

LITERATURE OF CHURCHES IN ILOCOS SUR

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ABSTRACT

Phase II of the study presents the colonial churches in the first district of Ilocos Sur and those located in the interior municipalities of the province. The history of these churches tells us that the first diocese of Nueva Segovia was established in Lallo, Cagayan but the inconvenience of long travel necessitated most of the bishops to stay and administer in Vigan and this finally transferred the diocese to the capital town of Ilocos Sur in 1758. Since then, the diocese covered the entire Northern Luzon. This elevated Vigan to a status of a city and was renamed "Ciudad Fernandina". Vigan then became the most important city north of Manila for almost two centuries.

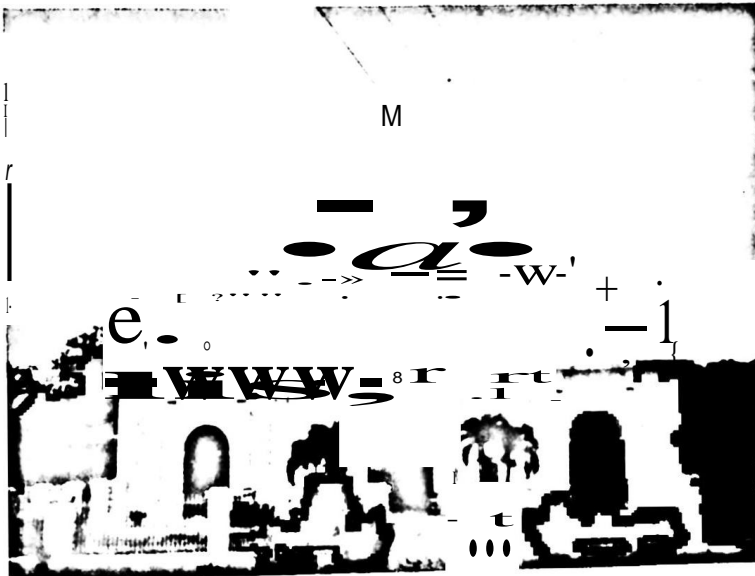
The colonial churches are the most conspicuous reminder of the Spanish heritage in our country today. Most of the church architecture was an influence of religious groups, which commissioned the actual builders who based the designs in Europe and Latin America. Most of these churches were built for performance with inspiring designs to attract more natives to the Christian faith. We can notice other structures like monasteries, the convento (parish) belfry/belltower, seminary, chapels and the cemetery. A close look at these churches will make us believe in their structures as Latin American and European Art, but actually they are not, for there is indigenusness of the foreign influence to prove the strong Filipino cultural identity. Aside from this, our region lies on an earthquake belt; modifications were made detaching belltowers giving rise to what we call now "Ilocano Baroque."

The following colonial churches were described by UNP researchers who went from town to town with documentation instruments and interview schedule.

VIGAN

This capital town of Ilocos Sur is situated on an eminence **and is** surrounded by the Abra River and its branches and the China Sea. It was founded in 1572 on orders of Governor General Guido de Lavearez by Captain Juan de Salcedo, youthful conquistador who was the grandson of Miguel Lopez de Legaspi. It was first called Villa Fernandina after Prince Fernandina, King Philip II's first born son who died at the age of four. This illustrious conquistador was the moving hero of the evangelization of the place. His monument stands east of the majestic Capitol Building in the middle of the plaza named after him.

The Seat of the Archdiocese of Nueva Segovia since 1758, Vigan was named after the river, which separates it from Bantay. The name is derived from "biga" (alocasia indiga), a coarse, erect and araceous plant with very large and broadly ornate leaves which was growing in abundance on its banks.



Parish of Vigan

Most prominent of the church building are the magnificent Cathedral and the Archiepiscopal Palace. The Vigan Cathedral began as a Chapel of wood and was erected in 1574. The present building was constructed in 1641. It was destroyed by the earthquakes of 1619, 1627 and 1957, and fire in 1739 was restored to its pristine beauty by the incoming parish priests. The Archiepiscopal Palace was constructed in 1783, repaired and enlarged in 1824.

Among the eminent churchmen from this parish were: Most Rev. Alfredo Verzosa, formerly the Bishop of Lipa Diocese, Bishop Lucas Arquero, who was consecrated Bishop before the age of thirty and later became Governor General of the Philippines, the Rt. Rev. Andres Villanueva, a papal chamberlain, and the Rt. Rev. Quintin Vilasquez, Domestic Prelate of the Holy Father.

The people are noted for the traditional piety a precious heritage from their deeply religious forbears, at time whose religious devotions constituted almost exclusively their only social activities in the community.

Being the Seat of the Archdiocese, the parish priest has taken a lead in promoting Catholic Action organizations over the whole Archdiocese. In the parish itself there are more than 12 religious and socio-religious organization, which give life to parish activity within the whole archdiocese those days.

SANTA

Mystery and controversy surround the town of Santa. Its first name was Santa Catalina Virgen y Martin, or Santa Catalina for short. It was later shortened to Santa. There was another town located barely three kilometers north of Vigan that was known as Santa Catalina de Baba, or lowland. The libro de Gobierno calls this town "Santa Catalina" (sic). According to some authors, Santa is the oldest town of Ilocandia, having been supposedly founded in 1576. It is very probable that the missionaries from Vigan extended their apostolic work in Santa. The Mapa of 1848 states that the town was founded in 1576 under the advocacy of Santa Catalina, Virgin and Martyr. The town gave its name to the river that passes through it.

Great confusion arises when one starts differentiating the two Santa Catalinas from mysterious town of Tuley. The Annario of 1877 clearly

distinguishes one from Santa Catalina from the other which was always qualified as Santa Catalina de Baba. The confusion arises between the first Santa Catalina and Tuley. One such occasion is provided by a clause in the Augustinian Chapter of March 3, 1575, which says, the town of Tuley, and encomienda of Arturo Hurtado and Saavedran is accepted as a house of the order. This has led some authors to identify Santa Catalina with Tuley. De Los Reyes, for instance, believes that Tuley is the actual Santa Catalina de Baba, while Foronda identifies Tuley with the present municipality of Santa. This is rather difficult to reconcile with the fact that Tuley was handed over to the secular clergy in 1621, while Santa Catalina (Santa) had always been under the Augustinian. Santa Catalina (Santa) started as a visita of Bantay in 1660, the Zambales took bishop Cardenas and some other religious as prisoners and reached Santa on the first day of rebellion. They burned most of the houses after hostaging their captives in one of the unburned houses. As started later or earlier, the name "Santa Catalina" appeared in the Libro de Gobierno for the first time only 1714. The private definitely held that the year approved a decision taken by the father provincial to "accept the said convent of the town of Santa Catalina as a house of the Order, making it a vicariate with all the privileges that regularly go with it. Fr. Gines Alcaide was named priest of the parish.

According to a document dated 1713, the "principales of Santa Catalina requested the Father Provincial as resident priest. Another document written a year later (1714) reveals that the inhabitants of Santa Catalina, a visita of Bantay, requested that their town be created as an independent parish. At about that time, a controversy had arisen with regards to the boundaries between Vigan and Bantay. To resolve the conflict, the father provincial indicated that he was ready to surrender the town of Santa Catalina to the priest of Vigan on condition that the later would accept the river as the common boundary between the two towns. Another condition was the priest of Vigan would consequently renounce the parish of Santo Domingo de Roa and the rest of the lands administered by Bantay. The chapter authorized the father provincial to set the matter in the way he thought was best.

According to Fr. Frederick Scharpf: S.V.D. Santa Catalina became an independent parish either in 1720 or in 1725. The oldest baptismal books starts with the year 1724 and there was no priest assigned to the town until the Chapter of 1728 when Fr. Pedro Castro was appointed.

The 18th century chronicles of the Franciscans and the Jesuits mentioned of the town of Santa Catalina. The report of Father Provincial Pedro Velasco of 1760 indicates that Santa Catalina (sic) had 818 paying

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tributos or 2,454 souls, which added to the other 1,988 non paying tributos, making a total of 4,442 souls. In 1732, it had 2, 471 souls. The report of Bishop Miguel Garefa of 1774 indicated that it had no less than 1,000 tributos or 3,000 souls. In 1896, its population increased to 8,761. In 1980 it increased to 11,350.

Construction of the Church. There are no records as to who built the church, and when this took place, the number of times the church has been rebuilt is not known either.

Many historians, though, are of the opinion that the town site was transferred several times.

Fr. Pedro Torices was known to having laid the foundation of the church. He worked in Santa from 1849 to 1854. He died there in 1855. Fr. Luis Lagar completed the construction in 1854. According to one writer, the church had been built in 1863. Fr. Jose Rodriguez restored it and constructed a new belfry in 1886. Fr. Rafael Redondo constructed the spacious convent in 1875. He was assassinated in the outskirts of Candon. The convent was eventually destroyed, the church was preserved although in a restored state.

An article in Cultural Social (published 1914) speaks of a new church being constructed under the direction of Fr. Matias Bustamante. Santa had a beautiful and superb church and a convent, the article goes on, the town was transferred to a very picturesque site between some high mountains and the sea. This is why it came to be known as "Baguio of Ilocos Sur. The article, however, is unsigned and does not bear any date.

CAOAYAN

The parish was canonically erected in 1825 with Fr. Santiago de Leon as the first parish priest.

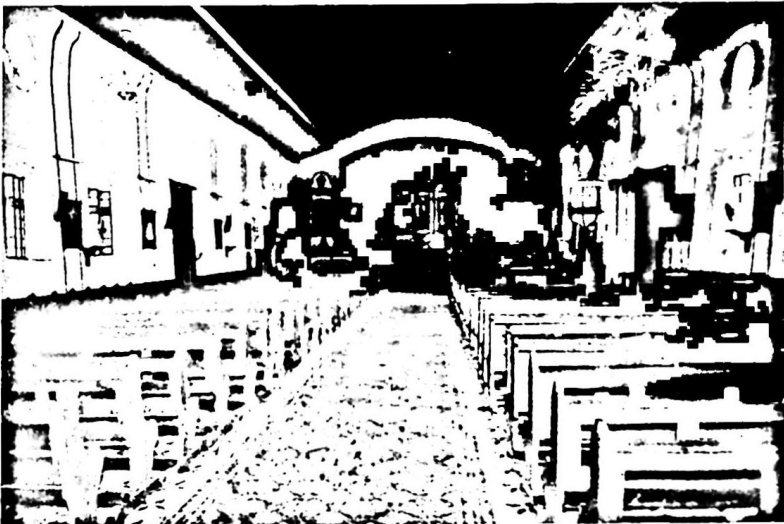
The town was named Caoayan because of an unfortunate misunderstanding between Spanish soldiers and the natives. Landing in the barrio called Puro, the soldiers asked some men selling bamboo which is the what the name of the town. The men, thinking that they were asked what their wares were, answered "Caoayan", meaning bamboos.



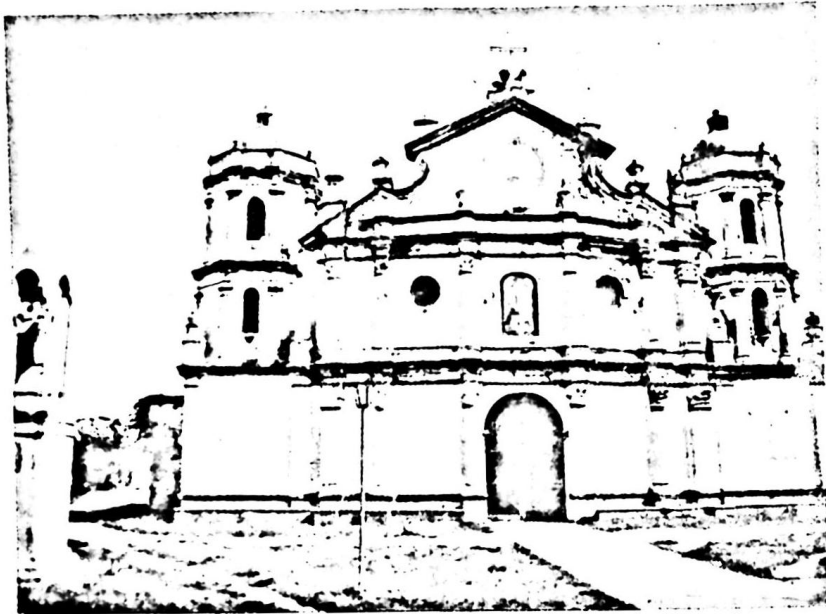
Parish ofCaoayan

The church is the shrine of Our Lady of Hope whom the sailors considered as their "Star of the Sea".

SAN VICENTE



The town was formerly a barrio of Vigan known officially as Toanan. On the year 1975 it was erected as a municipality and as a parish bearing the name of its patron saint, St. Vincent of Ferrer.



Parish of San Vicente

The church has become the center of pilgrimages from neighboring towns every Tuesday to obtain special favors from St. Vincent to whom was attributed many miraculous cures. The parish house was at a certain period the summer resort of seminarians, and at one time the seminary of Chinese refugee seminarians. Very Rev. Catalino Racca, parish priest since 1957, said.

SANTA CATALINA

Up to 1795, when the town and parish of Santa Catalina was established, this town and parish was one of the town that comprised the parish of Vigan, the other being Caoayan, San Vicente and Vigan proper. Hence, it was recognized as a part of Ciudad Fernandina, which was established in 1572 on orders of the Governor General Guido de Lavezares by Juan Salcedo, the grandson of Miguel Lopez de Legaspi. In Baba, named so, because its patron is St. Catherine of Alexandria. The words de Baba were added to the name perhaps to distinguish it from the parish of Santa, whose patron is also St. Catherine of Alexandria.



Parish of Santa Catalina

It was Bishop Juan Ruiz, who ordered the establishment of the parish at the close of his reign as bishop in 1795, Ministration was, for the time, being handled by the parish of Vigan. It was only in 1800 that a parish priest was assigned in the person of Rev. Manuel de los Reyes. He was appointed by the Bishop Pedro Blaquier. At the start, there were 3,000 souls only. During the time of the next parish priest, Rev. Vicente Villamueva, the Confradia de los Reyes Animals Banditas de Purgatorio was established,

which explains perhaps why the people of Santa Catalina area devoted to their departed ones and poor souls. This devotion to the poor and souls may also be one reason why God is blessing the people abundantly; because inspite of the smallness of the area, which is only about 14 square kilometers, the people are reaping abundantly harvest.

BANTAY

The Chapter of April 20, 1591 accepted the convent of Bantay as a house of the Order. In 1593, the prior was given the right to vote in the provincial chapter. Fr. Juan Bautista de Montoya was named prior that same year. Six days later, Fr. Juan Tamayo was appointed to replace Fr. Montoya who had resigned rather abruptly. The convent of Bantay is of strategic importance to the Augustinians owing to its location. Its jurisdiction extended to Santa on the south, San Ildefonso on the north, Caoayan and Tuley (Santa Catalina) must have been under its jurisdiction, at least until this towns were handed over to the secular clergy in 1612. Gaspar de San Augustine noted that Santa Catalina, Magsingal and Layug (Lapog) were visitas in Bantay.



Parish of Bantay

In 1594, the private definitory placed Bantay among the 28 convents of the Spaniards, and given its prior the right to vote in the provincial chapters. In 1596 the convents were given the right to pretence over the order of houses of Ilocos and Pangasinan. In 1597, the prior was authorized to accept novices to Augustinian order. In 1599, the convent was asked to contribute an annual rent of 20 pesos to San Agustin Monastery. Fr. Francisco Mercado, prior of Batac was authorized in 1624 to use his parish finds to buy estate belonging to Senor Geronimo de Vedoya to establish an infirmary in Bantay which Augustians discussed the question of their infirmary for the Ilocos region in several chapters. Fr. Mercado brought the estate, but apparently the income from it was not encouraging as originally expected. In 1633, he donated it to San Agustin Monastery while waiting for the proper time to construct an infirmary. In 1614, the convent donated six hells of 150 kilograms each, for the campaign of Governor-General Curcuera. This was a simple proof that the economic status of the convent was sound.

Fr. Eugenio Costales settled one serious problem when he certified in 1709 that the river between Vigan and Bantay had been set as the dividing line between the two towns. In 1715, Fr. Jose Gorospe of Bantay, the church of Santo Domingo de bao which he himself as built. In 1732, the prior was allowed to use the collection payable to Manila for the construction of the church. The same year, the town had 2,000 registered souls. The report of Father provincial Pedro Velasco of 1760 indicates that it had 830 paying tributos or 2,490 souls, which when added to the order, 2,-180 non-paying tributos, made a total of 4,679. There were no Spaniards in Bantay around that time. In 1772, Bishop Rufino Sanchez de Santa Rufina removed the Augustinian from the parish of Bantay and turned its administration over to a secular priest, Don Antonio de Padua. Later, he was also given the property of the parish by the Real Patronato from April 17, 1775 to September 29, 1778. Fr. Pedro Blaquiere, who later become Bishop of Nueva Segovia, was the town's first full-pledged parish priest.

The statue of Our Lady of Charity is an old treasure of the church of Bantay venerated by the town folks since time immemorial. Historian Castro states that Fr. Juan Bautista de Montoya himself placed the statue in the church with his own hand. Gaspar de San Agustin calls this image very miraculous and of the great veneration. That convent and the church were spared from destruction during the revolt of Molong in 1661 which has been attributed by the people to the intercession for Our Lady of Charity, a miraculous event considering that the town was looted and many of the towns'

people were killed. The town suffered again during the Silang uprising in 1761-1763 when the protection of the image of Our Lady of Charity became evident. Together with the parish priest of Bacarra (Manuel Porras), San Nicolas (Agustin Lurbes), and Candon (Jose Cuadrado), all of whom had been ostensibly "summoned by Diego Silang to discuss defense against the British." Silang had them imprisoned for several months until a Spanish mestizo, Miguel Vicos killed him. A small monument used to stand near the church in honor of the memory of Vicos, the same monuments dedicated to the memory of Silang.

The image of Our Lady of Charity could possibly be the oldest Marian image in Ilocos. It measures 50 inches tall. It is made of wood, except for the face and the hands, which are made of ivory. The ivory parts were, however, stolen in 1928; the image was officially and solemnly crowned by Egidio Vagnozi, Apostolic Nuncio to the Philippines on January 13, 1956. Years later, the late Bishop Santiago declared the church of Bantay as the archdiocese of sanctuary of Our Lady of Charity. Bantay was the birthplace of Pedro Bucaneg, the half-mythical heroic character of Ilocano folklore. Legend holds that Bucaneg, born blind, was thrown into the river in a wicker basket, an unwanted Moses of 19th century. An Augustinian minister, Fr. Juan Cavero, saved him from becoming a common beggar. Bukaneg was baptized by him, and made to live in the convent. Later, another priest Fr. Francisco Lopez became his master and "disciple" at the same time. The blind man guided his master-priest in intricacies of the excruciatingly difficult Ilocano language assisted by Bukaneg. Fr. Lopez managed to translate the Catechism of the Bellarmine into Ilocano. The translation was published in 1621 and became the first Ilocano book to be printed. The influence of this translation on Ilocano morality, Spaniards education and language was pervasive. Some of the prayers contained in this book are still being recited, today. For his part, Fr. Lopez expressed his gratitude to Bukaneg for the traditional introduction of the Doctrine; "because this work of mine (Grammatical Ylocana) may not have deserved some common reward. I owe the best and greatest work, particularly that of the Doctrina of Bellarmino to the late Senor Pedro Bukaneg.

The existence of some primitive building, made probably of light material is mentioned in the report on the Molong rebellion. The Chronicler reports that while the houses in Bantay were burned the convent looted and, the church had been spared. A new parochial building was constructed later. According to documents written around 1709, Fr. Alonzo Cortez started the construction of the church sometime between 1691 and 1692. The document

also states that Fr. Cortez spent part of his funds to pay the maestros and for the classrooms. The succeeding parish priest completed the construction. The finished church had three altars, each one fitted with a gilded retablo. It had one main nave, two Niles and a transept. Made of bricks and harigues (wooden posts), measured 27 brazas long (45.09m) and seven brazas wide (11.69m); the walls made of bricks were three and a had varas high (0.90m). The roof was originally covered with boxo (split bamboo acnes). The people of Bantay and of the visitas Magsingal, Santa and Lapug helped carry the wood used to construct the church. At present, concludes the document, the church does not need any more adornment or decoration

It is not known how many years it took to finish the church. Another document speaks of the convent being constructed. The govemadorcillo, Don Valentin Benito and his 18 barangays heads testified in 1829 that the construction of the convent started 1821, and measures 18 brazas and two palms high (5m). The convent was described in 1848 as the best and the most beautiful in the Ilocos province.

Fr. Eduardo Navarro, parish priest of Bantay from 1870 to 1885, rebuilt and restored the church. Fr. Lizardo Villanueva completed the restoration in 1892. There is no information to construction of the tower. Just recently, Fr. Jose Brillantes repaired the damaged suffere during World War II. He also had the interior decoration. However, the new coat of paint has robbed the church of its natural stone color and texture.

SAN ILDEFONSO

When Bantay became an independent parish, the visita of Bantaoay was annexed to it. The inhabitants started building houses on the northern part of Bantay. Only this settlement became the nucleus of the town of San Ildelfonso.

A document dated 1709 speaks of a certain Visita belonging to Bantay and called it San Ildelfonso. It is said to be located right after the last tulya (bridge) and near the place where the barangay head Don Nicolas Campos, resided. This definitely indicates that San Ildelfonso existed as a visita in 1709.

A document written in 1765 orders that "the Visita of San Ildefonso" of the province of Ilocos continue as it is at present and in the future. The father Provincial will decide. In 1769, the visita became an independent town



San Ildefonso Parish

under the advocacy of San Ildefonso. Fr. Manuel Muioz was named vicar. According to Isabelo de los Reyes in *Historia de Ilocos*, it was founded in 1769, as a visita of Bantay and in its former name was Bantaoay. In 1800, the town had its own parish books even if it is still under the administration of the prior of Bantay. Filipino secular priests served here during the 19th century with delegated authority from the parish priest of Bantay. San Ildefonso only became an independent parish by the decree of the Superior Gobierno in 1875. However, the parochial books given the year 1906 as the year of independence during the administration of the first American bishop, Dennis Daugherty. The report of Bishop Miguel Garcia indicates such in 1774.

SANTO DOMINGO

The parish, which was formerly a "Visita" of Bantay, was canonically erected in 1758. Fr. Tomas Millan, a Spanish priest of Vigan was the first parish priest. He was secular priest and up to now Santo Domingo has never been under the regular clergy.

Fr. Millan started the brick church in 1742. Miguel Padilla, who was parish priest from 1825 to 1869, made many improvements on the church. In 1939, the Rt. Msgr. Crisanto Padernal plastered and painted the church. Both tower and presbytery were damaged hearily and the rectory completely ruined by the earthquakes of June 12 and 22, 1957.

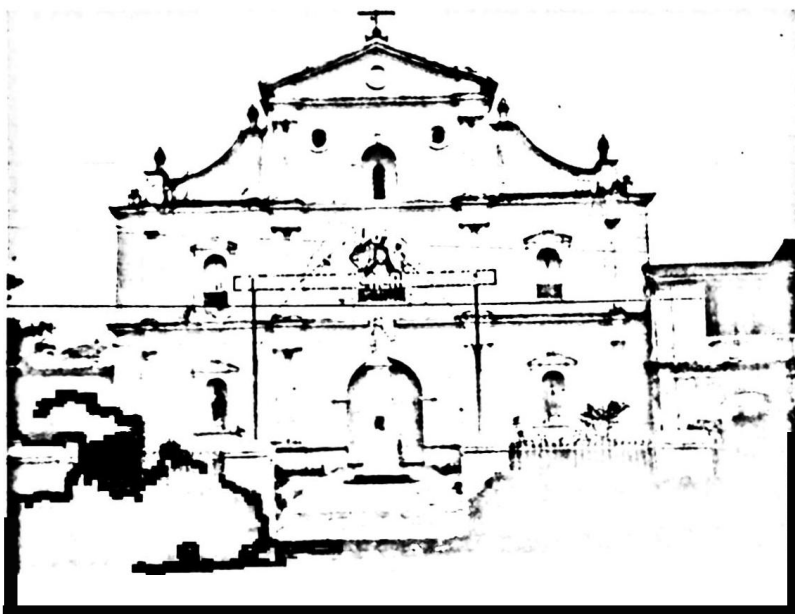


Parish of Santo Domingo

MAGSINGAL

The parish was erected in 1676 under the Augustinian Friars who constructed a massive church of bricks and a stone belfry which still stands today as a historical landmark and finished as early as 1732, and the parish house which is now in ruins. This one had been replaced by another edifice that is now used as a school under the Sisters of Saint Paul de Chartres.

The name of the town owes its origin from the Ilocanos "Managsingal" meaning "wanderers" because the aborigines were restless people, wandering from place to place.



Parish of Magsingal

SAN JUAN

According to the historians, the parish was established in 1722; according to others, in 1795. The parish church made strong materials, was destroyed in 1944 as a result of the bombing during the Japanese occupation. The church and the convent were rebuilt in the year 1954 under the incumbency of Rev. Cosme Fang as the parish priest.



Parish of San Juan

San Juan or Lapog derived its name from its geographical formation; the soil is quite sandy and arid not suitable as a ricefield but for raising rootcrops and vegetables, thus the name "paglapogan".

CABUGAO

According to the historians San Agustin and Castro, Cabugao was originally a visita of Sinait. Neither author mentions no year. Castro adds that by the time San Agustin had written this Cabugao was already a town. The town had existed a long time. According to a document, Cabugao was the capital of the district of Sinait. On the other hand the libro de govieno discloses that Cabugao was a visita Badoc from which it was separated on April 20, 1722. This means that Cabugao was first a visita of Sinait, and subsequently, of Badoc until 1722. It becomes independent of Badoc parish and town in 1722. Fr. Francisco Fontanilla was named prior in the chapter of April 31, 1725. It had only 1,099 souls. The report of father Provincial Pedro

Velasco of 1760 indicates that it had 1,125 paying tributos or 3,375 souls that added to other 2,831 non-paying tributos, making a total of 6,206 souls.

In 1722, following the royal decree on which secularization of parishes, Cabugao was handed over the diocese. The order was made in 1776 revolt. Cabugao was among the parishes which were returned to the Augustinians. The decree was signed on September 17, 1778 on the occasion of the controversy concerning the parish of Quingua. After this, Cabugao came under the care of secular priest in 1834. One of them, Fr. Andres Arias, was accepted in 1786 as "brother in Augustinian Order.



Parish of St. Mark, Cabugao, Ilocos Sur

In 1835, Augustinian father provincial rebuked the allegation of the three clergie of the Diocese who had advised their Bishop to claim the parish

of Cabugao, based on the decree on 1826. The Father Provincial citing the same order restored that the parish of Cabugao belonged to the Augustinians, because they had founded it and had kept it peacefully until 1772. In 1835, Father Provincial Blanco notified the governor-general that, as per royal order of 1826, the Augustinian Province takes over the parish of Cabugao. Fr. Antonio Jorda was named prior in 1835, being thus the first minister to be appointed following the return of the Augustinians to their former parishes. In 1896, Cabugao had 8,098 souls. In 1980, its population reached 24,424.

Don Lucas Manzano de Ochoa and his barangay heads stated that they visited the church of Cabugao, whose patron is San Marcos, and they asked the principles about the time the church was built they answered, through Don Lucas Laguli, interpreter of the court, that it had been built from 1695 to 1696 by the minister Fr. Andess Canalejo who helped them in all the expenses of the clavazon and provided rice for the natives who carried the wood.

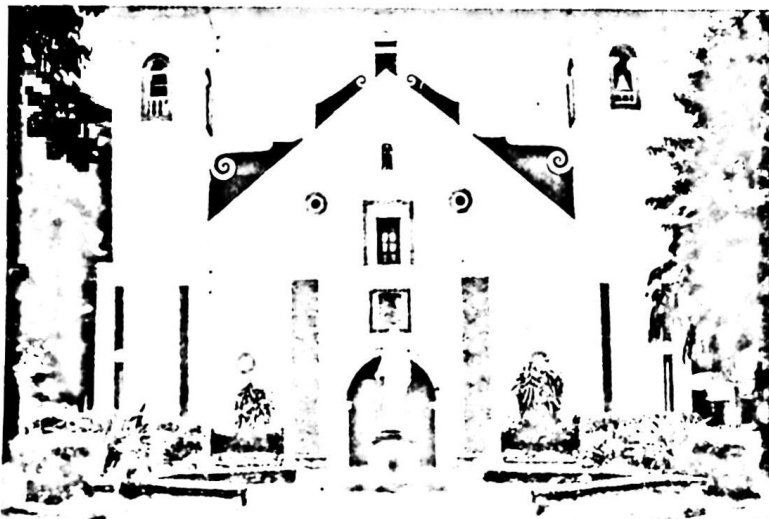
The church had one altar piece consisting of two bodies both made of a stone base two bars high (1.67m) from which rose wooden arches. The roof was covered with cogon spread over a wooden frame. It was around 70 meters long (14m) or 14 spaces between hariques. Since, Cabugao was the capital of the district of Sinait; Fr. Canalejo was also in charge of Cabugao.

The church was not damaged during the earthquake of 1707. According to the report of the gobernadorcillo in 1729, it was reinforced in 1824. The new church was measured 31 varas long (76m), and 24 varas wide (20m). The municipal treasures or treasury donated five hundred pesos (PS00.00) for some of the expenses. This amount "was surrendered to the parish priest Fr. Hilario Casimarao" and was spent from 1824 to 1827. The church had not been finished at the time of the report was assigned. It might have been finished by Fr. Juan Zugasti, the vicar provincial of the Ilocos provinces from 1817 to 1834. It was he who started the construction of the road during his tenure from 1835 to 1849.

Fr. Saturnino Pinto restored the church following the serious damage suffered in 1870. Fr. Juan Zallo repaired the damage caused by the earthquake of 1880.

SINAIT

The chapter of September 19, 1591 accepted the convent of Sinait. Gaspar de an Agustin indicates that it was accepted n June 26, 1590 under the advocacy of San Nicolas de Tolentino. Nevertheless, a document, which seems to be a copy of San Agustin, exists in Valladolid; that sets the foundation at September 29, 1591. Sinait had two visitas: Badoc and Cabugao. The report of the gobernadorcillo in 1709 shows that Cabugao was the matrix and Sinait, having decreased in its population. Originally, the town had quite an extensive tenitory, but it grew smaller with time. In 1591, the convent was not asked to pay and rent to San Agustin Monastery. The prior did not donate any bell for the campaign of Governor-General Corcuera in 1640. In 18 century, Badoc and Sinait were always mentioned together. In 1608, Sinait was made a vicariate but subject to the father provincial when it came to the naming of a prior-vicar. In 1610, the prior was given voting powers in the chapters. Fr. Juan Estrada was named prior and thus became the first minister of Sinait in the chapter of April 28, 1611.



Parish of Sinait

In 1772, the parish was taken away from the Augustinians on orders of Bishop Miguel Garefam OP, and the secular clergy who administered it until, probably 1854. Fr. Sebastian Dfez was appointed the first parish priest following the return of the to the Augustinians. Fr. Dfez bought a bell for his church from Vigan.

In 1732, Sinait had 1,475 souls. The report of Father Provincial Pedro Velasco in 1760 indicates that it had 495 paying tributos or 1,485 souls which added to the other 1,635 non-paying tributos, made a total of 3,120 souls. In 1896, its population reached 7,196. In 1980, it increased to 19,050.

The most cherished treasure of Sinait is the Santo Cristo image. Fr. Jacinto Rivera reported the news of its finding in a manuscript written between 1731 and 1734 while he was minister of this town. Castro angrily castigates San Agustin for "not having given a brief notice of the most Holy miraculous Crucifix venerated here which was found with other things in 1620 in the sea. The manuscript must have been one of the many casualties of the capacity and pillage of the British soldiers during the occupation of Manila in 1762. Unfortunately, there is no trace of the manuscript here or in the archives in Valladolid.

According to the explanatory note of Jorde, a few fishermen from Sinait found, in 1620, a life-size crucifix of impressive countenance and of very dark brown color. The statue was placed inside the church of Sinait and it immediately became quite a famous sanctuary in the region. Sculptured on hard wood, the crucifix measures 18 feet high. It was found together with a statue of the virgin called La Milagrosa de Badoc. Fr. Juan Dominguez, parish priest of Sinait in 1754, contributed greatly in propagating the devotion to the Santo Cristo de Sinait throughout Ilocos. In 1756, the image was taken in solemn procession to Vigan to pray for an end of the epidemic which was decimating the population of the province.

Recently, the parish priest of Sinait, Fr. Raymundo Garcia, enthroned a copy of Santo Cristo at sitio Lugo by the seashore, on the spot where the statue was supposed to have been found.

The first church must have been constructed at a very early date. According to the Relacion of 1620, the church was greatly damaged by the earthquake. San Agustin states that the church of this town was always exposed to fires; that is why it had never been easy to maintain it decently as was done with others because it had been built several times. A document

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dated 1760 indicates that the church got burned again. The gobernadorcillo in this report of 1829 does not mention about the church, but only the convent being constructed in 1822. This piece of information could lead us to conclude that the church may have been finished between 1620 to 1822, and was in good condition at the time the gobernadorcillo presented his information in 1829.

Fr. Celestino Paniagua, parish priest of Sinit from 1889 to 1895 restored the church. Fr. Raymundo Gracia, a secular priest, repaired the damaged caused by a typhoon in 1953. He had the facade plastered with stucco cement and the sawali of the ceiling replaced with lawanit in 1960. The new washout flooring was installed in 1961.

NAGBUKEL

Formerly a remote but flourishing barrio of Narvacan, it was converted into a municipality several years ago. It was canonically erected as a parish on June 19, 1935 with Rev. Juan Apolinar as its first parish priest.



Parish of San Jose - Nagbukel

Several explanations were given on the origin of the name of the town. Some attribute it to a hill at the center of the locality which was around at the top--- "Nagbukel" meaning "round"; this hill was gradually excavated. Others attribute it to the chain of hills that surround the town. Still others recall that it is the melting pot of genuine Igorots, genuine Itnegs and genuine Ilocanos producing a generation of well-rounded Ilocanos.

CERVANTES

Reliable sources pointed out of the erection of this parish around the year 1870, which was entrusted to the Augustinian missionaries. With the end of the Spanish regime in the Philippines, the mission was abandoned till the year 1907 when the Belgian missionaries took over. Rev. Florimund Carlu became the first resident Belgian missionary there.

The missions around there took their names to commemorate the Battle of Lepanto. The town of Cervantes is so named after the hero of the Lepanto Battle, the neighboring place in the south is Lepanto. There was a sub-provincial in Mountain Province called Lepanto-Amburayan. The mission of Conception is called after the flag of the victorious Spanish which bore the image of Immaculate Conception.

QUIRINO

The Spanish Augustinian missionaries opened the mission, together with that of San Emilio. It was neglected, however, during the early years of American occupation. In 1907, when Belgian missionaries were sent to Cervantes, the missions of Angaki or Quirino and San Emilio again were visited. Fr. Wins, CICM, is the first resident missionary, who built the church and the convent.

The municipal district of Angaki or Quirino took its name from a kind of crab, which the natives called "kankanay" which was abounding in the river before the Lepano mines started the operations.

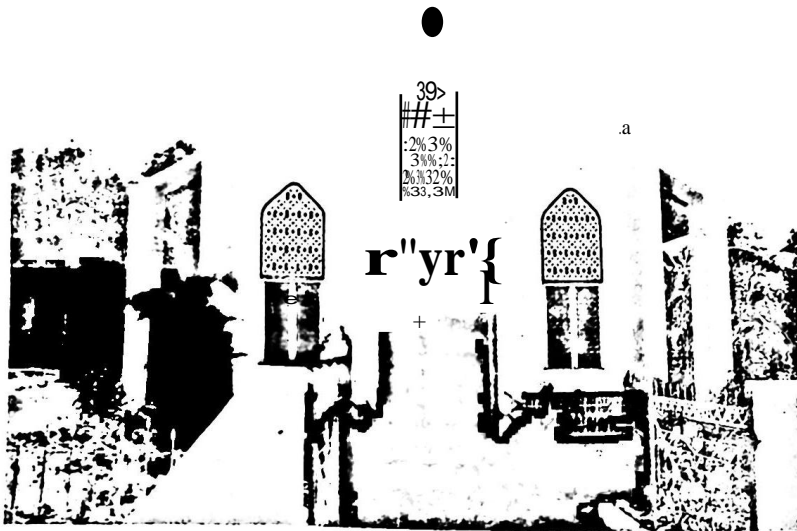
GREGORIO DEL PILAR

The parish was a "visita of Angaki Mission." In 1936 a permanent chapel was constructed. The parish was canonically erected in 1938 with Fr. Hubert Gheysen as the first parish priest. The present church is a recent construction by Rev. Marcel Vantomme, the present parish priest.

The name of the municipal district was changed from Concepcion to Gregorio de! Pilar in 1956 in honor of the hero of Tirad Pass, Gen. Gregorio de! Pilar, who was killed there during the American occupation. Rev. Marcel Vantomme, CICM was the parish priest since in 1953.

SALCEDO

Formerly it was under the civil and ecclesiastical jurisdiction of Candon. Fr. Marcel Vantomme, CICM built a permanent chapel, and it became a "VISIT" of Gregorio de! Pilar, Ilocos Sur, under the Belgian Fathers. It was canonically erected as a parish o March 27, 1958 with Fr. Hennengildo Lazo as its first parish priest.



Parish of Salcedo

The town was formerly called Baugeuen adopting the name of the principal barrio, but was renamed Salcedo after the great Spanish Conqueror Salcedo by an act of the Philippine Congress.

GALIMUYOD

Before the 2nd world war, Galimuyod was under the administrative supervision of Candon parish. The priest of Candon went to Galimuyod every Sunday to say mass and to indoctrinate the people of this town who were largely Protestants in faith. Foremost of this priest who went came to evangelize the townsfolk with the Catholic Church was Fr. Anselmo Lazo. His perseverance in his evangelical mission in Galimuyod paid off when he was able to baptize the **1** group of people who embraced the new faith to pay respect to the faithful of the town. He built the first church in town out of wood on a lot that was owned by Apo Dangtayan that was exchanged with, a farm lot by Fr. Fernando Abaya of Candon, so it was Father Abaya who came to be the donor of the lot on which the present church stands. The church ground surrounding the church building which to be a farmland was donated by a certain Tilan for use of the church.



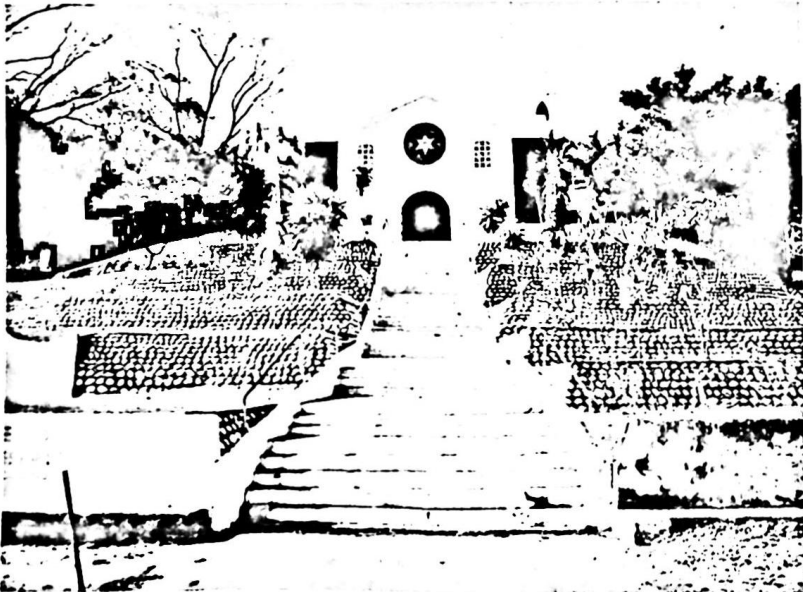
Galimuyod Church

Every Sunday, Fr. Lazo would diligently say mass, evangelize and baptize new converts. To get the people's sympathy, he attended the cultural practices and embraced the traditional of the town people and that facilitated the conversion of more people.

In 1946, there was move to establish a parish in Galimuyod with the condition that the would be parishioners provide 12 cavans of rice yearly to support a resident priest. The condition met, the Sacred Heart of Jesus Parish was established with Fr. Jose Pineda as the **1** parish priest.

BANAYOYO

The parish of Candon formerly attended it, the parish was erected on October 15, 1945 comprising the whole town of Banayoyo with three neighboring barrios of Candon.



Church of Banayoyo

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