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## **The Coats-of-Arms of the Ecclesiastical Jurisdictions in the Philippines:**

### **Part II. The Suffragan Sees in the Luzon Area**

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# The Coats-of-Arms of the Ecclesiastical Jurisdictions in the Philippines

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MOST REV. MARIANO MADRIAGA D.D.

## Part II. The Suffragan Sees in the Luzon Area

**I**N the June 1957 issue of *PHILIPPINE STUDIES* we explained the coats-of-arms of the six metropolitan sees in the Philippines. In this and the following articles we shall endeavor to do the same for the twenty-six suffragan jurisdictions comprised within these six ecclesiastical provinces.

The most convenient way of doing this would seem to be to follow the threefold geographical division of the Philippines: Luzon, Visayas, Mindanao. "Luzon" includes not only the island of Luzon but also the neighboring islands and island groups. Of the six ecclesiastical provinces in the Philippines, three are in Luzon and these include fourteen of the twenty-six suffragan jurisdictions. It is with these fourteen that we are now concerned.

The metropolitan see of Manila has under it seven suffragan jurisdictions: the dioceses of Lipa, San Fernando and Lucena, the vicariates of Palawan and of Calapan (Mindoro), and the *praelaturae nullius* of Infanta and Iba.

The metropolitan see of Vigan (Nueva Segovia) has five suffragan jurisdictions: the dioceses of Tuguegarao and of Linga-

yen-Dagupan, the vicariate of the Mountain Province (Baguio), and the prelatures of Bangued and of the Babuyan and Batan Islands.

The metropolitan see of Naga (Nueva Cáceres) has only two suffragan dioceses: Legaspi and Sorsogon.

#### ARMS OF THE SEE OF LIPA

On chief, red, are two gold arrows debruised by a gold cross between two white long-stemmed lilies. On a blue field golden citrus fruit drawn in natural color.

The cross and arrows are symbols of St. Sebastian the Martyr, patron of the cathedral.<sup>1</sup> The two white long-stemmed lilies are symbols of St. Joseph, head of the Holy Family, to whom the faithful of the diocese are ardently devoted. The golden citrus fruit denotes the fruit industry in that fertile territory.

#### ARMS OF THE SEE OF TUGUEGARAO

Between two green fields is a blue wavy pale with a silver fleur-de-lys in the center. On chief of the dexter field are two gold keys crossed debruising a gold Latin cross with its head downwards. On sinister chief is a golden sun "in splendour." On center of each green field is fire and at base are mountains drawn in the Italian heraldic style.

The crossed keys and inverted cross are symbols of St. Peter, titular of the cathedral.<sup>2</sup> The blue wavy pale represents the Rio Grande de Cagayan while the silver fleur-de-lys in its center represents Our Lady of Piat.<sup>3</sup> The fertile Cagayan valley and the high mountain ranges hemming it on east and west are represented by green fields and the mountains drawn in Italian heraldic style. Tuguegarao, the seat of the diocese, etymologically means "fire at daytime" (tuguig, arao): hence the sun and the symbols of fire.

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<sup>1</sup> F. R. Webber *Church Symbolism* (1938) p. 294.

<sup>2</sup> *Ibid.* p. 195 plate XIX figure 3.

<sup>3</sup> *Ibid.* p. 177 plate XVII figure 4.

## ARMS OF THE SEE OF LINGAYEN-DAGUPAN

On a red wavy pile is a silver eagle, nimbed, between three golden Oriental crowns, two above and one below. On green field are three gold heraldic roses: two above and one at base.

The nimbed silver eagle is the symbol of St. John the Apostle and Evangelist,<sup>4</sup> the titular of the cathedral at Dagupan. The three gold Oriental crowns represent the Three Wise Kings,<sup>5</sup> the titular of the co-cathedral at Lingayen. The red wavy pile represents the Gulf of Lingayen, a large body of water, vulnerable strategically to attack from without. It saw the incursions of Limahong, the naval attempts of the Dutch to invade Luzon, the frequent depredations of the Moros from Mindanao, the attack by sea by the Americans in 1898, the entrance of the Japanese in 1941, and lastly the forces of liberation of General MacArthur in 1945.

The green field represents the "rice-bowl" of the Philippines, the whole of Pangasinan and the northern half of Tarlac and Nueva Ecija which comprise the diocese of Lingayen-Dagupan. The three heraldic roses represent our Lady whose shrine in Manaoag is the jewel of the diocese.

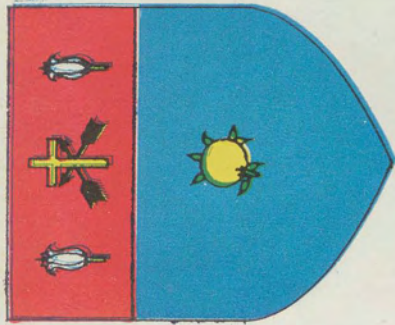
The heraldic rose is a five-petalled one with five small points (representing the leaves) between the petals. Speaking of the rose as a symbol of the Blessed Virgin, the late heraldist, Mr. Pierre Chaignon La Rose, who designed most of the arms of the older bishops of the United States said that it is "her fairest symbol."<sup>6</sup> The *Dizionario Araldico* (2nd edition) by Count G. Guelfi Camajani and printed by Ulrico Hoepli of Milan says: "*Della Vergine é detto Rosa de Gerico, Rosa de Sion... S. Giovanni Damasceno per darci viva l'idea de Maria: 'O Rosa quae ex spinis hoc est ex Judaeis orta es, ac divina fragrantia cuncta perfudisti'.*" The roses in the shield are gold, the most noble heraldic tint.

<sup>4</sup> Webber *Church Symbolism* p. 280 col. 2.

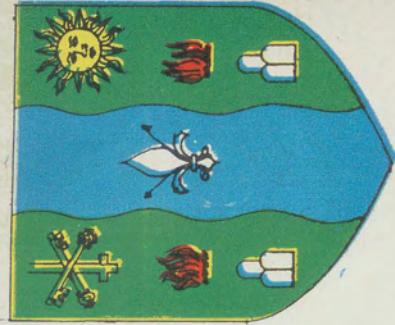
<sup>5</sup> See chief in the arms of the city of Cologne (Espasa 14:260)

<sup>6</sup> *The Ecclesiastical Review* 56 (June 1917) 622; also 64 (1927)

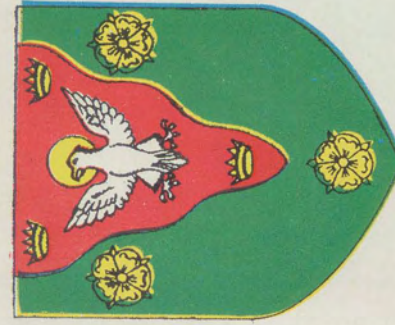




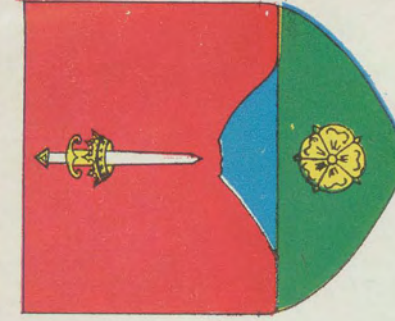
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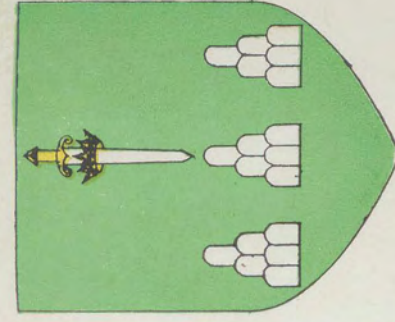
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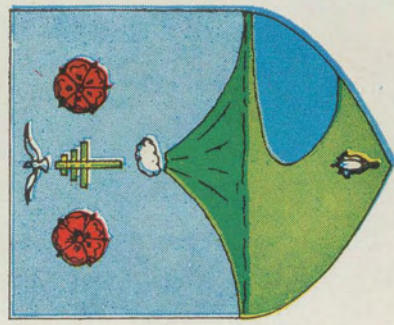
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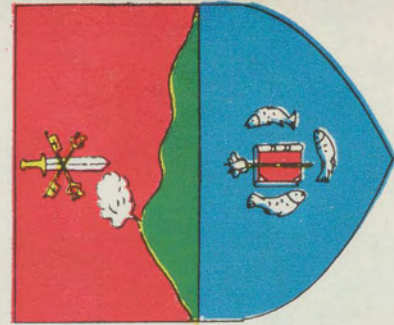
SAN FERNANDO



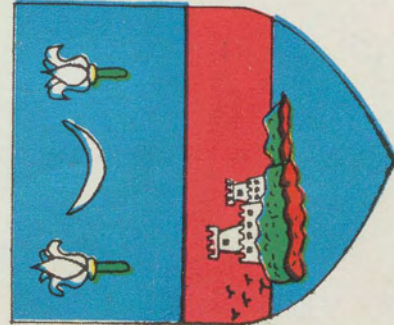
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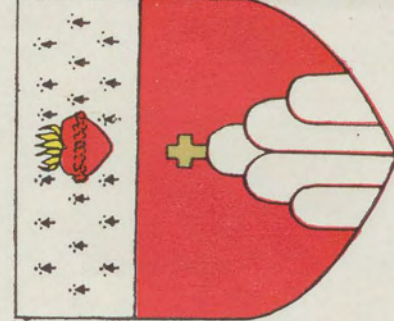
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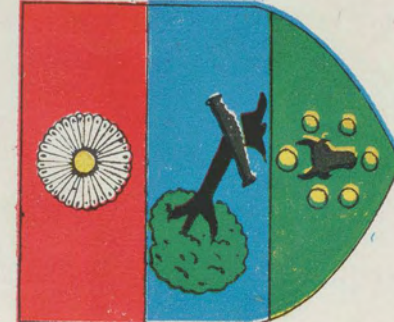
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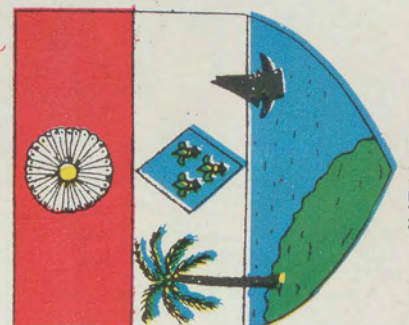
PALAWAN



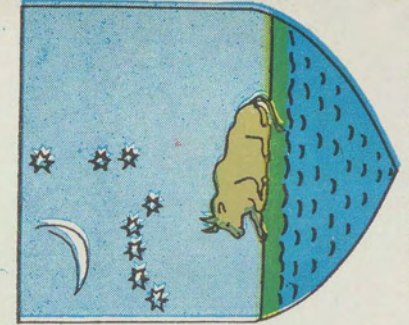
MOUNTAIN PROVINCE



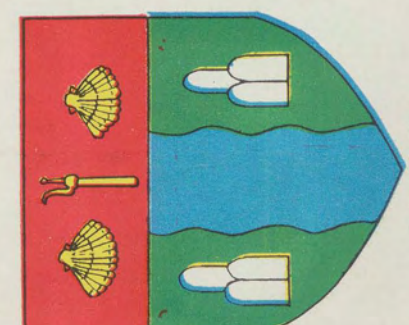
CALAPAN



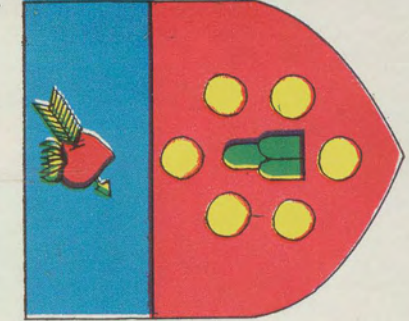
INFANTA



BATAN-BABUYANES



BANGUED



IBA

Drawings by  
Gonzalo Sy-Quia Jr.  
and  
Roberto Rodriguez

## ARMS OF THE SEE OF SAN FERNANDO

Upon a green terrain rises the lone and majestic Mount Arayat on a red background surmounted by the sword and crown of St. Ferdinand the King. The golden rose at base is symbol of Our Lady invoked in the diocese under her titles as Our Lady of the Assumption (titular of the cathedral) and Our Lady of Remedies (*Nuestra Señora de los Remedios*).

## ARMS OF THE SEE OF LUCENA

The whole shield is green. On chief is the golden crown and sword of St. Ferdinand the King. At base are three three-tiered silver mountains drawn in the Italian heraldic way. The green color signifies the fertility of the land. King St. Ferdinand is the titular of the Cathedral. The silver three-tiered mountains symbolize the high Sierra Madre Mountains that cover the whole territory.

## ARMS OF THE SEE OF LEGASPI

The Mayon Volcano which towers over the city of Legaspi occupies the center of the shield. On chief, blue, is a gold papal cross (three cross-beams) surmounted by a nimbed dove in flight looking at the beholder and placed between two red heraldic roses. At base is a silver lily.

The papal cross surmounted by the nimbed dove symbolizes St. Gregory the Great, the titular of the cathedral. The dove is an allusion to the testimony of Peter the Deacon who said that he oftentimes saw the Holy Ghost in the form of a dove hover above the head of the saint while he dictated his works.<sup>7</sup> The roses symbolize Our Lady of Peñafrancia to whom all Bicolanos have a very great devotion. The lily at the base represents the Immaculate Conception, the patroness of the principal church of Virac in Catanduanes which belongs to the diocese.

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<sup>7</sup> Cf. Lesson VI of the second nocturne of the Office of the Saint, 12 March.

## ARMS OF THE SEE OF SORSOGON

The shield is divided fesswise into two fields. On chief, red, is the volcano of Bulusan surmounted by two gold keys crossed debruising a sword drawn palewise. At base, blue, is a book debruised by a lily and surrounded by fishes.

The keys and the sword represent Sts. Peter and Paul who are titulars of the cathedral. The book with the lily surrounded by fishes represent St. Anthony of Padua, Doctor of the Church and patron saint of the capital of Masbate which is within the territory of the diocese. The fishes allude to one of the miracles attributed to the saint while still alive: when men did not listen to his preaching, he went to preach to the fishes which lifted up their heads above the water in wrapt attention.<sup>8</sup>

## ARMS OF THE APOSTOLIC VICARIATE OF PALAWAN

On blue chief is a silver crescent between two long-stemmed lilies. Etched on a red fess are islands crowned with fortresses dotting a blue sea. A swarm of swallows hovers over the cliffs on the dexter side.

The silver crescent represents the Immaculate Conception, the titular of the principal church of the vicariate. The two long-stemmed lilies represent St. Joseph, the head of the Holy Family and the second patron saint of the vicariate. The islands in the vicariate are actually crowned with fortifications built by the Augustinian Recollect Fathers to protect their missions and their faithful from the depredations of the Moros from the south. Edible birds' nests are among the principal products of Palawan, hence the swarm of birds.

ARMS OF THE VICARIATE APOSTOLIC OF THE  
MOUNTAIN PROVINCE

On chief, ermine, is a flaming heart rose-garlanded. On red base is a five-peaked silver mountain arranged in the Italian style. A cross surmounts the highest peak.

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<sup>8</sup> Webber *Church Symbolism* p. 266 col. 2.

The rose-garlanded flaming heart represents the Immaculate Heart of Mary, the patroness of the Congregation of Missionaries of the Immaculate Heart of Mary to whom the Mountain Province is entrusted. The heart and the ermine are taken from the arms of the congregation. The five peaks symbolize the five sub-provinces into which the Mountain Province is divided.

#### ARMS OF THE APOSTOLIC VICARIATE OF CALAPAN

On red chief is a silver daisy; on blue fess is a tree drawn bendwise with a saw at its trunk; on green base is the head of a tamaraw *in maestà*, that is, facing the beholder. The tamaraw head is surrounded by six bezants.

The daisy is a symbol of the innocence of the Holy Child.<sup>9</sup> The daisy is drawn in a conventionalized form: thirty-two petals all in a row with indented ends. The center of the flower is yellow. This conventionalized form of the daisy must not be confounded with the conventionalized or heraldic form of the chrysanthemum, "the chief crest of the Japanese imperial family."<sup>10</sup> The heraldic chrysanthemum is usually gold; the petals sixteen in number, between the tips of which appear the tips of another row of petals.<sup>11</sup>

The tree being sawed into a log suggests the name of the seat of the vicariate: Calapan. The late Mr. Pedro Serrano Laktaw, in his *Diccionario Tagalog-Hispano*, says: "'*Kalapan*' viene de '*kalap*' que significa '*madera*.' '*Kalapan*' quiere decir sitio donde se cortan maderas."

The bezants suggest the origin of the word Mindoro, the name of the island in which the vicariate is situated: *Mina de Oro*. "Bezants represent, in armories, pieces of gold or silver,

<sup>9</sup> Webber *Church Symbolism* p. 67 plate VII figure 17; p. 71 par. 3.

<sup>10</sup> Merriam-Webster's *New International Dictionary* 2nd ed.

<sup>11</sup> Espasa 28: plate facing p. 2496.



and have their names from the city of Byzantium, now called Constantinople, where such pieces were coined."<sup>12</sup>

The tamaraw is also a symbol of the island of Mindoro for this animal is found only on this island, hence it is called *Buffalus Mindorensis* by many zoologists although Jordana calls it *Antilope depressicornis* Smith.<sup>13</sup> The Merriam-Webster's *New International Dictionary*, 2nd edition, says that the tamaraw is "intermediate in character between the water buffalo and the anoa." An anoa, according to the same source, is "a small wild ox of Celebes (*Anoa depressicornis*) allied to the buffalo, but having nearly straight horns."<sup>14</sup>

There is no doubt that the animal can be used also in heraldry. In Italian heraldry we find buffaloes; for instance a buffalo appears in the arms of the Italian family Del Bufalo Della Valle.<sup>15</sup>

#### ARMS OF THE PRELATURE "NULLIUS" OF INFANTA

On chief, red, a daisy. On a silver fess a blue lozenge with the gold fleur-de-lys of the Bourbon dynasty. At base a seascape with a coconut tree from a green knoll on the dexter side.

The daisy is the symbol of the innocence of the Holy Child,<sup>16</sup> the new titular of the principal church of the prelate after it was rebuilt almost entirely. Its former patron saint was St. Mark the Evangelist, now the secondary patron saint of the prelate. "Infanta" was the official title of the Royal Princess of Spain. The lozenge-form of the Bourbon arms may have been used by the Infanta of Spain in whose honor the town (now the seat of the prelate) was named because the heraldic shield for ladies is lozenge-formed. The seascape

<sup>12</sup> Alexander Nisbet *A System of Heraldry* II (Edinburgh 1816) 217. See also Espasa 8:454 col. 2.

<sup>13</sup> *El archipelago filipino: colección de datos por PP. Jesuitas* (Washington 1900) I 662.

<sup>14</sup> Espasa 5:687 col. 2.

<sup>15</sup> Vittorio Spreti *Enciclopedia storico-nobiliare italiana* II 291.

<sup>16</sup> Cf. *supra* note 9.

with the coconut tree on a knoll symbolizes the coconut-clad province which is the territory of the prelature.

ARMS OF THE PRELATURE "NULLIUS" OF  
BATAN-BABUYANES

On a blue sky is a silver crescent at the dexter canton and the constellation of the *ursa major* with the north star. On a green pasture is a bull couchant, that is, reclining full length on the ground. At base is the agitated sea.

The silver crescent symbolizes the Immaculate Conception, the titular of the principal church in the prelature. The north star together with the constellation of the Big Bear denotes the fact that this prelature covers the northern-most part of the Philippines. Cattle is the most important export product of the Batanes and Babuyan islands hence the bull on pasture. The agitated sea symbolizes the dangerous waters between these islands. They are dangerous not only because they are frequented by typhoons but because of the waters rushing from the Pacific Ocean into the China Sea due to the difference of water levels between these bodies of water.

ARMS OF THE PRELATURE "NULLIUS" OF BANGUED

On a red chief is a golden pilgrim's staff between two golden scallops. A blue wavy pale between two silver mountains drawn in Italian heraldic style on fields of green.

The pilgrim's staff and the two scallops or pilgrim's shells are the most popular symbols of the apostle St. James the Greater, the titular of the principal church in the prelature.<sup>17</sup> The blue wavy pale represents the Abra River. The mountains and green fields represent the mountainous province of Abra, which is coterminous with the territory of the prelature.

ARMS OF THE PRELATURE "NULLIUS" OF IBA

On a blue chief is a red flaming heart transfixd by an arrow. On red base is a green mountain drawn in the Italian

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<sup>17</sup> Webber *Church Symbolism* pp. 194, 195, 280.

heraldic style between six bezants. The transfixed flaming heart is the symbol of St. Augustine, Bishop of Hippo, Doctor of the Church, who is the titular of the principal church in the prelature. The bezants represent the great wealth found in the Zambales mountains which cover the territory of the prelature.