

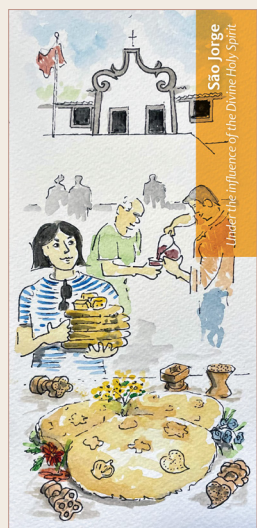


## Explore the same theme in other islands of the Azores

### AZORES ARCHIPELAGO



An itinerary with this theme is available for six islands. Learn about our traditions.



## Impérios of Terceira Island

Impérios dedicated to the cult of the Divine Holy Spirit marked on the map.

### ANGRA DO HEROÍSMO

01. Império do Espírito Santo da Rua Conde Sieuve de Menezes
02. Império do Espírito Santo dos Remédios
03. Império do Espírito Santo dos Regatos
04. Império do Espírito Santo dos Quatro Cantos
05. Império do Espírito Santo dos Inocentes da Guarita
06. Império do Espírito Santo dos Altares
07. Império do Espírito Santo do Raminho
08. Império do Espírito Santo do Posto Santo
09. Império do Espírito Santo do Porto Judeu de Cima
10. Império do Espírito Santo do Porto Judeu de Baixo
11. Império do Espírito Santo do Pico da Urze
12. Império do Espírito Santo do Outeiro
13. Império do Espírito Santo do Lameirinho
14. Império do Espírito Santo do Galinho
15. Império do Espírito Santo do Espigão
16. Império do Espírito Santo do Corpo Santo
17. Império do Espírito Santo do Cantinho
18. Império do Espírito Santo do Bairro do Lameirinho
19. Império do Espírito Santo do Arco
20. Império do Espírito Santo de São Sebastião
21. Império do Espírito Santo de São Mateus da Calheta
22. Império do Espírito Santo de São Luís
23. Império do Espírito Santo de São João de Deus
24. Império do Espírito Santo de São Carlos
25. Império do Espírito Santo de São Bento
26. Império do Espírito Santo de São Bartolomeu
27. Império do Espírito Santo de de Santa Bárbara
28. Império do Espírito Santo das Cinco Ribeiras
29. Império do Espírito Santo das Bicas
30. Império do Espírito Santo da Terra-Chã
31. Império do Espírito Santo da Serra da Ribeirinha
32. Império do Espírito Santo da Serreta
33. Império do Espírito Santo da Santa Casa da Misericórdia
34. Império do Espírito Santo da Rua Nova
35. Império do Espírito Santo da Rua do Conde da Praia da Vitória
36. Império do Espírito Santo da Rua de Baixo de São Pedro
37. Império do Espírito Santo da Rua da Igreja
38. Império do Espírito Santo da Ribeira Seca
39. Império do Espírito Santo da Ladeira Grande
40. Império do Espírito Santo da Grotta do Medo
41. Império do Espírito Santo da Feteira
42. Império do Espírito Santo da Canada de Belém
43. Império do Espírito Santo da Boa Hora
44. Império do Espírito Santo da Ladeira Branca

45. Império da Irmandade do Divino Espírito Santo do Conjunto Habitacional
46. Império da Boca da Ribeira ou Ribeira do Teste
47. Império do Espírito Santo das Doze Ribeiras

### PRAIA DA VITÓRIA

48. Império do Espírito Santo do Porto Martins
49. Império do Espírito Santo do Cabo da Praia
50. Império do Espírito Santo da Fonte do Bastardo
51. Império do Espírito Santo das Tronqueiras (Santa Cruz)
52. Império do Espírito Santo da Casa da Ribeira (Santa Cruz)
53. Império do Espírito Santo do Rossio (Santa Cruz)
54. Império do Espírito Santo da Rua Serpa Pinto (Santa Cruz)
55. Império do Espírito Santo das Crianças (Santa Cruz)
56. Império do Espírito Santo dos Marítimos (Santa Cruz)
57. Império do Espírito Santo da Caridade das Figueiras do Paim (Santa Cruz)
58. Império do Espírito Santo de Santa Rita (Santa Cruz)
59. Império do Espírito Santo da Urbanização de São Pedro (Santa Cruz)
60. Império do Espírito Santo de São João da Serra de Santiago (Lajes)
61. Império do Espírito de Santo de São José de Santa Luzia (Santa Cruz)
62. Império do Espírito Santo das Fontinhas
63. Império do Espírito Santo de São Brás
64. Império do Espírito Santo da Vila das Lajes
65. Império do Espírito Santo da Vila Nova
66. Império do Espírito Santo da Agualva
67. Império do Espírito Santo dos Outeiros (Agualva)
68. Império do Espírito Santo das Quatro Ribeiras
69. Império do Espírito Santo da Praça Velha (Biscoitos)
70. Império do Espírito Santo de São Pedro (Biscoitos)



## Experience the cult of the Divine Holy Spirit

The "right" time for the Holy Spirit Festivities is between Easter Sunday and Trinity Sunday. These festivities move every year in the Catholic calendar, and the most significant moments fall in May and June, on the two Sundays known as the *Domingos de Bodo*, more precisely, Pentecost Sunday and Trinity Sunday.

There is a collective aspect and a more private one regarding these festivities. The collective aspect is marked by street festivities, taking place around the urban or more rural *impérios* (small temples in devotion to the Holy Spirit), usually involving the distribution of food to the masses: *bodo de pão e vinho* (bread and wine), *bodo de leite* (milk), the traditional "coronation of the Holy Spirit" processions, local festivities, and festive lighting, as well as the typical rope bullfights. These are days of celebration involving the entire island, centred in small buildings within each community, and living up to the traditional saying: "em cada canto o seu Espírito Santo", which literally translates to "in every corner its Holy Spirit", alluding to the vast diversity of these festivities. If you are travelling in small groups or as a family, you will easily fit in.

In order to live this experience, it is recommended to visit Terceira during this time, during which you will feel a vibration echoing throughout the island. Prepare your trip and your stay ahead of time and do some research. This experience is well worth the time and effort for its value and authenticity, reflected in the profound way that it is lived by these communities.

If you can't make it during that time, don't be troubled. There are other events taking place during the next few months, outside the Holy Spirit

Festivities. In July, the festivities of the Divine Holy Spirit are held in Guarita, Angra, and in September, in São Carlos, Angra and in Figueiras do Paim, Praia da Vitória. During the remaining months of the year, you can still learn about this traditional way of faith and celebration, so characteristic of Terceira and the Azores.

It is the domain of flavours, however, that prevails in these celebrations. Find a restaurant where you can try *alcatra*, a traditional slow-cooked meat stew, that tastes better with time, as its flavours intensify after reheating it once or twice. This is the typical dish that is most associated with these festivities in Terceira. Don't forget to try *Massa Sovada* (typical sweet bread) available in almost every supermarket. After a walk or hike, you'll see how quickly these will help you regain your strength. Some people like to overindulge and add a bit of local butter or cheese. That's entirely up to you...

Dare yourself to try *alfenim* as well. Some pastry shops and restaurants sell it, mostly shaped like a small dove, representing the Holy Spirit. It's purely made of sugar and has very ancient roots... You can try it with good quality black tea and, for that matter, you don't need to add any sugar to it.

Let yourself wander around the island, considering the points referenced in this itinerary. Save some time as well to learn about the dedication with which the traditional clay pots (used for making *alcatra*) are made and visit the interior of one of the *impérios* if you find one open.



### ALCATRA

Celebrating the Holy Spirit in Terceira Island is reminiscent of a special meal and of a particular dish: *Alcatra*. With a mediaeval taste, it consists of slow-cooked meat inside a traditional clay pot, preferably in a wooden oven, using spices from both sides of the Atlantic, such as black pepper, white pepper, allspice, and cloves, whole. The side dish should consist, exclusively, of sweet bread, as the sauce is delicious on its own, with no potatoes or salad. This is the heritage of a very ancient way of eating, when each person laid a thick slice of bread on the table and a piece of meat and sauce over it, eating slowly.

### ALFENIM

Instead of wax burning on an altar, sugar paste is the substance from which these promises are made. A happy pregnancy, a complicated illness that was cured, an adversity removed by the Grace of the Divine, or the simple joy due to the presence of the Paraclete. These are all occasions where pain is transformed into sweetness, offering, in return for the promise, a dove, a small doll figure, or other things, symbolising a particular situation. The piece of sugar, cooked to the stage of *alfenim*, will be prepared and gifted to someone who will eat it later, with tea or on its own, at home with their family. This is how, on this island, the pain suffered in silence is turned into sweet, shared joy.

### BREAD AND THE BODO

Bread, meat, and wine, each person receiving their equal share, just like the others, as charitable alms. The enormous variety - water bread, milk bread, *massa sovada* (sweet bread) - shaped in small, amusing shapes or in larger loaves, shows how the other days of the year were once like, with no wheat, nearly just corn bread, or even no bread at all, only potatoes, yams, chestnuts... *Bodo*, they say, comes from vow or *votum* and is given to those passing by on *Bodo* Day, or by those who were crowned as *Imperador* (a central figure of the Holy Spirit Festivities, meaning Emperor), by giving bread to the poor, friends, and guests. The Holy Spirit Festivities are, always, celebrations of giving and sharing. For many communities, it is the most anticipated moment of the year, a moment of joy and sharing.



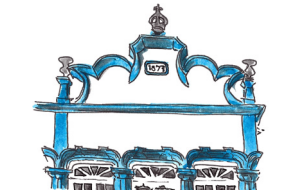
Porto Judeu  
ANGRA DO HEROÍSMO



Outeiro  
ANGRA DO HEROÍSMO



São Brás  
PRAIA DA VITÓRIA



São Pedro  
ANGRA DO HEROÍSMO



São Bartolomeu  
ANGRA DO HEROÍSMO



Biscoitos  
PRAIA DA VITÓRIA



Altares  
ANGRA DO HEROÍSMO



São Sebastião  
ANGRA DO HEROÍSMO



Serreta  
ANGRA DO HEROÍSMO



Caridade - Figueira do Paim  
PRAIA DA VITÓRIA



Vila Nova  
PRAIA DA VITÓRIA



Quatro Ribeiras  
PRAIA DA VITÓRIA

### THE PARACLETE

The term "paraclete" comes from the Greek *parákletos*, meaning the one who helps, comforts, encourages, protects, and intercedes. This is the title of the Third Person of the Christian Holy Trinity: The Lord Holy Spirit (*Senhor Espírito Santo*), as He is referred to by the Azoreans and how He is perceived in these islands.

The Azoreans turn to Him, seeking help and encouragement above all. In the event of illness in the family, hardships, times of war or earthquakes, or when facing so much adversity that they feel as though they have no strength left. It is not an act of surrender, but of asking for help! That is quite a different thing, and it is only natural for those who live in the middle of the ocean, so tempestuous and rough at times.

The festivities can, in short, be considered moments of reunion, sharing, brotherhood, joy, and peace and are celebrated every year between Easter Sunday and Trinity Sunday, eight weeks after, reminding us that, as in mediaeval times, every single one of us is worthy of mercy, is poor and worthy of receiving alms, and is deserving of having, at least once a year, a full, joyful table.

Originating in mediaeval Italy, the festivities and cult in honour of the Divine Spirit arrived in Portugal during the first dynasty, according to tradition, by the influence of the queen Saint Elizabeth of Portugal (*Rainha Santa Isabel*), wife of King Denis of Portugal (*Dom Dinis*). By virtue of the Portuguese maritime expansion, this cult was brought to these islands in the Atlantic and, ever since, has been flourishing here, following the Azorean emigrants to Maranhão and the South of Brazil, the United States, Bermuda, and Canada.

In terms of collective events, all of these Festivities involve collecting donations and goods; a week of praying the Rosary, whether inside the *império* or in the home of a brother who was lucky to receive the Holy Spirit Crown, laid upon an altar in his home; the procession of the Coronation - the greatest moment; a festive meal - called *Função*, and a Bodo, the donation of food alms.

There are dozens and dozens of buildings supporting all these events, where the immaterial domain of the Paraclete centres his physical presence within these communities. There is a diverse meal ritual associated with it, including bread soups, whose recipe differs from island to island, *alcatra* (traditional meat stew), other kinds of stewed meat, rice pudding, *alfenim* (sugar paste pastry), and a remarkable variety of breads: milk bread, water bread, or the *massa sovada* (traditional sweet bread), *rosquilhas* (ring shaped biscuits), *bolos de véspera* (typical baked biscuit) with beautiful marks, etc.

The tenderness and devotion towards the Lord Holy Spirit (*Senhor Espírito Santo*), as a source of comfort and support, spilled over the centuries into many and various aspects of everyday life in the Azores.

As a result of this strongly communal and supportive way of feeling, there are fortresses, streets, hospitals, sculptures and carvings, silver crowns and adornments, decorative ceramic pieces, vessels and ships, names of places and villages, memories, and stories, told from generation to generation.

Despite the diversity of customs between the islands, there is a definite common thread that emphasises a deeply unifying and striking feeling, very evident in the identity of the Azoreans, and that is worth following by exploring these islands and places.

# Explore

TERCEIRA  
AZORES





Largo da Igreja, 12 Ribeiras

On January 1, 1980, a violent earthquake destroyed almost everything in the vicinity, this being the most affected area of the island. This is why the road here is wide, unlike in other parishes, and why the building of the *império* (small temple in honour of the Holy Spirit) was relocated. Faced with the hardships experienced by all the affected people, the brotherhoods of *Espírito Santo* decided then, that for a few weeks, while there were available resources, all which had been collected for the *Bodos*, such as cattle, flour, and wine, should be prepared and served to the population who had, in the vast majority, become homeless. The *Bodos* only take place in May or June, not January, but it was not possible to wait for so long as the need was great. Right next to the rustic but full tables set up in the open, a shining silver crown with a sceptre and a salver were placed on one of the dry, dark stone walls, indicating the presence of the Divine Holy Spirit with the people during those moments of anguish.



Império and tiles, Terreiro. São Mateus

Out of the over sixty small *império* buildings on Terceira Island, this is the only one that does not have windows on its façade. The near-by space, called Terreiro, portrays on the surrounding walls various scenes of festivities and street celebrations, painted in blue on different tile panels. By looking at them, those who are passing through outside the festive season can easily understand a little more about how the joy of Pentecost is experienced on the island.



Olaria Simas, São Bento, Angra do Heroísmo

At the moment, Mestre Simas is the only pot maker in Terceira Island, with guaranteed exportation for the massive immigrant market and for other curious people, who insist on taking one piece. Although Mestre Simas has been diversifying his offer, it is, without a doubt, the *alcatra* pots, the Biscoitos wine bowls (*taladeiras*), mugs, vases, and flower pots that appeal to us the most, as they retain the flavour of the island's clay. They can be used without glazing since it is not harmful to our health.



Cult of the Holy Spirit, Museum of Angra do Heroísmo, Angra do Heroísmo

Aiming to provide information about how the cult of the Divine Holy Spirit is lived in the Azores and especially in Terceira Island, this space displays some very interesting elements. Next to the typical silver crowns, with the sceptre and the salver, direct your gaze at the image, in mammoth ivory, of Mary with Baby Jesus in her arms, holding the dove of the Holy Spirit. Considered almost sacred, this ivory was found in the European plains during times of more pronounced thawing and used for making sacred sculptures. Being a mediaeval piece, it confirms the antiquity of the Cult of the Divine.



Vineyards, Biscoitos

Bread, wine and meat, the usual trio present in the feasts of the Divine Holy Spirit. *Vinho de Cheiro* is a type of wine produced from the Isabella grape, introduced in the mid-nineteenth century to fight the grape phylloxera, and regarded by some as a traditional type of wine. In Biscoitos, however, within its defined, much characteristic zone, the traditional grape varieties of *verdelho*, *arinto* and *terrantex* are kept and maintained today. A fundamental element of a five-century tradition.



Parish Church, Vila Nova

This magnificent set of the silver crown, sceptre and salver is a familiar depiction of the Divine Holy Spirit in the Azores and represents one of the few parishes on these islands where the Patron Saint is the very Third Person of the Holy Trinity. The early settlement was established near the parish square, the *Império*, and the chapel, erected by Pêro Eanes do Canto, ombudsman for the King's fleet. Although the parish church is now located at the top of the parish, it is below, around the *Império*, that the celebrations take place on *Domingos de Bodo* (*Bodo* Sundays). The square in front of the *império* becomes filled with oxcarts, decorated, and adorned with cloths. The *carros de toldo* (awning carts).



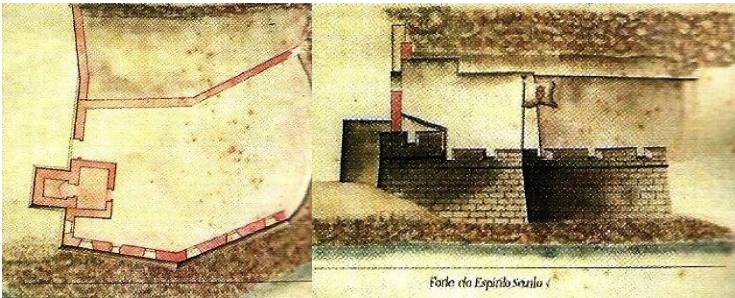
Pantry of the Império, Lajes

All the brotherhoods of an *império* have a pantry, usually marked on the façade with paintings or high reliefs of bread and wine jug silhouettes. It is in these pantries that they keep what is gathered during the winter in door-to-door collections. On the days well-defined by tradition, the alms and donations leave the pantry so that each brother can celebrate the joy of the Paraclete with their family, and on the *Domingos de Bodo* (*Bodo* Sundays): Pentecost Sunday and Trinity Sunday – the first and second *Domingos de Bodo* - baskets and more baskets of bread are distributed to anyone on the street at the time. This is, in terms of architecture and size, the most impressive Pantry of the island.



Remains of the wall of the Fort of Espírito Santo, Praia da Vitória

On the eastern end of the bay of Praia da Vitória, these ruins mark one of the ten coastal fortifications that helped ensure the victory of the liberal regime in Portugal on August 11, 1829. It is known as *Forte do Espírito Santo*, meaning Fort of the Holy Spirit. It was here that the forces sent by Miguel I of Portugal arrived, later repelled by the forces loyal to the young Maria II of Portugal, commanded by the Count of Vila Flor.



Keystone, Church of Santo Cristo. Praia da Vitória

The keystone on this arch is the most significant remnant of another house from the *Santo Espírito* Brotherhood, built to help the sick and needy in what was then Vila da Praia. It appeared recently in an archaeological excavation and topped, perhaps, the roof of a room in the primitive church. The dove, in high relief, is a clear portrayal of the Divine.



Empire of the Holy Spirit, São Sebastião

They are called *impérios*, but in many places they are known as “theatres”. In truth, these temples resemble stages, where the altar of the Divine Holy Spirit is set up, decorated, illuminated, and ornamented during the festivities. They have, however, little to no meaning during the rest of the year, even serving to store furniture and equipment for the brotherhood. Initially, they were built in wood and assembled and disassembled every year. Sometimes, they were placed in the middle of the roads, blocking traffic. When some municipalities started to impose their construction in stone, wanting to avoid this, these small and colourful buildings began to appear on street corners or in wider, more suitable places. They are often repainted year after year. This one, from São Sebastião, stands out for its colourful and rich decorations, which allude to the festivities.



Estrada Regional 3 - 1ª, to Biscoitos

On April 17, 1761, in this area of Picos Gordos, the only known historical eruption in Terceira Island broke out. Today, there remains a long “mistério de lava” meaning “lava mystery”, which designates the product of a volcanic eruption. It is mainly populated by endemics and is visible to the right of the road that leads to Biscoitos and, further ahead, flanking the road almost until the parish. It ends on a rural road called, incidentally, Canada do Mistério. After the event, the locals asked for the Crowns of the Holy Spirit for divine protection, the crown of the *Império* of Outeiro, in Angra, was the first to arrive, earning, for that reason, the privilege of being placed on the right when in procession, an honour granted by King Joseph I of Portugal (Dom José I).



Chapel of the Holy Spirit, Rua Recreio dos Artistas, Angra do Heroísmo

Accused of treason, Francisco Ornelas da Câmara, hero of the Restoration of Independence in 1640, was condemned to death requesting an appeal to Lisbon. In the capital, a white dove entered the behavioural confirmation interrogation room, remaining on the interrogators' table until his innocence was confirmed. Upon returning to the island, free, he assumed that it was a grace from the Divine and had this chapel built, giving Bodo (distribution of alms) every year for the rest of his life.



Holy Spirit Altar, Misericórdia Church, Angra do Heroísmo

In this 18th century church, the image of the Descent of the Holy Spirit on the left altar, opposite to the altar of Senhor Santo Cristo das *Misericórdias* (Holy Christ of Divine Mercy), represents the how the two brotherhoods, *Santo Espírito* and *Misericórdia*, came into union in 1498. In that year, the new brotherhoods of *Misericórdia* emerged with the support of the Portuguese crown and assumed a leading role, receiving and taking ownership over the hospitals from the *Santo Espírito*, or *Espírito Santo* brotherhoods. When this new temple was built by the Brotherhood of the *Misericórdia* of Angra, both brotherhoods, whose identities were still very much alive, found this way of establishing themselves.



Rua de Santo Espírito, Angra do Heroísmo

This is one of the oldest streets in Angra, connecting the lost fortress of São Luís, in Alto da Memória, to the port. In its name, it keeps the memory of the first hospital in the Azores, called *Santo Espírito* (Holy Spirit), founded on March 15, 1492, near the church located further down, by the pier.

