

Tuguegarao's Saint Peter's Cathedral: Its History and Conservation

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Abstract: The Saint Peter's Cathedral (Tuguegarao Cathedral) is the biggest *ladrillo* church in the Cagayan Valley Region and it is the seat of the Archdiocese of Tuguegarao. It was built under the supervision of Fr. Antonio Lobato de Santo Tomas, OP at the height of the 18th Century. After its construction, this church became a source of competition among the Dominican missionaries of the Cagayan Valley and as a result, Spanish-era churches of some Cagayan Valley towns have copied the façade and other details of the church of Tuguegarao. Thus, making Tuguegarao's church a model church of the Cagayan Valley.

In the course of time, the Tuguegarao Cathedral became a silent witness to every historical event in the Cagayan Valley and it has also fallen victim to numerous natural and manmade disasters. The task of preserving the Tuguegarao Cathedral and other churches of the Cagayan Valley for future generations comes with the great task of advocating the importance of heritage education and conservation in order to help inform the Cagayanos of their glorious past.

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Introduction

Laudare, Benedicere, Praedicare (To Praise, To Bless and To Preach)—this is the motto of the Order of the Preachers (OP) founded by Saint Dominic more than 800 years ago. These words were put to action by the first six Spanish Dominicans¹ who set foot on the fertile Cagayan Valley² and evangelized her people. However, their mission was not without instances of resistance. Thus, “the conversion of the Cagayan, was unlike the earlier attempts of the missionaries in the Islands fraught with hardship and suffering.”³ While some Dominicans left for other missions, others persevered to win the hearts of the people of the Cagayan Valley. Some of these Dominicans are now venerated either as a blessed or a saint of the Church (e.g. Saint Francisco de Capillas and Blessed Luis Flores).

Not only did the Dominicans bring the Christian faith, they also introduced various trends from Europe and from their colonies in the Americas. The Dominicans of the Cagayan Valley were not just eloquent preachers of the Gospel and administrators of the sacraments, they were also geniuses in their different fields of specialization. After many centuries, the people of Cagayan Valley still utilize some of the parochial structures they had built.

Among all their contributions, it was the *iglesia* that has the lasting impact among the Dominican projects in the Cagayan Valley. These are monuments that commemorate the creative genius and the apostolic perseverance of the Dominicans through the years. At present, there are a few preserved and utilized Dominican churches around the Valley. Unfortunately, some of these parochial structures were either destroyed by natural calamities, replaced with modern fixtures or abandoned as ruins.

This paper focuses on the history of the Saint Peter’s Cathedral (Tuguegarao Cathedral), the seat of the Archdiocese of Tuguegarao and one of the remaining

¹ Fr. Tomas Castellar and OP, Fr. Diego de Soria, OP arrived in Nueva Segovia in 1594. The group of Fr. Ambrosio Martinez de la Madre de Dios, OP, Fr. Antonio de Soria, OP, Fr. Miguel de San Jacinto, OP, Fr. Gaspar Zarfate, OP, Fr. Domingo de San Blas, OP (a Dominican Brother) and another unnamed Dominican brother arrived in 1595.

² From 1583 to 1839, the Cagayan Valley refers to the Province of Cagayan. In 1839, the Cagayan Valley was divided into two provinces: Cagayan {From Abulacan (Now Barangay San Juan, Pamplona, Cagayan) to Tumaui} and Nueva Vizcaya (from Ilagan to Aritao). Finally, in 1856 the province of Isabela was formed by taking some of the towns of Cagayan (Cabagan and Tumaui) and Nueva Vizcaya (Ilagan to Carig).

³ Manuel M.L. Noche, “The Dominican Missionaries in the Cagayan Valley: Their Missions and Architecture”, *Philippiniana Sacra* XXXIX, no. 117 (September-December, 2004), 537.

heritage churches in the Cagayan Valley. The history of the Tuguegarao Cathedral needs to be studied further because of limited sources available in the Philippines and most of these materials are now stored in the libraries and archives in Manila or abroad. Such a research could lead to guided conservation efforts not just of the Tuguegarao Cathedral but also the other Spanish-era churches of the Cagayan Valley Region.

The Pre-Cathedral History (1604-1761)

The history of the Cathedral begins with the foundation of the mission of Tuguegarao. As early as 1591, the settlement of Tuguegarao began to appear in Spanish chronicles.⁴ It was on May 9, 1604 that the Dominicans accepted Tuguegarao as a mission *pueblo* under the patronage of Saint Peter the Apostle and Fr. Jacinto Pardo, OP was its first missionary priest. According to Fr. Malumbres, Fr. Pardo was an authority on the Ibanag language and he was the first Dominican to write an Ibanag grammar book. In 1605, the people of Tuguegarao rebelled against their Spanish masters and killed their *encomendero* Alonso Vasquez.⁵ The perpetrators of the revolt wanted Fr. Pardo to leave Tuguegarao but the latter refused.

Fr. Jacinto Pardo, OP, Tuguegarao's first missionary priest, died on October 21, 1605 of natural causes.⁶ But according to the Spaniards, the priest was poisoned by the natives who instigated the revolt.⁷ By 1612, the Dominicans already had eleven missions in the province of Cagayan: Pata, Abulug, Fottol (Pudtol, Apayao), Camalaniugan, Nueva Segovia, Bagumbayan, Tocolana, Nassiping, Tuguegarao, and Pilitan (Now part of the province of Isabela. The site of the pueblo is the jurisdiction of Tumauni and Ilagan on the western bank of the Cagayan River).⁸

⁴ The settlement was referred as *Tubigarao*. Gómez Perez Dasmariñas, "Account of the Encomiendas in the Philippine Islands (March 31, 1591)," in *The Philippine Islands 1493-1898: Volume VIII (1591-1593)*, eds. Emma Helen Blair and James Alexander Robertson, 112.

⁵ In 1591, a certain Don Alonso Vasquez ruled the *encomienda* of Tuguegarao. In 1597, he was still the *encomendero* of Tuguegarao. However in 1617, there was an *encomendero* named Don Alonso Vasquez who ruled Tuguegarao. If he was alive in 1617, he would have survived the 1605 Tuguegarao revolt and even could have suppressed it. Julián Malumbres, *Historia de Cagayan y sus Montañas desde el Principio de su Pacificación o Conquista hasta Nuestros Dias* (Manila: Tip. Linotype de Santo Tomás, 1918), 387.

⁶ Hilario Ma. Ocio, *Reseña Biográfica de los Religiosos de la Provincia del Santísimo Rosario de Filipinas Desde su Fundacion hasta Nuestros Dias: Parte Primera (Comprende desde 1587-1590)*, (Manila: Establecimiento Tipográfico del Real Colegio de Santo Tomás, 1891), 317.

⁷ Vicente Nepomuceno, *Historia nac Cagayan* (Manila: Tip. Linotype de Santo Tomás, 1919), 187.

⁸ Baltasar Fort, "Order of Saint Dominic: List of the Houses and Missions of the Order of Saint Dominic in these Philippine Islands (1612)," in *The Philippine Islands 1493-1898: Volume XVII (1609-1616)*, eds. Emma Helen Blair and James Alexander Roberston, 211-12.

In 1606, Fr. Tomás Vilar, OP was appointed the first vicar of Tuguegarao and he built a provisional structure of *camalig* which served as the church.⁹ From this narrative, we could now trace the actual beginnings of the Tuguegarao Cathedral. In the years leading to 1761, the said *camalig* was soon replaced by a stone structure and later brick. In connection, the late Dr. Florentino Hornedo writes in his book: “It appears that during the period, the churches made of *tabla y caña* were no longer considered enough, or suggested to them a backwardness in comparison to the other towns which already has churches of stone.”¹⁰ As a parish progresses, it is given that there will be more people attending church services and structures need improvements to ensure the safety of the parishioners. Provisional structures should give way to more solid permanent structures that could stand for a longer period of time.

In October 1718, a revolt was instigated by Matatanga, the *gobernadorcillo* of Malaueg and Singnuinga, *gobernadorcillo* of Tuao.¹¹ To cut the story short, it was crushed by the troops of Pablo Orduña and the conspirators were punished severely. The reprisals by the Spanish authorities brought fear to the people of Cabagan and Tuguegarao and they fled to the mountains (*remontaron*).¹² During the visitation of the Dominican Provincial to Cagayan in 1724, he proposed to his confreres the establishment of chapels and barrios with their respective patron saints, in order to win back the people to the Christian faith and Spain. By way of raffle, the Vicar of Tuguegarao, Fr. Bernabe de la Magdalena, OP assigned the respective patron saints of the barrios established in Tuguegarao, while that of Cabagan were assigned by its vicar Fr. Diego de la Torre, OP. These were the barrios established by the Dominicans with their respective patron saints:

i.) For Tuguegarao:

Dammang: Saint Catherine of Alexandria

Cacubayan: Saint Benedict

Funtun (Buntun): Saint John the Baptist

Capatan: Saint Barbara

Caggay: Santa Teresa de Avila

Paluag (Pallua): Saint John of God

Alibayu: Saint Eulalia

Libag: Blessed Margaret of Savoy

Baggay (Bagay): Saint Vincent Ferrer

⁹ Nepomuceno, *Historia nac Cagayan*.

¹⁰ Florentino H. Hornedo, *On the Trail of Dominican Engineers, Artists and Saints in the Cagayan Valley & Batanes* (Manila: University of Santo Tomas Press, 2002), 25.

¹¹ Malumbres, *Historia de Cagayan*, 55-6.

¹² Malumbres, *Historia de Cagayan*, 57.

Cabug (Enrile, Cagayan): Our Lady of Snows
 Cataggaman (Cataggaman): Saint Dominic de Guzmán
 Atulayan: Saint Francis of Assisi

ii.) For Cabagan:

Casibaran: Saint Dominic de Guzmán
 Garitan (Garita): Saint Diego de Alcala¹³

On August 16, 1724, the *Ermita de San Jacinto* was blessed by Fr. Bernabe de la Magdalena, OP and the first mass on this structure was celebrated.¹⁴ Among the post-1718 *ermitas* of the Cagayan Valley, the *Ermita de San Jacinto* is the only remaining Spanish-built *ermita*.

Going back, the missionaries always have to cope with necessary changes in their mission territories like the increase in the population of their communities and the terrain of the place. It was deemed necessary to replace the humble *camalig* with a more solid structure. In the case of Tuguegarao, it was probably the increase in population and the land area that led the Dominicans to plan and build a larger church for the town.

First, as early as 1612, the ratio of the mission of Tuguegarao was “for one thousand three hundred Indians it has three missionaries.”¹⁵ Second, “In 1746, the population of Tuguegarao increased in number by 6328; in the year 1750, it had 7644; in 1801 it had 8709.”¹⁶ Ciudad Nueva Segovia (Lal-lo) only had a population of 2563 in the latter part of the year 1804.¹⁷ Statistics clearly shows that even before Tuguegarao became the capital of Cagayan in 1839, the town was already more populated than Nueva Segovia (Lal-lo, Cagayan).¹⁸ As to its land area before the middle of the 19th century, Tuguegarao covers both banks of the Cagayan River and a portion of the Sierra Madre Mountain Range.¹⁹ Truly, as Malumbres indicated in his *Historia*: “Tuguegarao was the mother town not only of the towns of Cabug or Enrile, Solana and Peñablanca, but also of Amulung and the various towns of Isabela as far as Echague.”²⁰ It is also important to note that Tuguegarao is older than the provinces of Nueva Vizcaya (1839) and Isabela (1856).

¹³ Malumbres, *Historia de Cagayan*, 58.

¹⁴ Malumbres, *Historia de Cagayan*, 379.

¹⁵ Fort, “Order of Saint Dominic,” 212.

¹⁶ Nepomuceno, *Historia nac Cagayan*, 193.

¹⁷ Nepomuceno, *Historia nac Cagayan*, 99. Malumbres, *Historia de Cagayan*, 313-14; 342; 428-29.

¹⁸ In 1804, Tuguegarao had a total of 9,135 souls. Malumbres, *Historia de Cagayan*, 337.

¹⁹ Tuguegarao was reduced of its size when the towns of Enrile (1849), Solana (1851) and Peñablanca (1896) were founded.

²⁰ Malumbres, *Historia de Cagayan*, 378.

The Construction of the Church (1761-66)

Fr. Antonio Lobato de Santo Tomás, OP (commonly known as Fr. Antonio Lobato, OP) (1724-1794) was the person behind the construction of the present *Iglesia de San Pedro Apostol de Tuguegarao*. He was the missionary priest of the Tuguegarao for twenty-nine years from 1765 until his death in 1794.²¹ Not only did he supervise the construction of the said church, he also built bridges, roads, and even the present town-plan of Tuguegarao. Aside from infrastructure projects, he is the author of the *La Pasion* in verse, perfected the *Diccionario en Ibanag* of Fr. José Bugarin, OP and he wrote a *Gramatica o Arte de la Lengua Ibanag*.²² In 1784, he wrote a monograph of Tuguegarao in statistical form.²³ At present, “we still have the monuments of his talent in the famous lime and brick kilns, the church and tower of Tuguegarao, the latter, one of the more perfectly designed in the country.”²⁴

Before the grand brick church of Tuguegarao, there was the big adobe church of Cabagan.²⁵ Fr. Lobato worked as an interim parish priest there from March 27, 1763.²⁶ Now in ruins, its details (façade, five-storey belfry, floor plan and patio) have its similarities with Tuguegarao’s church. “Fray Antonio Lobato de Santo Tomas, OP

²¹ If Fr. Lobato stayed in Tuguegarao beginning in 1765, then he was not the one who commenced the construction of the Tuguegarao Church. Probably, an earlier parish priest could be the proponent of the project. When he left, Father Lobato should have only continued or modified the project. This could be the reason why some historians doubted the church was finished in 1767. Pedro V. Salgado, *Cagayan Valley and Eastern Cordillera (1581-1898): Volume 1*, (Quezon City: Rex Commercial, 2002), 309. Footnote taken from Hilario Maria Ocio and Eladio Neira, *Misioneros Dominicanos en el Extremo Norte: 1587-1835* (Manila: Orientalia Dominicana, 2000) 356.

²² Pablo Fernández, *History of the Church in the Philippines (1521-1898)*, (San Juan: Life Today Publications, 1988), 376.

²³ A photo of the document could be found in Chapter XVIII entitled “Monografías de los Pueblos” of the *Historia de Cagayan*.

²⁴ Fernández, *History of the Church in the Philippines*, 408.

²⁵ This refers to the present municipality of San Pablo, Isabela. Formerly the mission of Maquila, the town was established in 1645 as Cabagan under the patronage of San Pablo. In the 1730s, the present adobe Church was built under the direction of Fr. Diego de la Torre, OP. On January 25, 1877, Fr. Pedro Ricart, OP ordered that the town’s *población* be transferred on the other side of the Pinacanauan de Cabagan River (San Pablo River). There, they built the town’s church and convent, which unfortunately, were unfinished because of the revolution of 1898. The old *población* of Cabagan was abandoned and the grand Church fell into ruins. In 1888, the old town was re-established and it was placed under the patronage of the Nuestra Señora Del Santísimo Rosario. Thus, there was Cabagan Viejo (the old site) and Cabagan Nuevo (the new site). During the American regime, the Cabagan Viejo was named San Pablo and Cabagan Nuevo as Cabagan. These two towns, at present, celebrate their fiesta every January 25, the feast of the Conversion of Saint Paul. Salgado, *Cagayan Valley*, 411-12.

²⁶ Regalado Trota José, “A Visual Documentation of Fil-Hispanic Churches — Part XIX: The Church of San Pablo Apostol in Cabagan Viejo (Now San Pablo), Isabela”, *Philippiniana Sacra* LIII, no. 160 (September- December, 2018), 548.

for his Tuguegarao Church most likely copied the (Cabagan) church.”²⁷ On January 17, 1761, the construction of the Tuguegarao Cathedral officially commenced. In order to manufacture the bricks and lime needed for the construction, Fr. Lobato built *hornos* near the delta of the Pinacanauan de Tuguegerao and Cagayan rivers. Earlier, Fr. Bernabe de la Magdalena built *hornos* on that area for the *ladrillos* used in the construction of the Ermita de San Jacinto.²⁸ Atabug, in her term paper on the Tuguegarao Cathedral, described the details of the construction:

It is said that Fr. Lobato availed himself of the personal services of men and women in those days, from 20-50 years of age who had to work 40 days in a year for communal work with the permission of the *Alcalde-Mayor*. It is also said that at the time our church was being constructed, the government accepted the services of its menfolk in the form of free labor in lieu of taxes. This arrangement has been mistaken oftentimes as forced labor.²⁹

The labor force composed of the town's faithful, who chose to do voluntary construction work. From the *horno*, the bricks were passed from one person to another until it reaches the construction site. There, the said bricks were glued using sugarcane juice (and mortar).³⁰ Why did Fr. Lobato use *ladrillo* instead of stone or adobe? Since Tuguegarao is known for its high temperatures, it was necessary to use the *ladrillo* in order to lessen the heat inside the church while parishioners are attending the Holy Mass and religious services.

The construction of the Cathedral was finished in 1766, as indicated by brick insets that decorate some of the windows and doors of the church. However, there were some historians who doubted 1766 as the year when the present Tuguegarao church was finished. Fr. Malumbres first placed it in the year 1766 but in a footnote statement, he placed it either 1767 or 1768.³¹ Atabug said that it was finished in 1786, because the commencement of the tower's construction was in 1766.³² Even if there was forced or voluntary labor involved in the construction process, finishing a structure like the Tuguegarao Cathedral may take more than 5 years! Technology used in constructing the church was not yet high-tech; it was done manually. If 1766 was the year when the construction ended, then it could refer to the end of the construction of the church, the adjacent tower and convent sans the embellishments and other features. If 1786 will be agreed upon by historians, then the construction

²⁷ Noche, "The Dominican Missionaries," 569.

²⁸ Nepomuceno, *Historia nac Cagayan*, 188.

²⁹ Ana Ma. Atabug, "The History of the Church of Tuguegarao, Cagayan" (a term paper submitted to Rev. Fr. Guillermo Tejón, OP), 1967, 1-2.

³⁰ Atabug, "The History of the Church of Tuguegarao, Cagayan," 6.

³¹ Malumbres, *Historia de Cagayan*, 379. Footnote.

³² Atabug, "The History of the Church of Tuguegarao, Cagayan," 1.

of the church would officially be done with the development of the Church patio, fences and the *campo santo*. In reality, the Cathedral's construction continues up to this day due to the numerous physical additions and renovations by the succeeding parish priests of the Tuguegarao Cathedral Parish.

The Cathedral's Features

The Cathedral's architecture follows the pattern known as the "main Cagayan style,"³³ which is also known as "Tuguegarao style" of church architecture. Its façade has three levels. The top consists of six curves and its tips are topped with urn-shaped ornaments. The seventh tip or the intersection of the curves is topped with a cross. The second level have three or four windows on it. The ground level would be the main entrance and two niches containing the patron-saints of the town. The Cathedral's façade was once adorned with numerous decorated brick insets. When it was rebuilt after the war, the façade was covered with concrete and most of the brick insets decorating the façade were covered. The back portion of the Church has flying buttresses and its floor plan resembles a "Latin cross."

On the right corner of the Church is the five-storey brick belfry; a design adopted by Father Lobato from the church of Cabagan. In 1945, the tower's three upper floors were destroyed by American bombing during the Second World War. During the reconstruction of the Cathedral from 1945 to 1967, the tower was the last to be reconstructed because it only began in 1957. The newly-reconstructed tower was blessed by Bishop Teodulfo S. Domingo on November 12, 1967. At present, only the two lower levels of the tower are what remains of the original tower and they adorned with brick insets.³⁴

Fr. Manuel Mora, OP, who visited Cagayan in 1804, described five bells that were once mounted in the five-storey belfry of the Cathedral: "The major bell weighs 85 *arrobas*. The second weighs little less than the first and the other three, one has been consecrated."³⁵ Before its destruction during the war, the tower housed three

³³ The "Main Cagayan style" ("Tuguegarao Style") of Church architecture was later adopted by the Dominicans who built the present churches of Angadanan Viejo (Alicia), Cauayan, Bayombong, Bambang and Dupax del Sur. Even the demolished churches of Aritao and Bagabag also have adopted this architectural style. Hornedo, *On the Trail of Dominican Engineers*, 28.

³⁴ These decorated brick tiles contain symbols of Jesus, Mary, Saints Peter and Paul, the year when the Cathedral was finished (año 1766) and the Dominican Order (Faced Sun, Moon, Hound, Dominican *escudo*, Star and Lily). Similar decorated brick insets are also found in the century-old well of Iguig and the churches of Rizal, San Pablo, Tumauni, Gamu, Cauayan City, Alicia, Bayombong, Bambang and Dupax del Sur.

³⁵ Malumbres, *Historia de Cagayan*, 336.

more bells (two from the 19th Century and one in the early 20th Century): *Santa Bárbara Virgen y Martir* (1826), *Nuestro Padre Jesús Nazareno* (1825) and the *San Pablo Apostol, Primero de Febrero de 1940. Mons. Felix T. Domingo*. The three bells survived the war but the latter is still displayed outside the cathedral. Coinciding with the blessing of the newly-reconstructed tower, two huge bells donated from Belgium were baptized also on November 12, 1967 by Bishop Domingo. These are the present operational bells of the cathedral.

At the left side of cathedral once stood the *convento*. Post-war photos revealed that it had an L-shape floor plan. A structure of wood and brick, the convent was extended by Fr. Julián Velinchon, OP in his tenure as parish priest (1852-55) and Vicar Forane (1853-55). From 1893 until 1898, the convent housed the parochial school established by Fr. Esteban Guzman, OP. Fr. Bonifacio Corujedo, OP, the last Dominican parish priest of Tuguegarao (1895-98), made some renovations on the convent but it was not finished because of the 1898 revolution. While his confreres escaped to Enrile, Fr. Corujedo chose to stay in the convent until he was captured by the revolutionaries on August 31, 1898 and they soon ransacked it. In 1907, the Saint Paul Chartres Sisters (SPC) founded the *Colegio del Sagrado Corazón* (the present Saint Paul University Philippines) and it was housed in the convent.³⁶ In 1939, Bishop Constant Jurgens, CICM, founded the Cagayan Valley Atheneum and it was also housed in the convent.³⁷ In May 1945, the convent was destroyed during the war and it was not anymore rebuilt by the succeeding parish priests of Tuguegarao.³⁸

The interior of the cathedral was recently restored in 2014 and the details were based on photographs of the cathedral taken in 1917. The ceiling once again have its vaulted look, very far from the skeletal look it had when the cathedral was reconstructed after the war. It also features the words of Jesus to Peter's Confession of faith in Matthew 16:18-19 inscribed in Ibanag.³⁹ At the sanctuary are three *retablos*

³⁶ The school stayed in the convent until it was transferred to the present site in 1934, two years after the Dominicans left Tuguegarao and closed both the Colegio de San Jacinto and the *Seminario-mayor* de San Jacinto.

³⁷ In 1945, Bishop Jurgens handed over to the Jesuits the administration of the Cagayan Valley Atheneum because of the dwindling number of his CICM confreres in the Philippines caused by the Second World War. It was soon renamed "Ateneo de Tuguegarao." Operations of the school were first based on the cathedral sacristy until it was transferred in a lot near the Bishop's residence. In 1962, the Ateneo was closed when the Jesuits left Tuguegarao for good. On February 11, 1965, responding to a request by Bishop Teodulfo Domingo, the CICM Fathers founded the school on the lot once occupied by the Ateneo and this is today's University of Saint Louis (USL).

³⁸ The ruined convent was instead demolished in the 1950s until a new building was built on its site in the year 2000s, which housed the parochial offices, rectory, and commercial centers. This modern building of brick and concrete resembles the L-shape plan of the old *convento* of Tuguegarao.

³⁹ "Pedro: Sikaw ay Batu. Ta utun naw nga batu ay patadaggak-ku I Iglesia ay awan noka tu makapatulu ta Iglesia. Maski paga I makapangnungua na patay iyawa ku noka nikaw I annusi ira na

copied from the pre-war era. The original *retablo mayor* was destroyed in 1945 and it was rebuilt in another form during the time of Bishop Alejandro A. Olalia and Rev. Salvador Baua, Tuguegarao's parish priest. That post-war *retablo-mayor* stood for six decades until it was replaced by a replica of the original pre-war *retablo-mayor* of the Cathedral in 2014. The left *retablo-menor* contains the image of San Jacinto de Polonia while the right contains the tabernacle that was once located below the post-war *retablo-mayor*. Just like the exterior walls, decorated brick insets adorn the interior walls. The stain glass windows depicting the life of the Apostle Peter are located on both the left and the right aisles of the cathedral.

At the left side of the cathedral once stood a pulpit. When the cathedral was reconstructed after the Second World War, it was never restored and instead, a huge crucifix was installed on that spot. After the 2014 restoration, it was replaced by a painting of the seven bishops of Tuguegarao together with Saint Pius X, Saint Paul VI, and Fr. Antonio Lobato de Santo Tomás, OP. Going further left is another *retablo-menor* and a door leading to the sacristy and baptistery.⁴⁰ At the right side of the Cathedral is the modern choir place, another *retablo-menor* and a tomb which serves as the final resting place of Bishop Constant Jurgens and Archbishop Teodulfo S. Domingo. Found above the tomb and the choir place, are stain glass windows which contain the coat-of-arms and mottos of Archbishops Teodulfo S. Domingo, Diosdado A. Talamayan, and Sergio L. Utleg. A painting of the Dominican martyrs who worked in the Cagayan Valley is also found nearby.

The choir loft is located above the church's main entrance and it is accessible by two stairs. Unfortunately, in the past decades, it was turned into a stock room and sometimes a space for late church-goers. It was Fr. Velinchon, OP who constructed the choir loft and he also installed a pipe organ on it. Here, the pre-war Tuguegarao church choir sang Gregorian chants and Latin hymns. A door located at the choir loft is a portal leading to the belfry. The tiles of the church, which resembled a chessboard based on a pre-war photograph, was installed by Fr. Corujedo. Years after the war, it was replaced by a marble flooring.

pammagurayan ta langi anna laman igammam toye ta utunna davvun ay meggamma gapa ta langi; ay anni laman ipamavulun gapa ta langi. ("You are Peter and on this Rock I will build my Church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.")

⁴⁰ The Cathedral baptistery was once located at the door that once led to the convent. After the Second World War, it was transferred outside the Cathedral and this outside baptistery operated for almost six decades. After the major restoration of the Cathedral interior in 2014, it was transferred to the sacristy.

The church patio is always developed by a priest assigned in the Cathedral parish. "The patio, as Father Lobato designed it, is a thing of beauty."⁴¹ In 1890, Fr. Romualdo Aguado, OP, installed an inner steel fence that enclosed the church. A tall evangelical cross once stood at the center of the patio and in the 1930s, it was replaced by a monument to the Sacred Heart of Jesus which was dedicated in memory of Bishop Santiago Sancho. On the patio was once the original Tuguegarao *Campo Santo*, where both Fr. Juan Leyba and Fr. Antonio Lobato were buried.⁴² Today, it is occupied by a tennis court, an abandoned home for nuns and a multi-purpose hall named in honor of Father Lobato. There are remaining traces of the *Campo Santo* like the entrance columns and fences; all made of bricks.

Most of the steel fences of Fr. Aguado are now gone but the fences of brick are still intact and it runs at the back of the cathedral.⁴³ The once grassy patio is now a cemented parking lot and a multipurpose stage was built on it. The present roofing of the cathedral is made of galvanized iron. From the 18th to the 19th century, the roof was of clay-tile.⁴⁴ The right corner of the cathedral, which serves as a stock room, still retains its original clay-tile roofing. After the war, the roof was the first improvement of the cathedral reconstruction and the funds were taken from the collections made by the committee that oversaw the cathedral's restoration.⁴⁵ The Bishop's palace, based on a pre-war photograph of Tuguegarao,⁴⁶ was once a two-storey wooden and concrete structure that stood at the site now occupied by the CICM-run University of Saint Louis (USL). When the San Jacinto Seminary reopened as a minor seminary in 1950, it was housed in this building. It was during the time of Msgr. Juan Sison, the Apostolic Administrator of Tuguegarao for four years (1953-1957), when the present *arzobispado* was constructed on a vacant lot in front of the cathedral.

⁴¹ Atabug, "History of the Church of Tuguegarao, Cagayan," 2.

⁴² Malumbres, *Historia de Cagayan*, 380.

⁴³ The remains of the steel gate are still found at the Arzobispado nat Tuguegarao (Archbishop's Residence) and the Cagayan Ecclesiastical Museum at the Lyceum of Aparri.

⁴⁴ Based on the pre-war archival photos of cathedral, its roofing was already of galvanized iron as early as the late 19th Century. The first parochial structure in Cagayan to be roofed with galvanized iron was the convent of Iguig by Fr. Narciso Claveria, OP (in other books, his name is Buenaventura). Nepomuceno, *Historia nac Cagayan*, 234. Malumbres, *Historia de Cagayan*, 385.

⁴⁵ The collection was done in ten zones representing the areas of Tuguegarao and it was facilitated by the women. Atabug, "History of the Church of Tuguegarao Cagayan," 3.

⁴⁶ <http://digitallibrary.usc.edu/cdm/singleitem/collection/p15799coll123/id/11763/rec/5> (Date Accessed: September 14, 2017).

The History that Followed

The church of Fr. Lobato, after its construction, “became a monument and an important landmark of the capital town of Tuguegarao,”⁴⁷ a reputation it still keeps at present. Its grandiose look presents the aesthetic connection of both faith and creativity, for both the church and tower are unrivalled in the whole of Cagayan.⁴⁸ Such was its beauty that it attracted the Dominicans to build their churches that were based on Tuguegarao’s design. Thus, “the profile of the church of Tuguegarao became the prototype of most churches within the region.”⁴⁹ Hornedo provides two important factors that affected the church-building spree in the Cagayan Valley towns:

Two things, probably among others, may be considered as influencing factors in the process of building of churches during the period: (a) imitation, and (b) competition. Imitation of both the type of material used in construction and of style is evident in the use of bricks and copying the profile of the Tuguegarao church by those, for example, of Bayombong, Bambang, and Dupax. The Tumauni church outdid all the rest in the ornateness and profusion of its decoration, as well as in the uniqueness of its cylindrical bell tower.

In a decree of Governor General Lardizabál dated May 24, 1839, the Cagayan Valley was split into two provinces: Cagayan and Nueva Vizcaya. Also provided in the decree was the transfer of the provincial capital of Cagayan from Lallo to Tuguegarao. It was approved by a Royal Decree dated April 10, 1841. In 1856, Isabela was created out of the towns of the northern towns of Nueva Vizcaya (From Ilagan to Cordon) and southern towns of Cagayan (from Cabagan and Tumauni).

By the end of Spanish rule in 1898, the *Patronato Real* ceased to be effective and for the first time, the Vatican directly intervened in the Philippine Church affairs. In 1902, Pope Leo XIII issued the papal bull *Quae mari Sinico* which led to the creation of the episcopal sees of Tuguegarao, Calbayog, Lipa, and Zamboanga, as part of the efforts to restore the Church in the Philippines which was demoralized by the Philippine Revolution (1896-1898) and the Philippine-American War (1899-1902). The foundation of the following sees took effect during the reign of his successor Saint Pius X on April 10, 1910. The grand church of Father Lobato was designated as the cathedral of the new diocese of Tuguegarao with Saint Peter as the diocese’s patron saint. Its territory includes the provinces of Isabela, Nueva Vizcaya, Batanes, the Babuyan Islands, and some parts of the Cordillera region. Msgr.

⁴⁷ Atabug, “History of the Church of Tuguegarao, Cagayan,” 2.

⁴⁸ Malumbres, *Historia de Cagayan*, 280.

⁴⁹ Noche, “The Dominican Missionaries in the Cagayan Valley,” 556.

Maurice Patrick Foley was appointed the first bishop of Tuguegarao and he took possession of his See on December 6, 1911. With his secretary Fr. John Killion, he administered his diocese with great diligence. He convoked the first diocesan synod and it was held at the cathedral from April 16 to 19, 1912.⁵⁰ In 1916, Bishop Foley was appointed Bishop of Jaro and he was succeeded by Bishop Santiago Sancho, the first Filipino bishop of Tuguegarao. His episcopal ordination was held at the Tuguegarao cathedral on June 29, 1917 with Monsignor Giuseppe Petrelli, the apostolic nuncio to the Philippines, as the principal consecrator and his co-consecrators were Bishop John Bernard MacGinley of the Diocese of Nueva Cáceres and Servant of God Bishop Alfredo Versoza of the Diocese of Lipa. It was the first episcopal ordination ever held at the cathedral.

In 1928, Bishop Sancho was appointed Bishop of Nueva Segovia and he was succeeded by Bishop Constant Jurgens, CICM. He convoked the Third Diocesan Synod which was held on August 27 to 28, 1935 at the cathedral.⁵¹ In 1945, the cathedral was destroyed by relentless American bombing and ferocious gun battles between the American marines and the Japanese forces. A former Japanese army officer, who was witness to the Japanese last stand in Tuguegarao in 1945, recounts a battle that occurred in the cathedral compound:

As the Japanese soldiers approached the old Spanish brick church which withstood Japanese machine gun fire, American Filipino soldiers pummelled with hand grenades. Many Japanese soldiers got seriously wounded in the process including Capt. Okazaki.⁵²

Upon returning to his war-torn diocese, Bishop Jurgens formed a committee that oversaw the cathedral's reconstruction and the first stages of reconstruction began with the installation of the roof. The reconstruction of the cathedral was supervised by Rev. Felix Domingo, Rev. Florencio Samus, Rev. Domingo Mallo, and Rev. Salvador Baua. The post-war reconstruction of the cathedral lasted from 1945 until 1967; from the time of Bishop Constant Jurgens to Bishop Teodulfo Domingo. On the evening of June 20, 1954, the Canonical Coronation of the Our Lady of Piat⁵³ by Apostolic Nuncio to the Philippines Egidio Vagnozzi was held at the cathedral patio and it happened during the administration of Monsignor Juan

⁵⁰ Malumbres, *Historia de Cagayan*, 381.

⁵¹ The Second Diocesan synod of Tuguegarao was held at the Colegio-Seminario de San Jacinto in 1923. "Obispado de Tuguegarao," *Boletín Eclesiástico de Filipinas* 13, year XIII, no. 146 (September 1935), 570-71.

⁵² Teiji Takamiya, *My Soul Remains in Luzon*, 29.

⁵³ Diosdado A. Talamayan, "Our Lady of Piat: Canonically Crowned," *Boletín Eclesiástico de Filipinas* 29, Year XXXIII, no. 326 (August 1955), 513-14.

Sison, the Apostolic Administrator of Tuguegarao⁵⁴. The festivities connected with the coronation of Our Lady of Piat lasted from June 10 until June 20, the coronation day.

On September 21, 1974, the Diocese of Tuguegarao was elevated as an Archdiocese and Teodulfo S. Domingo was appointed its first archbishop. In 2010, in the 25th year of Archbishop Talamayan's administration, the Archdiocese of Tuguegarao celebrated its 100th founding anniversary with the theme: "Growing in Wisdom and Age." In 2013, the interior of the cathedral underwent a major renovation. Most of the post-war fixtures of the cathedral were replaced by structures copied from the pre-war design of the church, thanks to archival photos dating back from 1917. On September 20, 2014, after months of renovation, the cathedral was re-dedicated by Archbishop Sergio L. Utleg. The Archdiocese of Tuguegarao was host to the National Youth Day of November 11 to 15, 2015 and the cathedral was one of the station churches. On October 19, 2016, Typhoon Lawin wreak havoc in Cagayan. Unlike the other churches and structures around the Cagayan Valley, the cathedral was left almost unscathed, except for some fallen brick debris. Indeed, the church built by Fr. Lobato and our faithful ancestors stood tall over a Signal No. 5 typhoon.

Conclusion

In connection with the conservation of our colonial churches Pope Francis said in his encyclical *Laudato Si'*:

Ecology, then, also involves protecting the cultural treasures of humanity in the broadest sense. . . Culture is more than what we have inherited from the past; it is also, and above all, a living, dynamic, and participatory present reality, which cannot be excluded as we rethink the relationship between human beings and the environment.⁵⁵

In the Cagayan Valley, three churches are named "National Cultural Treasures:" (a) Saint Raymond of Peñafort Church (Rizal, Cagayan), (b) Saint Matthias Church (Tumauni, Isabela) and (c) Saint Vincent Ferrer Church (Dupax del Sur, Nueva Vizcaya). It is important to note that the latter two churches were built

⁵⁴ From December 28, 1953 to April 29, 1957, the Diocese of Tuguegarao experienced a four-year *Sede Vacante* when Bishop Alejandro A. Olalia was transferred to the Diocese of Lipa. Eventually, he (referring to Bishop Olalia) would become Lipa's first archbishop when it was elevated to an Archdiocese in 1972. The *Sede Vacante* eventually ended in 1957 when Msgr. Teodulfo S. Domingo was appointed the 5th Bishop of Tuguegarao.

⁵⁵ Francis, Encyclical Letter on care for our common home *Laudato Si'* (May 24, 2015), no. 143.

decades after the church of Tuguegarao. Dupax copied the details of the Tuguegarao Cathedral but the façade of Tumauni presents a silhouette radically different from Tuguegarao.⁵⁶ If the Tuguegarao Cathedral is the model church of the Cagayan Valley, then why was it not declared a “National Cultural Treasure?”

The Spanish Dominican missionaries assigned to the Cagayan Valley have done so much in bringing Christianity and Western culture to the people of the Cagayan Valley. Unfortunately, most people have forgotten their laborious efforts. We sometimes only know their names and projects but we do not look into the details and on how to conserve them faithfully. In connection, this is what architect Manuel “Manolo” Noche said about the endless cycle of church construction:

The history of church building in any region or province in the country is one of building and rebuilding. Invasions, rebellions, wars, fires, pests, nature, lack of funds and the parish priest’s personal tastes all lend to the layering of construction in the history of any mission.⁵⁷

This system in church building continues. In the Cagayan Valley, some of the heritage churches are restored, renovated or rebuilt far from their previous grandiose features. Other parishes have left their Spanish colonial churches to ruin. Here is a reaction written by Manolo Noche regarding the status and protection of the colonial churches in the Cagayan Valley:

The protection of colonial churches in the Cagayan Valley as well as throughout the whole country needs urgent, utmost attention. Countless acts of vandalism in the name of improvements have been undertaken in the past. The result, a totally inappropriate and devastating work! Much has to be learned on the proper maintenance and repair of colonial structures.⁵⁸

Perhaps, this is the main reason why Tuguegarao’s Cathedral could not be declared a “National Cultural Treasure.” Such an act could affect the future efforts to preserve cultural posterities and this could bring more ignorance rather than enlightenment to the parish and even to the diocese. Vandalizing a church in the name of improvement is a sore act of indifference. With it are three culprits provided by Manolo Noche which is said to have caused the continuous demise of Cagayan Valley’s colonial churches:

(1) Some parish priests are ignorant of the laws on cultural preservation and preservation . . . (2) Second, some modern architects lacking in proper architectural education and ignorant of the importance of historical

⁵⁶ Hornedo, *On the Trail of Dominican Engineers*, 38.

⁵⁷ Noche, “The Dominicans Missionaries in the Cagayan Valley,” 548.

⁵⁸ Noche, “The Dominicans Missionaries in the Cagayan Valley,” 559.

preservation and conservation . . . (3) Third, the town's people themselves, who, unaware of the richness of their heritage, fail to protect their colonial past.⁵⁹

In other words, everyone is a culprit in the demise of our elegant and grandiose colonial past. This is a painful truth that everyone should realize. Nowadays, people have preferred short-term progress over long-term goals of heritage conservation and education. Thieves and treasure hunters have lured on our churches and robbed us of our priceless cultural treasures, while most priests and parishioners seem not to care. We have become more of a consumerist than an enlightened person. Pope Francis reminds us that consumerism affects our ways of preserving our heritage: "A consumerist vision of human beings, encouraged by the mechanisms of today's globalized economy, has a levelling effect on cultures, diminishing the immense variety which is the heritage of all humanity."⁶⁰

However, there are some good news. For the purpose of safe keeping and preservation of ecclesiastical relics, some parishes and private persons have donated their old ecclesiastical relics to the Ecclesiastical Museum at the Lyceum of Aparri (Aparri), the Our Lady of Piat Museum (Piat), the Archdiocesan Archives (Tuguegarao), Cagayan Provincial Museum (Tuguegarao) and some private collectors. However, there are some parish priests who keep their old ecclesiastical items in their rectory's stock room.

Heritage conservation and historical consciousness is a major issue that needs to be addressed in a region where indifference and personal interest seem to prevail. It takes a lot of monetary support, hard work, and assistance from conservation groups to preserve the Tuguegarao Cathedral and other churches of the Cagayan Valley. However, even if the parish have numerous funds, benefactors and resources, as long as there is no solid cooperation among the parishioners, every project will be deemed useless.

The culture of dialogue should be practiced not only pastoral concerns but also in heritage and cultural matters. Are our churches able to withstand calamities? At present, could our heritage parochial structures ensure the safety of our parishioners and visitors? The obligation to preserve the Saint Peter's Cathedral and other heritage churches of the Cagayan Valley is not only a responsibility designated to the parish priest, parochial vicars and other members of the clergy of the dioceses of the Cagayan Valley. It is also a task ordained to the lay faithful. Each brick, stone,

⁵⁹ Noche, "The Dominican Missionaries in the Cagayan Valley," 559-60.

⁶⁰ Francis, *Laudato Si'*, no. 144.

and cement that make up our colonial church represents the unity of the pastor and his flock.^{PS}

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Appendix A: Definition of Terms

Adobe

These are also known as “mud bricks.” Its composition are made up of mud, animal dung, straw, silt, mortar, and water. This material was used in the construction of the church of San Pablo. Since rains were common in the Cagayan Valley area, the adobe easily seeps water and wears out fast under the erosion caused by elements, especially typhoon winds and heavy rains.⁶¹ Thus, it is considered an element to the church’s deterioration through the years.

Alcalde-Mayor

During the Spanish regime, he was the chief executive of the pacified provinces. Its equivalent is the present-day provincial governor. The provincial chief executive changed its name from *Alcalde-Mayor* to *Gobernador Civil* in 1886.⁶²

⁶¹ Hornedo, *On the Trail of Dominican Engineers*, 31.

⁶² Guillermo Tejon, *Juan Villaverde, OP: Missionary and Road-Builder* (Manila: University of Santo Tomas Press, 1982), 32.

Camalig

This refers to a hut. In Spanish missions, the first parochial structures were provisional structures until they were replaced by solid structures like stone or brick.

Campo Santo

It is the town's Catholic cemetery and the Ilocanos still use this term. In early days of Spanish occupation, *campo santos* were found inside or beside the Church. But because of sanitation and health issues, *campo santos* were relocated far from the church. Tuguegarao's original *campo santo* was located beside the cathedral. In 1895, the parish priest of Tuguegarao, Fr. Bonifacio Corujedo, OP, built a cemetery far from the *población* of Tuguegarao (the present Old-Tuguegarao Catholic Cemetery). Both the original Tuguegarao *campo santo* and the present Old Tuguegarao Catholic cemetery were used as the final resting place for the unfortunate victims of the cholera outbreak that struck Tuguegarao after the First World War.⁶³

Convento

This is the residence of the parish priest. It is also the town's parochial school and sometimes a lodging for visiting confreres, pilgrims, and refugees. The Spanish *conventos* of the Cagayan Valley were connected to the church. Unfortunately, most of them were destroyed during the Second World War and subsequently never rebuilt. However, the *conventos* of Dupax del Sur, Gamu, Alcala, and Rizal still use either the whole or portion of their Spanish-era *conventos*.

Encomendero

These were Spaniards who were rewarded labor grants known as *encomienda* by the Spanish crown for their services. In the 16th Century, these grants were considered to be a monopoly on the labor of particular groups of Indians (indigenous peoples), held in perpetuity by the *encomendero* and his descendants. The mandate of an *encomendero* is to collect tribute from the natives, convert them to Christianity, and teach them the ways of Spain. However, because of abuses and injustices committed by the *encomenderos*, some natives revolted against them (e.g. 1621 Irraya revolt). In 1649, *encomenderos* aspiring for privileges in the colony had to follow the procedures determined by the royal order of 1648.

Ermita

These are chapels built within or outside the *población*. They were built to serve as a worship place, cemetery chapel, or a pilgrimage center (e.g. the Old Sanctuary of Our Lady of Piat that was replaced by a huge structure in 1999). In 1724, *ermitas* were built in the barrios founded by the Dominicans in order to win back the natives who fled to the mountains after the 1718 revolt.

⁶³ Virgilio D. Pobre-Yñigo, "The Colegio de San Jacinto," *Boletín Eclesiástico de Filipinas* 69, no. 758-759 (March-April 1993), 216-17.

Fr. /Fray

This is attached before the name of a friar, whether he is a clergy or a professed brother. A diocesan priest in Spanish times have the initials “D.” attached before their name and they are referred as “Don.”

Gobernadorcillo

He was the town’s chief executive during the Spanish regime. His post is equivalent to today’s city or municipal mayor.

Horno

Literally, it means oven. In Spanish times, these were not ordinary kitchen ovens used in cooking. They were large structures of stone and brick that manufacture brick and lime used in the construction of parochial structures and public infrastructures. The day-to-day operations of these *hornos* were done by the natives and managed by the Spaniards. In the Cagayan Valley, *hornos* were built near the rivers and streams. The *horno* of Camalaniugan is the tallest and even the best preserved in the whole Cagayan Valley, while those of Tuguegarao, Iguig, Tumauni, Cabagan, and Dupax del Sur are now in ruins and covered with foliage. Unfortunately, some of these *hornos* are being used as dump site by residents nearby.

Ladrillo

These are red clay bricks. It was already used as a construction material even decades before the construction of the Tuguegarao Church in the 18th Century.⁶⁴ After the construction of the Church of Tuguegarao, the *ladrillo* became the common construction material for church building in the Valley until the mid-19th Century.

Pulpit

It is an elevated podium where the priest delivers his homily. After the Second World War, when sound systems began to be used in everyday gatherings, the pulpits fell into disuse and they were either dismantled or converted as a platform for a sound system speaker. The Churches of Iguig, Gattaran, Lal-lo, and Dupax del Sur still retained their pulpits but are not anymore used. The ruined church of Nassiping still has the niche where the pulpit used to stand.

Retablo-Mayor

This is the main altar of the church. In Spanish times, it is a two to three-storey structure that contains the images of the town’s patron saint, the Blessed Virgin Mary, Saint Joseph, the Crucified Lord, and in the case of the Tuguegarao-style of church architecture, it is topped by a triangular structure and the image of the Paraclete. In the Spanish times, the retablo-mayor is elegantly designed with forms and symbols. After the war, most of the

⁶⁴ The examples of the *ladrillo* churches built before 1761 were the churches of Nassiping (now a barrio of Gattaran, Cagayan), Tabang (now a barrio of Santo Niño, Cagayan), Piat (1740), and the *Ermita de San Jacinto* of Tuguegarao (1724). The first three churches are now in ruins.

Spanish *retablos-mayores* of the Cagayan Valley were replaced with modern altars simpler than the grandiose retablo it had before the war. The towns of Iguig, Buguey, Ermita de San Jacinto (Tuguegarao), Pamplona, and Dupax Del Sur still retain their Spanish-era *retablo-mayor*. The ruined church of Fuga Island still has its stone *retablo-mayor* but is already covered with foliage.

Retablo-Menor

These are one or two-storey side altars located around the church. Just like the *retablo-mayor*, the *retablo-menor* is also meticulously designed and they contain the statue of saint/s. During Holy Thursdays, one of these side altars serve as the “Altar of Repose” for the Blessed Sacrament. In larger parishes, before the Second Vatican Council, one priest would say mass at the main altar while other priests do it at the side altars (simultaneous masses), since concelebrated Masses were not yet practiced. Decades after the Second World War, these *retablos-menores* fell into disuse. Though some were demolished, other parishes preserved these minor altars. The *retablos-menores* of the churches of Enrile, Iguig, Pamplona, Gattaran, Buguey, and Dupax del Sur are still intact. Even that of Nassiping’s and Fuga Island’s ruined church have retained its two Spanish-era small altars.

Appendix B: Photographs



The façade and belfry of the Saint Peter’s Cathedral, Pastoral Center (formerly the *convento*) and the paved *patio* at sunset.



The Tuguegarao Horno: This structure was used to manufacture bricks and lime for the construction not just of the Saint Peter's Cathedral but also of other ecclesiastical and public structures in the Cagayan Valley. Unfortunately, these structures are not well-maintained by the City Government of Tuguegarao.



A Ruined Horno: Tuguegarao has three hornos located side by side near the banks of the Cagayan and Pinacanauan de Tuguegarao Rivers. Unlike the other two, the third one is totally in ruins and often goes unnoticed by the public.



This decorated *ladrillo* once adorned the top of the cathedral. It fell during the onslaught of Super-Typhoon Lawin last October 19, 2016.



The post-war *retablo* of the Tuguegarao Cathedral which stood for six decades. It was constructed during the episcopate of Bishop Alejandro A. Olalia, the 4th Bishop of Tuguegarao. This photo shows the beginning of its demolition in 2013.



The present *Retablo-Mayor* and *Retablos-Minores* of the Tuguegarao Cathedral which were installed in 2014. These are the replicas of the *retablos* that were destroyed during the Second World War. The newly-restored Tuguegarao Cathedral was dedicated on September 20, 2014, the eve of the 40th Anniversary of Tuguegarao's elevation as an Archdiocese.



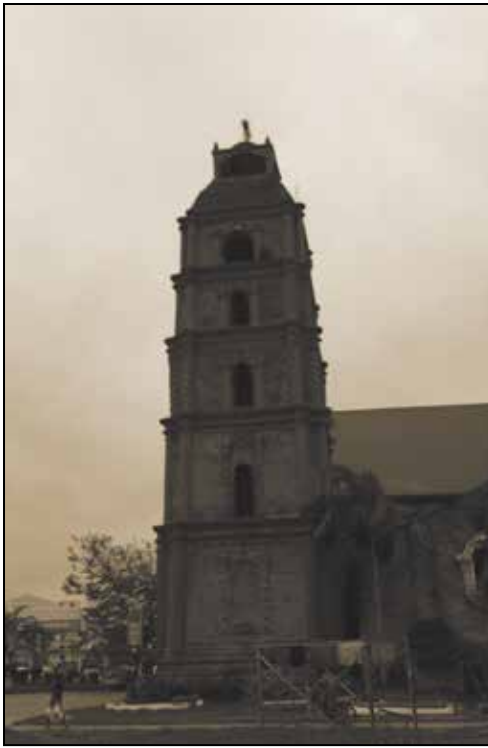
The choir loft of the Cathedral.



The original stone floor of the choir loft.



The damaged parts of the choir loft floor were soon replaced by wooden planks during the renovations after the Second World War. Now, some of these wooden floors are about to rot. Instead of a pipe organ, musical paraphernalia and a choir stand, the choir loft of the cathedral has since been transformed into a dusty stock room for unused materials.

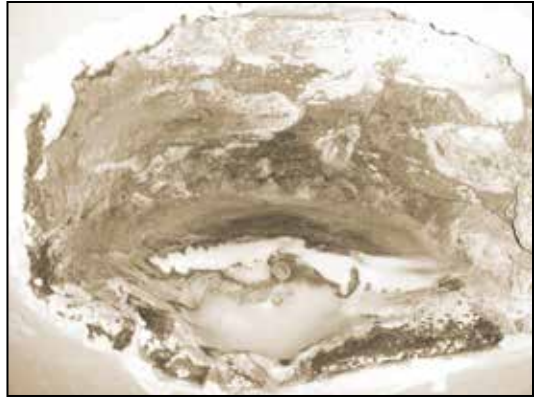


The five-storey belfry of the Tuguegarao Cathedral: The three upper floors were destroyed during the bombing of the cathedral in 1945, while the two lower floors are what remained of the original Spanish-era belfry. This was the last part of the cathedral to be restored after the Second World War. The process of restoration occurred from 1957 to 1967.



The *San Pablo Apostol* Bell (1940). It is the only surviving pre-war bell to be displayed outside the cathedral.

An antique *Cabibe* Holy Water font located in one of the doorposts of the cathedral sacristy. It dates back from the Spanish era.



Brick insets adorning the door of the cathedral sacristy.



The Dominican *Escudo*.





The Symbols of Saint Dominic: The dog bearing a torch with a star (Above) and the Lily (Below).



The Symbols of Saint Peter: The Rooster (Above) and the Papal Tiara (Below)



The sun which is embedded on the chest of the image of Saint Thomas Aquinas.



The Sacred Heart of Jesus Monument dedicated in honor of Bishop Santiago C. Sancho, the 2nd Bishop of Tuguegarao.

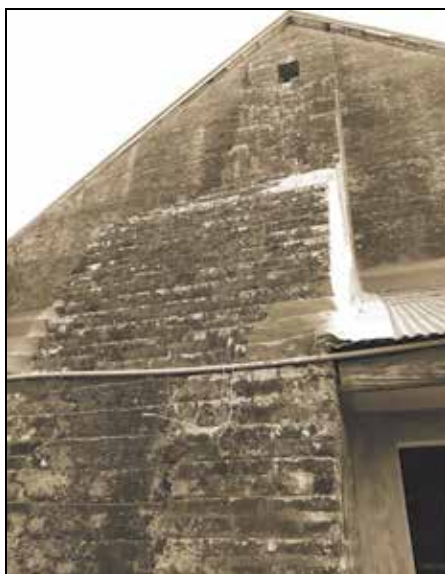
The remains of the first Spanish *Campo Santo* of Tuguegarao located beside the cathedral.



A painting which features the personalities involved in the foundation of the Archdiocese of Tuguegarao: Saint Paul VI, Saint Pius X, Fr. Antonio Lobato de Santo Tomás, OP, the Bishops (clad in mitre and cope) and the Archbishops of Tuguegarao (clad in their purple zucchetto, red chasuble and *pallium*).



A painting in memory of the Dominican Martyrs who once worked as missionaries in the Cagayan Valley.



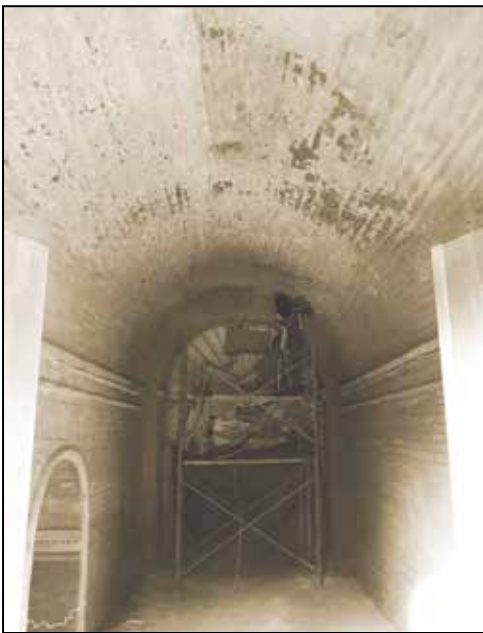
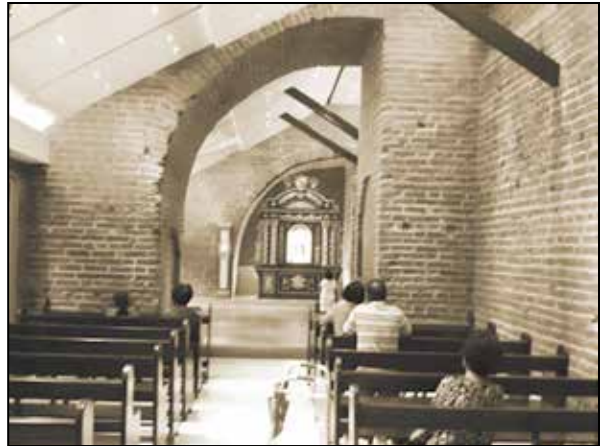
The Tuguegarao Cathedral's buttresses.

Based on this photo, the buttresses of the Tuguegarao Cathedral are thicker than the popular flying buttresses of Iguig Church. Restoration work of the original Adoration Chapel of the Tuguegarao Cathedral was on-going when this photo was taken (Photo taken: October 12, 2018).



Just like any other Spanish-era church in the Cagayan Valley, the Tuguegarao Cathedral was also a victim of so-called treasure hunters. This hole is a solid evidence of such activity. It was already covered when the original Adoration Chapel is being fixed.

After 8 years, the Adoration Chapel of the Tuguegarao Cathedral is once again back in its original place. This place was closed in 2010 during the Centennial of the Archdiocese of Tuguegarao. (Photo taken December 28, 2018)



The mortar covering the ladrillo has been chipped-off by the workers. The small passage on the left goes to a stock room. During the Spanish-era, that said room may have served as a chapel where the final rites for the faithful departed were given before interment. From 2010 until 2011, it was transformed as an adoration chapel during the centennial of the Archdiocese of Tuguegarao.



When you look at the door, you would see the gate of the first Spanish *Campo Santo* of Tuguegarao.

Inside the stock room is what was left of the original 19th Century floor of the Tuguegarao Cathedral which was installed by Fr. Bonifacio Corujedo, OP, Tuguegarao's last Dominican parish priest.



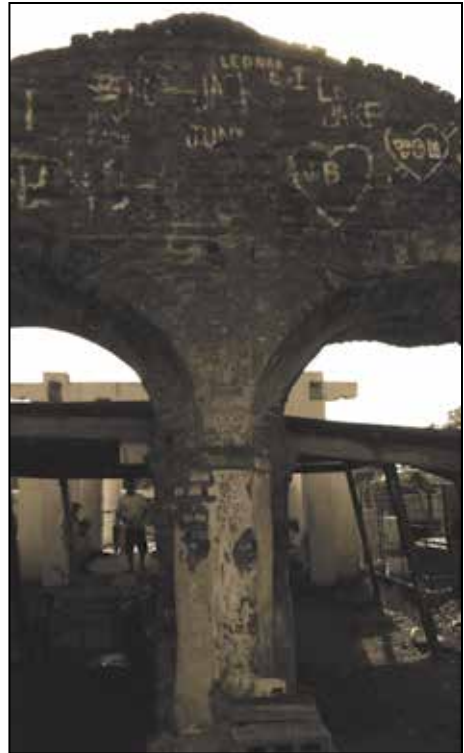
Here are some of the remaining 18th Century roof tiles on the side part of the Tuguegarao Cathedral that has recently been dismantled and dumped at the side of old Campo Santo. This is part of a very recent renovation of the Cathedral (2018-2019).

La Pieta. It was once part of the Holy Week processions in Tuguegarao and now more than 70 years old, it is one of the oldest surviving religious images in



Tuguegarao. The image is now owned by the Balisi family and it dates from the 1940s.

The current look of the back part of the façade of the present Old Tuguegarao Cemetery. In 1895, Fr. Corujedo transferred the Campo Santo far from the Tuguegarao *población* because of sanitation. Inside the original complex are the tombs of prominent persons in Cagayan like Fr. Julián Malumbres, OP, Claude Andrews (founder of the Cagayan State University), Archdiocesan priests, Governor Honorio Lasam and Governor Rodolfo Aguinaldo. The place is poorly maintained and covered with many vandals. (Photo was taken last August 31, 2015)



This gate leading to the *Arzobispado nat Tuguegarao* (Archbishop's Palace) is the only remaining inner steel gate installed by Fr. Romualdo Aguado, OP at the cathedral patio in 1890.





A Dominican *escudo*.



The oldest photo of the Tuguegarao Cathedral which was taken circa 1875-1880. It is featured in an album entitled *Provincia de Cagayan* with the caption *La Iglesia de Tuguegarao*. (Courtesy of: *Museo Nacional de Antropología, Madrid*)

Appendix C: The List of the Bishops and Archbishops of Tuguegarao

Bishops

- 1.) Maurice P. Foley, D.D.
 Born: March 16, 1867 (Boston, Massachusetts)
 Appointed: September 1, 1910
 Episcopal Ordination: December 15, 1910
 Reign Ended: September 6, 1916 (Appointed as Bishop of Jaro)
 Died: August 3, 1919 (Jaro, Iloilo)

- 2.) Santiago C. Sancho, D.D.
 Born: May 23, 1880 (Libmanan, Camarines Sur)
 Appointed: February 5, 1917
 Episcopal Ordination: June 29, 1917
 Reign Ended: April 22, 1927 (Appointed as Bishop of Nueva Segovia)
 Died: October 12, 1966 (Vigan, Ilocos Sur)
 Motto: "Forma Facti Gregis" (1 Peter 5:3)

- 3.) Constant Jurgens, CICM, D.D.
 Born: December 12, 1879 (Oss, Holland)
 Appointed: January 27, 1928
 Episcopal Ordination: March 18, 1928
 Reign Ended: May 6, 1950 (Resigned)
 Died: June 3, 1952 (CICM Provincial House, New Manila, Quezon City)
 Motto: "Ad Iesum Eucharisticum per Mariam"

- 4.) Alejandro A. Olalia, D.D.
 Born: February 26, 1913 (Bacolor Pampanga)
 Appointed: May 6, 1950
 Episcopal Ordination: July 25, 1949
 Reign Ended: December 28, 1953 (Appointed as Bishop of Lipa)
 Died: January 2, 1973 (Lipa, Batangas)
 Motto: "Vigilate et Orate" (Matthew 26:41)

Archbishops

- 1.) Teodulfo S. Domingo, D.D.
 Born: September 5, 1910 (Baggao, Cagayan)
 Appointed: -April 29, 1957 (As Bishop of Tuguegarao)
 -September 21, 1974 (As Archbishop of Tuguegarao)
 Episcopal Ordination: July 2, 1957
 Reign Ended: January 21, 1986 (Retired)
 Died: June 3, 2002 (Villa Domingo, Solana, Cagayan)
 Motto: "Ad Nutum Reginae"

- 2.) Diosdado A. Talamayan, D.D.
Born: October 19, 1932 (Manila)
Appointed: January 31, 1986
Episcopal Ordination: October 20, 1983
Reign Ended: June 15, 2011 (Retired)
Motto: "In Aedificationem Corporis Christi" (Ephesians 4:12)

- 3.) Sergio L. Utleg, D.D. (Present Archbishop of Tuguegarao)
Born: September 11, 1943 (Solana, Cagayan)
Appointed: June 15, 2011
Episcopal Ordination: March 17, 1997
Motto: "Veritas Liberabit Vos" (John 8:32)

