

# FELIPE SONSONG

FROM MACABEBE SOLDIER  
TO SAINTLY MISSIONARY



**ROBBY TANTINGCO**  
HOLY ANGEL UNIVERSITY PRESS





Felipe Sonsong: From Macabebe Soldier to Sainly Missionary

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A project of The Juan D. Nepomuceno Center for Kapampangan Studies,  
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Cover Design & Book Layout: Jonel S. Diaz

ISBN 978-971-0546-54-1

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*The historical marker for Felipe Sonsong installed by the National Historical Commission of the Philippines (NHCP) in 2011 at the church patio in Macabebe, Pampanga on the occasion of Sonsong's 400th birth anniversary. With this marker, the Philippine Government officially recognized Sonsong as a historical figure.*

## INTRODUCTION

**W**hy is Felipe Sonsong's beatification important to Kapampangans?

The quick and short answer to that is: because it would redeem Kapampangans from their undeserved reputation of *dugong aso*. The term means "canine loyalty to colonial masters at the expense of compatriots", describing (a) the *Voluntarios de Macabebe* who helped their Spanish colonial masters suppress local uprisings, and (b) the Macabebe Scouts who helped their American colonial masters capture Emilio Aguinaldo. Because Sonsong was himself a Macabebe soldier, imagine what his beatification or even canonization would do for Kapampangan self-image and Kapampangan reputation. The Macabebe Soldier as Saint? It would be the ultimate vindication not just for Macabebes but for all Kapampangans.

Kapampangans have actually been wondering when their turn would come, after witnessing the canonization of Lorenzo Ruiz of Manila in 1987 and Pedro Calungsod of Cebu in 2012. After all, Pampanga is as much a bastion of Catholicism in the Philippines as Manila and Cebu, having produced the country's first priest, first nun, first missionary, first chaplain, first parish priest, first seminarian, first vicar general, first vicar forane, first doctor of sacred theology, first lay doctor of philosophy, first lay doctor of laws,

first priest-playwright, first Jesuit, first Augustinian Recollect, first Benedictine prior, first cardinal and who knows what else. And Sonsong is better documented than San Lorenzo Ruiz and San Pedro Calungsod—in fact, according to Jesuit historian Fr. John Schumacher, the best documented Filipino before the time of Rizal. Kapampangans also could not understand why Sonsong’s cause lagged behind that of Calungsod when Sonsong and Calungsod were together in the same Jesuit mission and Sonsong already had a reputation for heroic sanctity while still alive—the reason he was given what amounted to a state funeral with Guam’s top Spanish military and government leaders carrying his body to the grave, and the reason one of his Jesuit contemporaries wrote his biography immediately after his death.

The Center for Kapampangan Studies started the ball rolling for Sonsong’s cause when CKS consultant Dr. Lino Dizon and I visited Fr. Schumacher at the Loyola House, in 2002. The Jesuit historian told us about two Kapampangan Jesuits “who deserve to be known.” One was Martin Sancho, the 10-year-old Kapampangan boy who impressed King Philip II with his ability to recite the entire catechism, and the other was Felipe Sonsong, who died a martyr’s death in Guam. Fr. Schumacher gave us a copy of the manuscript written by Sonsong’s biographer and its English translation by Fr. Schumacher himself. About the same time, the Center published a book on Kapampangan pioneers in the Philippine Church, written by Dr. Luciano Santiago, which included Sancho and Sonsong. We also asked Fr. Venancio Samson, who had translated Fray Diego



*Macabebe Mayor Annette F. Balgan (sixth from right), CKS consultant Francis Musni and town officials with Sonsong's marker at the patio of the San Nicolas de Tolentino Parish in Macabebe, Pampanga.*

Bergaño's Kapampangan dictionary, to translate Sonsong's biography into Kapampangan. Lastly, we distributed the English and Kapampangan translations to various institutions as well as to the townspeople of Macabebe, Sonsong's place of birth.

Meanwhile, the Archdiocese of San Fernando, which has jurisdiction over Macabebe's San Nicolas de Tolentino Parish, advised us to let the parish take the lead in the cause for Sonsong's beatification and to limit our role to propagating Sonsong's biography. Unknown to us at the time, Pampanga Auxiliary Bishop (now Kalookan Bishop) Most Rev. Pablo Virgilio David was also coordinating with his Jesuit friends in the Society of Jesus' mother house in Rome for any help they could



*Seal of the quadricentennial anniversary of Felipe Sonsong's birth, designed by CKS researcher (now NHCP researcher) Ian Christopher Alfonso of Macabebe.*

extend to ongoing efforts, since Sonsong was a Jesuit *donado* (lay missionary).

In 2011, the HAU Center for Kapampangan Studies, in partnership with the San Nicolas de Tolentino Parish and the Municipality of Macabebe, celebrated Sonsong's 400th birth anniversary

with a Holy Mass officiated by the parish priest, Fr. Teodoro Valencia, followed by the unveiling of Sonsong's historical marker by the National Historical Commission of the Philippines (NHCP) at the church patio. Thus, the Philippine Government officially recognized Sonsong as a historical figure. It was also around this time that the parish wrote the Archdiocese a letter formally requesting an investigation into Sonsong's life for possible cause for beatification. The Archbishop at the time, Most Rev. Paciano Aniceto, appointed Msgr. Eugene Reyes as local postulator, in charge of studying the merits of the cause and of making sure everything was done according to Vatican rules and guidelines.

In 2015, it was the turn of the Society of Jesus to publicly recognize Sonsong by featuring him and his companions Fr. Diego Luis de Sanvitores and Pedro Calungsod, in its official calendar. It is interesting that



*The Loyola House 2015 calendar featured this painting of the three martyrs of Guam, Blessed Diego Luis de Sanvitores, St. Pedro Calungsod, and “Felipe Sonsong de Pampanga”—looking like a Macabebe warrior with a saint’s halo.*

in the said Jesuit calendar, all three had haloes around their heads, even if only Sanvitores and Calungsod have been declared Blessed and Saint, respectively, by the Catholic Church.

This book is part of the Center for Kapampangan Studies’ campaign to popularize Sonsong’s story. If the people are edified by his story, perhaps they will remember him in their prayers, and who knows what wonders that will lead to.

According to the rules of the Vatican’s Congregation for the Causes of Saints, a petitioner (either the parishioners of Macabebe or the Society

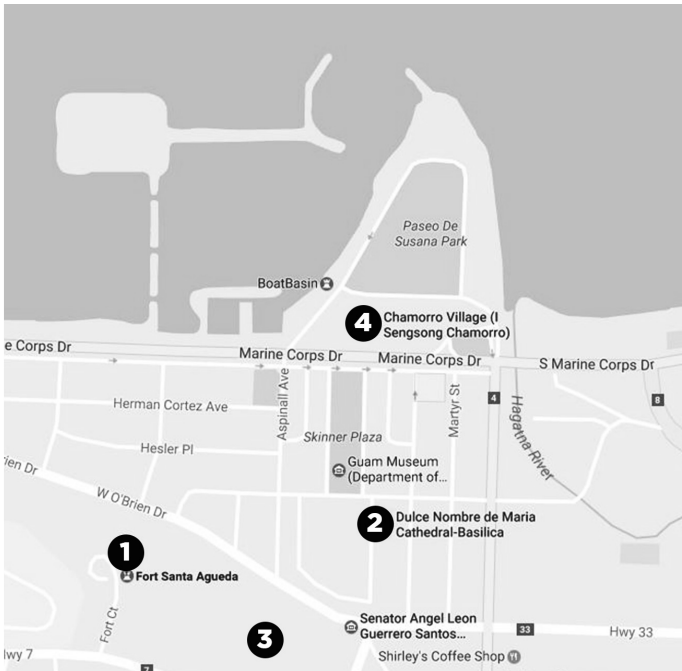
of Jesus, or both) must first ask the local bishop to appoint a postulator (lay or religious, but expert in theology, canon law and history) whose task is to research the candidate's life. Based on the postulator's findings, the bishop determines if the candidate possesses any of these three requirements: a *reputation of holiness*, a *reputation of martyrdom*, or a *reputation of intercessory power*, which should be "spontaneous and not artificially produced, stable, continuous and widespread." If yes, the bishop then requests the Vatican to authorize the start of the formal investigation for the cause of beatification which comes in two phases: the diocese phase and the Rome phase.

I understand that the initial efforts have been suspended because of concerns over cost (which can run into tens of millions of pesos, according to those behind the cause for Pedro Calungsod). But Pope Francis has streamlined the process precisely to cut the cost. Besides the "tens of millions of pesos" will be spread over years, maybe decades. And since when have Kapampangans scrimped on anything related to church?

There is also the issue of whether an ex-soldier like Sonsong can become a saint, and if Sonsong was truly a martyr even if he survived beheading and lived another one-and-a-half years. The founders of the Society of Jesus and the Order of Preachers—Ignatius of Loyola and Francis of Assisi—as well as Joan of Arc, were soldiers before they became saints. As for his martyrdom, it can be argued that although he did not immediately die from the beheading attempt, the horrific injuries only prolonged his extreme suffering and were the direct cause of his eventual death 18 months later.

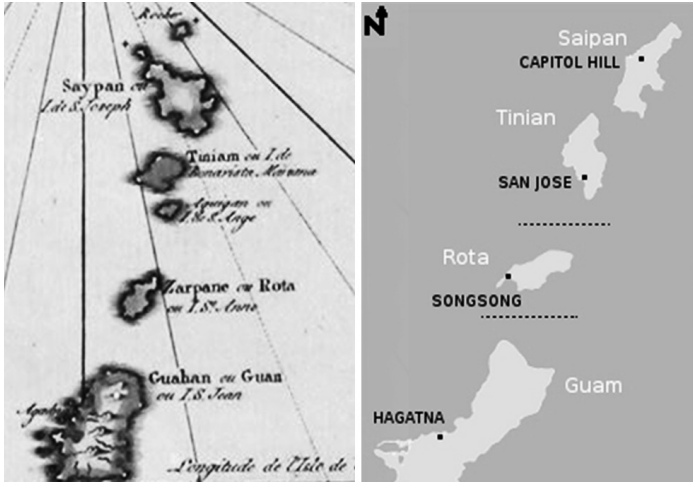
Between the two interested parties—Macabebe parishioners and the Jesuits—it is probably the latter who stand a better chance of advancing Sonsong’s cause. While practically no one in Macabebe had heard of Sonsong until recently, within the Jesuit community there has always been awareness of Sonsong’s holiness and martyrdom and if the future postulator digs enough, maybe even instances of miracles as a result of Sonsong’s intercession.

One of the tasks that lie ahead is the search for Sonsong’s actual remains. The original Jesuit mission and cemetery were lost after the Jesuits were expelled from Guam in 1769 and replaced by the Augustinian Recollects (the same congregation that administered the town of Mabalacat, Pampanga). Whatever remained of the old sites could not have survived the bombing during World War II. But we believe that the remains of the mission built by Fr. Sanvitores, Sonsong and Calungsod can be found in Agana on Guam island in the vicinity of the church they dedicated to the *Dulce Nombre de Maria* (Sweet Name of Mary) which is now the Cathedral-Basilica, seat of the Archdiocese of Agana. (Agana was originally under the Diocese of Cebu, became a vicariate in 1911, and suffragan diocese under the Archdiocese of San Francisco in 1965). Not far from Agana is the district of Tumon, home of Chief Mata’pang, who killed Sanvitores and Calungsod. Here you will find San Vitores Road and a statue of Blessed Sanvitores in the courtyard of the Tumon Catholic Church. In the adjacent island of Rota, the largest village is named Songsong. The name does not appear in old maps which means it is a recent



*Modern-day sites in Agaña, Guam, may give clues to the original site of Fr. Sanvitores' mission: (1) Fort Santa Agueda, the only surviving 17th-century Spanish fort in Guam, located on a hill overlooking Agaña Bay, most likely the site of stockaded mission house where Sonsong lived and died; (2) Dulce Nombre de Maria Cathedral-Basilica, most likely site of the second Jesuit church "built near the sea," also named Dulce Nombre de Maria, about 350 m from the fort; Sonsong's body was carried from the fort and buried in a cemetery beside the church; (3) Guam Governor's House, probable site of the original governor's house, on the same hill where the fort stands; and (4) Sengsong Village, connected to the cathedral-basilica by a street named Martyr's Street; nearby is a park named after Chief Kipuha.*

development, most likely in honor of Felipe Sonsong, although the word *songsong* means "village" in Chamorro (in Kapampangan it means "something that is bartered" and "to go against, or to brave something, like a foul weather").



*Top: Old map showing Rota island beside Guam in the Marianas chain, and new map showing a village named Songsong on the same Rota island. Above: The village of Songsong with its famous landmark Mt. Tinubal, also known as the Wedding Cake Mountain.*

This book is a compilation of the Facebook write-ups that I posted by installment over a period of several weeks, again in our desire to use all possible media (including social media) to promote the story of Songsong, especially among millennials.

Our dream is to one day see a tapestry bearing the image of this old saintly man, this former Macabebe soldier, on the facade of St. Peter's Basilica, as the Pope intones: *"For the honor of the Blessed Trinity, the exaltation of the Catholic faith and the increase of the Christian life, by the authority of our Lord Jesus Christ, and of the holy Apostles Peter and Paul, and our own, after due deliberation and frequent prayer for divine assistance, and having sought the counsel of many of our brother bishops, we declare and define Blessed Felipe Sonsong of Pampanga be a saint and we enroll him among the saints, decreeing that he is to be venerated as such by the whole Church. In the name of the Holy Father, and of the Son, and of the Holy Spirit."*

Whether or not Felipe Sonsong is canonized, I believe he is already in heaven enjoying his reward. This book hopes to get more people to know Sonsong, know him enough to ask him to pray and intercede for them, as we often pray to our departed loved ones and ask for their help in mundane concerns. At the very least, this book hopes to convince more people that the Macabebes (and by extension all Kapampangans), mocked and pilloried for being history's traitors, can actually be worthier of eternal reward and, to borrow Prof. Randy David's words, "closer to God and a purer receptacle of His wisdom."

**Robby Tangingco**  
Center for Kapampangan Studies



## Saintly clan, noble ancestry

**T**hree Kapampangans are currently being applied for beatification by their respective communities: Dionisia Talangpaz and her sister Cecilia, by the Congregation of the Augustinian Recollect Sisters which they founded, and Felipe Sonsong (or Phelippe Songsong), by the San Nicolas de Tolentino Parish in Macabebe, where he was born. Interestingly, the Talangpaz sisters and Sonsong were blood relatives, the latter being the sisters' great-granduncle (mother's side).

Many Kapampangans, including the Talangpazes and possibly the Sonsongs, can trace their ancestry directly to noble families in Achem, Sumatra who

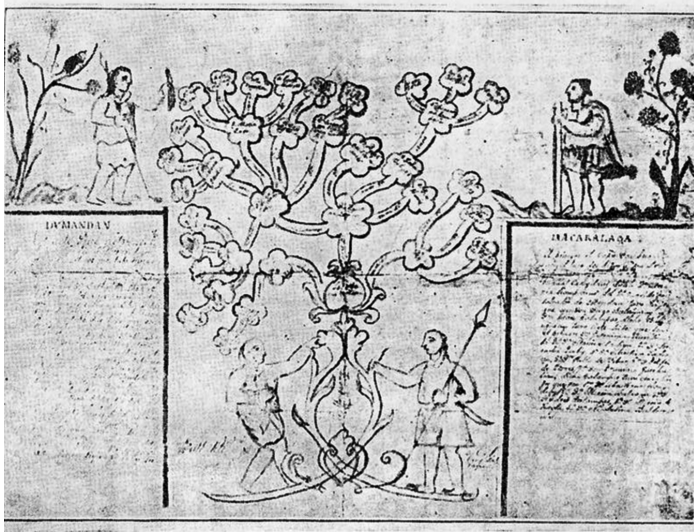


*Sonsong's ancestors were noble families in Sumatra who fled from a repressive Madjapahit rajah in the 14th century. (Map from William Dampier's *New Voyage Round the World*, published 1697)*

sailed to Luzon in c. 1335 A.D. to escape from the repressive rule of a Madjapahit rajah.

Led by a prince named Balagtas, the fleeing families stopped over in Brunei (Borneo) where Balagtas married Panginuan, granddaughter of the island's sultan, Magat Araw (who later converted to Islam and changed his name to Bolkiah—the ancestor of Prince Jefri Bolkiah of Brunei, the world's richest head of state today).

Panginuan joined her new husband to his destination, an area around the bay in Luzon already populated by two ancient peoples, the Kapampangans and the Tagalogs. Tagging along were Panginuan's two siblings: brother Sri Lela (Salalila) whose children



*A page from the Will of Pansomun, showing the name Makaralaga, nephew-in-law of Prince Balagtas and uncle of Pansomun. Makaralaga is the direct ancestor of Andres Talangpaz of Calumpit, who married Isabel Pamintuan of the Sonsong clan of Macabebe.*

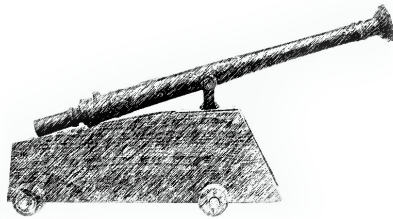
Lakan Dula (Si Ache), Rajah Matanda (Si Banau) and Rajah Soliman (Ladia Mura) became the rulers of Tondo and Manila at the time of the Spanish Conquest in 1571; and sister Lahat, whose children were Mandik, Monmon, Gat Bonton, Gat Chalian, Gat Maitan, Gat Maitim, Gat Dula and Makaralaga.

Balagtas and Panginian eventually had three children: Malangsik, Dapatmagmanuk and Makayabongdili, who married their cousins (Lahat's children) Mandik, Monmon and Gat Bonton, respectively. These new families moved north across the Pasig River to find a vast fertile plain cultivated by native Kapampangans. They organized the scattered settlements there into towns, such as Bakulud

(Bacolor) which was founded by the Dapatmagmanuk-Monmon family; and Apalit, which was founded by the Makayabongdili-Gat Bonton family (the same family that produced Pampalong, better known as Makapagal, and a Lucas Pamintuan, the first known ancestor of the Pamintuans).

Meanwhile, the Malangsik-Mandik marriage produced Pansonum who was baptized Fernando Malang Balagtas at the time of the Spanish Conquest in 1571. (It was Pansonum who wrote down all these names and drew the boundaries of ancient Pampanga in his last will and testament, the authenticity of which is still being debated today.)

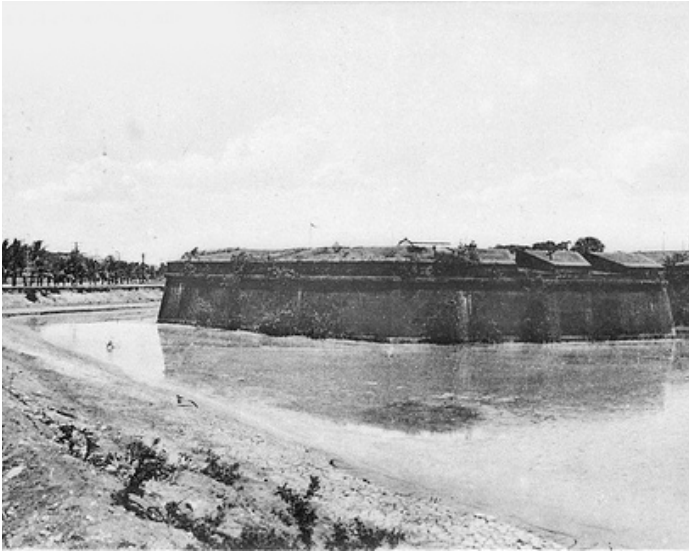
Makaralaga, the youngest sibling of Mandik, Monmon and Gat Bonton, became the great-great-grandfather of a Juan Talangpaz of Calumpit, whose marriage to a Juana Mallari of Macabebe produced a son named Andres Talangpaz (born 1651), who married Isabel Constanza Pamintuan, daughter of Agustin Sonsong, Jr., whose great-granduncle was none other than Felipe Sonsong.



## Family of politicians and soldiers

**T**he Sonsongs of Macabebe, a marshy, crocodile-infested town in southern Pampanga, were a family of politicians and military officers. Don Ramon Sonsong served as *gobernadorcillo* (mayor) of Macabebe for two terms (1630 and 1632). His two sons, Felipe and Agustin, were members of the legendary Macabebe soldiers, who helped the Spaniards invade new colonies, resist invasions and subdue uprisings.

Felipe Sonsong was part of the Kapampangan contingent that quashed the ill-fated Chinese rebellion on Christmas Eve of 1639. That uprising was staged by 50,000 Chinese from the Parian district outside Intramuros (with 10,000 more coming from nearby



*Generations of Sonsong boys and men, including Felipe, his brother Agustin and his nephew Agustin Jr. served the Spanish royal infantry in Intramuros during the years of frequent invasions and uprisings. (www.lougopal.com)*

provinces, plus a fleet of Chinese pirates led by Yquan Sanglus). Guarding Intramuros were a ragtag army of 60 Spanish soldiers, but the timely intervention of Macabebe soldiers (including Felipe Sonsong) saved the day for Spain.

Felipe's brother Agustin Sonsong, Sr., on the other hand, was *caveza de barangay* of Caputatan, Macabebe in 1633. He was also captain of a company of Kapampangan soldiers in the Spanish royal infantry that guarded Intramuros. For his loyalty and dedicated service, he was appointed *maestro-de-campo*—second only to the *capitan-general*—which was the highest rank a native officer could aim for. He also fought his fellow Kapampangans in Gapan who revolted in 1645

following an earthquake that destroyed the town. He did this by joining forces with the town's Augustinian parish priest, Fray Juan de Abarca, who convinced the rebels to lay down their arms. After he left military service, he became *gobernadorcillo* of Macabebe for two terms (1647 and 1648).

Agustin's son and namesake Agustin Sonsong, Jr. (Felipe's nephew) followed his father's career path by becoming his *ayudante* (assistant) and leading the same company of Kapampangan soldiers that Agustin Sr. had previously headed (also as *capitan*), and by becoming *gobernadorcillo* of Macabebe, succeeding his father in 1649.

Agustin Jr. is the point in the long and illustrious Sonsong family history where the surname was changed to Pamintuan—the result of a traumatic development that nearly tore apart the family, the town, the province and the entire country.





## Revolt of the Kapampangans

**T**he Sonsongs of Macabebe were the most pro-Spain family in the most pro-Spain town of the most pro-Spain province in the Philippines. That is, until 1660, when the Kapampangan Revolt broke out. By then, Agustin Sr. and Agustin Jr. had finished their illustrious military and political careers and Felipe had had enough of war and probably retired from the royal army, too.

The Kapampangan Revolt was the revolt no one thought would happen, because it came from the people considered most loyal to Spain. It was also the revolt that Spain had feared the most, because it was led by the same people they had trained and depended



*Bust of Kapampangan Revolt leader Francisco Maniago at the Luneta. (top) and illustration of Gov-Gen. Sabiniano Manrique de Lara.*

upon to help them in all their early battles and wars.

The Spaniards had no one to blame but themselves. They had abused the kindness and generosity of Kapampangans by requiring them to sell their harvests to Manila at very low prices, and then not paying them on time until the debts had accumulated to over P200,000.00. To add insult to injury, Kapampangan men were taken from their farms and hauled to distant mountains and forced to cut timber for Cavite shipyards for eight months, resulting in widespread famine back home. Women had no choice but to till the land themselves (and to

improvise dishes, too, probably the reason we have *betute*, *buru*, *camaru*, and other unique Kapampangan culinary fare).

In October 1660, Kapampangan wood-cutters led by Francisco Maniago of Mexico, Pampanga burned

their forest huts near Lubao to signal the start of the rebellion. The *alcalde mayor* (provincial governor) of Pampanga alerted the Governor-General in Manila, Sabiniano Manrique de Lara, who immediately sailed to Macabebe to talk to local leaders, including the influential Agustin Sonsong Sr. whose brother Felipe and son Agustin Jr. had joined Maniago's revolt. Felipe and Agustin Jr. were both an asset to the rebellion, Felipe being an expert arquebus (rifle) shooter and Agustin Jr. a master negotiator (he was Maniago's emissary to Ilocos and Pangasinan to convince another rebel, Andres Malong, to join the uprising).

The revolt, however, fizzled out when the Spanish friars used their moral authority to persuade Kapampangans to put down their arms. The Spaniards also pitted Kapampangans against Kapampangans, sending loyalist troops from Arayat (led by Juan Macapagal) to fight the rebels in Bacolor. The continuing stay of the Spanish Governor-General in Macabebe likewise neutralized support from that town.

Maniago and the rebels were forced to go to Macabebe and negotiate with the Governor-General, who gave them a dressing-down instead. Sabiniano started by scolding Maniago: "You make an arrogant demand upon the King when you know that he cannot pay you! He is already spending so much for your safety and defense alone! I can understand if this revolt came from other provinces because they have ignorance as an excuse, but you Kapampangans? Our long years together should have made you more intelligent! And let me remind you that before we came, you and your people lived in tree houses that looked like bird's nests!"

He ended his monologue with a warning: “If we came to blows, I would not be able to restrain my soldiers from compelling me, against my will, to cause your entire ruin. The ashes of your villages will be mingled with those of your corpses! But I have forgiven you. Just beware you do not repeat your faithless ingratitude.”

The hapless rebels took the scolding without a word, agreeing to accept only P14,000 instead of the P200,000 the Spanish government owed Kapampangan farmers, and to return to the forests to resume cutting timber. “And the affairs of the province were immediately put in order,” wrote the Augustinian friar Casimiro Diaz.

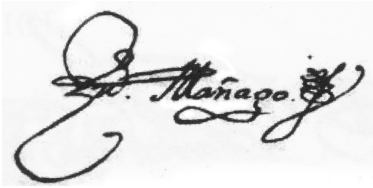
The Governor-General took Maniago with him back to Manila under the pretext that he would be given a job. Instead, he was executed, along with other rebel leaders—all except Agustin Sonsong Jr. He and his uncle Felipe were given amnesty, in deference to Agustin Sr., a former *maestro-de-campo* of the Spanish royal army.

The two returned to Macabebe, humbled and grateful to God and King for sparing their lives. Agustin Jr. dropped his surname Sonsong (which means “to go against”) and started using a name from his ancestors, Pamintuan (which means “to obey”). His wife Nicolasa Salgado also changed her maiden name to Panalangin (which means “to pray”).



## From rebellion to vocation

**A**lthough the Kapampangan Revolt of 1660 began with a bang and ended with a whimper, it inspired similar revolts in Ilocos and Pangasinan which nearly became a multi-region revolution (200 years ahead of the Philippine Revolution). It won sympathizers in the Royal Audiencia itself, most notably the senior magistrate Don Manuel Suarez de Oliviera, who condemned the execution of rebel leader Francisco Maniago and called for leniency for the rest of the Kapampangan rebels, citing their province's long history of loyalty to Spain and the validity of their grievances.



*Signature of Francisco Maniago's descendant, Juan Mañago (Maniago), who became the first graduate of UST with a Malay surname and first native to become a military chaplain--one of many cases of Kapampangans reaping the benefits of Spanish favoritism after the Kapampangan Revolt of 1660.*



*Dionisia and Cecilia Talangpaz, Felipe's great-grandnieces, founded the religious congregation Augustinian Recollect Sisters.*

Kapampangans resumed their special relationship with Spain, increasing their access to exclusive schools in Manila. Thus, Agustin Baluyot and Francisco Baluyot (descendants of Maniago's secretary, "Baluyot of Guagua") became, respectively, the first native to enter the seminary, San Clemente (San Carlos Seminary today) and the first native to be ordained a priest. Juan Maniago (a descendant of Maniago) became the first graduate of the

University of Santo Tomas with a Malay surname and first native to become a military chaplain.

But the most unexpected outcome of the Kapampangan Revolt was the miraculous spiritual conversion of nearly everyone involved in the rebellion. Even Governor-General Sabiniano Manrique de Lara (who had ordered Maniago's execution) became a monk; the mother of Malong (the rebel leader from Pangasinan) became a Dominican tertiary; and the Royal Audiencia magistrate who defended Kapampangan rebels offered his house to become San Clemente, the first seminary for natives (San Carlos Seminary today).

Agustin Sonsong, Jr. who had changed his and his wife's surnames to Pamintuan ("to obey") and Panalangin ("to pray"), respectively, had two granddaughters, Dionisia and Cecilia Talangpaz, who founded the Augustinian Recollect Sisters, the first women's congregation in the Recollect Order.

As for Felipe Sonsong, he resumed his quiet life in the Augustinian-administered Macabebe where he was born 50 years earlier, on May 1, 1611.

Macabebe had been his sanctuary all his life before joining the colonial armed forces. According to Jesuit records, "from his earliest years he was always observant of God's Law and careful not to offend against any of His commandments." He had a "good natural ability" and possessed "docility of his humble disposition" shaped by "the lessons of experience which God Our Lord gave him from his tender years."

As a young man, Sonsong had a "very extraordinary" devotion to Our Lady, whom he "desired to serve all his life as the most humble and obedient slave would serve such a great lady." He wore the brown scapular of Our Lady of Mount Carmel around his neck to remind him always of "the obligation to obey her by the exact observance of the commandments of her Son."

Sonsong "learned to read and write, as well as good Christian customs in accordance with the ordinary way of serving God." He got married "once he had reached the proper age."

To support his family, Sonsong became a farmer "in imitation of St. Isidore the Farmer, to whom he



*After the Kapampangan Revolt ended, Sonsong retired to Macabebe where he resumed a farmer's life devoted to St. Isidore (San Isidro Labrador), patron saint of farmers.*

was very devoted.” This meant “working the lands that God gave him” and “living as this saint lived in the holy married state, with God ever present to him,” because “he judged that this was God’s divine will.”

Sonsong was recruited by the Spanish army because of his skill with the arquebus. “The reason for this skill,” according to the Jesuit chronicles, was his desire to serve God and Our Lady, i.e., to defend the Christian faith against infidels “in accordance as the times demanded.”

But when his brother and nephew joined the Kapampangan Revolt against the very Spaniards the family had served, Sonsong had no choice but to take the side of his family. It was a brutal and bitter episode which traumatized them enough to go back home to the waiting arms of the Augustinian fathers.



## Augustinians and Dominicans

**A**fter the Kapampangan Revolt ended in 1661, Felipe Sonsong resumed a quiet life of farming. Six years later, his wife died. We do not know if this event triggered an epiphany or if the epiphany had come earlier and Felipe was just waiting for the right moment. But the 56-year-old widower decided shortly afterward to give up the world and enter a life of seclusion and poverty, “to seek a place of retirement where he could serve God with ease and freedom,” according to Jesuit records.

In a move reminiscent of St. Francis of Assisi, Sonsong left behind his properties to an only son named Jeronimo (who would become mayor of Macabebe



*The Nuestra Señora de la Consolacion at the San Agustin Church in Intramuros with the 'correa' (cord)-- which inspired Augustinians to wear the so-called Cord of St. Augustine. They allowed Sonsong to wear this cord for his dedicated service to them .(www.colonialarts.com)*

for a record 10 terms divided into two periods: first, ten years after the Kapampangan Revolt and second, four years after his father died). Stripped of all possessions, Sonsong went straight to the town's parish priest, an Augustinian, who then sent him to the Convento de San Agustin in Intramuros in the company of the Augustinian Fathers, "since they are the ministers of his Pampango nation."

There, Felipe learned to become a carpenter and sure enough, "his humility and exactness made him a master carpenter in a short time."

And because he "served them in all they ordered him with great promptness and attentiveness, imagining himself as their slave," the Augustinians allowed him to wear the Cord of St. Augustine, a belt Augustinians traditionally wore in honor of Our Lady of Consolation (who, legend says, gave it to St. Augustine's mother St. Monica with the promise that whoever wore it would receive Our Lady's help and consolation).

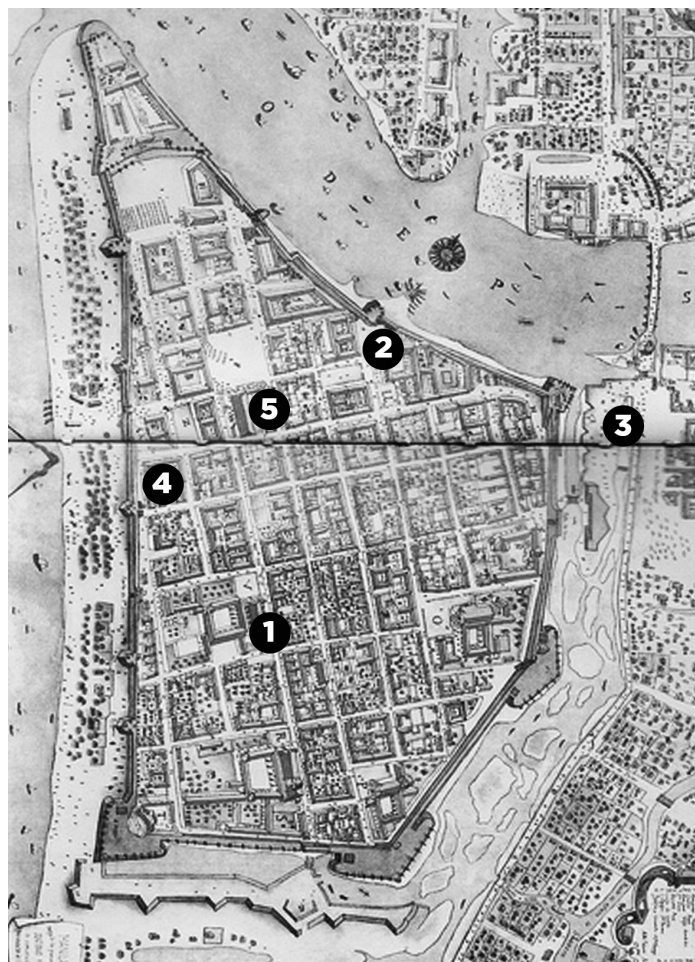
The Augustinians were so delighted with Felipe Sonsong's carpentry skills that when the Dominicans on the other side of Intramuros needed manpower to build a church for the Chinese converts in the Parian

district, they sent him over to help. Sonsong welcomed the crossover because he wanted to participate in any mission engaged in converting non-Christians, and also because it was an opportunity for him to perform an act of charity, maybe reparation, for the same Chinese he had fought in a previous uprising.

The Dominican priest supervising the construction quickly noticed Sonsong's "profound humility and holy manner." Acting as Sonsong's spiritual adviser, the priest granted Sonsong's wish and made him a *donado*--a lay Dominican who wore the scapular and habit of the Dominican Order.

And so Sonsong now wore the white Dominican scapular on top of his brown Carmelite scapular and Augustinian cord. He also devoted himself to St. Joseph, patron saint of carpenters, in addition to his devotion to St. Isidore, patron saint of farmers.

The church he helped build for the Chinese in the Parian "turned out to be as good as if it had been done by a master carpenter." He remained with the Dominicans for quite some time, "progressing in virtue and in devotion to the saints," and imitating his Dominican spiritual adviser with whom he lived and whom he considered "his model of virtues."



*Old map of Intramuros shows the movement of Felipe Sonsong within the walled city after he gave up his wealth and left Macabebe: (1) San Agustin Church where he did carpentry work for the Augustinians; (2) Sto. Domingo Church (in ruins following an earthquake) where a kindly Dominican priest served as his spiritual adviser; (3) Parian, where he helped build a Dominican church for the Chinese; (4) San Ignacio Church, where he met Fr. Diego Luis de Sanvitores who took him on the mission to Guam; and (5) the Manila Cathedral, seat of the Archdiocese of Manila.*



## Joining the Jesuits

**W**hen the Dominicans heard that the Jesuits were organizing a mission to Guam and that they were having a difficult time recruiting volunteers, they asked their donado-carpenter Felipe Sonsong to apply.

Sonsong went to the Jesuit house in Intramuros first thing in the morning. When he saw Jesuit priest Fr. Diego Luis de Sanvitores come out of the confessional, Sonsong “threw himself at his feet and with many sighs and sobs begged him” to accept him. Startled at first, Fr. Sanvitores lifted the 57-year-old Kapampangan from the floor and, recognizing Felipe as the volunteer from the Dominicans, told

him to go back to his superiors with a note saying he was accepted.

Sonsong stayed at the Jesuits' Colegio de San Ignacio while awaiting the mission's departure. Formerly known as the Colegio de Manila, the Jesuit school was founded in 1590, thus holding the distinction of being the first school in the country and, after receiving authorization from Pope Gregory XV and King Philip IV, the first royal and pontifical university in the country and in Asia, until it closed down in 1768 following the expulsion of the Jesuits from the Philippines. The school was located south of the corner of Calle Real de Palacio (now Gen. Luna Street) and Calle Escuela (now Victoria Street) in Intramuros.

Sonsong obeyed his new Jesuit superiors "with great docility" and constantly prayed for his future converts in Guam long before he met them. He offered penances and mortifications for the salvation of their souls, including wearing a very uncomfortable hair shirt made of goatskin.

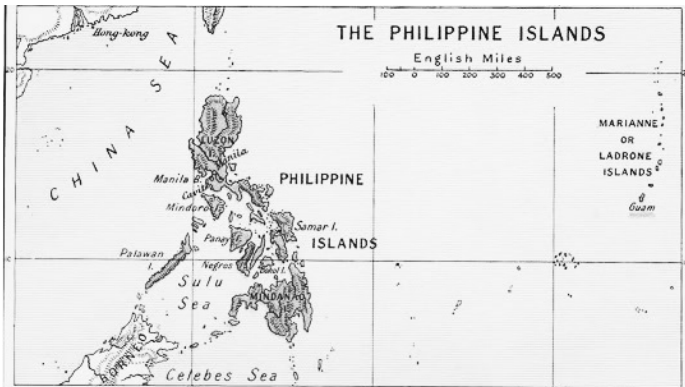
Fr. Sanvitores tested Sonsong's humility by assigning him the task of "sewing and mending clothes" to be used by the members of the mission to Guam. The ex-Macabebe soldier, veteran of many wars and battles and a master carpenter and farmer, had to learn to hold a needle with hands used to holding rifles, plowshares and hammers. Yet he "burned with charity and goodwill in serving God" that "he succeeded in everything that they made him do."



## Mission to Guam

**F**elipe Sonsong's new superior, the Spanish Jesuit Fr. Diego Luis de Sanvitores, was 16 years younger than Sonsong, but he was such a charismatic priest that the 57-year-old Kapampangan was an instant admirer.

Handsome and aristocratic, and wearing a pair of large-framed eyeglasses, Fr. Sanvitores was fluent in Tagalog and innovative in his evangelizing techniques. He often walked the streets of Manila carrying a large crucifix and reciting the Act of Contrition in Tagalog. After a crowd had gathered, he would preach energetically, resulting in emotional conversions.



*Fr. Sanvitores' ship had to sail past its real destination, Guam (one of the Marianas or Ladrones Islands), to go all the way to Mexico to plead for funding before the Royal Audiencia of Mexico, which had jurisdiction over the Philippine colony at the time. (www.lib.utexas.edu)*

Fr. Sanvitores had one personal obsession: to return to Guam and convert the islanders there. He first saw them six years earlier, in 1662, during a brief stopover in his journey from Spain to Manila. The sight of untamed pagans, beautiful and free and yet languishing in ignorance of God's love, stirred his soul.

As soon as he landed in Manila, Fr. Sanvitores started lobbying for a Jesuit mission. Although he found many lapsed Christians among Filipinos, who became a challenge to him, his real calling was the true infidels in distant Guam.

He scouted for volunteers, even from other religious congregations, including the Dominicans (from whom Sonsong came). The Archbishop of Manila eventually approved the proposal but the Governor-General vetoed it, citing lack of funds. The proposal entailed funding not just for the group of missionaries who would convert and organize the islanders into

communities, but also for another group composed of soldiers who would first subdue the islands and protect the missionaries (a process called *reduccion*).

Fr. Sanvitores used his noble family's influence in Spain to pull strings with King Philip IV, who was vulnerable to pressure due to his illicit affairs (he had 30 illegitimate children). Sure enough, the King ordered a ship constructed for the mission, but forgot to authorize the release of funds for the mission itself, an oversight that forced Fr. Sanvitores to decide to go all the way to Acapulco past his destination, Guam, to plead for money from the Viceroy and the Royal Audiencia of Mexico, which still had jurisdiction over the Philippine colony at the time.

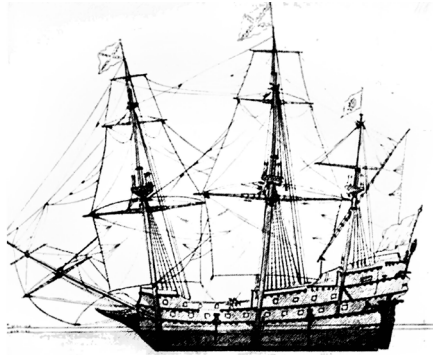
And so in August 1667, Fr. Sanvitores boarded the new ship (named *San Diego*, which is different from the better-known, similarly named warship that sank off Nasugbu in 1600) with his group of five Jesuit priests, one Jesuit brother (Lorenzo Bustillo, who would write Felipe Sonsong's biography) and 11 lay helpers, most of whom were boys chosen for their religiosity (they would serve as catechists), domestic skills (they would do household chores like laundry and cooking), military skills (they would act as soldiers during attacks) and voice (they would sing as choir during Mass and religious services).

Among the boys were at least two Kapampangans, the 10-year-old Andres de la Cruz and Nicolas de Figueroa, and one Visayan (13-year-old Pedro Calungsod, who would become a saint). Oldest among the lay helpers was Felipe Sonsong who, at 57, was older than Fr. Sanvitores himself (who was 41).

Three Spanish officers also joined the group, led by Capt. Juan de Santa Cruz, commander of a ragtag military contingent of 31 soldiers, mostly natives (including Kapampangans), only half of whom were equipped with firearms plus an artillery of two ancient cannons salvaged from a shipwreck. And then there was the interpreter Esteban, a Visayan who could speak the Chamorro language after staying in Guam earlier as a shipwreck survivor.

Fr. Sanvitores, Pedro Calungsod, Felipe Sonsong and the rest sailed from Cavite across the Pacific to Acapulco, arriving in January 1668 after five grueling months of seasickness, hunger, thirst, scurvy, and boredom.

And they weren't even sure if they would get enough funds to get them to their real mission: Guam.

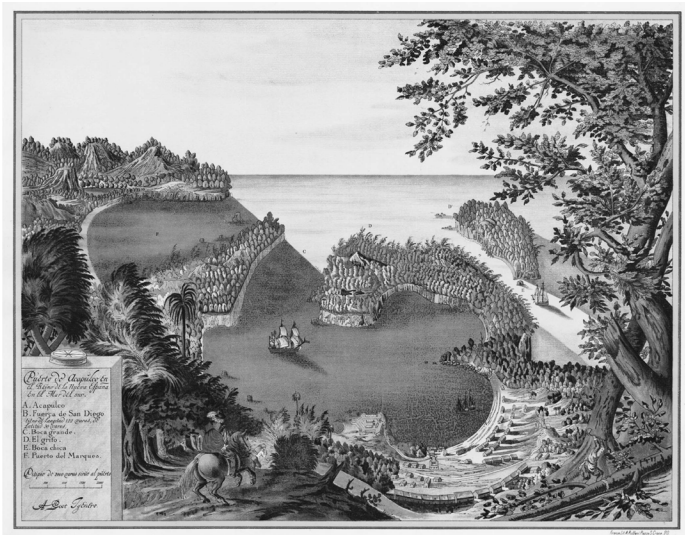


## Five months across the Pacific

**E**n route to Acapulco, the mission team of Fr. Sanvitores braved the harsh conditions aboard the ship for five months, from August 1667 to January 1668.

While the Spaniards stayed in spacious and airy cabins, the natives (soldiers and lay missionaries) joined the ship's crew in the lower deck where they shared room with the cargo, food supply, animals and weaponry, and where they mostly slept, played cards, horsed around and bullied the adolescent boys, as a way of dealing with homesickness and seasickness.

Not Felipe Sonsong. "He occupied himself in devotions and spiritual books, and long hours



*Spanish ship arriving in Acapulco. Fr. Sanvitores and five Jesuit priests, one Jesuit brother, 11 lay helpers, three Spanish military officers, 31 soldiers and one interpreter (total number of passengers: 53) spent five months sailing across the Pacific to reach Mexico. (www.wikipedia.com)*

of prayer,” wrote Bustillo. “He executed every task assigned to him with great charity, never leaving his little corner until he finished the work. And when he was done, he quickly handed it over to Fr. Sanvitores so that he could get another task.”

Being the oldest person on the ship, Sonsong advised his companions, especially his fellow Kapampangans and most likely including Calungsod, to do their work well. He also taught catechism to the soldiers and officers, both Spaniards and natives, “shifting from one language to another.”

Afterwards, Sonsong “bowed his whole body with much graciousness and humility and begged his listeners for forgiveness for whatever error he might

have committed because, according to him, he was such an ignorant man. And then he bowed some more to express reverence to all before leaving them to go back to work.”

If Fr. Sanvitores or the other Jesuit priests spoke to him, Sonsong knelt down and kissed the priest’s hand, bowed down till his head touched the floor, “and asked the priest to pardon him for the love of God, although there was nothing to pardon him for.” Thus, “everyone had something to learn and emulate from this servant of God.”

By the time the ship anchored in Acapulco five months later, everyone on board knew they were in the presence of a saintly man.





## Earthquake in Mexico City

**A**s soon as the ship *San Diego* arrived in Acapulco, Fr. Sanvitores and fellow Jesuits went straight to the Audiencia in Mexico City to ask money for his group's mission to Guam. To their dismay, the answer was a flat No.

Fr. Sanvitores next went to the Viceroy himself. It was during this meeting, while the Jesuit was arguing his case, that a powerful earthquake struck Mexico City.

Taking it as a sign from God, the Viceroy convened the Audiencia the very next morning (even if it was a Sunday) and had the funding approved. Wealthy families also donated more money, jewelry, furnishings for a church to be built in Guam, and clothes for the



*One of the benefactors of Fr. Sanvitores' mission to Guam was Queen Maria Anna of Spain, in whose honor the Ladrones Islands (which included Guam) was renamed Marianas*

islanders. The wife of King Philip IV, Queen Maria Anna, also sent money, declaring that “the most important thing is the conversion of the natives, and even if only one soul was converted, it would be worth all the expenditure in the mission.” This royal vote of confidence prompted Fr. Sanvitores to rename the islands *Marianas*.

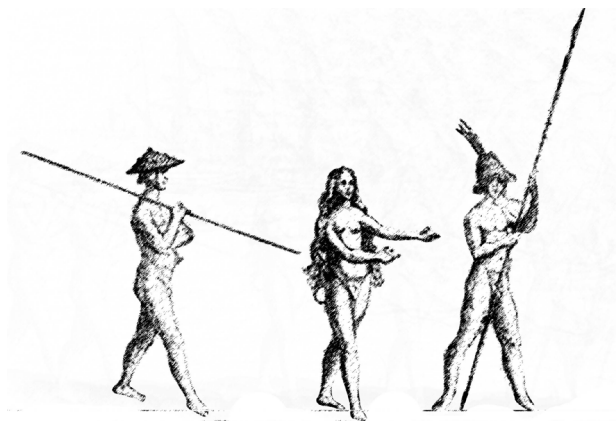
Actually, the islands, which included Guam and Rota, were formerly known as *Ladrones*, “islands of thieves,” after islanders robbed Magellan’s ships when he passed there in 1521 en route to Mactan. Another explorer, Miguel Lopez de Legazpi, attempted colonization, but the islands’ lack of spices and mining potential offered no return on the royal investment, and so *Ladrones* deteriorated into nothing but a stopover for Spanish ships, which always took the precaution of not setting anchor and merely letting islanders approach them by boat to barter fish and fruits for nails, metal trinkets and old weapon parts. While the Spaniards in Manila considered the islands

part of the Philippine colony under the jurisdiction of the Diocese of Cebu, no serious evangelization or colonization ever took place, until Fr. Sanvitores came.

The Jesuits stayed in Mexico almost three months before finally departing for the Marianas.

And Felipe Sonsong “continued with the same tenacious pursuit of virtues and occupations, humbling himself before everyone,” wrote Bustillo. “He did not fail to attend Mass held both on land and at sea, always on his knees in the most hidden corner of the church or the ship, with remarkable fervor and simple devotion.”

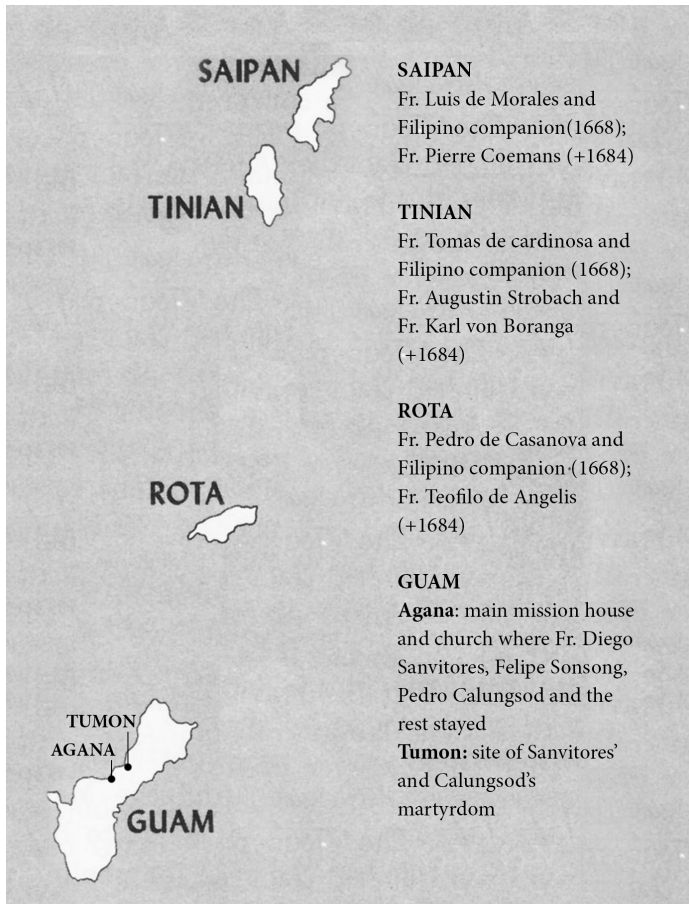




## Arrival in the Marianas

**A**fter sailing 89 days from Acapulco, Fr. Sanvitores' ship reached the Marianas, a chain of 15 volcanic islands that included Guam, Rota, Saipan, and Tinian. It dropped anchor at "what seemed to be a bay across from a coconut grove," which turned out to be Agana.

About 30,000 naked Chamorros populated the Marianas, 14,000 of whom were in Guam, and 1,500 in Agana, the most prominent of 180 villages in Guam. These villages were either large coastal communities or small inland hamlets of about 5 to 10 huts each, led by village chiefs who often quarreled with one another. *Kipuha*, the chief who received Fr. Sanvitores, was the



*The major islands of the Southern Marianas where the Sanvitores mission operated for 18 years and where many Jesuit priests and their lay companions, including those who came later, would suffer martyrdom.*

leader of a senior clan in Agana and had authority over half of the communities there.

The Jesuits set anchor in Agana on June 3, 1668. About a hundred boats filled with Chamorros immediately surrounded the ship. Fr. Sanvitores, happy



*A hundred boats filled with Chamorro natives surrounded Fr. Sanvitores' ship when it arrived in Agana. The saintly Jesuit priest motioned them to come on board so he could embrace them.*

to be with the islanders he had fought so hard to see again, motioned them to climb aboard so he could put his arms around them as a sign of love and peace. (The islanders had grown wary of Europeans who carried diseases against which they had no immunity.)

One of those who went up was a fortyish Visayan survivor from a previous shipwreck, holding up his half-Chamorro baby for baptism. He had since stayed with Fr. Sanvitores, becoming his trusted catechist-assistant. One account identified him as Pedro Calonsor or Calonsod, probably just a namesake of the 13-year-old future saint, but enough to cause confusion among researchers.

Everyone was excited to finally set foot on the beach, but none was more excited than the 57-year-

old Kapampangan, Felipe Sonsong, who overtook the Jesuits and threw himself at the feet of Fr. Sanvitores, pledging to do anything and everything to help the mission, even if it required “giving the blood of his veins for the salvation of these islanders,” wrote Bustillo.

Once more impressed with Sonsong’s burning desire to participate in conversions, Fr. Sanvitores gently raised him from the sand and assured him that he would surely be given a chance to help prepare the islanders for their catechism and baptism.

After presenting the Chamorro chief Kipuha with a velvet hat “which pleased him so much,” Fr. Sanvitores said his first Mass in open air, delighting the islanders when he delivered his homily in the Chamorro language (having practiced back home in Manila, thanks to interpreter Esteban). After the Mass, 23 children were offered for baptism, while all the adults of Agana (1,500 of them) led by Kipuha were converted, i.e., marked for future baptism after completing catechism lessons. Fr. Sanvitores took advantage of this wave of enthusiasm by immediately sending out his fellow Jesuits (each accompanied by a Filipino catechist) to the other islands—Fr. Pedro de Casanova to Rota, Fr. Tomas de Cardinosa to Tinian, Fr. Luis de Morales to Saipan, Fr. Luis de Medina to other villages in Guam. Fr. Sanvitores and the Jesuit chronicler Lorenzo Bustillo stayed in Agana together with the soldiers and the rest of the lay companions (Sonsong and Calungsod included).



## Felipe as ecclesiastical artist

**K**ipuha, the Chamorro chieftain, ordered two structures built for the missionaries: a “large shed” for sleeping and a “decent place” for worship. Felipe Sonsong adorned the chapel with “ornaments and hangings” of colorful *sinamay* cloths which he himself had sewn. Sonsong did his task so well that the decors “looked like they were made from silk” instead of *sinamay*. Delighted, Fr. Sanvitores instructed Sonsong to “fashion and sew clothing to cover the nakedness of” the village chiefs.

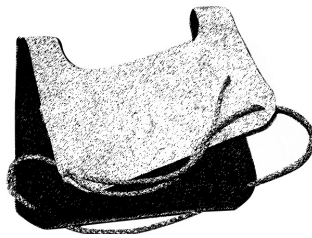
The first big religious event Fr. Sanvitores organized was the feast of Corpus Christi (June 15). A procession attracted “a great multitude of these natives” in which

Fr. Sanvitores carried the Blessed Sacrament followed by the images of Our Lady and of St. John the Baptist (whose feast day was June 24). Sonsong “was filled with so much emotion and fervor that afterwards he sewed and mended the clothing of the priests and their lay companions, and made rosaries to be distributed later to baptized islanders.”

The following year, 1669, Kipuha had another hut built for worship. Again, Sonsong “took great pains in adorning it.” He “built a good sanctuary of boards hewed from coconut trees” and then “made and decorated a good number of frameless canvases” on which “he placed many holy pictures made of paper.” The finished product was “an altarpiece quite beautiful for this land.” He also “made another floor in the living quarters of the missionaries with promptness.”

The new chapel was dedicated to the *Dulce Nombre de Maria* (“Sweet Name of Mary”) on February 2, feast of Our Lady’s Purification. The choice of name, in honor of the mission’s benefactor, Queen Maria Anna of Spain, would be retained when the chapel eventually became the Dulce Nombre de Maria Cathedral-Basilica, seat of the Archdiocese of Agana.

According to the Jesuit eyewitness who recorded the event, “it brought great joy and tender emotion to Don Felipe, who on such days would be completely absorbed in God.”



## Giving up the hairshirt

**F**elipe Sonsong “progressed more and more in fervor and virtues each day,” always obedient to Fr. Sanvitores, “his spiritual father.”

Although younger than Sonsong by 16 years (he was 41 and Sonsong was 57), Fr. Sanvitores looked much older. He was gaunt, ascetic-looking and toothless. Instead of the Jesuit habit, he wore a makeshift soutane of plaited palm leaves with sandals and a conical hat to match, plus a large rosary around his neck. He walked around holding a large wooden stick with a crucifix attached to the top. He gave up his eyeglasses because he considered them a luxury, and so his companions led him along with a rope tied

around his waist to prevent him from bumping into trees and rocks. He always had with him a satchel bag containing two books (the New Testament and his breviary), holy oils, *estampitas* (prayer cards) for new converts, and sugar lumps and biscuits for children. He convinced his fellow Jesuits and lay companions to give up luxuries like chocolate and instead eat only sweet potatoes, shredded coconut and fish.

Everyone in the mission, including Pedro Calungsod, admired and emulated Fr. Sanvitores, but none was more eager to imitate him than old Felipe Sonsong.

One day Sonsong threw himself at the feet of Fr. Sanvitores and tearfully begged him to “direct him to a path of mortification and prayer” and to designate him “a slave of St. Ignatius and the Society of Jesus.” In reply the Jesuit priest told him that there was no need to formalize his membership with the Society of Jesus because he was already a member “interiorly.” Fr. Sanvitores also cautioned him about his extreme penances and disciplines, especially the hairshirt, which caused him a lot of discomfort and pain. The priest decided the mortifications were “too severe” for Sonsong’s age. He ordered the old man to stop them and to concentrate instead on “the corporal work needed each day in the mission.”

Sonsong humbly “submitted to everything without the least disagreement,” although he did regret “being deprived of the practice of the penances.”



## Waiting for Pentecost

The first time Felipe Sonsong begged Fr. Sanvitores to consecrate him as a lay Jesuit (called a *donado*, a full member of the Society of Jesus but without being ordained a priest), Fr. Sanvitores told him it wasn't necessary because he was already a Jesuit in spirit.

A few days later, Sonsong tried again. This time the encounter turned into a duel of logic between the two saintly men.

First, Sonsong "threw himself at the feet of Fr. Sanvitores, with eyes bathed in tears." The priest "put his arms around him to try to raise him up," but Sonsong remained "motionless on his knees." He started kissing



*Fr. Diego Luis de Sanvitores, S.J.*

Fr. Sanvitores' hands, sighing and sobbing. He told the priest "with deep feeling" that the coming Feast of the Pentecost (May, 1669) was a perfect time to receive the Holy Spirit and "to find myself clothed with the insignia of a slave of St. Ignatius and the Society of Jesus." In reply, Fr. Sanvitores repeated his earlier explanation that

"this has already been done interiorly" and that "there was no further need for it because God had already accepted the oblation of (Sonsong's) submissive will and good intention."

Not someone to give up easily, Sonsong "once more threw himself to the ground" and argued his case. "Father," he said, "it may be true that God has accepted the slavery of this little worm, but you know that slaves always wear the insignia of their masters. Although I in no way deserve it, still it befits the generosity of his masters to grant it to the slave who is proud to be a slave of such masters and who, as a sign of his fidelity and his desire to serve until death, earnestly requests it."

Upon hearing this, Fr. Sanvitores embraced Sonsong. According to Jesuit records, Fr. Sanvitores, "compelled by the great fondness and longing shown in (Sonsong's) humble and convincing reasons, spoken

with such feeling,” told the old Kapampangan to cheer up and to “place all his hope in God” and to “entrust his petition to the Holy Spirit” so that on the feast of His coming (Pentecost), “He might console him and His Most Holy Will be done in everything.”

Sonsong then kissed the priest’s hands and “retired to his little corner.” From that day on until the eve of the feast of the Pentecost, the “acts of humility and self-abasement with which Don Felipe conducted himself were quite remarkable.”





## Felipe as Jesuit donado

**F**elipe Sonsong, who had been consecrated a Dominican donado months before in Manila, wanted this time to become a Jesuit donado. His spiritual adviser in Guam, Fr. Sanvitores, had told him twice there was no need to become one, since he was already a Jesuit “interiorly.” Sonsong knelt, pleaded, begged, sobbed and waited until the eve of the feast of the Pentecost, 1669, when Fr. Sanvitores called for him.

Sonsong threw himself at the feet of Fr. Sanvitores as usual, and the priest lifted him up as usual, and told him to just kneel. This time he had a surprise for Sonsong: he took out a black Jesuit *sotana*, shorter than the ones worn by Jesuit priests

and with a narrower collar, and a cincture (cord). He blessed them and, in a simple but solemn ceremony, made Sonsong wear them.

Sonsong “was filled with emotion and fervor, as may be imagined.” The next morning, feast of the Pentecost, he received Communion with “extraordinary emotion and fervor.”

“From that day on,” wrote Bustillo, Sonsong, now referred to as “Brother Donado,” became “more and more humble, placing himself below everyone as being the most vile creature in the world.”

Bustillo also wrote that Sonsong’s virtues were so numerous he could not possibly write them all down, that they “would require a better writer than me, and that the brevity of this letter would not permit it, and moreover, his profound humility hid from human sight all that he could.”



## “Vilest creature in the world”

**F**elipe Sonsong is the last person you'd expect to see kissing the feet of others. He belonged to the most influential family in Macabebe, Pampanga. He once served in the Spanish royal army, and he rebelled against that same royal army during the Kapampangan Revolt of 1660.

The Jesuit missionaries referred to him as “Don Felipe,” but Sonsong would have none of it.

Calling himself “a worm” and “the most vile creature in the world,” Sonsong acted like a slave among servants, “placing himself below everyone else” in the mission, including even the teenage boys like Pedro Calungsod (who was only 13 while Sonsong was already pushing 60).

Sonsong “could not bear to hear others praise him and speak well of him.” If he heard someone say something good about him (usually about his holiness), Sonsong would reply that “he was not the kind of person others thought.”

He did everything “not to be seen or esteemed by men, but only by God. He considered everyone a superior, not only theoretically but in practice, treating everyone with humility and respect like they were his superiors.”

If the priests tasked him with something together with the other lay companions, and those lay companions showed any repugnance or even the slightest reluctance to carry out the task, Sonsong would treat them “with firmness, although he did this with the proper respect and submissiveness, asking them pardon afterward if they had been offended.”

But he reserved his greatest humility towards the Jesuit priests, whose hands he always kissed and before whom he would “bow his whole body to the ground” even when kneeling would have sufficed.



## Work and prayer

**F**elipe Sonsong could do anything with his skillful hands, from building churches and houses to sewing priest's vestments and altar ornaments.

“He was tireless, imagining himself building castles and temples where God Himself would dwell,” wrote Bustillo.

“It was wonderful to see a man of his age, short in stature and already grown thin, the earnestness and energy with which he undertook work so excessive, in the worst heat of the sun, rolling over, hewing and carrying logs, all bathed in sweat, which ran down to the ground like streams all over his thin and delicate body,” recalled Bustillo.

On the other hand, Sonsong “sewed, repaired and remade many vestments and ornaments for divine worship. Although these works didn’t belong to his proper office, they turned out as faultless as they had been made and adorned by a perfect master of the trade,” the Jesuit chronicler continued. After one uprising when the Chamorros robbed and burned the missionaries’ dwellings, Sonsong “made and mended the clothes of all of us like a solicitous and loving mother with many children to take care of.”

Sonsong’s attitude to work was “to apply himself intensely to what he sees to be for God” and to help his fellow mission workers, “although poor, to go about with neatness and propriety, and to occupy themselves without worry in whatever they were supposed to do.”

Sonsong also maintained a balance between work and prayer. Although he had his hands already full of all these tasks and responsibilities, Sonsong still “heard one or two or more Masses every day.”

Bustillo wrote that “it was a source of wonder to see the rise of the structure he constructed side by side with the time he spent in the spiritual exercises he practiced every single day without fail.”



## Trouble in paradise

**W**hile Fr. Sanvitores, Pedro Calungsod, Felipe Sonsong, and the rest of the Jesuit missionaries went about their business of converting the Chamorros, the soldiers who accompanied them also went about their separate business of “pacifying” the islanders. Everywhere the Spaniards took the Cross, the Sword was never far behind—or sometimes it was the other way around.

But because the gentle and saintly Fr. Sanvitores had jurisdiction over both missionaries and soldiers, everything went well... in the beginning. The Chamorros were also a pleasant and hospitable people, unusually tolerant of Europeans despite bad

experiences with earlier visitors. The most influential of their chieftains, Kipuha, had embraced Christianity and was very supportive of the mission.

Trouble began when members of the Chamorro upper class started pressuring the Jesuits to deny commoners the privilege and prestige of baptism. Fr. Sanvitores insisted that baptism was for all.

Next was the Jesuits' destruction of ancestor skulls and carved idols despite the islanders' vehement objections. This uncompromising stance of the Jesuits quickly eroded the Chamorros' hospitality.

And then there was Choco, a Chinese castaway from Manila who had arrived in Guam 20 years earlier. He started spreading rumors that the baptism water the Jesuits carried around was poisonous, and was fatal for children or at least caused dropsy (edema). Choco claimed he had seen it happen in Manila and was the reason the Jesuits had fled to Guam.

And because some of the babies that the Jesuits had baptized did die (they were sickly to begin with), the islanders began taking Choco's words more seriously.

By August 1668, only six weeks after the Jesuits arrived, the Chamorros had turned hostile towards Fr. Sanvitores' group.



## Back to the pagan gods

**C**hoco, the Chinese rumormonger, was the serpent in the garden who ended the good relations between the Jesuits and the Chamorros.

To neutralize him, Fr. Sanvitores took a boat to Choco's village and engaged him in public debate for three days. Choco lost and agreed to be baptized (he changed his name to Ignacio).

However, as soon as Fr. Sanvitores left the village, Choco resumed his campaign of calumny, poisoning the minds of an otherwise docile people to the point of belligerence. By August 1668, the islanders had wounded two Jesuits and killed two soldiers (one Spaniard and one Tagalog).

Fr. Sanvitores also offended Chamorro sensibilities by preaching against the long-held custom of allowing single women to spend nights in bachelors' huts. When Kipuha, the local chieftain who became his first convert and chief ally, died of natural causes in 1669, Fr. Sanvitores insisted on burying him on church grounds instead of the traditional burial site along with his ancestors' bones.

The islanders seethed with indignation.

Fr. Sanvitores gave strict instructions to the Spanish soldiers not to shoot, or to shoot only in self-defense. Although he did request Queen Mariana to send 200 augmentation troops (merely "to inspire fear among the natives," he explained), he initially turned down requests to build a military fort. Instead, he ordered the construction of the Colegio de San Juan de Letran, a seminary for training Chamorro boys to become catechists and assistants to the Jesuit missionaries. (It was the first European school in the Oceania.)

In May 1670, drought hit the islands hard. Fr. Sanvitores was dismayed when the Chamorros, supposedly already Christianized, reverted to invoking pagan gods for rain. When rain did fall, the islanders attributed the miracle to their pagan gods. By then the Jesuits had lost a lot of credibility, and Fr. Sanvitores' missionaries were spending a lot of energy keeping converts from relapsing and winning back those who had relapsed.

When Fr. Sanvitores was captured by a hostile tribe in one island, it was only the sudden eruption of a volcano that saved the day for him.

But the hostilities continued escalating. The Spanish-Chamorro Wars were only two years away.



## Uprising

**R**elations between the Jesuits and the Chamorros had deteriorated so badly that everywhere the missionaries went, they were followed by a ragtag band of islanders who taunted and insulted them endlessly. They could also not find any more islander to convert because they were hiding themselves and their infants from the priests.

A local chieftain named *Hurao* rallied his fellow Chamorros with a stirring speech in which he accused Fr. Sanvitores' group of "corrupting us under the guise of educating us. They took away our primitive simplicity and our liberty, which is dearer to us than life itself."

Fr. Sanvitores prepared for the worst by agreeing to build a stockade around the Jesuit mission. The makeshift fort of coconut-tree logs had two small towers which held two old cannons retrieved from a shipwreck. Felipe Sonsong built this fortification, just as he did the church and all five houses in the Jesuit mission “with his own hands,” wrote the Jesuit chronicler. He refused to stay in any of these houses; instead, Sonsong “made a little hut as his living quarters in the most uncomfortable spot—above the kitchen.”

The first Chamorro uprising occurred on September 11, 1671 with Hurao and some 2,000 warriors swooping down upon the Jesuit mission in Agana. Choco, the Chinese castaway who had spread lies about the Jesuits, threw his full support to the rebellion by designing and constructing platforms on wheels which carried the rebels with their stone slings, flaming spears and heart-shaped shields.

There were only 30 soldiers guarding the Jesuits, so Fr. Sanvitores authorized the lay catechists, including Felipe Sonsong, Pedro Calungsod and the Kapampangan boys, to handle firearms “for the purpose of defending the Catholic faith and its preachers.”



## Blood and horror

**A**lthough badly outnumbered, Fr. Sanvitores' group put up a valiant defense for eight days, aided by a typhoon that flattened the island and disoriented the islanders. It led to the capture of Chamorro chief Hurao, whom Fr. Sanvitores promptly released as a gesture of goodwill.

Hurao, however, resumed the attack; the Spaniards again resisted, finally repulsing the attackers on the 13th day. Another local chieftain, also named Kipuha, offered peace which Fr. Sanvitores accepted, on the condition that the Chamorros attend mass every Sunday and accept baptism for themselves and their children.

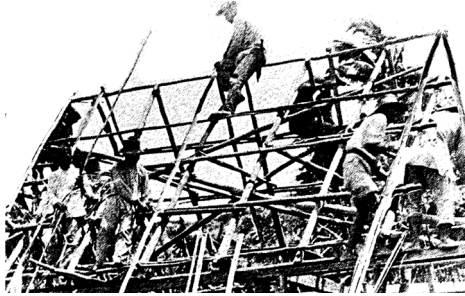
Sporadic attacks continued in other islands. In Tinian, the 12-year-old Kapampangan lay catechist Andres de la Cruz was trying to reconcile two warring clans when a group of islanders raided the missionaries' quarters. The Kapampangan boy, trained to fight as well as to preach and sing in the choir, defended himself by killing the raiders' headman.

In April 1672 another Kapampangan, Nicolas de Figueroa, went into enemy territory along with three fellow catechists. They were ambushed by islanders, but Figueroa fought back by beheading the attackers' leaders, and his companion Damian Bernal (a Tagalog) chopped the body into pieces. The gruesome scene horrified the attackers, giving Figueroa and Bernal a chance to escape in different directions. Figueroa sought refuge in a village where a friendly-looking islander welcomed him to his hut. There, while Figueroa rested, the islander captured and dragged him to a cliff where he was thrown over and killed.

The next morning, it was Fr. Sanvitores' and Pedro Calungsod's turn to be killed.

On May 3, 1672, news of the deaths in Fr. Sanvitores' mission reached Manila where church bells rang all over and the *Te Deum* was sung to celebrate their martyrdom.

In 1673, the first beatification inquiry was conducted in Guam, with one of Figueroa's surviving companions testifying before the tribunal.



## Fall from a scaffold

**E**ven before the horrific encounter between Chamorros and Fr. Sanvitores' catechists led by Kapampangan teenager Nicolas de Figueroa, the islanders had begun stalking and killing Spanish soldiers and Filipino lay missionaries, with Fr. Sanvitores himself as their main target. He made himself scarce by hopping from one island to another to supervise the construction of more churches.

It was during the construction of one of these churches, while doing measurements atop a scaffolding, that Felipe Sonsong met an accident.

"He fell from quite a height," wrote the Jesuit chronicler, "and it was a miracle that he did not kill



*Pedro Calungsod*

himself. Although he did recover, from then on for the rest of his life, he always had to use a cane while walking.”

Sonsong still returned to finish the construction of the church “and begin many others, as fearlessly as if no such thing had happened to him. For he knew how to overcome everything with his boundless charity and his earnest desire to serve God more and more,” wrote

the chronicler, adding prophetically, “even to the point of giving up his life if that were asked for.”

The morning after Nicolas de Figueroa’s death, Fr. Sanvitores and catechist Pedro Calungsod were walking down the beach on their way back to Agana when they heard that an infant had just been born in the nearby Tumon village. The father was *Mata’pang*, a local leader whom Fr. Sanvitores had already baptized and even nursed while recovering from an illness. This time, however, Mata’pang refused to have his baby baptized.



## Martyrdom

**T**his was how Fr. Sanvitores and Pedro Calungsod met their martyrdom: Village chief Mata’pang was upset when Fr. Sanvitores and Calungsod showed up at his hut to baptize his baby. He told them to go away, but instead of leaving, they gathered the village children a short distance from the hut and made them sing religious hymns.

Mata’pang left in a huff, and Fr. Sanvitores hurried inside the hut to proceed with the baptism while Calungsod waited outside to watch for Mata’pang’s return.

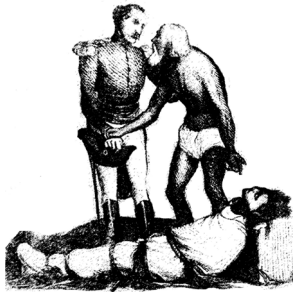
Without warning, lances started raining down on Calungsod who dodged them at first until one pierced his chest. Mata’pang and a companion killed him by

splitting his head open with a bolo. When Fr. Sanvitores emerged from the hut they did the same thing to him.

They stripped the bodies naked and put burning coals around them to dry off the pools of blood. Then they dragged them to a boat where they tied rocks to their feet before throwing them into the sea. Pedro Calungsod sank straight to the bottom while Fr. Sanvitores surfaced twice to grasp the boat's outrigger. According to some accounts, he surfaced a third time, and Mata'pang hit his head with a paddle to finish him off.

This story was narrated by Mata'pang and another eyewitness to their fellow Chamorros, who told it to the Jesuits in Guam who in turn repeated it to their fellow Jesuits in Manila and later Mexico and Spain. Formal investigations were conducted in Guam in 1673 (one year after the incident), and in Manila in 1676, during which the cause for Fr. Sanvitores' beatification was launched.

Fr. Sanvitores was beatified in 1985, or 309 years after the start of the process. That year Calungsod's own beatification was also launched, and due to the Archdiocese of Cebu's aggressive campaign, it only took 15 years before Calungsod was beatified (in 2000). Twelve years later, Calungsod was canonized a saint (in 2012).



## Spanish-Chamorro Wars

**A**fter the deaths of Fr. Sanvitores and Pedro Calungsod in 1672, the hostilities between the Spaniards and the Chamorros deteriorated into outright wars. The soldiers who had acted as mere bodyguards to the Jesuit missionaries now assumed a more offensive and punitive stance against the islanders, crushing pocket rebellions, hanging revolt leaders, burning villages and chasing rebels to the mountains.

Spain appointed two despotic leaders—the military commander Damian de Esplana in 1674 and the governor Jose Quirroga in 1680—who joined forces to bring the Chamorros to their knees. When news of their atrocities reached Spain, they were

replaced by more benevolent leaders, but in 1683 they both returned to power, this time Esplana as governor and Quirroga as military commander.

The escalation of the Spanish-Chamorro Wars led to the killing of eight Jesuit priests and several lay missionaries. The populations of Guam, Rota, Tinian, Saipan and other islands in the Marianas were nearly wiped out.

When Felipe Sonsong was not busy defending his fellow missionaries against attacks (Fr. Sanvitores had given him a firearm which he may or may not have used), he was repairing houses destroyed by the uprisings and by the frequent typhoons. He also focused on his own mortifications.

For example, according to the Jesuit chronicler, Sonsong “rarely went out of his room unless it was for some good purpose. He was never found talking of food... nor complain for lack of it.” When he ate at all, he would tell his fellow lay missionaries (many of whom were Kapampangans): “*Canan tamu ing pamangan e uli ning maniaman, nune ya ing yutus ning Dios ban ta mung luid a bie, magobra at sumuyu Caya* (Let us eat not for pleasure, but because God commands us, so as to be able to live, work and serve Him).” In fact, Sonsong “seemed happier when there was lack of food due to the poverty of the land.”

During constructions, Sonsong “sometimes spoke loudly to his helpers about what they were to do,” but not because of impatience. He was, in fact, “very deaf” and “did not want people to commit irremediable errors.” And when they did make mistakes, Sonsong spoke loudly “to correct them” and then “immediately

afterward, with great humility and submission, he asked them to forgive him.”

“In his heart he never gave way to being upset, or to grief or sadness. In this virtue he exercised himself in three degrees: first, in bearing with patience all that came to him; second, in doing it promptly; and third, in receiving it with joy and gladness, because he knew that it was the will of God.”

The Jesuit chronicler wrote that since Sonsong had become a donado of the Society of Jesus, he had “left us some distinguished examples that all of us had something to learn and imitate in Brother Felipe.”





## “An angel in a mortal body”

**F**elipe Sonsong was “an angel in a mortal body,” according to Jesuit documents. He did everything with joy and gladness that “he seemed to be loving rather than working.”

As the Spanish-Chamorro wars continued around him, Felipe Sonsong, already in his early 70s, endured the smoke and heat in his little hut above the kitchen, where he spent most of the time meditating. There, “in his little corner, in his clothing neatly mended like a truly poor man, in his food and in everything else, the virtue of true poverty shone forth.”

He made himself available to everyone who needed help by “pretending he was not doing anything.”

He helped “repair, clean and adorn anything of the house, however little or insignificant it may be.”

Sonsong practiced “modesty in looks, words, and manner of acting.” Every morning, as the work day began, he always directed his intentions to “His Divine Majesty, raising his heart to God for whom alone he was doing it, with great joy.”

Aside from “the many labors he endured,” Sonsong suffered “hunger, thirst, exposure to the sun, humiliations by these natives in the various uprisings. All these he suffered for the love of God, as gifts from Him, with great courage and joy.”

One day, when there were reports (which turned out to be false) that Dutch ships had arrived in Guam, at the time when the Spaniards had been weakened from the uprisings and were vulnerable to occupation by the Protestant Dutch whom they considered “heretics and enemies of our holy faith,” Felipe was seen “raising his hands to heaven with great joy and gladness, saying, ‘What could be better! They will send us straight to heaven!’”

On July 23, 1684, the protracted Chamorro uprisings climaxed with a major attack on the Spanish garrison in Agana, where the 73-year-old Sonsong would sustain brutal injuries.



## Bloody attack

**I**n July 1684, Felipe Sonsong was 73 years old, small and frail, walking around with a limp from a leg injury he got earlier from a fall. It had been 16 years since he first came to the Marianas. Many of his fellow missionaries, including mission leader Fr. Sanvitores and two boy catechists, the Visayan Pedro Calungsod and the Kapampangan Nicolas de Figueroa, had died. Even Kipuha, the Chamorro chieftain who had protected them from other Chamorro tribes, was gone.

Although many Chamorros had indeed been Christianized, many more had rebelled—and died as a result. The Jesuits agonized over the near-extirpation of the very people they were trying to save, and they

protested quite loudly against the iron-hand policies of the military commander (Quirroga) and the governor (Esplana). But the Chamorros' frequent attacks on the mission also gave the Spaniards very little option.

Felipe Sonsong had just finished constructing a two-bedroom house for newly arrived Jesuit missionaries when a band of 40 Chamorros entered the stockade under the pretense of attending Mass, and attacked everyone in sight, cutting their throats, stabbing their heads and severing their limbs. Sonsong and the Kapampangan boy, Andres de la Cruz, had their throats sliced.

The Jesuit chronicler wrote that Sonsong "would have died from this wound, or even beheaded, if God had not permitted that the weapon cut badly." With his neck already bleeding profusely, the attackers stabbed his head twice, and then stabbed his left eye socket with the same blunt weapon, "so that when his wounds were being dressed later, a piece of the bone came out." They then left Sonsong for dead, "all covered with his own blood."

Many other Spaniards died from the same attack, including the mission head, Fr. Manuel de Solorzamo, whose head had also been similarly stabbed and his hand severed. A newly arrived Dutch lay brother, Balthasar DuBois, had his skull crushed.

News of the attack spread across the island of Guam, prompting more Chamorro uprisings in villages. Fr. Teofilo de Angelis was preparing to sail to Rota island when two natives seized and hanged him from the mast of his canoe. Fr. Augustin Strobach was beaten to death in Tinian. His colleague, Fr. Karl von Boranga, was clubbed and stabbed to death. Fr.

Pierre Coemans was tied to a tree, stoned and speared to death in Saipan.

The military chief, Quirroga, who was in another island when the attack occurred, would return to Agana only four months later, in November 1684.

By January 1685, there was no more significant attack by the Chamorros.

Amazingly, Felipe Sonsong would live until January 1686—one year and six months of excruciating pain which he endured with cheerfulness and more charity towards his fellow missionaries.





## “Jesus and Mary”

**F**elipe Sonsong was so severely injured in the July 1684 rebel attack on the Jesuit mission in Agana that he was given up for dead and was administered the last rites. According to one Jesuit witness, Sonsong somehow regained consciousness, and “the first words he spoke were the names of Jesus and Mary.” As he recovered from his wounds, “he did not cease saying these names day and night.”

The Jesuits believed that the only reason Sonsong survived another one-and-a-half years was “the Lord saw we needed him for the charity he exercised towards us, and for this, Felipe knew well how to show himself grateful.”

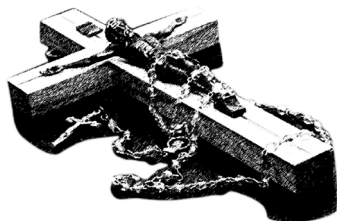
He spent his recuperation praying on his knees all the time, except “when he saw it necessary to mend the clothes of the missionaries, or to do something else to assist them.” Sonsong “was most remarkable in not receiving anything from inside or outside the mission house, however small it might be... in fact many times it was necessary for superiors to insist that he receive what was necessary to live.”

On March 24, 1685, when approaching Protestant Dutch ships caused panic among the Jesuit missionaries, Sonsong, despite his own weakness and suffering, tried to pacify his companions by saying, “What could be better! They will send us straight to heaven.”

His condition continued deteriorating, especially given his advanced age (he was 73) and with the phlegm that was filling up his chest “which bothered him greatly.”

The Jesuits made three observations during the last days of his life: First, “he sought out a hidden spot” where he could view the priest saying Masses and “from there, fixed on his knees and without being seen by anyone, he heard all nine Masses (novena).” Second, “he let himself be used for whatever purpose everyone wanted to make use of him... for he already considered himself dead and living only for Christ.” And third, “to be on his knees in prayer was everything for him.”

When his companions tried giving him medicine, he replied, “What for, if I must die?” When they brought food to his room, he said to them, “I have to die, why eat?” But when told that as a Jesuit donado he had vowed obedience to his superiors, he “closed his eyes and made an effort to swallow the food until he had no strength for anything more.”



## Servant of God

**F**elipe Sonsong “did not lose the use of his reason and senses until he died,” wrote Fr. Bustillo Even when he received Extreme Unction, Sonsong “responded to the prayers with great joy.”

At 11 a.m. on Friday, January 11, 1686, six months after his neck was sliced by Chamorro rebels, Sonsong suffered a seizure. The Jesuit fathers were called in to recite the prayers for the dying. Sonsong, according to Fr. Bustillo, “came to himself with all his senses and responded to the remainder of the prayers. Then he looked for the crucifix, the holy medals and the rosary,” which he found wound around his arm. He unwound it and, “taking them

all in his hands, he kissed the crucifix, medals and rosary unceasingly.”

Bustillo noted that Sonsong looked strong enough for the Jesuits to believe “that he was not going to die so soon, at least not today or tomorrow.” Still, the priests made sure that at least one of them “was always accompanying him.”

At 1 p.m., the Jesuits went to siesta “without any anxiety.” After all, Sonsong “was still conscious and with full use of his senses,” wrote Fr. Bustillo who incidentally was also the priest assigned to him that fateful day.

Shortly before 2 p.m., Fr. Bustillo returned to Sonsong’s room. He narrated how he found Sonsong: “He was out of his bed and kneeling on the floor with his arms resting on the bed and his head on top of them. Thinking that he was still alive, I spoke to him to get him back to bed, but he was already dead.”

Sonsong’s posture at the moment of his death deeply impressed the Jesuits. They speculated that God had actually prevented them from coming earlier to give this “servant of God” a chance to get on his knees and wait for his Guardian Angel, the Blessed Virgin “to whom he was very devoted,” and his patron saints (St. Isidore, St. Dominic, St. Augustine and St. Ignatius) “and go away with them.”

Fr. Bustillo, the Jesuit chronicler, who finished writing Sonsong’s biography 21 days later, concluded that Sonsong “spent himself untiringly in this mission for the space of eighteen years and with great ardor, keeping very much present in all his works God, for whose love alone he worked.”

Felipe Sonsong, dead at 74, was carried the next day from the fort where he had died to the newly erected church near the sea, for burial. He wore all the insignias “he made in his heart to the saints of his devotion:” the brown scapular of Our Lady of Mount Carmel, the white Dominican scapular, the cord of St. Augustine, and the Jesuit habit. Guam’s top leaders, former Guam governor-now-military commander Sergeant-Major Jose Quirroga and former military commander-now-governor Damian de Esplana, with all his soldiers in attendance, carried Sonsong’s body. They were assisted by two adjutants, Capt. Jose de la Cruz and Jose de Carabajal. “Since all revered him as a saint,” wrote Bustillo, Sonsong was given the equivalent of a state funeral—an honor even the Jesuit mission head, Fr. Diego Luis de Sanvitores, or any of his martyred companions, including Pedro Calungsod, did not get.

Two other adjutants received Sonsong’s body from de la Cruz and Carabajal, and laid him down into his grave near the church.

Bustillo wrote, “With this may he rest in peace, as we hope, from his blameless life. Beloved of God and man.”

Peace eventually returned to Guam and the rest of the Marianas and the Jesuits would work unobstructed for the next 83 years, until 1769 when a royal decree from Spain ordered all Jesuits expelled from Spanish settlements. In Guam they were succeeded by the Augustinian Recollects.

The Jesuits would finally return to Guam 200 years later, in 1968. By then, however, the landscape had been altered by natural calamities, the American and

Japanese occupations, and the brutal Battle of Guam during World War II, as well as the reconstruction that followed, erasing all traces of Sonsong's remains.

Is it possible that before the Jesuits abandoned their mission in Guam and returned to Europe in 1769, they exhumed Sonsong's remains and took them to Europe? The reason for this possibility is that in 2015, a descendant of Fr. Manuel Solorzano, Sanvitores' successor and Sonsong's superior at the time of the attack in 1686, made news in Guam when he traveled from Spain on a sentimental visit to the island, bringing with him Solorzano's skull as well as letters Solorzano had written from Guam. It appears that Solorzano's bones had been exhumed from the same cemetery where Sonsong was buried and taken to Spain. Of course the Jesuits would make an effort to retrieve the remains of their superiors but given Sonsong's reputation for sanctity, could the Jesuits have also done the same for Sonsong's remains in anticipation of future cause for beatification?

## TIMELINE

- May 1, 1611 Felipe Sonsong born in Macabebe
- 1630, 1632 Ramon Sonsong, father of Felipe, elected *gobernadorcillo* (mayor) of Macabebe twice
- 1633 Agustin Sonsong Sr., brother of Felipe, elected *caveza de barangay* of Caputatan, Macabebe; joins royal infantry and promoted to *maestre de campo*
- 1639 Felipe Sonsong fights on Spanish side during Chinese uprising
- October 9, 1640 Agustin Sonsong Jr., nephew of Felipe, appointed *alferez* (standard bearer) or *capitan* of Agustin Sr.'s company of Kapampangan soldiers in the royal infantry, serving as his father's *ayudante* (assistant)
- 1645 Uprising in Gapan subdued by tandem of Agustin Sr. and Fray Juan de Abarca, OSA

FELIPE SONSONG

- 1647, 1648            Agustin Sonsong Sr. elected *governadorcillo* of Macabebe twice
- 1649                 Agustin Sonsong Jr. elected *governadorcillo* of Macabebe
- October 1660        Kapampangan Revolt; Felipe, Agustin Sr. and Agustin Jr., by then all retired from the Spanish army, join the rebellion
- 1661                 Kapampangan Revolt fails; Felipe, Agustin Sr. and Agustin Jr. pardoned by Spaniards, return to Macabebe
- 1667                 Felipe Sonsong widowed, leaves properties to son Jeronimo and offers to serve Augustinian Fathers as carpenter; joins Dominicans as donado, builds Dominican church and *convento* in Parian (Chinese district) outside Intramuros; meets Diego Luis de Sanvitores, SJ, offers to join mission to Guam
- August 1667         Sanvitores mission leaves for Acapulco in Mexico to get funds for Guam mission

January 1668	Sanvitores mission arrives in Acapulco for a three-month stay
June 3, 1668	Sanvitores mission arrives in Agana, Guam; 23 Chamorro children baptized and 1500 adults led by Kipuha converted (marked for future baptism after catechism); Kipuha gives them “a large shed” for dwelling and a “decent place for worship” which Sonsong adorns with “ <i>sinamay</i> cloth and hangings”
June 15, 1668	Feast of Corpus Christi; procession of Blessed Sacrament and images of Our Lady and St. John the Baptist attracts “great multitude” of Chamorros, inspiring Sonsong to make rosaries for baptized converts and sew/mend clothing of priests and lay companions
August 1668	Start of Chamorros’ displeasure when Sanvitores destroys their ancestors’ skulls and idols and refuses noble clans’ demand to deny baptism to commoners
January 1669	Sonsong builds second floor of missionaries’ living quarters;

Chamorros build a second chapel, much larger than the first, which Sonsong “took great pains in adorning it” with boards made from coconut trees and holy pictures on frameless canvases

February 2, 1669 Sanvitores returns from other islands to Guam to dedicate chapel to *Dulce Nombre de Maria* (“Sweet Name of Mary”), which is still the name of Guam’s cathedral-basilica today

May 1669 On eve of feast of Pentecost, Sanvitores consecrates Sonsong as Jesuit *donado* (lay brother), vesting him with a *sotana* that is shorter than the usual Jesuit habit and with narrower collar, plus a cincture (belt)

May 1670 Drought hits the Marianas; Sanvitores dismayed to see baptized Chamorros invoking pagan gods for rain

1671, 1672, 1678 Sonsong’s son Jeronimo elected and reelected *gobernadorcillo* of Macabebe for three terms

- 1671 Chamorro chief Hurao delivers stirring speech to natives against Sanvitores and Spanish presence in Guam; Sonsong builds fortification around chapel and lodging in the form of a stockade, made from coconut trees, with two towers each armed with a small brass cannon, in anticipation of attack
- September 11, 1671 First Chamorro uprising with Hurao and 2000 warriors attacking Jesuit mission in Agana; Sonsong and the boy catechists given firearms to help 30 soldiers resist the waves of attack for eight days; Hurao is captured but Sanvitores releases him as an act of goodwill
- October 1671 Hurao resumes attacks; fighting spreads in other islands; 12-year-old Kapampangan catechist Andres de la Cruz defends mission in Tinian island
- April 1, 1672 Another Kapampangan boy, Nicolas de Figueroa, with three companions, survives an ambush by 20 ferocious islanders by beheading their leader; Figueroa

escapes to a village where he is killed

April 2, 1672

Sanvitores and Pedro Calungsod martyred; hostilities between the Spaniards and the Chamorros deteriorate into outright war, causing the death of eight more Jesuit priests and several lay missionaries and the depopulation of Guam, Rota, Tinian and Saipan islands

May 3, 1672

News of Figueroa's, Sanvitores' and Calungsod's deaths is met with ringing of church bells and singing of *Te Deum* in Manila

1673

Beatification inquiry for the Jesuit martyrs opens in Guam with the surviving companion of Figueroa recounting the event

1674, 1680

Spain appoints despotic leaders in Guam: Damian de Esplana as military commander and Jose Quirroga as governor; they are recalled soon after

1676

Cause of Sanvitores' beatification launched in Manila

- 1683 Esplana, Quirroga back in Guam, switch positions
- July 23, 1684 Chamorro wars reach climax with major attack on Spanish fortress in Agana; 73-year-old Sonsong, nearly beheaded, survives to continue acts of mortification despite extreme suffering
- March 24, 1685 When Dutch ships threaten to attack Guam, Sonsong tries to pacify companions by saying, "What could be better! They will send us straight to heaven."
- January 11, 1686 (Friday) At 11 a.m., Sonsong suffers seizure; at 2 p.m. Jesuit chronicler Lorenzo Bustillo checks on Sonsong and finds him "out of his bed, kneeling on the floor with his arms on the bed and his head on top of them," but already dead
- January 12, 1686 "Since all revered him as a saint," top civil and military leaders of Guam carry Sonsong's body "from the fort where he died to the church recently erected near the sea;" notice of his martyrdom reaches the Philippines

1689-1695

Partly because of Felipe Sonsong's sudden fame of sanctity, the townspeople of Macabebe reinstate and reelect son Jeronimo Sonsong as *gobrnadorcillo* for another seven terms--all in all an unparalleled total of 10 terms

1769

Royal decree orders expulsion of all Jesuits from Spanish settlements, including Guam. Their mission is passed on to the Augustinian Recollects.

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APPENDICES

English and Kapampangan Translations  
of  
Fr. Lorenzo Bustillo, S.J.'s  
Letter from Guam  
February 1, 1686



# FELIPE SONSONG

of Macabebe, Pampanga

17th-Century Filipino Jesuit Missionary  
to the Marianas



From a letter dated February 1, 1686 by

**Fr. Lorenzo Bustillo, S.J.**

[Original Spanish text taken from *Cartas Anuas Phelipinas*, leg. 11, 2677  
Real Academia de la Historia de Madrid, Colección Cortes, 567.]

English Translation by

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First Published in *LANDAS*, Journal of Loyola School of Theology,  
Volume 9, July 1995

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## Introduction

The document here transcribed and translated is perhaps the most extensive contemporary account of the life of any Filipino before the nineteenth century. It is of interest not so much for the history of the Marianas, but for the view it gives of seventeenth-century Filipino religious attitudes and practices, at least among the more Hispanized Pampango and Tagalog principales in the vicinity of Manila Bay.

The document is one of the *Cartas Anuas*, letters written for the edification of others on the various events of the year in each Jesuit mission. Among them are found obituaries of Jesuits who had died within the past year. The particular letter here reproduced is from the year 1686, and recounts the life of a Filipino Jesuit donado, who had volunteered in 1668 to accompany Blessed Diego de Sanvitores in his mission to the Marianas, and who had died the previous year as a result of the injuries suffered at the hands of the Chamorros who had risen in revolt in Guam in 1684. Though no Filipino was admitted to the Society as a full-fledged member during the Spanish regime, Sonson was admitted as a donado, a layman who, without actually entering the novitiate of the Society, was in a permanent way committed by vows to sharing in the work of the missionaries.<sup>1</sup> Such a status was apparently not uncommon among all the religious

orders in the Philippines, and other Spanish donados are recorded to have accompanied Jesuit missionaries in the Philippines from early years. Sonson, however, is apparently unique in several respects, not only in the fact that he is the only Filipino of whom we have records, but also in the fact that he was admitted to a kind of membership in the Jesuit community which could scarcely be distinguished from that of the Spanish Jesuit lay brothers. Not only did he receive a Jesuit habit (though slightly different from that of lay brothers), but he is also listed in the Philippine Jesuit catalogue for 1681-82, assigned to the Jesuit community of the Marianas mission.

In addition to the facts contained in the account here published, something is known of Sonson's family and background. Born in Macabebe, Pampanga in 1611, he was probably the brother of Don Augustin Sonson, who was at various times *gobrnadorcillo* of Macabebe and held the rank of *maestre de campo* in the Spanish army.<sup>2</sup> The family was the most prominent among the *principales* of Macabebe during the lifetime of Don Felipe, members of it holding the position of *gobrnadorcillo* fourteen times between 1630 and 1685.<sup>3</sup> Since it is mentioned that he was skilled in using firearms, it is likely that Felipe had participated in military expeditions in the years before he decided to devote himself to a religious vocation. Nonetheless, it would appear that it was only in time of crisis that he took an armed role in the Marianas, unlike the regular troops, who were mostly Filipinos, but not part of the mission as such, as Sonson was. It appears likewise that his status was different from that of other Filipinos,

such as Pedro Calongsor (Calungsod), apparently a catechist, who was killed with Sanvitores, but of whom there is no indication that he was a donado.

The document here transcribed and translated is a contemporary copy of the original, and is to be found in the *Real Academia de la Historia* in Madrid, *Colección Cortes*, 567, *Cartas Anuas Phelipinas*, leg. 11, 2677. The copy is unsigned, but from internal evidence its author must be Fr. Lorenzo Bustillo, S.J., who had been one of the original companions of Sanvitores and Sonson, and who was still in Guam in 1686 when the letter was written. In the transcription I have placed in brackets my own conjectural reconstruction of the text where the document is either illegible or the word is missing due to the breaking off of the outer margin of the manuscript. To judge by the phonetic orthography of the letter, the copy must have been made in Manila by a scribe not proficient in Spanish.

I am grateful to Fr. Francis X. Hezel, S.J., for first calling my attention to an incomplete copy of this document in the Micronesian Area Research Center in Guam, and to Fr. Francisco Mallari, S.J., for obtaining a complete copy from the *Real Academia de la Historia* in Madrid.

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My dear Fr. Provincial:

Peace of Christ.

In this letter I give Your Reverence news of the exemplary life and solid virtues of the very humble Brother Felipe Sonsong, donado of our Society of Jesus in these Marianas Islands, where he died with the reputation of a saint on Friday, 21 January of this year of 16[86] at 75 years of age.

Brother Felipe Sonsong was of the Pampango nation and of the nobility among his people. A native of the town of Macabebe, from his earliest years he was always very observant of God's Law and careful not to offend against any of His commandments. And so, having learned to read and write, as well as good Christian customs in accordance with the ordinary way of serving God, once he had reached the proper age he entered the state of holy Matrimony. In this state, in order to support himself and his family, his whole concern was to occupy himself, in imitation of St. Isidore the Farmer to whom he was very devoted, in working the lands which God gave him. For he judged that this was His divine will. In this occupation he kept present before his mind the actions of the Holy Farmer Isidore, living as this saint lived in the holy married state, with God ever present to him. In this he was greatly helped by his good natural ability, the docility of his humble disposition and the lessons of experience which God our Lord gave him from his tender years. Among these qualities, his devotion to the Blessed Virgin was also very extraordinary. He desired to serve her all his

life as the most humble and obedient slave would serve such a great lady. He put a seal on this desire of his with a scapular of Our Lady of Mount Carmel which he wore around his neck from then until his death, to remind him of the obligation he was imposing on himself to obey this divine Lady by the exact observance of the commandments of her Most Holy Son, Christ our Lord. To this he joined a continual and tender reminder that in working as God commanded him to obtain the support of his household. He kept present in his mind the Passion of our most sweet Liberator, Jesus, and thus whatever he did and suffered, all enfolded in the work and suffering of the Lord for us in his most holy life, he offered to His Divine Majesty.

[fol. 1v] When the uprising of the Chinese whom they call Sangleys, enemies of our holy faith, took place, for the defense of that faith he took part among the companies of Spaniards with an arquebus. He became quite skillful in the use of the arquebus, as was noted here in the way he handles it in the uprisings of these people of the Marianas. The reason for this skill was that since in everything he undertook he looked only to the service of God and of His Blessed Mother, he easily became skilled in what he saw, or what he needed to occupy himself in accordance as the times demanded, as will be related below

When his wife died and he had placed in his state of life a son he had, leaving him all he possessed, he determined in his soul to seek some place of retirement so that with greater ease and freedom he could [serve] God our Lord under obedience to someone to whom in place of God he would subject his will. For this

purpose he went to offer himself to the Fathers of St. Augustine, as being the one he knew best, since they are the ministers of his Pampango nation, to serve them out of love for God in whatever they might wish to occupy him. Recognizing the good will and humble resignation of Don Felipe Sonsong, these Reverend Fathers admitted him with understandable pleasure. To this Phelipe corresponded by serving them in all they ordered him, with great promptness and attentiveness. He imagined himself as a slave of the religious, and in token of this he took the Cord of St. Augustine, which he used to say was the badge and mark of being a slave of the family of the holy Doctor in whose service [.....]. Inasmuch as the principal part of the building of the houses, conventos, and churches of the Philippines is of wood, and since many times there was no one to help the religious in building, the love he had for the Lord whom he was serving with great humility and exactness made him in a short time a master [carpenter], with the singular desire he had of pleasing Him in all that belonged to His service, and of employing himself in tasks so necessary for the worship of His Divine Majesty and for the dwelling of His ministers. As a result, when the Fathers of St. Dominic needed to build a church and house in the Parian of the Sangleys for their ministry to those who were being converted to our holy Faith, with the fraternal relations existing between the Augustinian Fathers and those of St. Dominic, the opportunity arose for our Don Felipe Sonsong, with the permission and approval of the Augustinians and the extraordinary esteem of the Dominicans, to be more

closely employed in, and to help toward, the conversion of the souls which cost His Divine Majesty His very life.

And so, assigned by the Augustinian Fathers to the building which the [fol. 2r] Fathers of St. Dominic needed, the Lord disposed matters so as to give him as the one planning that task a Dominican religious, as holy and gentle as our Don Felipe desired, so that he might direct his spirit along the true road of serving God in truth and humility, which was what he especially longed for. That religious Father saw the profound humility and the holy manner of proceeding of our Don Felipe and perceived his humble request that he be so good as to designate him a slave of the glorious Father and Patriarch St. Dominic, granting him for the love of God, because of whom he asked for it, the favor of the holy scapular and habit of his sacred Order, so that he might serve it as a slave, in the category of donado. Thus, after testing and coming to know very well the virtues of Don Felipe, that very religious Father with great joy of soul granted this request of his. Don Felipe served him in that house and convento built by himself. The construction turned out to be as good as if it had been done by a master craftsman in that trade. For to obtain this skill, from the time he took its tools in his hand to exercise it in imitation of the glorious spouse of the most pure Virgin Mother of the Lord, he dedicated himself also as a slave of this most glorious Patriarch, ordering and offering all his works to the Blessed Virgin through the mediation of our St. Joseph and by means of this same Lady to her most holy Son in [reverence] of His most Sacred Passion.

In this fashion Master [sic] Don Felipe Sonsong, progressing in the company of that holy Religious

more and more each day in virtue and in devotion to the saints whom by an interior impulse he chose for his masters and lords, as he called them, without ever losing sight of them there in his inmost soul. He tried his best to imitate in all he could the model of virtues which he saw in the holy Dominican with whom he lived. The latter, seeing the good disposition of Don Felipe, marked out for him the manner of prayer and mortification he was to maintain, while moderating the disciplines he was taking, telling him that in place of those he took away from him he should do for God the work of the office he was exercising.

When the work of building the church and convento of the Parian was finished, he continued right there serving that holy Dominican religious. With much humility and promptness he did everything which he saw as a hint of that religious Father's will, trying to assist in every way that [holy] priest in whom with interior humility he revered Christ Himself.

[fol. 2v] The time came when the Venerable Father Diego Luis de Sanvitores was trying to go to this spiritual conquest of the Marianas Islands. And inasmuch as in all the saints there is a certain bond of charity and similarly in [the matter of] the salvation of souls, the Venerable Father Sanvitores communicated his project to the Dominican religious in whose company our Don Felipe Sonsong lived. Since people were needed who would accompany the Venerable Father to help him plant the faith in these Marianas Islands, but their number then scarcely reached four persons, that fervent Dominican wanted to help in this matter. He knew the humble and prompt obedience

of Don Felipe and his good inclination and desire to help in any part of the world those priests who are engaged in new conversions. He likewise knew that he would be of great use for his purpose and thus offered him to the Venerable Father Sanvitores of the disciples of Our Lord Jesus Christ [sic].

With this, since the good Don Felipe was so perceptive, on the following day he asked permission from his master (this is what he called that Dominican Father) to present himself to the Venerable Father Sanvitores. He came that same morning to our College of Manila at the time when the Venerable Father was leaving the confessional for his room, Don Felipe went out to meet him, and on coming before him, prostrated himself at his feet and with many sighs and sobs begged him to be so kind as to bring him with him to the conversion he was attempting. This act did not fail to move the Venerable Father Diego Luis de Sanvitores and immediately, with great joy of his soul and no less affection, he raised him from the ground. On learning who he was, he consoled him saying that he would commend him very much to God our Lord so that His Divine Majesty might dispose what would be for His greater glory, and that he should be prompt to do in everything what God might dispose. The Venerable Father sent him away with a note which he wrote to the religious Dominican Father who had sent him. A few days later Don Felipe came to live permanently in our College of Manila until the departure of the Venerable Father Sanvitores for this new conversion of the Marianas.

When the humble Don Felipe saw himself with the hope so near of obtaining the desire he had always

had of employing himself in serving the priests engaged in converting souls, especially those souls who did not yet have the light [fol. 3r] of the Holy Gospel, and that he had already been admitted for that purpose, the joy his soul received is impossible to express. To oblige God the more to the fulfillment of his desire, all the time he had free from the occupations I am about to speak of, and even in the midst of these occupations, he employed in prayers and petitions to His Divine Majesty for the salvation of the souls of the people of the Marianas. To these prayers he joined not a few penances, especially disciplines and hairshirts.

And so as not to lose time in immediately obtaining his desires, and to help in all that depended on him to make this undertaking a reality, he began with much earnestness and humble submission to the Venerable Father Sanvitores, to seek out what he might occupy himself in, even if it had not been of great help and edification of those with whom he was living. And so, the first thing he did on this occasion was to apply himself with great docility to execute all that the Venerable Father Sanvitores commanded him, and in particular to sew and mend the clothing which was needed. For though he had not previously exercised this occupation, the good will and charity with which he burned to serve God in whatever they charged him with made him succeed in everything.

When, therefore, the Venerable Father Sanvitores, with Father Tomas Cardenoso and all his other lay companions, had embarked in Cavite to come to plant the faith in these islands, it is impossible to describe the attention which our Don Felipe gave to assisting

everyone in whatever the Venerable Father entrusted him to do. He presented himself for the execution of every task with great charity, as one who served the Lord of all, in particular in sewing and mending the clothes of those who needed it. And he did not go out of his little corner until he had finished what he had been entrusted with, except to go to some other necessary task to which he had been newly assigned. When with great promptness he finished one task, he went on to another, and the more so if it was work on clothing of which there was need or some other similar task. Immediately he handed it over to the Venerable Father so that the latter might occupy him anew, without ever giving in to idleness. And if on some day he had no occupation, or on feast days, he was totally occupied in devotions and spiritual books, in having many periods of prayer, and in giving good advice to those of his nation that they might employ their time well and accomplish the tasks they were doing, so as to do their best in serving God. In passing, in his ordinary conversations he instructed them in the mysteries of our Faith. These were his ordinary conversations when he spoke with those of his [fol. 3v] nation or with Spaniards, in the one language or the other. At the end of such conversations, bowing his whole body with much affability and notable humility and submission, he asked them to pardon him for the love of God for whatever errors he might have made, because he was an ignorant man. Bowing his head and his body deeply, showing reverence to all, he bade them farewell. He did this all his life, right up till he died, because he was extremely humble from the time

he became our donado, whenever he was speaking with another. If some priest spoke to him, both on beginning to speak and again on bidding him farewell, he knelt down and kissed the priest's hand with notable submission, bowed to the ground and asking him to pardon him for the love of God (without there being, in fact, anything to be pardoned, but rather, much cause for edification). And thus, everyone had something to learn and imitate in this servant of God, both before and after he was our donado.

On arriving in Acapulco and again on the return trip directly to the Marianas, he continued with the same tenacious pursuit of virtues and of occupations which I have spoken of, humbling himself before all. Nor did he fail to attend the Masses which were celebrated both on land and on the sea, hearing them all on his knees with remarkable fervor and simple devotion in the most hidden corner of the church or ship. But it was always with the proper attentiveness not to fail in anything which he had been entrusted with. Thus, if there was a need to hurry in dispatching or doing something, he redirected his intention, leaving God for God.

Finally the longed-for goal of his desires was reached. Having arrived on 3 June 68 in these Marianas Islands, it is incredible how much he worked here over a period of eighteen years in various occupations, to cooperate with and assist toward the salvation of these natives. He helped the preachers of our holy faith untiringly in all that his state permitted, without refusing anything of all he could work at and do with his hands, with remarkable application, humility, fervor of spirit and submissiveness to any religious and especially to superiors.

And so, as soon as the missionary Fathers whom he was accompanying for this work of conversion went ashore, he prostrated himself at the feet of the Venerable Father Sanvitores, offering himself to his will so that his Reverence might occupy him in whatever he should see could help in this mission, because he would do it even to giving the blood of his veins for the salvation of these islanders, and that all this would be a small thing because he owed much more to God for having brought him to this society and to his work within it. With great joy the Venerable Father raised him up from the ground. Seeing the humble Don Felipe so desirous of working at and assisting in the conversion of these poor people, he entrusted him with disposing them well, commending them [fol. 4r] very earnestly to God, while on his part exercising all the virtues and practicing well-ordered charity.

The missionaries and all those who came in their company had now been admitted by these islanders, who had given them for their dwelling a large shed which was divided into living quarters sufficient for all and a decent place for sacred worship. The devout Don Felipe had no small part in its arrangement and adornment since it was an occupation in which he found such pleasure. In order that these natives should be well disposed toward the teaching of the sacred mysteries which they had to learn in order to be baptized, and that they should show a proper appreciation of such a lofty Sacrifice, the first thing that the Venerable Father Sanvitores occupied him in was to adorn and sew some pieces of colored sinamay cloth for the ornaments and hangings of the altar. In

the midst of so much nakedness, they seemed like hangings of silk. Afterward he occupied Don Felipe in fashioning and sewing some clothing to cover the nakedness of some chiefs of these poor people. When all was ready for the feast of St. John the Baptist, patron of this island, the feast of Corpus Christi was celebrated with a procession in which our Sacramental Lord was accompanied by the images of the same St. John the Baptist and of Our Lady in the sight of a great multitude of these natives. Our Don Felipe was filled with great emotion and fervor, so that afterwards he occupied himself in sewing and mending the clothing of the religious and their lay companions, and then in making some rosaries, so that they might be given to some of those more worthy of baptism.

The year 69 came, in which the natives constructed for our dwelling and church another building of greater capacity. Don Felipe took great pains in adorning it. First of all he built a good sanctuary of boards hewed from coconut trees more than a vara in [width?]. Then he decorated some frameless canvases of which he made a large number. He placed on them many holy pictures of paper, thus creating an altarpiece quite beautiful for this land. Then he made another floor in the living quarters of the missionaries which his great charity fitted out quite well. All this he did with such promptness that for the second of February of that year, the day of the Purification of Our Lady, in which the Venerable Father Sanvitores who had gone to look over the other islands and was now back in Guam, dedicated this new Marian church to the Holy Name of Mary, universal Patron of these

islands. Many of the baptized and catechumens assisted at the dedication, which brought great interior joy and tender emotion to Don Felipe, who on such days would be completely absorbed in God.

Daily the humble [fol. 4v] Don Felipe progressed more and more in fervor and virtues. With the desire to serve God more closely he threw himself at the feet of Venerable Father Sanvitores, begging him with tears to be so good as to direct him by the true path of mortification and prayer and other virtues so that he might not go astray on the path of serving God. For this reason he asked him with deep sighs coming from his fervent heart that he be so good as to designate him a slave of our Father St. Ignatius and of the holy Society of Jesus. The Venerable Father with interior joy answered him that he was already designated such interiorly, since he so earnestly offered his will for this end, and that he accepted it on his part in the name of St. Ignatius for the effect of which he spoke. He questioned him on the penances he performed and his manner of prayer and found great depth in the spirit of Don Felipe. He saw that his penances, disciplines, and hairshirts were severe for his age and for the intensity with which he gave himself to the corporal work needed each day in this new mission. And so he took away those penances and [said] that in place of them, so as to please God more, his tireless work sufficed, so that he might not become useless for matters of greater service to God. He gave him the manner of his prayer, and showed how in his exterior work he should walk in a continual presence of the Lord, working in everything solely for love of His Divine Majesty. He

likewise instructed him in the practice of other virtues related to his state and in the practice of fervor and devotion in Communication [i.e., Holy Communion]. The humble Don Felipe submitted to everything without the least disagreement though he regretted being deprived of the practice of the penances which he was doing. But he conformed himself to the will of the Venerable Father, who was his spiritual father, sacrificing his own will in this to God our Lord.

With this he remained grateful and consoled and so was progressing with new manifestations of fervor until the pasch of Pentecost was already approaching in that year 69. Some days before it he again prostrated himself at the feet of the Venerable Father Sanvitores with his eyes bathed in tears. The Venerable Father threw his arms around him to raise him up from the floor and Don Felipe, motionless on his knees and kissing his hand, continued sighing and saying with deep feeling: “The pasch and feast of the coming of the Holy Spirit is already near, and to dispose myself as I would wish for that holy day to receive the Divine Spirit when, though unworthy, I receive Christ our Sacramental Lord, I would desire, my Father, to find myself for the day clothed with the insignia of a slave of our Father St. Ignatius and of his holy Society.” The Venerable Father replied that this has already been done interiorly since the other time that he had asked for it, and that there was [fol. 5r] no further need, because God had already accepted that oblation of his submissive will and good intention through the hands of our Father St. Ignatius. In answer to this, with much sobbing and once more prostrated before

him, the humble Don Felipe replied: “My Father may it be true that the Lord has accepted and granted the slavery of this vile little worm. [.....] to our Father St. Ignatius and to his holy Society. But you know well, Father of my soul, that slaves always wear the insignia and livery of their masters. Although I in no way deserve it, still it befits the generosity of masters to grant it to the slave who is proud to be slave of such masters, and who, as a sign of his fidelity and his desire to serve until death, earnestly requests it.” As he finished saying these words, the Venerable Father embraced him, and compelled by the great fondness and longing shown in such humble and convincing reasons, spoken with such feeling, he told him to be of good spirit and place all his hope in God, obliging Him through many acts of humility and resignation and entrusting his petition very earnestly to the Holy Spirit so that on the day of His coming, He might console him, and His Most Holy Will be done in everything. With this reply, once again kissing the hand of the Venerable Father, Don Felipe retired to his little corner and from that moment until the evening of the vigil of Pentecost the fervor, recollection, acts of humility and self-abasement with which Don Felipe conducted himself were quite remarkable.

Then on the night of the vigil of Pentecost of that year 69, once the litany was finished, the Venerable Father called him. On coming into his presence he went on his knees as directly as he could and then prostrated himself before him. But the Father told him to rise up and just remain on his knees. While he knelt there, filled with desire and with his hands folded, the

Venerable Father, knowing the intention of the humble Don Felipe, for his greater devotion blessed a kind of sotana, of narrower collar and much shorter than that which the religious use, together with a cincture. When he had blessed it he put it over his shoulders and vested him in it, with great self-abasement and humility on the part of our Brother Donado Felipe Sonsong. He was filled with emotion and fervor, as may be imagined, for this singular gift the Lord was making to him, and because he now saw fulfilled his great yearning and desires. In keeping with all this, the fervor and emotion with which on the following day he came to receive our Sacramental Lord was quite extraordinary.

From that day on he was more and more humble, placing himself below everyone as being the most vile creature in the world, and on this foundation, right up to the hour of his death, he was acquiring more and more virtues of all kinds in accordance with his humble state, which he knew very well how to recognize as such, with notable edification of all of us who knew him. I will say something in passing about all those virtues [fol. 5v], though it will not be possible to say everything. For they would require a better pen than mine, and also because the brevity of a letter does not permit it, and moreover, his profound humility hid from human sight all that he could.

Concerning his humility we have already said something in general. Coming to particulars of this virtue, the following manifestations were observed in him. Never did anyone hear words from him nor even remote indications which could redound to his praise or esteem. As a result of this disposition,

he could not bear to hear others praise him and speak well of him. Rather, he took occasion from such words to humble and abase himself the more, judging that he was not the kind of person others thought, nor was he such as he ought to have been.

He was never seen to do anything which had any trace of human respect, nor did he do anything to be seen or esteemed by men, but only by God. One did not see him make excuses in anything nor put the fault on others, either exteriorly or interiorly. He considered all as superiors, not only theoretically but in practice and in deeds, dealing with everyone with such humility and respect as if they were his superiors. When superiors entrusted him with something to be done in company with others he indicated it to the latter with humility and even with firmness, when he saw in them a repugnance to carry out what was ordered by superiors. He did this, however, with the proper respect and submissiveness on his part, asking them pardon at the end, for love of God, for whatever he might have offended them in. So much was this so that it seemed he wanted to place himself beneath the feet of everyone.

He did not let pass any occasion which offered itself for the exercise of humility, both in interior and exterior acts. As a result, whenever he could and occasion offered, bowing and kneeling, he showed reverence to the religious and the priests, always kissing the hands of the latter, with much devotion and submission, bowing his whole body thus to the ground even when on his knees, as has been said above.

His charity was a good match for his humility, since he had much of it for all and showed it in deeds,

responding to and giving satisfaction to all, as far as he could, especially to the religious. When they entrusted something to him, immediately, without refusing anything, he carried it out until it was finished, with admirable diligence. If he had another task from someone else on his hands, with his polite manner and courteous reply in words full of humility and charity, he made up for what he could not do because of the work he was engaged in. But once the latter was finished, he promptly turned to the other one. Thus he gave its full scope to this virtue, and to the earnest desires he had to help everyone and to give much pleasure and assistance to those who work for the salvation of souls.

The deeds in which he exercised this virtue were many, because the ardor of charity he possessed in his simple heart applied itself to plan and effect many acts which, though so small, and for the reason impossible to relate, were not [?] of much assistance. The first works [in] which our Brother Donado occupied himself from the time he began to work were in sewing, [fol. 6r] repairing, and remaking many vestments and ornaments for divine worship. These works turned out as perfect and faultless as if they had been made and adorned by a perfect master of the trade. This was so because, though these tasks did not belong to his proper office, he applied himself so intensely to what he saw to be so immediately for God, and also because of the reflection he made on them that they represented the insignia of the Passion of our Redeemer. He showed the same skill with the other necessary clothes he sewed or mended. The last days of his life, after the uprising of these natives, there was a greater need,

because the natives had robbed and burned our store of clothing. Hence he sewed and mended the clothes of all of us like a solicitous and loving mother with many children to take care of. Since it was so necessary for the community and he did not have enough clothing for all, he made, mended, and repaired clothing so that even though poor, they might go about with neatness and propriety, and occupy themselves without worry in whatever they were supposed to do according to their state. It was in this charitable occupation that he was caught by the last days of his life. As his life was coming to an end because of his great age, labors, and sweat, he finally laid down the needle with which he was working and said: "I cannot do any more, blessed be the Lord." With that he let himself fall into his poor bed, no longer having any more strength. And though he was assisted with all possible remedies and encouragement, finally his weakened nature surrendered itself to pay its debt, as I will tell later.

This was the principal occupation in which the great charity of this humble servant of God occupied itself in these Marianas Islands. Alternating with it was another occupation, no less important in accord with the needs of the times and the disposition of superiors, namely, building churches and houses. In this he was tireless, because he imagined himself building castles and temples where God Himself was to dwell with a special presence, and where the souls of these poor Marianos would be nourished with the blood of the Lamb.

It was wonderful to see in a man of his age, short in stature and already grown thin, the earnestness and energy with which he undertook work sometimes so

excessive, and not rarely in the worst heat of the sun, rolling over, hewing, and carrying logs, all bathed in sweat which ran down to the ground like streams over all of his thin and delicate body. Yet his spirit remained as tireless as if no such thing were happening. Rather he had fervor of the love of God which burned in his heart, so that he seemed not to feel all these excessive labors. One time, being all withdrawn into his interior, it happened that while he was making measurements for the building he fell down from the scaffolding. It was a miracle he did not kill himself, since he fell from quite a height. Though he did soon recover from this fall, from then on for the rest of his life he always had to use a cane while walking because of how crippled he remained. It is impossible to describe the fervor with which he returned to finish this building and to begin many others, as fearlessly as if no such thing had happened to him. For he knew how to overcome everything with his boundless charity and his earnest desires to serve God more and more even to the point of giving his life if that were asked for.

And even when he had these works on hand, he heard one or two or more Masses every day, depending on the time he saw to be necessary for the one and the other. He arranged everything attentive [fol. 6v] not to fail to perform these and other devotions with repose of his spirit. Nor on the other hand, did he fail in punctuality in his building. It was a source of wonder to see the growth of these buildings side by side with the time he spent in the spiritual exercises he practiced without fail every day.

Various churches and [.....] houses which he built while he was in the Marianas, with all the

necessary equipment of altars, tables, seats and chairs [.....] and times of the uprisings of the natives, because some were destroyed by the typhoons, others by the malice of the devil in the rebel natives, and others by ourselves in order to defend ourselves during those same uprisings. During these uprisings he also handled a firearm, with the permission of Father Superior, for the purpose of defending the Catholic faith and its preachers. He could not do that, however, in the last uprising because of already being of such advanced age and having been left much weakened and crippled from the wounds they inflicted on him. Finally, while finishing the last building he built, which was a good house of two rooms, quite ample for the missionaries in Agana, our good Brother Felipe Sonsong was caught by the last uprising of this island on 23 July 84. The unworthy natives wounded [him] cruelly, beginning at his throat in an effort to behead him. He would have been in danger of death from this wound or even been beheaded, if God had not permitted that the weapon cut badly. Then they gave him two wounds on the head and one in the socket of his left eye, such that when his wounds were being dressed later, a piece of the bone came out. They left him for dead, all covered with his own blood, like the religious who died in this attack. Since Brother Phelipe had little strength, due to such an advanced age and such labors, and since a great deal of blood had flowed from the wounds, he lay there so still that he seemed to have died. On ascertaining that he was still breathing, they administered Extreme Unctions to him, and when he had further recovered consciousness,

also the sacrament of Penance. The first words he spoke were the names of Jesus and Mary, and day and night he did not cease naming these sweet names as long as he was recovering. Truly it was a miracle that he did not die, being so weakened and having lost so much blood that it seemed impossible he should live.

But since the Lord saw the need we had of his person for the charity which, as I have described, he exercised toward us after he recovered, he gave him the gift of life. For this, as such, he knew well how to show himself grateful. The fervent Brother from then on united himself more and more with God, and exercised all the virtues which were possible to him in the current circumstances. Certain things stood out in these last days of his. The first was that he sought out a hidden spot in the place where Masses were being said, and from there, fixed on his knees and without being seen by anyone, he heard all nine Masses. The second thing was his most exact obedience to everyone. Like a dead body he let himself be used for whatever purpose each one wanted to make use of him. This attitude sprang from his interior dispositions, for he considered himself as already dead for everything created and living only for Christ crucified. The third was that as long as he had no occupation, to be on his knees in prayer was everything for him. But though this was what he found pleasure in, he left it immediately when he saw that it was necessary to mend [the clothes of] the poor religious of Christ, or to do something else to assist them.

[fol. 7r] Now [.....] which he exercised of the virtue of charity since our Brother Phelipe was [.....] excessively in serving God, if one can

speak of excess in this matter. Continuing with his virtues I say that in none of them did one note any singularity. In nothing nor concerning anyone was he known to condemn the least fault. Rather he tried to excuse those of others with himself and with others, showing remarkable esteem and veneration for all.

He desired not to let pass any occasion of mortification which might occur without taking advantage of it, and much more was this true of those occasions which came to him without his seeking them. He bore them with a patience [.....] they came from the hand of the Lord.

In doing well the ordinary things of every day, both spiritual and external, and of his tenacity in this regard, and in seeing other extraordinary ones which presented themselves, we have already spoken.

In the custody of all his senses, and especially of his eyes, ears, and tongue, his self-control was quite extraordinary, as were the good examples he gave us in this regard.

Nor did he show less solicitude in mortifying himself in some things which he could licitly do. An example of such was his not going out of his room unless it was for some good purpose, nor looking at some curious thing, if there should be any such in the Marianas, nor ask nor want to know what was not of concern.

For his lodging in the six houses which we had for our dwelling in Agana ([except for] the first which was the shed in which the natives received the Venerable Father Diego Luis de Sanvitores, the other five being built by Brother Phelipe with his own hands), he always sought the corner which

was most unused or set apart, and was not needed for anything in the house. Thus even in the lodging which had to be fitted out for his rest from so much work in the last house which, as I have said, he built in Agana, he sought his greater mortification and inconvenience. The building being so large, Father Vice-Provincial was giving him lodging in one of the rooms. But with remarkable humility and reasons he persuaded him that for his infirmities, with which, as he also said, he would disturb the Fathers, none of those rooms was apt. Thus, with the approval of the Superior himself, he made a little hut for his living-quarters in the place which was most uncomfortable, because it was above the kitchen.

When he took food for his body, he used to say, "Let us eat not for pleasure, but because God commands it, so as to be able to live, work, and serve Him." Thus his temperance was quite severe, and he was never found talking of food, and much less did he, in the midst of such great need, complain [fol. 7v] of the lack of it. Rather, he continued more content and joyful when, because of the poverty of the land, there was a greater lack of food.

His patience was admirable, so that in his exterior no signs of impatience were seen. Although when he had a building job underway and sometimes spoke loudly to his helpers about what they were to do, this was on the one hand because he was very deaf, and on the other, it was rather seriousness and energy, so that such people might not commit irremediable errors, rather than signs of impatience. And when they committed some mistake, his voice was loud

so as to correct them, in order that they might not make other mistakes, because of the difficulties that followed. Immediately afterward, with great humility and submission, he asked them to pardon him for the love of God if in anything he had offended them.

In his heart he never gave way to being upset or to grief or sadness. All the occasions and things which came to him he took as sent by the hand of God, no matter in what manner or by what means or way they might come. In this virtue he exercised himself in three degrees: first, in bearing with patience all that came to him; second, in doing it promptly; and third, in receiving it with joy and gladness, because he judged that that was the will of God.

In the vows which make one a perfect religious, although he had not made profession of them, he left us such distinguished examples from the time he was in our Society that all of us had something to learn and imitate in Brother Phelipe. Since something has already been said about his obedience, and time does not permit us to say more, I will say something of his great poverty and angelic chastity.

Not only was he most remarkable in not receiving anything from inside or outside the house, nor lending or taking anything, however small it might be, from the house or anywhere else without permission, in fact many times it was necessary for superiors to insist that he receive what was necessary to live. Thus in his little corner or place of retirement, in his clothing neatly mended like a truly poor man, in his food and in everything else, the virtue of true poverty shone forth. Moreover, pretending

he was not doing anything, he helped repair, clean, and adorn any things of the house, however little and insignificant they might be, for whatever purpose they could later serve in a land so poor.

The modesty in looks, words, and manner of acting in all things that Brother Phelipe showed made manifest his angelic purity of body and mind. Moreover, to such an extent had he made natural to himself the means by which one acquires this great virtue, so pleasing in the eyes of God, that he seemed in every respect an angel in a mortal body.

Concerning the right intention in all he did, purely for God, he put it into action by directing it to His Divine Majesty in the morning, at the beginning of each task, and also during the task often raising his heart to God, for whom [fol. 8r] alone he was doing it. He was as one who serves God and not men, with great joy that he was there doing the will of His Creator and Redeemer. To such an extent was this true that he seemed to be loving rather than working.

As to his conformity to the will of God, there was much to say, because of the many examples he left us. This we see in the many labors he endured, in addition to what has been said of the hunger, thirst, exposure to the sun, humiliations by these natives in the various uprisings, and especially in this last one in which he suffered so much from the blows and wounds inflicted on him by the rebels and apostates from our holy faith. All this he suffered with great courage and joy for the love of God, as gifts from His Divine Majesty, according to the example of the Crucified Christ, for love of whom, and [because of his] faith in

our Holy Mother, the Catholic and Apostolic Roman Church, the only and true spouse of the same Lord [.....] this humble and fervent servant of His to give his blood and life. This could be clearly seen when these barbarians wounded him, and much earlier, in the time of Venerable Father Diego Luis de Sanvitores, when there was a report – though it was false, as was seen later – that Dutch ships had arrived at these islands; and again most recently, in the past year of 8[5] on the 24<sup>th</sup> of March, after the siege under which the natives had us, when a ship arrived in these islands. In the beginning it was said that it belonged to heretics, enemies of our holy faith. Our Brother Phelipe, raising his eyes and hands to heaven with great joy and gladness, said: “What could be better! [By] that they will send us straight to heaven.”

Finally, full of such great virtues and merits, it seemed to him that the Lord was letting him know that his reward was approaching by means of his infirmities, especially by the phlegm which from time to time bothered him greatly. Given his great age, this was increasing and filling up his chest. Since it was taking away all desire to eat, the possible remedies were applied, and recognizing the danger, they then came to him with the sacred Viaticum, which he received with the devotion and fervor that one can understand. He seemed to have intimations from on high that that was the last crisis in which his infirmities were placing him. Hence he did not pay any attention to what they prescribed for him, and when they wanted to administer some medicine to him, he said with great simplicity: “What for, if I

must die?" Other times when some food was brought to him, he said with great determination, "I have to die, why eat?" But when he was told that holy obedience commanded him, he left everything in the hands of those who were taking care of him and assisting him. Closing his eyes, he made efforts to [swallow?] the food until he no longer had strength for anything more, though he did not lose the use of his reason and senses until he died. He received Extreme Unction, [fol.8v] responding to the prayers with great joy. Friday, 11 January, arrived and at 11 A.M. when he suffered a seizure, they recited the recommendation of the soul for him. Before it was finished, he came to himself with all his senses, responding to what remained of the prayer. Then he looked for the crucifix and the holy rosary, which he removed from his arm around which he had wound it. Taking them all together in both hands, he did not cease kissing the crucifix, rosary, and medals all together. It seemed to us that he was not going to die so soon, at least not on this nor the following day. Nonetheless, from then until one o'clock of that day, one Father was always accompanying him. But as he was still conscious and with the use of his senses, and without any anxiety, while we were resting he expired. For when I went to see him before two o'clock, I found him out of his bed and kneeling on the floor with his arms on the bed and his head on top of them. Thinking that he was still alive, I spoke to him to get him back in bed, but he was already dead.

It was thought that since he was such a servant of God, it could be that his guardian angel and the

Blessed Virgin, to whom, as I have said, he was very devoted, together with the saints of his devotion, had come to tell him that since it was now time, he should get on his knees and go away with them. Since his profound humility always hid from people the great graces which one may presume Our Lord favored him, it seems that on this occasion His Divine Majesty wanted to accommodate Himself to that humility or with his prayers to wait that we might not come together at that hour to do him our last favor. Everything can be supposed from his great virtues and merits, and from his exemplary and angelic life. He spent himself untiringly in this mission, as has been said, for the space of eighteen years and with great ardor, keeping very much present in all his works God, for whose love alone he worked. The insignia of the different vows of slavery, which, as I have written, he made in his heart to the saints of his devotion, such as to the Blessed Virgin, St. Augustine, St. Dominic, and our Father St. Ignatius and his religious – that is, the two scapulars I have mentioned, the cord of St. Augustine, and the habit of the Society – all these he always carried with him. He died and was buried with them on the following day, 12 January. Since all revered him as a saint, the Governor with all his soldiers attended his burial, the Governor himself with Sergeant-Major Don Joseph de Quiroga and two adjutants carrying the body from the fort where he died to the church recently erected near the sea. Two other adjutants received him into the grave from the hand of Captain Joseph dela Cruz and Adjutant Joseph de Carabajal. With this

may he rest in peace, as we hope from his blameless life. Beloved of God and man, whose memory, etc.

Agaña, 1 February 1686

*Notices of the exemplary life of Brother Felipe Sonsong, Donado of the Society of Jesus. Number 11. Edification. Bundle 11. Annual Letters, Philippines.*

### **Endnotes**

1. See the sketch of Sonson's life in my "Early Filipino Jesuits, 1593-1930," *Philippine Studies* 29 (1981) 281-83. However, my supposition that Sonson was of Chinese mestizo origin is incorrect, as indicated below.

2. Luciano P.R. Santiago, "The Talangpaz Sisters: Foundresses of the Beaterio of San Sebastian de Calumpang (Now the Congregation of the Augustinian Recollect Sisters) 1691-1732," *Recollectio* 13 (1990) 61-62, 93. Sonson would have been the great granduncle of the Talangpaz sisters.

3. John A. Larkin, *The Pampangans* (Berkeley, 1972) 36. Larkin gives the surname as Songsong; Santiago uses the form Sonsong, based on ecclesiastical records. Contemporary Jesuit sources use the spelling Sonson, though Fr. Pedro Murillo Velarde, in his *Historia de al Provincia de Philipinas de la Compañia de Jesus* (Manila, 1749), f. 360v, spells the name Sanzon. As Santiago notes, the name Songsong is a Tagalog and Pampang word, and not of Chinese origin, as I mistakenly surmised in my "Early Filipino Jesuits," pp. 281-83.

4. See the various accounts reproduced in the *Beatificationis seu declarationis martyrii Servi Dei Didaci Alisi de San Vitores...positio supervita et martyrio*.



# FELIPE SONSONG

ning Macabebe, Pampanga

Filipinong Jesuitang Misionero caring Islas Marianas  
inyang Ca-labingpitung Siglu



Kepampanganan neng

**Fr. Venancio Q. Samson**

Melimbag yang pasibayu king capaintulutan ning  
LANDAS, Journal of Loyola School of Theology,  
Vol. 9, July 1995

The Juan D. Nepomuceno Center for Kapampangan Studies  
Holy Angel University



## Pamangilala

Iting documento a milipat pangasulat at kepampanganan keti, ya mecad ing pecamacabang diling casalesean a capanaun ning bie nang delanan ning isanu pa mang Filipino bayu king calabingsiam a siglo. Interessante ya e mu para king historia da ring Islas Marianas, nune para king vistang babie na inggil caring panugali at caugalian dang relihioso ring Filipino ning calabimpitung siglo, busal da ring lalung Hispanizadong Capampangan at Tagalog a principales king abuban ning Bahia ning Menila.

Iting documento metung ya caring Cartas Anuas, ding sulat a misulat para alimbauan da ring aliuang tau inggil caring miayaliuang bage mengapaliari kilub ning pabanua king balang misiun Jesuita. Busal da reti mayayakit la ring obituarios da ring Jesuitang mengayangu bie king milabas a pabanua. Iting particular a sulat a keni miyayampang pasibayu menibatan ya king banuang 1686, a sasalesean na ing bie nang delanan ning metung a Filipinong Jesuitang donado, a migvoluntario canitang 1668 maging cayantabe nang Beato Diego de Sanvitores king keang pamagmisionero caring islas Marianas, at mete king banuang milabasan pauli ring capinsalan a delanan na caring gamat ding Chamorros a megalsa carin Guam canitang 1684. Bista man alang Filipinong metanggap king Compania de Jesus antimong ganap a miembro

king kecaban ning pamangobierno ring Castila, metanggap ya antimong donado i Sonson, metung a laico a, agia mang e actual linub king noviciado ning Compania, mitalaga yang permanente king capamalatan da ring votos king pamakilauc king obra da ring misioneros. Ing anti caniting estado lalto yang e pambihira busal da ring sablang ordenes relihiosos keti Filipinas, at ding aliuang donados a Espanioles mitala lang memanantabe caring misioneros a Jesuitas keti Filipins manibat pa caring minunang panaun. Macanian man, i Sonson balamu lalto yang alang cayarle caring miyaliuang caparalanan, e mu ketang camatutuanan a ya ing bucuad mung Filipinong mababanggit caring records o casulatan, nune pati na king camatutuanan a ya metanggap ya king metung a uring pangamiembro king comunidad Jesuita a halus alang pangayaliua ketang caring hermanos laicos a Jesuitang Castila. E mu ing tinanggap yang metung a habitong Jesuita (agia man macayaliua yang bagia ketang habito ra ding hermanos laicos), nune bagcus ya pang milista king catalogo ring Jesuitas keti Filipinas para king 1681-82, a midistino king comunidad da ring Jesuitas ning mision caring Marianas.

Subali pa caring camatutuanan a macalaman caniting casalesean a mihahayg keni, atin pang aliuang bage a picabalan inggil king familia nang Sonson at ning keang penibatan. Mibait ya carin Macabebe, Pampanga canitang 1611, marahil capatad neng Don Agustin Sonson, a caring miyaliuang panaun meging gobernadorcillo ning Macabebe at telanan na ing ranggo ning maestre de campo king ehercito Español. Ing familia (Sonson) ya ing peca prominenteng dili

busal ding principales ning Macabebe canitang bie nang Don Felipe: ding galame niting familia telan dang labing apat a uctu ing tungculan a gobernadorcillo pilatan ning 1630 at 1685. Anti ning mababanggit king atin yang gelingan king pamanalan baril, atin camarahilan king i Felipe cayabe ya caring militar a mituburan caring mialiuang lugal caretang banuang bayu ya migdecisiun irikil na ing keang sarili king metung a vocasion relihioso. Sumangd na niti, lunto bandang tauli king bucu d mung king panaun ning crisis carin ya ginampang talan armas carin Marianas, e ra catulad ding regular a sundalus, a keraclan Filipino mu naman, dapot e no dake ning mision mismu, nung macananu yang meging dake na i Sonson. Lalto mu naman king ing keang estadu macayaliua ketang caring aliuang Filipino, antimo cang Pedro Calongsor (Calungsod), a ua man metung yang catekista a mepaslang cambe nang Sanvitores, dapot alang palatandanan king metung yang donado.

Ing documentong kenii milipat pangasulat at milicas metung yang copiang capanaun na ning orihinal, at mayayakit ya king *Real Academia de la Historia* carin Madrid, *Coleccion Cortes*, 567, *Cartas Anuas Phelipinas*, leg. 11, 2677. Ing copia ala yang firma, dapot king evidenciang bitbit na ing sinulat e aliua nune i Padre Lorenzo Bustillo, S.J. a metung caring orihinal dang cayabeyabe ri Sanvitores at Sonson, at atiu pa carin Guam canitang 1686 a capilan ya megaua ing sulat. King pamilipat pangasulat binili cu lang macaculung caring bracketas ding sarili cung palage king pamibalangcas cu king texto a nun nu ing documento malabug ya o caya atin

amanung mauuuala pauli ning pangatanggal ning macalual nang margen ning manuscrito. Nung atulan ya agpang king ortografiyang fonetica ning sulat, ing copia mecad geua ne carin Menila ning metung a escribienteng e malatalustus king pamangastila.

Maragul cu pasalamat cang Padre Francis X. Hezel, S.J., king antimanong pamaniaus na king cacung pansin inggil king metung a e completong copia niting documento king Micronesia Area Research Center carin Guam, at pasalamatan cu cang Padre Francisco Mallari, S.J. ing pamangua nang metung a completong copia ibat king Real Academia de la Historia carin Madrid.

**John N. Schumacher, S.J.**  
Ateneo de Manila University

Caluguran cung Padre Provincial:

Ing Capayapan nang Cristo!

Caniting sulat ipayabut cu king Kecong Reverencia ing balita inggil king pialimbauan a bie nang delanan at caring solido nang cabanalan ning mapacumbabang Hermano Felipe Sonsong, donado ning kecatamung Compania de Jesus careting Islas ding Marianas, a nun nu ya meyangubie cambe ning cabantugan ning metung a santo, king aldo Viernes, 21 ya ing Enero niting banuang 16[86] king edad a 75ng banua.

I Hermano Felipe Sonsong ibat ya king bansang Pampango at cabilang ya caring sugi ning keang balen. Metung yang tubu king balen Macabebe. Manibat king mura nang edad meging matupad yang bina king Batas ning Dios at iningat nang e ya micasala laban king isanu man caring Keang cautusan. Iniasa't, caibat nang mebiasang mamasa at sumulat, antimurin caring mangayap a caugalian Cristiano nayun king caraniuan a pamaniuyu king Dios, cabud miras ya king carampatan a edad liban ne ing estado ning banal a Matrimonio. Caniting estado, ban tin upayang asustentuan na ing keang sarili at ing keang familia, king cabilugan nang pigagap dinikil na ing keang sarili, bilang pamakitulad cang San Isidro Labrador a nun kenu ya meging binang devoto, king pamamungcal na king gabun a pigcalub ning Dios caya. Para caya iti ya ing divino Nang caburian. King pamangalo na king gabun e la miuani king caisipan na ring dapat ning Banal a Hortelanong Isidro, mibiebie ya antimo nung macananu yang mibiebie iting santo king banal

a estado matrimonial, cabang cacasian neng parati ing Ginung Dios. King anti caniting pamibiebie mecasaup maragul caya ing catutubu nang mayap a cagiuang, ing mapamintu at pacumbaba nang dispocisiun at ding aral a binunga ring sibucan a pigcalub ning Ginu tang Dios manibat pa king cabayangnan na. Cabilang careting cayapan, ing devocion na king Nuan a Virgen Maria meging binang e ugali. Pignasan neng suyuan king cabilugan a bie na antimong pecapacumbaba't mapamintung diling alipan ning anti caniti caulang babai. Dininan nang catibayan iting capagnasan king capamilatan ning metung a escapulario ning Nuestra Señora ning Monte Carmelo a kinuintas na king batal na manibat na canita angga king horas ning keang camatayan, bilang paganaca caya king catungculan a papatan na king keang sarili king pamamintu na caniting divina Seniora king capamilatan ning tamac a capamintuan na caring cautusan ning Cabanalbanalan nang Anac, i Cristong Ginu tamu. Caniti na timbal ing metung a alang tugut at mayubung paganaca king pakicuanan nang suportahan ne ing keang pibalebale king pamagobra na antimo ing inutus ning Dios caya. Perati na king keang caisipan ing Pamailasa ning Cayumuyumuan tamung Miniaclung a i Jesus, iniasa't nanu man ing depatan na at pibabata, a paua nang inagum king dapat na't casakitan ning Ginu alangalang kecatamu king cabanalbanalan nang pamibiebie, dinaun na ngan king Keang Divinong Camalan.

[fol. 1v] Canitang mepaliari itang pamagalsa ring Chinos a asuan dang Sangleyes, casalang ning banal tamung casalpantayanan, para king pamamuingua king casalpantayanan a ita, mekiabe ya busal ding

pulutung ding Castila, migtalan yang arquebus. Meging magematan ya king pamangamit king arquebus, antimo ing mebanggit keni king pamanalan na caniti king pamagalsa ra detang memalen ding Marianas. Ing sangcan niting keang gelingan atiu ketang ing nanu mang keang daraptan ala yang lalauan nune ing macasuyu ya king Dios at king Nuan nang Indu, inia mayan yang mica gelingan ketang acakit nang cailangan nang pagcasamalan nayun king aduan ning panaun, antimo ing mabanggit king lalam.

Canitang mayangu ya bie ing asaua na at asaupan na neng magbili king estado itang ayanac da, licuan na ngan caya ing sablang pibandian na, tintu na king cabubusalan ning keang caladua ing magdulap metung a lugal a piyurungan na ban keta cambe ning lalung maragula caratunan at catimauan maliari neng [suyuan] ing Dios a Ginu tamu lalam ning capamintuan king metung a cacataan king Dios a nung kenu na ipailalam ing caburian na. Para caniti migsaria yang inampang ing sarili na caring Padres nang San Agustin, uling ila ring cakilala nang dili, anti ning ila ring ministros ning bansa nang Capampangan, ban sumuyu ya carela king lagiu ning lugud na king Dios king nanu pa mang buri rang pagobrahan na. Uling akilala ra ing mayap nang pilubluban at mapacumbabang pamipailalam na king caburian ning Dios, deting Reverendos Padres tinggap de cambe ning carampatan a tula. At i Phelipe inatbanan na iti king pamaniuyu na carela king sablang inutus da caya, alang tutul at mipnung caingatan. Pagmalarauan na ing sarili na anting alipan da ring relihiosos, at bilang tanda na niti misuluran yang Correa nang San Agustin, a ugali nang sasabian king

ita ing peca chafa na at tanda ning keang pangayalipan king familia ning banal a Doctor a king casuyuan caya [.....]. Anti ning ing pamuntuc nang dake ning pamipatali caring bale, conventos ampon caring pisamban ning Filipinas ya pin ing dutung, at anti ning keralasan ala lang maliaring acasaup ding reihiosos king pamitalacad gusali, ing lugud na king Ginu a keang susuyuan cambe ning maragul a capacumbaban at catapatan ya ing mecapasari king pamaging experto na king pamanaluagi king macuyad a panaun, cambe ning e pasabing capagnasan nang pamatuluan ne ing Ginu king sablang macainggil king casuyuan Caya, at king pamagpacasamal na caring obrang mebinang cailangan king pamaniamba king Keang Divinong Camalan at para pagcarinan da ring Keang ministros. Amting bunga na niti, iniang ding Padres nang Santo Domngo keilanganan dang pataling metung a pisamban at pibalebale king Parian da ring Sangleyes para king carelang ministerio caretang macoconverte king kecatamung banal a Casalpantayanan, cambe ning pamicacapatad dang ugnayan ding Padres Agustinos at ding cang Santo Domingo, linto ing pamicatagun para king kecatamung Don Felipe Sonsong, cambe ning capaintuilutan at apoyo ra ding Agustinos at ning e ugali rang estima ring Dominicanos, ban mica pamakitalamitan ya, at macasaup king pamangonverte caring caladuang pihunanan ning Keang Divinong Camalan king cabud bie Na.

Inia pin, king pangatulduan na caring Padres Agustinos king pamanalacad [fo. 2r] a cailangan ding Padres nang Santo Domingo, ing Ginu dinisposiciunan na ing bagebage angga ketang dininan neng

antimong talapibalac king muncalang ita, metung a Dominicanong relihioso, a banal at maganaca antimo ing pagnasan ning kecatamung i Don Felipe, ban keta acua neng atuntun ing keang espiritu king tune dalan ning pamaniuyu king Dios king catutuan at capacumbaban, a ya namang mate nang paninasan. Itang banal a Padre ikit na ing masapsap nang capacumbaban at banal nang pamirapatdapat ning kecatamung Don Felipe at atalinting na itang banal nang cayaduanan king maging bina ya sang mayap a lub ituring neng anting alipan ning maligayang Ibpa at Patriarcang i Santo Domingo, pigcalubanan ne alangalang king lugud ning Dios, a king uli na iniaud na iti, king favor ning banal a escapulaio at habito ning keang sagrado Orden, ban keta suyuan ne iti antimong metung a alipan, king categoria na bilang metung a donado. Inia pin, caibat neng piniubucan at icua nong akilalang masalese ring cabanalan nang Don Felipe, ing mismung relihiosong Padre cambe ning maragul a tula ning caladua pigcalub na nang Don Felipe itang mesabi nang cayaduanan. Siyuan neng Don Felipe keta cabud bale at convento a ya mismu ing ginaua. Ing pangagaua na linto yang casingsanting ning geua ning metung a aluaging maki magaling a pangamat king keang capanintunan. Uling para apakiabutan na iting gelingan a pangamat, ibat king penandit a telanan no caring keang gamat ding casangcapan ban dikilan na iti bilang pamakitulad king maligayang esposo ning cainislinisan Virgen a Indu ning Ginu, tegulaling na naman ing keang sarili antimong alipan niting maligayang Patriarca, patungcul na't daraun ing sablang obra na king Nuan a Virgen king

capamilatan ning intercession ning kecatamung San Jose at king uli na niti mu ring Virgen dinaun na king cabanalbanalan nang Anac {bilang pamamintacasi} king Cacamalcamalan Nang Pamailasa.

King anti caniting caparalanan i Maestro [sic] Don Felipe, susulung cambe ning pamanantabe nitang banal a Relihioso, aldoaldo maigit king sadia, at king devocion na caring santos a king agiag ning pusu na pinili nang maging maestro na't ginu, antimo pin ing taguri na carela, e la bitasang miuani king panimanman na at busal ning casisiduan ning caladua na. Depatan na ing sablang cagiuhan na ban tularan na king sablang bage itang banal a uliran a ikit na king banal a Dominicanong ketubale na. At iti namang mesabing Dominicano, panakit na king mayap a disposiciun ning Don Felipe, mesalan na para caya itang dalan ning panalangin at mortificacion a sucacat nang tuntunan, cabang cucutun na itang pamamatbat king sarili a dirikilan na, sasabian na caya king bilang calili ra detang leco na caya, sucacat nang gampananan alang alang king Dios itang oficiong keang gagampanan.

Iniang meyari na ing pamitalacad king pisamban at convento ning Parian, sindu na carin murin itang pamaniuyu na king banal a Dominicanong ita. Cambe ning maragul a capacumbaban at catapatan king horas, depatan na ing sablang ababacas na antimong caburian ning relihiosong Padreng ita, pagcapilitan neng asistian ing [banal a] paring ita a nung kenu ne acakit at gagalangan i Cristo mismu.

[fol. 2v] Miras itang panaun iniang ing Venerable Padre Diego Luis de Sanvitores magcapilit yang munta caniting espirtual a pamangongkista caring

Islas Marianas. Antining caring sablang santos atin metung a matibe buclud ning pamicacalugud at antimurin [king bage macatungul] king caligtasan ding caladua, ing Venerable Padre Sanvitores pepayabut na ing keang muncala king relihiosong Dominicano a nun kenu ya makilucup i Don Felipe Sonsong. Anti ning mangailangan yang tauan ing Venerable Padre a mantabe caya ban itanam ne ing casalpantayanan careting islas Marianas, dapot halus apat la pamu canita ring maliaring mantabe caya, itang banal a Dominicano bisa yang sumaup caniting bage. Talus na ing pacumbaba at alistu nang capamintuan Don Felipe, at itang malam nang cayungyungan at capagnasan sumaup king isanu pa mang dake ning yatu caretang paring macatalimitan caring bayung mangaconverte, Ikit na naman ing maragul nang casilbian para king keang parasan iniasa't inaluc ne king Venerable Padre Sanvitores ding discipulos ning Ginu tang Jesucristo [sic].

At miliari pin, anti ning ing maganacang Don Felipe bina yang macaintindi, itang cabucasan meniaudad yang capaintulutan king keang panginuan (ita ing taguri na king Padre Dominicanong ita) ban iprisinta na ing keang sarili king Venerable Padre Sanvitores. Ita mu ring abac a ita dinatang ya king kecatamung Colehio de Manila keta cabud penandit a ing Venerable Padre lulual ya ibat king confesionario papunta ne king keang cuarto, i Don Felipe selubungan ne, at caras na king arapan na, siniclaud ya tulid ding keang bitis at cambe ning saingsing at siguc penigapuan neng pakitanan ne sang ganaca a ituki ne sa king pamangonverting pagcapilitan na. Ita e

naman sinalang mecatagkil king Venerable Padre Diego Luis de Sanvitores at agadagad king mipnung tula ning caladua manga pamamacamal na, tincdo ne ketang pangasiclaud na. Iniang abalu na nung ninu ya, pematulan ne at sinabi na king pangadi neng dactal king Dios a Ginu tamu ban keta ing Keang Divinong Camalan disposiciunan na itang lalung macaligaya Caya at king agadagad nang daptan itang sablang burian ning Dios. Pepayulian ne ning Venerable Padre cambe ning macuyad a sulat na king relihiosong Padre Dominicano a mitubud caya. Mapilan a aldo caibat na nita i Don Felipe dinatang ya ban magdatun na king kecataung Colehio de Manila angga king pamanulacan ning Venerable Padre Sanvitores para king pamangomverte na caring islas Marianas.

Iniang ing pacumbabang i Don Felipe ikit nang atin yang maragul a pagasang apakiabutan na itang parating tagimpan nang idikil ing keang sarili king pamaniaup caring paring bisang mangomverte caring caladua, lalun lalu na caretan caladuang e pa mirasnan king sala [fol. 3r] ning Santo Evangelio, at king icua na nang metanggap para king pararasan a ita, ing tulang tinggap ning caladua na e abut ipasiag. Ban lalu ne uaring pilitan ing Dios king pangatupad ning keang capagnasan, ing sablang horas nang libri caring keang pamirapatdapat a ume cu nang banggitan, at pati na busal da reteng pamirapatdapat, ginamit na king pamanalangan at caring cayaduanan na king Divinong Camalan Na para caring caladua ring tau caring islas Marianas. Careting panalangan inagum no ring e mu mapilan a penitencias lalun lalu na ring pamamatbat king sarili at ing pamisulud caring silicios.

At ban e masayang a panaun king pamagcamit nang agadagad caring keang capagnasan, at ban macasaup ketang sablang bage macadepende caya para king pangapaltutu na niting catatagan, pigmulan na cambe ning maragul a siipagan at mapacumbabang capamintuan king Venerable Padre Sanvitores, penintun na itang maliari nang pagcasamalan, agia mang mecad iti alang cayantabe maragul a casaupan at e ra icatula retang catubale na. Inia ing mumuna nang diling inarapan canting pamicatgun ya pin ing irikil na ing keang sarili cambe ning maragul a sipagan ketang nanu mang iparapat na caya ning Venerable Padre Sanvitores, at king particular king pamanayi na't pamanulsi ketang imalan a cailangan. Uling agia mang e ya pa micasibucan king anti caniting obra, ing mayap nang pilubluban at lugud a micacalucu caya king pamaniuyu na king Dios king nanu pa mang obrang mitutuc caya, mecasaup maragul king pamagtagumpe na king sablang bage.

Ulinita, iniang ing Venerable Padre Sanvitores, cambe nang Padre Tomas Cardeñoso ampon ding aliua pang cayabeyabe rang laicos, menulacan la ibat Cavite papunta king pamitanam king casalpantayanan careting islas, e abut ilarauan itang binie nang lingap ning kecatamung Don Felipe caring sabla ketang nanu mang peniuala na caya ning Venerable Padre. Pinrisinta na ing keang sarili king mipnung lugud king pangarapat ning nanu mang obra, antimong metung a susuyu king Ginu ring sabla, lalu na king pamanayi at pamanulsi king imalan da retang mangailangan caniti. At e ya mamaco ketang malati nang suluc anggang e na icuang ayari itang nanu mang obrang tituc da

caya, subali ketang pamanarap na king aliuang obrang caministilan a tituc da caya. Potang agad nang ayari ing metung a obra, inarapan nang agad itang aliua pa, at lalun lalu na nung ita obra para king imalan a binang cailangan o aliua pang obrang catulad nita. Tambing nang piprisinta king Venerable Padre itang ayari na, ban iti naman arinan neng bayung pagobrahan, e ya bitasang babie dalan king nanu mang catungangan. At nung king metung a aldo ala yang sucac pagobrahan, o caya caring aldo pangilin, lubus nong dirikilan ding keang devociones at pamamasang espiritual, labas na ing dactal a horas king pamanalagin o caya king pamamie nang causucan caring keang cabalen ba rang gamitan masalese ing carelang panaun at atuparan da ltang obrang carelang sucac gampanan, ban canita asuyuan deng anggang binit da ing Dios. Antimurin, caring keang caraniuan a pamakipagsalta tuturuanan na la caring misterios ning kecatamung Casalpantayanan, Deti ila ring caraniuan nang pamakipagsalita caring keang [fol. 3v] cabalen o caya caring Españoles, king metung a lengguahe o king aliua. At king capupusan ding anti careting pamakipagsalita, iducu ne ing keang catauan king mipnung cagalangan at masalang capacumbaban at camung lub, inauad na ing patauaran de sa alangalang king lugud ning Dios king nanu mang camalian a mecad asabi na, pauli ning metung ya mung taung ignorante. Caibat iducu neng malalam ing buntuc na't catauan, papakit cagalangan caring sabla, mamun ne carela. Depatan na iti king kecaban ning bie na, angga king aldo ning camatayan na, uling bina yang mapacumbaba manibat canitang meging meetung yang donado tamu, capilan mang

makipagsalita ya king aliua. Nung pari ya ing capagsalita na, bayu ya makipagsalita at potang mamun ya caya, sisiclaud no ring tud na at mumuma ya king gamat ning pari cambe ning maragul a pintuhu, durucu ya angga king gabun at maniauad capanupayan caya alangalang king lugud ning Dios (agia mang, king camatutuanan, alang nanu mang bage a sucacat dinan capanupayan, nune bagcus, lalu pang sucacat alimbauanan). At macanian pin, ing balang metung atin yang maliaring abalu at tularan caniting talasuyu ning Dios, maging bayu o maging caibat nang meging donado tamu.

Canitang miras ya carin Acapulco at pasibayu king pamagvuelta nang diretsu caring islas Marianas, sindu na ing masugid nang pamagcapilit caring cabanalan at obrang binggitan cu na, manatiling pacumbaba king arapan ding sabla. Ni e ya sinalang tatagun caring Misang mararapat maging king mamala maging king dayatmalat, macasiclaud makiramdam careti cambe ning malablab a capagnasan at simpleng devocion caring macasuluc nang dake ning pisamban o ning barco. Dapot parating antabayanan ning carampatan nang caingatan a e ya mipasala king nanu mang bage a mipaniuala caya. Iniasa't nung cailangan nang mamalagua king pamandikil o pamanupad king metung a bage, parati nang itutungul itang capagnasan na, at paniuala na king upaya ning Dios ing sablasabla,

Bandang tauli miras mu rin ig pangatupad ding capagnasan na. Manibat king pangaras na careting islas Marianas canitang 3 ya ing Junio 68. e abut paniualan nun nu anti caracal itang arapat na keti king kecaban ding labing ualung banua caring miayaliuang obra, ban makitambayan at sumaup paike king caligatsan da ring

tubu keti. Seupan nong alang saua ring talapanaral ning kecatamung casalpantayanan ketang sablang paintulut ning keang cabilian, e tatanggi king nanu mang maliari nang pagobrahan at arapat caring adua nang gamat, cambe ning maslag a catapatan, capacumbaban, micacalucung diua at capamintuan king ninu mang relihioso at lalun lalu na caring keang superiores.

Inia cabud casalta ra king pasigan ding misionerong Padres a keang antabayanan caniting obra ning pamangomverte, migsacab ya king arapan ning Venerable Padre Sanvitores, yayampang na ing keang sarili king keang caburian ban ing keang reverencia atutucanan ne ketang nanu mang sucat o agiu nang isaup caniting mision, uling daptan na iti agiang cailanganan nang ibubu ing dayang mamagus caring keang uyat alangalang king caligtasan da reting taung isla, at iti ngang sabla maging metung mung malating bage nung icompara king picacautangan na king Dios ngening dela ne caniting compania at king keang obra kilub na niti. Cambe ning maragul a tula ing Venerable Padre tincdo ne ketang pangasiclaud na king gabun. Uling acakit na king mapacumbabang Don Felipe itang masapsap a capagnasan magobra at sumaup king pangaconvete ra deting pacacalung tau, pigcatualan ne king pamanantabe carela ban masalese nong ibuclat capanamdaman, layun ipanalangin na lang [fol. 4r] masapsap king Dios, cabang king dake na dirikilan no ring sablang cabanalan at miyayasal ya king carampatan a lugud.

Ding misioneros ampon ding sablang dinatang cayantabe ra icua ra na ngening metanggap careting taung isla, a migcalub carelang metung a maragul

a balungbalung a apitucnanganan da at dininan dang miayaliuang particiun para apitudturan ding sabla at metung a decenteng lugal para king banal a capaniamban. Ing devotong Don Felipe e ditac ing meging dake na caniting pamiayus at pamanadorno anti ning ita metung a obrang catutula nang daptan. Ban tin upayang deting taung tubu keti sucacat lang maging macabuclat a lub tanggap king pangaturu da caring banal a misterios a sucacat dang pacapagaralan bayu la mangabiniag, at sucacat lang pakit metung a carampatan a pamamacamal king anti caniti cabanalan a Sacrificio, ing mumunang diling bage a tituc ning Venerable Padre caya ya pin ing adornuan na la't tayian ding mapilan a capirasung telang sinamay a decolor bilang palamuti at isabit king altar. King busal ning dacal a calubasan, balamu seda la uaring cortina. Caibat titucanan ne i Don Felipe king pamanabas at pamanaying imalan a panacap king calubasan da ring mapilan a pamuntuc da reting calulung tau. Iniang ing sabla macasadia na ngan para king fiesta nang San Juan Bautista, patulunan na niting isla, mipagmasusian ya ing fiesta ning Corpus Christi cambe ning metung a prucisiun a nun nu ing kecatamung Ginung Sacramentado miantabayanan ya caring imahen niti mu ring San Juan Bautista at ning Nuestra Señora king tatangalan ning maragul a kecaldan da reting tubu keti. E na balung piramdaman ning kecatamung Don Felipe itang tula na at sigasig, iniasta't caibat na nita inarapan na ing pamanayi at pamanulsi king imalan da ring relihiosos at ding casaup dang laicos, caibat inarapan na ing pamangauang mapilan a rosarios, ba lang aibie caretang mapilan a lalung carampatan king biniag.

Miras ng banuang 69, a nun nu ring taung balen telacad deng para king tucnangan mi't pisamban ing metung a lalung maragul a gusali. Pigmalaskitan nang e macaniancanian Don Felipe ing pamanadorno na caniti. Mumunang dili telacad ne ing metung a manayun a santuario caring tablang medaras caring pun ngungut a migit manunggal a vara [king lapad?]. Caibat pelamutian ne caring capirasung lona a alang cuadro, at maracadacal la ring geue na careti. Pecatanan no caring larauan a geua na king papel, inia mecapisusug yang metung a tacap altar a paniniglon king lugal a iti. Caibat dininan neng metung pang balag ing tucnangan da ring miisoneros at king maragul a lugud na, dininan neng binang manayun a ca-ayusan. Iti ngan depatan nang alang caliuagan, iniasa't king caduang aldo ning Febrero ning banuang ita, ing aldo ning Purificacion ning Nuan a Virgen, a nun nu ing Venerable Padres Sanvitores, a meco ban dumalo caring aliuang isla at ngeni icua na nang mecapagbalic keti king Guam, tegulaling ne iting bayung Pisamban Mariano king Banal a Lagiu nang Maria, patron dang universal deting islas. Ding dacal caring bininiagan at catecumenos minasisti la caniting pangatagulaling a migdalang maragul a tula king caladua't catauan, at mayubung capanamdaman cang Don Felipe, a caring aldo anti careti lubus mcapucul a pansin king Dios.

Aldo-aldo ing malucang [fol. 4v] Don Felipe sinulung yang lacuas king malablab a devocion at caring cabanalan. Cambe ning capagnasan nang masugid a pamaniuyu king Dios, siniclaud ya king arapan ning Venerable Padre Sanvitores, panigapuan neng tatangis king mayapan na sang ituntun ne king

ustung daclat ning mortificacion at panalangin at aliua pang cabanalan ban keta e na acuang milisia king daclat ning pamaniuyu king Dios. Pauli na niti inauad na caya cambe ning mangalalam a saingsing a manibatan king micacalucu nang pusu king mayapan ne sang tulduan anting metung a alipan ning ibpa tamung i San Ignacio at ning banal a Compania de Jesus. Ing Venerable Padre cambe ning tula ning lub na pekibat na caya king mitulduan neng anti canita king lub na, anti ning laus nang lub dinaun ing keang sariling caburian para caniting parasan, at king ya naman mismu tinggap na iti king lagiu nang San Ignacio para king amanuan na. Pengutnan ne tungcul caring penitenciang dirikilan na at nung macananu yang manalangin at menakit yang maragul a lelanan king espiritu nang Don Felipe. Ikit na king ding keang penitencia, pamagsuplina at pamisulud silicio bina lang sosobra para king edad na at para ketang binit a dirikil na king obrang fical a cailangan caniting mission a bayung tatag. Inia sa't patucnang no caya reting penitencias at [sinabi na] king bilang calili ra, nung buri neng tumulang lalu ing Dios caya, ing alang tical nang pamagobra suficiente na, ban keta e ya muling alang silbi pangaras caretang bage a lalung maulaga para king lalung maragul a pamaniuyu king Dios. At tiruanan neng paralan king keang pamanalangin, at pepakit na caya nung macanung king pamagobra nang fical sucat yang miyasal alang patugut king arapan ning Dios, magcapilit king sabla bucu mung alangalang king lugud na king Keang Divinog Camalan. Penabilinan nia naman tungcul caring aliuang cabanalan a macayuge king keang estadu at king pamandikil na

king mapaling devcion king Comunicacion [ngana uari, king Banal a Comunion]. Ing mamung Don Felipe sinuclab ya ngan king sabla alang nanu mang tutul bista man pasayangan na ing pangatucnang ding keang penitencias a sadia nang dirikilan. Dapot mekisausig yang lubus king caburian ning Venerable Padre a keang tuturing antimong ibpa ning keang caladua, at sinacrificio na ing sarili nang caburian inggil caniti at dinaun na king Dios a Ginu tamu.

Cambe na niti menatili yang mapasalamat at mipamatulan at ulinita bina yang susulung cambe ring bayung uaga ning keang malablab a devocion angga king ing pascua ning Pentecostes malapit nang miras canitang banuang ita ning 69. Mapilan a aldo bayu ita pasibayu yang siniclaud king arapan ning Venarable Padre Sanvitores cabang panluan la ring mata na. Ing Venerable Padre siclulu ne ba neng iticdo ketang pamagsacab na king suelo at i Don Felipe e kikumut ketang pangasiclaud na, minuma ya king gamat na, sindu nang daralung at magsalita king malamam a capanamdaman: “Ing pascua at fiesta ning Paniatang ning Espiritu Santo milalapit na, at para isadia cu ing cacung sarili at nasa cu king banal a aldo ita ing tanggap king Espiritu Santo, potang, bista man e cu matampa, tanggapan ke i Cristo a Ginu tamung atiu king Sacranmento, at pagnasan cu sa pu, O ibpa cu, king akit cu sang macagani ya ing sarili cu king insignia ning metung a alipan ning ibpa tamung i San Ignacio at ning keang banal a Compania.” Ing Venerable Padre pekibat na king ita merapat na king lub na manibat canitang aliuang penandit a inauad na ing anti canita, at king ita [fol. 5r] e na cailangan pasibayuan uling ing

Dios tinggap na na itang pamidaun king mamu nang caburian at mayap a capagnasan king capamalatan ding gamat ning ibpa tamung i San Ignacio. Bilang pakibat caniti, cambe ning maragul a tangis at misan pang pamagsacab na king arapan na, ing malucang Don Felipe nganang tinunglu: “Ibpa co, tutu na sa king ing Ginu tinggap na at pigcalaub iting pangayalipan na anting murang malating ulad [.....] king kecatamung ibpang i San Ignacio at king banal nang Compania. Dapot talus yu pung masalese, O ibpa ning caladua cu, king ding alipan parati reng susulud iting insignia at gani ring careang panginuan. Bista man e cu pangaintuliran iti king macananu pa mang paralan, macanian man macabage king calam da lub ding panginuan ing ipagcalub de iti king alipan a magmapuring maging metung a alipan da ring anti careting panginuan, at masapsap maniauad caniti antimong uaga ning keang catapatan lub at ning capagnasan nang sumuyu angga king camatayan.” At iniang ayari nong sinabi reting amanu, kinaul ne ning Venerable Padre, at king agiag ning maragul a pangaburi at pamagnasa mipasiag caring pacumbaba at capanipaniualang pamangatuliran, a miyagcas king anti canitang capanamdaman, sinabi na caya king e ya sucacat malungcut at ibili na ngan ing keang capanaligan king Dios, anti neng pipilitan king capamalatan ding dapat cacumbaban at camung lub at ipanalig neng masapsap ing keang cayaduanan king Espiritu Santo ban keta king aldo ning Keang paniatang, pamatulanan ne sa, at ing Keang Cabanalbanalan a Caburian matupad sa king sablang bage. Cambe na niting pakibat, misan pa inuma ne ing gamat ning Venerable Padre, migbalic

ya i Don Felipe ketang malati nang suluc, at manibat king penandit a ita angga king cabengian ning vihilia ning Pentecostes itang pelian, pamigunam, detang dapat nang capacubaban at pamisauili king sarili a dinikilan nang Don Felipe bina lang pagmulalan.

Caibat canitang cabengian ning vihilia ning Pentecostes nitang banuang 69, cabud meyari nitang litania, inaus neng lumapit ning Venerable Padre. Iniang miras ya king arapan na linacad no ring tud na mipnung tulid anggag agiu na at caibat migsacab ya king arapan na. Dapot sinabi ning Venerable Padre king matna ya at manatili nia mung macasiclaud. Cabang macasiclaud ya carin, kipnuan ketang capagnasan na at macadaup la ring palad na, ing Venerable Padre, ngening balu na ing capagnasan ning pacumbabang Don Felipe, para king lalung maragul nang devocion binendiciunan ne ing metung uring sotana a atin mas makitid a cuelio at macuyad e palac kesa ketang susulud ding reihiosos, cambe ning metung a cintas. Caibat neng binendiciunan, timpac ne babo nang pago atsaca ne pepasuluran caniti, at cambe ning pamisauili na king sarili at capacumbaban sinulud ne ning kecatamung Hermano Donado Felipe Sonsong. Micapnuan ya ketang emocion at fervor a e maliaring ilarauan, alangalang caniting macatanging calam a babie ning Ginu caya. At uling ngeni atatangkalan na nang matutupad itang tagimpan na't malambat nang pignasan. Bunga na niti, itang fervor na't emocion a cayantabe ning pamananggap na king Ginu tamung Sacramentado itang tinuking aldo binang e caraniuan.

Manibat king aldo ita lacuas yang meging pacumbaba, bibili na ing keang sarili lalam ding sabla

antimouaring pecamurang dilinglelangan ketikingyatu, at babo na niting fundaciun, angga na king horas ning keang camatayan, lalu yang miraragdag a miayaliuang dapat cabanalan a macabage king maluca nang estadu, a talus nang malino at akikilala, at macauili kecaming sablang makibalu caya. Atin cung sabian bilang pasintabi tungcul careting sablang dapat cabanalan [fol. 5v], bista man alang piupayan gisanan sabian ing sabla. Uling mangailangan lang lalung mayap a pluma kesa king canacu, at antimurin uling ing kecuyaran ning metung a sulat e na paintulut iti, at bucud pa keta, ing malamang nang capacumbaban selicut na caring panimanman ding tau itang sablang agiu nang isalicut.

Inggil king keang capacumbaban atin na caming abanggit king laguma. Caras caring particulad na niting cabanalan, ding macatuking manifestaciones apagumasdan la ngan caya. Capilan man ing ninu man ala yang dindam a amanung ibat caya, ni ing catiting mang indicacion a malagwe a maliaring cablas king keang capurian at estima. Anting bunga ning anti caniting disposiciun, e na atanggap ing dandam king capurian ding aliaua caya at magsalitag mayap tungcul caya. Bagcus, ginamit nong pamicatagun ding anti careting amanu para lacuas nang imura at ibaba ing keang sarili, para caya e ya anti canita pangatau antimo ing isipan da caya ring aliaua, ni e ya anti canitang isipan dang cayapan na.

Capilan man e ya meyakit darapat nanu mang bage a atin bacas na mu man ning pamakibage caring aliuang tau, ni e ya meyakit darapat nanu man antimong pakita mung tau, bagcus ing Dios ya mung bucud nang buring pamatulan. Ing ninu man e ene ikit

mamarsala king caninu pa man, king lub na o king actual. Tinuring nong anting superior ding sabla, e mu king teoria nun pati na king practica, at caring bage a macainggil caring aliua, king pamikiutus na caring aliua cambe ning capacumbaban at cagalangan, amtimo uaring superiores na la. Potang ding superiores atin lang parapat, maniauad yang capanupayan da caibat na nita, nanu mang bage cayabe ra ding aliua, pauaga na caring cayabe na cambe ning capacumbaban, at nung misan cambe ning tetagan, potang acakit nang e ra capad itang yuyutus ding superiores. Dapot daraptan na iti, cambe ning carampatan a cagalangan at camung lub king panig na, at caibat aduan na ing ipanupaya re alangalang king lugud ning Dios, nung uari't migcamali ya, o caya asugat no capanamdaman. Maralas nang daraptan iti angga king balamu buri nang iparalpac ing sarili na caring aliua.

Ing lugud na king parang tau catambal na uari ning keang capacumbaban, anti ning atin yang atin lugal iti king pamakiutus na. caring sabla at peakit na king dapat, mamatba at babie capaldanan a lub caring sabla, agpang ketang agiu na, lalun lalu na caring relihiosos. Potang atin lang pagcatiualang obra caya, agadagad ala yang payalian nanu man, tiparan na angga king ayari na, cambe ning pagmumulalan a sipagan. Nung atin yang sucat daptan para caring aliua cabang atin yang casalcuyan a gagauan, king asal nang mipnung cagalangan at pakibat nang mipnung cagalangan caring amanung kipnuaan capacubaban at lugud parang tau, pagcapilitan nang capnuan itang e na arapat pauli ning atin yang casalucuyan lilingunan. Dapot cabud iti ayari na, agadagad nang arapan itang

aliua. Macanian nang dirinan lubus a actangan iting cabanalan, at itang masapsap nang capagnasan sumaup king balang metung at munie maragul a tula at casaupan caretang magobra para king caligtasan ding caladua.

Ding dapat a nun nu ne gagampanan iting cabanalan bina lang dactal, uli ning lablab ning keang lugud a atiu king uagas a pusu na, dirikil na ing keang sarili ban pibalacan at pasaring dactal a dapat a, bista man micacalati mu, at para king casangcnan a alang piupayan taladtaran , e la [?] mecasaup maragul. Ding mumunang dapat a [nun] na dinikil ning kcatamung Hermano Donado ing sarili na manibat king penandit a migmula yang megobra, ya pin ing pamanayi [fol. 6r] pamangumpuni at pamaglarin caring dactal a vestimentos at ornamentos para king divinong capaniamban. Deting obra linto lang ganap at alang mali anti la mo uaring geua na at pelamutian ning metung a ganap at magematan a maestro king anti caniting obra. At ing sangcan atiu ketang bista man deting obra e la masasacup king keang carampatan a oficio dinikil na anggung binit ing keang sarili king tambing nang lalauan antimong macapatungcul king Dios at uli na namn ning pamibule na king deti cacatauanan da la ring insignia ning Pamailasa ning kecatamung Talapangabus. Pepakit na ing anti murin caniting gelingan caring aliuang caminisilan a imalan a keang teyi o kinumpunian. Ding tauling aldo ing bie na caibat ning pamagalsa ra ding memalen da reting islas, mica atin lalung maragul a pamngailangan, uling ding taung balen pemanaco ro't pinyilaban ding simpanan tamung imalan. Iniasa't teyian na't sinulsian ing imalan mi ikeng sabla nung macananung ing masipag at

malugud a indung atin dactal a anac a lilingapan. Anti ning meging binang caministilan para king comunidad at ala yang sapat a materiales a gamitan para caring sabla, ginaua ya, mengumpuni ya at miglarin yang imalan ban keta agia mang mecalulu la acua ra pa murin munta keni at munta keta misusulud malinis at carampatan, at agampanan dang alang capigaganacan itang nanu pa mang sucat dang gampanan agpang king carelang estadu. King anti caniting pamaniapat mayap carin de disan ding tauling aldo ning bie na. Cabang milalapit ing capupusan ning bie na pauli ning maragul nang ketuan, capagalan, at pipapauasan, bandang tauili mepilit neng tebili itang carayum a pagobra na at nganang sinabi, “Ala na cung arapat pa, mipuri ya ing Ginu.” Cayagcas na nita, mirate ne king keang malucang cama, ala neng bitasang sicanan a macatagan, Bista man inantabayan de king sablang paralan a atin piupayan, catataulian ing metictic nang pangatau sinucu na ing keang sarili ban mamayaran king keang utang, antimo ing iyulat cu king macatauli.

Iti ya ing principal a ocupacion a nun nu ing maragul nang lugud king Dios at parang tau niting malucang talasuyu ning Dios dinikil na ing keang sarili careting islas Marianas. Cabangkilas na niti ya pin ing metung pang ocupacion, a e mitauli importancia agpang caring pamangailangan ning panaun ampon ning disposiciun da ring superiores, ngana uari, ing pamipataling pisamban at pibalebale. Caniti ala yang tical, uling pagmalarauan nang manalacad yang castilios at templos a nun nu ya macasaut ing Dios mismu cambe ning e ugaling presencia, at nun nu la maliaring masese caladua

reting pacacalulung Marianos king daya ning Cordero.

Binang macapagmulalang tangalan king metung a taung maki edad na, e binang matas a talacad, at halus pagad na catauan, ing sipagan at sicanan a nn nu na gimpanan ing obrang nung misan milalalu at e mu pamanmisan dalam ning mapaling aslag ning aldo, parulang, mandaras, at amamusan trozos, babad king pauas a tutulandung anting sapa king cabilugan ning payat at maimpis nang catauan. Macanian man ing keang diua manatiling alang caticaltical antimong alang nanu naman. Bagcus atiu caya itang lablab ning sinta king Dios a milalablab king pusu na, angga king balamu e no panamdaman dit man deting milalung pamagobra. Canitang misan, darala ning lubus nang pangauili king daraptan na, mepaliari king cabang cacuanan ne sucad ing balangcas a tatalacad na, menabu ya caring palapala.. Metung a milagro king e na apate ing sarili na ketang mepaliaring ita, anti ning matas mu rin itang kenabuan na. Agia mang agad yang mibau ketang panganabu na, manibat na canita angga king capupusan ning bie na mepilit yang ginamit tucud king paglacad na pauli ning menatili yang baldado cabangcaba. Halus imposibleng ilarauan itang sipagan a cayantabe nitang pamagbalic na ban pakiyarian ya itang tatalacad na, at pagmulan la ring aliua pa, alang canglap bitasa, balamu mo alang mepaliari caya. Uling balu na nung macananu nang lupigan ing sabla cambe ning alang angganan a lugud at masigasig a capagnasan nang lacuas a lacuas sumuyu king Dios angga king puntung idaun na ing bie na nun ita ing aduan ning pamangailangan.

Agiang canitang arapan no ring anti careting obra, mekirandam ya king metung o adua o maigit

pang aduang Misa balang aldo, depende king horas a acacakit nang cailangan para king metung at king aliua. Inayus na ing saba at sinicasu na [fol. 6v] nang e sumala careti at aliua pang devociones cambe ning datun ning keang diua. Ni cangatba na niti, e ya sinala king paniatang na king horas king tatalacad na. Metung a bage pagmulalan ing tangal king paniulung da reteng gusali cambe ning horas a lalalabas na caring ehercicios espirituales a gagamananan nang alang sala aldo-aldo.

Ding miayaliuang pisamban at [.....] pibalebale a telacad na cabang atiu carin caring Marianas, cambe ning sablang caministilan a bastimentos ding altares, lamesa, luclucan at bangcu [.....] at ding delasan da ring pamagalsa ra ding memalen, uling ding mapilan mengasintang la caring bagi, ding aliua king deuacan na lub ning diablo a atiu caring memalen a magalsa, at ding aliua king uli mi mismu ban ting upayang ipamingua mi ing kecaming sarili busal da murin deting pamagalsa. Cabang mangapaliari la reteng pamagalsa tinalan ya namang barrel, cambe ning capaintulutan ning Padre Superior, para ipamingua ya ing Casalpantayanan Catolica at ding keang talapanaral. Dapot e na icuang arapat ita, macanian man, king tauling merapat a pamagalsa pauli ning atiu ne king masulung a edad at caibat nang melacuan binang meina at atin capinsalan pauli ring sugat a pepagpa ra caya. Catataulian, cabang pakiyarian ne ing tauling diling gusaling telacad na, metung a masanting a bale a atin aduang cuarto a maliualas a bina para caring Misioneros carin Agana, ing maganaca tamung Hermano Felipe Sonsong meracap ya king tauling diling pamagalsa caniting isla

canitang 23 ya ing Julio 84. Ding sauil a a memalen sinugat [deng] mipnung sengilan, magmula king keang batal, king nasa rang tabtaban de batal. Icuana sang minganib king camatayan pauli ning sugat a ita o caya melaus ya sang metabtab a batal, nung e na mu tinulut ning Dios king itang pataram e ya sinugat masalese. Caibat na nita sinugat de pang aduang udu king buntuc at metung pa king busbus ning caili nang mata, angga ketang iniang lalanggasan do bandang tauli ring sugat na, ing capirasung butul linual ya king sugat. Licuan de bala ra mete ne, macababad king sarili nang daya, catulad da ring relihiosos a mengamate caniting pamanialake. Antining i Hermano Phelipe ditac nia mu sicanan bunga ning keang masulung a edad at ning capagalan na king obra, at anti ning maracaldacal a dayang sinagese ibat caring sugat, menatili yang e kikumut bitasa angga king balamu mete ne. Iniang abitasa rang mangisnaua ya pa, dininan deng Extremauncion, at iniang icua nang mibaui pa camalayan, pigcalubanan de king sacramento ning Penitencia. Ding amanung mumuna nang gingcas iniang mimasmas ya, ila pin ding lagiu ra di Jesus at Maria, at aldo at bengi e no pepatugutan yaygcas deting aduang mayumung lagiu king kecaban ning pamaimaui na. Tune ping metung a milagro ing e ya melaus mete, pauli ning pangaina na at pangabating ning dacal a daya, balamu imposible ing mie ya pa.

Dapot anti ning ing Ginu ikit na ing pamangailangan tamu caniting tau pauli ning lugud a, antimo ing lerauan cu na, dinikil na kecatamu caibat nang mecapibaui, pigcaluban ne pa king calam ning bie. Para caniti, antimong calam, balu nang masalese

nung macananu yang pakit mapasalamat. Ing tapat a Hermano, manibat na canita inagum nang lacuas a lacuas ing sarili na king Dios, at dinikilan no retang sablang dapat cabanalan a atin piupayan para caya busal ding casalucuyan a pamicatagun. Atin mapilan a bage a linto matingcad careting tauli nang aldo. Muna penintun ne ing macasalicut a cabilian ketang lugal a nun nu mararapat ing pamagMisa, at ibat carin, macasicaud pilmi at king e na acakit ning ninu man, e meco king kecaban da ring siam a Misa. Ing caduang bage ya pin itang peca tamac nang diling capamintuan caring sabla. Catulad ning metung a bangke tinulut nang magamit ya king nanu pa mang casilbian a buri ning balang metung para caya. Iting panugali sisibul ibat king disposiciun ning pilubluban na uling tuturing na nang mete ing keang sarili king sablang bage melalang at mabibie nia mung bucuad alangalang cang Cristong Macapacu king Cruz. Ing catlung bage ya pin itang caba mu ring ala yang araraat a obra, ing magsicaud ya king pamanalangin ya na ing sablasabla para caya. Dapot bista man iti catutula na, agadagad yang mamaco iniang acakit nang binang caministilan ing manulsi [caring imalan] ding pacacalulung relihiosos nang Cristo o caya dapat aliuang bage para asaupan na la.

[fol. 7r] Ngeni [.....] ing agampanan nang cabanalan king pamaniapat mayap anti ning ing kecatamung Hermano Phelipe atiu [.....] king labisabis a pamaniuyu king Dios, nung sucat pin sabian atin calabisan caniting bage. King pamisundu caring keang cabanalan sasabian cu king ala metung man careti a macapansing cang nanu mang e cauili-uili. Alang nanu pa man ni macainggil king

ninu pa man a mekilala ya mo sang mamamaruac king isanu pa mang malating caculangan. Bagcus pagcapilitan nang munie capanupayan caretang caring aliua cambe ning keang sarili o ring aliua., papakit yang cagalangan at panalala para caring sabla.

Pignasan nang e palampasan ing isanu mang pamicatagun a macapagmortificacion ya at maliaring mapaliari e na mo sa semantalan, at lalu pang tutu iti inggil caretang ocasion a dinatang caya agiang e no penintun. Pibata nala cambe ning metung a capibabatan [.....] king deti ibat la king gamat ning Ginu.

King pamaniapat masalese caring caraniuan a bage, espirtual o external, at inggil king tibe na lub careting bage at king paglalaue na caring e pangcaraniuan a dinatang na cabud, atin ta nang icuang asabi.

King pamingat caring sabla nang panamdang, lalun lalu na caring keang mata, balugbug at dila, ing keang pamamigil king sarili mebinang e caraniuan, antimurin ding mangasampat a alimbauang binie na kecatamu inggil caniti.

Ni e ya pepakit culang a pigagap king pamagmortificacion caring mapilan bage a maliari nang daptan legal. Ing metung a alimbaua ring anti careti ya pin itang e na pamaglual king keang cuarto nung e murin para king metung a mayap a casangcanan, ni ing pamaglalaue king metung a bage paninglon, nung uarit atin careti keti caring Marianas, ni mangutang o magnasang macabalu king metung a bage a alang kepapacanan.

King pamanucnangan na caring anam a pibalebale a pitucnganan tamu carin Agana ([subali

ketang]] camumulan dili a ya pin itang balungbalung a nun nu re tinggap ding memalen ing Venerable Padre Diego Luis de Sanvitores, ding aliuang limang telacad nang Hermano Phelipe caring sarili nang gamat), parati neng penintun itang suluc a e binang magagamit o macayaparte, at e ya cailangan para king nanu pa man kilub ning bale. Macanian pin, pati na king carinan a keilanganan dang isadia para caya king pamagpainaua na king tutung dacal a obra ketang tauling diling bale a, antimo ing asabi cu na, geua na carin Agana, pinili ne itang inconveniente at macapagmortificacion caya. Ing bale uling maragul ya, i Padre Vice Provincial babie neng pagcarinan na ing metung caring cuarto carin. Dapot king maragul nang cacumbaban, mengatuliran ya king Padre Vice Provincial, king metung man caring cuarto carin e ya macabage caya pauli ra ding keinan na king pamicacatauan na, at muli ya pang macapangabala caring Paring acatubale na. Inia, king capaintulutan ning Superior mismu, ginaua yang cura-curang pagcarinan na ketang lugal a binang inconveniente, uling atiu babo ning cusina.

Tungcul naman king pamangan na, ugali nang sasabian: “Canan tamu ing pamangan e uli ning maniaman, nune ya ing yuytus ning Dios ba tamung luid a bie, magobra, at sumuyu Caya.” Iniasa pin ing keang pamaniti mebinang maigpit, at e ya bitasang merandam magsalita tungcul king pamangan, at lacuas ya pang e merandam kekeha busal ning maragul a cacaluluan [fol. 7v] king culang ing pamangan. Bagcus migparati yang lalung contento at mitutula potang, pauli ning cacaluluan a mimiral carin, lalung meragul ing caculangan king pamangan.

Ing keang capibabatan binang capansinpansin, inia sa't ala cang akit a tanda ning kealan pamibata king caniuana. Bista man neng casalungsungan nang manalacad metung a gusali magsalita yang masican caring keang casaup tungcul king sucat dang daptan, ita, king metung a banda, pauli namu ning caclacan na, at king aliuang banda, bunga ning caseriosuan at sipagan na, e no buring macagauang pamagcamaling e abut larinan ding cayabe nang magobra. Deti e la seniales ning caculangan na capibabatan. At potang atin la pin agauang pamagcamali, sisican ya siuala ba nong curihian, at ban e no macagaua pang aliuang pamagcamali, uling masakit na ing maglarin o mamagbag king maling agaua ra. Caibat na naman nitang asabianan na la, cambe ning capacumbaban at camung lub, agadagad nang aduan carela ing ipanupaya re sa, alangalang king lugud ning Dios, nung uarit mesugat la capanamdaman caya.

E na bitasang dininan dalan king pusu na, ing cabugnutan, cascupan lub, o lungcut. Ing sablang pamicatagun at bagebage a miraras caya paua na ngang tatanggapan antimong manibatan king gamat ning Dios, king macananu pa mang paralan, o caya caparalanan o casangcanan miraras la caya. King cabanalan a iti, sinane na ing keang sarilli king atlung antas: muna, king pamibata na king sablang miraras caya; cadua, king pamandikil nang agadagad caniti, at catlu, king pamananggap na caniti king mipnung tula at maniaman a lub, uling tuturing nang mangapaliari ita uling ita ing caburian ning Dios.

Caring votos a macapaliaring ganap king metung a relihioso, bista man e ya mica pamagprofesion

careti, licuananan na catamung anti ketang e ugaling alimbauanan manibat king panaun a minanib ya king kecatamung Compania, iniasa't itamu ngan atin tamung maliaring pulutan o tularan cang Hermano Phelipe. Anti ning atin nang mesabi tungcul king keang capamintuan at ing panaun e na paintulut ing dagdagan cu itang mesabi na, ating cung sabian ngeni tungcul king maragul nang calucan at angelicong castidad.

E mu ing mekilalang macatangi ketang e na pamananggap nanu man ibat king kilub o lual ning pibalebale, ni pamiparam o pamidalang nanu mang bage. nu ya pan anti calati, lual ning bale o nucarín pa man a alang permisú. King camatutuanan meging caministilan caring superiores ing pilitan deng tanggáp ketang caministilan na king bie. Inia ketang malati nang suluc o lugal pipagpainauan, king keang pami-imalan a malinis a pangasulsi catulad ning taung tune calulu, king keang pamangan at king sablang aliua pa, mayayakit titingcad ing cabanalan ning tune pobreza. Bucud pa canita, magcanuari yang alang gagaun nanu man, sinaup yang maglarin, maglinis, manadorno king nanu mang bage kilub ning pibalebale, nu la pa man anti letian o kealan ulaga reti, para micacasilbian la bandang tauli king balen a mebinang dimut king bagebage.

King cadatnan (modesty) king pamaglalaue, pamagsalita at pangimut king sablang bage a pepakit nang Hermano Phelipe malino linto itang mala-anghel a calinisan ning catauan at caisipan. Bucud pa keta, miras ya ketang puntung meging natural na la mu caya retang paralan a nun nu ya macacamit iting maulang cabanalan, meging macatula caring

mata ning Dios, uling macananu me pa mang lauan mengari yang anghel a atin catauan tau.

Tungcul naman king macatud a caagnasan king sablang dapat na, lubus para king Dios, binili na king dapat itang keang capagnasan king pamitungul na caniti king Keang Divinong Camalan balang abac, king pamagmula ning balang dapat na, at cabang daraptan na parati neng yayatnga ing pusu na king Dios,, a para kenu [fol. 8r] na daraptan iti. Mengari yang metug a susuyu kig Dios at e caring tau, cambe ning tula a ya atiyu carin tutupad king caburian ning keang Miglalang at Talapangabus. At miras ya ketang puntu ning catutuan a balamu malsinta ya en vez magobra ya,

Inggil naman king pamakisausig na king caburian ning Dios, atin dactal tamung sucac asabi, pauli ra ding dactal a alimbauang licuan na kecatamu. Iti ing acakit tamu caring dactal nang pigmalasakitan a obra, bucad pa ketang mesabi na tungcul ketang danup, cau, pangabilad king aldo, ding camuran a delanan na carring memalen caring miayaliuang pamagalsa at lalun lalu na ketang tauling dili a nun nu ya linasang e macaniancanian caretang tumbuc at sugat a pepagpa ra caya ring rebeldes at ding apostatas king kecatamung banal a casalpantayanan. Iti ngan pibata na cambe ning maragul a a tetagan lub at tula alangalang king lugud ning Dios, antimong calam a manibatan king Keang Divinong Camalan, nayun king pamakitulad na king alimbaua nang Cristong Mipacu king Cruz, a king uli ning lugud na Caya, at [pauli ning keang] casalpantayanan king kecatamung Indu, ing Catolica at Apostolica Romanang Iglesia, ing bucad mu at tune esposa niti mu ring Ginu [.....] iting maluca at

tapat a Keang talasuyu idaun na ing keang daya at bie. Iti maliaring mayakit masala iniang deting barbaros piniugat de, at minuna pa canita king panaun ning Venerable Padre Diego Luis de Sanvitores, iniang mica balita – a bista man e tutu, antimo ing meakit bandang tauli - king ding barcong Holandes dinatang la careting islas, at pasibayu bayubayu pa mu mepaliiari, king banuang milabas ning 8[5] canitang a 25 ya ing bulan ning Marzo, caibat na nitiang pamangubcub da kecatamu ring magalsang memalen, iniang ing metung a barco sinadsad ya careting islas. Canitang camumulan sasabian da king barco re ding herehes, a casalang ning banal tamung casalpantanan. Ing kecatamung Hermano Phelipe, tinas no banua ring keang panimanman at tacde cambe ning maragul a tula at saya, nganang sinabi, “Ala nang lumalu pa cayap caniti! [King uli] nita itabi ra catamung dirediretsu king banua!”

Catataulian, kipnuan caring anti careting micacaragul a cabanalan at meritos, para caya balamu ing Ginu ipabalu na mu caya king ing keang ablas milalapit na king uli ra deting keinan, lalunlaluna itang flemang pang cay liligalig cayang e macaniancanian. Paullning edad na, iti misusubi at macabara king salu. Anti ning lubus macabating iti king gana nang mangan, binilianan da ne caring lunas a atin piupayan macacayap, at king pamangilala ra king panganib, pigdala ra neng Viatico, a tinggap nang mipnung devocion at fervor a aintiindian ning ninu paman. Balamu atin neng pauagang tinggap ibat banua king ita ya na ing tauling crisis a pasari ra ding miayaliua nang keinan. Inia pin e na sicasu itang nanu pa mang yayatul da caya, at iniang buri reng bilianan panulu,

nganang sinabing mipnung casimplian: “ Para nanu yan, nung mate cu mu rin?” At king aliuang penandit, iniang alucan deng pamangan, nganang sinabing matimid, ”Nung mate cu mu rin, ba’t cailangan cu pang mangan?” Dapot iniang inabi ra caya king ing banal a capamintuan ya ing mumutus caya, pepaubaya na ing sabla caring gamat da retang lilingap at mamasisti caya. Pipiac no ring mata na, magcapilit yang [macmul] king canan angga king ala neng bitasang sicanan para king nanu pa mang bage, bista man e meuala ing matulid nang pamisip at ding panmdam na angga king mete ya. Tinanggap yang Extremauncion, [fol. 8v] makibat matula caring panalangin. Miras ing aldo Viernes, 11 ya ing Enero at iniang alas 11:A.M. migmula yang mighingalu, pengadian do para caya ring panalangin capanabilinan para king caladua. Bayu na icuang meyari ning panalangin, mimasmas ya cambe ring sablang panamdandam na, makibat ketang macatagan pa king pangadi. Caibat manimanman ya king crucifiho at king santo roasrio, a licas na ketang tacde a nun nu ne sariang belibad. Piyabe nong telan caring adua nang gamat, e ne patugutan panuman ing crucifiho, roario at ding medalias. King panakit mi e ya pamu mate, por lo menos e king aldo iti o king cabucasan. Macanian pa man, manibat king horas a ita anggung ala una ning ibat meugtu, ing metung caring Pari melacuan yang macatanud caya. Dapot cabang atin ya pang male at ding panamdandam na masalese la, at alang cayalisuasan, at cabang painaua ibat meugtu, mepatad ya inaua. Uling iniang bitiauan ke bayu mag alas dos, disan keng alayu king keang pagkeran, macasiclaud ya king suelu ding, tacde na atilu babo ning cama

at ing buntuc na macaducmu ya careti. Pablasang isipan cu king mabie ya, pekisabian keng magbalic king pagkeran na, dapot alan na, mete ne pala.

Ing atiu king isipan da ring tau anti ning meging maula yang talasuyu ning Dios, marahil ing keang Anghel a Talaingat at ing Nuan a Virgen, a nung kenu ya meging binang devoto, antimo ing asabi cu na, cambe ra ding santos a keang pigdevocionan, dinatang la ba rang sabian caya, anti king dinatang na ing horas, sucat yang magsiclaud at saca ne maco at tuki carela. Antining ing keang masapsap a capacumbaban parati nong pimpan caring tau ring micacaragul a gracia a maliari tamung ipagpalage pigcalam ning Ginu tamu caya, balamu caniting ocasiun ing Keang Divinong Camalan bisa yang makisausig king capacumbaban a ita, o caya caring panalangin nang manaya ya angga king e mi acuang macapitipun king horas a ita ba ming arapat ing tauli ming favor caya. Ing sablang bage maliaring ipagpalage ibat caring micacaragul nang cabanalan at meritos, at ibat king pialimbauan at mala-angehl nang pamibiebie. Pigisan nang alang tical ing keang sarili caniting mision, antimo ing mebanggit na, king kecaban ding labingualung banua at cambe ning malablab a capagnasan, e ne cacauang bitasa ing Dios king sablang obra na, uling bucuad mung para Cayan ing sablang pegobrahan na. Ding inisgnia ring miayaliuang panata king pamipayalipan, a, antimo ing sinulat cu na, dinikil na king cabilugan a pusu na, caring santos ning keang devocion, antimo king Nuan a Virgen, cang San Agustin. Santo Domingo, at king Ibpa tamung i San Ignacio at caring keang relihioso, ngana uari, ring aduang escapulariong binggitan cu

na, ing correa nang San Agustin, at ing habito ning Compania – deti ngan parati nong e lalaco king keang catauan. Mete ya at micutcut cambe ra canitang tinuking aldo, 12 ya ing Enero. Anti ning ding sabla gagalang de antimong santo, ing Gobernador ampon ding keang sundalus tegunan da ing keang libing, ing Gbernador mismu cambe nang Sargento Mayor Don Josef de Quiroga at aduang ayudanteng minantabe lele ning keang cabaung ibat king fuerto a keang kematayan angga ketang pisamban a bayung talacad malapit king dayatmalat. Ding adua pang Ayudantes ilang minaduang caya at mibaba caya king cutcutan ibat caring gamat da ri Capitan Josef de la Cruz at Ayudante Josef de Carabajal. Ngeni manatili ya sa king capayapan, antimo ing panaligan tamu king alang capintasan nang pamibiiebie. Pacamalan ning Dios at pacamalan ding tau, ing keang ala-ala....

Agana, 1 Febrero, 1686



