

CHURCH OF THE FIVE WOUNDS

HERITAGE, REVITALIZATION AND SUSTAINABILITY PROPOSAL



University of California, Berkeley
Department of Anthropology
Anthro 136K, Fall 2011

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DEFENITION OF TERMS

Plan: Includes topics outlined in this collaborative effort to manage the Five Wounds church as a heritage site. The Plan does not limit its efforts to the geographical limits of the church building. Rather, the Plan extends to include the Site (see below). As with any heritage site that considers its environment, we must take into account that not only are there residences, businesses, and educational facilities which might and probably will change, but also that all such entities, including the Church of the Five Wounds, must also must be in compliance with any the building and zoning codes implemented by the City of San Jose. The plan has tried to accommodate these changes and compliances to its best effort as well as remaining conscious of future needs while remaining flexible to the circumstances. Therefore, the Plan's effort must be noted and taken with respect to the date of publication.

Site: The term Site includes the community of Little Portugal in San Jose, California. The Site is a small area of East San Jose that is bordered by 28th Street and King Road and follows Alum Rock Avenue. Within this region, generations of families and business have taken root. For instance, in the heyday of the 1970s through the late 1990s there were many shops and restaurants to serve the Portuguese community of San Jose. As immigration to the United States from the Azores Islands and Mainland Portugal has slowed down to a trickle, many of the stores have closed. Yet, there are still several shops open, many of which are included and targeted within the Plan.

Comity: A group of church volunteers who currently organize all of Five Wounds' activities, fund-raisers, and events¹. Typically there are nine positions available, although we believe this number to have been actually higher during the initial years of Five Wounds' management due to more community participation back then. Sometime during the middle of the century, these nine positions have been recognized as the standard method of managing the church. Unlike political offices, these positions are not limited to a set term and can be technically carried out indefinitely. There are no guidelines for the appointment or removal of Comity members. Realistically, no one volunteer has participated for more than five years² and there have been instances where not enough volunteers participated to fill the nine seats. Although the Plan respects the management of the Comity, we also recognize that they lack long term planning and accountability.

EXECUTIVE SUMMARY

The mission of this proposal is to, first, give context to the situation of Five Wounds by examining the historical associations between the site, its key investors, and

¹ In short, the pecuniary dimensions of church responsibility. Contrast this with the church clergy, who function to serve the day to day motions of Five Wounds.

² In comparison, UC regents are technically appointed for twelve years.

modern establishments. Next, with the proper historical accounts in place, an appraisal of the situation identifies the potential threats of to the Site and addresses dilemmas obstructing the revitalization of Portuguese culture in Little Portugal. We will take into account and appraise the concept of place, of interpretation and multi-vocality, and of community. Next we will propose short, medium, and long term goals for the site.

In the preparation of the Plan, our team conducted personal interviews of the residences and business owners of the Site, recorded and documented as much historical information as we could gather, and synthesized the interpretations of locals with respect to the overall themes addressed in this course, including the cultural creation of heritage places, cultural heritage, museums, stewards, stakeholders, interest groups, digital documentation, ecological and environmental perspectives, cultural property and ethics, preservation, management, conservation of heritage, screen media, as well as the pros and cons of tourism for heritage management. Of these themes, the major emphasis of our work is aimed at sustaining the intangible heritage of the Site since tangibly, there is little the church needs. Therefore, we have focused on the intangible aspects such as creating intergenerational community relationships through religion, language, and education.

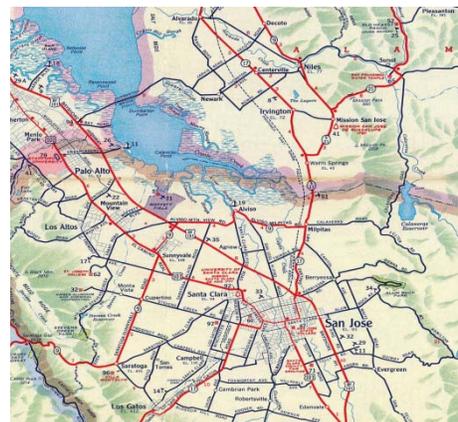
The Plan's underlying theme is to identify, protect, restore, expand, and sustain Five Wounds and by extension the community in which it is embedded, to deliver a Plan which can be adopted by the Comity, including the healthy rotation of Comity members. Although it has been suggested that the best way to sustain the Portuguese culture at Five Wounds would be to turn it into a museum, we believe that such an approach is overly static and one which does not account for the living people at the Site.

As in the Presidio management plan, this management proposal does not favor one object, building, or region within the Site over another; it takes into account and favors the Site as a whole. Although the church is an invaluable component, this plan aims to encompass the site of Little Portugal as a whole for a simple reason. There would no purpose for Five Wounds if the people did not attend mass. There would be no need for St. Isabel if there were not so many hungry people who depend on it for their daily bread. This project would not be potent if it solely focused on the church itself because that which we seek to sustain in the context of cultural heritage penetrates church walls, crosses highways, and extends beyond the Atlantic.

CULTIVATION OF BACKGROUND INFORMATION

History and Description of Site:

The Management Plan of Catalhoyuk and the San Francisco Presidio were used as guides to complete the following investigation and analysis. Located in San Jose California, the Portuguese



National Church of Five Wounds stands at the center of Little Portugal. San Jose (St. Josephs in English) is the 3rd largest city in California and 9th largest city in the nation. Located south of the San Francisco Bay in Santa Clara County it is home to 1,023,083 people (City 2011). On March 27, 1850 San Jose became the first incorporated city and the first capital of California.

Throughout the years, San Jose has become a diverse city. Home to many ethnic communities, San Jose sponsors yearly cultural events for Vietnamese, Portuguese, Mexican, Chinese, Filipinos, and Italian communities. Furthermore, the city has designated two areas for ethnic groups, Japan Town and Little Portugal, in recognition of their cultural contributions to the city. On recent visits to Five Wounds, the research team took note of local businesses and their importance as an integral part of the Portuguese community. The family owned businesses are geared towards the Portuguese culture because they have been family owned and operated for generations. Examples include a Portuguese bakery, a traditional restaurant, markets specializing in authentic Portuguese ingredients, and the well known athletic clubs where individuals congregate around football (soccer) matches. In addition, Little Portugal is also home to three Portuguese bands and their facilities.

Five Wounds Church has two beginnings. The first began in 1913 when the land was purchased in San Jose. The second began in 1915 when the Panama Pacific International Exposition (aka The World's Fair) came and left the city of San Francisco. San Francisco *Memories* states that "Officially, the exposition was a celebration of the completion of the Panama Canal, and also commemorated the 400th anniversary of the discovering of the Pacific Ocean by the explorer, Balboa" (Panama N.d.). The exposition had many displays ranging from "thousands of exhibitors at the fair, from state and country exhibits, to manufacturing and production exhibits, to scientific and medical exhibits." Among the hundreds of exhibits, the Portuguese Pavilion stood as the beacon to Portuguese culture. The timbers and wood used to build the Pavilion were themselves imported via cargo ship from Portugal. After the Fair's conclusion, the timber and wood surplus from the Portuguese Pavilion was transported by wagons through the San Camino Real road to San Jose for the construction of the first Californian Portuguese church: Five Wounds. The road which carried the materials still exists today, although it has been rerouted and paved. The exact path which once connected San Francisco and San Jose is lost, covered by the highway 101. It must be underscored here, at the transfer between the San Francisco's Fair and the construction of Five Wounds in San Jose, that architectural misconceptions are raised. The Portuguese Pavilion itself was constructed in the Manuelian style of architecture. Once the Pavilion was deconstructed, separated, and exported to San Jose, it no longer was. Parts of the original architectural scheme did make it to San Jose, thus, the common misunderstanding that the Church is also Manueline style. Although the authenticity of materials is true to the history of the 1915 World Fair and to the church, the architecture design should be considered pseudo-Manuelian, or what will become clear momentarily, a Portuguese-Californian style. Regardless of interpretation (some scholars still argue that Five Wounds is unmistakably Manuelian) the residences of Little Portugal are none the less proud that material from Portugal was used to build the church.

On November 16, 1913, land was purchased to build Five Wounds by the Portuguese residences of San Jose. However, it was not until December 1913 that the decision was made to build a church. In collaboration with Mr. Manuel Teixeira de Frietas, the Portuguese community asked Archbishop Patrick Riordan for the blessing to build a church. The blessing was given and in 1914 “we opened the house that today is the parish residence and the first bazaar in benefit of the church” (Lembrança 1919). Furthermore, on November of 1915 the Portuguese community in both San Jose and around the nation signed a petition for the creation of the parish of Five Wounds. In that same month, the church was approved by Archdiocese of San Francisco. And on the 15th of November “Msgr. Henrique A. Ribeiro celebrated the first mass as pastor of the new parish serving provisionally as parochial Church of chapel of the Holy Ghost” (Lembrança 1919). Since its creation, Five Wounds has been an integral part of the Portuguese community. Although historically Five Wounds has been able to sustain dedicated and bilingual (English-Portuguese) pastors who been willing to work with the community, beginning in the 1990’s the church began to experience difficulty in retaining bilingual teachers. Since then, Five Wounds has had pastors stay for a year or two and then step down. In early 2011, the church announced that the current Pastor Rev W. D. Morgan will be stepping down from his duties at Five Wounds because he feels like the Portuguese community is unhappy with his leadership. The video of his speech is currently available on YouTube and has received 65 “hits” since this publication. Currently, the church is experiencing a lack of support for Portuguese culture; a decline in bilingual mass and community participation has caused the church to rethink its leadership. However, the community continues to support the church financially and hope for a better one.

The general location of the church is in Santa Clara County in the city of San Jose, California. The specific location of the church is, according to “Tract Survey No. 4”, Lot 9, in Block 81, in which the document is dated October 31, 1907 and recorded on file by the Office of Record of Santa Clara, California County (Fidelity 2001). The exact location is 1375 East Santa Clara Street San Jose, CA 95116-2391. Even though most Portuguese churches are built on a hill, Five Wounds is not. Visible from the US Highway 101, Five Wounds is on a flat surface just like most of San Jose. This is an example of how Five Wounds breaks with traditional Portuguese church location practices. Five Wounds is synthesized into the San Jose environment, helping to establish a unique Portuguese-Californian style. A further example of such synthesis is the traditionally small church garden in conjunction with the dominant line of California Palm trees accenting the front of Five Wounds church and Santa Clara Street. These characteristics are what give Five Wounds its Portuguese-Californian style. Furthermore, the church is at the center of Little Portugal, literally. The Five Wounds Church is at the crux of the community, which underlines its ignored importance. Being at the center of Little Portugal, Five Wounds gives a sense of authenticity to Little Portugal. However, the location has positive and negative consequences.

The location of Five Wounds Church can allow for more tourism but can also conflict with further development. A few blocks North and West of the Church, are the regions of San Jose’s industrial and consumerist area. On the one hand, being located adjacent to an industrial area reduces the potential of curious visitors finding their way to the site unintentionally. On the other hand, being located adjacent to the consumerist

“downtown” area of San Jose might prove to have strong benefits if the downtown shoppers can be targeted. Potentially, targeting the shoppers may have a direct effect on new public transportation routes. Since the industrial area cannot be developed to include stores and parks, those visitors are lost. Having stores and parks close to the church promotes the curiosity of people to come and visit, however that is difficult to accomplish without a strong public transportation service. Nonetheless, the Bay Area Rapid Transit (BART) proposal to extend to the Silicon Valley includes four stops in San Jose (Wiens 2008). This Plan hopes and is somewhat depending on the proposed BART expansion to facilitate the access of tourists. If the BART proposal is secured, people from San Francisco and the East Bay will have a convenient and cost effective way of visiting Five Wounds.

In November 2014, Five Wounds Church will be celebrating its centennial. Although it has about a hundred years of history, limited research has been done. However, there have been some scholars interested in the site and who are constructing research papers and films. Antonio Joao Saraiva, a scholar from Portugal, is working on an ethnographic film which comments on not just the physical, but also the mental return to Portugal. If experiences within the church can serve as sort of a mental voyage, Saraiva demonstrates how Five Wounds church allows many Portuguese in San Jose to make a non-physical return to Portugal. His research is concentrated on the concept of *reterritorialization*, the migration of people in conjunction with certain cultural practices that those who migrate carry with them as they move across geographic space (Unpublished interview, March 28th 2011). In addition, author Joe Machado is working on a book titled *The Power of the Spirit* (not yet published) in which he researches churches in California. Machado dedicates an entire chapter explaining the history of Five Wounds Church (Portuguese Heritage 2009). Furthermore, with the support of the Portuguese Historical Museum, Meg Rogers wrote a book titled *Images of America: Portuguese in San Jose* which talks briefly about Five Wounds and gives an extensive explanation of the Portuguese migrant experience in San Jose (Arcadia 2011). Apart from these works, no intensive research has been undertaken, or at least not published, yet.

Modern Context:

The following are the current tangible structures, as well as the intangible social networks, within which the Site is situated today. The strongest case for the implementation of the Plan is strikingly apparent in the absence of any formal plan to date. Current protection and conservation efforts are managed by the Comity and hindered by lack of resources and planning. The Comity gives the most attention to the most pressing issue at the moment, that is, if sufficient funds have been secured to address the concern. Alternatively, there have been a few occasions where an item has been designated so crucial that fund-raisers are held to fix the restoration. For example, the rotting wood of the pews needed to be replaced and in a few months the church was able to draw on community and private support to replace the pews. Typically, however, items fall into rank from higher to lower. Former items at the top of the list are the pews, podium, candles and a continuing supply of food to be given away by the *Rainha Santa*

Isabel food program. Items at the bottom of the list include the unfinished paint job on the ceiling which can be easily missed, and small gardening maintenance. Thus, the list of items is ranked in order of importance in the eyes of the Comity, not necessarily aligned to the goal of management of heritage. As far as the ethno-historic accounts are applicable by Father Morgan, the structure of a volunteer based Comity has always been in place and typically consists of nine members (Unpublished interview, March 5th, 2011).

A special context which permeates Little Portugal's buildings and streets is the language. For several decades, Portuguese been the language of displaced Portuguese people, and for several centuries it has been the spoken and written language of the residences of the Little Portugal. Today, only a few speak Portuguese fluently in San Jose, most of who are the older generation (50+ years). This is perhaps the most fragile modern context needing attention because there is no strong force perpetuating the language apart from the older generation coming into contact and speaking to the younger generation. In itself, this practice is weak unless the adolescents begin to practice Portuguese among themselves or at school – which they currently do not. Historically, the Portuguese language, both written and spoken, has been widespread within the Site, although it is now on the decline with increasing popularity of English.

The *Rainha Santa Isabel* food program adjacent to Five Wounds is one of the long lasting traditions at the Site and demonstrates the interwoven relationship between the church and its community members. Every day, between eighty and one-hundred meals are served to hungry members of Little Portugal, prepared by church volunteers. Funds are collected from daily donations to large gifts, but most funds end up being redistributed into the *Isabel* project. Money is donated to the church, the church converts the money into food, and the volunteers prepare and distribute the food to anyone who enters the *Isabel* building during hours of operation, mostly until 7pm on weeknights. This practice has been an ongoing mission since the conception of the church, serving mostly homeless or unemployed community members. That is, there are few accounts of migrants coming to stand in line at Isabel; although we considered the ones who being fed as also having a stake in the Site as well. Father Morgan has noted that although typically there have been no Portuguese that ask for food, recent accounts show that there is a growing number of unemployed Portuguese standing in line (Unpublished interview, March 5th, 2011). How will this new trend affect the social relationship between the church and the community is a factor to ponder and plan for in the Implementation Plan.

From a legal perspective, Five Wounds is a mix, or is rather an interplay, of both intangible power and tangible heritage. Since the building of Five Wounds almost one hundred years ago, the land was purchased and owned by the Portuguese residences. The land is not only a physical property of the people, it is their inheritance. Furthermore, the church itself is not of the Vatican, it too is of the people. Materials for the construction for the church were purchased by the people and they assisted with the minor construction of the church. What, then, are the legal entanglements? The responsibility and property most certainly belongs to the people, yet the ownership belongs to the Vatican. All those years ago, the people had to seek permission form the Vatican to build a church. All these years later, the Vatican holds the intangible ownership of Five Wounds without actually owning any sort of physical property. That is,

the Vatican can come and close the doors to Five Wounds if they so deem. Such is the modern context for the legality of Five Wounds; people work, dedicate, volunteer, and donate to Five Wounds and the Vatican holds the representative and symbolic heritage which directs its people.

Although removed from the Site, the Portuguese Historical Museum cannot be ignored as having contributed to the modern context of Little Portugal. Residing about three and half miles South-East of Five Wounds, the Museum houses the greatest collection of Portuguese heritage materials in California. Opened on June 7th, 1997, by the Portuguese Heritage Society of California, an organization which also maintains it, it has been a popular site to visit for certain tour groups. Five Wounds Church and the Museum could be perfect compliments to each other. One captures the past while the other demonstrates the present. The Museum is a replica of the first permanent Imperio built in San Jose circa 1915 on East Santa Clara Street. The Imperio, like many of its counterparts in the Azores, was built to honor the Holy Spirit. The plaza surrounding the Museum is as grand as the Museum itself. Two large bandstands, replicas of those that flanked the original Imperio, stand as sentinels guarding a reproduction of the Rosa dos Ventos, a Portuguese compass. A reduced size replica of the compass that adorns the Monument of the Discoveries in Lisbon, the compass has been recreated in the plaza in front of the Museum. Made of granite, it conveys to visitors the majesty of the Portuguese world. At approximately 3,000 square feet, the Imperio is the largest museum in the United States that is exclusively dedicated to telling the story of the Portuguese-American experience.

At present, the condition of the site falls short of some San Jose City building regulations, but is not in immediate threat of structural damage. This in part is a result of the 1989 earthquake in which some of the church was damaged. Two pillars, a statue, and parts of the ceiling and wall were damaged and have now been replaced (the pillars are a noted addition for they were shipped from Italy). During the replacement, the City certified the building as not only safe, but seismically up to code. At least for now, Five Wounds structural condition is not a concern. What is a concern is the balcony access to the church. There is an original organ resting atop the church, ready for a potential choir. Access has been restricted due the lack of an exit ramp. As of this writing, there is only one stair case leading up to and down from the balcony where the organ is resting. Father Morgan has expressed his frustration with the city codes of San Jose prohibiting the use of the organ due to a missing exit staircase. He mentions that San Jose officials have deemed the organ off limits until an entrance and exit ramp are made available so that in the event of a fire or other natural disasters, people have a safe and clear exit rout. The background information gathered has not turned up any instance or account of there ever being a fire, not even during the '89 earthquake, but the red tape of the City still stands, hindering the use of the organ which is one of only three of its kind on the west coast of America.

Culturally, the modern contexts of Little Portugal are conveyed annually in the Espiritu Santo festival. This has been a long standing tradition lasting more than half a century and one which will be a part of the centennial celebration of Five Wounds in 2015. Although originally only lasting a weekend in the spring, the festival now goes on for seven weeks following the observed holiday of Easter. Events which have remained consistent in the festival are the presentation of the queens (representative of each

district), food, and a parade (contemporary festival holds a parade each week, one to each district). Around the end of the seventh week, a larger and more inclusive parade, dubbed the “big one” by local residences, occurs in June. The International Conference of the Holy Spirit is also held at this time, hosted by the Portuguese Community of California. Overall, this festival and its participants form a unique blending of academic and cultural reflection with practical experience. Spectators are also invited to participate in a typical California Holy Ghost feast, organized by the I.E.S. (Irmandade do Espitito Santo) of San Jose. The feast program includes six work sessions held over a two and a one half day period as well as participation. Various aspects of the Holy Ghost celebration are also held throughout the weekend of the festival. A special exhibition of historical artifacts, including a variety of crowns, queen’s capes, and other memorabilia usually found in the Museum are often on display during the festival for the public to admire.

For more than one hundred years, the California Portuguese bands have brightened the lives of local residences, traveling visitors, and museum/church goers with their tunes. More than that, Five Wounds relies on three main bands (the Portuguese Band of San Jose, Banda Nova, and Nova Alianca) to play regular church music and concerts. As attested by one of the Sunday listeners “the music invigorates and lifts the spirits of the people” (Unpublished interview, March 5th, 2011). An important aspect of the bands is that the members are of all ages, youth to senior, thus bonding these generations through practices and performances. Once a province of only men, now women make up important elements of the bands; some are now even conductors! Most of the band members are of Portuguese ancestry, but anyone can join and many bands have important members from other ethnic groups. Over the years, the bands have contributed to the character of Little Portugal and in turn have been recognized within the Portuguese museum.

The background information for a few of the modern contexts have been presented here, others exists which warrant further investigation and documentation; for instance, the topic of Portuguese restaurants. From what has been presented, the current management capabilities of the Comity do not and can not account for all of the cultural aspects mentioned above. This is especially frustrating after talking with Father Morgan who informed us that while there has been no official representative of Little Portugal, Five Wounds has unequivocally been the focal point of the community up until the last couple of years.

Key Players

The Plan addresses key players and interest groups, both obvious and inconspicuous, from immediate community members to “memory” community members³ surrounding Five Wounds in order to recognize and respect their stake in the Plan. Overall, the Plan has an opportunity to institute a variety of engaging activities that may keep current stakeholders as well as attract new ones to the church. This would, in the long run, keep the spirit of Five Wounds alive and promote a perpetuation of the culture within Little Portugal. The development of events and activities considered in the

³ According to Dr. Purser, the definition of memory community is a group of people who share a connection to some element of tangible and/or intangible cultural heritage.

modern contexts, when applied to concerns of key players, may result in an enhancement of cultural experiences, a win-win type of situation.

Thus, the purpose of engaging key players becomes to involve them in the revitalization of the church. With the involvement of the community, key players and groups of interest will, over time, increase their stake in the church. Consequently, the stronger the shift from observer to participant becomes for these key players, the chances of sustaining the cultural aspects of the Site will increase. After all, the stigma that overshadows Five Wounds church today is the lack of participation of Portuguese culture, especially the language itself. Promoting the involvement of key players then become a primary concern. One of the ways to promote this involvement, as has been mentioned, is the presence of a Portuguese pastor. Without it, the church community is less interested in attending mass. Another way to promote involvement is to begin the process of participation first within Little Portugal, then to gradually expand outside the boundary of Little Portugal. Below are groups of key players recognized by the Plan.

The clergy, and especially the priest's influence and involvement in the church are directly correlated to the future growth and development of the church. The role of Five Wounds' clergy members has been to determine how the church is to be run on a day to day basis. Nothing has changed dramatically in the role of the clergy since the establishment of Five Wounds close to a century ago. Individually, there have been many faces along with many opinions with regards to exactly how the church should be coordinated with the community of Little Portugal. The complete records containing the genealogy of the pastors have been either lost physically or lost through verbal recollection. All the background information the Plan can draw from, unfortunately, are the pictures on the hallway wall of the former education center where each pastor's picture was taken along with the graduating class of each year. The impact of the Clergy may help assess the current state of the church depending on their specific role to Five Wounds church. Furthermore, the clergy of Five Wounds is recognized not only representatives of the church, but also as residential key players of Little Portugal.

In the same tone as church clergy, the regular attendees (defined here as attending at least weekly) or "church goers" as quoted by father Morgan, are recognized as key San Jose players. However, over the years, regular attendance has been dropping. At the beginning of the century, this key player group was a dominant entity in the community. Now at the beginning of the next century, the Site and its residences are distracted by multiplex theaters, shopping malls, and to an extent the airport located within City limits. The average Five Wounds church attendee of today has shifted away from traditional obligations of religious life to one of modernity and distraction, separated from a need to speak Portuguese outside of the home or church. Although this might not be a view that agrees with everyone, the older generations of Portuguese residences sure do notice it. This is a rather typical transformation for most modern generations yet one that is curiously unaccounted for in other heritage plans. That is, how will the next wave of attendees react to heritage proposals? The younger generations are more inclined to assimilate to the times of their present, not their past. Thus, the type of background information collected of church goers is related to the modernization of the day, month, and year.

This transformation is destructive to the attainment and transmission and inheritance of culture precisely because it widens the generational gap. In recent years,

the Portuguese youth of San Jose have become less informed about their cultural heritage outside the spaces of the large yearly festivals. The younger and more “Americanized” generation has become unaware and uninterested in their ancestral culture. Later, this issue will be examined again under the Appraisal and Implementation subjects. Here, it must be noted that the key players which the Plan recognizes as the Little Portugal youth’s are dissimilar to the youth culture of generations past in terms of family and religious value. That is, the Portuguese youth place less value on these topics. Today’s youth are a targeted audience because they have the potential to become future community leaders and they will in turn pass down traditions that were passed on to them.

Certain local merchants and vendors have set up shop within the Site for decades. They are in part key members to the community, as well as large stakeholders, to the cultural heritage and economic prosperity of the Site. A great example of this is the local Portuguese bakery just down the street from Five Wounds where, after Sunday mass, some families migrate to indulge in sweet bread. Today, much older folks can be found there everyday; it is a bakery servicing the idealized Portuguese culture: close, habitual relations under the tangible guise of food and the intangible cloak of language. Visitors from all walks of life can walk into their businesses and catch a glimpse of what it is like to actually be in Portugal. Walking down Santa Clara Street in front of the church, one may also encounter such a feeling.

For these key player groups, a process of consultation by the Plan must be established to service their intended desires and aspirations in the processes of the revitalization of Portuguese heritage in and outside of Five Wounds. This process of consultation will be initiated through the Portuguese and general community via Five Wounds as a meeting place within the built environment for key players to meet and discuss each group’s interest. It would be too far of a stretch to assume that every group’s perspective will match, so we suggest in bringing in an arbiter, a third party guest to help mediate conflicting perspectives and search for a win-win situation. Although the meeting would be held inside of the church, no sort of religious pressure must be present at the consultation. As it turns out, the land which was bought almost a century ago for the church was to be the center of town. It was to be the land where the Five Wounds church would be built, and to serve as a meeting place for the processes of consultation before the actual City of San Jose was recognized! So then, by revitalizing this method of consultation from within the church, the Plan is re-positing what was once held the true standard. Thus, revitalizing the church as a consulting place would also stimulate a feeling of authenticity and reinforce the idea that the main goal for the key players and interest groups is to become more engaged and participate within Little Portugal at large.

APPRAISAL

Significance of Place

As perhaps its most unique feature, Five Wounds Church is blends classic Portuguese style and contemporary California urbanism. The church stands tall on the

main street running through the middle of Little Portugal, radiating its pseudo-Manuelian style architecture while the iconic California palm trees sway in the wind. Upon assessing the environment that surrounds the Five Wounds Church, it is evident that maintenance of the plants, grass, and trees is significant to the value of the Site. The first significance of place at Five Wounds is thus a threat to the church. There is little or no management from the Comity that addresses the needs of the trees, plants and grass which give Five Wounds church one of its most defining and distinguishing appearances. As of this publication, the most care given to this issue was the attention paid when it was feared one of the palm trees would be knocked over three years ago. As far as daily maintenance goes, the Comity can only hope that it rains often enough for the plants to survive apart from minimal gardening done by local volunteers organized outside of the church and the maintenance crew regulated by San Jose's Park and Recreations Department.

To properly appraise the value of the Site within the church, it cannot be ignored that there is a decline in the attendance, especially attendance at the sermons held in English. It is a result, the clergy and people say, of the decline of masses held in traditional Portuguese. This is because the decline of masses held in Portuguese does not reduce the number of masses held total; rather they are given in English. When this happens, the cultural stakes are compromised and the logic of the people is sound: Why go to Five Wounds when there are closer churches to my house which also serve in English? People used to come to church at Five Wounds because its sermons were held in the traditional Portuguese; its decline has resulted in less attendance overall. One affects the other. No alternative explanation of the decline has been proposed. One of the Plan's primary objectives is thus the stabilization of a Portuguese language mass at least three times a week. The Portuguese community wants to attend Five Wounds with the confidence knowing that they are attending a Portuguese mass spoken in their language. The tourists want to attend Five Wounds church with the expectation that they have traveled out of their region necessarily to attend mass spoken in Portuguese. There must be a cooperative community of agencies working to make this ideal process a success.

The educational facility adjacent to Five Wounds is essential to synthesizing two main ideas already mentioned in this proposal: the investment of Portuguese youth and the sustainability of traditional Portuguese culture. Since the school closed in 2009, youth involvement in the church has decreased sharply. We believe the latter to be a direct symptom of the former. However, while recognizing the youth as key partners in the implantation of the Plan, this proposal seeks to separate the previously unified processes of religion and education taught at the school. This Plan focuses on sustaining the language through its incorporation into a day care or after school care program. Because the issue of language continues to resurface again and again in the concerns of the Site, the goal of securing a licensed staff to work with the Portuguese youth becomes a concern we want to address quickly and secure over a long term.

The appraisal of value of the physical church building of Five Wounds necessarily takes into account many details. There are pews facing a head altar, statues of saints, and a podium from which Father Morgan delivers his sermons. What value can be appraised from a common church setting such as this? There is that forgotten organ which looms high behind the eyes of the church goers. One of only

three on the West coast, this rare organ is an overlooked value. Unfortunately, the building codes which dictate the use of the balcony on which the organ rests, restricts access to any group of people. There must be an entrance and exit path in the case of a natural hazard; currently there is only one of the two required exits. As of now, the church has its money diverted to other projects, due in part to the lack of structure by the volunteer Comity, leaving this rather rare wind-piped instrument unused. Although the organ might be out of commission and growing increasingly out of tune, the physical structure of the church is fine; there are no structural hazards. The process of physical appraisal then turns to two other features: the sound system and the stained glass windows. First, the sound system symbolizes the inefficiency of the Comity's organizational structure and consequent allocation of church funds. About three years ago, five-thousand dollars were invested in a new sound system by the Comity, in order to "keep up with the times" (Unpublished interview, March 5th, 2011). The investment, sadly, was a waste of time and money. The system was set to have speakers at each supporting pillar of the church, counting three pairs (one on each side) along the aisles of pews. The intended increase in volume turned out to be an increase in garble and noise to the eardrums of those attendees sitting in the back. As eventually discovered, this systems has no capability to delay sound between speakers – a critical function not in every speaker set up, but deadly in this one. Without the sound delay, the speakers overlapped the projections of sound, turning it into an incomprehensible distraction and annoyance. As of our recent visit, the system was turned off. To add insult to injury, it was also later discovered that the architectural structure of the church was built to carry the voice of the pastor all the way to the back of the room, if only he would speak at a modest volume (Unpublished interview, March 5th, 2011).

The protection and conservation of the stained glass windows are another piece of the appraisal puzzle which does not receive much attention. While quite beautiful and expensive, there is no information about the images captured in them available to the public. To the regular churchgoer, these windows depict the story of the Bible and may be easily recognizable. But to the casual church visitor, the windows remain a quite mystery. We see much potential here for providing information to interested parties.

Interpretive Plan and Multivocality:

One of the more pressing issues surrounding the sustainability not only of the Five Wounds church but of Little Portugal as well has been the topic of public transportation. Although the church can be accessed by vehicle through a number of surface streets and Highway 101, public transportation to the Site is lacking and the proposed expansion of BART is not yet a reality. There is only one bus serving the entire neighborhood of Little Portugal. By comparison, Japan Town, the other culturally-identified neighborhood of San Jose, has three bus lines running through it. The only way a visitor can reach Five Wounds via public transportation is via the Santa Clara Valley Transportation Authority (VTA) bus number 22, which runs along E Santa Clara Street (Santa Clara 2011). Not only a concern for visitors, the residences of Little Portugal have voiced the need for another bus line for the neighborhood, routed through or ideally perpendicular to, the center of town. The church does provide a parking lot to

those who do have a car, ostensibly maintained by the Comity. “Now” says Morgan “the church has the additional task of making sure the lot can accommodate all guests” (Unpublished interview, March 5th, 2011). In a recent visit to the church, an event was being held in the school adjacent to the church, in which guests took over more than two-thirds of the parking lot space, not leaving much room for church attendees. Obviously, the parking lot is not big enough to accommodate all guests. Extra parking is available on the streets surrounding the church, but at a price that might literally drive off guests. Furthermore, there are currently no visitor facilities and/or retail stores on the property. However, since the church is located in Little Portugal, visitors can explore the local merchant shops and experience the Portuguese culture. On their return to the church however, the visitors are not met by visitor guides, church leaders, or the pastor. This situation calls for reform, an implementation of some sort of welcoming sign or docent. However, the church does hold office hours for visitors. The office is open Monday through Friday from 9am to 4pm. Moreover, visitors are allowed to explore the church without supervision. Since Five Wounds is a church and considered to be holy it is the unwritten law that visitors are allowed to visit the church any time without supervision to pray and worship.

The church is not the only structure in the property; a schoolhouse adjacent to the church graduated its last class in 2009. Since then, the educational opportunities have run dry. As a result, the facility is rented out to the highest bidder. Within the building there is a large cafeteria and a large venue ready for potential parties, festivals, and plays. Special privilege must be obtained to visit the schools; the space is not open to the public. A visitor might not be able to enter the school today, but they wouldn't be missing much if they did. The school does not display any information or description of the church or the school's history. What they do have are all the class pictures taken from the early part of the century to the last graduating class in 2009. The educational facility is located on the right hand side of the church; on the left hand side we find a smaller building that houses offices of the pastor and clergy. The building is also used by Saint Isabel's Kitchen to provide food for needy families of San Jose. Aside from the described usage there are no other usages of the building. The building is off limits to the public during non-usage hours and only accessible through Saint Isabel's Kitchen or through special access via the church's leadership. Visitors are able to attend English mass on Sundays at 8am and 5:30pm, Monday, Wednesday, and Friday at 9am. Latin mass is given at 9:15am on Sundays and a Bi-lingual English mass is given on Saturdays at 6pm. In addition, visitors are able to confess on Saturdays from 5 to 6pm and any other times by appointments. In addition, if visitors want to hold their weddings, baptisms, etc. at the church they must contact the church three to six months ahead.

In terms of exploration, Five Wounds is lacking content in explaining the significance of the church. First, the church website is not appealing and is in need of further attention. The website is embarrassingly outdated and uninformative. There is no page describing the deep history of the church, its tangible and intangible culture, or any description of the clergy or the Comity. There is no mention of Little Portugal, the City of San Jose, or Portugal. Furthermore, there is also no mention of the Portuguese museum only three miles away. Even though the church tried to send out weekly newsletters through the web, the latest newsletter available on the website is dated October 3, 2010. In addition, visitors at the church have no way of making sense of the

stained glass windows, other physical aspects of the site or the long history of the church because no such material is available. Information about mass and how to get hold of the leadership is the only up to date information. The sort of website described in *Multivocality and the Virtual Interpretive Environment* by Sara L. Gonzales as that “digital interpretive environment [which] offers the advantages of accessibility, interactivity, and reflexivity between multiple audiences-real and virtual” is not in place (Gonzalez 2006).

Five Wounds Church has become meaningful to the San Jose community. As the Plan has previously mentioned, Five Wounds Church is at the center of the community, including the memory communities. Anyone who has created and experienced or a memory at Five Wounds is thus part of the community. The Vietnamese community in San Jose that also use the space for mass are thus part of the memory community of Five Wounds. In addition, community members also use the space to celebrate weddings, quinceañeras, baptisms, etc. In this way the church has become meaningful to the general population of San Jose. In particular, the church is can also become a space allowing Portuguese migrants to experience a mental return to Portugal; it is the space that most tangibly and substantively reminds them of Portugal, as explained by Seraiva (Unpublished interview, March 28th 2011).

Of the multiple voices among key players, the older generation of Portuguese-Americans has had the most to say. It was not apparent whether they had strong feeling for the church because it has been a larger part of their lives when compared to the lives of the Portuguese youth, or because it simply it help]d more significance to them as a way of living; perhaps a little of both. Their sentiments towards the Portuguese culture overall is analogous to what Manson defines as “option value”. The term refers to someone who “wishes to preserve the possibility that he or she might consume the heritage’s services at some future time” (Manson 2002). It is at least what they older generation wishes to convey to the youth. Two opposing tactics are impeding the Portuguese youth from becoming involved and having a voice within church culture. One, that they are simply becoming disinterested in the church because their parents, the intermediate generation before them, have stopped attending as well. Two, that although Five Wounds continues to strive for community significance, the church has not altered its agenda to welcome the youth in any way. These two intergenerational voices are in conflict and disagreement with each other, probably because they are unpracticed at communicating well with each other.



Community:

It is perhaps best to begin an appraisal of the Site and its residents by recognizing the regional connections within which it is situated. There are four levels of community that involve the church and the targeted audience. The four levels are local, regional, national, and international. To begin with the smallest, Little

Portugal surrounds Five Wounds Church in San Jose. This defines the site proper, and as such, is the focus of the Plan. Examples of local area links are the *Tribuna Portuguesa*, (the local Portuguese newspaper) and the local bulletins used to convey local activities and ordinances. These particular media examples provide a channel through which the community may become aware of local activities as well as current situations involving Five Wounds. Appropriate communications with such media links are foundational to the revitalization of the Portuguese heritage in Little Portugal for many reasons, the most paramount being that the newspaper is actually written in Portuguese. In a place and time where the language is on its last legs, this local link media source is a beacon of hope to what can be a revitalization of the Portuguese language. Even in the face of declining newspaper sales across the country, measures to conserve the circulation of the local newspaper should be established.

A step up from the local, the regional level includes the city of San Jose and the county of Santa Clara. An aspiration of the local Site residences is to build awareness of Five Wounds and what the church will soon come to offer by means of new media outlined later and through participation of local Site events. Increased recognition of the Site will create an opportunity to collaborate and engage with many different neighborhoods and audiences, exposing them to the rich heritage of the Portuguese. At the local level, a desire to sustain the Portuguese culture is warranted; at the region and larger links, awareness and appreciation of the culture from multiple perspectives and ethnic backgrounds is wanted. Promotion, exposure, and respect of Portuguese cultural heritage are all goals from here on forward.

Specifically, the national and international links can be accessed by anyone with an Internet connection these days. What used to mandate a long voyage across the Atlantic now only takes a click of a button. People involved at the national and international levels of the community appraisal would hardly invest in such a trip anymore; the Internet provides a more cost effective and safer experience of Five Wounds, but not with the current web access offered by the church. A connection to the Site is available be anyone from anywhere with Internet access, internationally or otherwise. Over the course of this project, Saraiva has been in contact with immigrants who came to America seeking new opportunities. Little Portugal was chosen by them specifically because it provided them with a sense of familiarity and home, an erasure of geographic distance. Now Antonio is documenting certain families whom wish to return to their home in Portugal, a realignment of international linkage.

Appraisal of the former educational facility has hope of use beyond simply renting it out to the highest bidder. The Plan hopes that by constructing an educational project at the local level, a strong relation at the regional or even international level may emerge. This is not a new idea, using the educational facility as a training space for night courses offered at the local community colleges has been discussed, but no action taken. Since its closure a few years back, the building has not been used for church related purposes. This is detrimental to the objectives of the Plan because the building has so much potential to revitalize Portuguese heritage within Little Portugal. For example, craft fairs involving young children, community potlucks, and wedding receptions can all be held in this space. Ideally, the space would be open to the public at all times, like the church is. The fact remains that this building is as underappreciated as the organ sitting atop the pews and its potential remains untapped.

Within the region, there is little activity Portuguese education and research activity. There are foreign language certificates and classes offered at San Jose Community College, but not in Portuguese. At the State University, there are luckily a few courses offered. The aim here is to unify the two communities. Currently there is no direct link between the San Jose State University and Little Portugal, yet there is more than enough potential benefit for both if they form a partnership. The University, as well as other regional schools interested, could take field trips, sponsor internships, or possibly teach a few classes at the Site in order to understand the deeper culture rather than learning from a textbook on how to speak the language. In return, the community of Little Portugal has much to gain from the fostering connections with up and coming college graduates.

Perhaps the appraisal of the inclusiveness of local community can be a homework assignment of the University and College students. At least for now, such an appraisal is limited to these pages. The connections that could be made between the Site and the Universities and colleges are not limited to the cultural classes however. The local merchants and businesses encompassing the Site are predominantly owned and operated by the Portuguese families who have lived in Little Portugal for generations which can be a valuable learning experience for those students oriented in learning about running long standing businesses.

Over the years, as is the case with the Portuguese youth, a fusion of Western and traditional Portuguese culture has birthed a cultural perspective unique to Portuguese American heritage. For instance, the local sport clubs provide a unique atmosphere that houses both Portuguese and Portuguese-American guests sharing food, wine, and laughs. Such a club is ideal to observe the people of Little Portugal closely precisely because the business structure of the club refuses to bend to the requests of traditional Americans (e.g. serving only traditional Portuguese food) and remains focused on Portuguese authenticity. On the other hand, several generations of Portuguese families have witnessed the evolution of the Little Portugal and the changes demanded of them within their business. As a result, some local restaurants now serve the very American meal of hamburgers on their menus.

Back at the church, we find a healthy rhythm of weddings and baptisms scheduled. Aesthetically, the church has not lost its beauty over the years and needs little restoration support. There are no major ecological issues that need to be addressed immediately apart from the daily maintenance of the local ecology already outlined. There are little to no environmental risks besides the church being located rather close to the California 101 highway. Although the fumes and especially the noise which emit from the high traffic of highways can be taken as deterrents to the tourism of the Site, having the highway so close to the church keeps potential visitors from taking complicated directions and decreases the potential of getting lost or frustrated. Getting off the highway, Five Wounds is a two-minute drive.

IMPLEMENTATION

So far, an accumulation of background information of historical accounts has led to the appraisals of key issues surrounding the church of Five Wounds and Little

Portugal. In this third phase we will make proposals structured to assist the revitalization of the Portuguese American culture and help sustain it throughout future generations. Beginning today, we realize that all of these proposals for the short, medium, and long term require capital funding. This will not always be easy, but we believe that when the proposals come into fruition, it will provide a continuous loop of capital for the community to support the ongoing representation of culture within Little Portugal. Ideally, financing the Plan will be a cooperative effort across the stabilization of the capital loop, long term planning, and action from local volunteers as well as blessings from the Vatican. Lastly, it is easy to want to see all of these proposals be implemented as soon as possible. As such, the implementations are categorized in accordance to when this Plan projects to see results. This process calls for lots of work, only some of which is outlined in the following.

Short Term Goals (5 years):

Proposing short term goals is difficult in the sense that this Plan had to first identify which projects, when implemented, would strengthen the succeeding implementations. It was like arranging a set of dominoes upright in a predetermined path so that when complete, the entire project would rely on only one push. Such effort is converse to the current implementation plans by the Comity which deals with annual events and issues as they come along. This proposal aims beyond the festivals and Sunday mornings to give a supportive yet dynamic structure to the sustainability and practice of cultural components comprising the Portuguese culture of Little Portugal up to the international level.

Not to be an overly capitalist measure, we begin by setting up locked donations boxes at the entrance of the church. Many types of other churches and museums have such an implementation in place and serve not as an overly large generator of cash flow. These boxes might not collect a large daily net of cash, but every little bit helps. Collections from boxes may be used to offset some of the expenses used by the food kitchen at St. Isabel's next door.

Next, we recommend redeveloping the Five Wounds educational facility. Like the church, the educational facility is structurally sound and needs little immediate maintenance. To be discussed within process of consultation outlined above, suggestions for the facility's use such as a day-care service for toddlers, an afterschool program for children whose parents work a little late, or a program for growing adolescents who seek cultural structure must be strategized and implemented. This Plan sets in motion a weekly meeting until an agreed purpose by the key players and stakeholders can come to a compromise. The practical point here is to implement a use for the building in connection with the church so as to draw attention and participation to Little Portugal and the language used at the facility. Earlier, the Plan mentioned that a possible connection with the regional University, State school, and College would offer an advantage here. A creation of Portuguese language or business classes, possibly taught in conjunction with older community members, can be effectively used to adapt the up and coming generations to the traditional language of the ancestors. This idea however is premised on the supposition that the youth see pride in their heritage and

then to have a want to learn such things. Therefore, more comprehensive courses should also be considered. To further explore this idea, courses in Portuguese ethnic studies or on the traditional cooking styles of the culture must be contemplated. To begin this process, we propose monthly workshops on cultural crafts to be instated at the educational facility. This would not only attract the younger generation of youths and their parents, it will be a spring board to other communal events which promote the cultural value of Little Portugal such as holding potlucks, bible study, and retreats.

If the younger children are to be also targeted in the educational facility, the creation of more interactive events is needed. For example, implementing cultural heritage days where the church organizers take a festival atmosphere approach in the church parking lot and have games, foods, and rides. Effectively, this is making a smaller event out of the larger annual event for the educational community and their families. It should be made publically accessible. Smaller festivals such as these are perfect entry points for cultural heritage experiences of young people. When they see that such events bring together members of Little Portugal, they in turn will learn that upholding tradition breeds pride in their culture and community.

Following the education and exposure of Portuguese culture to the youth via a revamp of the educational facility, the next implementation project sets its sights on the current generation. It was noted earlier that there was a decline in masses held in Portuguese, but to simply create more would be a shallow hope. We propose a implementing a lasting "farming" procedure of Portuguese speaking clergy to uphold the religious heritage of Little Portugal. This would include a set of relationships to keep an auxiliary clergy on hand, perhaps off Site, to step in if need be to replace any current clergy member. In this way, there will be zero intermediate time between leadership roles. The reason behind deeming this project as a short term goal is that within the last five years, leadership has eroded as a result of numerous non-Portuguese speaking pastors being hired and fired from the post. If this project could be implemented, it would secure a sense of continuation and communication for the residences, church goers, and visitors of Five Wounds.

Next, small projects must be assigned to the stained glass windows and the sound system used at Five Wounds. The windows need little maintenance, but are very fragile and expensive to repair. Any sort of protection for the windows would detract from their beauty, so this is a rare case where no implementation of conservation action is perhaps best, apart from allocating a small amount of funds each month to an account for unforeseeable repairs and replacement. This might detract from the day to day services of the church, but in the long run, it will ensure that the windows be quickly repaired when necessary. What also needs to be implemented here are small information plaques for the public to better understand what it is they are looking at. Next, the electronic sound system of the church needs attention. When the church was designed, it was built to carry the sound waves of any projected voice to the back clearly, as electric amplification was not yet possible. However, the sound system in place today functions without a delay, meaning that what you hear at the end of the room is cancelled out and ends up sounding mumbled. To fix this, a synchronic delay must be implemented into the sound systems of the church or they must be removed from use and possibly sold to collect a profit.

The last major issue to be resolved in the next five years is the church website. Improvements and weekly maintenance are needed to keep up the appearance that the church is up to date and conscious of current standards of online space. Not only will this play a beneficial role to the international youth, keeping the information fresh and up to date on the website attracts potential wedding shoppers by displaying a sense of quality to the bride and groom to be. As of today, the “weekly” updates have not been attended to for more than a year. This project proposes that, much like the other projects, volunteers step up and support the church. A thirty-minute task a week does not need a hired hand to complete; it can be done in cooperation with the school children mentioned above (for extra credit?). Also missing from the website are pictures telling some of the greater aspects of the church such as the organ, the stained glass windows, the beautiful front doors and even an outside view of the church. This project thus suggests that the website be implemented with additional photos to give tourists and wedding shoppers a more comprehensive look at the church while on-line, as well as possibly providing a video feed, or at least video documentation of past and recent events.

Medium Range Plan (10 years):

Getting students into the church community of Little Portugal is our next goal. The second phase of the recommendations for the educational building thus concentrate on fostering connections between graduating students and other schools. This Plan is not delusional in thinking that every classroom will want to attend or participate in the Portuguese educational programs held at the educational facility. As a way to fill this niche, volunteering students will be assigned to reach out and inform other courses at other universities about the time they had at Five Wounds. There are a multitude of courses, including anthropology courses, to which the theme of cultural heritage overlaps. Thus, having these student volunteers invite other schools to learn and experience the traditional Portuguese culture (be it through the monthly projects, food sampling, or even the annual festivals) will grow the connections sufficient to bring about a need to sustain the Portuguese culture. The need to sustain and discuss Portuguese culture will grow eventually once the demand is made by tourists, other educational institutions, and by wedding shoppers.

There is no short term answer to the revitalization of spiritual value at Five Wounds; it must be grow over time to be sustained. Once our primary objective, finding a Portuguese-fluent minister willing to work at the church, been accomplished as part of the five year plan, we recommend beginning the process of documenting a genealogy of clergy members which would document as clearly as possible their biographies. How does this contribute to the revitalization of spiritual/religious values associated with a Portuguese church? During our research, we were hard pressed to find information on previous pastors. Apart from a name and a picture of their face amongst the graduating class, there was not much else. This project contributes and aims to serve future generations of researchers so that they do not encounter the lack of information we did. With the implementation of this project then, be it digital or otherwise, would give curious future seekers a look into the past life and details of historical clergy folk. We

can give several reasons for this project; the most significant being the effect it may have on Portuguese-American young people. Once a youth has a deeper understanding of the purpose he is carrying out, the stronger their sense of pride will be. Keeping a record of the lives, personal or professional, has always been a part of *antigua* church life, exemplified by the journal held by the first pastor of the church. We propose only to keep this tradition alive with a modern twist and begin its implementation once a “farming” structure has been in place and proved successful.

Within ten years time, two projects surrounding the conservation of the organ can be accomplished. The first seems like an easy fix: the organ needs to be cleaned and tuned. At another glance however, this is not such a mindless task. Remember how we stated earlier that the organ sitting atop the pews was only one of three on the West coast? The mystique surrounding its rarity comes back to haunt this implementation project because its rarity is equally balanced by the difficulty of finding an expert to repair and maintain it. In other words, it has not always been the case that the church did not have enough money to fix the organ, it has also been that finding someone local to fix the organ is a daunting task in itself. Access to the organ is also an issue. As stated earlier, a second staircase is needed to access the organ for everyday use because the San Jose City building codes explicitly mention that two routes are necessary in the event of a fire or other natural disaster. A discussion and vote by the Comity would be needed to determine the costs and benefits of such a plan. The construction process would not only need funding, it would require an architect to evaluate the floor plan and overall structure of the building before suggesting where to implement a new stair case. Alternatively, moving the organ downstairs beside the front altar eliminates the need for new construction, but raises the issue of having to move the weighty instrument down without a crane.

The last recommendation this Plan projects completion for within ten years, is the completion of an unattended portion of an incomplete ceiling paint job right above the main altar at Five Wounds. This has always been at the bottom of the list as far as priorities go for the church and hardly any patron notices the flaw. Furthermore, the incomplete paint job is hardly categorized as a restoration project, for the job was never completed in the first place. The painter carried out half of the decorative paint job and then mysteriously disappeared. Local version of the story is that he died, although no proof has surfaced to support the claim. In any matter, the ceiling remains unfinished. Within ten years, this proposal suggests that the church put one hundred dollars away each year so that within ten years, the project will can be completed. If by a stroke of luck a volunteer wishes to complete to work, the money can be further used for supplies or otherwise put back into the general fund.

Long Term Commitment (25 years):

A question was posed earlier: how will the new situation of Portuguese and Portuguese-Americans standing in the food program line at St. Isabel affect the social relationship between the church and the community? One of the long term commitments this proposal seeks to accomplish is an account of attendees who enter and engage with the free services provided. Perhaps this could even be a research

project to be carried out by one of the students at the educational facility or by undergraduate sociologist. Today there is no documentation process, not even a counter to tally the number of guests who receive the free food, much less any information about them. Within our community volunteer experience, even the most basic food kitchens have established some sort of guest counting system, even if it was by hand. Granted, some of the other kitchen services used such a number to apply for food grants, but Five Wounds can use the same method to authenticate the need for food or donations. The guest counter system would begin the much longer time-frame project of research with the attendees at the kitchen.

Over the course of twenty-five years, this Plan would like to see connections made with institutions outside of the Site. Primarily, we propose a partnership between the Portuguese Historical Museum and the Church of the Five Wounds. Travelling from the Museum, located about three miles away from the church, would include some sort of shuttle service or local bus route between the two. Working in a larger context, collaboration with the Portuguese Heritage Society of California would be ideal as they are the stewards to most of the tangible heritage found in California. The museum has lost of information on Five Wounds, including a small scale replica of a church in Portugal which was said to be the inspirational model for building Five Wounds! It is unfortunate that there is not more correlation today between the two sites as they have a lot to offer each other.

The public transportation system available to residences of Little Portugal is not attractive. As of today, there is only one local bus route that moves in and out of Little Portugal and does not connect to any major transfer stations. This means that that there must be at least three public transportation lines taken to reach Five Wounds: the popular transfer station itself, one to an intermediate line which intersects with the local bus line, and then local bus line, number 22. In twenty-five years' time, requests made to the local government requesting an easier travel route for visitors and tourists to Little Portugal can be warranted once the Short Term and Medium Range plans have been met to establish an ideal flux of people. Minimally, an internal site shuttle from the museum to the church and back should be considered as an important part of increasing connections between the church, the neighborhood and the museum. Hopefully, this will result in an increase in public transportation usage and relieve some of the congested parking space behind the church. Devoting attention to public transportation also reduces the large amount of space used up for individualized parking in the lot.

Once a more suitable public transportation service has been set in place, we recommend placing Five Wounds Church on lists of promotional tours in order to sustain some sort of external income. There are a number of tour groups that concentrate in visiting unique churches. If implemented correctly, the Plan can offer a great experience to such tourists groups and be a means of supplemental income used to fund other projects. Ultimately, it is the design of the Plan to stabilize the church of Five Wounds so that it may function to the service of perpetuating Portuguese and Portuguese-American culture on its own. As one of the final dominoes to this plan, setting up these types of continuing church tour groups will lock in the means to carry out a sustainable objective.

Making space for the growth of the public transportation system gives room for the Comity to focus on new problems, albeit not immediate ones, which enhance the overall visiting experience and attract wedding and party shoppers. Here “new” technology such as a video feed aimed inside the church would give internet viewers a freedom to explore the church at their own direction and offers the potential to stream video feed across the internet for special occasions, such as weddings, to those not able to attend. This would, no doubt, be a huge selling point for those wedding shoppers concerned about inviting too many people or for relatives and friends who could not attend. The live video feed also would give access to those in Portugal to wander around a digital church thousands of miles away.

In relation to the last domino to be tipped over by this massive wave of heritage revitalization, the Plan’s final strategic move is to build a stronger connection with the home land of Portugal. One way of building this is certainly aided by the video feeds, yet we feel like we can do more. In twenty five years, we believe it is possible to begin holding events within the church by inviting scholars, politicians, and ambassadors’ representative of the Portuguese people. Throughout history, Portuguese immigrants have been prominent in contributing to the development of culture and society in the United States. Benjamin Cardoza, the Supreme Court Justice (1932-1938), John dos Passos (1896-1970), the author of the famous USA trilogy and other works on American society, John Phillip Sousa (1854-1932), the composer of America's best-loved marching songs, were men of Portuguese heritage who have important places in the history of the United States. Although these great people are no longer of this world, the idea is clear that members of the Portuguese community can carry the culture of the Portuguese people by speaking directly to them at the church of Five Wounds.

PROJECT PROFILES

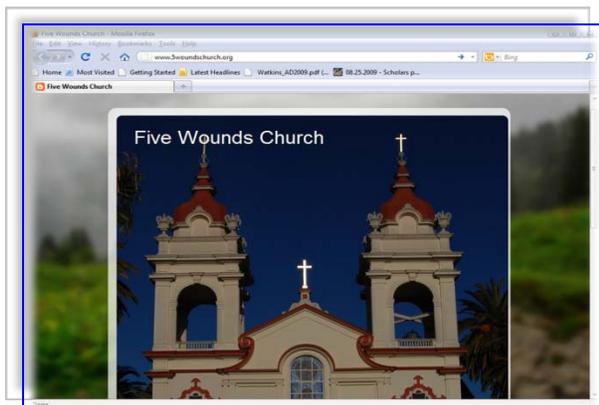
Outlined here are three proposals to engage the community over the years. They can be implemented at any time given the necessary resources. The reason for their inclusion has been to supplement the historical, appraisal, and implementation approaches to the revitalization of the Portuguese culture. If you have indulged us by reading this complete work, you might have noticed that most effort was put into establishing projects to kick-start the Portuguese culture within Little Portugal the way a cardiovascular surgeon uses a defibrillator on a failing patient. The following is are suggestions actively invite and retain visitors once the cultural aspect of the church and little Portugal has been established much like the way a recovering patient might change their diet to invite a healthier and longer lasting life.

Digital Exploration

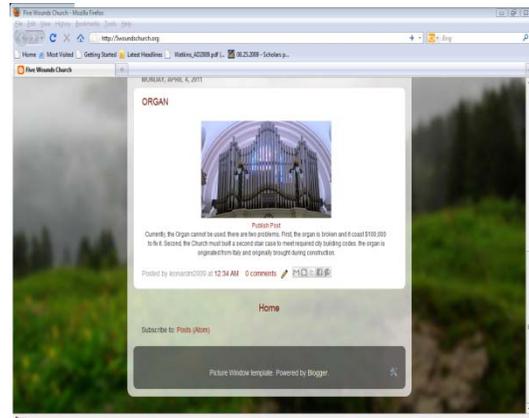
Digital exploration immediately addresses the Portuguese youth and removed visitor audience by creating an interactive website. In her article “Multivocality and the

Virtual Interpretive Environment”, Sara L. Gonzales states that “Digital interpretive environment offers the advantages of accessibility, interactivity, and reflexivity between multiple audiences-real and virtual.” (Gonzalez 2005). Digital tourism allows visitors-real and virtual- from around the world to visit Five Wounds Church, which will increase the number of visitors.

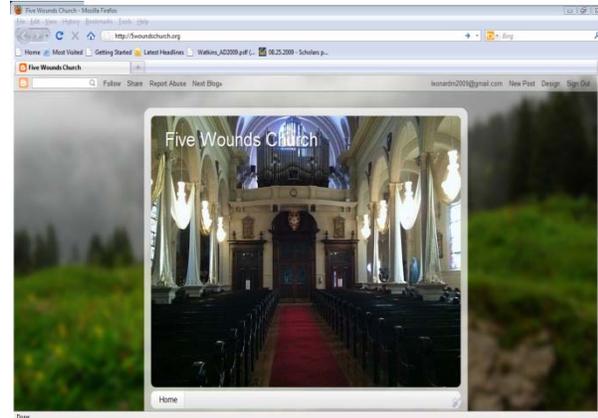
Creating a digital interpretive website will be beneficial for Five Wounds. Currently, the church does not explain the history of the church and the meanings of all tangible items inside the church. The creation of website will allow visitors to create their own experience while maintaining the goals of Five Wounds Church. In order to keep the visitors interested, the website will not “force-feed them a programmatic view of heritage. [But] rather...create a design structure that is influenced by the goals of multivocality and reflexivity” (Gonzalez 2005). In Erik M. Champion’s article “Explorative Shadow Realms of Uncertain Histories” he explains that new media develops meaningful content. Champion also mentions that digital gaming, gamers create their own character and history. In the same way, digital visitors can create their own education and experience. The issue of building a website will be addressed the same way Gonzalez dealt with it. The first step in creating a website will be to create multiple HTML pages with proper information. HTML Pages can be dynamic. The website will be using a static HTML pages using WYSIWYG HTML editor. Since static HTML pages do not require some kind of server side scripting, no further action will be necessary in the creation of the pages. Furthermore, the HTML will be hosted on Wordpress 3.0 version. The HTML pages will be uploaded into Wordpress 3.0 version by registering the domain name of www.5woundchurch.org. In reference to Gonzalez, since internet is not yet fully accessible, a DVD will be created for distribution for those without internet access. The visitor will first encounter the homepage. The homepage will allow the visitor to navigate the website. The homepage will have a front exterior picture of Five Wounds Church. The home page will have tabs on top of the page. The tabs will include general information on the history of the church, leadership contacts, reservation for events, and calendar of events. This website will allow visitors to interact by being able to explore the exterior and interior of the church. In addition, visitors will be able to interact in a



personal and intimate level by being exposed to biographies of important people to the church. The visitor will be taken to the interactive program by clicking on the picture of Five Wounds Church displayed in the homepage, which, will take the visitor to an inside image of the church. Using Google Earth 3D technology, visitors will be allowed have a 360 view of the church, using the mouse to move around the church and zoom in. Furthermore, the visitor can click on an



object, sculpture, painting, etc., which will produce a pop-up description of the image. For example, if the visitor clicks on the glass picture of Saint Isabella, located on west side of the church, two elements on the description will be provided, first the description of the image itself including the history (who is Isabella? etc.). Second, if applicable, it will explain its relationship with the Portuguese culture and the church, in terms of a festival or organization, in this



example the description will included an explanation about the Five Wounds Saint Isabella kitchen organization and how they help underprivileged people in San Jose by providing them with meals. In that description, pictures of the Saint Isabella kitchen organization serving people food will also be provided. In addition, small pictures of people will be placed on the benches of the church. The visitor will be able to click on an image of a person and be given a biography of that person. In addition, the biography will include their migration experience from Portugal and the United States. Hence, allowing the visitor to experience an intimate and personal interaction with Five Wounds Church. The experience will allow the presentation of “oral traditions as independent and distinct traditions of knowing, valuable in their own right” (Gonzalez 2005).

Mobile Detection:

Exploration and discovery are tangible ways to interpret cultural heritage. Patrons, can create new ways of accessing and exploring sites. People with prior knowledge about sites (experts) can examine the historical heritage with strict attention to detail. These are the goals embedded in our next interpretative project. A scavenger hunt or game allows visitors to walk through a site with direction and self-exploration.

From what is presented, patrons will learn more about the site by becoming more aware of their environment. Visitors who participate in a scavenger hunt become more observant resulting in a more meaningful experience. According to Erik Champion, navigation influences visitors in what to do, whereas exploration allows visitors to lead themselves where they want. In result, participants will experience their own interpretation of the environment that creates a whole new perspective. Exploration is much more engaging for visitors because enables visitors to experience explorative space (Champion 2008). The Five Wounds Church of San Jose has experienced lack of involvement and participation in recent years which has caused a lot of concern in the Portuguese community regarding preservation. A scavenger hunt attracts visitors of all ages and especially children and adolescents.

In order to increase the participation of the community, the church has to offer ways to involve families through interactive activities that keep them engaged. The sustainability of Portuguese culture in San Jose is very important in regards to preserving cultural heritage. Exploration, investigation and detection allows users of the scavenger hunt to construct their own interpretation of the church. This aspect of the theme Exploration and Discovery plays a significant role because it enables visitors to re-invent tradition and make influential decisions. Scavenger hunts and games of detection have generated many different ways of looking at a site. Games involving exploration also alter people's intuition, which in turn influences them to go outside their comfort zone and exposes them to various perspectives. The ability to actually be in the site enables visitors to really use all their senses to their advantage in order to find what they are looking for. It is a great way to practice Foucault and Lefebvre's "approaches to the study of space and control" by enabling patrons to choose their own path of learning and discovery (Cheung 25). The main goal of this project is to transform visitors into participants. Giving them the option to explore the church, opens a wide array of different perspectives. Furthermore, visitors can assert their own ideas and utilize them during exploration.

A scavenger hunt is an active way to get visitors involved with the church. Families can participate in a scavenger hunt and work together to figure out answers to clues and riddles regarding the historical and cultural heritage of the church. Children and adolescents are the main targeted audience along with parental supervision. With guidance and prior knowledge, family members can learn from each other and the scavengers hunt itself. The idea of answering the clues and riddles is to think about the many possible answers that can be used. There are many different ways to approach a scavenger hunt, but it takes some thought and energy. In consideration of the variability of age, there will be three levels of difficulty. They are easy, moderate, and hard. To make sure that there is no repetition of answers, fresh new clues and riddles will be provided each time. With the help of the church and its frequent visitors, participants of the scavenger hunt can create and recall memories about the church that they can share with others. This can encourage more visitors, which in turn will enhance their church going experience. Not only can they explore new sites and sounds, they can appreciate the church on whole new level.

During the scavenger hunt, participants will be handed a card containing their first clue. If the clue is solved correctly, the answer will reveal where the next clue is.

H...". The participant would think about what describes good and evil in a church and its relevance. The correct answer would be Heaven and Hell. In Image 2, it shows the divide between Heaven and Hell and how the people in Hell are in agony. The location of image 2 is at the north east end of the church near the side exit. Participants would go to this location and find another enclosed clue to continue the scavenger hunt.

Image 2.0 Heaven with Virgin Mary and angels and Hell.



Short and vague descriptions

engage participants by forcing them to think and analyze their environment and explore parts of the church that they have never noticed. By investigating and detecting their environment, participants are able to acknowledge almost every aspect of the church. It is important to be aware of what the church contains because it strengthens the relationship between the church and its patrons. An issue with the church regarding its visitors is keeping people involved and informed about their church. The addition of a scavenger hunt can provide self-awareness of the church's tangible and intangible cultural heritage. The changes in technology can also assist the process of learning especially for those who are new to the church and Portuguese culture.

Ascertaining "Authenticity"

The enduring dialogue analyzing the set of differences between the authentic and the dynamic properties of a cultural body may never be resolved. The question has indeed endured: How do we qualify cultural authenticity in an age of Ctrl+C, Ctrl+V? Nezar Alsayyad faces part of this question in the article *Consuming Heritage or The End of Tradition*. Alsayyad writes "authenticity can no longer be used as the principal frame of reference, the harbinger of tradition, or the bearer of valuable historic knowledge" in part because the simplicity of digital replication and duplication remains unchecked. If this is true, then what frame of reference, tradition, or knowledge can be attained from Five Wounds when we take into account the church's aura of Portuguese "authenticity?" This ongoing project will address such questions of authenticity within the intangible and tangible portions of church structures.

While none of this Project excludes the recommended audience members, Ascertaining "Authenticity" does aim to gain the attention of architectural students, clergy, traveling associations, and wedding shoppers. In relation to these audience members, this project also addresses the themes of Exploration & Discovery with Historical Accounts. To begin with the physically structural, the misconception of Five Wounds architecture, categorized as Manuelian, is false. Numerous websites describe the church as having such a style in its construction and is further advertised by them as a selling point for would-be visitors, church tourists and wedding shoppers. Where this misconception first arose can not be certain. What must be underlined here is the frustrating "cutting" and "pasting" technique of information without verification of informational accuracy.

This projects first goal then, is to awaken the truth of "authentic" architecture style which Five Wounds presents. It is true that building materials for the church in the early twentieth century came from the closing of the 1915's World Fair in San Francisco (what is now the Marina), historically marked as the Panama-Pacific International Exposition. And it is also true that some buildings from the fair were correctly constructed to reflect Manuelian style of architecture. What is falsely assumed is that the architectural style was shipped along with the pieces from San Francisco to San Jose for the construction of Five Wounds. This assumption is further supported by the direct relationship of Manuelian style architecture and the cultural identification of Five Wounds with the nation of Portugal. What is in fact true and misunderstood is that the church does not reflect the Manuelian style.

Therefore, making architectural descriptions available to audience members over the correct analysis of Five Wounds becomes foundational to any claims of “authentic” (or in this case, unauthentic) style. Panels posted throughout the church, waiting for spectators to come and visit them are boring and an eye sore; such static information belongs in museums – rather, the church is visited by an active daily community. This project aims to grab their attention a different way: by reprimanding the official church website to correctly identify the buildings “authentic” style. How? By building paragraphs embodying a certain portion of Manuelian architecture, such as armillary spheres found on ships (a navigational instrument and the personal emblem of Manuel I), and then providing two pictures for the reader to choose from; one picture will perfectly embody the Manuelian style, and the other will not. We hope that this will begin to help audience members establish what the core representation styles of Manuelian architecture are in order for them to create critiques not only on the church of the Five Wounds, but what will ultimately serve them in any travels as they mention to their mate “Aha! I have seen such a structure before – this style is Manuelian!”

Perhaps this project aims too high, but the concept of ascertaining an honest representation of architecture is sound. For those audience members who do not have access to the church website, or who do not explore it or who are unfamiliar with it, pamphlets can be produced to include the same details and pictures of architecture (with the correct answer hidden, upside down or on the back). A strong point for the implementation of this project is that there are many portions of Manuelian style to choose from. This will ensure that although you visit the website on one day, or even read the pamphlet on another day, the information can be stirred and mixed in order to reduce the likelihood of experiential repetition of the Project. From spheres, anchors, anchor chains, ropes and cables, to elements from the sea, such as shells, pearls and strings of seaweed, to botanical motifs such as laurel branches, oak leaves, acorns, poppy capsules, corncobs, thistles, the plethora of Manuelian motifs can create unique and diverse experiences for audience members.

The limits of this Project must also include its concerns. Negative connotations of the “unauthentic” have been hinted throughout this Ongoing Project and must be addressed. It is unlike a visit to your local museum only to discover at a later date that the exhibit which brought you there turned out to be a fake – there is no fakeness in Five Wounds architecture, only a misconception of its architectural style. The situation is more like if you recognized that the exhibit which brought you to the museum was mistakenly labeled in the wrong era. But how would you know unless the correct era was already recognized by your memory? This is why the visual test at the end of the short descriptive paragraph is critical, we want the audience member to point out misconceptions of Portuguese architecture whether at the Five Wounds or otherwise. Another large concern is that revealing this misconception will detract, especially from the wedding shoppers looking for the best church to wed in, from tourism. Alas, the solution rests in understanding what is actually represented. In fact, getting married or visiting Five Wounds for the Manuelian style architecture actually deducts from the overall “authentic” experience. If the implementation of Ascertaining Authenticity is accomplished, visitors will begin visiting for more “authentic” reason to Five Wounds, something which can be determined to rest outside of reach of an unchecked system of information duplication. In short, this project aims to remove the simple replication of

historical information and empower audience members to critically observe architectural structures one short paragraph and question at a time. In this way, we can restore “authenticity” used as the principal frame of reference, the harbinger of tradition, and the bearer of valuable historic knowledge by having the audiences realize what the Five Wounds architectural structure is not.

Future Prospects:

In accordance with the implementation projects, these future projects should also be considered in the light of the sustainability of the Portuguese and Portuguese-American culture at Five Wounds Church. The creation of a smart phone application with augmented technology should be created. The application will be similar to the website, however, in the application, the smart phone user will point his phone to a sculpture, painting, etc. and be given a description of the image. To serve those without smart phones, church owned devices giving the same abilities as smart phone will be provided. In addition, a creation of a community garden will also help with the sustainability by bringing all members of the San Jose community together outside of a church setting. Developing a space outside of the church (from the actual building) but within the church grounds is essential; people will have a space to interact before and after mass, as well as a space used for personal enjoyment. Furthermore, a program should be developed to link Five Wounds church to other churches in the world on-line. This program will take the form of a website or hyper-media device. Although Five Wounds is unique in its Californian-Portuguese style, there are many other churches with similar architectural characteristics. We plan to have any visitor be able to compare and contrast the architecture to Five Wounds church to others around the world. In addition, the diary written by the father during the construction of the church should be digitalized and made accessible by internet. Moreover, fundraising events should be created in the form of a cultural heritage celebration held every four months held at the church after the Portuguese mass. The purpose of this future project is not to have it once a year put at least three times a year. The fundraising event will celebrate Portuguese culture, food, history, and traditions. The event will have entertainment involving the Portuguese bands and folkloric dance group, food booths, cooking demonstrations, and children’s carnival. The purpose of this event is to bring the Portuguese community to church for an event more than once a year.

These future projects will help maintain the sustainability of the Portuguese culture beyond the annual events and consequently broaden the target onto an array of audiences. Obtaining a bilingual pastor willing to work with the San Jose Portuguese community is critical. None the less, the community can still strive and excel in preserving the culture through a dedicated leadership.

STAFF

Leonard Martinez



Joshua Sales



Antonio Joao Saraiva



Andres Tobar



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