adélia Formagini, António Andrade and Diana Andrade. The Rosas come from the island of Faial and the others from São Miguel. All had various levels of experience and exposure to the traditions of the feast. Clara grew up with her parents of faith who were deeply devoted and involved in running these events in Newport, Rhode Island.

A formal committee was formed with president, vice-president, secretary and treasurer. With little time left, the committee worked hard to plan and organize this new event. Though they did not face the challenge of getting buy-in from the membership, since most were intimately familiar with the tradition, the challenge was more with alignment between the strong difference in ideas of how to execute the details of the feast.

Funds for the feast were raised with the event “Night of *Mordomo*”, a dinner dance with live entertainment, and live auction. And animated it is – typically the auctioneer does not need a microphone, such is his experienced and projecting voice (Frank Rosa). This fundraiser has been used every year in March to garner funds for the feast.

The first feast was held on May 6<sup>th</sup>, 2007, and from then on, the first weekend in May. The festivities span three days, starting with Rosary and Blessing of pensões on Friday, dinner dance on Saturday, as a fundraiser, and the big event on Sunday.

On Sunday, the festivities start with a procession around the property of the club, followed by Mass and crowning of *mordomo* and *Domingas*. The mass is celebrated in Portuguese by a guest priest from out of town. The first couple of years, the priest came from Faial. The *sopas* are then served to everybody present, all in one sitting, along with wine and soda, followed by the *massa sovada* (sweet bread). The afternoon is filled with socializing, live band and dancing to traditional music, folk dancing, live auction, and finishing with the announcement of *Domingas* and *mordomo* for the following year. Ideally, the *mordomo* is chosen by raffle, provided there are more than one candidate or volunteer. The *mordomos* have been Norman Botelho, Tony Alves, Lourenço Raposo, and Frank Mendes, respectively. In 2011, Mrs. Fernanda Botelho will be *mordoma*. Proceeds are used to support local charities.



Port Richey: Holy Spirit Altar 2007 (left) and 2008 (right)

Each year, there have been slight variations of some elements, as some feasts are led by the committee or the *mordomo*. Crowning as part of the mass, is extended to other people in the club, provided they are current with their catholic sacraments. The *sopas* are typically a mix from different islands, with higher influence from Faial, and using the typical Portuguese bakery bread.



Port Richey: Sopas ans Wine



Mordomos Mr. and Mrs. Lourenço 2009 (left) and Holy Spirit Altar 2010 (right)

At a young age of 18, back in the island of St. Michael, Mr. Raposo had also served as a *mordomo*, when there was no one else stepping up to the role. So as history seems to repeat itself, he became the *mordomo* in 2009 under similar circumstances. Mr. Raposo managed the function in a less rigid fashion and more consistent with his experience and spiritual depth. In a beautiful display of the Love of the Holy Spirit, mimicking the actions of and following the intent of Queen Isabel, all were invited to be crowned at the Holy Ghost altar, after mass. Then the *sopas* were served in the style of his hometown, which included roasted beef and potatoes as a second dish.

### PORT RICHEY – JUNE FEAST (ST. JOHN DAY)

In the Port Richey area there is a significant ratio of Portuguese originating from the island of Santa Maria, and there was a strong desire to celebrate a feast just like the traditions of that island. José Chaves, was one such person, who bred and carried this desire, with the difference that he acted on this wish.

The Feast of the Holy Ghost on St. John Day, is called in Santa Maria “*Império das Crianças* (Children’s Empire)”. This means that children occupy the roles normally held by adults: From *imperador* and *imperatriz*, to *mestre sala*, *trinchante*, and *briadores*, and even *foliões* (if available). The organization as well as the cooking and baking is still conducted by the adults.

José Chaves chose to organize the Children’s Empire feast, for his special connection with children that he had developed over the years, since childhood. As a child, he lost his father on





St. John day, and was left with the responsibility to raise his young sisters with his mother. His youngest child was seriously ill, requiring hospitalization in Tampa, where Joe learned of St. Jude Hospital and how this organization assists children.

Joe also had a life-time special connection with the traditions and the faith in the Holy Ghost. He grew up amidst yearly celebrations in the village, where all children ran for the one chance a year to eat beef, drink soda, and eat sweet bread. As a young adult, he was the *imperador* of a feast to pay a promise made by his late father. In 2006, he went back to Santa Maria to hold a Holy Ghost dinner, to pay a promise by his still living mother in the island, at which all meat and bread was donated by others. A Holy Ghost dinner is simply a smaller version of the feast. In 2008, Joe participated ardently in the serving of *sopas* at the feast in St. Pete.

A fundraising dinner dance was held in March, with help of friends from the homeland living in Palm Coast. After Joe drove some of those helpers across the state, he died in an auto accident, on the return home, on March 29. In the face of this tragedy, and the anguish in the family, his wife Ilda, relying on his sisters Aura and Marcia, and many friends, mastered the strength to carry his wishes forward, and continue with the plans for the feast.

On June 28, 2009, Joe's older son Steven Chaves, and his niece, Andreia Amaral, carried the crown as the *imperador* and *imperatriz* to the mass altar, at the Portuguese club. The mass was celebrated in Portuguese, with large attendance, by family members, relatives, friends, acquaintances and many others who did not know Joe. The solemn mass was especially moving, as Joe's presence in spirit filled the hall. The procession followed, and the *sopas* were served, in the style of Santa Maria, with homemade bread and meat, along with the wine and soda, and followed by the sweet breads. The afternoon was entertained by a live band and the local folk group. The proceeds from the feast were donated to St. Jude Hospital, to help all the children.



June Feast: After crowning ceremony (left); Procession with the children (right); June Feast: Imperador serving bread, altar and dove





There was no need of words to say something about Joe. The glossy eyes with a smile on a tilted face described one's thoughts and feelings about Joe's presence in this Holy Spirit gathering. The festivities ended with a surprise renewal of a promise to continue the feast: his sister Aura Chaves and her husband Tony Gouveia took on the role of leading the second annual feast 2010, with the same young people as *imperador* and *imperatriz*. To the amazement of family and close friends, a surprising visit of a white dove flying into the patio where the cooks finished the day, calmly moved about, eating bread crumbs – to the believers this was an assenting sign of Joe's mystical presence.

## CAPE CORAL

Back in the Portugal, and in particular, the islands, there is a church in every small town, and a small church in every small village. It is not uncommon to see each one hold a Feast every year, and within a few miles you may run into a few feasts taking place. So it is quite normal that each Portuguese community establish their own version of the feast in their club, especially if the traveling distances become a challenge.

Rui Moniz, public relations officer for the Cape Coral Portuguese club, has been working on the idea of starting a Holy Ghost feast in their club for some time. His familiarity stemmed from performing at dinner dances for many years in Massachusetts at a variety of feasts, and especially at the feasts of the Holy Ghost.

To facilitate the execution of the Feast of the Holy Ghost in Cape Coral, he waited until there were enough Azoreans on the board of club, prior to presenting the idea. Plans are now underway to hold a fundraising event in November of this year (2010) and the Feast in 2011, with a mass, procession, and *sopas*. The *mordomo* will be Roque Avelar, from Venice. With the growing number of people in the area, they are well poised to a great start of the Feast in the area.



## PALM COAST

Cape Coral: Future Mordomos for 2011

Fátima Chaves is a strong believer in the Holy Ghost, having been involved in the Santa Maria feasts for many years, both in the island and in Massachusetts, where she and her late husband had been emperors. When her young husband was dying of inoperable cancer in the spring of 2007, at the time of the feast in St. Pete, it was him who thrust her to bake the big breads, helped her place them in the car. Too weak to travel, he waived goodbye to her as she left with her sister across the state to St. Pete, in mixed state of inner sorrow, joy, and reverence for the Holy Ghost.

It was on the return home to Palm Coast from the 2008 feast in St. Petersburg when Fátima and her brother Fernando Arraiál, discussed her suggestion of starting one in Palm Coast. The next month, she went to Hudson, Massachusetts, and brought from their club a borrowed old Holy Ghost crown, which she had restored for the feast in Palm Coast.



They come from a large family, of which two other siblings also live in Palm Coast. Despite the differences between the siblings, they organized a formal committee, which included other family members, with Linda Arraial (Fernando's daughter) being the president. Born in St. Michael, they were raised in Santa Maria and grew accustomed to the traditions of the latter. And as such, their goal was to hold a feast — in Santa Maria style.

Teresinha (one of the siblings) and her husband Ant3nio Areias, were the *imperadores* for the first year. The committee held two fundraisers (October and March). At the first one, they introduced the elements of the Holy Ghost feast to educate the attendees, as many were not familiar with this tradition. With no *Domingas* in the Santa Maria tradition, Teresinha setup a Holy Ghost altar in her home, long before the traditional day of "*alumiaç3es*", where prayers were led and many people learned about the faith. F3tima baked the vast majority of the *p3es da mesa*, *roscas*, *p3es leves*, as well as the wheat bread for the *sopas*, at her home, for an entire week, assisted by friends and sisters.

The first feast was held the last Sunday of May of 2009, to coincide with the Memorial Day weekend, which was also Pentecost. It started with a small procession into the mass, which was celebrated in Portuguese, followed by crowning, and then a procession. It incorporated jesters leading in front, coronation party in square formation, and files of people carrying sweet breads and cakes. After the procession, while setting up for the serving of the *sopas*, rituals were initiated for *mestre sala* and *trinchante* and then for the feeding of the child (*menina da mesa*). The *sopas* were served to the public in Santa Maria style, with meat and bread soaked in beef broth, and accompanied with wine and soft drinks, in multiple rounds until everyone was fed. Sweet bread was handed out periodically throughout the afternoon. The priest came from Massachusetts, as well as the cooks, and one of the jesters. Entertainment included a live band and the famous home folk group, Palm Coast Portuguese Folk Group.

Since then, funds were raised to purchase their own crown, so the borrowed one could be returned to Hudson. The second feast, which just took place on May 28, 2010, had for emperor, Fernando Arraial. A strong believer in the Holy Ghost, for having saved his life from serious illness in the past, Fernando has gained much strength to endure recent debilitating illnesses. His daughter, Linda, coordinated the planning and the numerous activities of the feast, as well as the fundraisers. Still a young woman, admirably passionate about these traditions, she is relentless in her hard work to continue the same, and help others in other communities. A priest came from Massachusetts, unfamiliar with the custom, who celebrated a wonderful mass, reminding all and pointing out the richness of this tradition, which he was observing for the first time. The band Horizonte travel from Port Richey to lead the hymns during mass. The jester and cooks also traveled from out-of-state. Most of the help was from Santa Marias in Palm Coast and out of town, as also from club members. Plans will be starting for 2011, with Vitorino Andrade as the emperor.



2009 Foli3es sing as the Imperador brings the crown to the ramada (left). Ritual of "*menina da mesa*" being fed.



Palm Coast: 2010 Crowning Party exists mass (left) and form a procession led by the jesters (right)

## PT. ST. LUCIE

One of the snow birds in Port St. Lucie, of Azorean origin (St. Michael), raised amidst feasts of the Holy Ghost, Tina Cardoso introduced the idea to the Portuguese Community of starting a feast of the Holy Ghost. Her husband Luís, an Azorean from the city, Ponta Delgada, who grew up unattached to these traditions, had gained deep appreciation and faith over the last decade during heavy involvement in the northern communities.

In 2009, they established a committee along with Ana Cardoso, and Gina Machado, and started a brotherhood of about 30 people which has since grown to 60. Unlike most clubs, there is no fundraiser event. Instead, the members of the brotherhood contribute each in some form to the feast, with money, meat, bread, wine, etc., and the participation is well mixed between mainlanders and islanders (Azores and Madeira).

The first feast was held on Sunday May 24, 2009, the second one on May 23, 2010, both organized by the *mordomos* (Luís and Tina). The rosary is prayed throughout the preceding week at the club. The Sunday ceremonies start with a procession around the club building, incorporating the *mordomos*, *domingas*, and queen with the dames, followed by the mass in Portuguese, with crowning of *mordomo* and *domingas*. The traditional *sopas* and wine are served in the style of São Miguel, with rice pudding and sweet bread for dessert.



Port St. Lucie: Crowning ceremony (left); Holy Spirit Altar (right)



This is a very simple, yet very strong and deep faith based feast, as demonstrated by the variety and number of active participants in 2010, now counting nearly 200. The afternoon was filled with highly entertaining and lively auction of sweet breads and wines by the *mordomo* himself. After the auction, the raffling took place for *domingas* and donations for the following year. The 2011 proud *mordomos* will be Carlos and Gina Machado. Proceeds from the feast are donated to charity organizations such as St. Jude hospitals.



Port St. Lucie: Auction (left); Ready for the Sopas (right)

#### Appendix:

The following is a short list of terms associated with elements of the Holy Ghost tradition in the island of Santa Maria.

**Porvimento** – is a set of offerings consisting of one *pão da mesa* (very large sweet bread), one *rosca* (large sweet bread in shape of donut), one *pão leve* (pound cake), one bowl of *pães bentos* (chickpea size semi-sweet hard mini-breads), and one bottle of wine. These are all decorated with flowers for the procession

**Imperador** (emperor) and **imperatriz** (empress) – similar to the role of *mordomo* and *mordoma*, dress in Sunday best.

**Cozinheiras** – Women who bake the bread for the *sopas*, and all the sweet breads and cakes.

**Cozinheiros** – Cook the meat and prepare the *sopas*.

**Mestre sala** – Role of honor chosen by the *imperador*, manages the cutting and distribution of breads.

**Trinchante** – Role of honor chosen by the *imperador*, and cuts sweet breads throughout the day in the *ramada*.

**Briadores** – two roles appointed by the emperor in charge of taking baskets of sweet bread and handing out *fatias* (slices) to attendants.

**Crowning Party** – The group of *imperador*, *imperatriz*, *mestre sala*, *trinchante* and *briadores*.

**Foliões** – three jesters, carrying a flag of the Holy Ghost, a drum, and cymbals. They normally lead the procession into mass, and instruct in their ritual chants, the various ceremonies, from entering into church, placement of the crown on the altar, the kissing of the scepter, transfer of the *porvimentos* to the *ramada*, ending of the feast. Throughout the day, the *foliões* sing for



donations to a friend or group of people they know well, using impromptu and improvised verses, always with the theme of the Holy Ghost.

**Ramada** – The *Ramada* is a booth, decorated in greens (thus *ramada* meaning “of branches”), where the sweet breads are into slices by the *trinchante*.

**Menina(o) da mesa** – a young child is chosen as the first to be fed at the feast, in a ritual announced in chants by the jesters.

IV CONGRESSO INTERNACIONAL  
SOBRE AS FESTAS DO  
ESPÍRITO SANTO



TEXTOS DAS COMUNICAÇÕES

PARTE 6

CALIFÓRNIA

EVELYN DAROSA-FELICIANO  
DORIS E HORÁCIO FERREIRA  
JOANNE V. CAMARA  
ELIZABETH CRISTINA RICARDO  
CHRISTINA S. AVILA  
TONY P. GOULART

SAN DIEGO  
VALLEJO  
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SANTA CLARA  
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NAPA  
HAYWARD  
CHINO  
REDLANDS/MENTONE