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THE CHURCH IN ISABELA: A HISTORICO-CRITICAL SURVEY

644000

A Thesis

Presented To

The Faculty Of The Graduate School
De La Salle University

In Partial Fulfillment

Of The Requirements For The Degree
Master of Arts in Religious Education

By

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July, 1988



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ACKNOWLEDGMENT

This research work would have not been accomplished without the collaborative effort of some good and reputable people and Institutions. Thus, the researchers would like to express their sincerest thanks and gratitude as well as acknowledge the following:

1. To the incumbent Bishop of Ilagan, Mgr. Miguel Purugganan, D.D., who gave the researchers the permission to go through the Diocesan Archives.
2. To the Missionaries of Our Lady of La Salette particularly the Central Pastoral Conference Office in Santiago, Isabela who provided the researchers with valuable materials regarding the contemporary times.
3. To the Society of the Divine Word Library in Tagaytay City whose impressive Library helped so much the researchers in the process of this research.
4. To Fr. Ambrosio Manaligod and the Yogad Research Center in Payac, Jones, Isabela, who provided the researchers valuable materials highly relevant to the research work.



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CHAPTER V

SUMMARY, CONCLUSION, RECOMMENDATION

The Church in Isabela, being also an institution of men here on earth,¹⁹⁴ with a visible and social structure,¹⁹⁵ as she goes her pilgrimage way,¹⁹⁶ journeying toward the consummation of human history,¹⁹⁷ has also entered into the history¹⁹⁸ of the Cagayan Valley. In this Valley, particularly in the province of Isabela, she has traced and continues to trace, in time and space, the history of her pilgrimage.

Having studied that history from its beginnings up to our own contemporary times, the findings are now summarized according to the following chronological outline, interspersed with appropriate critical observations.

¹⁹⁴Walter M. Abbott, S.J., The Documents of Vatican II, The American Press, New York, 1966, Decree on Ecumenism, Art. 6, p. 350.

¹⁹⁵Ibid., Gaudium et Spes, p. 246, Art. 4; Lumen Gentium.

¹⁹⁶Ibid., On Ecumenism, p. 350, Art. 6.

¹⁹⁷Ibid., Gaudium et Spes, Art. 45, p. 247.

¹⁹⁸Ibid., Lumen Gentium, Art. 9, p. 26.

A. SUMMARY

I. Spanish Period: 1597 - 1898

A. Irraya Missions: 1597 - 1621/1736

Phase I: 1597 - 1621

- Reducciones of - Pilitan
 - Nalauangan
 - Abbuatan
 - Bolo
 - Batauag

Observation One: 1) The Yogads and Gaddangs of Batauag revolted, abandoning the reduction in 1617; 2) Those of Abbuatan, Bolo and Pilitan followed suit in 1621; 3) Utilizing soldiers, Father Pedro de Santo Tomas recaptures some Yogads and Gaddangs whom he relocates downstream, founding with them Cabagan de San Pablo in November of that year, 1621, which was the frontier Christian town until 1673.

Phase II: 1673 - 1736

1. 1673-- 1704

Reducciones of:

- | | |
|---|------|
| San Fernando de Ilagan..... | 1678 |
| Santa Rosa de Batauag (Gamú)... | 1678 |
| Itugud, Ntra. Señora de
las Victorias..... | 1678 |
| Tumauini de San Matias Apostol. | 1704 |

2. Mission to Garit (Camarag): 1702-1704

3. 1704 - 1736: Stationary in Itugud

Observation Two: Father Jimenez makes good use of military forces for evangelization. One thousand Yogads relocated as far as Tuguegarao and Iguig, circa 1682.



For lack of escoltas, the 1702 - 1704 mission to Garit (Camarag) was a complete failure.

B. Mission de Santa Cruz de Paniqui: 1736 - 1787

Phase I : Four Entradas into Yogad and Gaddang territories: 1736 - 1739.

Phase II : Reducciones: 1739 - 1747

- Cauayan..... 1739
- Lappau..... 1742
- Abbag..... 1741
- (Calanusian).... 1747
- Carig..... 1747

Phase III : Reducciones: 1753 - 1754

- Camarag..... 1753
- Sinabbarang..... 1754

Phase IV : The Use of Military Forces

Phase V : Related Questions

1. Transfer of Reducciones (New Road) - 1767 - 1777
2. The Fort of Carig
3. The Stronghold of Disabungan

Phase VI : The Rebellion of Lagutao: 1787.

Phase VII : Mission Methods

1. The catechumenate
2. The Reduccion
3. The Military Escoltas
4. The Clean Sweep

C. Conflict with the Ifugaos: 1800 - 1850

Phase I : Punitive expeditions led by Friar Missionaries

Phase II : Warfare under Army Commanders

D. Ecclesiastical Divisions: 1839 - 1898

Phase I : Curatos and Misiones

1. Curatos in 1837 - 1850 belonging to
Partido del Sur¹⁹⁹

- Cabagan de San Pablo
- Tumauni
- Ilagan
- Gamu
- Furaó

2. Misiones belonging to Partido del
Difun

- Calanusian
- Cauayan
- Angadanan
- Camarag
- Carig

Phase II : Curatos in 1877.²⁰⁰

Since the creation of the Province of Isabela in 1856, the reducciones graduated into towns.²⁰¹ As curatos they belonged to the Diocese of Nueva Segovia.²⁰² They were:

¹⁹⁹ Malumbres, op. cit., p. 488; p. 101.

²⁰⁰ Ibid., p. 474.

²⁰¹ Ibid., p. 500.

²⁰² Ibid., p. 495.

- Cabagan with Sta. Maria as visita
- Tumañini
- Ilagan
- Gamu
- Cauayan with Calanusian as visita
- Angadanan
- Echague
- Carig

Phase III : Vicarias: 1878²⁰³

1. Vicaria del Partido del Sur to

which belonged:

- Cabagan de San Pablo
- Tumañini
- Ilagan
- Gamu
- Furao

2. Vicaria de Isabela to which

belonged:

- Calanusian (Reina Mercedes)
- Cauayan
- Angadanan
- Echague
- Carig

E. End of the Spanish Period: 1898

II. The American Period: 1899 - 1946

Phase I : Changes in Church and State

1. The Quae Mari Sinico: 1902
2. The Manila Council I: 1907

²⁰³ Malumbres, op. cit., p. 487.



Phase II : Americanization of the Hierarchy:
1903-1910

Phase III : The Diocese of Taguegarao: 1910-1970

III. Contemporary Times: The Diocese of Ilagan: 1970

Phase I : Bishop Cruces: 1970 - 1973

Phase II : Bishop Purugganan: 1974

1. Emerging aggiornamento:

- Pastoral Letters and Circulars

2. The aggiornamento:

a) The Diocesan Pastoral Thrust:
A New Church Vision

b) Political Changes: 1986

B. CONCLUSIONS

1. From the outset, historians of the Dominican Order and the Friar missionaries themselves in their documents emphasize the hostility of the original Yogads and Gaddang inhabitants of the Irrayas, the Paniquis, and the "Llanuras del Difun" to Christianization and colonization, particularly through the reduccion. Historian Aduarte affirmed, "They are a nation always reputed as a people who love freedom most and abhor subjection." Father Muta, missionary in Itugud, said in 1693 that

Yogads refused reduccion and conversion in order to live as freemen.

2. The Yogads and Gaddangs in the Irrayas revolted in 1621; again in 1683 to protest both reduccion and conversion; while in 1787, led by Lagutao and Baladaon, the Yogads of Camarag, Angadanan and Carig revolted in order to escape Christianization and colonization through the reduccion and regain their original freedom, world-view and cultural values.

3. Due to this maked hostility, the Friar missionaries made good use of colonial forces from 1621 until the Filipino Revolutionary Forces under the command of Daniel Tirona captured the last guardia civiles and Spanish troops in Bayombong on September 14, 1898.

4. In 1800-1850, the Church in Isabela engaged in warfare against the depredations of the Ifugaos on the eastern slopes of the Gran Cordillera Central.

5. The positive educative processes conducted in the reducciones were advantageous to the development and progress of the people of Isabela.

6. Towards the second half of the XIXth century; circa 1877, Friar chroniclers report an emerging decline of morals and the economic welfare of Isabelinos.

7. With the end of Spanish domination and the ter-

mination of the U.S. - Filipino war, won by the former, new changes occurred in the country. The Patronato Real Español ceased; separation of Church and State was established; freedom of religion and politics without religion became operative; Protestant Churches and the Iglesia Filipina Independiente came into existence; while Freemasonry became dominant.

8. After the withdrawal of the Spanish Dominican missionaries in 1898 this study shows that between 1900 to 1946 very few Filipino priests - diocesan or religious took care of the parishes of the Church in Isabela. On the contrary, it was discovered that new groups of European missionaries, namely, the Congregation of the Immaculate Heart of Mary (CIOM), followed by the La Salette missionaries, came to help shepherd a growing community of priestless Catholics.

9. With the creation of the diocese of Tuguegarao in 1910, the Church in Isabela came under the pastoral care and jurisdiction of bishops of different nationalities: American, Dutch and Filipino.

10. During the episcopacy of Dutchman CIOM Bishop Constance Jurgens in 1928 to 1950, the Church in Isabela experienced important innovations towards a pastorally-oriented Church and community.



11. This study shows that in response to the call and in the Spirit of the Second Vatican Council the Diocese of Ilagan, under the leadership of Bishop Parugganan has inaugurated an on-going aggiornamento and is engaged in the proclamation of the Gospel message, witnessing to it and serving the community of believers (with impact on unbelievers) through the building of Basic Christian Communities for total liberation.

C. RECOMMENDATIONS

1. The researchers recommend that further investigation be undertaken to determine:

a) What the Yogads and Gaddangs of ancient times meant by love of freedom;

b) What they meant by the loss of freedom through Christianization and colonization via the reduction, and

c) What kind of subjection did they abhor and why.

2. It is recommended that further research be done in order to establish the fundamental reasons and/or motivations why the Yogads and Gaddangs revolted in 1621, 1673 and 1787.



3. The call of God to salvation through the Gospel message is a free divine gift to which man responds by a free act of faith and conversion. Since this study shows the generous use of military force in the Christianization of the Yogads and Gaddangs of Isabela, it is recommended that further research be undertaken to establish whether its use was the stated policy of civil and Church authorities; or of the Order of Preachers as such; or of missionaries in the field, individually or collectively.

4. It is also recommended that further studies be made to establish the real cause or causes of the warfare between the Ifugaos and the Isabela Church. That is, was it merely head-hunting, or some deeper reasons.

5. Further research is recommended to find out the factors that led to the economic decline of Isabela towards the end of the Spanish domination which resulted in lukewarmness in religious practices and the lowering of moral standards among Isabela Church members at that time.

6. In the context of the 1898-1902 clamor of the Filipino Clergy and people, particularly in the Diocese of Nueva Segovia, supported by leaders of the Revolution against Spain and the war against the U.S.A., to have

Filipino priests govern Philippine diocese, it is recommended that studies be made in order to indicate why Philippine dioceses, particularly Nueva Segovia (and later Tuguegarao diocese) were given American Bishops instead.

7. Further studies be undertaken to establish the factor or factors which contributed to the scarcity of Filipino priests - diocesan or religious in the Church in Isabela.

8. It is also recommended that further studies be conducted on how the Isabela Church re-acted or adjusted herself to the changes which occurred in the first two decades of the American regime regarding Church affairs.

9. It is recommended that further research be undertaken to find out whether the vision of Bishop Jurgens of a pastorally-oriented Church and community was developed in Isabela even before the convocation of the Second Vatican Council in 1963-1965.

10. It is recommended that in support of the Vatican II-inspired aggiornamento now taking place in the Church in Isabela, an in-depth study be initiated in the sociological, anthropological, economic and political dimensions of the Church in Isabela.

11. Further, still supportive of this aggiornamento, it is recommended that a history of the Church in



Isabela be made of the religion course curriculum in Catholic Schools of Isabela, with special stress on the Diocesan Pastoral Thrust of building Basic Christian Communities." . . . Thus, the Church in Isabela "may understand (the constitution given her by Christ) more penetratingly, express it better, and adjust it more successfully to our times" (Decree on the Church Today of Vatican II, article 44, p. 246).

