

The Rosary Devotions of Orani, Bataan and of Hagonóy, Bulacan: A Devotional Link*

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Abstract: This paper aims to present the unifying force brought by a Marian devotion to two towns located in two places with different circumstances in Philippine Church history. In the spiritual geography of the religious orders in the Philippines, the parishes of Bataan were administered by the Dominicans since 1588 while the parishes of Bulacan were administered by majority by the Augustinians since 1572. *La Virgen Milagrosa del Rosario del Pueblo de Orani* grew as a Marian devotion that has gathered pilgrims in many years. The image was brought to Bataan and eventually completed the triumvirate of Dominican patrons with Abucay being devoted to St. Dominic de Guzman in 1588 and Samal being devoted to St. Catherine of Siena in 1596. When Orani was separated to be an independent parish in 1714, the devotion grew further. Then, between the 1700s to the 1800s, a brown-skinned image of the Virgin and the Child Jesus was discovered along the riverbanks of Hagonóy, Bulacan, under the Augustinians at the other side of the Manila Bay. This image was very similar to Orani's *La Virgen Milagrosa*, which in turn would be recognized as *Nuestra Señora del Santísimo Rosario de Hagonóy*. Though a Dominican-propagated devotion, this local rosary devotion and the image grew in this town with various traditions such as Marian poetry and the promotion of the Block Rosary movement. Orani's image would later on be further venerated not only in Bataan but in the neighboring provinces. Though Hagonóy can be found farther East from Bataan and Pampanga, the rosary devotion in this town seemed a visage of the Bataan patroness. By 1942, the fall of Bataan caused Bataños to travel to Hagonóy

* This article was delivered as a keynote address during the historic visit of the pilgrim image of *La Virgen Milagrosa del Rosario del Pueblo de Orani* to the Parish of *Nuestra Señora del Santísimo Rosario* in Sto. Rosario, Hagonóy, Bulacan on September 21-29, 2019. This work is dedicated to Rev. Msgr. Sabino A. Vengco, Jr., H.P., S.Th.D. (1942-2021) who will be forever remembered as one of the country's finest Mariologists and who is a spiritual father, a fellow Hagonoeño, a mentor and a friend.

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and settling in the western barrio of the town. This was eventually named Sto. Rosario in honor of the Virgin of the Rosary. There the Bataños saw their patroness in the image of the discovered *Nuestra Señora del Santísimo Rosario de Hagonóy*. The circumstances of the relations between the people of the two towns resulted in the establishment of the parish of Sto. Rosario, Hagonóy in 1952. Further propagation of these two devotions allowed for the recognition of both Marian devotions by their dioceses and by the Holy See. Orani's image was granted a canonical coronation in 1958. Eventually, the church of Orani was granted the titles diocesan shrine in 2004, an affiliate of the Papal Basilica of Santa Maria Maggiore in 2012 and a minor basilica in 2019. The devotion to *Nuestra Señora del Santísimo Rosario de Hagonóy*, on the other hand, was granted an episcopal coronation also in 2019. The impact of the local Marian devotion in these two towns became a way to unite the Catholic faithful, like a link of the beads of the rosary which identify the country as “Pueblo amante de Maria.”

Keywords: marian piety, history of christian art, philippine church history, popular piety, church heritage studies, church history

A Year of Thanksgiving

In the Year of Our Lord 2019, the towns of Orani, Bataan and Hagonóy, Bulacan rejoiced for events that have been God's insurmountable grace for these communities. Last April 18, 2019, the Diocesan Shrine of Our Lady of the Rosary in Orani celebrated the 60th canonical coronation anniversary of *La Virgen Milagrosa del Rosario del Pueblo de Orani* (the Miraculous Virgin of the Rosary of the Town of Orani). Then, by the endorsement of Balanga Bishop Ruperto C. Santos and the Catholic Bishops' Conference of the Philippines, the Congregation for Divine Worship and Discipline of the Sacraments approved the shrine's request to be declared as a minor basilica. The church was formally elevated into a minor basilica on December 12, 2019, Memorial of Our Lady of Guadalupe.

On June 29, 2019, the Parish of *Nuestra Señora del Santísimo Rosario* in Sto. Rosario, Hagonóy, Bulacan was blessed to have its antique venerated image granted an episcopal coronation through the decree of Malolos Apostolic Administrator Honesto F. Ongtioco. Malolos Bishop Dennis C. Villarojo, who formally succeeded in the See of Malolos on August of that year, led the coronation of *Nuestra Señora del Santísimo Rosario de Hagonóy* on October 7, 2019 on the parish's 67th canonical erection anniversary and the Memorial of Our Lady of the Holy Rosary.

Now Orani and Hagonóy are separated by hundreds of kilometers by land and by sea. Yet what connects these two towns together? It is interesting to know how the devotion to the Blessed Virgin Mary has brought these two towns into a unique relationship. This paper envisions exposing how this was possible through a

link created by the venerated images of Our Lady of the Rosary in the two towns and their common devotion to the Holy Rosary.

The Circumstances of the Two Towns

In the spiritual geography of the territories during the beginnings of the Spanish conquest of Luzon in the Philippines, much of the current area of *La Pampanga*, which is now the civil provinces of Pampanga and Bulacan, was entrusted to the Augustinian missionaries who came with Miguel Lopez de Legazpi (ca. 1502-1572) in 1565.¹ The town of Hagonóy was formally founded in 1581 and was dedicated under the advocacy of St. Anne, Mother of the Blessed Virgin Mary.² Initially granted the title *Convento de la Concepción de la Nuestra Señora*, the church which was then dedicated to St. Anne as an earlier parish in Malolos was already dedicated to the Conception of Our Lady in 1580.³ Then, by the same year, upon the arrival of the first Bishop of Manila, Domingo de Salazar, O.P. (1512-1594), he brought his fellow Dominican missionaries with him. A portion of *La Pampanga*, which became the military district of Bataan (also mentioned as *corregimento* or *partido*) was entrusted to the Dominicans.⁴ After Sto. Domingo Parish in Intramuros, Manila, the Dominicans founded their second parish in Bataan under St. Dominic, the parish of Abucay in 1588 and began their evangelization of the peninsula.

The *Relaciones de las Islas Filipinas* of Governor General Gomez Perez de Dasmariñas (1519-1593) in 1591 indicates this separation.⁵ Further, since the two towns were held by two different mendicant orders, both had a different set of saintly protectors to promote in their parishes. The Augustinians promoted the devotion to Mary as Our Lady of Consolation, otherwise known as *Nuestra Señora*

¹ cf. Fr. Pedro G. Galende, O.S.A., "The Augustinians in the Philippines: 1565 – 1890," *Boletín Eclesiástico de Filipinas*, Vol. XXXIX, No. 435 (1965), 38; cf. Fr. Lucio Gutierrez, O.P., "The Evangelization of the Philippines and the Formative Years of the Archdiocese of Manila (1565-1700)," *Philippiniana Sacra*, Vol. XXX, No. 90 (Sept.-Dec. 1995), 362-363.

² *Libro de Gobierno de la Provincia del Santísimo Nombre de Jesús de Filipinas*, Augustinian Archives, Valladolid and Madrid, I. fol. 40v. Cited in Galende, *Angels in Stone: The Architecture of the Augustinian Churches of the Philippines* (Manila: G.A. Formoso Club, 1987), 139-140.

³ cf. Fr. Gaspar de San Agustín, O.S.A., *Conquistas de las Islas Filipinas: 1565-1615*, Bi-lingual Edition, trans. Luis Mañeru (Manila: San Agustin Museum, 1998), 52-53.

⁴ cf. Fr. Diego Aduarte, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*, Vol. I, ed. Manuel Ferrero (Madrid: 1962), 35ff. Cited in Gutierrez, 388; cf. Fr. Pablo Fernández, O.P., "The Dominican Apostolate in the Philippines," *Boletín Eclesiástico de Filipinas*, Vol. XXXIX, No. 435 (January-February 1965), 152.

⁵ According to the Dasmariñas document, the *encomiendas* of *La Pampanga* in 1591 are divided into the following: *Bataan*, under the Dominicans; *Betis y Lubao*, *Macabebe*, *Candava* and *Apalit* in central Pampanga, under the Augustinians; *Calonpite y Agonoy* (Calumpit and Hagonóy), *Malolos*, *Binto* (Quingua), *Guinguinto* (Guiguinto), *Caluya* (Bigaa), *Bulacan* and *Mecabayan* (Meycauayan). Gomez Perez Dasmariñas, "Account of the *Encomiendas* in the Philippine Islands" in Vol. VIII: 1591-1593 of *Philippine Islands: 1493-1898*, ed. Emma Helen Blair and James Alexander Robertson, with notes by Edward Gaylord Bourne (OH: The Arthur H. Clarke Co., 1903), 95-97.

de la Consolación y Correa. Hence the parish of Hagonóy would have promoted this particular Marian devotion in the province.⁶ The Dominicans, on the other hand, would surely promote the devotion to Our Lady of the Rosary, otherwise known as *Nuestra Señora del Santísimo Rosario*.⁷ As if looking at the ancient icon of Our Lady of the Rosary of Pompei in Italy, the first parishes in Dominican Bataan were established like the characters: Samal was the next parish established in 1596 dedicated to St. Catherine of Siena and Orani was established in 1714 dedicated to Our Lady of the Rosary. By this time the devotion to Our Lady in Orani has become renowned due to the many miracles attributed to her. The Dominicans advanced this devotion to Mary as these extraordinary events reveal the guidance of a serene lady guiding fishermen to shore amidst perilous waters, the protection of the town against attack from the Zambal natives and the Dutch in 1647 and the providence of the townspeople.⁸ The famous Spanish reference *La Virgen Maria Veneranda en sus Imagenes de Filipinas* by Fr. Francisco Sánchez, S.J. tells us:

La tradición popular interpreto esta visión, y afirmo sin vacilar que era

⁶ This is proven by the prominence of the *Cofradia de la Nuestra Señora de la Consolación y Correa* in the province since its foundation in 1607. *Nuestra Señora de la Consolación y Correa* is known as a secondary patroness in the parishes of Bigaa [now Balagtas] (1596) under the advocacy of San Lorenzo de Roma; Quingua [now Plaridel] (1602) and Paombong (1639) under the advocacy of Santiago Apostol; Angat (1693) under the advocacy of Sta. Monica; Baliuag (1732) under the advocacy of San Agustín. In Hagonóy, the Chapel of San Nicolas de Tolentino in Barrio San Nicolas served as an *ermita* for an antique image of *Nuestra Señora de la Consolación y Correa*.

⁷ As the Dominican Vicente de Salazar noted in his work, "In all the places which are under our charge the rosary is recited in groups in church; in some parts, once a day, in others, twice, and in other places, three parts of the rosary, according to the different customs of each province." Fray Vicente de Salazar, O.P., "Historia de la Provincia de el Santísimo Rosario de Philipinas, China y Tunking de el Sagrado Orden de Predicadores (1742)." Cited in Fray Juan Ferrando, O.P. and Fray Joaquin Fonseca, O.P., "Historia delos PP. Dominicos en las Islas Filipinas y en sus Misiones del Japon, China, Tung-kin y Formosa," Vol. III (Manila: Imprenta y Estereotipia de M. Ribadeneyra, 1870-1872), 223-224. Cited in Fr. Pedro Vasquez Zafe, "Marian Devotion and its Role in the Evangelization of the Philippines," S.Th.D. Diss. (Rome: Pontificia Studiorum Universitas a S. Thoma Aq. "Angelicum" in Urbe, 2006), 28-29. Spanish text noted on the page.

⁸ Balanga Bishop Ruperto C. Santos reminds the faithful of the Diocese of Balanga of two occasions attributed to *La Virgen Milagrosa's* intercession: "From the annals of history, it is worthwhile remembering these two significant miracles. First was during the so-called 'five battles of La Naval de Manila on March 15 to October 04, 1647.' There was an on-going war between Spain and Netherlands. On June 22, 1647 the superior Dutch armada sailed to Bataan and poised to attack the towns of Samal and Abucay. The Dutch had six boats and same numbers of barges. Outnumbered and with rudimentary artileries, yet the brave people of Pampanga and Bataan stood their ground. The women, old people and children gathered together in Orani and ardently prayed to their 'mother' for protection and asked her for a miracle. Their prayer was answered. The miracle was granted. Three ships of their enemies were sunk. And the Dutch invaders sailed away. Second was the locust plague of 1718. Locust invaded the whole central Luzon especially Pampanga and Bulacan. But the whole province of Bataan was spared and saved. The people of Bataan trustingly turned to their *Virgen Milagrosa* for her maternal and miraculous protection. She lovingly intervened. And there came a strong wind, which swept and drown the invading locusts to the sea." Bishop Ruperto C. Santos, "There is your Mother (John 19:26)": A Circular Letter to the Clergy, Religious and Faithful of the Diocese of Balanga," Diocese of Balanga, June 30, 2011.

la Reina de los cielos, obsequiada y veneranda en aquella santa Imagen por los fervorosos cristianos de Orani. Desde entonces se observo que la devocion a este Imagen ha seguido con el tiempo una progresión creciente, y fuera necesario escribir muchos volumenenes para narrar los favores y singulares mercedes que Dios ha obrado por su medio, en beneficio de los pueblos. Todas las provincias inmediatas dirigen sus corazones a este Santuario, en el día de la tribulación y la desgracia.

Popular tradition interpreted this vision, and affirmed without hesitation that she was the Queen of the heavens, presented and venerated in that holy Image by the fervent Christians of Orani. Since then, it was observed that the devotion to this Image has followed a growing progression over time, and it was necessary to write many volumes to narrate the favors and unique grants that God has worked through her, for the benefit of the peoples. All the immediate provinces direct their hearts to this Shrine, on the day of tribulation and misfortune.⁹

One thing that creates common cause between these two towns is the sea. Both are coastal towns on the edge of their provinces' borders: Orani in the East of the peninsula and Hagonóy in the western tip of Bulacan. Yet the people from these towns have formed a connection in time as most of the families in these towns have fishing as their livelihood. Hence, even during the Spanish era it is highly likely that fishermen from Orani and from Hagonóy have encountered one another and have perhaps done trade. One of the interesting factors is the growth of an area in Hagonóy called Caingin, which would be the place of origin of the locality now called as *Santo Rosario*.

A “Dominican” Patroness in the “Augustinian” Town of Hagonóy, Bulacan

As per records seen in the Baptismal Book (*Libro de Bautismo*) of the Parish of St. Anne in the town proper of Hagonóy, between the year 1770 up until 1800, the barrios in the town of Hagonóy were still called in their old and original names. One of the names, which were frequently mentioned in the records, is Barrio Caingin.¹⁰ The presently called Brgy. San Jose up to Brgy. San Pascual was this area called Caingin.

⁹ Fr. Francisco Sánchez, S.J., *La Virgen Maria, Veneranda en sus Emagenes Filipinas* (Manila: Santos y Bernal, 1904), 76-77. Translated from Spanish by the author.

¹⁰ Parroquia de Santa Ana, Hagonóy, Bulacan, *Libro Primero de Prothocolo de los Bautizados en esta Yglesia de Sra. Sta. Ana del Pueblo de Hagonóy en el que fe contienen los Bautismos des el Año 1731* (1731), 1. The said record is set only in this year because the records from 1581 to 1714 were burned. Galende cites this burning in *Angels in Stone*, 140. Special thanks to El Gideon G. Raymundo for the checking of the baptismal book texts.

Based from existing records, how Our Lady of the Rosary became the patroness of this area is not precise. However, according to the stories handed down by the ancestors, it was between this time when one of the natives found a *detallado* (detailed) image¹¹ of a brown-skinned Virgin, which holds an image of the infant Christ near the riverbanks of Caingin.¹² The Virgin's resemblance to the miraculous and famed images of *La Virgen Milagrosa del Rosario del Pueblo de Orani*, *Nuestra Señora del Santísimo Rosario de Manaoag*, *La Virgen de Caridad de Agoo*, *La Virgen Milagrosa de Badoc* and even the *La Virgen de Presentación* of Calumpit, Bulacan, which is known as the oldest Marian image in the province can be a manifestation of the antiquity of this image. It was believed that right after they have found the image, the people have started their devotions through a *lutrina*, which is a nine-day candlelight procession. A chapel in front of the river where the image was found was built to house the image of the *Virgen*. Fray Julian Martín, O.S.A. records that *Santo Rosario* as a barrio (and presumably as a chapel) was already separated from Caingin in 1848.¹³ The bell, which was still placed at the belfry of the present parish church, can serve as the basis of the existence of the chapel since the start. It was seen that a date was etched in the bell with the words "*Mayo 1858*." Along with the progress of the community was the progress of the devotion to the Blessed Virgin Mary under the title *Nuestra Señora del Santísimo Rosario*.¹⁴

Still, as per the records of the *Libro de Bautismo* of the Parish of St. Anne and also based on other baptismal documents between the years 1837-1880, Barrio *Santo Rosario* already existed in honor of the Blessed Virgin as the community's patroness.¹⁵ A Marian devotion promoted dearly by the Dominicans has become an inspiration in an area held by the Augustinians. According to Aguinaldo, from the year 1880-1900, during the leadership of Dionisio S. Santos, the chapel of Barrio Sto. Rosario was given an improved and better look. The chapel was now made with stone; an elegant *retablo* to house the Virgin was present during this period.¹⁶ In 1888, the same sponsor commissioned another image which is now known as the *Virgen Festejada* which can be seen during processions every *Pistang Barrio* which is happening every second Sunday of May. It was during this time when there were three images of the Blessed Virgin Mary

¹¹ cf. Mellie Leandicho-Lopez, *A Handbook of Philippine Folklore* (Q.C.: University of the Philippines Press, 2006), 349-350.

¹² cf. Fr. Roberto G. Lunod, *Bakas ng Ala-ala: Parokya ng Santísimo Rosario, Hagonóy, Bulacan* (Hagonóy: Nuestra Señora del Santísimo Rosario Parish. 1997), 3.

¹³ Fray Julian Martín, O.S.A., *Mapa General de las Almas que administrant los PP. Agustinos en estas Islas Filipinas* (Manila: Establecimiento Tipografico de los Amigos del Pais, 1848), 31.

¹⁴ The bell with the year inscribed in its surface remains in the parish church's belfry at present.

¹⁵ According to Hagonóy local historian, Msgr. Jose B. Aguinaldo, P.A., Fr. Mariano Sevilla was delighted to see the practices of the faithful of Hagonóy to name children after the saints inscribed in the sanctoral calendar for the day and the devotion to the patrons of each barrio. cf. Msgr. Jose B. Aguinaldo, P.A., *400 Bantayog ng Simbahan* (Hagonóy: Parish of St. Anne, 1983), 29. As per the current situation, 17 of Hagonóy's 26 barangays are named after saints, which was an advice Fr. Sevilla gave to the municipal council during his tenure as parish priest.

¹⁶ cf. *Ibid.*, 216.

under the title of *Nuestra Señora del Santísimo Rosario* in the barrio. Based on different stories and also on old pictures, the original image (*Virgen Patrona*), which was found in the riverbanks is used to be the one who stays in the house of the *Hermano Mayor* which is now enthroned at the main altar. The *Virgen Festejada* was used for the procession while the other image, which is roughly 2-feet, is the one housed inside the sanctuary before, together with the images of St. Joseph and St. Dominic.¹⁷ The presence of the Dominican founder featured how Our Lady of the Rosary was truly a Dominican devotion that has been brought somehow to Bulacan.¹⁸

The Augustinians, however, were not indifferent to the rosary devotion. As a matter of fact, Zafe notes how these friars used the rosary in certain occasions. It is enshrined in their pastoral manual by Fray Tomas Ortiz entitled *Práctica del Ministerio*, to which No. 94 states that:

Never shall the minister force the natives to any devotional practice, but he shall always persuade the native to it; especially that they pray the rosary in their homes... Every afternoon, the bell shall be rung for the recitation of the Rosary and it shall be prayed in the church at a time that it can be finished at the sound of the bell for prayers, in order that those who might have the devotion of praying it in the church may be able to come and return without any inconvenience. The school children or Tiples, the Acolytes, those working during weekdays and the servants of the Convent shall come to pray the Rosary.¹⁹

Hence, it could ascertain that the convento of Hagonóy indeed promoted the practice of reciting the rosary, especially in the home. This is witnessed by several old families both in the town center and in the barrios of Hagonóy. Some of the town's "Levitical" families; meaning those who have produced priest-relatives as the area is known for priestly and religious vocations, attest to having their family backgrounds begin with such examples of praying the rosary together in the evening.

During the 19th century, *Virgen del Rosario* remained as the patroness of that chapel for Barrio Caingin. They joyfully celebrate the fiesta every second Sunday of May, which is the old fiesta of the barrio. According to the elderly residing in the

¹⁷ cf. Lunod, 4-5.

¹⁸ Kendrick Ivan B. Panganiban, Romano C. Perez and Marianne Teodoro, *Pandaw: Ang Simbahan, sa Kanyang Pamamalakaya, Naghasik, Sumagana, Ngayo'y Pumapandaw ng Biyaya*, ed. Ronwaldo Eon Carreon (Hagonóy: Nuestra Señora del Santísimo Rosario Parish, 2020), 6. This citation is an addendum to the 2019 original text.

¹⁹ Fray Tomas Ortiz, O.S.A., *Práctica del Ministerio: Que Siguen los Religiosos del Orden de N.P.S. San Agustín en Philipinas* (Manila: El Convento de Nstra. Señora delos Angeles, 1731), 31. Cited in Zafe, 31.

barrio during the old times, the procession reaches the bridge near the town proper since Barrio San José is under Barrio Santo Rosario. Between the years 1900-1930, the areas under Barrio Santo Rosario were able to build their own chapels, which became the root of the foundation of the new barrios today. In 1905, Fr. Mariano V. Sevilla (1839-1923) bought the lot owned by Nazario Trillana in Sapang Dita. With that, they were able to build a new community and a chapel under the patronage of San Pascual Bailón. In year 1910, Pulo (now San Jose under the Parish of St. Anne) was able to build their chapel and placed it under the patronage of St. Joseph, Husband of Mary. It was built in Sitio Uli-Uli, then a part of Sto. Rosario. On the other side of Sto. Rosario, a chapel in honor of San Roque was built in 1913. In 1920, another chapel was built under the patronage of the Holy Cross because of the *Santa Cruzan* tradition in the area. While in 1927, a chapel for the *Virgen de los Remedios* was built in Mercado.²⁰

How Orani's Virgin was "seen" in Hagonóy

In 1942, an event changed dramatically the lives of the Catholic faithful in Orani and in Hagonóy. It was during this time that the Japanese forces invaded the Philippines. Known in history as the "Fall of Bataan," the Filipino and American forces were defeated by the Japanese forces as they pressed their way into Luzon through the peninsula. On January 6, 1942, Japanese forces bombed Bataan and the church of Orani sustained minimal damages. Masses and other liturgical services were suspended until the Liberation of the Philippines because the Japanese used the church as a garrison. As per the strategic location of Hagonóy at that time, locals attest how Bataños, particularly from Orani, managed to sail from their town via Manila Bay into the Hagonóy river delta. This indeed proved to be one of the many miracles *La Virgen Milagrosa del Rosario del Pueblo de Orani* was able to intercede for the Bataños.

Like many of the miracles when the people have seen the miraculous Virgin of Orani saving fishermen, helping townspeople against enemies among others, what the Bataños saw in Sto. Rosario, Hagonóy came as a vision of their mother patroness (*imagen descubierta*). The visage of the brown-skinned Virgin of Sto. Rosario was as though it were also an image of *La Virgen Milagrosa* of Orani.²¹ Both are *detallado* images that are brown-skinned and carry the image of the Child Jesus in their left hand. Though the hand gestures of the image's right hand are different – Orani's

²⁰ cf. Aguinaldo, *Ibid*.

²¹ cf. Jose Paulo Espinosa and Ronnel B. Perez, "Ang mga Parokya ng Bikarya ng Hagonóy: Unang Bahagi – Ang mga Kanlurang Parokya," *DAMBANA AT PANANAMPALATAYA: An Official Online Magazine of the Vicariate of St. Anne – Diocese of Malolos*, Whole Vol. 3/Vol. 1, Issue 1, April 2014 (accessed: November 30, 2019) https://dambana.blogspot.com/2014/04/feature-article-debosyon-at-kasaysayan-_7787.html.

holds a scepter while Hagonóy's holds the bottom of the child – the resemblance came as a vision of grace for the people of Bataan. It was as if *La Virgen Milagrosa* welcomed them to a home on the other side of the bay.

It is known that the war brought havoc not only to the people of Bataan but across the archipelago. By the Liberation of the Philippines from the Japanese in 1945, Orani was freed by the 12th of February.²² Hagonóy, on the other hand, was not recorded as involved in any military activity. Hence it could be assumed that at this time, the town has minimal exposure to war.²³ This episode in the lives of the people of the two towns proved much to Our Lady's protection over the faithful not only in Hagonóy but also the refugees that came from Bataan. From this, it is evident that Orani's *La Virgen Milagrosa* and Hagonóy's *Nuestra Señora del Santísimo Rosario* have formed a considerably spiritual link.

The Establishment of a Parish of Sto. Rosario in Hagonóy

The population boom in Hagonóy brought by the refugees from the war was growing and it became evident that it was physically impossible for the aging parish priest to minister to the people of the whole town. Consequently, a decision was reached in the Archdiocese of Manila to divide Hagonóy into four parishes. Prior to the creation of a new parish, a priest, Fr. Guillermo Tello was stationed in the old *visita* of Sto. Rosario, to prepare the people for the eventual mandate of the new parish of Santísimo Rosario. This took place in 1952 after receiving the Decree of Erection of the New Parish from then Manila Archbishop Gabriel Reyes (1892-1952) dated January 16, 1952. The new parish includes the community of Sto. Rosario, Mercado, San Roque, Sta. Cruz and San Pascual. According to the decree retrieved from the Manila Archdiocesan Archives, the seat of the new parish is the old *visita* and the parish titular is *Virgen del Santísimo Rosario*. As the decree states:

Resultado que a instancia de los vecinos del mencionado barrio se premió expediente para la erección de una parroquia en dicho barrio segregándolo de la parroquia de Sta. Ana y alegando como causas canónicas: 1. ro que dicho barrio almas; 2. do que la distancia entre el barrio y la parroquia matriz es de unos 6 kilómetros con malas vías de

²² American military historian Robert Ross Smith narrates that, "The 6th Division's 1st RCT started out of Dinalupihan on the afternoon of 12 February, planning to be estimated seven miles to the southeast, at Orani... Moving out of Orani on the 14th, East Force had reached Pilar before dark and on the next day probed south to Orion, four miles beyond Pilar. There had been little opposition and the only hindrance to faster progress had been the too-thorough job guerrillas had done in destroying the many bridges carrying the coastal road over tidal streams." Robert Ross Smith, *Triumph in the Philippines* (Washington, D.C.: United States Army, 1993), 332, 334.

²³ As per reading of Smith, the American-Filipino forces reached Calumpit, Bulacan by January 30, 1945 as the XIV Corps made contact with Calumpit and then passing Malolos to Plaridel, Bulacan. cf. *Ibid.*, 212-213.

comunicación especialmente en época de lluvias en que se estropean y anegan los caminos.

We have seen the request of the neighbors of the aforementioned neighborhood to move expediently for the erection of a parish in the said neighborhood separating it from the parish of Sta. Ana are because of canonical causes:

1. for that neighborhood's souls;
2. that the distance between the neighborhood and the parent parish is about 6 kilometers with poor communication channels, especially in the rainy season when roads are damaged and flooded.²⁴

Assigned as the first curate of Sto. Rosario was Fr. Nicanor de Guzmán (Curate: 1952-1955). As the years came by, the feast of the *Nuestra Señora del Santísimo Rosario de Hagonóy* was celebrated only in the second Sunday of May, and the liturgical feast in October only celebrated with a simple thanksgiving Mass and a Procession. He pointed out that the feast of the *Virgen Patrona* should be in October. Hence, Victoriano C. Raymundo as the first *Hermano Mayor*, a grand *fiesta* was held on October 1954 with then Manila Archbishop Rufino J. Cardinal Santos.²⁵ This, of course, brought a conflict between Orani and Hagonóy as both follow the liturgical celebrations of an October feast. So, it came as traditional practice that a partnership was held for their respective feasts: Hagonóy will celebrate on the first week of October and Orani on the second week. Since then, as faithful in Orani also confirm, this set-up was implemented so that devotees can come to Orani from Hagonóy and from Hagonóy to Orani. This was indeed important, not only for the local Church in Bataan and in Bulacan provinces, but a grace that this occurred during the Marian Year 1954, proclaimed by Pope Pius XII centennial year of the proclamation of the Apostolic Constitution *Ineffabilis Deus* by Pope Bl. Pius IX, declaring the Blessed Virgin Mary as the Immaculate Conception.²⁶

It was also since 1950 that the Block Rosary Movement began to spread and propagate the rosary devotion in the parish, a continuous devotion that has lasted even up to this day.²⁷ This brought much joy as it accompanied the traditions that

²⁴ Arzobispado de Manila, "Erección de la Nueva Parroquia del Santísimo Rosario en Hagonóy, mediante desmembración de la Santa Ana, Hagonóy, Bulacan, 15 Enero, 1952" in *Boletín Eclesiástico de Filipinas*, Vol. XXVI, no. 287 (May 1952), 301-302.

²⁵ Lunod, 6; Panganiban, Perez, Teodoro, 7.

²⁶ cf. Pope Pius XII, Encyclical Proclaiming the Marian Year to commemorate the Centenary of the Definition of the Dogma of the Immaculate Conception, *Fulgens Corona* (8 September, 1953), no. 30.

²⁷ cf. Pauline Bantigue and Romano C. Perez, "Pagdiriwang ng Rosaryong Pampurok sa Karangalan ng Ina ng Laging Saklolo sa Parokya ng *Nuestra Señora del Santísimo Rosario*," *DAMBANA*

built up the strong devotion to *Nuestra Señora del Santísimo Rosario* in Hagonóy. One of the unique traditions brought by this promotion was the *loante*. These were poems recited gracefully by the locals in honor of the Virgin of Sto. Rosario. Samples include one offered to her during the Mass at the riverbank commemorating the discovery of her image and another for the Block Rosary. These have not been formally documented, hence are usually passed on from generation to generation:²⁸

<i>Filipino</i>	<i>English</i>
<i>Loa 1 (Block Rosary)</i>	<i>Loa 1 (Block Rosary)</i>
1.) <i>Ngayong gabi, kaya kami naririto inang mahal. Ngayo'y araw na dakila at iyong kaarawan. Sa nayong ko naming lahat samasamang umilaw, Umilaw ng kandila at sa iyo'y nag darasal.</i>	1.) Tonight we are here beloved mother. This day has been great as it is your birthday. Here in our place we light together. We light the candle and pray to you.
2.) <i>Ang banal na pangalan mo habang aming tinatawag hindi kami natatakot sa pighati at bagabag. 'Pagkat ikaw ang aming ina ang pag-asa ng mag anak ng ngayon ko ngayon namin. Nayong higit na mapalad.</i>	2.) Holy is your name and as we call you out we neither fear in grief and worry. For you are our mother and hope of our family in my present, our present. A village that is much blessed.
3.) <i>'Pagkat ang aming ina babaeng pinagpala babaeng pinagpala isinugo ni Bathala kaya kami nag pupuri dalangin walang sawa upang kamtin ang awa mong walang hanggang pagkalinga.</i>	3.) For our mother is a blessed woman, a blessed woman sent by God that is why we praise and with unceasing prayer for your mercy and endless protection.
4.) <i>Kaya ngayon aming ina, bayaan mong maisabit sa leeg mo ang rosaryong sagisag ang pag-ibig nitong block rosary onseng matibay ang pananalig. Sa lagi mong pagsaklolo, inang laging matangkilik</i>	4.) And so now, our mother, allow us to hang the rosary in your neck, a rosary that signifies the love of this <i>block rosary</i> , eleven who are strong in faith. With your continuous help, our appreciative mother.
<i>(Isabit ang rosaryo sa imahen ng Birhen)</i>	<i>(The rosary is to be hung on the image of the Virgin)</i>
5.) <i>Kaya ngayon aming ina, ang aming kahilingan ito pong aming munting nayon, patuloy na saklolohan. Kami po'y akayin mo sa landas ng kabanalan. Upang kami'y makasama sa langit na aming bayan.</i>	5.) Now, our mother, we plead that you continue to help our village. Accompany us to the path of holiness so that we be among those in heaven, our own place.

AT PANANAMPALATAYA: *The Official Online Magazine of the Vicariate of St. Anne – Diocese of Malolos*, Whole Vol 3./Vol. 2, Issue 2, July 2014 (accessed: November 30, 2019) <https://dambana.blogs-pot.com/2014/08/kultura-culture-pagdiriwang-ng.html>.

²⁸ Special thanks to Romano C. Perez of *Nuestra Señora del Santísimo Rosario* Parish, Sto. Rosario, Hagonóy, Bulacan for providing these texts.

Filipino	English
Loa # 2 (Pagka-ahon sa Ilog)	Loa # 2 (Bringing out from the River)
<i>Lua</i>	<i>Lua</i>
<p>Bilang paghahanda sa dakila mong kapistahan Ikaw ay nilibot sa lahat mong nasasakupan Mga bisita at kapilya pati lahat ng tahanan. Upang ikay pagpugayan dakilai't papurihan.</p>	<p>As we prepare for your solemnity You have been brought around your domain, to visitas and chapels and to homes so that we may venerate, magnify and praise you. You first went to steadfast Sapang Dita</p>
<p>Una mong tinunguhan sapang ditang matimtiman San Pascual naming patron sinalubong hinangaan Duon niluwalhati sa pamamagitan ng sayawan. Dinangal hinangaan at lalong pinagsimpan.</p>	<p>St. Paschal our patron, welcomed, admired. There praised through dacing. Venerated, admired and more kept.</p>
<p>Pangalawang pinuntahan Banal na Krus ang sandigan Instrumento ng Poong Diyos pinangwagi sa kasalanan. Estandarte at bandera ng sangkakristyanuhan Dangal ng kabanalan, pag-ibig na binukalan.</p>	<p>Second, they went to the Holy Cross our support. The instrument of the Lord God to win over sin. Standard and banner of Christendom, Honor of Holiness, Love that springs.</p>
<p>Kasunod mong tinungo sa lahat ng salot lumalayo Apo Roqueng kapalara'y puspos dinakila't mo't sinuyo. Biyaya ay bumuhos himala ninyo'y nagsalo Mga luha ng kagalakan idinilig ibinuyo, Birheng Milagrosa, rosas na mahalaga. Kagalingan ng maysakit, lunas at ginhawa Remedio sa bawat sulirani't dusa Habang sinasambit rosario mong mahalaga.</p>	<p>Then you went to where plague flees Patriarch Roch whose fate you filled, magnified and appealed. Grace outpours and your miracles are caught. Tears of joy are watered and motivate, Miraculous Virgin, valuable rose. Healing to the sick, cure and comfort. Remedy to each trouble and suffering as we sigh your valued rosary.</p>
<p>Huli mong binisita isang munting kapilya. Hinintay ka't dinakila ng Patrong Santa Lucia Dito pinagpugayan bago ka itagpo Upang dakilai't isakay sa pagoda.</p>	<p>The lastly we come to a simple chapel, awaited and magnified by the Patroness St. Lucy. There you are celebrated before she met you so that we may revere you and take in the pagoda.</p>
<p>Mabuhay ang Birhen ng Santisimo Rosario! Mabuhay ang mga Patron ng mga nayo't baryo! Kami'y pagpalain, ilapit kay Hesukristo, Upang aming makamta't pangako niya'y matamo!</p>	<p>Long live the Virgin of the Most Holy Rosary! Long live the patrons of each village and barrio! Bless us, bring us close to Jesus Christ, so that we may achieve the promise he attained for us!</p>
<p>Viva La Virgen!</p>	<p>Long live the Virgin!</p>

Together with these traditions are also formal writing concerning the local Marian devotion. Hence, at this time, Fr. Andrés S. Valera, a Hagonoño priest, compiled and published *Gabay sa Pagrorosaryo sa Block Rosary at Buwan ng Oktubre* in 1986, which eventually became a devotional guide that helped these active Marian cell units of the Block Rosary in their prayer within the parishes of the Diocese of Malolos.²⁹

As for the image of *La Virgen Milagrosa del Rosario del Pueblo de Orani*, the gathering of devotees from Bataan, Pampanga, and Bulacan made way for its recognition by the Holy See by the grant of a canonical coronation by Pope Pius XII on October 7, 1958, two days before the pontiff's passing. The faithful of Orani surely paid homage to the deceased pope and awaited until April 18, 1959 to celebrate the coronation led by San Fernando Archbishop Emilio Cinense (1911-1978) and then Apostolic Nuncio to the Philippines Salvatore Siino (1904-1963). Orani's church could truly be treated as a pilgrimage site for the whole country even at this time as on the feast day itself, Masses are celebrated per hour starting at 3:00 a.m. and ended up to 9:00 p.m.³⁰ Pilgrims from different provinces and cities fill the church, for which the faithful of Hagonóy also take part as per the testimonies of families who have roots from both towns.

Promotion of the Devotions to La Virgen Milagrosa del Rosario de Pueblo de Orani and Nuestra Señora del Santísimo Rosario de Hagonóy

On November 15, 1992, Fr. Roberto G. Lunod (1953-2019, Curate: 1992-2001) arrived as the new parish priest in Sto. Rosario, Hagonóy. His tenure was marked by frenetic activities in the parish such as the revival of different lay movements in the parish. On October 9, 1995, which was the parish fiesta then, Fr. Lunod led the solemn enthronement the original and antique image of *Nuestra Señora del Santísimo Rosario de Hagonóy* was enthroned from the side altar to the main altar of the church. Also, during that year, Fr. Lunod himself published the perpetual Saturday novena to the patroness.³¹ A renovation of the church was undertaken during his time and was re-done and completed in its new form by Fr. Vicente B. Lina Jr. who was installed as parish priest on February 2001. No effort was spared to achieve the goal. He did not pass any chance to raise funds so sorely needed, especially with the

²⁹ Fr. Andrés S. Valera, *Gabay sa Pagrorosaryo sa Block Rosary at Buwan ng Oktubre* (Malolos: Diocesan Commission on Liturgy, 1986).

³⁰ cf. Joel Alexander S. De Leon, *Lambong: Alay sa Birheng Milagrosa ng Orani, Bataan* (Manila: Bahay Limbagan ni Sta. Veronica, 2009), 95-111.

³¹ Fr. Roberto G. Lunod, *Ang Palagiang Pagnonobena sa Mahal na Birhen ng Sto. Rosario* (Hagonóy: Parish of Sto. Rosario, 1996), 1. Cubao Bishop and Malolos Apostolic Administrator Honesto F. Ongtioco would later on grant the *Imprimatur* for this novena on June 12, 2019.

floods endangering the parish church. The newly renovated Gothic style church was inaugurated and consecrated on January 4, 2009 by Malolos Bishop José F. Oliveros (1946-2018).

Further efforts were held during the term of Fr. Lina. These included the propagation of the devotion to the patroness through different activities. First, the fluvial procession to commemorate the founding of the image in the riverbanks was held before the October feast. He also made an initiative to acquire a replica of the original image to be used for the *Dalaw Patrona* or the daily visitation to the abode of the parishioners that can be observed until the present. Also in the year 2002, when the Universal Church under Pope John Paul II celebrated the Year of the Rosary and the publication of the Apostolic Letter *Rosarium Virginis Mariæ*, the parish church was chosen as one of the pilgrimage churches in the Diocese of Malolos. In the culminating celebration of the Year of the Rosary in the Diocese, the antique image of *Nuestra Señora del Santísimo Rosario de Hagonóy* was brought to Malolos Cathedral-Basilica as the focal image of the celebration. The *Cofradia del Nuestra Señora del Santísimo Rosario de Hagonóy* was established this year in honor of the Year of the Rosary and the propagation of the devotion to the patroness.³² In 2005, the original image visited the different parishes in the Vicariate of Hagonóy as part of promotion of the devotion to the Virgin. Fr. Lina continued in the service of this parish until June 2010.

This was continued by Fr. Quirico L. Cruz who came in June 2010 to minister the parish. He also took the initiative to strengthen the devotion to the patroness by extending the parish fiesta celebration in a month-long celebration through the *Dalaw Patrona*, the fluvial procession, the novena procession and the procession of the Virgin of the Rosary together with the saints of the Rosary and the Dominican saints. This practice gave way to acknowledging the rosary devotion as a Dominican propagation, which has reached the delta of Hagonóy.³³

Orani's promotion, on the other hand, came with the Diocese of Balanga's efforts to further expand its reach of influence as a shrine. On August 22, 2004, Balanga Bishop (now Lingayen-Dagupan Archbishop) Sócrates B. Villegas declared

³² cf. Ma. Theresa G. Perona, "SAMAHANG PAMPAROKYA: *Cofradia de la Nuestra Señora del Santísimo Rosario*" DAMBANA AT PANANAMPALATAYA: *The Official Online Magazine of the Vicariate of St. Anne – Diocese of Malolos*, Whole Vol 3./Vol. 1, Issue 3, December 2014 (accessed: November 30, 2019) https://dam-bana.blogspot.com/2015/01/-samahang-pamparokya-cofradia-dela_50.html.

³³ cf. Ronald Aron O. Perez, Ma. Theresa G. Perona and El Gideon G. Raymundo, "Tapat na Debosyon, Dulot ay Kagalakan: Ang Ika-60 Anibersaryo ng Parokya ng Nuestra Señora del Santísimo Rosario," *Catholic Hagonoeño: Looking into the Catholic Heritage of Hagonóy, Bulacan, Philippines*, Vol. 1, Issue 4 December 2012 (accessed: November 30, 2019) https://dambana.blogspot.com/2013/01/kulturaculture-tapat-na-debosyon-dulot_14.html.

a special title to Orani church as *Dambana ng Paglalakbay* (Pilgrim Shrine). In 2011, his successor, Bishop Ruperto C. Santos appealed for Orani's recognition as an affiliate church to the Basilica of Santa Maria Maggiore in Rome, Italy, hence allowing the church to provide the same rights and privileges, particularly on indulgences for pilgrims and locals. As the Bishop himself stated in his pastoral letter:

We, in the Diocese of Balanga, must strive even more in rendering love and honor to our Blessed Mother above the devotees who come to her from the outlying provinces. For we are the first beneficiaries of the graces she exudes from the holiness bestowed her by the Father. In the past years, we have witnessed calamities striking our neighboring lands but from which we have been spared, particularly, the devastation of water or the lack of it. Our Lord knew beforehand, that we need a mother to unite us and save us. He entrusted her to us, "Behold your mother." (Jn. 19:27)

To show our loving acceptance for her in obedience to her Son Jesus Christ and deep gratitude for her maternal care, we assign each of our twelve towns to go on pilgrimage to her every SECOND SATURDAY of the month with a celebration of the Holy Eucharist at noontime.³⁴

The faithful have become so attached to the devotion to Our Lady of Orani that even the formation of the diocese's future clergy was dedicated to her. Hence, in 2015, Bishop Santos formally erected the college seminary in Balanga City that was called as *Virgen Milagrosa del Rosario* College Seminary as an offering for the diocese's 40th foundation anniversary (1975-2015).³⁵

Recognizing the Link of *La Virgen Milagrosa del Rosario del Pueblo de Orani* and *Nuestra Señora del Santísimo Rosario de Hagonóy*

On October 2018, Fr. Lou Salvador Jess A. de Silva arrived as the new pastor of the church of Sto. Rosario, Hagonóy.³⁶ Part of his efforts was instituting the First Saturday Procession in honor of *Nuestra Señora del Santísimo Rosario de Hagonóy*

³⁴ cf. Bishop Ruperto C. Santos, "Circular Letter 21/2011: *Owning the Shrine of Virgen Milagrosa del Rosario del Pueblo de Orani*," *Diocese of Balanga*, December 8, 2011 (accessed: November 30, 2019) <http://www.balangadiocese.com/BpStude/circ21.html>.

³⁵ cf. _____, "Pastoral Letter: About our Diocesan Seminary," *Diocese of Balanga*, n.d. (accessed: November 30, 2019) <http://www.bala-ngadiocese.com/BpStude/diocesanseminary.html>.

³⁶ As of this writing's release, the pastorship of Sto. Rosario in Hagonóy, Bulacan is now with Rev. Fr. Carlos D. Cruz who succeeded De Silva during the change of pastoral appointments in the Diocese of Malolos on January 2021.

and started major plans to propagate the devotion in the town and in the Diocese of Malolos. During his term, various Marian devotions from across the country have been invited to heighten the love of the faithful to the Blessed Virgin such as the pilgrim images of *Our Lady of Fatima of Valenzuela City*, *Nuestra Señora del Santísimo Rosario de La Naval de Manila* and *Nuestra Señora del Pilar de Morong, Reina del Mar, La Pilarica Bataña de Bataan*. The devotion of the Block Rosary Movement, the daily *Dalaw Patrona* to homes of parishioners across the parish jurisdiction and the Legion of Mary thrives both in Sto. Rosario and all across the town of Hagonóy. The *praesidium* of the parish is now a Curia since 2018, making it a major council in the town. A further move in these efforts was a historic meet between *La Virgen Milagrosa del Rosario del Pueblo de Orani* and Hagonóy's Marian patroness. This joint effort of the parishes of Orani and Sto. Rosario in Hagonóy is now a sign of the bond of this Dominican devotion present in these towns. This would in turn lead to the recognition of both parishes: Orani church being granted the status of a minor Basilica by Pope Francis and Hagonóy's image being granted diocesan recognition as a revered patroness through the grant of an episcopal coronation.

With these, this paper deduces that the link between the devotions to *La Virgen Milagrosa del Rosario del Pueblo de Orani* and *Nuestra Señora del Santísimo Rosario de Hagonóy* can be seen in three circumstances. First, the place of Orani and Hagonóy, brought to life by the waters of the Manila Bay, harbor God's abundant grace through the providence of the sea. Second, the Virgin of Orani and the Virgin of Hagonóy, two expressions of one devotion to the Blessed Virgin Mary as Our Lady of the Rosary,³⁷ come together through their commonality of origin and the area where it has been promoted through the arrival of the Dominicans in Bataan by 1588 and the discovery of the brown-skinned Virgin of Sto. Rosario in Hagonóy between the 1700s to the 1800s. Third, the people of Hagonóy, intertwined with the fates of the war and now bonded by the devotion to the Virgin of the Holy Rosary, is now further propagated through the devotional link of the two parishes.

In a theological perspective, the intercession brought by Mary in these two towns acknowledges her title as "Star of the Sea" (Latin: *Stella Maris*). This title is very much alike with "Star of the Morning" (Latin: *Stella Matutina*), which can be seen in the Litany of Loreto.³⁸ By the eight century, Catholics have come to know of this recognition of the Blessed Virgin Mary through known Marian hymn Ave,

³⁷ Filipino Mariologist, Msgr. Sabino A. Vengco, Jr. Vengco notes, these are the "many and varied devotions (plural) to Mary because there is such an amazing devotion (singular) to her among us Catholics." Msgr. Sabino A. Vengco, Jr., "Some Questions and Answers" in *Shaping the Filipino Marian Piety* (Q.C.: Foundation for Christ's Love-Asia, 2017), 171.

³⁸ "Litany of the Blessed Virgin Mary" in Catholic Church, *The Roman Ritual*, Complete Edition, trans. by Philip T. Weller (WI: The Bruce Publishing Co., 1964) 401.

Maris Stella. It says: “Ave, maris stella, Dei mater alma, atque semper virgo, felix cœli porta” (Hail, star of the sea, Nurturing Mother of God, And ever Virgin Happy gate of Heaven).³⁹ This title is supported in history by statements from medieval theologians such as Rabanus Maurus (780-856), Fulbert of Chartres (960-1028), St. Bernard of Clairvaux (1090-1153), Amadeus of Lausanne (1110-1153), St. Thomas Aquinas (1225-1274), Jean Gerson (1363-1429) among others.⁴⁰ They indicate a point in this recognition, which Aquinas pointed out well in saying that:

She was immune from every curse and thus, “blessed among women” because she alone took away the curse and bore a blessing and opened the gate of heaven. Thus, the name “Mary,” which is rendered “Star of the Sea,” suits her. Because just as sailors on the ocean are guided to a harbor by a star, so Christians are guided to glory by Mary.⁴¹

This brings to us the understanding of illustrative vision of the sea as the world, the man on the journey and the Blessed Virgin Mary as an exemplar of faith that guides on like that of the star. Among Catholic faithful in Hagonóy and in Orani, Mary could be seen as that guiding star, to which she is acknowledged by her local patronage.

Hence, Mary has united two towns: Orani became part of Hagonóy and Hagonóy became part of Orani. Though each devotion grew individually through their own community’s efforts, which brought their prominence in the present day, the work of Marian piety in this ground became a contributing factor to the common points the two communities have now come to share. This forging of a bond of devotion allows us to appreciate better the unifying force among Filipino Catholics, especially among Marian devotees, that makes the Philippines, *Pueblo amante de Maria*.⁴² **PS**

³⁹ Abbaye Saint-Pierre Solesmes, *Liber Hymnarius cum Invitatoriis et aliquibus Responsoriis*. Editio emendata et aucta (Antiphonale Romanum secundum Liturgiam Horarum Ordinemque Cantus Officii Dispositum a Solesmensibus Monachis praeparatum. Tomus Alter (Solesmes: Abbaye Saint-Pierre Solesmes, 1983), 259.

⁴⁰ For particular citations, see Luigi Gambero, S.M. *Mary in the Middle Ages: The Blessed Virgin Mary in the Thought of Medieval Latin Theologians* (CA: Ignatius Press, 2005), 68-69, 84-85, 139-140, 161, 242, 283-284.

⁴¹ St. Thomas Aquinas, O.P., *Expositio super salutationem angelicam* 13. Quoted in Gambero, 242.

⁴² Spanish: A people (A collective term, however it is actually *town* in its literal translation) in love with Mary. Found in a Spanish Eucharistic hymn by Emeritio Barcelon and Fr. Norberto Careceller for the International Eucharistic Congress in Manila (1937). cf. *Acts and Decrees of the Second Plenary Council of the Philippines*, 1992, 153. cf. Catholic Bishops’ Conference of the Philippines, *Catechism for Filipino Catholics*, 1997, 45. Fr. Catalino Arevalo, S.J., “Introduction” in Vilma Roy Duavit, Louie Reyes & Peachy Yamsuan, *Pueblo Amante de Maria: The Filipino’s Love for Mary* (Manila: VRD Publishing, Inc., 2012), 9.

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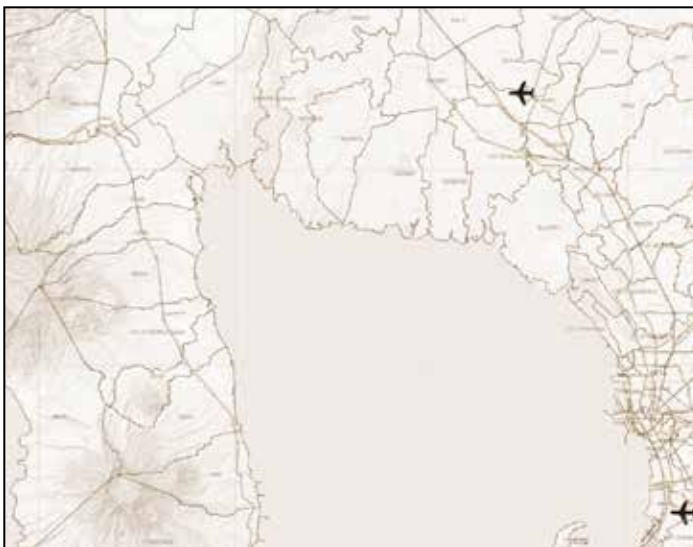
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The map of Manila Bay shows the actual dimensional distance between Orani, Bataan and the Hagonóy delta. It confirms the accuracy of the 1715 map.



"Manila Bay Major Transport Infrastructure Map" in National Economic Development Authority, Manila Bay Area Situational Atlas (Pasig: National Economic Development Authority, 2018), 77.

A modern-day map showing the administrative divisions of the towns of Bulacan and Metro Manila in the East and Bataan in the West. Hagonóy town in Bulacan is bound by the Manila Bay on its South side while Bataan is bound by the Manila Bay on its East side.

“OUR LADY OF ORANI, *The Miraculous Lady of the Holy Rosary*. ca. 1950s photo” in *The National Catholic Almanac, ALMANAC OF THE MOST HOLY ROSARY*. Publicado por las P.P. Dominicos, 1948, 93-94.



A photograph of the re-enactment of the Canonical Coronation of La Virgen Milagrosa del Rosario del Pueblo de Orani during the image's 60th canonical coronation anniversary led by San Fernando Archbishop Florentino G. Lavarias, who is the Metropolitan Archbishop of the Ecclesiastical Province where the Diocese of Balanga belongs to. Photo Courtesy: Wilfred Jason A. Naval





A photograph of the restored image of Nuestra Señora del Santísimo Rosario de Hagonóy. This image was provided as the official portrait of the patroness from the office of the Parish of Nuestra Señora del Santísimo Rosario, Sto. Rosario, Hagonóy, Bulacan.



A photograph of Malolos Bishop Dennis C. Villarojo placing the episcopal crown on the venerated image of Nuestra Señora del Santísimo Rosario de Hagonóy during the parish fiesta held on October 7, 2019. Photo Courtesy: Thom Tolentino.



Photographs of the author during his address held on September 27, 2019, during the historic visit of the pilgrim image of La Virgen Milagrosa del Rosario del Pueblo de Orani to Nuestra Señora del Santísimo Rosario Parish, Hagonóy, Bulacan. Photos from the author.



