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JOACHIM DE FIORE, THE FRANCISCANS AND THE FEASTS OF HOLY GHOST

1. Joachim de Fiore's Theory of History

Joachim de Fiore (1145–1202), the Abbot from Calabria, developed a doctrine relevant to the conceptions of History in Occident, but also influenced political and social ideas. The Abbot produced the seminal point of departure, but other people explained it. Joachim de Fiore conceives the world and History as receivers of a triple manifestation of the Holy Trinity. According to Abbot Joachim, each Divine Person was manifested in three successive stages. God the Father firstly presided over the Age characterized by the Old Testament; secondly, the Logos showed himself in Jesus Christ and the New Testament; and in the third Age, which begins at his time, the Holy Ghost presides over a New Age of Peace and Brotherhood. Departing from the central Christian mystery, Joachim developed the idea contained in this same Trinity: the progressive revelation of the Holy Trinity. However, considering the Holy Ghost is the spirit of Wisdom and Love, His revelation marks the tension of the future.

The Spirit always acted in the World, in Humanity, and in History, but in the third state of History, there will be an overflow of the Spirit's abundance. Notwithstanding, considered under the point of view of the Trinitarian paradigm, the doctrine of Joachim cannot be refuted in its orthodoxy since the Theology of the Holy Spirit was, centuries ago, consolidated by the Holy Fathers. What Joachim said about the Unity and mutual origin of the Three Persons, or the trinitarian model, could not be contested or disapproved. In fact, because of his doctrines, the Abbot suffered few censures during his life.

As Professor Rossatto's¹ doctoral thesis suggests, the relevance of Trinitarian Theology is clearly marked by the need to understand the developments and consequences due to the activity of the Franciscan Friars and Christian people. Abbot Joachim goes deeper when he looks at intra-trinitarian life for better explanations of his doctrine.

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The Theology of History of Joachim de Fiore asserts that three great stages can be distinguished that include all minor periods, and in each stage, an order of elected ones will prevail over the others. According to God's plan, in the third stage, or the Age of the Spirit, the clergy will be inferior to monks and submitted to them, as in the previous stage, those who were married were submitted to the clergy. Abbot Joachim says that the New Age will arrive, and it will be the Age of Peace and brotherhood that the Prophets of Israel talked about, annunciated by the Gospel as the Kingdom of God.

But the Abbot was cautious about explaining this matter, and his disciples stated it clearly. A relevant part of the prophecies about the mission of the Friars in the New Age comes from pseudo-joachimite texts, such as the *Prediction of the Sibyl from Eritrea*, *Commentary to Jeremiah*, *The Burden of the Prophets*, and the *Commentary to Isaiah*.

The order of monks bears the image of the Holy Ghost, the Divine Love, because this order could not despise the world and worldly things if it were not called by Divine Love and guided by the same Spirit who guided our Lord in the desert. He is called spiritual because it progresses according to the Spirit and not with the flesh [Joachim de Fiore, *Concordia* 9 *apud* Lupi 2003: 55].

Joachim showed how many generations would be necessary till the time arrives, or the Age of the Holy Ghost, and his disciples calculated the date on which the Abbot's prophecies would be fulfilled. According to his sayings in *Concordia*, the work of the Holy Ghost will be revealed in spiritual men. This revelation, although it had previous figures in specific persons, must be expected to happen mainly at the end of all times, when God's promises, which began in some people, will be realized in many. This is the promise given through the prophet Joel, who announced: "It will happen at the end of the last days that my Spirit will pour over all flesh, and your sons and daughters will prophesy" (Joel 3:1, or 2:28 in the King James Standard Version). To these spiritual men will be entrusted the understanding and the interpretation of the revelation contained in both Testaments. The Holy Ghost will distribute over them his gifts as to his will; that means that it is not upon men, but to the Spirit to decide who will be elected and inspired.

But it must be explained the most dramatic and prophetic consequence of his idea: the *Eternal Gospel*. In *Revelation* (14:6-7) [1] John says: "Then I saw another angel flying in midheaven, with an Eternal Gospel to proclaim to those who live on the earth, to every nation and tribe and language and people: *fear God and give Him Glory for the hour of His judgment has come*". Joachim just developed this announcement prophesying a New Age in the History of Humanity, under the inspiration of the Holy Ghost. Why was this declaration, accordingly to Revelation, so far-reaching, and why does it aim for a utopia of peace, brotherhood, and social justice? Things happened that were not in the writings of Abbot Joachim.

2. The Reception of the Doctrines of Joachim de Fiore by Franciscans

Francis of Assisi (1181–1226) did not intend to create an institution, nor a sedentary and structured order. He wanted to live in the discipleship of Christ and the Gospels. His main rule articulates his way of life through dramatic ascetic poverty and humility [Lohr 2001: 341-342]. But as the group of disciples grew in number and became larger, new conditions of collective life came to be expected, and some forms of organization were desired by some friars and imposed by Popes, including written rules, and the possession of material goods and money. However, a peculiar scene dominated the imagination of

some of the friars: Francis nude in front of his father, and this condition of complete renunciation embracing poverty in an attitude without return.

The whole lifestyle of Francis and his first disciples was a visible critique of the bad example set by a clergy that neglected its pastoral duties. But the hierarchical church managed to clericalize the order of Francisco. This created a tension between Francis' original aims and lifestyle and the further development of the Order, which soon led to a movement of disapproval among some friars. The *zelanti* in Southern Italy protested: the strict fidelity to Francisco's ideals struggled against what they considered the relaxed conventionalists.

The division between the disciples of Francis became tough: in 1254, Geraldo da Borgo San Donnino (c.1210–1276) published his *Introduction to the Eternal Gospel*, which is a commentary on three main books of Abbot Joachim: *Concordia Novi ac Veteris Testamenti*, *Psalterium Decem Chordarum*, *Expositio in Apocalypsim*. Geraldo stated that the Franciscans were the missionaries of the New Age of the Holy Ghost. That was the real beginning of the great controversy, which then exploded, mainly about radical poverty. The period of government of Bonaventura (1217–1274) of the Franciscan Order was a quite peaceful one. But when, in 1283, the Bula *Exultantes in Domino* by Pope Martin IV confirmed the possibility of reducing the strictness of poverty, again animosities became excited. It was the incentive for the separation of the strictly observant friars, who received the name of “spirituals”; by that time their leadership was constituted by some theologians as Peter of John Olivi (1248–1298), Angelo Clareno (1247–1337), Ubertino da Casale (1259–1329) and John of Parma (1208–1289).

Ubertino was mainly concerned with collective, not individual, poverty. All *fratres* should have this experience. The immediate consequence was the overt opposition to the ecclesiastical organization, and the denunciation that the initial proposal of Francis was shut down. However, during the polemics between the Franciscans and Roman authorities, papal theologians established quite clearly that radical poverty, as understood by the “spirituals”, had no fundamental arguments, nor in Jesus Christ's life, nor the life of the Apostles, nor even monastic institutions and rules, which were generally moderate. First Christians did not practice nor recommend absolute renunciation of earthly goods; on the contrary, that kind of asceticism could be found in separatist Christians, such as *encratites* and apocrypha, such as *Clementines*. Some followers and supporters of radical poverty were considered heretics, such as Tatian the Assyrian (2nd century) and the monk Pelagius (360–422). That certainly did not contribute to the acceptance of poverty by the Roman Church. So, the ideal of strict poverty – having nothing more than actual clothes – derives exclusively from Francis of Assisi. When his disciples defended poverty, their arguments were of little value in front of the criticism and condemnations coming from ecclesiastical authorities.

The main question in the struggle between *spirituals* and Roman Theologians was not poverty, but the opposition to ecclesiastical power. To this point the Franciscan arguments against centralized power in the Church became wider, and even *moderate* Franciscans (not followers of radical poverty) came in support of the *spirituals*, establishing new doctrines on religious authority and power, even papal power (*plenitudo potestatis*) – William of Ockham (c. 1290–1350), John Duns Scottus (1265–1308), Peter John Olivi and others, like Marsilio of Padua (1280–1343).

So, condemnations arrived soon; the persecution against *spirituals* came in the form of reprisals, doctrinal condemnations, excommunications, prison, and even death by bonfire. The first mention of the poverty of the friars is stated in the Constitution *Exivi de Paradiso*

(1312); it's a critical exposition on Peter Olivi's rigorist interpretation of the vow of poverty, but there is yet no condemnation.

Pope John XXII (1245–1334, pope since 1316) and his Constitution *Gloriosam Ecclesiam* (January 1318) was the most brutal attack against the *spirituals*. Major condemnation, which is even included in Umberto Eco's *The name of the Rose*, is from the Constitution *Cum inter nonnullos* (November 12, 1323). The Constitution definitely declares that the error of the Spirituals is about Christ's and the Apostles' poverty, and this error stands against Scripture [Denzinger 2015: 315-316]. Luís Alberto De Boni, another Brazilian scholar, says: "One hundred years after the approval of the Regula, the Pope banished from orthodoxy the utopia of Francis of Assisi" [De Boni 1998: 42-43].

However, the controversy over religious and civil power was not the only side effect originated by the arguments on poverty, because other effects turned out to be, and the main one is a peculiar cult to the Holy Ghost.

3. Joachimite Doctrine on the Holy Ghost and the Feasts of the Divine in Portugal and Brazil

Brazil received from Portugal a peculiar kind of Joachimite heritage, in fact quite different from other types of Joachimite manifestations because it is mainly popular and non-academic, but religious. However, nowadays some scholars, like Noeli Dutra Rossatto, are studying this heritage as an academic subject.

The Portuguese Joachimite heritage consists of a cultural-theological and ideological manifestation that has at least three relevant aspects: a religious celebration (*Festas do Divino*); the fraternity or brotherhood (*irmandade*) and its complex organization; and the lyrics, discourses and sermons that express the basic ideas of this cultural complex: the coming of a New Age, presided by the Holy Ghost and dominated by fraternity, love, absence of laws and social power (anarchy).

Usual tradition asserts that the first Feast of the Holy Ghost in Portugal was created by Queen Isabel (Elisabeth, 1270-1336, commonly called the Saint Queen, or Rainha Santa), and her husband king Dinis (1261–1325) in a Franciscan church in Alenquer (a small town not far from Lisbon) around the end of the 13th century (c.1295). There are no extant documents contemporary to the facts, but many traces make it most probable. The first documents describing the origin of the Feasts date back to the 17th century.

Alenquer was traditionally a property of Queens and Infantas (daughters of the king) as a way to give them some financial resources for personal use. In 1222, the former owner of Alenquer, the Infanta Dona Sancha (1189–1229), sister to Dinis' grandfather, invited the Franciscans (Francisco was still alive) to occupy her palace in Alenquer and transform it into a monastery. Still, before that, some Franciscans had already arrived in Portugal in 1217, one of them called Zacarias (Zachary). In 1220, Francis admitted Antonio as a disciple. Born in Lisbon in 1191, named Fernando de Bulhões, died in Padua in 1231, Antonio was a theology doctor and a renowned preacher. So, in a few years, the relations between Portugal and the Franciscan Order became relevant and diversified. In 1280, Queen Beatriz, born in Castilla, the spouse to King Afonso III of Portugal, mother of King Dinis, and owner of Alenquer, financed the construction of the church and the enlargement of the monastery. So, in many ways, the Franciscan friars, under the protection of queens and infantas, brought to Portugal the ideas of Joachim de Fiore.

But the Joachimite complex of ideals and ideas walked in many other ways. Queen Isabel was born in Barcelona, capital city of the Crown of Aragon, where she received a large

amount of information about the cult of the Holy Ghost. At that time, Aragon maintained a small maritime empire on the western coasts of the Mediterranean, mainly the province of Calabria, where Joachim was a monk and an abbot, and other small places, like Montpelier, where the fraternities of the Holy Ghost were important. A disciple of Joachim, a Catalan named Arnau de Vilanova (1240–1311), physician, theologian, and astrologer, became the principal counselor of the kings of Aragon, first the father of Isabel, and then her brother. She knew Arnau, had some correspondence with him, and was familiar with his ideas.

As a politician, King Dinis was different from his predecessors: his uncle, King Sancho II (1209–1248) had some quarrels with the bishops and Pope Innocent IV deposed him in 1247; less than fifty years later his nephew Dinis had similar disputes with the clergy but remained in power – circumstances were not the same, and all over Europe kings sustained the politics of concentration of power against the nobles and the clergy. Moreover, Dinis was the first Portuguese king who was not constrained to combat the Moors: his father, King Afonso III (1210–1279), expanded the territory of the kingdom and incorporated the South of the country, the Algarve, into Portugal. Dinis was a peaceful king, dedicated to increasing agriculture (his popular name is the *lavrador*, the farmer), the founder of the first Portuguese university (general studies), protector of the arts, and himself a poet and musician. So, the royal couple was already prepared to create a genuine Portuguese ideology, based on the ideas of Joachim de Fiore, and the contributions of the Franciscans.

By that time, in some parts of Christianity, flourished the recently created brotherhoods of the Holy Ghost, dedicated mainly to the maintenance of hospitals for poor people and charitable works. All those fraternities had their origin in popular devotions, and their members were almost exclusively lay persons. A fraternity of this kind was active in Alenquer with the support of the Queen.

The cult and the procession were organized by a lay couple, the Mordomos (butler, manager); the principal actor was a boy or a beggar whose title was the *Emperor*; the symbols of the Holy Ghost are, besides the dove, the imperial crown and the scepter. The bishops had nothing to do with the feast, and the parish priest was invited to celebrate the Mass and then dismissed. It is worth mentioning that the Emperor of the Romans, actually the emperor of the Holy Roman Germanic Empire, was in a traditional opposition to the Pope [Lertora Mendoza 2010: 132-134]. The political emphasis of the Portuguese feast of the Holy Ghost is much stronger than the cult of the Holy Ghost in other parts of Christianity.

From continental Portugal, the fraternities of the Holy Ghost expanded to the archipelago of Azores, in the mid-north Atlantic Ocean, and from there to the Americas, North and South, and other countries, wherever the Azoreans migrated. But all over the world, the Holy Ghost Feasts preserve the same structure and ideas that were present in Alenquer in 1295. The fraternities, or *Irmandades*, particularly in Azores, have an intrinsic diffused power, typically anarchist, and stand, as a lay power, in front of the clergy. As they say: “The Feasts of the Holy Ghost are feasts of common people, not of the church” (ecclesiastical). This has been widely one of the most relevant traces, at least in the Azores and Brazil, but it seems that in North America, people are more tolerant of the presence of bishops.

The question of radical poverty remains relevant in these contexts. Without the controversy and the condemnations, the political problem would not be so poignant, and its influence on the cult of the Divine Holy Ghost would not be so evident.

4. The Utopia of a New Age

Just as celebrated nowadays in all parts of the world where people of the Azores settled, and particularly in Brazil, the Feasts of the Divine show several marks in common, unchanging, and notably a doctrine clearly outlined in strong concepts. But what forces us to think highly of it and causes admiration is the fidelity of the Feasts, their organizers – the Fraternities and the Mordomos – and the participants, to the original medieval doctrine. That fills us with respect and consideration. Seven centuries did not disturb or change the fundamental characteristics of the message of the Holy Ghost, such as the Azorean feasts transmitted to us. On account of this relevant circumstance, some scholars and researchers from Portugal consider the organizers of the Feasts, and people from the Azores in general, as really *theophoroi* (inspired or possessed and bearers) of the Holy Ghost.

So the Feasts are not yet over.

The Joachimite utopia, transmitted and somehow modified or supplemented by the Spirituals, brought to Brazil the prophecy of the coming of a New Age, when spiritual men will take the place of ecclesiastics. This ideal, although discreetly expressed, assumes a broader significance when in contact with other eschatological and prophetic expectations. The arrival of the occult king Dom Sebastião (1554–1575), who disappeared in a battle in North Africa, is a utopian expectation present in both countries and known as *Sebastianism*. Close to this is the famous *trovas* (ballads) of Bandarra, a shoemaker from a little town in Portugal (c.1500–1550). Both Bandarra and Sebastianism prophetized the salvation of Portugal, and both their ideas are known and active in Brazil to this day.

Another announcement or proclamation of a utopia arrived in Brazil with the Jesuit and theologian António Vieira. (born in Lisbon, 1608) who spent most of his life in Brazil. His *History of the Future* and other texts exposed in prophetic ideas the announcement of the *Fifth Empire* [Rossatto 2003: 39]. Known as the most distinguished preacher in the Portuguese language of all time, his rhetorical arguments aroused ideals and feelings which corroborated diffused joachimism. The Fifth Empire, whose seat or capital was supposed to be in Lisbon, will be the last Christian worldwide empire.

These are the facts and doctrines about the prophetic and utopian New Age in Brazil; we need to explain how they function as some kind of national philosophy.

Joachim, the Spirituals, Bandarra, and Vieira represent various faces and contributions to a broader Brazilian ideology, characterized by a prophetic nature. As prophets, they consistently challenge institutions and hierarchies, embodying, in essence, a clear anarchist stance. The ideology of Joachim and Ubertino, that asserts that monks and lay people will surpass priesthood, has profound roots, however not always evident, in popular beliefs in Brazil, particularly in those celebrations, as the Feasts, and Maypole (disguised in a devotion to some Saint) where lay persons want to celebrate their devotions traditionally.

When we organize or participate in a *Festa do Divino*, the Holy Ghost Feast, we congregate a community, celebrate Whitsunday, have meals with brothers, preach peace between men, and raise common people to spiritual dignities. But what we do is much more than that, because, according to Abbot Joachim's words, we go up to the top of the mountain, and there, in the middle of the Holy Ghost celebration, we contemplate and fully understand the History of Humanity. From this virtual and spiritual place, we can see that some people were selected to complete spiritual fullness, but all of us were called to complete the fullness of History. Not the end of History in a political and profane sense, but its perfection as a mission of peace and fraternity, and to exceed all rules, laws, and barriers, and live according to Love and Spirit. It is a utopia, an objective that we aim to reach, not

an actual experience. This was the perspective of Agostinho da Silva (1906–1994), Antonio Quadros (1923–1993), and other intellectual people who considered the Azorean diaspora as bearers of the Spirit [Lupi 2003: 57].

Let us bring an example from another country. In 1986, the Azoreans and their descendants in the United States decided to realize the greatest Feast of the Holy Ghost in the world. They called upon all Fraternities and their flags and banners (the symbol of a Fraternity) from the US and Canada to congregate in Fall River, Mass., a city composed almost entirely of Azorean descendants. They celebrated an enormous feast, and the success was so relevant that they repeated the Feast every year, as if they are saying to the world: “this is the declaration of our diasporic nation, where all we are brothers and sisters, and nobody is deprived of anything, because we are under the protection of the Holy Ghost” [Braga, Medeiros 1993: 5-7].

The festivities of the Divine were not always well accepted in ecclesiastical environments. Nor were the ideas of Fiore himself. One of the festivities’ most polemical aspects, which soon became a prime target for Catholic orthodoxy, involves the non-participation of the clergy (*ordo clericorum*), given that the third state would belong to the monks (*ordo monachorum*). Such a practice may have been sustained beginning with radical interpretations of the Joachimite tradition by the Spiritual Franciscans in the late thirteenth century. Such an interpretation, censured by the Commission of Agnani, staged a confrontation between the clerical and the monastic life. However, Franciscan radicalism happens to be rooted in the words of Joachim of Fiore himself. The Abbot writes in the *Concordia* (f. 56d) that, in the first state, attributed to the Father, the order of the married (*ordo coniugatorum*) shone; in the second, attributed to the Son, the order of the clerics (*ordo clericorum*) shines; and in the third, attributed to the Spirit, the order of the monks (*ordo monachorum*) would shine. This certainly explains why, even today, the direction and organization of the Festivals of the Divine typically elude clerical control [Rossatto 2016: 146].

5. A Brazilian Philosophy

Is there something like “Brazilian Joachimism” that could be a typically Brazilian philosophy? Perhaps not yet, but we are close to it, firstly because Joachimism in Brazil is a philosophical/theological idea that “contributes to the self-understanding of national identity and which has Brazil as its object” [Marques 2024: 57]. Moreover, if we take in consideration that the Brazilian intellectual Paulo Freire is “the third most cited intellectual in the world” [ibid.: 68] and his intellectual work is significantly an idea that goes from the academy to the education of the common people we can say that the Theology of Joachim de Fiore that goes from Medieval Philosophy to the popular utopia of Portuguese and Brazilian people marks the characteristics of some Brazilian philosophers who cannot be set apart from popular culture.

Some Brazilian scholars believe that Brazilian culture is, in a sense, *condemned* to lack its own philosophy. Silvio Romero (1851–1914) stated, and his followers still assert that Brazilian scholars and researchers are forcibly reduced to writing commentaries on alien and imported philosophies [Aquino 2024]. This was similar to the opinion of relevant professors of the University of São Paulo, the highest level in Brazilian universities, till a few years ago.

Although answers are not conclusive, we can tentatively say that Brazil is part of, or an overseas extension of, Occidental Civilization. When a Brazilian professor interprets a European philosopher, he or she is working upon something that is his or her part in a her-

itage. Another answer, accompanying Rossatto, is that the ideas of Joachim de Fiore and the symbology of the Holy Ghost originated in Europe but became truly Brazilian with the contribution of the Brazilian/Portuguese prophet Antonio Vieira [Rossatto 2016; 2021].

Someone could object that Joachimism and its varieties and developments are not a Philosophy but a Theological ideology or a prophetic sermon. Those who defend Joachimism as a peculiar Brazilian Philosophy think that the Hegelians and Kantians' point of view – Philosophy as of universal validity as the product of reason, the same for all people – is completely outmoded and no longer acceptable. The concept of rationality, and therefore of Philosophy, is much more diversified and wider. It is not for chance that the main paraconsistent Logic, as the expression and structure of Philosophy, is the invention of a Brazilian Professor – Newton Carneiro Affonso da Costa (1929–2024), logician, mathematician and philosopher, who stated clearly that we can think and argue consistently and coherently without observing strictly the Aristotelian principle of non-contradiction.

Brazil inherited from Portugal a peculiar conception of the Age of the Holy Spirit, in a close relation between the doctrines of Abbot Joachim and popular culture, a reflected image, or complex of ideas that Medieval Philosophy *sent* to the Americas. But a conception of History originated in Medieval Philosophy, which is a philosophical area that does not arouse much enthusiasm in universities' philosophical departments and courses has just a few researches dedicated to it. On the other hand, since it has a fundamental basis in medieval cultures, Joachimism has a notable proximity to the popular culture of the Brazilian Northeast Region, where popular and even intellectual offspring show clearly medieval traces [Rossatto 2021].

Last question: is popular culture able to correctly receive philosophical expressions? And incorporate them into its very body of ideas and practices? And to express it without depriving or distorting its real philosophical nature? This question is similar to the previous one about rationality and philosophy: common people think correctly *even* in the country, and popular knowledge about the environment and its flora and fauna is quite objective, although distinct from urban and positive sciences. Those who do not accept these considerations perhaps never talked attentively to countrymen or countrywomen. Those, like Lucien Lévy-Bruhl (1857–1939), who effectively studied it, at a distance as armchair anthropologists, and think that non-occidental and non-urban cultures are pre-logical [Lupi 1994], have a completely distorted point of view.

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João Lupi

Joachim de Fiore, the Franciscans and the Feasts of Holy Ghost

When Joachim de Fiore the Abbot from Calabria, exposed the doctrine of the trinitarian concept of History, he defended an idea that would be developed and have consequences just till our days, particularly in some countries which have Portuguese as their main language. The first and decisive influence was on Franciscan friars, named “the spirituals” who adapted it to the radical religious ideal of poverty and the abolishment of hierarchy in the Church. The theory of History of the Abbot Joachim was made real in the Feasts of the Holy Ghost which in Portugal took peculiar characteristics that cannot be found in any other Christian nation. Brazil received the so-called Feasts of the Divine through the immigrants of the Portuguese Azorean Archipelago, preserving them till nowadays and thus extending the vitality of Medieval Philosophy not only through the cult of the Holy Ghost but also by political Theology which is associated to it. The utopia of a New Age of peace and brotherhood is part of the Feasts and constitutes a philosophy of Brazilian culture.

Жоао Луї

Йоахим Флорський, францисканці та свята Святого Духа

Оприлюднивши вчення про тринітарне поняття історії, Йоахім Флорський, абат з Калабрії, обстоював ідею, що розвиватиметься й матиме вплив аж до наших днів (особливо в деяких країнах, де португальська є основною мовою). Першими цього вирішального впливу зазнали францисканські монахи, яких називали «спірітуалами». Вони пристосували це вчення до радикального релігійного ідеалу бідності та скасування церковної ієрархії. Теорія історії абата Йоахіма знайшла своє втілення у святах Святого Духа, які в Португалії набули особливих рис, яких немає в жодній іншій християнській країні. Бразилія отримала так звані Божественні Свята завдяки іммігрантам з португальського Азорського архіпелагу, зберігши ці Свята до наших днів. Таким чином, у Бразилії продовжується життя середньовічної філософії не тільки через культ Святого Духа, але й через пов'язану з ним політичну теологію. Утопія Нового часу миру і братерства є частиною Свят і становить філософію бразильської культури.

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