

Creeds and religions

Category: Creeds and Religions

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Festival traditions in the Island. Past and present.

Besides the parties of white and black referred by Antonio Ribot, by the middle of the XIX century, those of the colony that had a religious character stood out and they were organized starting from July 25 with several days of celebrations and religious occupations, parties, processions, fairs, etc., in honor to Santiago Apostle, pattern of Spain. Santa Ana's day, mother of the Virgin María, was part of this celebrations. At the beginning of the XX century and under the direction of the Society Popular pinera of Education and Recess, he/she had a meant double, because he/she also associated to the rising independentista of the year 1896.

After the ratification of the Treaty there is-Quesada, the most important parties move at March 13, day of the approval and they were appearing, from the careers of horses; races of tapes; the division in two decrees, blue and red; the disguises and games of masks; the pig and the stick encebado, the greasy pole, cocktails with dancing popular, until the coronation of the Miss March 13 and the living room dances in the Society Popular pinera, where they livened up orchestras of first level of Havana and other cities of the country. This last festivity began with the election of the Queen of the beauty and sympathy, but it was penetrated by the mercantilist tendency that was able to modify the original tradition, in function of the interests of commercial patrons, families and influential officials. Nevertheless, for the beauty and coloring they distinguished it with their preference all the pineros.

Election of the Miss March 13 in the decade of 50 in the XX century.

Starting from 1936, with the emergence of the society New Progress, for black and mulatto, the investiture of the Miss March 13 became double; it was selected to the white one and the quarter note. The mayor danced the first piece with each a, beginning for the Society Popular pinera, and the parties began this way and dancing of the night.

Festivity traditional pinera, with the participation of the local authorities of the City council, in the park Lacret.

Besides this festivity, the days February 24 and May 20 were organized dancing. On the other hand, they took place those of religious character; in the mark of the Christmas Eve, December 24, he/she took place the mass of the rooster, in the night of December 31, waiting the new year, a puppet burned made of old clothes and dry straw that it represented the old year and it was burned at 12 in the night. From very early in the morning was made with the collaboration of all the

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neighbors and era reason of laughs; they were sometimes made to image and likeness of some that another person of the town, and it was the center of the games of children and happiness in the neighborhoods.

After the revolutionary victory these festejos and traditional festivities ceased with the time and they were replaced by carnivals that included walks of coaches, dancing massive, you trade, rodeo, the star's selection or queen of the carnival. This way he/she becomes a new way festival, called Festival of the Grapefruit that maintained the same activities, but they were chosen the girls denominating them, starting from then, the Flower and the orange blossom Buds, in clear allusion to the activity citrícola that was the main economic line of the Island.

A new stage, in the decade of 80 in the XX century excluded the selection of the women for its beauty and he/she opened the way to the selection of the best coaches decked out by organisms or labor entities, as well as the respective processions. A novel element in this period was the incorporation of the foreign students of África, Asia and Latin America to the parties that printed him a stamp peculiar and bigger coloring.

The school primary superior (today it is denominated this way to the basic secondary education) located there after their demolition it was the first of this type and level with which it counted the Island of Pines, once built the building on the bases of the old barracks.

The Catholic Church of New Gerona.

It was part of the cell urbanística settled down by the Spanish metropolises for all their colonial cities, base on a central, called square Isabel II (today heroic Guerilla park); government's house and military command, residence of this authority (municipal Museum of History), the Protectorate (art school), some houses of main families and the church of the town.

The oldest antecedent in a religious institution in the Island of Pines was a chapel in 1630, negotiated by Francisco Manrique of Red, although he/she didn't go up to September 15 1788 that the first church is erected, in the cluster of San Antonio of the Almácigos, under the original invocation of Our Mrs. of the Dolores and San Nicolás of Vari, with category of auxiliary church of the parish of San Pedro of the Batabanó. This first church disappears and some years later another is built in San Francisco of the Stones. In 1809, when the Duarte founds the town of Santa Faith, a third church is erected there. Nevertheless, in the moment to found New Gerona, this church recaptures the original invocation of the first one, of 1788: Our Mrs.

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of the Dolores and San Nicolás of Vari like the nascent population's bosses, but already in this year of foundation, 1830, it was put low the ecclesiastic jurisdiction of the parish of Quivicán.

Due to the lashes of hurricanes and hurricanes this building was destroyed several times, although the most important reconstruction was the one carried out after the step of the hurricane of 1926 because virtually it destroyed it. As evidence, in the superior part of their main door you can be recorded in gray marble, the following inscription. "This Church was built to expense of the EXMO (excellent) Mr. Manuel Ruiz and Rodríguez Archbishop of Havana that it blessed her and it inaugurated solemnly the day September of the year 29 1929. The Island of Pines and their Model Prison dedicate him this simple homage of gratefulness and admiration."

In this Church it began to officiate like cure parish priest, the father Guillermo Sardiñas Menéndez February 27 1954, until their incorporation to the Sierra Teacher, June 2 1957. To proposal of Camilo Cienfuegos, the father Sardiñas was ascended to major and it occupied the position of chaplain of the Rebellious Army. After the revolutionary victory, he/she worked for the government and the homeland, in the church Christ King until their death. Their attitude sat down an important precedent in the incorporation of priests to the liberal fights in Latin America. He/she died December 21 1964 in the clinic of the students (today hospital "major Manuel Fajardo").