

Images of Dominican Saints and Blessed in the Philippines

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The article is an attempt to highlight the role of the Dominicans in the history of Philippine art, which is more recognized in the field of architecture but much less in other media. With the exception of only a handful of pieces (a woodcut of San Pedro de Verona from Mexico, and maybe a couple of paintings perhaps from Spain), the works featured here were created in the Philippines for the use of Dominican missions and communities. Most of the artists were native Filipinos, although there are also some works by a few Chinese, Spanish, and even Italian artists. This is a reflection of the cosmopolitanism of Philippine society even in early modern times. It is a tantalizing glimpse into the variety of styles and materials used. Thus a second goal of the article is to provoke or inspire new Philippine iconography, informed with the models from the distant and recent Philippine past.

Keywords: *Dominicans, iconography, Philippine art, saints*

Introduction

The Dominican impetus on Philippine art has scarcely been explored. This is therefore an initial venture to gather a representative sampling of images of Dominican saints and blessed in the Philippines. The images here were chosen from churches built by the Dominicans, collections established by the Dominicans, or books printed by Dominicans, all in the Philippines.

The images have been grouped into three sections. The first is composed of the more readily recognized saints and blessed from the thirteenth to the seventeenth century (from Blessed Joan of Aza to Saint John Macias). The second is composed of lesser known lay Dominicans, formerly known as members of the Third Order of Saint Dominic, from the thirteenth to the sixteenth century beatified in various times (Blessed Albert of Bergamo to Blessed Maria Bartholomew Bagnesi). The third section is composed of Dominicans martyred in Japan, China, Vietnam and Spain from the seventeenth to the twentieth century, whether blessed or canonized (from Blessed Juan Martinez de Santo Domingo to Blessed Buenaventura Garcia Paredes). In the first and second sections, the Dominicans are presented chronologically according to their *dies natalis* or day of rebirth. In the third section, the Dominican martyrs are grouped according to the country of martyrdom, and then chronologically by *dies natalis*.

Names in the headings of each saint or blessed and in the titles of the works of art are their Spanish versions, as they are more popularly known. In the narratives and in the caption notes, both Spanish and English forms will be used for variety. Feast days are given according to the Dominican Missal and Lectionary. Previous dates for commemorations are also indicated.

Titles in the form of inscriptions on the artworks are used, when available. If these are in Spanish or in a language other than English, these are translated into English. In keeping with the context in which the artworks were created, the titles “Venerable” or “Blessed” will be retained, even though the Servant of God concerned may have been subsequently canonized. In a similar vein, Father Gainza—whose *Milicia de Jesucristo* is an important source here—admitted that he used the honorifics “Saint” or “Martyr” in a popular sense, leaving to the Church the final word. Titles for untitled works were supplied by this writer. Dimensions of paintings from the UST Museum include the frame sizes.

The beatification process was formalized after the Council of Trent (1545-1563), following the establishment of the Congregation of Rites in 1588 by Sixtus V, and especially during the pontificate of Urban VIII (1623-1644). The pope forbade any form of public veneration, such as the publication of books of miracles or revelations attributed to a supposed saint, until that person had been beatified or canonized through solemn papal declaration. As we can see, the illustration of a Servant of God began after

he or she was declared as Venerable by the Pope. Pedro Sanz and some of his companion martyrs of China, as well as other Dominican martyrs of Vietnam, were declared Venerable in 1766. In 1770, the University of Santo Tomas (UST) in Manila issued a set of their likenesses. They were only beatified in 1893, and canonized in 2000. Some lay Dominicans martyred in the 19th century were declared Venerable in 1840. Father Gainza published their likenesses in his book on the Lay Dominicans in 1859. They were beatified in 1900 and canonized in 1988. Most of these likenesses were only imagined or stylized. The Filipino artists in 1770 most probably had no recourse to any Dominican who had known those martyred in China and Tonkin in the 1740s. Probably no one in Manila knew the Vietnamese lay Dominicans martyred in Tonkin in the 1830s.

Very little is known about the artists represented in this sampling. The earliest is Juan de Vera, a Chinese convert who assisted the Dominicans in setting up their printing press outside the walls of Manila. It was most probably he who cut the wooden block of Saint Dominic for the first catechism for Filipinos, printed in 1593. In the 1770s there was a Spanish Dominican, Jose Azcarate, who drew the portraits of Dominicans martyred in China and Vietnam earlier in the century. He made use of the rococo idiom, which he passed on to the engravers Lorenzo and Vicente Atlas. These two artists indicated in their engravings that they were *indios* from Manila, indicating pride in their ethnicity. Lorenzo is the more famous of the two, and is known from prints dated from the 1750s to the 1770s. A descendant is Juan Atlas, who is known only from an engraving of Blessed Imelda published in 1841. A contemporary of Juan Atlas would have been his namesake Juan Arzeo, a painter known from his works dated from the 1820s to the 1860s. The UST Museum has a handful of his paintings, which still is the largest collection of his works.

In 1859, the University of Santo Tomas published *Milicia de Jesucristo*, a manual for members of the Third Order of Penitence of St. Dominic. It was written by Francisco Gainza, Director of said Third Order and Chair of Canon Law at the University of Santo Tomas, and future bishop of Caceres in the southeastern part of Luzon Island. The book with 50 engravings must have been one of the most illustrated of its time. A majority of the prints were cut by Carlos Borromeo with a smaller number by Felipe Monteclaro. We know nothing more about these two artists. *Milicia* was reprinted in the early 20th century with a new set of illustrations.

The 20th century paintings presented here are by Ricarte Puruganan, Antonio Garcia Llamas, Alejandro Celis, Cenon Rivera and Jose Zaragoza. All of them taught at the University of Santo Tomas school of Fine Arts in its various stages of evolution, with the exception of Zaragoza, who taught architecture. Francesco Monti was an expatriate Italian sculptor who also taught at the UST.

It is beyond the scope of this article to debate on the correctness of the iconography of the images presented here. For example, female tertiaries in the previous centuries are supposed to have worn white veils instead of black, but most of the

depictions of the tertiaries have them in black veils. It is hoped, however, that the artistic “vocabulary” of those wishing to portray Dominican saints and blessed will be enriched, if not provoked.



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Our Lady of the Rosary, Patroness of the Dominican religion, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Beata JUANA DE AZA (Joan of Aza) Mother of Saint Dominic and Blessed Mannes (+ c.1190)

In 1170, Blessed Joan married Felix de Guzman, who came to live with his wife’s family in Caleruega, Burgos, Spain. According to pious tradition, the Azas were a noble family. Blessed Joan was known for being “virtuous, chaste, prudent, full of compassion towards the unfortunate and those in distress,” qualities passed on to her son St. Dominic. It is related that one day her husband returned from a journey and asked for some wine;

he had heard that she gave away this wine to the poor. In answer to her prayer, the barrel was found to be full. She died around 1190, and her cult was confirmed in 1828 by Leo XII. **Aug 2** (formerly Aug 8).

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Saint Juana de Aza, Mother of Santo Domingo de Guzman, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

This 19th century image with ivory head and hands was kept in the sacristy of Santo Domingo in Intramuros. It was evacuated in late 1941 and escaped destruction in 1945. Santo Domingo Church, Quezon City.



Buen Calubayan, 2003

Beato MANES (Mannes) Friar, Priest and Brother of Saint Dominic (c.1170-c.1235)

Blessed Manes was named after Mames, a martyr from Caesarea and whose cult had spread to Spain as early as the 6th century (his feast-day is Aug. 17, a day before his Spanish namesake). He was one of the first sixteen to join his younger brother Dominic in the formation of the Order of Preachers. He was still alive when Dominic was canonized in 1234. Gregory XVI confirmed the cult of Mannes in 1834. **Aug 18** (formerly Jul 30).



Buen Calubayan, 2003

Image of Beato Manes kept with that of Beata Juana de Aza in Intramuros before the war. Wood and fabric, 19th century. Santo Domingo Church, Quezon City.

Santo DOMINGO DE GUZMAN Priest (c.1170-1221)

Dominic was born in Caleruega, Burgos, Spain. As a young priest he realized that to counter heresies it was necessary to live a life of charity and prayer. He founded the first monastery of nuns in Prouille, France, who were converts from the Albigensian heresy. After this he gathered about him in Toulouse, France, a new group of religious who were well educated, trained in preaching, and equipped with evangelical poverty. This was the Order of Preachers, and their weapon was the rosary. The Order received canonical approval from Rome in 1216. St. Dominic died in Bologna, Italy, on August 6, 1221. The first transfer of his remains in 1233, to a marble sepulcher, is commemorated on May 24. Gregory IX proclaimed his canonization in a bull on July 3, 1234. His feast

day was initially set on August 5, but when this date was assigned to Our Lady of Snows, Clement VIII moved it to August 4. **Aug 8.**

Santo Domingo de Guzman, on the title page of the *Doctrina Christiana*, San Gabriel, Manila, 1593. The woodcut may have been engraved by Juan de Vera, a Chinese convert who helped the Dominicans to set up their press in Manila.



Library of Congress, Washington, D.C.

This is the earliest known depiction of the saint in the Philippines. The frontal appearance is directly based on the apparition known as “Santo Domingo in Soriano.” In 1530 Our Lady appeared to a friar who wanted to know how St. Dominic looked like. Accompanied by St. Catherine and St. Magdalen, she presented a portrait of the patriarch, standing upright, facing the viewer, carrying a lily in one hand and a book with red covers in the other. The vision took place in Soriano, in the province of Catanzaro in Calabria, Italy, and the portrait is now in the church of San Romano de Lucca.



Saint Dominic of Guzman, founder of the Third Order, by Carlos Borromeo. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

The star on his forehead recalls the tradition that as he was being baptized, the baby Dominic slipped from the arms of his godmother and his forehead hit the edge of the baptismal font. The image of light on his brow also recalls how Sister Cecilia remembered him: “From his brow and his eyelashes there emerged a kind of radiance which attracted the reverence and affection of all.”

Saint Dominic of Guzman, attributed to Memije, inscribed 1853. Oil on canvas, 116.7 x 96.3 cm. UST Museum.



UST-H-A-00077

R T Jose, 2015



Profile of Santo Domingo, from the communion rail of the old Santo Domingo church in Intramuros. Brass, mid-19th century. UST Museum.

Raised image of St. Dominic on a bell. Bronze, 1856. Parish church of St. Dominic in San Carlos, Pangasinan.



R T Jose, 2000

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Archival photo of the La Naval processional image of St. Dominic in the old Santo Domingo church in Intramuros. This is one of the four images that accompanied Our Lady of the Rosary of La Naval in the procession of October 11, 1853. *Mostrario*, Manila, 1906.

Head of St. Dominic, from the La Naval processional image. Ivory mask and hands, wood, fabric, metal; mid-19th century. Santo Domingo Church, Quezon City.



R.T. Jose, 2015

Buen Calubayan 2003



Head of the young St. Dominic, from the La Naval processional image of Beata Juana. Ivory mask, wood, fabric; 19th century. Santo Domingo Church, Quezon City.

R T Jose 2015



UST-S-00156

Santo Domingo de Guzman. Polychromed hardwood, 17th-18th century; Height 157 cm. UST Museum.

Said to be from Pozorrubio, Pangasinan, founded as a parish in 1879, the image's archaic style hints it could have come from the mother parish in San Jacinto, Pangasinan. At the feet of St. Dominic is the partially damaged carving of a dog with a flaming torch in its mouth. This animal figured in a dream of Blessed Jane, foretelling how her son would spread the light that Jesus had cast over the earth.



R T Jose 2000

Santo Domingo de Guzman. Stone, 1780s. Parish church of St. Matias, Tumauni, Isabela.

Beato PEDRO GONZALEZ (San Pedro Telmo, San Telmo) Friar and Priest (c.1190-1246)

Peter Gonzalez was born in Frómista, Palencia, Spain. Riding on one Christmas day procession as a canon of the cathedral, he and his retinue slid in the snow and with it his rich garments and dignity. Touched by grace he realized his worldliness and joined the Dominicans. He preached all along the northwest coast of Spain and was particularly concerned with the welfare of seafarers. He died in Tuy, on the border of Portugal, on April 14, 1246. His cult was confirmed in 1741. In the Philippines, San Pedro Telmo was patron of the Dominican church in the Port of Cavite, and of the Dominican-established parish of Aparri, Cagayan, the northernmost port of Luzon island. His symbols are a sailing ship and a lighted candle, alluding to the “St. Elmo’s Fire,” an electronic phenomenon which forms around the masts of ships. **Apr 14.**



Buen Calubayan 2003

Image of San Pedro Telmo, holding his emblematic sailing ship. Parish church of San Pedro Telmo, Aparri, Cagayan.

San PEDRO MARTIR DE VERONA (San Pedro de Verona) Friar, Priest and Martyr (c.1205-1252)

Peter was born in Verona, Italy, of Catharist parents who however had him study in a Catholic school. At Bologna he was accepted into the Dominicans by St. Dominic. He was appointed Inquisitor for Lombardy, a hotbed of heretics, but his zeal and preaching reconciled many to the Church. Traveling to Milan, he was ambushed on April 6, 1252 by Catharists, who fatally struck his head and chest with a knife. Before he expired he is said to have scribbled his life’s commitment, *Credo in unum Deo*, in his own blood. He was canonized the next year, the first Dominican martyr. **Jun 4** (formerly Apr 20 or 29).

Paul Quiambao



San Pedro Martir de Verona. Anon. artist, hand-colored woodcut inserted in the *Reglas y Constituciones* of the Holy Office of the Inquisition, Mexico City, 1659. AUST, Libros 45.2.



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Archival photo of the La Naval processional image of St. Peter Martyr in the old Santo Domingo church in Intramuros. This image survived the Second World War but was borrowed by a devotee in Bulacan and never returned, and had to be replaced by a new one. *Mostrarario*, Manila, 1906.

R T Jose 2015



Head of the present La Naval processional image. Wood, fabric, metal; late 20th century. Santo Domingo Church, Quezon City.

San JACINTO DE POLONIA (Hyacinth in English, Jacek in Polish) Friar and Priest (end of the 12th cent.-1257)

Jacek, as he is known in Poland, was born near Wrocław (Breslau), Poland. As a canon of Kraków Cathedral he journeyed to Rome. Here he was impressed by the preaching of St. Dominic, who accepted Hyacinth into the Order and assigned him to preach back in his homeland. Evacuating a convent before an impending Tartar attack, he took the ciborium to prevent it from being desecrated. As he was leaving he heard a statue of the Virgin calling, "Are you leaving without me?" which made him retrace his steps and save the image. He died on August 16, 1257, in Cracow, Poland and was canonized in 1594 by Clement VIII. He was the first saint in the Index on the Status of Causes of the newly formed Congregation of Rites (1588), formed to be more "scientific" in the recognition of potential saints. **Aug 17** (formerly Aug 16).



Archival photo of a bas-relief of San Jacinto found in a former Jesuit house in Cebu. It may have been commissioned by a Polish Jesuit. Its present status is unknown. Repetti, *Pictorial Records* [...], 1938. Manila.

R T Jose, 2015



Image for the La Naval procession, carved by Pio Fadul of Paete, Laguna in the 1980s. Santo Domingo Church, Quezon City.

R T Jose, 2003



San Jacinto, on the façade of his eponymous parish church, Camalaniugan, Cagayan. Wood, 17th-18th century.

R T Jose, 2003



San Jacinto, image in his eponymous parish church, San Jacinto, Pangasinan. Wood, 19th-20th century.

Santa MARGARITA DE UNGRIA Nun and virgin (1242-1270)

Margaret was the daughter of King Bela IV of Hungary. Fulfilling a vow upon the victory of their country over the Tartars, the King and Queen dedicated their daughter to God and entrusted her to Dominican nuns in Veszprem. She lived the rest of her life in an edifying manner, in a monastery founded by her father on an island in the Danube River as it bisects Budapest. (The island is now a popular recreation center, and no one possibly knows why it is called Margaret Island.) She died on January 18, 1270 and was canonized in 1943. **Jan 18** (formerly Jan 26).

This image was added to the La Naval procession in the 1980s. Wood, fabric, metal; late 20th century. Santo Domingo Church, Quezon City.



R T Jose, 2015

Santo TOMÁS DE AQUINO Friar, Priest and Doctor of the Church (1225-1274)



Buen Calubayan, 2003

This amiable ivory head of Santo Tomas may have been brought by Francisco Gainza, OP to the seminary in Naga when he was bishop of Caceres (1863-1879). Minor Seminary, Naga City, Camarines Sur.

Thomas was born in the castle of the Aquino family in Roccasecca in Naples, Italy. He studied with the Benedictines but eventually joined the Dominicans. In Cologne he studied under St. Albert the Great, who would defend his works after his student's death. He expressed his pursuit of truth in a tremendous body of literature that John Paul II cited as the model of the right way to do theology. He died on March 7, 1274, in Fossanova, Italy, on the way to attend the Council of Lyon, which was convened to unify the Western and Eastern Churches. The process for his canonization began in 1319, and he was canonized on July 18, 1323 by John XXII in Avignon. He was declared a Doctor of the Church by Pope St. Pius V in 1567. In 1879 Leo XIII, in

his encyclical *Aeterni Patris*, put the substance of Thomas' work as the official teaching of the Catholic

Church, and in 1880 declared Thomas patron of all universities, colleges, schools and students, a patronage to be commemorated every November 13. His feast-day, **Jan 28**, commemorates the transfer of his remains from Fossanova to Toulouse, France, in 1369.

UST-S-00157



Santo Tomas de Aquino, second half 19th century. Ivory, wood, silver; height 155 cm. UST Museum.

The dove symbolizes the Holy Spirit who inspired his writings. The sun on his chest symbolizes the light with which he infused the truth. The model of a church on a book alludes to the Church supported by his treatises.

Archival photo of the La Naval processional image of St. Thomas Aquinas in the old Santo Domingo church in Intramuros. *Mostrario*, Manila, 1906.

The silver *andas*, the shoulder-borne platform, was inaugurated in 1907, the year the image of Our Lady of the Rosary of La Naval was canonically crowned. This image was not evacuated with the rest of the ivory images from Intramuros in late 1941, and perished in the bombing of Manila in 1945.



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Bas-relief of Saint Thomas, 19th century. A very similar one used to hang in the old library in the Intramuros campus. Polychromed hardwood; 105 x 78 cm. UST Museum.



UST-S-00574

RT Jose, 2015



UST-S-00336

Head of St. Thomas, 17th-18th century. Hardwood with traces of paint; height 132 cm. UST Museum.

He wears the symbolic doctoral cap of a theologian.

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St. Thomas is girdled by two angels with the cincture of chastity. Zincograph, 19th century. *Mostrario*, Manila, 1906.

In a bid to prevent Thomas from joining the Dominicans, his family detained him in their castle in 1244-1245. A woman of ill-repute was sent to tempt him, but he drove her away with a torch and asked God for the gift of perpetual chastity. Two angels appeared and tied a cord tightly around his waist. Thus one of his titles is *Doctor Angelicus*, Angelic Doctor.



Sherwin Vardeleon, 2015

St. Thomas adoring the true presence of Christ in the Eucharist by Carmelo Flavier Pablo. This addition in concrete on the Arch of the Centuries was inaugurated on December 21, 1955. University of Santo Tomas, Manila.

A great devotee of the Holy Eucharist, Thomas wrote a liturgy for Corpus Christi in 1264 and such hymns as *Adoro te devote* and *Pange Lingua*.

The University of Santo Tomas in Manila used to celebrate three feast-days of St. Thomas. The 1785 and 1859 Statutes stipulated that March 7 be the principal feast of the University; classes would end at around this time. The secondary feast was celebrated on January 28, which also commemorated the *Milicia Angélica* and the *Cingulo de Santo Tomás*. November 13 was the center of University Week.

San RAYMUNDO DE PEÑAFORT Friar, priest and Master of the Order (c.1175-1275)



R T Jose, 1987

La Naval processional image. Pio Fadul (Paete, Laguna), 1980s. Wood and fabric. Santo Domingo Church, Quezon City.

Raymond was born in Barcelona; his family name was originally written Pennafort. He met St. Dominic while studying in Bologna and joined the Dominicans there. In Rome, Gregory IX mandated him to codify the scattered papal decrees which became the basis for today's canon law. As the third Master of the Order, he introduced the study of Arabic and Hebrew into several Dominican houses, and commissioned St. Thomas to write his *Summa contra Gentiles*. He is also credited by some quarters for having co-founded the Order of Mercy (*Misericordia* or *Merced*) to redeem captives from prisons in northern Africa. St. Raymond died on January 6, 1275, when he was 100 years of age. He was canonized in 1601 by Clement VIII. **Jan 7** (formerly Jan 23, then Jan 18).



R T Jose, 2015

Close-up of head of the processional image.

Sherwin Vardeleon, 2015



St. Raymond Peñafort, by Francesco Monti, 1949-1953. Concrete. Main Building, University of Santo Tomas.

R T Jose, 2002



R T Jose, 2002

Two images of St. Raymond in his eponymous parish church in Malaueg (now Rizal), Cagayan. Left: of wood, fabric, metal, 17th-18th century. Right: of wood, late 19th century.

The key in St. Raymond's hand alludes to his position as a penitentiary in Rome. The image on the right recalls the saint's attempt to reform King James of Aragon in the island of Majorca. Not being successful, he sailed back (on his own cape) to Barcelona.

San ALBERTO MAGNO (Albert the Great) Friar, Bishop and Doctor of the Church (c.1203-1280)

St. Albert was born in Lauingen in the Swabian region of Germany. While still a student he became a Dominican. As an academician he taught in various centers of learning such as Cologne, Würzburg, Strasbourg, and Paris. He pioneered the Scholastic method, applying Aristotelian concepts to revealed doctrine. St. Thomas, one of his students in Paris and later in Cologne, developed this brilliantly but it was his professor who was to defend his work after Thomas' premature death. Albert died in Cologne on November 15, 1280. He was beatified in 1622 and equivalently canonized when he was declared a Doctor of the Church in 1931. **Nov 15.**



Sherwin Vardoleon, 2015

St. Albert the Great, by Francesco Monti, 1949-1953. Concrete. Main Building, University of Santo Tomas.



R T Jose, 1987

La Naval processional image of St. Albert the Great, by Pio Fadul (Paete, Laguna), 1980s. Wood and fabric. Santo Domingo Church, Quezon City.

Santa INES DE MONTEPULCIANO (Agnes of Montepulciano) Nun and virgin (1268-1317)

Agnes was born in Gracciano, near Montepulciano, Italy. At the age of 9 she entered a convent in Montepulciano called Saco, alluding to the sackcloth the religious there wore for habits. She transferred to another convent in Proceno but returned to Montepulciano where a monastery had been newly established. She placed this community under the Order of Preachers. During the feast of the Assumption, Our Lady came to visit Santa Ines. She let the Child stay in Ines' arms for a while, as they exchanged glances of love. She died on April 20, 1317, and was canonized in 1726. **Apr 20.**



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Vintage photo of the La Naval processional image of Santa Ines de Montepulciano in the old Santo Domingo church in Intramuros. *Mostrarío*, Manila, 1906.

In iconography, St. Agnes is distinguished from St. Rose of Lima by a lamb (*agnus*) at her feet. Her cape is usually emblazoned with small white crosses, referring to the several times that manna that fell around her while in prayer.



Buen Calubayan, 2003

The La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City. The original image of the Christ Child was taken to a Dominican convent in Spain; it was replaced by that taken from the image of St. Joseph.

Beata MARGARITA DE CASTELO (Margaret of Castello) Lay Dominican and Virgin (1287-1320)



R T Jose, 2015

Blessed Margaret was born in Metola, Città-di-Castelo, Umbria, Italy. Blind and abandoned as a child, she was reared by a group of pious women. At the age of 15 she joined a group of Dominican tertiaries; with them, she founded a day school for children. She died on April 13, 1320. Her cult was confirmed on August 24, 1609. She is the Patron of Pro-Life Philippines. **Apr 13.**

This image was added to the La Naval procession in the 1980s. Wood, fabric; late 20th cent. Santo Domingo Church, Quezon City.

Blessed Margarita de Castelo, Virgin, Tertiary of St. Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Blessed Margaret was deeply devoted to birth of Christ in a manger, symbolized by her holding a nativity scene in the right hand. Her left hand points to her heart, which was discovered upon her death to have three stones. On one stone could be seen the likeness of Christ in the manger; on other the Blessed Mother; and on the third St. Joseph, with Margarita on her knees. Paul V permitted her feast to be celebrated by the clergy of Tiferno, while Clement X extended her commemoration to the entire Dominican order.



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Beata IMELDA LAMBERTINI Nun and Virgin (c.1322-1333)

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Beata Imelda Lambertini, Virgin of Bologna of the Order of Preachers, Triumph of Divine Love in the Most Holy Sacrament, by Juan Atlas, 1841. Copperplate engraving. From Compendio de la prodigiosa vida de la beata Imelda Lambertini, [...]. 1841. Manila: Reimpreso en Sto. Thomas de Manila, por D. Candido Lopez.

Beato ENRIQUE SUSÓN (Henry of Suso) Friar and Priest (1295-1365)

Blessed Henry was born in Überlingen, near Lake Constance on the German border of Switzerland. He was a poet and mystic. His Book of Eternal Wisdom reflected the spiritual tradition of Meister Eckhart. He practiced great austerities, and engraved the name of Jesus on his chest with a blade. He died in Ulm on January 25, 1366, and his cult was confirmed in 1831. **Jan 23** (formerly Mar 2 or 3).



UST-H-A-00327

Blessed Henry of Suso, by Antonio Garcia Llamas, n.d. Oil on canvas, 141 x 109.3 cm. UST Museum.

Santa CATALINA DE SIENA (also Catalina de Sena, as spelled in Spain) Lay Dominican, Virgin and Doctor of the Church (1347-1380)

Catherine Benincasa was born in Siena, Italy, the youngest of 25 children. The mystical expressions she was to have all her life began when she was only six. At the age of sixteen, she became a Sister of Penance of St. Dominic; she continued to live at home, where her goodness attracted a circle of *Caterinati* who helped her in her work. She was spiritually married to Christ when she was twenty, and on April 1, 1375 she received the Stigmata. The next year, as a result of her visit, Gregory XI left Avignon for Rome; thus ended seventy years' exile from the latter city. She died on April 29, 1380, and it was only then that the marks of the Stigmata became apparent. Her insightful and mystical writings led to her canonization in 1461, and her being declared a Doctor of the Church in 1970. In art she is often depicted wearing a crown of thorns and holding a flaming heart, both of which Christ gave her. **Apr 29** (formerly Apr 30, by Pius II).



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Saint Catherine of Siena, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



AUST

St. Catherine of Siena. Zincograph, 19th century. Mostrario, Manila, 1906.

UST-H-A-00161



St. Catherine of Siena, by an anonymous artist, n.d. Oil on canvas, 110.3 x 90.3 cm. UST Museum.

This is a rare representation of St. Catherine correctly clothed with the white veil of a *mantellata* or Dominican Tertiary.

UST-H-A-00047



St. Catherine of Siena, attributed to Juan Arceo (active 1820s-1860s). Oil on canvas, 97.5 x 69 cm. UST Museum.

UST-H-A00159



Portrait of St. Catherine of Siena by Antonio Garcia Llamas, n.d. Acrylic on canvas, 132 x 100.5 cm. UST Museum.

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Vintage photo of the La Naval processional image of St. Catherine in the old Santo Domingo church in Intramuros. This is one of the four images that accompanied Our Lady of the Rosary of La Naval in the procession of October 11, 1853. *Mostrario*, Manila, 1906.

The La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City.



R T Jose, 1987

San VICENTE FERRER Friar and Priest (1350-1419)

St. Vincent was born in Valencia, Spain. He received the Dominican habit at age 17. In 1379 he joined the court of Pedro Cardinal de Luna, a compatriot from the Valencia region, who later became the antipope Benedict XIII in Avignon. Upon Vincent's request in 1399, Benedict released him so he could devote himself to preaching. His mission all over Western Europe drew thousands, who understood his sermons in their own tongue, to repent. In 1412, he told a large crowd just outside Salamanca that he was the Angel whom John saw come down from heaven with the message: "Fear the Lord and give him honor, because the final judgment draws near" (Apocalypse, 14). To prove it he brought a dead girl back to life; when asked if she preferred to live or to die, she went back to her eternal sleep. He withdrew his support from his old friend Benedict XIII, thus precipitating the end of the Great Schism. He died on April 5, 1419, in Vannes, Brittany, France. He was canonized in 1455 by Calixto III (as he had predicted to Alfonso Borja 45 years earlier, long before he was elected pope). **May 5** (formerly Apr 5, or 15).



R T Jose, 2000

San Vicente Ferrer. Baked clay sculpture, second half of the 18th century, on the façade of his eponymous parish church in Dupax, Nueva Vizcaya. This piece was stolen a few years ago.



R T Jose, 2000

San Vicente Ferrer. Stone, late 18th century, on the façade of the parish church of San Matias, Tumauni, Isabela.

San Vicente Ferrer. Polychromed wood, 18th century.
Parish church of Our Lady of Lourdes, Salasa,
Pangasinan.



Richard Ahlborn, ca 1960



AUST

San Vicente Ferrer, 19th
century poster. Zincograph.
Mostrario, Manila, 1906.

UST-H-A-00108



San Vicente Ferrer, by an anonymous artist, 17th-18th century. Oil on wood, 51.6 x 33.8 cm. UST Museum.

UST-H-A-00430



San Vicente Ferrer, attributed to Juan Arceo (active 1820s-1860s). Oil on wood panel, 102 x 66.5 cm. UST Museum.

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Vintage photo of the La Naval processional image of St. Vincent in the old Santo Domingo church in Intramuros. *Mostrario*, Manila, 1906.

Buen Calubayan, 2003



The La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City.

Beato JUAN DE FIÉSOLE (Fra Angélico) Friar and Priest (c.1386-1455)

R T Jose 2015



Beato Angelico. Collaborative painting by the faculty of the College of Fine Arts and Design (CFAD), University of Santo Tomas, c.2011. Oil on canvas.

the 20th century—a blessed as his way of bringing the world of the church together with the world of fine arts and science. **Feb 18**

The artist later known as 'Fra Angelico' was born near Vicchio in Tuscany, Italy. He exchanged his baptismal name Guido di Pietro for Giovanni de Santo Domingo de Fiésole when he entered the Dominican monastery in Fiésole. Under the priorship of Antonino Pierozzi (later San Antonino) first in Fiésole and then by 1438 in San Marco, Florence, the young artist produced artistic homilies in the form of paintings, frescoes and minutely worked choir books that are now in museums all over the world. He died on February 18, 1455 in Rome. He was beatified on October 3, 1982 by John Paul II, who proclaimed him patron of the noble arts, especially of painters. John Paul exercised

his option to declare this famous Renaissance painter—who had virtually no spiritual devotion in



R T Jose 2015

Beato Angelico. Statuette, from prototype by Noel Escultura, c.2011, given to retiring faculty of CFAD.

San ANTONINO DE FLORENCIA Friar and Bishop (1389-1459)

Born in Florence, Antonio Pierozzi was fondly called Antonino for his kindness and short stature. He joined the Dominicans at an early age and served the Order in a number of capacities. When he founded the priory of San Marco in Florence he commissioned his old friend Giovanni da Fiésolo (Fra Angélico) to decorate its walls. He commissioned the tomb of St. Catherine of Siena in Santa Maria sopra Minerva, Rome, when he was the prior there in 1430. Appointed Archbishop of Florence in 1446, he instituted many reforms and helped the lot of the poor. He died on May 2, 1459, in Florence, and was canonized in 1523 by Hadrian VI. His present feastday **May 10** commemorates his burial in San Marco: his wake lasted eight days, but his corpse emitted a pleasant smell all throughout.



R T Jose 1998

San Antonino de Florencia. Image in his eponymous parish church, Uyugan, Batanes. Polychromed wood, 19th century.

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Archival photo of the La Naval processional image of St. Antoninus in the old Santo Domingo church in Intramuros. *Mostrario*, Manila, 1906.

St. Antoninus' attribute is a weighing scale with two plates, the first carrying some fruit and the second a slip of paper with the words "God suffices." A peasant offered him some fruit, to which the bishop responded "God will pay you." When the peasant protested, the fruit was weighed, but the slip of paper was heavier.

R T Jose, 2015



Close-up of the head of the La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City.

San PIO QUINTO (Pius V) Friar and Pope (1504-1572)

AUST



Archival photo of the La Naval processional image of St. Pius in the old Santo Domingo church in Intramuros. This is one of the four images that accompanied Our Lady of the Rosary of La Naval in the procession of October 11, 1853. *Mostrario*, Manila, 1906.

Born in Bosco, north Italy, Antonio Ghislieri joined the Dominicans at the age of 14. He was steadily given more and higher offices of responsibility: prior, Inquisitor, bishop, then cardinal. He was elected Pope in 1566 and took the name Pius. He zealously implemented the reforms of the Council of Trent, completing the new catechism (1566), revising the breviary (1568) and missal (1570), and restoring simplicity to the papal court. He proclaimed Thomas Aquinas a Doctor of the Church in 1567. He supported the Christian forces in the Battle of Lepanto through the praying of the rosary; upon their victory he instituted the Feast of Our Lady of Victory. He died on May 1, 1572, at the Vatican, was beatified in 1672 and canonized in 1712. **Apr 30** (formerly May 5).

Close-up of the head of the La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City.



Buen Calubayan, 2003

R T Jose, 2015



Profile of San Pio Quinto, from the communion rail of the old Santo Domingo church in Intramuros. Brass, mid-19th century. UST Museum.

San Papa Pio Quinto, by an anonymous artist, n.d. Oil on canvas, 110.5 x 90.5 cm. UST Museum.



UST-H-A-00083

San JUAN DE COLONIA (John of Cologne) Friar, Priest, and Martyr (early 16th cent.-1572)

Johannes Heer was born in Cologne, Germany, where he entered the Dominican Order. He was ministering in Holland when Calvinist forces began to overtake the cities and imprison their Catholic clergy. Heer went to aid the priests in Gorkum but was himself captured. Despite cruel torture, no one would abjure Catholic teaching on the Eucharist and on the primacy of the Pope. They were all hanged in the ruins of an Augustinian convent near the port of Brielle, Holland, on the night of July 8-9, 1572. The 19 Martyrs of Gorkum, composed of 11 Franciscans (headed by Nicholas Pieck), four secular priests, two Norbertines, one Augustinian, and one Dominican (St. John) were beatified in 1675, and canonized in 1867. **Jul 9.**

This processional image of San Juan de Colonia was introduced to the La Naval entourage in the 1980s. Wood, fabric, metal. Santo Domingo Church, Quezon City.



R T Jose, 2015

San LUIS BELTRAN (Louis Bertrand) Friar and Priest (1526-1581)

St. Louis often said that he was called Bertran not Beltran in his native Valencia, Spain. After his ordination as a Dominican priest (by Santo Tomas de Villanueva, archbishop of Valencia), he served as master of novices for some 30 years. He was sent to Colombia in 1562 and for the next seven years ministered to the natives through his gift of tongues. Frustrated with his inability to reform the unjust Spanish officials, he resumed his duties as novice master in Spain. He died in Valencia on October 9, 1581, was beatified on July 19, 1608 by Paul V, and canonized on April 12, 1671, by Clement X. In 1690, he was declared principal patron of Colombia. **Oct 9** (formerly October 10, then 8).

R T Jose 2002



Image in concrete of San Luis Beltran, erected in the courtyard of his eponymous parish church in Solano, Nueva Vizcaya. The monument was dedicated in May 1987 to all the missionaries who brought Christianity to the Cagayan Valley.

Processional image for the La Naval entourage, carved in the 1980s by Pio Fadul of Paete, Laguna. Santo Domingo Church, Quezon City.

St. Louis' recognizable attribute is a gun or rifle with its nozzle ending in a crucifix. A Spaniard, stung by the Dominican's sermons, attempted to assassinate him; the gun refused to fire and sprouted a cross instead. In another hand St. Louis holds a cup from which springs a dragon, symbolizing an attempt by the natives to poison his drink.



R T Jose, 1987

Santa CATALINA DE RICCI Sister and Virgin (1522-1590)



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Archival photo of the La Naval processional image of Sta. Catalina de Ricci in the old Santo Domingo church in Intramuros. *Mostrario*, Manila, 1906.

She was baptized Alessandra Ricci in Florence, but changed her name to Catherine when she entered the Dominican convent in Prato at the age of 12. On Easter of 1542, when she was 20, she received the stigmata, a crown of thorns, and a ring from our Lord. From this time and for every week during the next 12 years she experienced ecstasies where she behaved as a witness to Our Lord's Passion. She was also greatly devoted to the controversial Dominican Girolamo Savonarola and always pushed for his canonization. Catherine died on February 2, 1590, extending her arms in the shape of a cross. She was beatified in 1732, and canonized in 1746. **Feb 4** (formerly Feb 2 and Feb 13).



Buen Calubayan, 2003

The La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City.

St. Catherine holds a cross, with the arms of the image of Christ extended toward her.

Close-ups of the saint's head and hands, carved in ivory.

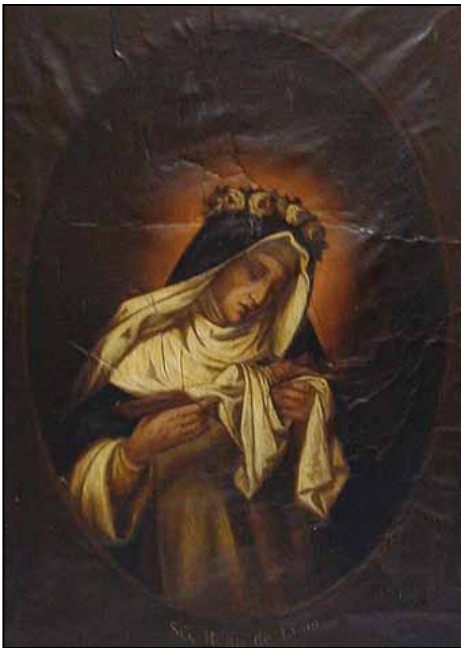
Buen Calubayan, 2003



Boy Silva, 2007



UST-HA-00046



Santa Rosa de Lima, perhaps by Juan Arceo (active 1820s-1860s). Oil on linen canvas, 110 x 814 cm. UST Museum.

Santa ROSA DE LIMA Lay Dominican and Virgin (1586-1617)

Isabel Flores was born of Spanish parents in Lima, Peru. According to legend, a rose was seen to descend over the cradle of three-year-old Isabel and kissed her cheek. Overcoming her family's opposition, Rose joined the Third Order of St. Dominic and built a shack for herself in the family garden. Her prayers were credited with sparing Lima from an earthquake. She died in Lima on August 24, 1617. She was beatified in 1668, proclaimed patron of America and Filipinas in 1670, and canonized in 1671. First known as Rosa de Santa Maria, she is the first canonized saint of the Americas.

Aug 23 (formerly Aug 30).

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Patrona de las Indias Sta. Rosa de S. Maria virgen, drawn by Domingo de la Cruz (active 1754-1788), engraved by Lorenzo Atlas (active 1743-1772), 1754. Copperplate engraving. From Leonarda Gil de Gama, *Astro brillante en el Nuevo Mundo* (Manila: Collegio, y Vniversitario de Santo Thomas por Thomas Adriano, 1755).

The Christ Child lovingly caresses Rose's chin. His words to her surround the flaming heart at the top of the picture: "Rose of my heart, you are my wife." Her response can be read in the open book and at the bottom of the rococo frame: "Blessed be my Lord Jesus Christ. Be with me forever. Amen."

Saint Rose of Lima Virgin, Tertiary of St. Dominic, by Felipe Montecarlo, 1859. Copperplate engraving. Gainza, *Milicia de Jesucristo*, Manila, 1859.



AUST

Archival photo of the La Naval processional image of Sta. Rosa in the old Santo Domingo church in Intramuros. This is one of the four images that accompanied Our Lady of the Rosary of La Naval in the procession of October 11, 1853. *Mostrario*, Manila, 1906.



AUST

Buen Calubayan, 2003



The La Naval processional image as it looks today. Ivory, wood, fabric, metal; 19th century. Santo Domingo Church, Quezon City.



UST-H-A-00428

Santa Rosa de Lima, by an anonymous artist. Oil on linen canvas, 111.5 x 90.2 cm. UST Museum.

San MARTIN DE PORRES Friar and Religious (1579-1639)

Martin was born in Lima, Peru, the son of a Spanish governor and a Panamanian black woman, a former slave. As a youth he apprenticed as a barber and medical practitioner, learning skills which he put to good use when he entered the priory of the Holy Rosary in Lima, Peru. His humility made him opt for the habit of a *donado*, a tertiary who lived in the monastery, but after nine years the community invited him to make his solemn vows as a lay brother. He worked unremittingly to feed the poor; his charism in bridging the various classes of society made him the patron of social justice. St. Martin died on November 3, 1639. He was beatified in 1837 and canonized in 1962. **Nov 3** (formerly Nov 5).

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St. Martin de Porres, Tertiary of St. Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, *Milicia de Jesucristo*, Manila, 1859.

San Martin is depicted as a *donado*, with the usual white tunic and black mantle, but with a black scapular and minus the capuce.

UST-H-A-00468



Portrait of Beato Martin de Porres, OP, by Alejandro J. Celis, 1955. Oil on canvas, 170.8 x 139.3 cm. UST Museum.

First image of San Martin in Sto. Domingo church, now in the Studentate. Wood and plaster, 1950s. Santo Domingo Priory, Quezon City.



R T Jose, 2015

Second image of San Martin in Sto. Domingo church, now in the cloister. Wood and plaster, 1950s. Santo Domingo Priory, Quezon City.



R T Jose, 2015

San JUAN MACÍAS Friar and Religious (1585-1645)

Born in Ribera del Fresno, Extremadura, Spain, Juan worked as a shepherd until St. John the Evangelist in a vision admonished him to travel to the New World. The last 22 years of his life were spent as a lay brother at the Dominican priory of Santa Magdalena in Lima, Peru. Like his contemporary and friend San Martin de Porres he wore the black

scapular, and he also undertook the feeding and consolation of the poor as a special apostolate. He died on Sept 17, 1645 and was beatified in 1837. The miracle approved for his canonization in 1975 occurred in the parish hall of his hometown in 1949, when the stove continued to multiply cooked rice upon the cook's petition to John Macias. **Sep 18.**

This processional image of San Juan Macias for the La Naval entourage was added in 1977, two years after his canonization. Like San Martin de Porres he wears the black scapular of the lay brother. His attributes are a rosary, to which he was greatly devoted, and a cooking pot with food for the poor. Santo Domingo Church, Quezon City.



RT Jose 2015

Lay Dominicans: 13th-16th Centuries

Beato ALBERTO DE BERGAMO Lay Dominican and Husband (1214-1279)

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Blessed Albert was born in Valle d'Ogna, Bergamo, Italy, in 1214. He married and became a member of the Third Order. His charity towards the poor increased after his wife died, and he established a hospital in Cremona. He died on May 7, 1279. Benedict XIV approved his cult in 1748. **May 7.**

Saint Albert of Bergamo [sic], Tertiary of Saint Dominic, by Felipe Monteclaro, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Blessed Albert carries a staff which recalls his pilgrimage to the Holy Land. When he fell gravely ill he requested for the last sacraments, but when no priest could be found, a dove appeared to administer Holy Communion with a host in its beak.

Beata BENVENUTA BOJANI Lay Dominican and Virgin (1254-1292)

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Benvenuta was born in Cividale del Friuli, Italy, on the border between Venice and Trieste. She joined the Sisters of Penance and cultivated a life of prayer. She developed the practice of daily reciting 1,000 Hail Marys, and received the stigmata. She died on October 30, 1292. **Oct 30** (formerly Oct 29).

Saint Benvenuta Boiani Virgin, Tertiary of Saint Dominic, by Carlos Borromeo. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

When her mother had just died, Benvenuta encountered a beautiful child who asked her to say the Hail Mary.

When she reached the part “Blessed is the fruit of your womb” the child said “I am that fruit” and disappeared. The lilies represent the virginity for which she suffered many temptations from the devil.

Beata JUANA DE ORVIETO (Jane, also Vanna, of Orvieto) Lay Dominican and Virgin (c.1264-1306)

Jane was born in Carnaiola, near Orvieto, Italy. Orphaned at five, she entered a convent of Dominican religious of the Third Order in Orvieto at age 14. She relived the sufferings of Christ on the cross every Good Friday for ten years till her death on July 23, 1306, with no visible marks. Benedict XIV approved her cult in 1754. **Jul 24**.

Santa Juana de Orvieto, Virgin, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



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Beata VILLANA DE BOTTIS Lay Dominican and Wife (1332-1360)

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Santa Villana de Bottis, Widow, Tertiary of Saint Dominic, by Felipe Monteclaro, 1858. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Villana was born into a rich family in Florence. She and her husband lived a wordly life. Dressing herself up in finery for an event, she looked expectantly at a mirror only to find a demon laughing at her. She realized that the reflection was not of her beautiful self, but of the state of her soul. After this she repented and joined the Sisters of Penance. Although dispensed from wearing a penitent's habit while she was married, she did put on a metal chain that ate into her flesh. She died on February 29, 1360. Her cult was confirmed by Leo XII in 1829. **Jan 29** (formerly Feb 28).

Beata SIBYLLINA DE BISCOSSIS (Sibyllina Biscossi; also Sibilina de Pavia) Lay Dominican and Virgin (c. 1287-1367)

Sibyllina was born in Pavia, Italy, and was orphaned at an early age. She grew blind at the age of 12, but a vision by St. Dominic made her accept this as a way to better appreciate the delights of the spiritual life. She joined the Sisters of Penance and lived most of her long life walled up in a small hut. She died on March 19, 1367. Her cult was approved by Pius IX (1846-1878). **Apr 19** (formerly Mar 19).

Santa Sibyllina de Biscossis, Virgin, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



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Beata MARIA MANCINI Nun and Widow (mid-14th cent.-1431)

Catalina Manjuto was born in Pisa, Italy, of the distinguished Mancini family. She was married twice and bore eight children, but all died leaving her alone. She first became a Sister of Penance but then decided to enter a Dominican nunnery, where she exchanged her baptismal name for Maria. She died on January 22, 1431. Pius IX approved her office and mass on Feb. 16, 1856, to be celebrated by the Dominicans. **Apr 17** (formerly Jan 28).

Santa Maria Mancini, Widow, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



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Beata MARGARITA DE SABOYA (Margaret of Savoy) Nun and Widow (1382-1464)

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Santa Margarita de Saboya, Widow, Tertiary of Saint Dominic, by Felipe Monteclaro, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Margaret was born in Pinerola, Italy, the daughter of Amadeo II, Prince of Piedmont, of the House of Savoy. When her husband the Marquis of Monferrat died, she asked Our Lord which Order she should enter. St. Vincent Ferrer, who had recently died (1419) appeared and told her to take on the habit of the Sisters of Penance. One day angels bade her to choose one of three arrows symbolizing calumnies, sicknesses, and persecutions. She chose all three and endured them in her heart. She died on December 23, 1464. Her cult was approved in 1669. **Nov 27** (formerly Nov 23 and 24).

Beata COLUMBA DE RIETI Nun and Virgin (1467-1501)

Angiolella Guardagnoli was born in Rieti, Umbria, Italy. Upon her baptism a dove hovered over her and placed its beak into the baby's mouth, and thus she was also called Columba. This name was confirmed by her life as a peacemaker. She first joined the Sisters of Penance but made her profession in a convent she founded in Perugia. At the end of her life, on the Feast of the Ascension, May 20, 1501, Our Lord sent another dove that perched on her cadaver. Her cult was confirmed in 1627. **May 21** (formerly May 20).



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Santa Columba de Reati [sic], Virgin, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Beata MAGDALENA DE TRINO (Magdalene Pannatieri) Lay Dominican and Virgin (1443-1503)



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Magdalena Panatieri was born in Trino, Monferato, Italy. She joined the Sisters of Penance when she was very young. She was often beset by demons, but she dismissed them by joyfully saying, Blessed be God my spouse, who has sent me this beast to entertain me! She also received the stigmata. She died on October 13, 1503. Leo XII (1823-1829) approved her cult. **Oct 13.**

Santa Magdalena de Trino, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Beata OSANNA DE MANTUA Lay Dominican and Virgin (1449-1505)

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Santa Osanna de Mantua, Tertiary of Saint Dominic, by Felipe Montecarlo, 1858. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

She was baptized Osanna Andreasi in Mantua, Italy. She wanted to enter the nunnery but Jesus appeared to her and told her that he preferred her to join the Sisters of Penance of St. Dominic, which she did at the age of 14. Another day, when she was 18, Our Lord brought out her heart and returned it to her body a bright red. She wished to suffer the pains of Christ, and on the day of St. Mathias he crowned her with thorns. She also pleaded for, and gained, the wounds first on her side and then on her hands and feet. At another time he pierced her heart with a nail. She died on June 18, 1505. Leo X (1513-1521) permitted her commemoration by the clergy of Mantua; Innocent XII (1691-1700) extended this to the Dominican Order. **Jun 18.**

Beata ESTEFANA DE QUINZANIS (Stephana Quinzani) Nun and Virgin (1457-1530)

Stephana was born in Urceano, near Brescia, Italy, of noble parents. She became a Dominican tertiary at the age of 15; from this time she began to manifest on certain days the pains endured by Christ in his Passion. She died on January 2, 1530, and her cult was confirmed by Benedict XIV in 1740. **Jan 3** (formerly Jan 16).

Santa Estefana de Quinzanis, Virgin, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



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Blessed Stephana supports a cross entrusted to her at the age of 12 on St. Andrew's Day, after repeated requests to her heavenly spouse. She also holds a stone which she used to discipline herself with.

Beata LUCIA DE NARNI (Lucy of Narni) Nun and Virgin (1476-1544)

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Lucy was born to the Brocadelli family in Narni, Italy. She was married but her husband released her and was able to don the white veil of the Third Order. She received the stigmata and accompanied Jesus in his passion. She died on November 15, 1544, but her wounds could still be seen on her incorrupt body. Her cult was confirmed in 1710. **Nov 14** (formerly Nov 16).

Santa Lucia de Narni, Virgin, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving Gainza, Milicia de Jesucristo, Manila, 1859.

She carries a pair of gloves with the papal tiara and keys emblazoned on them. The significance of this attribute is unclear.

Beata CATALINA DE RACONIXIO (Catherine of Racconigi, Catherine Mattei) Lay Dominican and Virgin (1486-1547)

Catalina Mattei was born in Racconigi or Racconiga, Piedmont, Italy. When she was about five the child Jesus was presented to her by the Blessed Mother. In the face of much suffering, she would daily whisper *Jesus, my hope* a thousand times, words which Jesus himself engraved on her heart when she was 26 yrs old. Two years after, just as had been predicted by Our Lady when Catalina was a child, she entered the new convent of the Third Order. She suffered the stigmata with no visible signs. She died on September 4, 1547, and her cult was confirmed in 1810. **Sep 4** (formerly Sep 5).

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Santa Catalina de Raconixio, Virgin, Tertiary of Saint Dominic, by Carlos Borromeo, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

**Beata MARIA BARTHOLOMEA DE BAGNESIO (Mary Bartholomew Bagnesi)
Lay Dominican and Virgin (1514-1547)**

A member of the Bagnesi family in Florence, she was baptized Maria Bartolomea Ranieri. Illness kept her to her bed for 45 years, but this did not prevent her from dispensing food and other charities to those in need. She received the habit of a Sister of Penance in 1547. She died on May 28, 1577, and her cult was approved by Pius VII (1800-1822). **May 28** (formerly May 27).

Santa Maria Bartholomea de Bagnesi, Tertiary of Saint Dominic, by Felipe Monteclaro, 1858. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



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Dominican Martyrs of Japan

Beato ALFONSO NAVARRETE AND COMPANIONS, Martyrs In Japan Friars, Priests and Martyrs (17th century)



UST-HA-00431

On July 7, 1867, Pope Pius IX beatified 206 martyrs of the religious persecution in Japan, killed between the years 1617-1632. Most of them gave their lives during the “great martyrdom” on September 10, 1622. 128 were from the Dominican family: 20 priests and professed, 3 lay Dominicans with solemn vows, 15 secular lay Dominicans, 2 catechists, 6 innkeepers, 3 benefactors, 9 members of the Confraternity of the

Blessed Dominican Martyrs of Japan, Tertiaries and Members of the Holy Rosary Confraternity, by an unknown artist, possibly 1860s. Oil on canvas, 177.5 x 136.3 cm. UST Museum.

Rosary of Number, 7 members of the Confraternity of the Rosary and the Holy Name of Jesus, 46 members of the Confraternity of the Rosary, and 17 children aged two to sixteen years. The rest came from other religious orders, especially the Augustinians. The Protomartyr of the Dominicans in Japan, in fact of the Province of the Holy Rosary, was Alonso Navarrete. Born in 1571 in Logroño, Spain, he arrived in the Philippines in 1596 and was initially assigned to Pata and Lallo in Cagayan. He was sent to Japan in 1614 and worked with the Augustinian Hernando de Ayala in several clandestine missions. The two were eventually captured and beheaded in Takashima, an island by the bay of Omura, on June 1, 1617.

We may mention those Dominican priests who had worked in the Philippines prior to their martyrdom in Japan: Fr. Juan Martinez de Santo Domingo (+1619), in Bataan, Pangasinan, and Manila; Luis Flores (+1622), in Pata, Tulag, Lallo, Daludu, Pilitan, Tocolana, and Iguig, all in Cagayan; Francisco Morales (+1622), in St. Dominic's priory in Manila; Angelo Ferrer Orsucci (+1622), in Pata, Tulag, Piat, Pipi, Lallo, all in Cagayan, then in Bataan and in Pangasinan; Alonso de Mena (+1622), in Manila and Binondo; Pedro Vazquez (+1624), in Lallo, Camalaniugan, Fotol, Masi, and Balunguei, all in Cagayan; Luis Bertran Exarch (+1627), in Abucay (Bataan); and Domingo Castellet (+1628), in Pata, Fotol, and Nalfotan, all in Cagayan. Most of these mentioned were from Spain, except for Flores (Belgium) and Orsucci (Italy). **Sep 10** (formerly Jun 1).

Beato JUAN MARTINEZ DE SANTO DOMINGO Friar, Priest and Martyr (c.1577-1619)

He was born in Manzanal de los Infantes, Zamora, Spain, and arrived in Manila in 1602. Father Martinez was assigned to Abucay (Bataan), Mangaldan (Pangasinan), and San Gabriel (Binondo). Later, he was sent to open a mission in Korea, but due to difficulties along the way he decided to minister to the hidden church in Japan where his group had been stranded. Eventually he was captured and died in jail on March 19, 1619. He was beatified in 1867. **Sep 10.**

Blessed Fray Juan de Sto. Domingo, by an unknown artist, possibly 1860s. Oil on canvas, 180.5 x 119.3 cm. UST Museum.



Sabino Mejia, 2014



Image of Beato Juan de Sto. Domingo in the parish church of Santo Tomas de Aquino, Mangaldan, Pangasinan. 20th century.

Beato JACINTO ORFANELL PRADES Friar, Priest and Martyr (1578-1622)

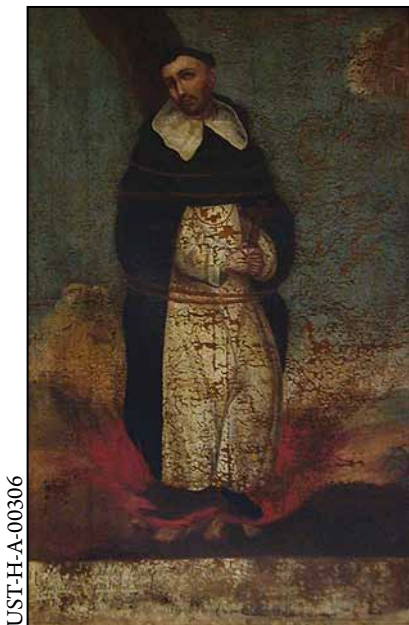
Born in Jana, Castellón de la Plana, Spain, Father Jacinto arrived in Manila in 1607 and was almost immediately sent to Japan. For 15 years he carried out his missionary work over a wide area, but after his second capture, he was condemned to death. He was slowly burned alive in Nagasaki on September 10, 1622. Fr. Orfanell was beatified in 1867. **Sep 10.**



Blessed Jacinto Orfanell, attributed to Juan Arceo (active 1820s-1860s), possibly 1860s. Oil on canvas, 176.5 x 115.3 cm. UST Museum.

UST-H-A-00322

Beato PEDRO VAZQUEZ Friar, Priest and Martyr (1590-1624)



UST-H-A-00306

Born in Monterrey, Orense, Spain, Father Vazquez reached Manila in 1615. He was assigned to the Cagayan missions of Lallo, Camalaniugan, Fitol, Masi, and Balunguei before being sent to Japan in 1621 upon his request. He busily ministered to the Christian communities until his capture in 1623. He was burned over a slow fire in Hokobaru, Omura, on August 25, 1624. Fr. Vazquez was beatified in 1867. **Sep 10.**

Blessed Pedro Vazquez, attributed to Juan Arzeo (active 1820s-1860s), possibly 1860s. Oil on canvas, 176.5 x 115.3 cm. UST Museum.

Beato JUAN TOMACHI (+1628) and 32 COMPANIONS Lay Dominicans (17th cent.)

Juan Tomachi or Tomaki was both a lay Dominican and a member of the Confraternity of the Rosary. His four children were burned in front of him but he would not turn against his faith. After this he was also burned, on September 8, 1628. He was beatified, along with his children, in 1867. **Sep 10.**

Venerable Juan Tomachi and 32 Companions, Martyrs of Japan, Dominican Tertiaries. Engraved by Felipe Monteclaro, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.



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Included in this symbolic illustration are thirty two Japanese lay Dominicans beheaded or burned alive in the years 1622, 1627, 1628, and 1633. A number of them were beatified in 1867.

San LORENZO RUIZ DE MANILA and COMPANIONS, Martyrs in Japan (17th century)

On February 18, 1981, Pope John Paul II beatified sixteen members of the Dominican family martyred in Nagasaki between 1633 and 1637. Four were Spanish Dominican priests: Domingo Ibañez de Erquicia, first to be martyred and head of the group; Lucas Alonso del Espiritu Santo; Antonio Gonzalez; and Miguel Gonzalez de Aozaraza. Jordan Anzalone de San Esteban was an Italian Dominican priest. Guillaume Courtet was a French Dominican priest, known also as Tomas de Santo Domingo. Three were Japanese Dominican priests: Jacobo de Santa Maria (Kyushei Gorobioye Tomonaga); Tomas de San Jacinto (Hioji Rokusayemon Nishi); and Vicente Shiwozuka de la Cruz. Two were Japanese Dominican brothers: Francisco Shoyemon and Mateo Kohioye del Rosario. Two were Japanese Dominican Tertiaries: Magdalena de Nagasaki and Marina de Omura. Two were Japanese laymen: Miguel Kurobioye and Lazaro de Kyoto. The sixteenth was Lorenzo Ruiz, a Filipino layman from Manila. Many had evangelized in the Philippines before embarking for Japan: Ibañez in Binalatongan (Pangasinan) and San Gabriel hospital in Binondo; Alonso in Pilitan and Abuatan (Nueva Vizcaya); Aozaraza in Bataan; and Anzalone in the San Gabriel hospital in Binondo and in the Cagayan Valley. Four taught at the University of Santo Tomas: Ibañez, Alonso, Gonzalez (he was the former rector), and Courtet. The three Japanese priests, as well as Lazaro of Kyoto, a leper, also lived for a time in Manila. All sixteen were canonized by John Paul II on October 18, 1987; this time the group was headed by Lorenzo Ruiz, the first Filipino saint. **Sep 28.**



Pope John Paul II officiating at the beatification rites at the Luneta on February 18, 1981. The mural of the sixteen martyrs was designed by Architect Jose Ma. V. Zaragoza. In 2011, the mural was donated by the architect's son, Ramon Ma. Zaragoza, to the Holy Angel University in Angeles City, Pampanga.

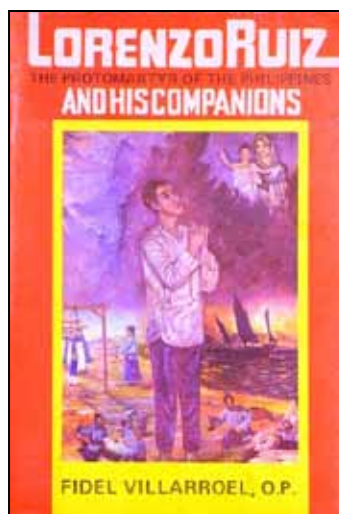
San LORENZO RUIZ (Lorenzo de Manila) Proto-martyr of the Philippines (c.1600-1637)

Born in Binondo, Manila of a Chinese father and a Filipina mother, Lorenzo was a member of the Confraternity of the Holy Rosary. He escaped from the Philippines for an unknown reason by joining a Dominican mission to Japan. He was captured

there and tortured with the rest of his companions, but refused to recant his faith. He was martyred by being hung upside down inside a pit on September 29, 1637, in Nagasaki, Japan. He was beatified by Pope John Paul II in Manila in 1981, with fifteen others martyred in Japan between 1633 and 1637. The sixteen were canonized on October 18, 1987, by the same pope. Although all were canonized as martyred missionaries, John Paul II stressed that Lorenzo was the only one in his group who was married. **Sep 28.**



Cover of *Lorenzo de Manila His Life & Martyrdom*, by Celso Al. Carunungan, published in Manila in 1981.



Cover of *Lorenzo Ruiz The Protomartyr of the Philippines and His Companions* (first edition), by Fr. Fidel Villarroel, OP, published in Manila in 1979.



R T Jose, 2015



Cover of *Lorenzo Ruiz Ang Dakilang Martir ng Kristiyanismo sa Pilipinas*, published in Manila in 1980.

Processional image of San Lorenzo Ruiz for the La Naval entourage, carved by Pio Fadul of Paete, Laguna in the 1980s. Santo Domingo Church, Quezon City.

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Venerable Magdalena Virgin and Martyr of Japan, Tertiary of Saint Dominic, engraved by Felipe Montecclaro, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Santa MAGDALENA DE NAGASAKI Lay Dominican and Martyr (c.1610-1643)

Born near Nagasaki of Christian parents who were also martyred for the faith, she first professed as a tertiary of the Augustinian Recollects. In the last two years of her life, when the persecutions had eliminated her Recollect mentors, she entered the Third Order of St. Dominic as a novice. She presented herself to be jailed with her Dominican spiritual advisers and was severely tortured. She expired on October 15, 1643, after 13 days of being hung upside down. Magdalena was beatified in 1981 and canonized in 1987 together with San Lorenzo Ruiz and 14 others martyred in Japan. **Sep 28.**



R.T. Jose, 2015

This processional image of St. Magdalene was added to the La Naval entourage shortly after the saint's canonization in 1987. Santo Domingo Church, Quezon City.

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Venerable Marina Virgin and Martyr of Japan, Tertiary of Saint Dominic, engraved by Felipe Montecclaro, 1859. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Santa MARINA DE OMURA Lay Dominican and Martyr (+1634)

Born in the early years of the 17th century in Omura, a short distance north of Nagasaki, Marina hosted Christians meetings in her house. She professed in the Third Order of St. Dominic around 1625. Arrested for her activities, she was paraded naked throughout the streets of Omura. She was among 69 Christians martyred on Nishizaka Hill in Nagasaki on November 11, 1634. Hers was a slow death, with the spacing of the firewood calculated to exacerbate her suffering. Marina was beatified in 1981 and canonized in 1987. **Sep 28.**

San GUILLERMO COURTET (Guillaume or William Courtet/ Tomas de Santo Domingo) Friar, Priest and Martyr (c.1590-1637)

UST-H-A-00445



Venerable Fray Thomas Courtet, attributed to Juan Arceo (active 1820s-1860s). Oil on canvas, 181 x 118 cm. UST Museum.

Born in Serignan, Languedoc, France, he joined the Spanish Dominicans in order to evangelize in Japan. Affiliating himself with the Priory of Santo Tomas in Madrid, he adopted the religious name Tomas de Santo Domingo. He arrived in Manila in 1635, and taught theology at the University of Santo Tomas before joining Antonio Gonzalez, rector of the University, on a mission to Japan in 1636. (Lorenzo Ruiz was also on this mission.) Captured in Okinawa, he was brought to Nagasaki where he was subjected to cruel torture so he would abjure his faith. Failing in this, the Japanese decapitated him on September 29, 1637. He was beatified with the group of Lorenzo Ruiz in 1981, and canonized in 1987. **Sep 28.**

Dominican Martyrs of China

The Dominicans from the Holy Rosary Province began their mission in China in the province of Fujian (Fukien) in 1631. In 1647 the invading Tartars, who were steadily replacing the Mings with their own Ching or Manchu Dynasty, overtook Fukien and promptly issued an Edict against Christianity. At the end of that year Fr. Francisco Fernandez de Capillas was put in prison and tortured; he was put to death early the next year. The persecution spread all over the country, especially after 1664. Less than a century later, during the reign of Emperor Kien-Lung, the drive against Christians had turned exceptionally bloody. Bishop Pedro Sanz was executed on May 26, 1747 in Fogan (now Fu An), in Fujian province. The next year, on October 28, Frs. Joaquin Royo, Juan Alcober, Francisco Serrano, and Francisco Diaz were tortured and then martyred. A month before this, on September 16, 1748, Pope Benedict XIV had proclaimed Francisco Fernandez de Capillas as Protomartyr of China, and Pedro Sanz as a consummated martyr.

On July 19, 1766 Pedro Sanz and his companion martyrs were declared Venerable, and the apostolic investigation towards their beatification was prepared from 1767 to 1770. In the latter year the Dominican fathers in Manila issued a beautifully engraved

sheet with the images of Fathers Sanz, Royo, Alcober, Serrano, and Diaz, along with those of Francisco Gil de Federich and Mateo Alonso Liciniana, who were martyred in Vietnam in 1745. Each portrait was set in an elegant rococo frame. Likenesses of the first six were drawn by Fr. Jose Azcarate, who probably worked from his own imagination or from interviews with old-timers since he arrived in Manila only in 1752. The seventh (Liziniana) was drawn by Domingo de la Cruz, most probably a native Filipino. The drawings were engraved on copperplates by Lorenzo Atlas who identified himself as an *indio* from Manila. The series was prefaced by an engraved 'title page' with a eulogy to King Charles III; this was drawn and engraved by Vicente Atlas who likewise indicated he was an *indio* from Manila.

After more than a hundred years, Venerable Pedro Sanz and his four



Introductory panel to the portraits of seven Dominican martyrs of China and Vietnam, drawn and engraved by Vicente Atlas in 1770. Copperplate engraving.



Cover of Evaristo Fernandez Arias' *El Beato Sanz y compañeros mártires del Orden de Predicadores*, published in 1893 by the UST Press.

companion martyrs were beatified by Pope Leo XIII on May 14, 1893. Their original feastday was set on May 27, but later moved to the *die natalis* of Fr. Capillas (Jan. 15). To commemorate the event, a thick and ornately bound book containing their biographies written by Fr. Evaristo Fernandez Arias was published by the UST Press in 1893. Ironically, the Protomartyr of China had to wait until May 2, 1909 for his beatification by Pope Pius X. Finally, all six Dominican blessed were canonized together with 114 other companion martyrs of China by Pope John Paul II on Oct 1, 2000. This large group was led by Augustine Zhao Rong, and their feastday was set on July 9. The Dominicans commemorate St. Francisco Fernandez de Capillas on the day of his martyrdom, January 15, along with Saints Pedro Sanz, Joaquin Royo, Juan Alcober, Francisco Diaz, and Francisco Serrano.

San FRANCISCO DE CAPILLAS (Francisco Fernández de Capillas) Friar, Priest and Martyr (1607-1648)

Born in Baquerín de Campos, Palencia, Spain, Francis arrived in Manila in 1632 and was ordained shortly after. He was assigned to the Babuyan Islands, then in the Cagayan missions of Tuao and Tocolana. Upon his request, he was sent to the Chinese missions in 1642. Working tirelessly in Fujian, he managed to evade the Chinese authorities until he was finally captured in November 1647. After two months of imprisonment and torture, Fr. Capillas was beheaded in Fogan (now

Fu An), China, on January 15, 1648. A hundred years later, Pope Benedict XIV declared him Protomartyr of China. He was beatified in 1909, and canonized in 2000. **Jan 15.**



R T Jose, 2015

This processional image of St. Francisco Capillas was added to the La Naval entourage shortly after his canonization in 2000. Santo Domingo Church, Quezon City.



UST-H-A-00447

Venerable Father Fray Francisco Capillas, attributed to Juan Arceo (active 1820s-1860s). Oil on canvas, 176.5 x 115.3 cm. UST Museum.

San PEDRO SANZ (Pedro Martir Sanz Jordá) Friar, Bishop and Martyr (1680-1747)

Born in Ascó, Tarragona, Spain, Pedro was baptized José but when he took the Dominican habit he took on the name of his uncle's favorite saint, Pedro Martir de Verona. He arrived in Manila in 1713, and worked for two years in the Chinese hospital in Binondo. This prepared him for his next assignment, the mission in Fogan, where

True Likeness of the Servant of God Most Reverend Pedro M. Sanz, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.



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UST-H-A-00321



he was sent in 1715. He wore a pigtail and was Superior of the Mission for several years, until he was made bishop of the area in 1730. Eventually, tired from constantly changing hiding places, he turned himself in in 1746. Fr. Sanz was beheaded on May 26, 1747 in Fogan. He was declared a consummated martyr in 1748, beatified in 1893, and canonized in 2000. **Jan 15.**

The Most Illustrious Lord, Fray Pedro Martir Sanz, attributed to Juan Arceo (active 1820s-1860s). Oil on canvas, 176.4 x 115.7 cm. UST Museum.

San JOAQUIN ROYO PEREZ Friar, Priest, and Martyr (1691-1748)

St. Joachim was born in Jarque, Teruel, Spain, and arrived in Manila in 1713 in the *barcada* led by St. Peter Sanz. He was assigned to the China mission in 1715, working not only in Fukien but also in the provinces of Kiang-Si and Che-Kiang. Fr. Royo secretly visited homes confirming Christians in their faith. He was named Vicar Provincial of Fukien in 1722, and carried out his apostolate for more than 20 years until captured in Foochow in 1746. He suffered two years of torture and beatings in jail until on October 28, 1748, he was killed by smothering and stomping. Father Royo was beatified in 1893 and canonized in 2000. **Jan 15.**



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True Likeness of the Servant of God Fray Joaquin Royo, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.

His martyrdom at the hands of the Chinese jailers is depicted at the lower portion of the engraving.

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True Likeness of the Servant of God Fray Juan Alcover, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.

The saint's martyrdom at the hands of the Chinese jailers may be seen in the lower right section of the frame.

San FRANCISCO SERRANO FRÍAS Friar, Bishop-elect, and Martyr (1659-1748)

Francisco was born in Hueneja, Granada, Spain and arrived in Manila in 1727 on the *barcada* led by his province-mate, Juan de Alcover. He was assigned to Fukien, where he was to spend more than 20 years evangelizing while tirelessly dodging hostile Chinese officials. He was captured in 1746; during his imprisonment Benedict XIV named him Bishop of Fukien but due to the circumstances he could not be consecrated. He died by suffocation on October 28, 1748 when the jailers stuffed his mouth with paper mixed with lime, alcohol and wine. He was beatified in 1893 and canonized in 2000. **Jan 15.**



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True Likeness of the Servant of God the Most Illustrious and Most Reverend Lord Fray Francisco Serrano, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.

An angel holds the bishop's miter which the saint was not fated to wear. On the lower left section may be seen Chinese jailers executing St. Francisco Serrano.

San FRANCISCO DIAZ DEL RINCÓN Friar, Priest and Martyr (1713-1748)

Born in Écija, Sevilla, Spain, Francisco arrived in Manila in 1736 and was soon sent to the Chinese mission in Fogan in the company of Fr. Pedro Sanz. Fragile of health, he almost returned to the Philippines but eventually faced up to the rigorous apostolate of evangelization. Imprisoned in 1746, he was called to martyrdom on October 28, 1748, when his jailers strangled him. **Jan 15.**



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True Likeness of the Servant of God Fray Francisco Diaz, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.

Dominican Martyrs of Vietnam

Dominicans from the Holy Rosary Province began their mission in Vietnam in the northern region called Tongkin or Tunkin in 1676. Although this was a very fruitful mission territory, it also saw much persecution that led to many martyrdoms. On January 22, 1745 the Dominican priests Francisco Gil de Federich and Mateo Alonso Liciniana were beheaded in Hanoi. They are the Dominican proto-martyrs of Vietnam. In 1773 Fathers Vicente Liem de la Paz and Jacinto Castañeda were beheaded, also in Hanoi. Some of the most ruthless persecutions took place during the reigns of the Emperors Minh-Manh and Tu-Duc. In 1838, under Minh-Manh, the Apostolic Vicar, Bishop Clemente Ignacio Delgado, his coadjutor bishop, Domingo Henares, and Father Jose Fernandez were beheaded. Under Tu-Duc, an estimated 30,000 were killed between 1856 and 1862 in the province of Nam-Dinh alone. Members of the Dominican family among this number were the Apostolic Vicar of the Central Vicariate, bishop Jose Maria Diaz Sanjurjo (1857); the coadjutor bishop, Melchor Garcia-Sampedro (1858); Father Thomas Khuong, a member of the Third Order of St. Dominic (1860); another Apostolic Vicar of the Central Vicariate, bishop Jeronimo Hermosilla, his coadjutor bishop Valentino Berrio-Ochoa, and Father Pedro Almató (1861). Between 100,000 and 300,000 Christians were slain or suffered for their faith during the first half of the 19th century.

The process for the beatification of those killed between 1838 and 1840 was begun in 1840 by Gregory XV. Domingo Henares and 26 Dominicans along with others martyred in 1851 were beatified on May 27, 1900 by Leo XIII, the first martyrs of Vietnam

so honored on the altars. Their feastday was originally set on July 11. Next to be beatified was a group of eight killed between 1745 and 1861: Mateo Alonso Liciniana, Francisco Gil de Federich, Vicente Liem de la Paz, Jacinto Castañeda, Jeronimo Hermosilla, Valentin Berrio-Ochoa, Pedro Almató, and Jose Khang. Beatified on May 20, 1906 by Pius X, their day of commemoration was set on November 6. The third and last group to be beatified was composed of 25 others killed between 1857 and 1862, including Jose Maria Diaz Sanjurjo, Melchor Garcia Sampedro, and Thomas Khuong. They were beatified by Pius XII on April 29, 1951. All of these Dominican martyrs, 60 in number, were among 117 martyrs of Vietnam headed by Andrew Dung-Lac canonized by John Paul II on June 19, 1988. A single feast-day was assigned for all of them: **November 24**.

Of these Dominican saints, we may cite those who studied or worked in the Philippines. Those who studied or taught at the University of Santo Tomas were Liciniana, Castañeda, Liem de la Paz, Delgado, Henares, Diaz Sanjurjo, Garcia Sampedro, Hermosilla, and Almató. Gil de Federich was first assigned to Binalatongan (now San Carlos, Pangasinan); Castañeda was ordained a priest in Cebu; and Henares was ordained a priest in Vigan and sang his first mass in Lingayen. Apart from St. Vicente Liem de la Paz, there were at least two more Vietnamese scholars who studied at Letran: Vicente Yen and Domingo Tuoc.

San FRANCISCO GIL DE FEDERICH Friar, Priest and Martyr (1702-1745)

Born in Tortosa, Tarragona, Spain, Francisco Gil arrived in Manila with the Dominican *barcada* of 1730. He was assigned to Binalatongan (now San Carlos City), Pangasinan in 1731-1733. Upon his request, he was sent to the Vietnam mission in 1735. There he served the Christian communities until captured in 1737. Because he refused to step on a cross and strike an image of the Virgin, he was beheaded on January 22, 1745, together with his confrere Father Mateo Alonso Liciniana. Both were beatified in 1906 and canonized in 1988. **Nov 24**



True Likeness of the Venerable Servant of God Francisco Gil de Federich, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.

San MATEO ALONSO LICINIANA Friar, Priest and Martyr (1702-1745)

Mateo was born in Nava del Rey, Valladolid, Spain, and arrived in Manila in 1730. He was assigned for a few months at the University of Santo Tomas before being sent to Vietnam in 1731. Constantly fighting his ill health, he managed to minister to the faithful for more than ten years until he was captured in 1743 and put in jail. He was beheaded on January 22, 1745 in Hanoi, together with Father Francisco Gil de Federich. He was beatified in 1906 and canonized in 1988. **Nov 24.**

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True Likeness of the Venerable Servant of God Mateo Ildefonso Liziniana, drawn by Fr. Jose Azcarate and engraved by Lorenzo Atlas, Manila, 1770. Copperplate engraving.

Venerable Father Fray Mateo Alonzo Liziniana, attributed to Juan Arceo (active 1820s-1860s). Oil on canvas, 172 x 125 cm. UST Museum.

San VICENTE LIEM DE LA PAZ Priest and Martyr (1731-1773)

Vincent Liem was born in Thong-dong, Phu-nhai district, Nam-dinh province, northern Vietnam. He was sent as a scholar of the king of Spain to study in Manila. He studied first at Letran and then at the University of Santo Tomas. After his ordination in Manila, Vincent returned to his country in 1759. Assiduous in his apostolate, he was arrested in 1773 and imprisoned together with Father Jacinto Castañeda. Having infuriated the Queen

Archival photo of the portrait of Blessed Vicente Liem de la Paz in the Colegio de San Juan de Letran, Manila. Bazaco, *Historia de Letran*, Manila, 1933.



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R T Jose, 2015



Mother, he was beheaded on November 7, 1773, in Hanoi, Vietnam. He was beatified in 1906 and canonized in 1988. He is the patron saint of San Juan de Letran College in Manila. **Nov 24.**

St. Vincent was one of the three Vietnamese Dominican priest martyrs known to have studied in Letran in Manila. Father Vincent Yen was beheaded on June 30, 1838, at age 74. Father Dominic Tuoc died after a mortal blow from a sword on April 2, 1839, at age 64. All three were members of the Priests' Fraternity of St. Dominic and all were canonized in 1988.

This processional image of San Vicente was added to the La Naval entourage in 1989. Santo Domingo Church, Quezon City.

Santo DOMINGO HENARES Friar, Bishop and Martyr (1765-1838)

Born in Baena, Córdoba, Spain, Domingo arrived in Manila in 1786. He completed his studies at the University of Santo Tomas and also taught there. He was assigned to Vietnam in 1790, and in 1800 was named bishop of the area. He was captured in 1838 and was beheaded that year on June 25. He was beatified in 1900 and canonized in 1988. **Nov 24** (formerly June 25).

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Portrait of Fr. Domingo Henares, by an anonymous artist. Oil on linen canvas, 132.4 x 102.9 cm. UST Museum.

Pencil sketch of St. Domingo Henares, by Cenon Rivera, 1980. Invitation 1988.

San JOSE UYEN Lay Dominican and Martyr (c.1785-1838)

Saint Joseph Uyen was born in Ninh-Cuong, Nam-Dinh province, north Vietnam. He professed as a Lay Dominican. At the age of 63, he was given charge of the Christian community of Tien-chu by Bishop Henares. Because he wore the Dominican scapular publicly, he was arrested and punished. Although he was condemned to be beheaded, he died in prison on July 4, 1838. Gregory XVI commenced the process for his beatification in 1840. He was beatified in 1900 and canonized in 1988. **Nov 24** (formerly Jul 11).



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Venerable Jose Uyen Martir, Terciario de Santo Domingo, engraved by Carlos Borromeo. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

The heavy *canga* placed around his neck was pushed so hard that it caused him to bleed, leading to his death.

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Venerable Jose Canh Martir, Terciario de Sto. Domingo, engraved by Carlos Borromeo. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

San JOSE CANH Lay Dominican and Martyr (1763-1838)

Hoang Luong Canh was born in Hang-ban or Lang-ban, in Bac-giang province, north Vietnam. He belonged to the Confraternity of the Rosary and was a Lay Dominican as well. As a medical doctor, he didn't hesitate to baptize infants of pagan parents. At the age of 75, he was arrested and tortured for his Christian activities. Ordered to step on a crucifix, instead he kissed it very tenderly. As he knelt in prayer, he was beheaded on September 5, 1838. He was declared Venerable in 1840, beatified in 1900 and canonized in 1988. **Nov 24** (formerly Jul 11).

Santos FRANCISCO XAVIER MAU, DOMINGO UY, ESTEVAN VINH, AGUSTIN MOI and TOMAS DE Lay Dominicans and Martyrs (+1839)

These five Vietnamese were imprisoned for practicing their Christian ministry. All were from Thai-binh province, north Vietnam. Francis Xavier Mau was a catechist, born in Ke-dien, Thai-binh province. Dominic Uy was also a catechist, born in Tien-mon, Thai-binh. Stephen Vinh was born in Bo-trang. Augustine Moi was a farmer, born in Bo-trang, Thai-binh. Thomas De was a tailor, born in Ke-mot. The five friends were tortured for refusing to step on the cross. They became Lay Dominicans when they made their profession in jail, shortly before their martyrdom. They were strangled on December 19, 1839 in the jail of Bac-ninh. They were beatified in 1900 and canonized in 1988. **Nov 24** (formerly Jul 11).



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Venerables Francisco Mau, Domingo Uy, Estevan Vinh, Agustin Moi, y Tomas De, Martires, Terciarios de Santo Domingo, by an anonymous artist. Copperplate engraving. Gainza, Milicia de Jesucristo, Manila, 1859.

Santo TOMAS KHUONG Priest, Member of the Priests' Fraternity of St. Dominic (1779-1860)



R T Jose, 2015

This saint was born to a noble Mandarin family in Nam-hoa, Hung-yen province. He became a priest and joined the Priests' Fraternity of St. Dominic. He refused to step on a cross placed before a bridge, and was imprisoned. He was beheaded in Hung-yen on January 30, 1860, at the age of 80. He was beatified in 1951 and canonized in 1988 with 115 other martyrs of Vietnam, headed by Andrew Dung-Lac. **Nov 24** (formerly Feb 2).

This processional image of St. Thomas Khuong was added to the La Naval entourage shortly after his canonization in 1988. Santo Domingo Church, Quezon City.

San JOSE MARIA DIAZ DE SANJURJO Friar, Bishop and Martyr (1818-1857)

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Venerables Most Illustrious and Most Reverend Lord Fray Jose Maria Diaz Sanjurjo, by an anonymous artist, second half 19th cent. Oil on canvas, 136.2 x 105 cm. UST Museum.

Pencil sketch of St. Jose Ma. Diaz de Sanjurjo, by Cenon Rivera, 1980. Invitation 1988.



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San MELCHOR GARCIA SAMPEDRO SUAREZ Friar, Bishop and Martyr (1821-1858)

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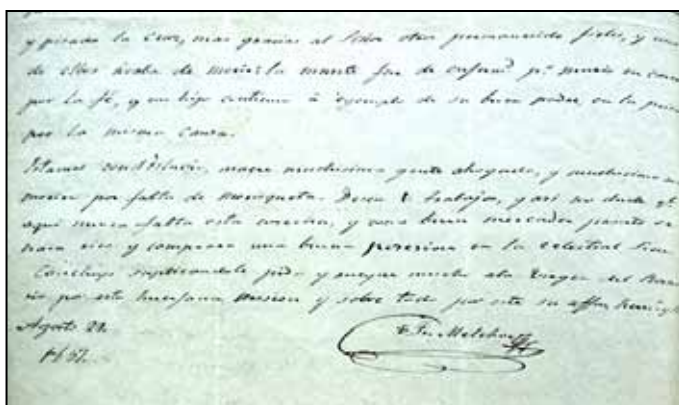


Melchor was born in Cortes, Cienfuegos, Asturias, Spain, and arrived in Manila in 1848. He was appointed lecturer in philosophy at the University of Santo Tomas, but requested to be sent to the Vietnamese mission. In late 1848 he sailed for Tonkin. In 1855 he was made bishop and coadjutor of Bishop Sanjurjo. He was captured in 1858 and brought to Nam-dinh.

Most Illustrious and Most Reverend Lord Sir Fray Melchor Garcia Sampedro, by an unknown artist, 1860. Oil on canvas, 136.4 x 104 cm. UST Museum.

This painting was commissioned by Father Domingo Treserra, rector of UST from 1855 to 1863.

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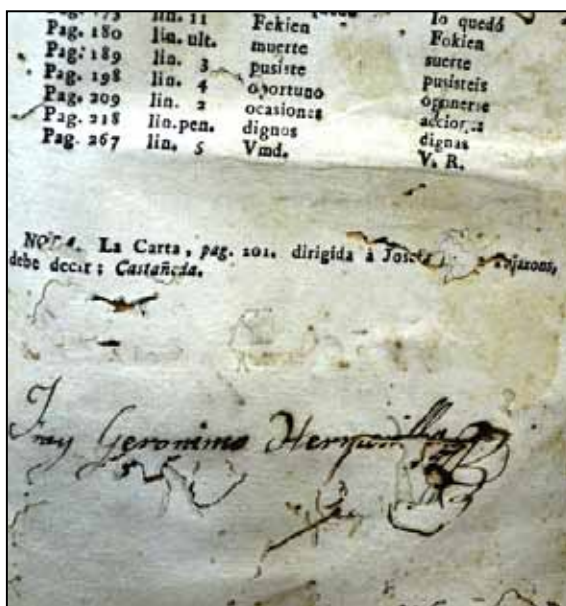
Letter signed by St. Melchor Garcia Sampedro, 1857.

There on July 28 that same year he suffered martyrdom by having his legs, arms and then head brutally cut off. He was beatified in 1951 and canonized in 1988. **Nov 24.**

San GERONIMO HERMOSILLA Friar, Bishop, and Martyr (1800-1861)

Saint Jerome was born in Santo Domingo de la Calzada, La Rioja, Spain. He arrived in Manila in 1825, and here he finished his studies and was ordained a priest. He was made Vicar Apostolic in 1840, and obtained from the Holy See in 1848 the division of the unwieldy Vicariate into two, the Western and the Central. He was imprisoned with his confreres Fathers Valentin Berrio-Ochoa and Pedro Almato in 1861. On the way to his martyrdom he smiled and blessed everyone along the way. He was beheaded on November 1, 1861. He was beatified in 1906 and canonized in 1988. **Nov 24** (formerly Nov. 6).

Signature of St. Geronimo Hermosilla (he signed his name with a "G" not a "J") on a book on the martyrdom of St. Jacinto Castañeda in Tonkin, published in Valencia in 1796. The bishop had related the martyrdoms of his predecessors and confreres Fathers Delgado, Henares, Sanjurjo, Sampedro and others through his letters.



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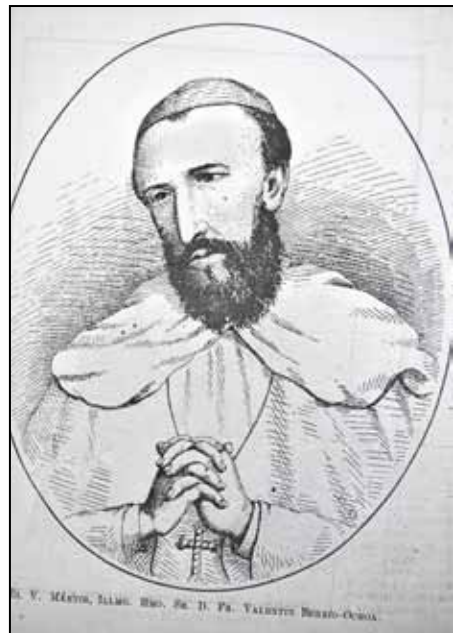
Letter signed by St. Melchor
Garcia Sampedro, 1857.

Gửi Kính Nhà Ông đang bị an
 vậy tôi có thư ra dân có v
 ian lăm, Mỹ liên gửi đi ngg.
 lại có v này nữa, Mỹ ph^h liên
 và Nhà C. Gián ph^h liên
 tìm mấy chiếc thuyền, 3. 4. 5
 chiếc, lên trên này nhà cho
 đến Vĩnh Dươ, nhà cho đến
 dân nước mấy Đổ mà đưa
 ra dân. v này đi, nhà Khai
 đi, và có đi thì xin đến cho
 đến tại dân mà nước, thì
 Mỹ ph^h làm thư cho nó cho
 tôi cho cái Đổ bỏ mà liên
 suor tôi ph^h liên 3. 6. ngg. tôi
 mới đi ấy Mỹ liên đây. và

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San VALENTIN BERRIO-OCHOA ARIZTI Friar, Bishop and Martyr (1827-1861)

This saint was born on St. Valentine's Day in Elorrio, Vizcaya, Spain. Shortly
 after his arrival in Manila in 1857 he was
 sent to assist Mons. Hermosilla. It was a
 critical time and the bishop consecrated
 the young (31 years old) Basque as his
 coadjutor bishop. Eventually the two were
 arrested and, together with Father Almato,
 beheaded in Hai-duong on November
 1, 1861. He was beatified in 1906 and
 canonized in 1988. **Nov 24.**



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Portrait of the Venerable Martyr, Most
 Illustrious and Reverend Fray Valentin
 Berrio-Ochoa, in *La Ilustración del Oriente*,
 February 18, 1877.

San PEDRO ALMATO Friar, Priest, and Martyr (1830-1861)

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Letter signed by St. Pedro Almato, 1858.

meant to be stepped on was taken from his path. He was beheaded in Hai-Duong on November 1, 1861, as he marked his 31st birthday. He was beatified in 1906 and canonized in 1988. **Nov 24.**

Pedro Jose Almato Ribera Auras was born in Sant Feliu Saserra, Barcelona, Spain. Counseled by St. Antonio Claret, he joined the Dominicans. He arrived in Manila in 1852 where he finished his studies and was ordained in 1853. He was sent to the Tonkin mission in 1855 and was arrested in 1861. On the way to the jail, he refused to continue unless a cross



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Pencil sketch of St. Pedro Almato, by Cenon Rivera, 1980. Invitation, 1988.

Nady Nacario, 2009



Reliquary with pieces of bone from Saints Geronimo Hermosilla, Valentin Berri-Ochoa, Francisco Gil de Federich, Pedro Almato, Jacinto Castañeda, Mateo Alonso Liziniana, Vicente Liem de la Paz, and Joseph Khang. Silver-plated metal, around 1910. The reliquary may have been brought by the first generation of Dominicans returning to Manaoag in the 20th century. Sanctuary of Our Lady of the Rosary, Manaoag, Pangasinan.

Dominican Martyrs of Spain in the 20th Century

A growing anti-clericalism in Spain was given physical expression in the inauguration of the Second Spanish Republic on April 14, 1931. This gave way to the burning of churches with government authorities looking the other way. In the communist revolt in Asturias in 1934, many religious were killed; ten of them were canonized on November 19, 1999. From the start of the Civil War on July 18, 1936 to its end in 1939, Spain suffered a slaughter of religious and lay people unparalleled since the times of the Roman Empire, surpassing even the French Revolution. After meticulous investigations, it was found that most of the 10,000 murdered (including 13 bishops) had suffered martyrdom for Christ and his Church. Thus, 233 martyred in Valencia were beatified by Pope John Paul II on March 11, 2001, the first blessed of the Third Millennium. Among these were 18 Dominicans led by Fr. Jacinto Serrano Lopez, whose collective feast-day is September 22.

On October 28, 2007, Benedict XVI beatified 498 more, who were killed in 1934, 1936 and 1937. It was the biggest mass beatification in history. Among these were 74 Dominicans, 21 of whom belonged to the Holy Rosary Province. Of these eight had worked in the Philippines. The group is led by Buenaventura Garcia Paredes, who is represented below. The others are Fr. Manuel Moreno Martinez (b. 1862, in Rincón de Soto, La Rioja, Spain), Fr. Maximo Fernandez Marinas (b. 1867, in Castañeda de Valdés, Asturias, Spain), Fr. Inocencio Garcia Díez (b. 1874 in Alar de Rey, Palencia, Spain), Fr. Jesus Villaverde Andres (b. 1877 in San Miguel de Dueñas, Leon, Spain), Fr. Jose Maria López Carillo (b. 1892, in Alcalá la Real, Jaén, Spain), Fr. Pedro Ibañez Alonso (b. 1893 in Fuentes de Nava, Palencia, Spain), and Fr. Antonio Varona Ortega (b. 1901 in Zumel, Burgos). Frs. Garcia Paredes and Villaverde taught at the University of Santo Tomas, while Frs. Ibañez, Moreno, Fernandez, and Lopez, completed their studies there. Frs. Varona and Villaverde taught at Letran, the latter becoming its rector. Frs. García Díez and Ibañez were assigned to the Colegio de San Jacinto in Tuguegarao, Cagayan. Fr. Fernandez ministered in the Cagayan towns of Alcala and Sanchez-Mira. Fr. Moreno was chaplain to the Dominican Sisters in Santa Rita, Pampanga. We may add two more Dominican martyrs whose *Positios* are still being written. Father Jose Garcia Diaz (b.1880, in Parana, Asturias), studied at UST and worked in Dagupan, founding the journal *Ideales*. Father Candido Fernandez Garcia (b. 1888, in Murias, Asturias), studied at Letran and worked in Dagupan and Tuguegarao. Both were shot in 1936. All of the above Dominican martyrs, headed by Blessed Buenaventura Garcia Paredes, are commemorated on **November 6**.

Pope Francis, for his part, beatified 522 more martyrs in 2013. Among them are two Dominicans from the diocese of Bilbao, Spain.

Beato BUENAVENTURA GARCIA PAREDES Friar, Priest, Provincial, Master of the Order, and Martyr (1866-1936)

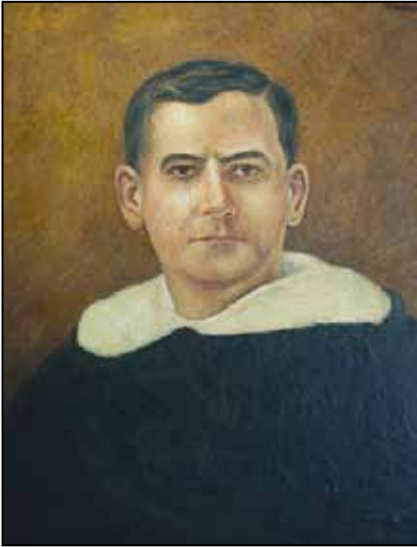
Blessed Buenaventura was born in Castañeda de Valdes, Asturias, Spain. He spent his novitiate at Ocaña (1883-1884), where perhaps providentially he occupied the cell of Melchor Garcia Sampedro, martyred in Vietnam barely 30 years earlier. He was on the first *barcada* or boatload of Dominicans to reach the Philippines after the country's cession by the Spaniards to the Americans (1899). At the University of Santo Tomas till 1901, he occupied the Chair of Political and Administrative Law and directed the Catholic newspaper *Libertas*. In the Provincial Chapter in Manila in 1910, he was elected Prior Provincial of the Province of the Holy Rosary; his term was extended by the Holy See until 1917. Among other achievements, Fr. Garcia was able to acquire new land for the University of Santo Tomas in Sulucan, Sampaloc, in 1911. For two and a half years he served as Master of the Order (1926-1929). He retired to the convent at Ocaña but left for Madrid when the Civil War erupted in 1936, mistakenly thinking it would be safer there. He was arrested from his hiding place on August 11, 1936, and the next day was found dead by the roadside with a gunshot wound on his temple. Pictures taken before his burial at the cemetery in Fuencarral led to his identification and the reburial of his remains in 1940 in Madrid; in 1967, his remains were finally laid to rest at the cemetery chapel of the Monastery of Santo Tomas in Avila. **Nov 6.**



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Blessed Buenaventura as Provincial of the Holy Rosary Province. *El Tricentenario de la Universidad de Santo Tomas de Manila*, Manila, 1912.

UST-H-A-00215



Portrait of Fr. Buenaventura Garcia Paredes, by Ricarte Puruganan, 1940, based on the 1912 photograph. Oil on canvas, 67 x 49.3 cm. UST Museum.

Photo taken the same day he was shot (Aug. 12, 1936). Getino, *Martires Dominicos*, Salamanca, 1950.



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Death portrait based on the 1936 photograph. Detail of an unsigned mural on the landing on the way to the Rector's Office, University of Santo Tomas Main Building. This one depicts a broken rosary on the martyr's chest which is not present in the photograph. The companion mural on the wall opposite this painting has the same dimensions and style and is signed Manuel Dante Fabie, 1941. Oil on canvas, 478 x 232 cm. UST Museum.

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Photographers:

Richard Ahlborn (+); Buen Calubayan; Regalado Trota Jose; Nady Nacario; Paul Quiambao; Boy Silva; Sherwin Vardeleon.





RELACION
DE DON FRAY
MIGUEL DE BENAVIDES
Obispo de la nueva Segovia en las Islas Phi-
lipinas, del estado de la fe de su Obispado,
y de la maravillosa conversion a la misma
fe, de aquellas Prouincias, hecha por mini-
sterio de los religiosos de Predicadores, a
nuestro santissimo Padre Clemente
VIII. con otras tres cartas de
lo mismo.

Tantum germi redemptas faciat



Abundantiam gentium et gentium

Impressa en Valécia, en casa de Iuan Chry-
sostomo Garriz, junto al molino de
Rouella. M. D C I.

