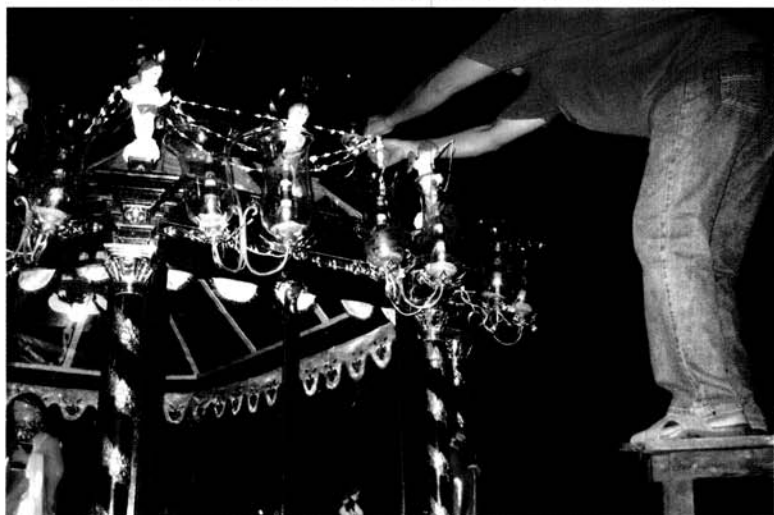
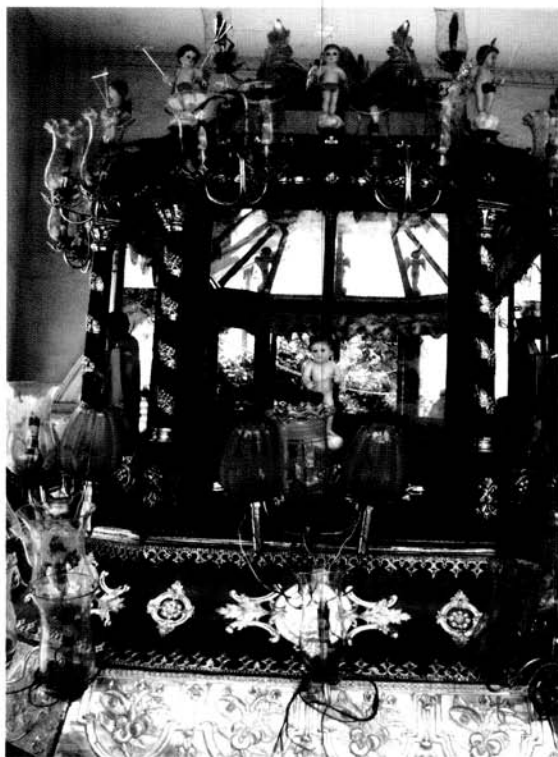


CHAPTER IV

*El Santo
Entierro de
Guagua*
~



El Santo Entierro de Guagua has been the soul of the Velez family over the last 250 years. It takes a week to prepare, polish, assemble, clean, and light up this elaborate silver *carroza* for the Good Friday procession. 150 volunteers are chosen each year from Barangay Santa Filomena, Guagua, to serve the *Señor Milagroso*. Sampaguita garlands are the only floral decoration allowed. When lighted candles proved to be unsafe for the crowds during the procession, electric lights were installed in the virinas of the *carroza*, requiring power from 11 heavy duty truck batteries. In addition, thirty violinists volunteer their services.



The *Carroza del Santo Entierro* being assembled for the Good Friday procession, 2007. (ZA)

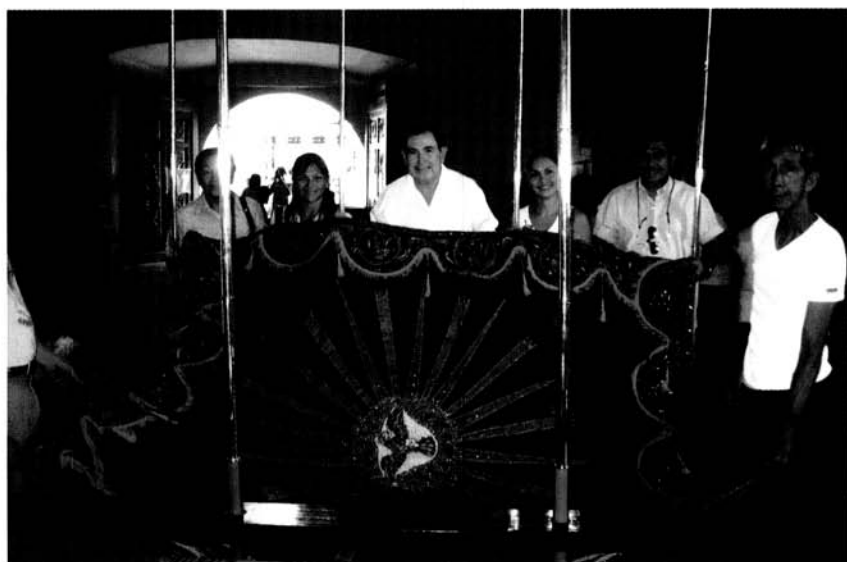


Assembling the silver *carroza* before the Good Friday procession, 2007. (ZA)





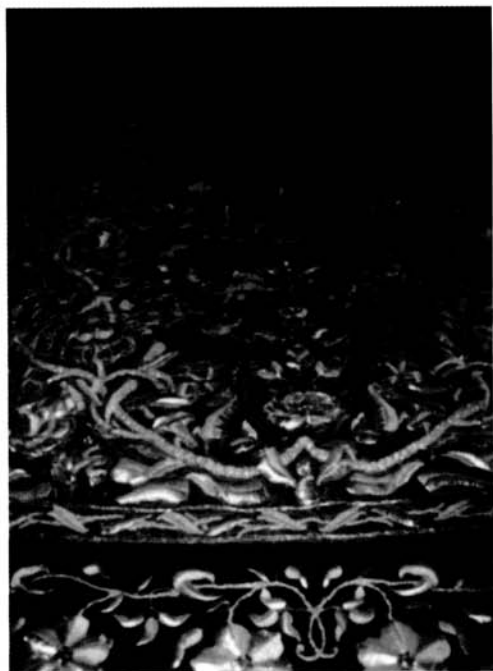
The embroidered canopy of the *palio* is removed from the box.



The canopy of the *palio* is assembled by family members inside the church, 2007. (ZA)



The *palio* is a canopy with the figure of the Holy Spirit embroidered into it. Held up by six poles, it functions to shelter the priest holding up the monstrance during the procession, 2007.(ZA)



Detail of flowers embroidered into the shroud.

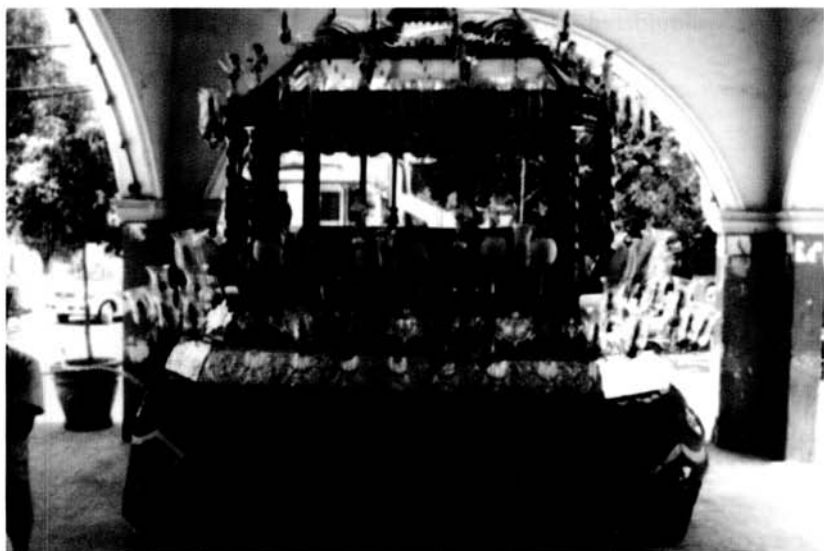


The holy shroud of the *Señor Milagroso* with the symbols of the crucifixion, such as the nails used, embroidered into it in gold thread.





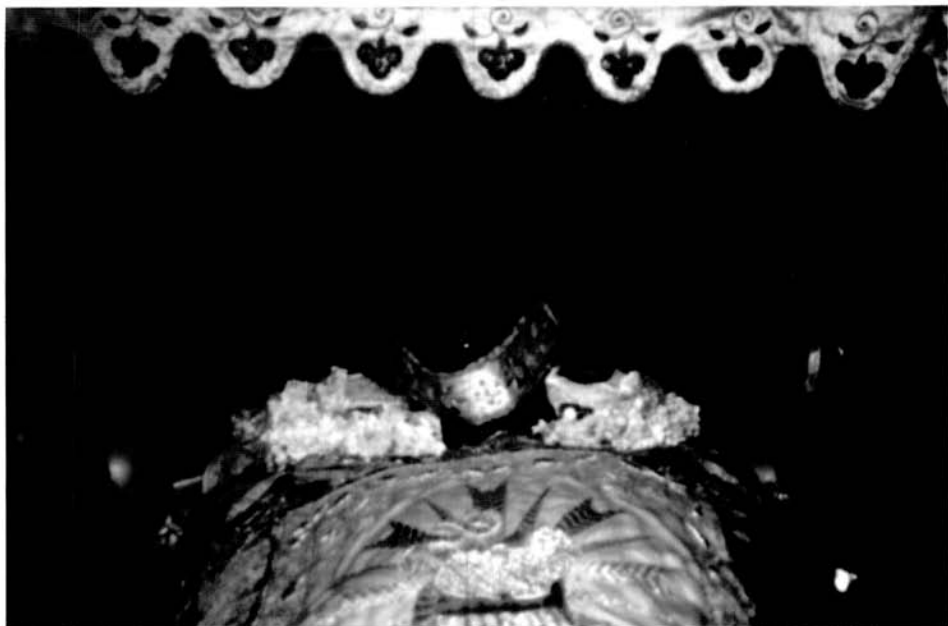
The lights of the *virinas* are turned on for the procession.



After one week of preparation the *Santo Entierro carroza* is finally ready for the floral decoration. It is parked in front of the church door to receive the *Señor Milagroso*.



The *Señor Milagroso* is placed inside the *carroza* upon its ornamentation with Sampaguita garlands, 2007, (ZA).

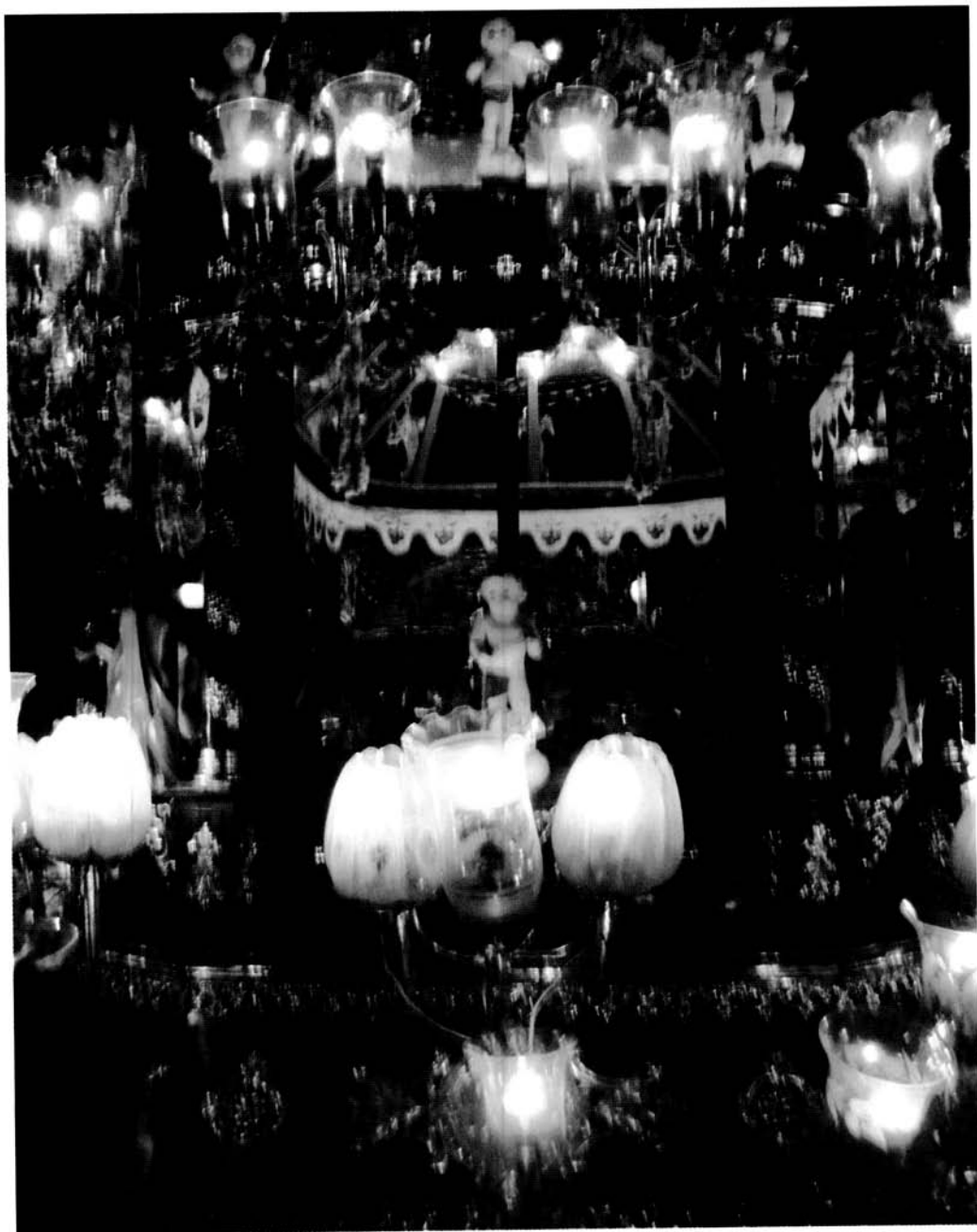


View of the *Señor Milagroso* with garlands of Sampaguita, 2007. (ZA)



The veiled penitents leading the procession pull the *carroza* along using heavy ropes in fulfillment of their penitential vows.





The lighted *carroza* during the procession.



At the end of the procession, a white linen shroud is placed over the image as the image is divested of its embroidered processional shroud.





The image of the *Señor Milagroso* is removed from the *carroza* to be brought inside the church, 2007, (ZA).



The shrouded image of the *Cristo* is carried inside the church for public veneration, 2007. (ZA)



The shroud is partially lifted to expose the dead Christ's feet for the faithful to kiss, 2007. (ZA)



The faithful request for the Sampaguita garlands, for good luck, before the *carroza* is brought back to the Velez House for storage until its use in the following year, 2007, (ZA).



The *carroza* of the *Santo Entierro* is dismantled on the street outside the Velez Building.



The upper half of the *carroza* is carried away for storage, 2007. (ZA)



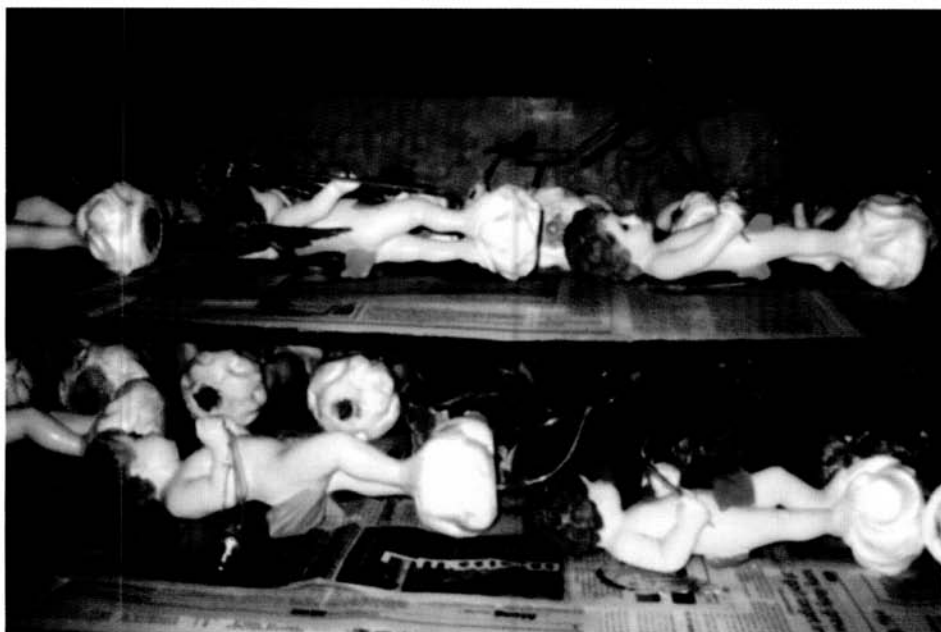
The upper half of the *carroza* is carried inside the *zaguan* of the building leading to the storage house, 2007. (ZA)



The two halves of the *carroza* are ready to be brought into the storage room.



The angels and the evangelists of the *carroza* are removed and brought to the storage room.



The angels are placed upon shelves and covered with newspaper for storage.



A big cabinet is used to store the glass *virinas* and angels of the *carroza*.



The silver ornaments are placed in boxes covered with newspaper, 2007. (ZA)

Processional images
at the Good Friday
procession of Guagua,
Pampanga, 2007, (ZA).



The solid ivory face and hands of the *Dolorosa*
processional image owned by the Limson family
of Guagua, 2007, (ZA).



The *carroza* of the *Madre Dolorosa* of the Limson Family, 2007, (ZA).



Image of Maria Salome.



The Pieta used on Good Friday procession in Guagua, 2007. (ZA)



Processional image of the Pieta of Guagua, 2007. (ZA)



Image of Santa Martha, 2007. (ZA)



Silver *carroza* of Saint John, 2007, (ZA).



Image of Maria Jacobe, 2007, (ZA).

These heirloom processional *santos* and silver *carrozas* come from different old affluent families of Guagua, 2007, (ZA).