

The Institution Narrative's Consecration of the Bread in the Eucharistic Prayer of the Filipino Mass: An Example of Textual Adaptation of the Roman Liturgy in the Philippines (II)*

III

THE WORDS OVER THE BREAD

The thanksgiving action of the Lord Jesus presents his gratitude to his merciful Father thereby unfolding his identity with his Father's mercy that he declares to carry out. This declaration is made in the words over the bread:

17	<i>Tanggapin ninyong lahat ito</i>	Receive, all of you, this
18	<i>at kanin:</i>	and eat
19	<i>Ito ang aking katawan</i>	This (is) the body of me
20	<i>na ihahain</i>	that will be offered
21	<i>para sa inyo.</i>	for you.

These words bring together the four New Testament accounts with a kind of reappearance of their Semitic origin that surfaces even if the proximate premise of these has been supplied by the 1968 reform of the Roman rite in its expanding tradition in eucharistic prayer.²²⁷

* Cfr. *Philippiniana Sacra*, Vol. XIX, No. 56, pp. 171-234.

²²⁷ As a result of the Synod of Bishops' votation on October 24, 1967 with 183 in attendance and 110 consenting, 12 disagreeing, and 61 asking for modification, the clause "*quod pro vobis tradetur*" was added to the Roman Canon's "*Hoc est enim corpus meum*", "*De liturgia in prima synodo episcoporum*", in: *Notitiae*, 3 (1967) 354-355.

17. *Tanggapin ninyong lahat ito* (Receive, all of you, this)

This rendition of *labete accipite* is a departure from the literal Tagalog equivalent *kunin* with which the parallel Gospel passages, Mt. 26, 26 and Mk. 14, 22 are translated.²²⁸ One realizes the extent of such departure by giving attention to the specific connotation of *kunin* and *tanggapin*. Although both can mean "to take" (*tomar*),²²⁹ *kunin* (*síncopa de kuhanin*)²³⁰ refers to the "act of getting",²³¹ while *tanggapin* signifies "to accept"²³² Thus, *kunin* would suggest the external act but *tanggapin* would connote the internal attitude. Both of them, however, are combined at times as one can see in the Tagalog translation of St. Ignatius of Loyola's *Suscipe, Domine, libertatem meam*:

<i>Kunin mo, O Diyos, at tanggapin mo</i>	Take, O God, and accept
<i>ang aking kalayaan,</i>	my liberty,
<i>ang aking kalooban,</i>	my will,
<i>ang isip at gunita ko.</i> ²³³	my mind and memory.

To render *labete* — *accipite* as *tanggapin*²³⁴ accentuates the invitatory character of the opening words over the bread. It also suggests the Lord's respect for the freedom of those whom he invites, hinting to a similar divine gesture of inviting man to his gift of covenant mentioned in the exaltation (preface), because the antonym of *tanggapin* is *tanggihan* (to refuse).²³⁵ Their similarity halfway seems to point that, though opposite, they have a common root implying a certain capacity of the one being offered something to take it or to leave it.

The persistence of *lahat* preceding *ito* in an attempt to reproduce *ex hoc omnes* maintains a rather confusing presentation of the first half of the Lord's invitation. The listeners could be led to interpret *Tanggapin ninyong lahat ito* as an invitation to

²²⁸ ABRIOL, II, 54, 92; *Magandang Balita Biblia*, II, 42, 72.

²²⁹ SERRANO LAKTAW, I, 497; II, 1263.

²³⁰ *Ibid.*, I, 497.

²³¹ PANGANIBAN, 310.

²³² *Ibid.*, 958.

²³³ *Misa ng Bayang Pilipino*, 10; though not really forming an integral part of the Filipino rite, this song has been published as the selected hymn for the preparation of gifts during the December 7, 1979 concluding Mass of the International Mission Congress in Manila.

²³⁴ PANGANIBAN, 958.

²³⁵ *Ibid.*

accept everything, namely, "Take all of this", and not "Take it, all of you."²³⁶ Indeed, the very first edition of the Roman rite's Eucharistic Prayers II and IV, when first published in 1968, had only "ACCIPITE ET MANDUCATE".²³⁷ Later on, this possibility of having two alternative formulations or variants in the words over the bread was revoked.²³⁸ The cause of revocation appears to be the convenience of priests especially during concelebration, notwithstanding the assurance cited by the International Committee on English in Liturgy regarding the non-existence of such inconvenience.²³⁹

The decreeing of uniformity of the words over the bread and over the cup became the subject matter of the Apostolic Constitution *Missale Romanum*.²⁴⁰ It looks to be an embodiment of the decision made as an aftermath of the October 1967 Synod of Bishops regarding the additional clause to the words over the bread.²⁴¹ As the Latin exemplar stands, it seems to be requiring a faithful translation as far as clauses and verbs are concerned. But a real breakthrough dispelling its forbidding appearance is the Italian official translation of the words over the bread wherein the clause became a passive perfect participle *offerto* paired with an additional phrase *in sacrificio*.²⁴² This could be considered an analogous case that suggests the possibility of improving the Tagalog words over the bread through the removal of the equivalent of *ex hoc omnes* — *lahat ito*. To have it simply as *tanggapin ninyo* is surely in accord with Mt. 26, 26 and Mk. 14, 22 featured as

²³⁶ This danger has been pointed out by Mons. Roman Nocon in the preparatory meetings of the Regional Commission for Tagalog in the Liturgy prior to the revision of the translations of the Roman rite's eucharistic prayers.

²³⁷ "Novae Preces Eucharisticae et Praefationes", in: *Ephemerides Liturgicae*, 82 (1968) 171, 178

²³⁸ "Declaratio "Consilii" de nonnullis in novis Precibus eucharisticis definiendis", in: *Notitiae*, 4 (1968) 356.

²³⁹ "...there is no serious problem... Moreover, the variants draw attention to the (greater) variants in the four biblical accounts of the words of Christ, from all of which the Roman Canon and the new eucharistic prayers differ. This may be of pastoral and catechetical value", in: *The Eucharistic Prayers of the Roman Liturgy in English Translation*, 17.

²⁴⁰ *Missale Romanum*, 14.

²⁴¹ Among the suggested modifications, "*tempus verbi "tradetur" sit non in futuro, sed in praesenti, iuxta alios textus Sacrae Scripturae*" was turned down, "*De liturgia in prima synodo episcoporum*", in: *Notitiae*, 3 (1967) 355.

²⁴² CONFERENZA EPISCOPALE ITALIANA, *Messale Romano*, Roma 1973, 368, 374, 379, 386.

such in the Anaphora of the Byzantine Liturgy of Saint John Chrysostom and officially accepted, though only from May 23, 1968 until November 6, 1968, as integrally assimilated tradition by the Roman rite.²⁴³

While *lahat* (all) is preferably omitted, *ito* (this) could be maintained on the basis of its refrerability to the rendition of *hoc* as the object of *est*. In fact, in the Roman Canon, *ex hoc* appears to be such on account of its recognizability in reference to *hoc est enim* whereas, even if it could be retained in the words over the cup, yet probably due to its dissonance from *hic est enim*, so the phrase *ex eo* got the *preferance*. Now, in the Tagalog words over the bread, "*Tanggapin ninyo ITO at kanin: ITO ang aking katawan...*" we can observe a certain refrerability between the two occurrences of the same word in the invitation and its subsequent declaration. But certainly, a consistent adoption of the short-lived variant "ACCIPITE ET MANDUCATE" remains exquisitely emphatic and unimitable in its noble simplicity.

18. *at kanin* (and eat)

Together with *Tanggapin ninyo*, this second verb *kanin* (eat) pairs well enough to suggest a parallel fulfillment to the position for daily bread in the Tagalog translation of the Lord's Prayer where bread is rendered as *kakanin*:

<i>Tanggapin</i>	(Receive)	<i>Bigyan</i>	(Give)
<i>ninyo</i>	(ye)	<i>mo</i>	(thou)
<i>ito</i>	(this)	<i>kami</i>	(to us)
<i>at kanin</i>	(and eat)	<i>ng aming kakanin</i> (what we are to eat)	

This is a fortunate disposition capable of responding to the Filipino lowlanders' tradition of praying centered upon the Our Father, Hail Mary, and Trinitarian Doxology.²⁴⁴ At the same time, what appears to be suggestive above is perfectly in accord with the Roman rite's understanding of the petition *Panem nostrum quotidianum da nobis hodie* as explained in the Gelasian Sacramentary's liturgical commentary imparted to catechumens during the rite of the handing over of the Lord's Prayer. Thus, the *Prae-*

²⁴³ HANGGI-PAHL, 226; EDIL, 374, 420.

²⁴⁴ *Doctrina Christiana*, 6, 9, 12-13 (the Creed); TRINIDAD, Appendix, 831-832.

fatio Orationis Dominicae relates the petition to its embodiment in Christ the bread from heaven:

(PANEM NOSTRUM COTIDIANUM DA NOBIS HODIE) *Give us this day our daily bread.* The "bread" here is to be understood as spiritual bread. Our real bread is Christ, who said: "I am the bread which came down from heaven."²⁴⁶
*Hic spiritalem cibum intelligere debemus. Christus enim panis est noster qui dixit: Ego sum panis vivus qui de caelo descendi.*²⁴⁵

In fact, Jn. 6, 51 with which the above passage is delighted in being able to find there the same word *panis* referrable to *panem* is rendered in the Tagalog Common Bible Translation as "*Ako ang pagkaing nagbibigay-buhay na bumaba mula sa langit*".²⁴⁷ Moreover, *kanin*, being the variant of *kainin*,²⁴⁸ is suggestive of the equivalent of what daily bread for Filipino means in their own term. Thus, rice as cooked and ready to be eaten is called *kanin* which is also the very word for "to eat".²⁴⁹

The association with rice which the term *kanin* suggests diminishes the violent connotation of the Greek words *phágein* and *trógein* because the emphasis is shifted upon the food itself and its nourishing effect. Thus, the tearing of the fibers into shreds which *trógein* conjures and the macabre connotation of *phágein* due to its frequent pairing with sharks are all non-existent in the term *kanin*.

A more pleasant presentation is, therefore, offered by the interrelated terms referring to both the act of eating and its surrounding circumstances: *salu-salo* (eating together), *hati-hati* (sharing in equal portions), and *kanin* (eat the food for nourishment).

At this word *kanin*, we are able to recover once more the thread of continuous tradition from the 1593 *Doctrina Christiana*'s translation of the Lord's Prayer into Tagalog:

²⁴⁵ MOHLBERG, 52.

²⁴⁶ A. NOCENT, *The Liturgical Year*, 2, 125.

²⁴⁷ *Magandang Balita Biblia*, II, 137.

²⁴⁸ PANGANIBAN, 244.

²⁴⁹ *Ibid.*

*bigyan mo cami ngaion
nang amin CACANIN.*²⁵⁰

*El pan nuestro
danoslo oy*²⁵¹

continued by the 1884 *Pasion*:

*Saka niya binulungan
niyong mga wikang banal:
itong tangan kong tinapay,
ay siya ko ngang katawan
KAKANING ikabubuhay.*²⁵²

Then he whispered to it
those sacred words of his:
this bread that I am holding
is my own body indeed
the food that nourishes life.

*Pinisan at piniraso,
IPINAKAING totoo
na ang winika ay ito,
aniya ay KANIN ninyo
ito'y siyang katawan ko.*²⁵³

He gathered and further broke
he let it be eaten indeed
as he uttered this
saying, "You eat
this is my own body."

sustained in the two Catholic Bible Translations in Tagalog:

Mt. 26, 26

*Tanggapin ninyo
at KANIN*²⁵⁴

(Receive
and eat)

*Kunin ninyo
at KANIN*²⁵⁵

(Take
and eat)

I Cor. 11, 24

*Tanggapin ninyo
at inyong KANIN*²⁵⁶

(Receive
and eat)

and kept as well as the Tagalog Common Bible Translation:

Mt. 26, 26

*Kunin ninyo ito
at KANIN*²⁵⁷

(Take this
and eat)

Such thread of continuous tradition is recoverable at the beginning of the narration in the Filipino rite with the words "*Ama namin*" and here at the term "*kanin*". These two points, then, are recognizable integration of the Filipino eucharological tradition within the interior portion and structural model of the Roman rite's eucharistic prayer in Tagalog.

²⁵⁰ *Doctrina Christiana*, 7.

²⁵¹ *Ibid.*, 6.

²⁵² *Pasion*, v. 1090.

²⁵³ *Ibid.*, v. 1091.

²⁵⁴ TRINIDAD, 89.

²⁵⁵ ABRIOL, II, 54.

²⁵⁶ TRINIDAD, 503.

²⁵⁷ *Magandang Balita Biblia*, II, 42.

19. *Ito ang aking katawan* (This is the body of me)

Looking at these four words that grammatically constitute a clause in Tagalog, one is struck with the absence of a linking verb:

<i>Ito</i>	touto	— This
<i>ang</i>	tò	— the
<i>aking</i>	mou	— of me
<i>katawan</i>	somá	— body

Tagalog versatility could even refashion it to make a word for word sequence similar to what we find in Mt. 26, 26 and Mk. 14, 22:

<i>Ito</i>	touto
	estin
<i>ang</i>	to
<i>katawan</i>	somá
<i>ko</i>	mou

In both presentations, no linking verb appears and so one can surely apply here also the conclusion made in the study of Jesus' eucharistic words, "the Greek copula *éstin* has no equivalent in Hebrew and Aramaic".²⁵⁸ Thus, in the Tagalog translation of the words over the bread, there is a clear manifestation that this Far East Asian language maintains its share of affinity with the Western Asian Semitic languages. It can, then, be claimed that this departure from the Graeco-Roman linguistic pattern is not a doctrinally pernicious condition but a truly privileged situation enabling the Filipino Catholic faithful to touch with their cultural heritage the very pattern of speech employed by the Lord Jesus. At this point, therefore, the very language of the Lord and the Tagalog language touch each other most intimately with the discovery that, departing from the Graeco-Roman linguistic filter, both Asiatic languages are in fact close relatives.²⁵⁹

Without needing any change in the sequence of words, the words of the Lord declared over the bread in Tagalog match even their very sequence in the attempt to render them in Hébrew:

²⁵⁸ JEREMIAS, 201.

²⁵⁹ On the basis of this observation, any Tagalog Catholic can happily note the improvement of the translation from 1884 *Pasion's* "*ito'y siyang katawan ko*" (this is the one being my body) (v. 1091) into "*ito ang aking katawan*", TRINIDAD, 89, 152, 248, 503; ABRIOL, II, 54, 92, 153, 313; *Magandang Balita Biblia*, II, 42, 72, 120, 237.

<i>Ito</i>	zeh
<i>ang aking</i>	hoh
<i>katawan</i>	guph

Here appears clearly the lack of linking verb whose absence in no way makes the meaning of the statement equivocal. To add a linking verb transforming the clause into "*Ito ay ang aking katawan*" would not only make the presentation awkward but also weaken the statement insinuating either a distance between the self of the speaker and the sign with which he is identifying himself or, even worse, an inability of the speaker to speak properly Tagalog. In effect, such addition would just result into giving the statement another possibility of being rephrased into a declaration to the contrary, because between the linking verb *ay* and the object at hand so many modifiers can be inserted, such as *kawangis* (of similar kind or appearance), *katulad* (resemblance), *larawan* (picture), and *anyo* (shape).

Ito ay ang kawangis ng aking katawan.
Ito ay ang katulad ng aking katawan.
Ito ay ang larawan ng aking katawan.
Ito ay ang anyo ng aking katawan.

Instead of being thoughtlessly corrected through such worse re-touching, the words of the Lord over the bread in Tagalog should be allowed to contribute its positive share towards the proper comprehension of the probable Hebrew and Aramaic form. By letting the Tagalog rendition of the Lord's words show that even without the linking verb the reality is that the Lord identifies himself with the bread, the polemics about the possibility of denying such reality through the appeal to the Hebrew form's lack of linking verb would fall apart. That is how a relative can help its own relative.

Though quite helpful in enabling us to know the probable Hebrew equivalent of the Lord's words over the bread, the attempt to retranslate them quoted above²⁶⁰ has been studiously weighed and found wanting.²⁶¹ The result of these studios assessments about them points out that

²⁶⁰ 52, II, 1976 New Testament in Hebrew.

²⁶¹ J. BONSIRVEN. "*HOC EST CORPUS MEUM Recherches sur l'original araméen*", in: *Biblica*, 39 (1948) 205-219; JEREMIAS, 198-201.

De cet examen nous pouvons conclure: au temps de Jésus, et encore assez longtemps après, le mot guph était trop indéterminé dans sa signification et pas du tout approprié pour indiquer tout ce que Jésus voulait mettre dans "ceci est mon corps", à savoir son corps destiné à souffrir dans la Passion imminente, tout son être humain et divin, qui deviendrait la nourriture du communiant. Au contraire ce sens si compréhensif pouvait être exprimé par le mot bashar — chair. D'ailleurs n'est-il pas beaucoup plus vraisemblable que le Seigneur s'est servi du même mot, et dans sa catéchèse sur le sacrement, et dans l'institution du sacrement? Vraisemblance qui s'impose si l'on admet, avec plusieurs historiens modernes, que le discours du pain de vie comprend des logia prononcés par le Maître en diverses circonstances, peut-être même au moment de la dernière Cène.²⁶²

The conclusion cited above gives the meaning of nourishment to communicants as a significance of the Hebrew word *bśr* but of which *gph* is not comprehensive. Based on such conclusion, it is said in a later investigation that

Only the Hebrew *basar* and Aramaic *bisra* really come into question as equivalent of soma ... we must ... reject *guph* as an equivalent of body ...²⁶³

The linguistic possibility that *basar*, or *bisra*, lies at the base of the 'body' of Jesus' words of interpretation is incontestable and is confirmed many times: the LXX renders Hebrew *basar* mostly with 'flesh' (143 times), but in twenty-three cases with 'body'; indeed, 'body' renders *basar* predominantly in the LXX, where it does not designate a corpse ...²⁶⁴

Such conclusions prompt us to take a close look at the Tagalog word *katawan* (body). It appears to be corresponding closely to the Hebrew word *bashar* which "stands for the whole life-substance of men or beasts as organized in corporeal form".²⁶⁵ Thus, even if these conclusions cast suspicion on the accuracy of the cited attempt to translate in Hebrew the Lord's words over the bread, still these conclusions could be appreciated from the point

²⁶² J. BONSIRVEN, *art. cit.*, 218.

²⁶³ JEREMIAS, 199.

²⁶⁴ *Ibid.*, 200.

²⁶⁵ J. ROBINSON, *The Body*, London 1952, 13.

of view of our study because they suggest the Hebrew word *bashar* whose significance is coinciding with that of the Tagalog word *katawan*.

Several reasons argue in favor of this claim of exact correspondence in the Hebrew word *bashar* and Tagalog word *katawan*. First, *katawan* is signifying both the physical body and the human person:

Katawanin, (verb) to represent
Katawanin, (adjective) or intransitive verb
Katawáng-hayop, Animal body
Katawáng-lupa, Earthly body
Katawang-pisikal, Physical body
Katawáng-tao, Human body
Kinatawan, (noun) representative, deputy²⁶⁶

Second, the spelling of *katawang-tao* in the 1593 *Doctrina Christiana* demonstrates the validity of this lexicographical observation:

There are those who think that since *tawo* is evidently the form from which *tao* is derived, it would not be too far-fetched to think that *katawan* may have developed from *ka* + *tawo* + *an* which became *kataw-an* which is still the present form in the barrios of the former Kumintang area. From *kataw-an*, the form *katawan* can be inferred.²⁶⁷

The very first appearance of these words in print shows that they have such inferred affinity:

<i>Nagcatauan tauo siya</i>	<i>Que fue concebido</i>
<i>lalang ng espiritu sancto.</i> ²⁶⁸	<i>del espiritu sancto.</i> ²⁶⁹

It should be noted that the term *nagcatauan tauo* is an adaptation rather than a translation of *concebido* which literally in Tagalog is *ipinaglihi*.²⁷⁰ To prove that *tauo* is used in the rendition of 'body' and 'flesh', we can cite this article of the Apostles' Creed about the resurrection of the body:

²⁶⁶ PANGANIBAN, 270.

²⁶⁷ *Ibid.*

²⁶⁸ *Doctrina Christiana*, 12.

²⁶⁹ *Ibid.* 11.

²⁷⁰ SERRANO LAKTAW, I, 165.

*At mabubuhai na maguli
ang nangamatai na tauo.*²⁷¹

*La resurreccion
de la carne.*²⁷²

Instead of a word for word translation, we find here a refashioning of the whole article from a phrase into a complete sentence which literally would be "And will live again the dead persons". And finally, as a proof that *tauo* is also taken to mean the reality of being a man, here is another citation from the same first Tagalog printed book and catechism:

*Ang pono nang sinasangpa
lataianan nang manga chris-
tiano labinapat na bagai.
Ang pitong naona ang sabi
ang Dios ang pagkadios niya.
Ang pitóg naholi ang sabi.
ae.ang atin panginoon Jesu-
christo ang pagcatauo niya.*²⁷³

*Los Articulos de la fe
son catorze. Los siete
pertenecen a la divinidad.
y los otros siete a la
humanidad de nro señor
Jesuchristo Dios y hombre
verdadero.*²⁷⁴

In all these quoted instances, the Spanish prayers and credal commentaries do not have any occurrence of the word *cuerpo* or 'body' yet the Tagalog word *katawan* (body) appears in these instances to render 'conception' (incarnation), 'flesh' (dead), and 'humanity'. In fact, subsequent translations in Tagalog will utilize the expression '*nagkatawang-tao*' to render the expression *sarks égéneto* Jn. 1, 14 as "*nagkatawang-tao*".²⁷⁵

At the last part of the 1593 *Doctrina Christiana*, there is a question and answer presentation of Christian faith and order. This part provides us with valuable data about the use of the Tagalog word *katawan*, spelled as *catauan*, being the translation of the Spanish term *cuerpo*.

²⁷¹ *Doctrina Christiana*, 13.

²⁷² *Ibid.*, 11.

²⁷³ *Ibid.*, 22.

²⁷⁴ *Ibid.*, 18-19. Also *catauan mo = ti mismo* (yourself) in "*amaras a dios sobre todas las cosas, y a tu proximo como a ti mismo*" "*Ang ysa ybigin mo Ang Dios lalolalo sa lahat. Ang ycalua ybigin mo naman ang capoua mo tauo parang ang katauhan mo*", 31, 32-33.

²⁷⁵ *Pasion*, v. 199; TRINIDAD, 263; ABRIOL, II, 163; *Magandang Balita Biblia*, II (here *nagkatawang-tao* becomes *naging tao*, thus eliminating the redundant duplication), 128.

*T. nang namatai na ang atin panginoon Jesuchristo sa cruz, anong ginawa nang caloloua niya? S. nanaog sa mga infier-nos pati nang pagca dios niya, at hinango doon ag caloloua nang manga sanctos padres naghihintai nag pagdating niya. T. ang catawan ni Jesucristo ybinaon? S. oo. T. nabuhai na-naguli? S. oo. T. caylan? S. nang magycatlong arao nang pagcamatai niya. T. humabilin dito sa lupa ang atin panginoon Jesuchristo? S. dile humabili dito sa lupa, nacyat sa langit nang magycapatnapouong arao nang pagcabuhai niyang naguli, at nalolocloc sa canan nang dios ama macagagaua sa lahat.*²⁷⁶

*P. despues de muerto nro señor Jesuchristo que hizo su alma? P. baxo a los infiernos junta con-la divinidad y saco las animas de los sanctos padres que estaban aguardando su sancto adveni-miento. P. El cuerpo de nuestro señor Jesuchristo fue sepultado? R. sí. P. quando? R. al tercero día, de su muerte. P. quedose aca en la tierra nuestro señor Jesuchristo? R. no, sino subio a los cielos, despues de quarenta dias de su Resurreccion y esta asentado a la diestra de dios pa-dre todo poderoso.*²⁷⁷

Here we can observe the words *alma-caloloua* and *cuerpo-catawan*. It seems possible to posit that the Tagalog word *caloloua* may have been derived from *ka* + *(lu)* + *loua*. Upon the addition of the re-duplicated first syllable preceded by the prefix *ka*, the ensuing meaning denotes relationship.²⁷⁸ The Tagalog word *luwa*, with the accent of grave circumflex at the final syllable (*luwâ*), means "what is forced out of the mouth."²⁷⁹ Without the accent at the final syllable, *luwa* is the variant of *loa* which means the "poetic panegyric of eulogy (usually in praise of the Holy Virgin and the saints)."²⁸⁰ At any rate, in both cases, *luwa* is always something coming out of the mouth.

That the soul is an integral dimension of man, coming out of the mouth at the time of death, is a quite universal manner of visualizing the reality of the human alter ego.²⁸¹ It appears to

²⁷⁶ *Doctrina Christiana*, 62-64.

²⁷⁷ *Ibid.*, 53-54.

²⁷⁸ PANGANIBAN, 208.

²⁷⁹ *Ibid.*, 671.

²⁸⁰ *Ibid.*, 653.

²⁸¹ "The concluding scene in the *Ars Moriendi* (ca. 1450): The dying man has resisted the temptations of the demons depicted in disarray in the foreground and has died peacefully. His soul is shown issuing from his mouth and being received by a company of angels", in: D. STANNARD, *The Puritan Way of Death*, Oxford 1977, 20.

be also a quite universal phenomenon that such alter ego is considered a life giving principle that is also found in all the breathing creatures.²⁸²

What is quite peculiar to the Tagalog word for *cuervo*-body is its point of departure, *tauo* or *tao*, namely, the human being recognizing his own reflection and projecting his human tangible component and applying it to those with whom he can identify his own resemblance. Its life-giving principle is likewise projected to all those which the Tagalog language considers as possessors of *katawan*. This appears to be the notion behind this presentation of the process of dying and the conceptualization of the resurrection from the dead, as formulated in the 1593 *Doctrina Christiana*:

T. ang caloloua natin manatai caia cun mamatai ang catauan natin? S. dilemamatai ang caloloua natin para nang sa haiop, ang catauan lamang mamatai, ang caloloua mabubuhai magparating man saan.

T. mabubuhai caiamuli ang nangamatai na tauo, banal man, tampalasan man. S. oo mabubuhai din maguli, at papasoc na moli ang caloloua sa catauan nang hocoman silang dalua nang atin panginoon Jesuchristo.

T. cum mabuhai na maguli ang catauan nang manga tauo mamatai pa caiang moli? S. dile.²⁸³

P. El alma del hombre, acabase quando muere el hombre? R. no muere con el cuerpo como en los otros animales, sino solo el cuerpo muere y el alma vive para siempre.

P. an de volver a vivir todos los que mueren buenos y malos? R. an de volver a vivir y juntarse el cuerpo con el alma para ser juzgados de christo nuestro señor.

P. despues de Resuscitados los cuerpos de los hombres an de volver a morir? R. no.²⁸⁴

Here we see that other animals (*otros animales*) have their soul that would die with their bodies. Human soul (*ang caluluoa natin* or the soul of ours) lives for ever. The first question, however, in Spanish asks about the destiny of human soul when the human person (*el hombre*) dies. Its Tagalog rendition asks whether our soul (*ang caluluoa natin*) is going to die (*mamatai caia*) when our body (*ang catauan natin*) dies (*cun mamatai*). The trans-

²⁸² J. FRAZER, *The Golden Bough*, London 1963 (abridged edition), 294, 679.

²⁸³ *Doctrina Christiana*, 64-65.

²⁸⁴ *Ibid.*, 55-56.

lation in Tagalog presents *el hombre* = *ang catauan*, which is today equivalent to *katauhan* (our whole being). So, while the whole man is *tao* (man), *katauhan* (human personality), and *katawan* (body), his mirror image and living self integral to his being a *tao*, to his *katauhan*, and to his *katawan* is his *kaluluwa*. This, as approximation of anthropological notion a century ago, is verifiable in the 1884 *Pasion* where we find this description of Jesus' death presented in verse:

<i>Tumangis na kapagkuwan</i>	He cried at a certain moment
<i>luha sa mata'y bumukal</i>	tears from his eyes flowed down
<i>sa Ama ay inialay,</i>	to the Father he offered
<i>ang KALULUWA at BUHAY</i>	his soul and life
<i>ito and siyang tinuran:</i> ²⁸⁵	while this was what he uttered:

At this period, however, probably due to centuries of incubation within the Spanish philosophico-anthropological terms, the survival of *kaluluwa* (soul) = *buhay* (life) was no more accompanied by the notion of an entity going out of the body and, eventually, entering into it as some sort of diminutive alter ego.

We can observe that in the 1884 *Pasion* the *kaluluwa* fills in completely the body as if the former is the content that exactly occupies its container. We can deduce this observation from the verses that describe the Savior's resurrection:

<i>Ng husto na't walang kulang</i>	When exactly and without being less
<i>maganap ang tatlong araw</i>	it was completely after three days
<i>ng kaniyang pagkamatay,</i>	since (there occurred) his death,
<i>sumilid na sa katawan</i>	entered already in his body
<i>kaluluwa niyang mahal.</i> ²⁸⁶	his soul (most) blessed.

On account of the pejorative connotation of dualism that has gotten to be so much linked with the so-called "separated" or "floating" soul, the Tagalog Common Bible Translation eliminates its appearance which formerly was featured in the rendition of Lk. 24, 46²⁸⁷ *páter, eís cheirás sou paratithemai to pneumá mou* which

²⁸⁵ *Pasion*, v. 2058.

²⁸⁶ *Ibid.*, v. 2192.

²⁸⁷ *Pasion*: "yaring aking kaluluwa, ikaw po ang bahala na" (this my soul, you take care of), v. 2060; TRINIDAD: "inilahabilin ko sa mga kamay mo ang aking kaluluwa" (I entrust into your hands my soul), 256; ABRIOL: "inilahabilin ko sa mga kamay mo ang aking kaluluwa" (I entrust into your hands my soul), II, 158; *Magandang Balita Biblia*: "sa mga kamay mo'y ipinagtatagubilin ko ang aking espiritu" (into your hands I recommend my spirit), II, 124.

is the LXX translation Ps. 30 (31), 6 with just a change of the tense of the verb from future to present:

eís cheiráς sou	beyadeka
parathésomai	hapeqoyeka
to pneumá mou	rohoy

There is a recognizable logical consistency here because the Hebrew *ruha* is rendered by LXX *pneumá* and by the Latin *spiritus* that, as the title of the third Person of the Trinity, is transliterated into Spanish and Tagalog *Espiritu*.²⁸⁸ But if the famous prayer for the departed wherein God is invoked in the Hebrew incipit as *helohey harohyoh lekal* — *bashar*²⁸⁹ while the Euchology of Serapion has *ho Theòs ton pneumáton kai despótes páses sarkós*²⁹⁰ and the Byzantine oration after its litanies for the dead has *Ho Theòs ton Pncumáton, kai páses sarkós*²⁹¹ presents *nepes/ruha/bashar* = *hayyom/adam* and *psyché/pneumá/sarks/soma* = *zoè/ánthropos*, there is a reason to argue *kakuluwa-katawan* (soul-body) pairing is equivalent to *buhay-tao* (life-human being) combination.

In demonstrating that *katawan* = *bashar sarks* the attempt to translate Jn. 6, 56a as an “*Ang kumakain ng aking laman*” (The one who eats my flesh)²⁹² appears questionable. The 1593 *Doctrina Christiana* uses “*laman*” not in the sense of something external and tangible but with the meaning of personal inward attitude, as this presentation of the seven spiritual works of mercy in Tagalog shows:

<i>Ang pitong naholi paquina bang nang caloua // ay pari // Aralan ang di nacaalam. Aralan ang napaaaral. Ang tauo sala, ay papagdalitain. Ualin bahala sa loob ang asalana nang nacasasala sa iyo. Houag ypala-</i>	<i>Las otras siete obras de misericordia spirituales, son estas. // Enseñar a los simples que no saben. Dar consejo al que lo ha menester. Castigar al que ha menester castigo. Perdonar al que erro contra ti. Sufrir las in-</i>
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²⁸⁸ *Doctrina Christiana*, 11, 13.

²⁸⁹ J. HERTZ, *The Authorized Daily Prayer Book*, London 1976, 1094.

²⁹⁰ FUNK, II, 192.

²⁹¹ GOAR, 424.

²⁹² TRINIDAD, 284-285; ABRIOL, II, 176; *Magandang Balita Biblia*, II, 137.

of the people among whom she dwells".²⁹⁶ Just as Christ can be proclaimed as our *kinatawan* (representative) in accomplishing our salvation once and for all, we who belong to him are claimed by him to be his *kinatawan* (representative) in the historical continuation of what he has accomplished. His identification with human beings and the human beings' identification with him are both rooted in the reality of *katawan-katauhan* (body-humanity) integral in them. Just as in Hebrew, there is the word *adam* so in Tagalog *tao* equivalently signifies the same without sexual differentiation. The crucial passage wherein Christ's humanity and his corporate self are presented in Rom. 5, 15²⁹⁷ which in Tagalog appears with the significant usage of the word *tao* to designate both the old and the new Adam.²⁹⁸

To round up the discussion of the Tagalog word *katawan*, it should be pointed out that its departure from the Greek and Roman eucharistical predecessors having distinct words, *sàrks*—*caro* and *soma*—*corpus*, is in reality its homecoming and reunion with its Asiatic linguistic relative. And such reunion is provided by the Lord's supper wherein everybody is invited to feel at home through the skillful handling of liturgical adaptation by the local churches.

20. *na ihahain* (that will be offered)

It has been pointed out above that the clause "*quod pro vobis tradetur*" had been added to the Lord's words over the bread that in the Roman Canon used to be only "*Hoc est enim corpus meum*."²⁹⁹ In a sense, this clause could not be called an addition nor a new comer because it is an old-timer readmitted into the Roman Canon after almost a millenium of being made to wander away:

However, this missing phrase, namely the words added to *Hoc est corpus meum* in the Paul-Luke report: *quod pro vobis datur*, is an amazingly significant omission. Its absence is all the more remarkable because it already appeared (in the form: *quod pro vobis* (resp. *pro multis*)

²⁹⁶ A. CHUPUNCO, *Towards a Filipino Liturgy*, 49.

²⁹⁷ E. SCHWEIZER, *The Church as the Body of Christ*, Atlanta 1976 (second printing), 51.

²⁹⁸ TRINIDAD, 443; ABRIOL, II, 277; *Magandang Balita Biblia*, II, 212.

²⁹⁹ *Notitiae*, 3 (1967) 355-356.

confringetur) in both of the older texts of the Roman tradition. So it must have been expunged some time between the fourth and the seventh century, for a reason unknown to us.³⁰⁰

Though this conclusion refuses the suggested reason for such expunging, still in the absence of any other motive it is to be mentioned, namely, that the simplification of the rite of fraction caused the elimination of the clause.³⁰¹

But before the reunion of the long time outcast clause got realized, a proximate prelude to it was provided by the study of the Canon of the Mass in the light of post-Vatican II liturgical reform.³⁰² A view of its conclusion related to the readmission of the aforementioned clause can enhance the appreciation of the Tagalog attempt to match it not just with a word for word translation but with a well thought effort to handle it through the process of acculturation.³⁰³

With the Graeco-Latin antecedents as points of departure, it appears that

Quod pro vobis tradetur, according to the Vulgate of I Cor. 11: 24. The Greek text reads "which is for you". The three variations of this insert either "broken", "bruised", or "given". The Greek text of Lk. 22: 19 has "given", the Vulgate rendering being: *Quod pro vobis datur*. Mark and Matthew have only "This is my body".³⁰⁴

Taking a look at the three cited variations, we find that they all combine to project a presentation of breaking of bread and communion whose common denominator is the Savior's self-sacrifice when he died on the cross.

Depending upon the potentials inherent in the different languages, such presentation may highlight either the breaking of bread or the act of serving the eucharistic food in communion with overtones always suggestive of the Savior's sacrificial passion and death. We can analogously arrange the different variations in a series of equation:

³⁰⁰ J. JUNGSMANN, *The Mass of the Roman Rite*, New York 1955, II, 196.

³⁰¹ B. BOTTE, *Le canon de la messe romaine*, Louvain 1935, 61.

³⁰² C. VAGGAGINI, *op. cit.*, 163-164.

³⁰³ CHUPUNGO, *Liturgical Renewal in the Philippines*, 122.

³⁰⁴ C. VAGGAGINI, *op. cit.*, 163.

broken (bread) to be ready for distribution

broken (body) due to wounds sustained in the passion

bruised (broken in small pieces) made ready for eating

bruised flesh (not bones) of the Savior on the cross³⁰⁵

given (after being broken to pieces) for communion

given in the sense of "handed over" by Judas³⁰⁶

A glance at these variations in the context of their original language will facilitate the appreciation of the intended impact in each instance.

It is suspected that the passive participle *klomenon* is from the liturgical accommodation of the I Cor. 11, 24 *éklassen*.³⁰⁷ Thus, it said that, from the liturgical text, this passive participle entered the lectionaries (Codex Sinaiticus, Oxyrhyncus, Boernerianus, and also the Syrian ones) and even the *Textus Receptus*.³⁰⁸ As a liturgical passage, it is found in the Byzantine anaphora of Saint Basil:

tò hypèr hymon *klomenon* eís áphesin hamartion.³⁰⁹

in the Greek and Syriac anaphoras of Saint James:

tò hypèr hymon *klomenon* kaì diadidōmenon eís áphesin hamartion.³¹⁰

*quod propter vos et propter multos fractum est et datum est (in expiationem et) in remissionem peccatorum*³¹¹

³⁰⁵ Without considering the further possibility of a positive and accurate sense, some commentators remark about this term "bruised", literally "broken in small pieces" that: "Perhaps the most telling all (i.e., additional formulaary accommodated to liturgical action) is the addition "broken in (small) pieces" in the original text of Codex Bezae. The inappropriateness of attributing brokenness to Jesus' body may be inferred from John 19:31-36", W. ORR-J. WATTHERR (tr. and comm.), *The Anchor Bible I Corinthians*, New York 1976, 267.

³⁰⁶ The slant towards hinting Judas' act of handing Jesus to the enemies is readable in the Palaeo-Hispanic Anaphora's *Dominus noster Iesus Christus in qua nocte tradebatur* (*Missale Mixtum* and the *Missa Omnimoda* of the *Liber Ordinum*) and *Quoniam Dominus Iesus in qua nocte tradebatur* (*Missale F* of Toledo, *Lib. Sacr.*, XXV), cf. C. VAGAGGINI, *op. cit.*, 47.

³⁰⁷ W. ORR-J. WATTHERR, *op. cit.*, 267.

³⁰⁸ *Ibid.*, cf. E. NESTLE-K. ALAND (ed.) *Novum Testamentum Graece et Latine*, Stuttgart 1962 (21st printing), 445.

³⁰⁹ BRIGHTMAN, 328.

³¹⁰ HANGGI-PAHL, 248.

³¹¹ *Ibid.*, 343.

in the anaphora of Serapion:

to hypèr hymon klomenon eís áphesin hamartion.³¹²

in the Coptic anaphora of Saint Basil:

to hypèr hymon kal pollon kl. k. diad. e. aph. hamartion.³¹³

in an Abyssinian anaphora:

*quod pro vobis frangitur in remissionem peccati*³¹⁴

in the Syriac Jacobite anaphora:

*quod pro vobis et pro multis frangitur et datur in remissionem peccatorum et in vitam aeternam*³¹⁵

in the anaphora of Theodore of Mopsuestia:

*quod pro mundi vita frangitur in remissionem peccatorum.*³¹⁶

and in the fragment attributed to Epiphanius:

*quod pro vobis frangitur in remissionem peccatorum.*³¹⁷

As a gesture of proximate preparation, the Tagalog word *ihahain* implies the act of making ready the food to be eaten at table, since *magha* (*y*) in means *poner la mesa, o comida*.³¹⁸ In the Philippines, the gesture of breaking the bread as a sign to begin the meal, commonly practiced in biblical times,³¹⁹ is not a custom since bread is not a common feature at meals. However, the placing of rice cakes divided into portions is part of the preparation of the meal on the table. Still, the accent is not on the fact that the bread is broken on that the food is divided into portion. Rather, the highlight is on the readying of the meal. Such act of readying the meal is likewise posited in presenting or dedicating a material gift to be set aside as a tribute to God. The setting aside of a material tribute to God is called *hayin* in the 1593 *Doctrina Christiana*:

³¹² FUNK, II, 174.

³¹³ HANGGI-PAHL, 350.

³¹⁴ Ibid., *Anaphora Sanctorum Patrum Nostrorum Apostolorum*, 148; *Anaphora Domini Nostri Iesu Christi*: "*quod pro vobis frangitur, et datur in redemptionem multorum*", 151; *Anaphora Cyrilli Alexandrini*: "*quod pro vobis frangitur et datur in redemptionem totius mundi, per quod remittitur peccatum*", 197, *Anaphora Dioscori Alexandrini*: "*quod pro vobis frangitur in remissionem peccati*", 199; *Anaphora Dominae Nostrae Mariae*: "*quod pro vobis frangitur in remissionem peccatorum*", 202.

³¹⁵ Ibid., 266.

³¹⁶ Ibid., 382.

³¹⁷ Ibid., 262.

³¹⁸ SERRANO LAKTAW, I, 308.

³¹⁹ ARNDT-GINGRICH, 433.

Ang otos nang sancta yglesia yna natin aey lima. Ang naona. ma-quinig nag missa houag meili-san:/cun domingo at sa fiesta. pinangilinan. Ang ycalua. mag-confesar miminsan man taon ta-on, at cun mey hirap na yca madatai. Ang ycatlo mag comulgar cun pascua na yqui nabuhai na magulin ang atin panginoon Jesuchristo. Ang ycapat mag-ayunar cun nagotos ang sancta yglesia yna natin. Ang ycalima papamagohin ang Dios nang dilan pananim, at ang saey capouo yhayin-sa dios Amen.//³²⁰

Los mandamientos de la sancta madre yglesia, son cinco. // El primero. oyr missa entera los domingos y fiestas de guardar. El segundo. confesar a lo menos una vez en el año. El tercero. comulgar de necesidad por pascua florida.

El cuarto.

ayunar quando lo manda la sancta madre yglesia.

El quinto. pagar diezmos y primicias.//³²¹

Here we can observe that among adaptational elaborations, the giving of tithe, in Spanish *diezmo*, is spelled out as *yhain sa Dios ang saeycapóuo* (presenting or dedicating to God the tenth portion).³²²

Fractio as a preparatory act to the meal proper is implied in the word *hain*. But the sacrificial overtone that the christian use of *fractio* has merged liturgically, as observable in the Syriac anaphora of James (*fractum est...in expiationem... peccatorum*), emerges easily in the Tagalog word *hain*.

A synonym of *klómenon* / *frangitur* is *thryptómenon* / *confringetur*. Like *klómenon*, *thryptómenon* could have also entered the *Codex Bezae's* transmission of I Cor. 11, 24 via the liturgical usage³²³ as observable in the *Apostolic Tradition* of Hippolytus:

*quod pro vobis confringetur*³²⁴

in the Book VIII of the *Constitutiones Apostolorum*:

tò perì pallon thryptómenon eís áphesin hamartión³²⁵

and in Saint Ambrose's *De Sacramentis*:

*quod pro multis confringetur*³²⁶

Like *klómenon* / *frangitur*, *thryptómenon* / *confringetur* is implied in the Tagalog word *hain*. To employ now the Tagalog term

³²⁰ *Doctrina Christiana*, 35-36.

³²¹ *Ibid.*, 34-35.

³²² SERRANO LAKTAW, I, 308.

³²³ E. NESTLE-K. ALAND, *op. cit.*, 445.

³²⁴ BOTTE, 14.

³²⁵ FUNK, I, 508.

³²⁶ CSEL 73, 55, 9-10.

hinati-hati (divided into portions) as counterpart of *thryptómenon confringetur* here will likewise miss the religious overtone of the gesture because the former in itself has human orientation but the reality that the self-offering of the Savior is primarily directed to God who synergistically acts with him in making such act an *admirabile commercium* is only present in the comprehensive term *hain*.

Arriving now at the term *didómenon / tradetur*, we are confronted with the very expression found in Lk. 22, 19:

tò hypèr hymon didómenon

that eventually found its way into the anaphora recovered in the Dêr-Balizeh papyrus:

tò hypèr hamon did(ómeno)n eís áphesin hamartio(n)³²⁷

and into the invariable *Missa Secreta* of the Palaeo-Hispanic anaphora:

*quod pro vobis tradetur*³²⁸

which reflects the Vulgate translation of I Cor. 11, 24.³²⁹ Though the setting in some recensions reflects the contrast between the treachery of Judas and the faithfulness of the Savior that ably draws salvific result from the former,³³⁰ the main significance of making oneself to be handed over emerges as the underlying motive of the Savior's verbal expression of his gesture. This disposition is essentially what the Tagalog term *hain* conveys.³³¹

To be able to reach, however, the very matrix of the term *hain*, a repetition of the process followed above must be resorted to. We need to dig into the sacrificial language of the Bible for the link between latreutic service and holding of a sacred meal. Most suitable to this purpose and totally favorable to the Tagalog idiom is Heb. 10, 5b-7 which is a Christological reinterpretation of Ps. 39 (40) 7-9:

<i>Ang mga hain at handog</i>	<i>kaì prosphoràn</i>	<i>thysían</i>
<i>na mga hayop</i>	<i>oúk éthélesas</i>	<i>dê katertíso</i>
<i>ay hindi mo ibig,</i>		

³²⁷ C. ROBERTS-B. CAPELLE, *An Early Euchologium The Dêr-Balizeh Papyrus Enlarged and Reedited*, Bibliothèque du Muséon 23 (Louvain 1949) 28.

³²⁸ HANGGI-PAHL, 498.

³²⁹ C. VAGAGGINI, *op. cit.*, 164.

³³⁰ Cf. footnote 79, pp. 89-90 above.

³³¹ SERRANO LAKTAW, I, 308.

<i>kaya't inihanda mo</i>	sóma	moi
<i>ang aking katawan</i>		
<i>upang maging hain.</i> ³³²	LXX	
	thysían	zebah
	kaì prospchoràn	weminhah
	oúk éthélesas	lo haphtsetha
	soma	azenayom
	de	
	katertíso	karotha
	moi	lo

We can observe in the Tagalog rendition of Heb. 10, 5b that a link is established between *hain* (offering) and *katawan* (body). The Hebrew word that *hain* strives to translate is *zebah* which can be rendered by the term "communion sacrifice".³³³

If we recall the first time the Tagalog word *hayin/hain* appears in the 1593 *Doctrina Christiana* where its meaning is *diezmos y primicias*, we can follow up the meaning of the Tagalog word even when the *diezmos y primicias* got out of usage. Then, the replacement came to be the so-called *Misa de Aguinaldo* from December 16 until 24, celebrated early in the morning so as to enable the people to continue harvesting even before the sun gets so strongly hot. At this moment, God's gift or *aguinaldo* became prominently associated with the *hayin/hain* because the offering of the Mass in a series of nine days celebration appears to be the symbolic ten percent of the nine months of expectation for the fruit of the earth (the sowing of seed on the seedbed began after Holy Week when flowers from Palm Sunday were sown together with the seed and in June the seedlings got transplanted in the ricefield and expected to be harvested by December) parallel to the nine months of Mary's expectation for the fruit of her womb (from March 25 until December 25). Here we see the development of the term *hayin/hain* from harvest offering to

³³² *Magandang Balita Biblia*, II, 311.

³³³ R. DE VAUX, *Ancient Israel: Religious Institutions*, New York 1965, "We are adopting the translation 'communion sacrifice' for want of a better rendering... The renderings 'peace-offering' and 'welcome offering' are inspired by the Greek version, but the ritual and the practice of Israel present it rather as a sacrifice of thanksgiving to God which brings about union with him" II, 417.

wards the offering of the Mass wherein the Hebrew notion of "communion sacrifice" is ritually practiced.³³⁴

Now *katawan* (body) appears to be what God prepared in accordance with his will no longer delighted with *zebah* and *minhah*. While the technical term for the act of cult can be given its close approximation, the word designating what God did is quite a problem, because in Hebrew we have the statement, "You have opened my ears", while in LXX we find "You have prepared me a body". Such change has been suspected as either a mistake

*tu m'as ouvert l'oreille, Litt. "creusé". Dieu lui fit comprendre ce qu'il voulait (cf. Is., 50, 5; Job. 36, 15). Une variante du grec, d'origine incertaine (faute de scribe?), "tu m'as formé un corps", fut interprétée dans un sens messianique et appliquée au Christ (Heb., 10, 5 s.).*³³⁵

or a deliberate choice, especially by the author of the Letter to the Hebrews

Some LXX texts read with MT *otia* "an ear". The author followed the text (BSA) which reads *soma* "body" because that suited his purpose, if he knew the other reading.³³⁶

The only clear explanation for the Hebrew Ps. 40, 7 appears to be the one provided by Ex. 21, 2-6:

If thou buy an Hebrew servant,
six years he shall serve:
and in the seventh year
he shall go out free for nothing.

If he came in by himself,
he shall go out by himself:
if he were married,
then his wife shall go out with him.

If his master have given a wife,
and she have born him sons or daughters;
the wife and her children shall be her master's,
and he shall go out by himself.

³³⁴ In the Tagalog Common Bible Translation, even the Protestant evangelical churches could not help but have recourse to Catholic and Episcopalian liturgical models in order to give an approximation of Old Testament Institutions such as sacrifice translated as *hain* and priestly vestment rendered as *abito* (religious habit or cassock of the priest).

³³⁵ R. TOUPNAY-R. SCHWAB, *Les Psaumes La Sainte Bible*, Paris 1955, 187.

³³⁶ G. BUCHANAN, *The Anchor Bible To the Hebrews*, New York 1972, 164.

And if the servant shall plainly say,
I love my master, my wife, and my children;
I will not go out free:

Then the master shall bring him to the judges,
he shall also bring him to the door, or unto the door post;
and his master shall bore his ear through with an awl;
and he shall serve him for ever.³³⁷

If Ps. 39 (40) is to be considered an exilic or post-exilic composition, the declaration about God's dislike for *ratson* appears understandable in the light of his allowance that the Temple be destroyed in 587 BC and consequently came along the cessation of regular sacrifices. In the situation of exile, the opening of the ear and the response of the supplicant to God appear to be hinting the attachment to the Torah suggested by the expression "roll of the book" in verse 7. The link between the roll of the Torah and the listening to it eliciting a response of obedience to God's will (verses 8-9)³³⁸ would logically lead to the literal rendition of the word "ear(s)" in Greek translation. But the choice of the word "body" appears to be prompted not by the exilic and post-exilic synagogal practice and interest in studying the Torah but by the experience of martyrdom as a literal substitution to sacrifice prescribed in the Torah in order to fulfill God's martyrion — will.³³⁹ In the second instance wherein "body" replaces "ears", we have not a mistake of the copyist but a deliberate choice dictated by a desire to present the cultic and liturgical dimension of martyrdom. In this presentation, the decision

³³⁷ "In such a case the slave had his ear pierced against the doorpost or lintel, as a symbol of his final attachment to the house, and he became a slave for life", R. DE VAUX, *Ancient Israel: Social Institutions*, New York 1965, I, 88; the connection between Ex. 21, 2-6 and Ps. 40, 7; Is. 50, 5; and Heb. 10, 5 was suggested by Father John Linskens in his lectures delivered in San Carlos Seminary in 1966 to 1968.

³³⁸ R. TOURNAY-R. SCHWAB, *op. cit.*, "Le livre est la Tôrâ ou loi de Moïse, transcrite sur rouleaux de parchemin. En coupant comme la Massore, le grec traduit: Il est écrit a mon sujet, ce qui suggère un sens messianique", 187

³³⁹ "... prophetic teaching and the Psalms gave scriptural authority... for asserting that good deeds, repentance, fasting, prayer and study of the law were equivalent to sacrifice", F. YOUNG, "Temple Cult and Law in Early Christianity", in: *New Testament Studies*, 19 (1972) 327; R. DALY, "The Soteriological Significance of the Sacrifice of Isaac", in: *Catholic Biblical Quarterly*, 39 (1977) 45-75; *Id.*, *The Origins of the Christian Doctrine of Sacrifice*, London 1978, "In 4 Maccabees, 6: 17-21; 7: 11-14; 13: 12; 16: 18-20; 17: 20-22 emphasize the Stoic quality of Abraham and Isaac's conduct and portray them as models for the Jewish martyrs whose atoning power is implicitly derived from that of the Akedah", 48.

of the author of the letter to the Hebrews is justifiable because he wishes to call his readers' attention to the liturgical dimension of Jesus.

It is this sense of martyrdom that the contemporary use of Tagalog word *hain* connotes along with the meanings of readying the meal at table and sacrificial dedication:

*hain*¹, var. *ahin* n. setting the table for a meal. Cf. *hayin*. . . — *Maghain ng pagkain sa mesa*, Set food on the table.

*hain*², var. *hayin* n. offering, sacrifice. Syn. *alay*, *handog*, *sákripsisyo*. — *Maghain ng buhay sa pagtatanggol sa Lupang Tinubuan*. Sacrifice one's life in defense of the Native Land.³⁴⁰

Prompted by such consideration, the Tagalog Common Bible's rendition of Heb. 10, 5b added *upang maging hain* (in order to be an offering) after *katawan* (body). The occurrence of the word *hain* in this addition makes it referrable to the opening words of the statement "*Ang mga HAIN at handog*". The whole meaning in the Tagalog rendition of Heb. 10, 5b is, therefore, saying that God, not delighted by offerings (*mga hain*), prepared the *katawan/katauhan* (body/human self) of the suppliant so that he may be the offering, his self becoming "a sacrifice of thanksgiving to God which brings about union with him".³⁴¹

In order to distinguish the other gifts with which God is no longer delighted, the Tagalog Common Bible Translation made an addition to the word *handog* (gift), *na mga hayop* (that (are) the animals), which could not be found neither in the Greek version of Heb. 10, 5b nor in LXX Ps. 39, 7 and much less in the Hebrew Ps. 40, 7. In fact, its Hebrew counterpart, we find the term *minhah* which means the accompaniment of "an offering (*minhah*) of unleavened cakes and of leavened bread".³⁴² With such distinction, the Tagalog Common Bible Translation attempts to carry along an implied explanation about God's displeasure with *zebah* and *minhah* because they are incapable of witnessing by their self-offering in a voluntary obedience to his will.

³⁴⁰ PANGANIBAN, 466-467.

³⁴¹ R. DE VAUX, II, 417.

³⁴² *Ibid.*, 418.

Such distinction, however, is warranted by the tradition that probably prompted the choice of soma instead of ótia. Such decision must have been influenced by the same motive prompting the presentation of martyrdom in latreutico-liturgical terms:

Josephus in *Antiquities*, I, 13, 222-36 stresses both the obedient piety and meritorious achievement of the two heroes and the joyous consent of Isaac, the mature man. He also bathes the event in a liturgical atmosphere, like Philo, portraying it as the returning of a gift to God.³⁴³

Such tradition is certainly consistently maintained by the Tagalog word *hayin/hain*, a single term which is able to embrace the table custom of *fractio panis* as preliminary to eating together a meal, the pathos of *confractio*, and the impact of *traditio* as sacrificial and communion meal designation.

21. *para sa inyo* (for you)

Two ironies characterize this phrase. First, it is supposed to be an improvement of the former formulation wherein it used to be said, "*nang dahil sa inyo*". But, as it appears, it looks like drawback because the former formulation is in all its words purely Tagalog yet the supposed improvement is apparently importing the Spanish word *para*. Second, out of the two lengthy feedbacks commenting on the revision of the Tagalog translation of the Roman rite's eucharistic prayers, the one coming from the bishop, who is a native of the province from which the translation got its improvement, criticizes strongly the phrase *para sa inyo*, whereas the other comment is strongly in favor of the new formulation of the words of consecration including the phrase we are now discussing.

If we take a close look at the words over the bread in the official Spanish translation, we find the preposition *por* and not *para* in the clause *que será entregado por vosotros*. We find *para*, however, in the words over the wine wherein the clause qualifying the blood of the new and everlasting covenant says, "*que será derramada por vosotros y por todos los hombres para el perdón de los pecados*."³⁴⁴ This certainly indicates that though Spanish in external form, the word *para* has been reloaded with another sig-

³⁴³ R. DALY, *op. cit.*, 48-49.

³⁴⁴ *Misal del Vaticano II*, Bilbao 1972, 393.

nificance when Tagalog has appropriated it. Such reloading is already appearing in the 1593 *Doctrina Christiana's* Tagalog translation of the Lord's Prayer:

*Ama namin nasa langit ca
ypasamba mo ang ngala
mo, moui sa amin ang pagcahari
mo.. ypasonor mo ang loob mo//
dito sa lupa para sa langit,
bigya mo cami ngaion nang amin
cacanin, para nang sa arao-
arao.*³⁴⁵

*Padre nuestro que estas
en los cielos, sanctificado
sea el tu nombre. Venga
a nos el tu reyno. hagase tu
voluntad, así en la tier-
ra como en el cielo. El
pan nuestro de cada día
danoslo oy.*³⁴⁶

Here we see that where *para* occurs, there is another Spanish word that it strives to render. Thus, *para sa langit* is a rendition of *como en el cielo*, while *para nang sa araoarao* is *de cada día*. In the former, *para* = *como*; in the latter *para* = *de*. In fact, where in Spanish the word *para* occurs, the Tagalog translation has something else:

*P. para que se hizo hombre?
R. para poder morir en
rescate de los pecados
de todos los hombres.*³⁴⁷

*T. ay at nagcatauan tauo
siya? S. nang ma yari
mamatai siya tubus sa
casalanang nang lahat na
tauo.*³⁴⁸

In the question *para que*, the Tagalog translation is *ay at* (a phrase not so commonly used today). In the answer *para poder morir*, the counterpart in Tagalog is *nang ma yari mamatai siya* (actually: *nang mangyaring mamatay siya* = so that it can happen that he dies). In the first case, the Spanish *para* = *ay at* (or *kaya't*) in Tagalog; in the second case, the Spanish *para* = *nang* (so that) in Tagalog. In fact, the Tagalog-Spanish dictionary gives the meaning of the word *para* as used in Tagalog to be the equivalent of the Spanish *como* and *por*.³⁴⁹ The Tagalog-English dictionary gives the present usage *para sa* as synonym of *ukol sa*, but the meaning that it ascribes as Spanish preposition³⁵⁰ is surely questionable in view of the examples taken from the present use of *para* in the Spanish eucharistic prayer, and from the 1593 usage of it in both Tagalog and Spanish.

³⁴⁵ *Doctrina Christiana*, 6-7.

³⁴⁶ *Ibid.*, 5-6.

³⁴⁷ *Ibid.*, 52.

³⁴⁸ *Ibid.*, 61.

³⁴⁹ SERRANO LAKTAW, II, 1031.

³⁵⁰ PANGANIBAN, 779.

Coming now to the "Rationale for the New Translation of of the Four Eucharistic Prayers into Filipino", we are confronted with two reasons to support the change:

Nang dahil sa inyo is vague. The reason being that its translation in English — because of you — seems to indicate causality either than finality or purpose which is the idea of the Latin text. *Para sa inyo* brings out the meaning of finality more clearly.³⁵¹

These two reasons received the following comments from one bishop, an auxiliary of the Archbishop of Manila, but he is, in fact, from the same province whose diocesan liturgical commission undertook the task of making the new translation and the attached rationale:

The principal reason why NANG DAHIL SA INYO is being rejected is because its meaning in English appears to connote causality rather than finality. This reasoning is unfortunate for two counts. One, the Tagalog word should be judged as to its capacity to bring out the meaning in the Latin text, and not on the basis of its meaning in English. Two, *finality is also causality*; it is a final cause. Most probably the Group meant efficient cause. In other words, the opposition exists not between causality and finality, but between efficient and final cause. If therefore NANG DAHIL SA INYO were to have an efficient cause meaning, and it is the only meaning, then it should be rejected and changed.

But it does not only have that meaning in Tagalog. In Tagalog, the expression NANG DAHIL SA INYO can mean both the efficient and final causes depending on the context of the statement. For example, "Nang dahil sa inyo, ako'y lumigaya", — Because of you, I am happy. — Here, the contextual meaning of the expression "NANG DAHIL SA INYO is efficient cause. That is, you caused my happiness. But when one says *Ako'y nag-sikap NANG DAHIL SA INYO* — I worked hard for your sake — here the contextual meaning is not efficient causality, but rather final cause. That is, my working hard was not effected by you; but by my efforts, although you were the purpose for which I worked hard. PARA is, as admitted by the paper, a Spanish word although, by force of continuous usage, has passed on as Tagalog. Since we are working on a translation of a Latin text

³⁵¹ RATIONALE, 2.

into Tagalog, I prefer, whenever possible, that purely Tagalog word be used *for the formula of consecration*, provided of course that, while we build the language, we also maintain the purity of doctrine. In this particular case, I think NANG DAHIL SA INYO supplies both needs.³⁵²

Without blaming any side, one who goes into the biblical translation for enlightenment in this problem will not fail to note the failure of both to clear up what the former perceived as "vague" and what the latter hinted as need to "maintain the purity of doctrine".

In fact, when the matrix of *hain* cited above, Heb. 10, 5-10, is seen fully, it appears to provide a way out for the above dilemma because both have correct points but clouded by wrong reasoning:

*Dahil diyan,
nang si Cristo'y manaog
sa sanlibutan,
sinabi niya sa Diyos,
"Ang mga hain at handog
na mga hayop
ay hindi mo ibig
Kaya't inihanda mo
ang aking katawan
upang maging hain.
Hindi mo kinalugdan
ang mga handog na susunugin
at ang mga handog
dahil sa kasalanan
Kaya't aking sinabi,*

*"Narito ako, O Diyos,
upang tupdin ang inyong ka-
looban'
— Ayon sa nasusulat sa Kasula-
tan tungkol sa akin."
Inalis ng Diyos ang unang
handog
at pinalitan ng handog ni Cristo.
At dahil sa kanyang pagsunod*

Diò
eíser chómenos
eís ton kósmon
légei
thysían kai prospchoràn

oúk ethélesas
soma de katertíso moi
oúk eúdokesas
olokautómata
kai perì hamartías
perì hamatias
tóte eipon

idou éko tou poisesai
o Theòs
en kephalidi to thélemá sou.
biblión gégraptai

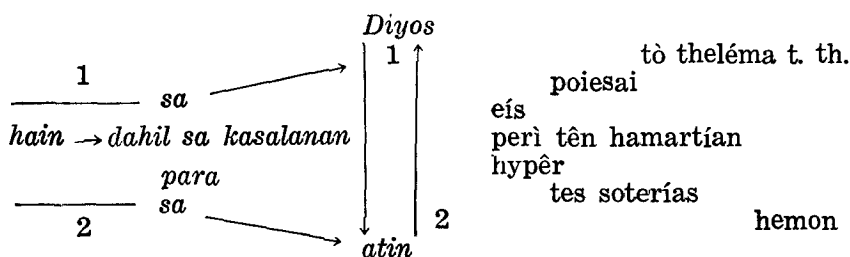
perì émou
anaireí to proton
ína ton deúteron stése

³⁵² Letter of Bishop Leonardo Legaspi to Bishop Almario, April 17, 1978, pp. 1-2.

sa kalooban ng Diyos,
 nilinis tayo ni Jesu Cristo
 sa ating mga kasalanan
 sa pamamagitan ng minsanang
 paghahandog ng kanyang sarili,
 at iyo'y sapat na.³⁵³

en o thelémati
 hegiasménoui ésmén
 dià té s prosphoras
 tou sómatos Jesou Christou
 ephápaks.

In the line up of prepositions which relate God's will, Christ's self-offering, and our share as beneficiaries of both, we can visualize the following set-up:



God is, therefore, the finality and causality of Christ's self-offering. The efficient cause is, of course, Christ himself as the obedient Servant-Son accomplishing the will of God his Father. Because we are the beneficiaries of such obedient self-offering for fulfillment of God's will that we become united with him, then we are integral to the finality and causality of such act. Priority belongs to God but he lets us share in the beneficial effect of what he causes in Christ and what Christ accomplishes as his goal or finality. In contrast to the obedient will of Christ, the efficient cause of his self-offering, sin looms as the antagonist to Christ, who is protagonist of the self-offering that he voluntarily effects in the power of the Spirit in him. The unfortunate limitation of the "Rationale" and the comments cited above appears to be the failure to identify the three dimensions of Christ's once and for all self-giving. Certainly, we as beneficiaries could not on our own merits be considered the finality and causality and efficient cause of Christ's latreutic and soteriological act. But as integral to God's will, hós pántas anthrópous thélei sothenai then Christòs Jesus, ho dous heautòn ántilytron hypêr pánton.

In conclusion, therefore, we can happily note that the Tagalog Common Bible Translation of Lk. 22, 19 hypêr hymon and

³⁵³ *Magandang Balita Biblia*, II, 311-312.

I Cor. 11, 23 hypèr hymon is both *para sa inyo*.³⁵⁴ That this phrase is clarified in the light of its Greek rather than Hebrew source is accounted for by the result of the detailed study made about the possibility of its retranslation into probable Semitic antecedent:

The Pauline short form to hypèr hymon hardly stems from a Semitic tradition, for its retranslation back into Aramaic is impossible, and also in Hebrew a participle could hardly be omitted. On the contrary, in Greek the phrase is inoffensive.

Also the Lukan form of the hyper formula (tò hypèr hymon didómenon...) is — at any case in the word order — unsemitic...³⁵⁵

In the supposition that Tagalog and Hebrew have linguistic affinities as pointed in some instances encountered above, the difficulty of rendering this phrase hypèr hymon in a purely Tagalog idiom is understandable. That Tagalog translation of this phrase needs to borrow a term, externally Spanish but contentwise already modified in the Tagalog use, is consistent with the process wherein it developed. Its original Greek flavor is surely much easier to render with the use of a term having affinity with Greek, hence Spanish adopted to Tagalog usage, such as *para*. Certainly recognizable in the phrase *para sa inyo* is this presentation of what the primitive Christian hypèr formulae proclaim.

Since Jesus was the Sinless One and the messenger of God's incomprehensible love, sin, in its universal eschatological alliance against him, reached its perverse high-point. Hidden animosity became open hatred. Inclination to violence became murder of the Holy One. The proclamation of his saving message was in actual danger of being turned into universal destruction. The accounts of the Last Supper show how Jesus turned aside this most extreme danger. He not only forebore to avenge evil with evil, but also died precisely for those many who committed their worst evil precisely in their conspiracy against him.³⁵⁶

Thus, the Savior offered himself *para* (for) and not *dahil* (because) of us, as if he is blaming us but for the sake of our need to be saved as his Father wills it.

³⁵⁴ *Ibid.*, II, 120, 237.

³⁵⁵ JEMERIAS, 167.

³⁵⁶ R. DALY, "The Eucharist and Redemption: The Last Supper and Jesus' Understanding of his Death", in: *Biblical Theology Bulletin*, 11 (1981) 25.

CONCLUSION

To have basis for drawing the conclusion of this study, it is helpful to sum up the data provided by the preceding chapters and to organize them into synoptic columns. Since the liturgical acculturation here has the Roman rite for its point of departure, the phrases and passages from the Roman books will form the first column. Beside this first column, the passages and phrases of the Filipino rite's institution narrative in the first Eucharistic Prayer, studied in the previous chapters, will make up the second column. Then, on account of the structural model provided by the prayer pattern of the Tagalog Catholic faithful, the linguistic contents of such pattern will be the members of the third column.

Since, the Roman Canon and the Tagalog Catholic's prayer pattern exercise their proportionate influence upon the formulation of the liturgical euchology, it is in order to place in the middle of the two the studied portions of the institution narrative of the Filipino rite's anaphora.

<i>Roman Rite</i>	<i>Filipino Rite</i>	<i>Tagalog Prayer Pattern</i>
Roman Canon		
<i>Patrem (suum) dilectissimi</i>	<i>AMA NAMING MAPAGMAHAL,</i>	<i>Ama namin</i>
Euch. Pr. IV <i>Pater sancte</i>		
Cum Pueris I <i>Pater sancte</i>		
Cum Pueris II <i>Patrem nostrum</i>		
Cum Pueris III <i>Pater optime</i>		

<i>Roman Rite</i>	<i>Filipino Rite</i>	<i>Tagalog Prayer Pattern</i>
Cum Pueris II <i>mitte Sanctum Spiritus tuum</i>	IPAGKALOOB MO ANG IYONG ESPIRITU SANTO	Mapasaamin ang kaharian mo
De Reconcil. I <i>potentiam Spiritus tui effunde</i>		
Euch. Pr. IV <i>ut idem Spiritus Sanctus haec munera sanctificare dignetur</i>	UPANG KANYANG LUKUBAN AT BASBASAN ANG MGA ALAY NA ITO	Sundin ang loob mo
De Reconcil. II <i>dum Filii tui man- datum implemus</i>	SAPAGKA'T TANDANG-TANDA PA NAMIN...	dito sa lupa
Euch. Pr. II <i>Qui cum Passioni voluntarie traderetur</i>	NOONG GABING IPAGKANULO	
Euch. Pr. III <i>Ipse enim in qua nocte tradebatur</i>		
Roman Canon Euch. Pr. II Euch. Pr. III Euch. Pr. IV Cum Pueris II <i>Domini... Iesu...</i>	ANG PANGI- NOONG HESUS	para nang sa langit

<i>Roman Rite</i>	<i>Filipino Rite</i>	<i>Tagalog Prayer Pattern</i>
Cum Pueris III <i>cum discipulis suis</i> <i>postremum discumbens</i>	HABANG SIYA AT ANG MGA ALAGAD AY NAGSASALU- SALO SA HULING PAGKAKATAON	<i>dito sa lupa</i> (on earth) <i>para nang sa langit</i> (as it is in heaven)
Cum Pueris II <i>in cena enim cum discipulis discumbens</i>	as he and the disciples are eating together at the last time	
Cum Pueris I <i>cum Apostolis suis convescens</i>		
Roman Canon <i>accepit panem in sanctas se venerabiles manus suas</i>	HINAWAKAN NIYA ANG TINAPAY he held the bread	<i>Sundin ang loob mo</i> (your will be done)
De Reconcil. II <i>accepit... panem in manus suas</i>		
Roman Canon <i>tibi gratias agens benedixit</i>	NAGPASALAMAT SIYA SA IYO	<i>Sambahin ang ngalan mo</i> (Holy be your name)
Euch. Pr. II <i>gratias agens</i>	he gave thanks to you	
Euch. Pr. III <i>tibi gratias agens benedixit</i>		
Euch. Pr. IV <i>benedixit</i>		

<i>Roman Rite</i>	<i>Filipino Rite</i>	<i>Tagalog Prayer Pattern</i>
Roman Canon Euch. Pr. II, III, IV <i>fregit</i>	<i>HINATI-HATI NIYA IYON</i> he apportioned it like what the head of the family used to do	<i>Ama namin</i> (Our Father)
Roman Canon <i>deditque discipulis suis</i>	<i>INIABOT NIYA SA KANILA</i> he handed it to them	<i>Bigyan mo kami ngayon</i> (Give us this day)
Euch. Pr. II, III, IV <i>deditque discipulis suis</i>		
Cum Pueris I, II, III <i>deditque eis</i>		
De Reconcil. I <i>dedit illis</i>		
De Reconcil. II <i>deditque discipulis suis</i>		
Roman Canon Euch. Pr. II, III, IV		
Cum Pueris, I, II, III		
De Reconcil. I, II, <i>dicens</i>	<i>AT SINABI</i> and he said	
Roman Canon and all the Roman rite's Euch. Pr.		

<i>Roman Rite</i>	<i>Filipino Rite</i>	<i>Tagalog Prayer Pattern</i>
<i>Accipite</i>	<i>TANGGAPIN</i> (Receive)	
...		
<i>omnes</i>	<i>NINYONG LAHAT</i>	<i>ng aming</i>
<i>ex hoc</i>	<i>ITO</i> (you all this)	(our)
<i>et manducate</i>	<i>AT KANIN</i> (and eat)	<i>kakanin</i> (food to eat)
<i>Hoc/est/(enim)</i>	<i>ITO</i> (this)	
<i>corpus meum</i>	<i>ANG AKING</i> <i>KATAWAN</i> (the/of me/body)	<i>sa araw-araw</i> (day by day)
<i>quod... tradetur</i>	<i>NA IHAHAIN</i> (that will be served)	<i>At patawarin mo kami</i> (And forgive us)
<i>pro vobis</i>	<i>PARA SA INYO.</i> (for you)	<i>sa aming mga utang</i> (our debts) <i>para nang pagpapatawad namin</i> (as we forgive)

It should be carefully observed that the coincidence between the wordings of the Filipino rite anaphora's institution narrative and those of the Tagalog Prayer Pattern featuring the Our Father as its first item can only be pinpointed at the beginning of the narration and at the end of the first half, namely, the words over the bread. The parallelism in the other passages in between is admittedly not an externally verifiable one. Such parallelism is seen only with the help of the process that unfolds the compact significance of the highly charged and pregnant expressions of both the institution narrative and the Lord's Prayer. In the case of the Filipino rite's ability to undergo successfully such process, the merit goes to the fortunate formulation of the biblical translations that capture the Tagalog idiom appropriately covering the probable original Semitic expressions which liturgical tradition of Graeco-Latin linguistic filter has later acculturated. A key to such process is provided by Tagalog proverbs and maxims that expound the latent compact significance of the crucial terms whose ritual and euchological role in the celebration is the very foundation of the whole action.

While the Jewish and Christian tradition upon which the whole notion of *eulogia-eucharistia* celebration is premised presupposes both the Temple daily and occasional sacrifices as well their corresponding echo in the family and personal rhythm of prayer life, the Filipino cultural background upon which the eucharistic rite and euchology is founded is able to capture the Old Testament premises already through the Christian reverberation of them in the Roman Catholic liturgy that shaped the present thinking and expression in the language wherein the Bible is now translated, in this case — Tagalog.

Before the reforms undertaken by the Vatican II, the symbiosis between the official Roman Catholic liturgy and its personalization in the people's piety had not been linguistically perceivable because the whispered Latin celebration of the Mass gave the appearance of impenetrable aloofness to the Tagalog Catholic Prayer pattern and the people's piety structured with such pattern. Even when the Latin liturgical texts began to be translated for official use in public celebrations from 1964 onwards, they were still made with the strong Latin flavor, an understandable yet intolerable Western filter, barring the people's recognition that these texts are, in fact, their prayers elaborated with festive style and impregnated with biblical anamnestic events so as to emerge as the bearer and expression of the Catholic faith they profess.

In the attempt to initiate the process towards the acculturation of the Roman rite, officially contemplated ³⁵⁷ yet still groping in the dark in concrete cases, several efforts were undertaken in the Philippines. The first was the organization and formulation of the Filipino rite which began in 1974. The second is the still going on revision of the translation of the official Roman rite's euchological formulae in the Missal, began in 1975.

³⁵⁷ "*Libri liturgiae instauratae structuram fundamentalem actionum liturgicarum ritus romani praebent. Sed intra hanc "substantialem" ipsa Constitutio liturgica admittit ut via aperiatur "legitimis varietatibus et aptationibus ad diversos coetus, regiones, populos..."*" (38), *iuxta variarum gentium et personarum dotes, ingenium, animi ornamenta*", "*De Liturgia in Synodo Episcoporum*", in: *Notitiae* 10 (1974) 358; "*peculiaris attentio reservata est quaestioni de liturgia aptanda ad diversas culturas. Namque editi iam libris liturgicis, confectis vel fere ad finem adductis versionibus textuum liturgicorum, nonnullae Conferentiae Episcopales ad quaestiones de aptanda liturgia cura suas gradatim conferunt*", "*Radunanza dei consultori della Congregazione per il Culto Divino, 21 feb. 1978*", in: *Notitiae* 14 (1978) 74.

Both of them took cognizance of the need to remove the apparent gap between the official liturgical formulae and the expressions of the people's prayer life and Catholic culture. In this study of a small yet crucially important portion of the eucharistic prayer, the process of adjustments and their justifications has been discussed. The diplomatic compromise between the need to respect and keep the Roman rite's rich heritage and to integrate the legitimate cultural Tagalog expressions of Christian cult and life as attempted by the Filipino rite in close collaboration with the ongoing effort to revise the translation of the Missal has been presented here so as to provide an introspective approach into the process and to weigh the particular output here studied.

As this study began with a broad observation that the institution narrative has twofold influence in the ritual elaboration of the eucharistic celebration and in the euchological composition, we now end this study with the note that in the Filipino rite the institution narrative, being the microcosm of the eucharistic prayer, is able to reflect in its own small scale yet dynamically influential impetus, what the whole eucharistic prayer itself elaborates, namely the Tagalog prayer pattern of Our Father-Hail Mary-Doxology. This can be convincingly perceived if one takes a look at the whole Eucharistic Prayer I of the Filipino rite as the indications of the Tagalog prayer pattern are supplied:³⁵⁸

Pagbubunyi

*Ama namin,
ikaw ang tanging
kapuri-puri
at siyang dapat
pasalamatan.
Kapos ang dila
naming magsaysay
ng iyong kapangyarihan
at walang hanggang awa.
Kaya nga ikaw na
lumikha sa tanan
ay amin ngayong
ipinagbubunyi:
Banal ka, Poong May-
kapal,*

THE
LORD'S
PRAYER*Exaltation*

Our Father,
you alone are worthy
of all praise
and thanksgiving.

Our tongues fail us
when we speak
of your power
and boundless mercy.
Therefore we now glorify
you
who created all things.

Holy are you, Almighty
God,

³⁵⁸ *Misa ng Bayang Pilipino*, 1979 edition, 14-20.

*Banal ang iyong pangalan,
Banal ang 'yong kaharian.
Langit, lupa'y nagpu-
pugay
sa iyong kadakilaan.*

*Nilalang mo ang tao
na iyong kawangis
at inihabilin mo sa
kanya
ang santinakpan
Subali't muli't muli siyang
nagtaksil sa iyo:
ang iyong kagandahang-
loob at pagtitiwala
ay sinuklian niya
ng kawalang-utang na
loob.
Amang maawain,
walang sawa kang nag-
dalanghabag sa kanya
at nagpuho
sa kanyang kakulangan
Inalok mo pa nga siya
sa isang kasunduan;
siya ang iyong magiging lingkod*

*at ikaw ay ituturing
niyang Diyos.
Kaya nga ikaw na tigib ng awa
ay amin ngayong
ipinagbubunyi*

*Lubhang nabagbag ang
loob
nitong maawaing Diyos
nang makita't mapanood*

*ang pagkakamaling lubos
ng tao sa sansinukob.*

*Aming Ama,
sa takdang panahon
nilubos mo ang iyong
pangako:
isinugo mo ang iyong Anak
na si Hesukristo.*

Holy is your name,
Holy is your kingdom.
Heaven and earth re-
sound
with praise for your
glory.
You created man
in your image
and entrusted to him
the world.

But again and again he
betrayed you.
Your goodness and trust

he repaid

with ingratitude.
Merciful Father,
you did not weary of hav-
ing compassion for him
and of making up
for his failings.
You even offered him
a covenant;
he would be your servant,
and you would be his God.

Therefore we now praise
you, the eternally
merciful:

The heart of our merciful
God
was shaken with pity
when he saw and
witnessed
the terrible failure
of man in the world.

Our Father,

at the appointed time
you fulfilled your
promise:
you sent your Son,
Jesus Christ.

*Kinalugdan mo ang
Birheng Maria
at bukod mong pinagpala
sa babaeng lahat,
upang maging ina niyang
tunay
sa kapangyarihan ng
Espiritu Santo.
Si Hesukristo ay nakisama
at nakiramay
sa tao.
Nilibot niya ang bawa't
bayan
nang itong aral niya'y
maipahayag.
Hindi siya nahiyang
makituloy
sa bahay
at sumalo sa hapag ng
taong makasalanang
Kaya nga dahil sa kan-
yang aral at gawa
ikaw ngayo'y aming
ipinagbubunyi:*

*Dinadakila ng lahat
ang naparito mong Anak
na siyang nagmulat sa
bulag,
sa pilay ay nagpalakad,
at nakiramay sa lahat.*

*Huling Hapunan
Ama naming mapag-
mahal
ipagkaloob mo
ang iyong Espiritu Santo
upang kanyang lukuban
at basbasan
ang mga alay na ito,
sapagka't tandang-tanda
pa namin...
Noong gabing ipagkanulo
ang Panginoong Hesus,
habang siya at ang mga
alagad
ay nagsasaku-salo sa
huling pagkakataon,*

THE
ANGEL'S
SALU-
TATION

You favored the Virgin
Mary
and blessed her
among all women,
that she would be his true
mother
through the power of the
Holy Spirit.
Jesus Christ shared the
fellowship and suffer-
ing of men.
He went about every
town
to proclaim his teaching.
He was not ashamed to
enter the homes
and sit at the table of
sinners.
Therefore, because of his
teaching and his deeds,

we now praise you:

DOXOLOGY We praise and exalt
your Son who came
to open the eyes of the
blind,
to make the lame walk,
and show compassion
for us all.
Last Supper
Our loving Father,
grant us
your Holy Spirit
that he may hover upon
and bless
these gifts
for how clearly
we recall...
That on the night
the Lord Jesus was
betrayed,
while he and the disciples
are eating together
at the last time,

*hinawakan niya ang tinapay,
nagpasalamat siya sa iyo,
hinati-hati niya iyon,
iniabot niya sa kanila,*

*at sinabi:
Tanggapin ninyong lahat ito
at kanin:
ito ang aking katawan
na ihahain para sa inyo.*

*Gayon din naman,
pagkatapos ng hapunan,
hinawakan niya ang
kalis ng pagpapala,
nagpasalamat siyang
mulí sa iyo,
iniabot niya iyon
sa kanyang mga alagad,
at sinabi:
Tanggapin ninyong lahat ito
at inumin:
ito ang aking dugo
ng bago at walang hanggang tipan.*

*Ito'y dadanak sa akin
paghahain
para sa inyo at para sa
lahat
sa ikagpapatawad ng mga
kasalanan,
Ipagdiwang ninyo ang
ang hapunang ito
sa pag-alala sa akin.*

Paghahain at Pag-aalala

*Ama,
bilang pagtupad
sa kanyang habitin,
inaalaala namin ngayon
ang kanyang pagkamatay
at muling pagkabuhay.
At samantalang iniaalay
namin
itong mga haing nagbibigay-buhay,
hinihintay at pinananabikan namin,*

THE LORD'S PRAYER

THE LORD'S PRAYER

he took hold of the bread,
he gave you thanks,
he broke the bread,
he handed it over to
them,
and said:
Take this, all of you,
and eat:
this is my body
that will be served for
you.

In the same way,
after supper,
he took hold of the cup of
the blessing
again he gave you
thanks,
he handed it over
to his disciples,
and said:
Take this, all of you,
and drink (from it):
this is my blood
of the new and everlasting
covenant.
It will be shed in my

sacrifice for you and
for all
for the forgiveness of
sins.
Celebrate
this supper
in memory of me.

Oblation and Memorial

Father,
in obedience to his
will,
we now recall
his death,
and resurrection,
and as we offer

this lifegiving
sacrifice,
we wait and fervently
long

ang kanyang pagbabalik.
Ama,
ipagkaloob mo
ang iyong Espiritu Santo,
upang kaming nakiki-
bahagi
sa katawan at dugo ni
Kristo
ay kanyang tunghayan at
lukuban
nang kami'y magkaisa sa
puso at diwa.

Pagluhog

Ama naming mapagkalinga,
akayin mo
ang iyong buong Sambayanan
na sinakop ni
Hesukristo
at nilukuban ng Espiritu
Santo.
Iniluluhog namin...
S/. Sapagka't lubha kang
maawain.

Patnubayan mo
kaming sumasampalataya sa iyo,
lalo na ang mga namu-
muno sa amin,

si... ang aming kagalang-
galang na Papa,
si... ang aming Obispo,
at lahat ng mga pari.
Iniluluhog namin...
S/. Sapagka't lubha kang
maawain.

Imulat mo kami
sa aming pananagutan
sa isa't isa,
lalo na sa mga sawim-
palad,
api at dukha,
upang kaming lahat ay
mamuhay

for his return.
 Father,
 grant us
 your Holy Spirit.
 May he look upon us
 and take us under his
 wings,
 so that we who share in
 the body and blood of
 Christ
 may become one in heart
 and mind.

Petitions

Our gracious Father,
 guide
 your whole Church,
 which was redeemed by
 Jesus Christ
 and enfolded by the Holy
 Spirit.
 We beg of you...
 R/. For great is your
 mercy.

Guide us
 who profess faith in you
 especially those who lead
 us,

... our venerable Pope,
 ... our bishop,
 and all the priests,
 We beg of you...
 R/. For great is your
 mercy.

Awaken us
 to our responsibility
 to one another,
 especially for those who
 suffer, the oppressed,
 the poor.
 so that all of us may live

*nang may pagsusumikap
at sariling paninindigan,
ayon sa iyong banal na
kalooban.*

Iniluluhog namin...

*S/. Sapagka't lubha kang
maawain.*

*Loobin mong kami ay makasalo
sa biyaya ng lahat ng naging
na naging tapat sa iyo,*

lalo na sa Kalinis-linisang

Birheng Maria,

kina San Jose,

San Pedro at San Pablo,

San...

at lahat ng mga anghel

at mga santo.

Iniluluhog namin...

*S/. Sapagka't lubha kang
maawain.*

*Makasalo rin naman sana
nila*

*ang aming mga yumaong
kapatid*

na umasa sa iyo,

lalo na si...

sa kabila ng kanilang

pagkukulang

pagindapatin mong sila'y

iyong makapiling.

Iniluluhog namin...

*S/. Sapagka't lubha kang
maawain.*

Dakilang Ama,

itong papuri at

pasasalamat

ay iniaalay namin sa iyo

sa pamamagitan ni

Hesukristo,

kasama ng Espiritu Santo.

Pagpaparangal

Purihin at ipagdangal

ang ating Poong

Maykapal,

with diligence

and conviction

according to your holy
will.

We beg of you...

R/. For great is your
mercy.

Grant that we may share
in the blessings of all
who have been faithful
to you

especially the immaculate

Virgin Mary,

St. Joseph,

St. Peter and St. Paul,

St. ...

and all the angels

and saints.

We beg of you...

R/. For great is your
mercy.

May their fellowship be
shared

by our departed brothers
and sisters,

who placed their hope
in you,

especially...

Despite their short-
comings,

make them worthy

to dwell in your embrace.

We beg of you...

R/. For great is your
mercy.

DOXOLOGY

Almighty Father,

we offer you

this praise and thanks-
giving

through Jesus Christ,

in the Holy Spirit.

Veneration

Let us praise and worship
our Lord and Creator,

*Ama na bukal ng buhay,
Anak na s'ya nating Daan,
Espiritung ating
Tanglaw.*

the Father who is the
Source of Life
the Son who is our Way,
the Spirit who is our
Light.

*Sapagka't si Kristong
banal
di tayo pinabayaan,
bagkus sa 'ti'y inialay
ang dugo niya't katawan
na handog ng pagma-
mahal.*

For our holy Christ

did not forsake us,
but offered us
his blood and body

as a gift of love.

Thus, we see that the prayer pattern Our Father-Hail Mary-Glory be keeps on recurring explicitly or suggestively but unfailingly recurring thereby reflecting the popular rhythm of piety wherein the thanksgiving and petitions of the faithful are offered to God in between the recitation of those formulae that make up the Tagalog prayer pattern. That the Our Father is recoverable in the thanksgiving action and words over the bread illustrates how such liturgical acculturation is taking place.

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