

The First Filipino Capellanías (1605-1699)

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Fired by the spirit of the new faith, the old nobility of Bicolor, Pampanga were the first laymen to found *capellanías de misas* in the Philippines in 1605 or barely thirty-three years after the start of the conquest and christianization of Luzón.^{1a}

A capellanía or chaplaincy was a type of perpetual pious grant (*obra pía*) usually in the form of tilled or residential lands the income of which was applied for the support of a priest who was called *capellán* (chaplain). The latter, in turn, was obliged to offer a specific number of masses annually for the soul or intention of the founder. If the number was not specified, it was usually determined by the annual income of the land divided by the current stipend for a mass.^{1b}

There were three types of capellanías depending on which entity of the church it was donated to. If it was offered to the parish, the incumbent pastor, whether secular or regular, accepted

^{1a} Archives of the Archdiocese of Manila (AAM). Juzgado Eclesiástico. Ortigas y Fisher, Abogados. "El Devoto Cura Párroco de Candaba, demandante, contra La Corporación Agustiniiana, demandado." (Mani: 1904-ca. 1915). Typewritten MSS. *Capellanías de Candaba*. (1848-98 & 1910-15) folder D.

^{1b} AAM. *Capellanías de Misas* (CM). (1605-1930). passim. This is the biggest collection of documents under one heading in this archive.

it in the name of the diocese. Henceforth, he and his successors became its chaplain. In parishes administered by the religious orders, the trust fund might be given to the order rather than the parish. In this case, it was the provincial of the congregation who received the donation. The more typical capellanía was the one presented to the diocese whereupon the bishop himself recognized and erected it canonically. The founder chose a seminarian or an ordained secular priest as its chaplain who then received collation from the prelate and served it for life. However, he might resign from it to give way to a younger cleric or he might be removed from it for a just cause. Upon ordination, the chosen seminarian was conferred the canonical title of *capellán* in contrast to that of *operario* or worker who received compensation for his work as assistant parish priest. Upon the death of the founder, the bishops or the cathedral chapter usually became the patron of the capellanía who would nominate the succeeding chaplains. These private pious grants eventually paved the way for the foundation of the Filipino clergy at the turn of the 17th century.^{1c}

Reflecting their passion for music, most of the Filipino founders asked that the masses be chanted (*misa cantada*) for the repose of their souls. Almost all the surnames of these donors were still Malay, suggesting that in the twin processes of conversion and hispanization, the former tended to precede the latter.^{1d}

The following slate of capellanías came mostly from parishes administered by the Augustinians (sixteen out of twenty) in the provinces of Pampanga and Bulacan which were then part of the Archdiocese of Manila. Thus, it constitutes only a part — although probably a significant as well as typical part — of the total number of 17th century Filipino capellanías.

Bacolor, Pampanga

In her last will written on 10 November 1605, Doña Ana Matcal of Bacolor bequeathed her lands valued at two hundred fifty pesos at the time as stipends for the Augustinian pastor of

^{1c} Ibid.

^{1d} Ibid.

the town. She besought him to celebrate the Holy Sacrifice of the Mass with the accompaniment of a choir every year for the eternal rest of her soul. At about the same time, another prominent resident of the town, Don Pedro Lumanos also donated the same amount of lands in barrio Cavetican. He requested seven annual sung masses so that his soul may rest in peace in the next life. These two capellanías were eventually combined together into one unit by the Augustinians, who invested its funds in a house in Intramuros. Unfortunately, the building was destroyed by the British when they invaded Manila in 1762, thus reducing the capellanías capital to 100 pesos.²

On 13 November 1605, a third nobleman of Bacolor, Don Pedro Salalila gave an endowment of 598 pesos worth of lands and also asked for seven annual masses to be sung for the peace of his soul.³ These first three donations were presented about a week after All Soul's Day (2 November) which had been set aside to remember departed relatives and friends. We can infer that on this occasion, an eloquent sermon delivered by the parish priest in the vernacular stirred the souls of the testators.

A rich couple of the same town, Don Gregorio Clara and Doña Ana Lalonvilan followed suit on 14 April 1610 with lands priced at 600 pesos. It is not known how many masses they requested in exchange. This time their grant was timed with the penitential rites of Holy Week.

The First Spanish Capellanías

Remarkably, the *principales* of Bacolor preceded by more than a year the Spanish elite of Manila in forming capellanías. According to the first volume of the *Libro de Capellanías* of the Archdiocese of Manila, the earliest chaplaincy to be established by Spanish laymen was that of the *Maestre de Campo* Don Pedro de Chávez, mayor of the walled city, and his wife Doña Ana de Vera on 29 March 1607. Its principal was 600 pesos and they asked that masses be said on Mondays and Fridays for their souls and those in Purgatory.^{4a}

² Ibid. pp. 136-137.

³ Ibid. p. 138.

^{4a} AAM. *Libro de Capellanías* (LC). Tomo I, ff. 1-4.

The very first Spanish capellanía in the Philippines was bequeathed by a prominent priest Don Gabriel de la Cruz, dean of the Manila Cathedral, in his last testament dated 24 May 1601. It was composed of 1,500 pesos worth of properties and the number of masses to be said annually depended on its revenues. The second Spanish chaplaincy was founded on 17 April 1606 (five months after those of the "principales" of Bacolor) by another clergyman Don Juan Galindo de Mesa, canon of the Cathedral, with the same amount and the obligation of thirty masses a year.^{4b}

Don Francisco González of Manila was the second Spanish layman to confer a capellanía to the archdiocese on 8 August 1610. Its principal was also 1,500 pesos and the obligation was only one mass a year. Spanish chaplaincies provided higher capitals than those of the Indios because most of the colonialists' lands were located in or closer to the capital and therefore rated a higher assessment value. Further, it was rare for their founders to specify *misas cantadas*. Instead they petitioned for a greater number of masses.^{4c}

Macabebe, Pampanga

More and more of the next Filipino capellanías, at least those with specific dates of foundation, were formed when the testators were apparently contemplating their own mortality unrelated in time to general feasts like All Soul's Day or Holy Week. This probably indicates a deeper level of personal rather than just collective internalization of the Catholic Faith. Thus, on 14 February 1611, Don Gaspar Manalo of Macabebe, Pampanga bestowed 500 pesos worth of lands to the church and begged for six annual *misas cantadas* for his soul. It is interesting to note that a century later, two probable descendants of his, Bachilleres Don Tomás and Don Nicolás Manalo (B.A., U.S.T. 1712 & 1714, respectively) were among the second group of Filipino priests to be ordained by Archbishop Francisco de la Cuesta of Manila (1707-23).⁶

^{4b} Ibid. ff. 24-25 & 6-7.

^{4c} Ibid. ff. 40-41 & passim.

⁵ AAM. Juzgado Eclesiástico, p. 137.

⁶ Ibid. p. 140; Luciano P. R. Santiago, "The Second Group of Filipino Priests 1707-23: Biographical Profiles." *Phil. Quarterly of Culture & So-*

The first capellanía of Macabebe had been founded by Doña Ana Pagan with lands valued at seventy pesos. Although undated in presently available records, it was evidently earlier than that of her townmate Manalo because it had been entered in the *Libro Primero de Protocolos de Macabebe* whereas Manalo's was in *Libro Cuarto*. It was apparently combined with another chaplaincy of Macabebe conferred by an unknown gentleman on 7 November 1625 with a capital of 330 pesos. The obligations imposed by these two grants were not stated.⁷

"The Castillians of the Indios"

The first seven Filipino capellanías we have discussed were raised by Pampangos. In fact, they contributed almost two-thirds, that is, twelve out of twenty, of the 17th century native capellanías so far discovered. No wonder the Pampangos were considered "the Castillians of the Indios," in the words of the Augustinian writer Fray Gaspar de San Agustin. For they seemed to be the most receptive to Spanish culture. To be sure, they were given incentives as well as rewards for this engaging response. The number of royal land grants bestowed on Pampangos from 1585 to 1626 far exceeded those distributed to natives in other regions. There does not appear to be a connection between these royal grants and the lands of the capellanías at this stage. (The connection will emerge later in the early 18th century). The names of the original grantees do not match those of the donors of these chaplaincies. However, this may also be partly due to the fact that the majority of the early Filipinos did not pass on regular surnames to their descendants.⁸

The first Filipinos to be admitted to the Jesuit University of San Ignacio and most probably also to the Dominican University of Santo Tomás were Pampangos. Likewise, the

ciety (POCS). 12 (1984): 152 & 155-156; U.S.T. Alumni Association (USTAA) *U.S.T. Graduate Listing* 1611-1971. (Manila: U.S.T., 1972). p. 1-b.

⁷ AAM. Juzgado Eclesiástico. p. 140..

⁸ Nicholas Cushner — John Larkin, "Royal Lands Grants in the Colonial Philippines (1571-1626)." *Phil. Studies* 26 (1978): 102-111; Luciano P. R. Santiago, "The Hidden Light: The First Filipino Priests (1698-1723)." *Phil. Studies* 21 (1983): 129-188.

first native priest to be ordained in 1698 by Archbishop Diego Camacho y Avila of Manila (1697-1706), founder of the Filipino clergy, was a Pampango, Don Francisco Baluyot of Gagua.⁹

Tambobo (Malabon)

The first Indio Tagalo to found a chaplaincy was Don Agustín Sigua, "rico propietario y único heredero" in the Augustinian parish of San Bartolomé de Tambobo (now Malabon, Metro Manila). Although his surname means "tempest", his life seemed quite placid. On 22 October 1618, he donated two capellanías of considerable size although their values were not specified in extant documents. He was the only heir of his father, Don Salvador Dimabara, his aunt, Doña María Sani and his step-mother, Doña Isabel Naguas. However, he himself had no heirs. The first capellanía consisted of the lands his father had left his stepmother in the barrios of Malabon, Maypandan and Bacoor. The second grant was based on his ricefields in the barrio of Tubigan. He turned them over to Fray Bartolomé de León, prior of Tambobo with a petition for the Augustinian priest to celebrate yearly masses in memory of his parents, aunt and other members of his family.¹⁰

City of Manila

Another devout Pampango but who resided in Manila, *Maestre de Campo* Don Christobal Pono Salanga, was the first Indio to form a capellanía in the city of Manila. His two surnames mean "origin" or "source" and "ray fish," respectively. He offered 200 pesos to the cathedral chapter requesting it to say four masses for his soul. This trust fund first appeared in a catalogue of well-established chaplaincies of Manila dated 22 February 1657. It was also included in the illuminated manuscript book *Anales Eclesiásticos de Filipinas* painstakingly written by an unknown

⁹ Ibid.; Horacio de la Costa, *Readings in Philippine History*, (Manila: Bookmark, 1965). p. 85; USTAA. *Graduate Listing*. p. 2 a.

¹⁰ AAM. Juzgado Eclesiástico. p. 75; *Terrenos de Capellanías* (1840-59) folder A.

hand, probably that of a native, from 1680 to 1681.¹¹ It is the only book of its kind in the archdiocesan archives which escaped destruction in the last war.

Ermita, Manila

Just outside the walls of the city of Manila, Doña Juana Guinto (her family name means "gold"), a virtuous lady of Bagumbayan who spoke Spanish (*ladina*), bequeathed a capellanía in the form of a residential lot to the church of Ermita. In this church is enshrined the ancient image of Nuestra Señora de Guía which was discovered near the site by the conquistadors when they subdued Manila a century earlier. The ancestors of Doña Juana had worshipped the image like an indigenous idol.¹²

Situated in the principal road of Bagumbayan, the property she was donating had been bought by her in 1644 from a mariner in His Majesty's service. The following is the pertinent clause in her last will:

"Ang bilin co pa acui mey lupa na humiguit saicapat solar nabinilico nang dalawang daang pesos sa escritura nanasaaquin sucat maquita nasaracon Hermita ang cahanga ay ang lupa ni María Turrano at sa dacon Meynila ay ang lupa ni Da. Isabel Sisihan nacapatirco ay caloobanco mandin itong solar ay ang maquinabang ibigay sa simbahan ng Nra. Sra. de Guía at nang doon gawin capellanía aniversario caia sa aquing caluloua sa unang arao nang diziembre tuuing taon ay ypagmissa nang isang missa cantada pagresponsahan sa cataposan at pagvisperasan na para nang nanga fufunda sa simbahan nang catedral sa Manila nang Pe. Cura sasimban nang Hermita sa honra nang Nra. Sra. de Guía sa sia cong pinagcalooban nitong solar ay ang inaamoamoco sa Pe. Cura ypahayag itong missa ay catampatan ay dito tunin sa renta nitong solar sa missa; at sa cantores fundahin бага para tinotoring cong aniversario, at nang di mapauue caylanman ang paquina-bang nang calulouaco."

¹¹ AAM. *Libro de Gobierno Eclesiástico (LGE)*. (1656-67) f. 48; José Villa Panganiban, *Diksiyunaryo-Tesouro Filipino-Inglés*. (Lungsod Quezon: Manlápaz, 1972). pp. 830 & 866; *Anales Eclesiásticos de Filipinas*. (Manila: 1680-81) f. 12v.

¹² AAM. *LC*. ff. 122-124.

("I also declare that I have a piece of land which is bigger than a fourth of a residential lot and which I had bought for 200 pesos as shown in the deed of sale in my possession. It is bounded on the Hermita side by the land of María Turrano and on the Manila side by the land of my sister, Doña Isabel Sisihan. It is my will that this land be given to the church of Our Lady of Guidance in the form of an anniversary chaplaincy for my soul. I ask that on the first day of December every year, a mass be sung by the Father Pastor in the church of Our Lady of Guidance to whom I bequeath my land. There should also be a vigil and a prayer for my soul at the end of the mass like the chaplaincies of the Cathedral Church of Manila. I beg the Father Pastor to draw the stipends for the mass and the choir from the rents of this land so that the benefits to my soul will never be interrupted")

Doña Juana further requested the Pastor, Maestro Don Miguel Ortiz that a catafalque be raised in front of the main altar of the Blessed Virgin "with all propriety and devotion" for the vigil and the mass the next day. She selected the archbishop of Manila as the patron of her foundation. Thus, after her death and upon the petition of her executor, Capitán Don Nicolás Salin-guit, Archbishop Miguel de Poblete formally erected her capellanía on 22 August 1661.

A radiant description of the main altar of Nuestra Señora de Guía, as Doña Juana knew it, has survived.¹³

"The whole temple is illumined by the miraculous image which occupies her throne in a richly decorated niche at the center of the magnificent altar piece. The latter is composed of four exquisite fluted columns as tall as a person in blessed harmony. With enameled cornices, they support a semi-arch or half-sphere made of fine crystals whose brilliance and iridescence pierce the air with red clouds and a rainbow.

"The tabernacle is covered with a pair of precious curtains embellished with expensive lace and embroidered with the emblems

¹³ Fr. B. C. "Nuestra Señora de Guía," *El Oriente*, 19 Diciembre 1875 en *Congregantes Marianos de los Colegios de la Compañía de Jesús. La Virgen María Venerada en sus Imágenes Filipinas*. (Manila: Santos y Bernal, 1904). pp. 2-3.

of the two sovereigns (the pope and the king) and the most sweet names of Jesus and Mary. Over it shines a skillfully gilt grating — an ostentatious oblation of a devout citizen for having found the doors of mercy of the Celestial Princess always open to his supplications.”

Lamentably, the next year (1662), this church of Ermita near the shores of Manila Bay, which had ignited the soul of Doña Juana, was demolished by frantic military officials preparing for the threatened invasion by Koxinga, the Chinese liberator of Formosa (Taiwan) from her Dutch captors. The invasion, however, failed to materialize. Over the ruins of the old shrine, a new church was constructed in 1666 by Don Miguel Ortiz under the auspices of Archbishop Poblete where Doña Juana's dying wish could be carried out again.¹⁴

The Pampango Uprising

(1660-61)

In the middle of the 17th century, there developed a deep dissatisfaction in the relationship of the Pampangos with the Spaniards which is reflected in the lack of Pampango capellanías during this period. In spite of the verbal homage of the colonialists towards them, the Spanish authorities continued to exploit and fail to remunerate them for their multifarious services. These included supplying rice to the capital, cutting timber in the forests and building and manning ships for the galleon trade. Thus, the Pampangos revolted in 1660 under the leadership of the *principalia*. This spread like wildfire to the neighboring regions of Pangasinan and Ilocos. It was quelled after a few months by the superior force and divisionary tactics of the Spaniards who executed almost all the leaders of the rebellion. It seemed that after this, both sides tried to make certain accommodations to prevent another bloody confrontation like the previous one.¹⁵

¹⁴ Ibid. p. 4; “Events in Manila 1662-63.” in Emma H. Blair and James A. Robertson (BR). *The Philippine Islands* 1493-1898. (Cleveland: Clark. 1903-9). 55 vols., 36:218-360.

¹⁵ Ibid. 38: 139-161.

Bacolor, Pampanga

A few years later, the fervent Pampangos resumed their oblation of religious bequests. On 13 June 1665, Doña Isabel de Ayala of Bacolor gave her lands in the barrio of Pandacan in the amount of 150 pesos. Its obligations are not known. On 9 November of the same year, again a week after All Soul's Day, Don Agustín de Ayala, who was apparently Doña Isabel's brother, presented 278 pesos worth of lands. He asked for six annual masses, two of which were to be sung.¹⁶

Catangalan (Obando), Bulacan

An Indio Tagalo *Maestre de Campo*, Don Felipe Mangalibo ("many thousands") created an enormous capellanía well before 1668 when its principal of 3,400 pesos was reinvested. It was based on his lands as well as on the estancia of Catangales or Catangalan (now Obando, Bulacán). He offered twenty reales as stipend for each mass said or sung for his soul. The total number of masses, therefore, would depend on the yearly income of his grant. The most eminent chaplain of his foundation was to be Dr. Don Domingo de Valencia (1642-1719) who became the bishop-elect of Nueva Cáceres and co-founder of the Filipino secular clergy.¹⁷

Candaba, Pampanga

In more ways than one, the two capellanías of Doña Lucía Gumamela (her surname refers to a tropical rose) of Candaba, Pampanga are pivotal foundations in the seventeenth century. She was the daughter of Don Lucas Vitac of Candaba and Doña Lucía Pagan of Bigaa, Bulacan who might have descended from Doña Ana Pagan of Macabebe, an earlier contributor mentioned above. (At that time, daughters not infrequently took the surname of their mother.) She was childless although she had married twice: first, to Capitan Don Andrés Macalinao and second, to Capitan

¹⁶ AAM. Juzgado Eclesiástico. p. 138.

¹⁷ AAM. CM (1672-1906) folder A; BR, 5:86.

Don Cuan. On 16 December 1679, "finding herself old and sickly," she drew up her last will and testament in Pampango consisting of thirty-seven folios or seventy-four pages. In the 115th and 116th clauses, she made the following provisions, according to documents in the possession of the Augustinians.¹⁸

"115. I also declare that I inherited the lands in the mountain of Maasin from my father, from the beginning of the Maasin River to Mount Bana on one side and on the other, where the Manlim River originates, going down to Ynaptanpinaud until Culanitan and until the mountain over the Canlam River. All these lands are my present properties. What I declare is this: I give (these lands) as alms to the Province of the Most Holy Name of Jesus of Our Father St. Augustine upon the approval of Our Father Provincial so that he may form from them a chaplaincy and apply masses in memory of my parents and my legitimate brothers and myself. However, the part which belongs to Don Gaspar Balagtas is separate since (only) the above lands are my share. Let my executor do this for it is my will.

"116. I also declare that all my tilled lands are my exclusive properties. The remainder of these lands, after leaving alms for my soul and paying my debts and those of my mother, I leave as alms to the convent of the Blessed St. Andrew of Candaba upon the approval of the Father Prior Fray José de la Cruz so that he may form a chaplaincy of masses for the benefit of the souls of my parents, myself and my brothers. Follow this for it is my order."

More than two centuries later, when the Spanish regime had ended and most of the regular parishes had been turned over to the secular clergy, Doña Lucía's largess became a case of contention in the ecclesiastical court between the parish church of Candaba and the Order of St. Augustine as to who was their rightful owner (1904-ca. 1915). The legal battle proved to be a blessing in disguise to Philippine church history for the diligent Augustinians dug up the records and reviewed the history of forgotten capellanías in their ancient parishes as reference points in the case. These, in turn, became the major source of this article.¹⁹

¹⁸ AAM. Juzgado Eclesiástico. pp. 5-8.

¹⁹ Ibid. *passim*.

Guagua, Pampanga

The last native capellanías of Pampanga to be set up were probably those of Uaua (Guagua). Their donors, dates of foundation and obligations are unknown. The first consisted of 50 pesos and the second, 200 pesos worth of lands. By 1692, their capitals had been combined and reinvested in two houses in Manila.²⁰

Bulacan Province

The Augustinians also unearthed a list of capellanías donated by Lakan in the province of Bulacán. They had been formed before that of Doña Lucía Gumamela although their specific years of foundation were not mentioned. They were probably as old as the early ones of Pampanga. Don Francisco Buhay ("life") of Guiguinto had willed nine cabalitas of lands to the "convento" of his parish. Another *principal* and *cabeza de barangay* of Tampoc, Hagonoy, Don Francisco Marinag or Matinag ("movable") also left to the parish "convento" his lands planted with nipa palm in the rivers Tanagan Malaqui and Tanagan Monti. Likewise, Don Martín Bolos ("swords") of Calumpit assigned three *quiñones* of ricelands to the "convento" of his town.²¹

Binondo, Manila

With the launching of the Filipino clergy by Archbishop Diego Camacho y Avila at the turn of the 17th century, more natives began to present capellanías directly to the archdiocese and Filipino priests began to be assigned Spanish capellanías as well. The native founders now elected close relatives as the first and future chaplains, from which practice came the term *capellanía de sangre* (family or clan chaplaincy). Imbued with the spirit of charity, they also specified that, when their relatives were not available, poor applicants should be given preference in the selection process. This eventually opened the door of the priesthood to the lower social class. At this point, the minimum principal

²⁰ Ibid. p. 141.

²¹ Ibid. pp. 75-76.

was set at 2,000 pesos and smaller trust funds were combined to meet this standard. However, the chaplaincies which were formed at the parish level continued to be allowed great flexibility in details.²²

The last capellanía to be founded by a native in the 17th century conformed closely to the above terms. On 23 March 1699, in preparation for his ordination, Licenciado Don Joseph de Ocampo, a Chinese mestizo cleric in minor orders, applied his inheritance towards the establishment of a "capellanía de misas." He was the son of a wealthy Chinese whose surname was Kengsun and a Tagalog lady, Doña Melchora de los Reyes. The principal of his chaplaincy amounted to 2,000 pesos based on their residential land and house "of stone and hardwood" in Binondo. It obliged the future chaplains to offer forty masses a year for his soul and those of his parents and relatives. After his death, it would devolve upon his relatives or collateral descendants preparing for the priesthood. If there were none with a vocation, poor mestizos de sangley should be nominated and still failing these, the poorest seminarians of his alma mater, the University of Santo Tomás.²³

Archbishop Camacho officially recognized this pious endowment and installed him as its first chaplain on 30 May 1699. The prelate apparently ordained him to the priesthood and Ocampo became the first Chinese mestizo to found a capellanía as well as the first Chinese mestizo capellán and priest. In 1717, he renounced his capellanía in favor of his nephew, Bachiller Don Juan de Ocampo who belonged to the second group of Filipino priests ordained by Camacho's successor, Archbishop Cuesta. In the 18th and 19th centuries, most of the holders of his chaplaincy were direct descendants of his younger brother, Don Juan Kengsun de Ocampo of Santa Cruz, Manila. This confirmed de Ocampo's foundation as a classical *capellanía de sangre*.²⁴

²² AAM, CM (1605-1930). passim; Luciano P. R. Santiago, "Lands for the Souls: The Capellanías of Pasig (18th to 19th Century)." *Pasig* (1971-1980). (Pasig, Metro Manila: Pista ng Bayan & Damayang Pasig, 1980). n.p.

²³ Luciano P. R. Santiago, "The First Group of Filipino Priests 1698-1706: Biographical Profiles." *POCS* 12 (1984): 4.6; AAM, LGE. (1697-1706) f. 122; CM (1879-81) folder B.

²⁴ Ibid.; Santiago, "The Second Group." pp. 163-164.

THE FIRST FILIPINO CAPELLANIAS (17th CENTURY)

<i>Date</i>	<i>Founder</i>	<i>Town</i>	<i>Form</i>	<i>Price</i>	<i>Obligations</i>
10 Nov. 1605	Da. Ana Matcal	(Bacolor)	lands	250 ps.	misa cantada
? Nov. 1605	D. Pedro Lumanoc	(Bacolor)	"	250 ps.	7 misas cantadas
13 Nov. 1605	D. Pedro Salalila	(Bacolor)	"	598 ps.	7 misas cantadas
14 Apr. 1610	D. Gregorio Clara & Da. Ana Lalonvilan	(Bacolor)	"	600 ps.	unknown
Before 1611	Da. Ana Pagán	(Macabebe)	"	70 ps.	unknown
14 Feb. 1611	D. Gaspar Manalo	(Macabebe)	"	500 ps.	6 misas cantadas
22 Oct. 1618	D. Agustín Sigúá (2 capellánias)	(Tambobo)	"	(?)	no. of masses depends of annual income
7 Nov. 1625	Unknown Founder	(Tambobo)	"	330 ps.	unknown
Before 1657	D. Christoval Pono Salanga (Pgo.)	(Manila)	"	200 ps.	4 misas rezadas
22 Aug. 1661	Da. Juana Guinto	(Ermita)	"	200 ps.	misa cantada
13 Jun. 1665	Da. Isabel de Ayala	(Bacolor)	"	278 ps.	unknown
8 Nov. 1665	Agustín de Ayala	(Bacolor)	"	150 ps.	2 misas cantadas 4 misas rezadas
Before 1668	D. Felipe Mangalibo	(Catan- galan)	"	3,400 ps.	no. of masses depends on annual income
Before 1679	D. Francisco Buhay	(Guiguinto)	"	(9 cabalitas)	unknown
Before 1679	D. Francisco Marinag	(Hagonoy)	"	(?)	unknown
Before 1679	Martín Bolos	(Calumpit)	"	(3 quinones)	unknown
16 Dec. 1679	Da. Lucía Gumamela	(Candaba)	"	(?)	no. of masses depends on annual income
Before 1692	Unknown Founder	(Guagua)	"	50 ps.	unknown
Before 1692	Unknown Founder	(Guagua)	"	200 ps.	unknown
23 Mar. 1699	D. Joseph de Ocampo	(Binondo)	House & Lot	2,000 ps.	40 masses