

SACRAMENTAL FORMS IN BICOL

The publication of the Bicol Sunday Roman Missal (*Taon A, B, and C*) was completed in 2024. With the preparation of the Bicol Weekday Roman Missal (4 vols.) also nearing completion, attention has now shifted to the translation of the Ritual Masses, particularly the celebration of the sacraments within the Mass. The first step in this undertaking is the review of the sacramental forms.

I. BAPTISM

N., Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti.

N., AKO NAGBOBONYAG SAIMO SA NGARAN KAN AMA, ASIN KAN AKI, ASIN KAN ESPIRITU SANTO.

NOTE: The old Bicol formula states, “*N., binobonyagan taka...*” Although this expression conveys the literal sense of *te baptizo*, it does not fully capture the theological meaning of the action being signified. First, *baptizo*—which appears in the active voice—is rendered in the passive form (*binobonyagan*). More significantly, *binobonyagan taka* omits the emphatic first-person pronoun *Ego* (“I”), thereby weakening the explicit personal agency expressed in the original formula.

In Latin, as in Spanish and Greek, the personal pronouns are inherently indicated by the verb’s conjugational endings. Thus, the subject pronoun of *baptizo* is necessarily *ego*, even when it is not explicitly expressed, since it is already implied by the first-person singular ending *-o*. Yet, the baptismal formula explicitly includes *Ego*, thereby emphasizing the personal agency in the sacramental act.

In sacramental theology, it is Christ himself who baptizes, while the minister acts only *in persona Christi*.¹ Thus, when uttered by the minister, *Ego* refers ultimately to Christ himself. This theological reality is more aptly conveyed in the proposed Bicol formula, “*Ako nagbobonyag saimo...*”

Significantly, the first-person pronoun is explicitly expressed in the baptismal formula across all major languages, as the following comparison demonstrates:

Latin: Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti.

Spanish: Yo te bautizo en el nombre del Padre, y del Hijo, y del Espíritu Santo.

French: Je te baptise au nom du Père, et du Fils, et du Saint-Esprit.

Portuguese: Eu te batizo em nome do Pai, e do Filho, e do Espírito Santo.

Greek: Εγώ σε βαπτίζω στο όνομα του Πατέρα και του Υιού και του Αγίου Πνεύματος.

German: Ich taufe dich im Namen des Vaters und des Sohnes und des Heiligen Geistes.

Dutch: Ik doop je in de naam van de Vader en de Zoon en de Heilige Geest.

Hebrew: אָנִי מַטְבִּיל אוֹתָךְ בְּשֵׁם הָאֵב וְהִבֵּן וְרוּחַ הַקּוֹדֵשׁ (Ani matbil otkha / otakh b’shem ha-Av veba-Ben veRuach ha-Kodesh.)

Thus, it is clear that the explicit mention of the first-person pronoun is not merely a matter of linguistic preference; it is theologically necessary. In the sacramental act of baptism, the minister does not speak on behalf of an anonymous community or as a representative of a collective subject. Rather, he acts *in persona Christi*, as

¹ See SACROSANCTUM CONCILIUM, n. 7: “*Praesens adest virtute sua in Sacramentis, ita ut cum aliquis baptizat, Christus ipse baptizat.*” See also ST. AUGUSTINE, *Tractatus in Ioannem*, VI, n. 7: “*I nisi quamdam proprietatem in Christo talem futuram, ut quamvis multi ministri baptizaturi essent, sive iusti, sive iniusti, non tribueretur sanclias Baptismi, nisi illi super quem descendit columba, de quo dictum est, Hic est qui baptizat in Spiritu sancto?*” Cf. *Responsum della Congregazione per la Dottrina della Fede ad un dubbio sulla validità del Battesimo conferito con la formula “Noi ti battezziamo nel nome del Padre e del Figlio e dello Spirito Santo”, 06.08.2020.*

an instrument through whom Christ himself performs the baptism. The singular pronoun “I” therefore signifies the unique agency of Christ, who is the principal minister of every sacrament. To replace or obscure this singular subject risks altering the signification of the sacramental form, since it is Christ who baptizes through the ministry of the Church. For this reason, the consistent retention of the first-person singular pronoun across the major linguistic traditions of the Church is not accidental; it reflects and safeguards the theological truth that in every valid baptism it is ultimately Christ himself who acts.

II. CONFIRMATION

N., Accipe signaculum Doni Spiritus Sancti.

N., AKOA AN TANDA KAN BALAOG, [NA IYO] AN ESPIRITU SANTO.

NOTE: The old Bicol formula states, “*Akoa an tanda kan balaog kan Espiritu Santo.*” The phrase *balaog kan Espiritu Santo* can easily be understood as a possessive genitive – that is, as though the Holy Spirit were the possessor of a gift, and that this gift is what is conferred in Confirmation. Yet this does not adequately express the theology of the sacrament. In Confirmation, the gift bestowed is not something possessed by the Holy Spirit; rather, the gift (*donum*) is the Holy Spirit himself, who is received through the sacramental sign (*signaculum*) of anointing.

This interpretation is supported by the Latin expression *Doni Spiritus Sancti*, in which *Spiritus Sancti* functions not as a possessive but as a descriptive genitive qualifying *Doni*. To convey this more clearly in Bicol, it would seem preferable to say, “*Akoa an tanda kan balaog, an Espiritu Santo.*” Here, *Espiritu Santo* stands in apposition to *balaog*, thereby expressing that the *balaog* is the Holy Spirit himself.

Alternatively, the meaning may be expressed even more explicitly by inserting the phrase *na iyo* before *Espiritu Santo*: “*Akoa an tanda kan balaog [na iyo] an Espiritu Santo.*” This formulation makes unmistakably clear that the gift being signified and conferred is the Holy Spirit himself.

III. RECONCILIATION

Deus, Pater misericordiárum,
qui per mortem et resurrectionem Filii sui
mundum sibi reconciliávit
et Spiritum Sanctum effúdit in remissionem peccatórum,
per ministérium Ecclésiæ
indulgéntiam tibi tribuat et pacem.
Et ego te absólvo a peccátis tuis
in nómine Patris, et Filii, ✠ et Spíritus Sancti.

AN DIOS, AMA NIN MGA PAGKAHERAK,
NA HULI KAN PAGKAGADAN ASIN PAGKABUHAY-LIWAT KAN SAIYANG AKI,
NAGBALIK KAN KINABAN SA SAIYANG SADIRI
ASIN NAGPABULOS KAN ESPIRITU SANTO
PARA SA PAGPATAWAD NIN MGA KASÂLAN,
HULI KAN MINISTERIO KAN SIMBAHAN,
MAGWARAS [SIYA] SAIMO NIN KAPATAWADAN ASIN KATONINONGAN.
ASIN AKO NAGPAPATAWAD SAIMO SA SAIMONG MGA KASÂLAN,
SA NGARAN KAN AMÂ, ASIN KAN AKÌ, ✠ ASIN KAN ESPIRITU SANTO.

NOTE: There exists an older Bicol translation of the formula of sacramental absolution: “*Huli kan pagkagadan asin pagkabuhay-liwat ni Jesucristo na Saiyang Aki, an kinaban binawi nin Dios, Ama nin pagka-herak, asin ipinadara an Espiritu Santo satuya sa pagpatawad nin mga kasalan. Sa kapangyarihan kan banal na Simbahan, iwaras logod nin Dios saimo an kapatawaran asin katoninongan. Pinapatawad taka kan saimong mga kasalan, sa ngaran nin ama, asin nin aki, ✠ patin nin espiritu santo. Amen.*”

This formula, however, was rarely used, largely because it was difficult to memorize. As a result, many priests preferred to use the English, if not the Latin text instead.

The English translation has since undergone several revisions: (a) *effudit*, formerly translated as “[he] sent,” is now rendered as “[he] poured out”; and (b) *tribuat*, previously translated as “[may God] give you ...,” is now rendered as “[may God] grant you” There is no guarantee that the proposed new Bicol translation will be easier to memorize, but it does correct and refine some inaccuracies in the old formula as follows:

- a) *Jesucristo* (in the old formula) is stricken off the text because it does not appear in the original Latin text;
- b) *Reconciliavit* is now rendered *nagbalik* instead of *binawi*;
- c) *Misericordiarum* rendered in the singular form in the old text (*nin pagkaherak*) is now translated in the plural form, thus, *nin mga pagkaherak*;
- d) As in the English revision, *effudit* is translated *nagpabulos* (poured out) instead of *ipinadara...satuya* (sent...among us) in the old text;
- e) *Per ministerium Ecclesiæ* is translated *huli kan ministerio kan Simbahan*, replacing *sa kapangyarihan kan [banal na] Simbahan* (* the square bracketed phrase does not appear in the Latin text);
- f) Finally, as in the baptismal formula, *ego (ako)* is restored in the new translation, thus, *Ako nagpapatawad saimo* translates *Ego te absolvo* instead of *Pinapatawad taka*, once again emphasizing the personal agency involved in the sacramental act: it is Christ who absolves, while the priest acts *in persona Christi*.²

IV. ANOINTING OF THE SICK

Per istam sanctam unctionem
et suam piissimam misericordiam
adiuvet te Dominus gratia Spiritus Sancti.

Amen.

Ut a peccatis liberatum te salvet
atque propitius allevet.

HULI KAINING BANAL NA PAGLAHID
ASIN KAN SAIYANG OROG KAMAMOMÒTON NA PAGKAHERAK
AN KAGURANGNAN [LUGOD] MAGTABANG SAIMO
SA GRACIA KAN ESPIRITU SANTO.
AMEN.
TANGANING TINALINGKAS SA KASALAN
IKA ILIGTAS NIYA
ASIN MABIYAYANG RANGAHON.

² See fn. 1 (supra).

NOTE: The old text reads: “*Huli kaining banal na paglahid asin huli kan saiyang dakulang pagkaherak tabangan ka nin Kagurangnan sa kapangyarihan nin Espiritu Santo. Amen. Tanganing patawaron an saimong mga kasalan, itao saimo an kaligtasan, asin rangahon ka sa saimong kahelangan. Amen.*” While this older text does not depart from the meaning conveyed by the Latin original, it nevertheless does not correspond to it literally. In particular, it introduces the term *kahelangan*, which is absent from the Latin text. The new translation, on the other hand, is faithful not only to the sense of the original but also to its structure and grammar.

V. EUCHARIST

Accípite hoc omnes, et manducáte ex hoc:
Hoc est enim corpus meum,
Quod pro vobis tradétur.

MAG-AKO KAMO GABOS ASIN MAGKAKAN KAINI:
TA INI AN SAKUYANG HAWAK,
NA IDODOLOT PARA SAINDO.

Accípite hoc omnes, et bíbite ex eo:
hic est enim calix sánguinis mei,
novi et aetérni testaménti,
qui pro vobis et pro multis effundétur
in remissionem peccatórum.
hoc fácite in meam commemoratiónem.

MAG-AKO KAMO GABOS ASIN MAG-INOM KAINI:
TA INI AN CALIZ KAN SAKUYANG DUGO
KAN BÂGO ASIN DANAY NA TIPAN,
NA PAPABOLOSAN PARA SAINDO ASIN PARA SA DAKUL
SA PAGPATAWAD KAN MGA KASÂLAN.
INI PAGGIBOHON NINDO SA PAGROMDOM SAKO.

NOTE: These Bicol texts of the Eucharistic formulae have been in use since 2007, when the *editio typica tertia emendata* of the *Missale Romanum* began to be translated into Bicol. It is sufficient to note here three significant changes from the older Bicol text.

First, the ambiguity of the expression “*Akoa asin kakana (inoma) nindo gabos*” was cleared by replacing it with “*Mag-ako kamo gabos asin magkakan (mag-inom) kaini.*” In the former wording, *kakana/inoma nindo gabos* could be interpreted as “consume all of it” (*uboson*), whereas in the revised text, *gabos* clearly refers to *kamo* (“all of you”).

Second, in keeping with the directive of the Holy See, *pro multis* was translated as *para sa dakul* rather than *para sa gabos*.

Third, *hoc fácite* was translated as *ini paggibohon nindo* in place of *giboha nindo ini*, in order to convey that the mandated action is to be performed repeatedly (*paggibohon*) rather than only once and for all (*giboha*).

VI. MATRIMONY

INTERROGATIONES ANTE CONSENSUM

MGA HAPOT BAGO AN PAG-UYON

60. *Tunc sacerdos eos interrogat de libertate, de fidelitate et de suscipienda et educanda prole atque singuli respondent.*
[Dangan an padi mahapot sainda dapit sa pagka-talingkas, sa *kaimbodan* asin sa pag-akò asin pagpa-dakula nin mga akì, asin an lambang saro minasimbag.]

*N. et N., venistisne huc sine coactione,
sed libero et pleno corde ad Matrimonium contrahendum?*

*N. asin N., nagdigdi kamo sa paglaog sa Matrimonio
na dai pinirit, kundi sa talingkas asin bilog na puso?*

*Estisne parati, Matrimonii viam sequentes,
ad vos mutuo diligendos et honorandos,
totius vitae decursu?*

*Andam kamo, sa pagsunod kan dalan nin Matrimonio,
sa pagkaminootan asin pagpa-ginalangan nindo sa lambang saro,
sa bilog na *agi [dalagan]* nin pagkabuhay?*

Interrogatio sequens omitti potest si adiuncta hoc innuunt, ex. gr. si nupturientes sunt aetatis protractae.

[An minasunod na hapot pwedeng laktawan kun *inaapod* ini kan situacion, halimbawa kun an nagpapakasal may-edad na.]

*Estisne parati ad prolem amanter a Deo suscipiendam,
et ad eam secundum legem Christi eiusque Ecclesiae educandam?*

*Andam kamo sa pag-ako sa pagkamoot nin mga aki [na] gikan sa Dios,
asin sa *pagpa-dakulà* sainda susog sa tugon ni Cristo
asin kan saiyang Simbahan?*

CONSENSUS

PAG-UYON

61. *Sacerdos eos invitatur ut consensum expriment:*

[An padi *nag-aalok* sainda sa pagpahayag nin pag-uyon:]

*Cum igitur sancti Matrimonii foedus inire intendatis,
dexteras iungite et coram Deo eiusque Ecclesia
consensum vestrum exprimate.*

*Nin huli ta boót kamong maglaog sa tipan kan banal na Matrimonio,
magkinapotan kamo kan toong kamot
asin sa atubang kan Dios asin kan saiyang Simbahan
magpahayag kamo kan saindong *pag-uyon*.*

Dexterarum iungunt.

Nagkikinapotan kan toong kamot:

62. Vir dicit:

[An lalaki nagsasabi:]

Ego **N.** accipio te **N.** in uxorem meam
et promitto me tibi fidem servaturam,
inter prospera et adversa,
in aegra et in sana valetudine,
ut te diligam et honorem omnibus diebus vitae meae.

Ako, si **N.** nag-aako saimo **N.** na magin sakuyang agom
asin ako nanunugâ na magdadanay akong maimbod saimo,
sa katiwasayan o sa kahorasaan,
sa kahelangan o sa kaginhawan,
na ako mamomoot asin maggagalang saimo
sa gabos na aldaw kan sakuyang buhay.

Mulier dicit:

[An babae nagsasabi:]

Ego **N.** accipio te **N.** in maritum meum
et promitto me tibi fidem servaturam,
inter prospera et adversa,
in aegra et in sana valetudine,
ut te diligam et honorem omnibus diebus vitae meae.

Ako, si **N.** nag-aako saimo **N.** na magin sakuyang agom
asin ako nanunugâ na magdadanay akong maimbod saimo,
sa katiwasayan o sa kahorasaan,
sa kahelangan o sa kaginhawan,
na ako mamomoot asin maggagalang saimo
sa gabos na aldaw kan sakuyang pagkabuhay.

63. Si tamen, ex ratione pastoralis, hoc opportunius videbitur, sacerdos contrahentium consensum per interrogationem requirere potest.

Alagad, kun **orog** na maninigo sa dahilan na pastoral, an padi makakahagad kan pag-uyon nin mga nagpapakasal sa paagi nin paghapot [sainda].

Et primo [quidem] virum interrogat:

(Asin enot hinahapot niya [nanggad] an lalaki:)

N., vis accipere N. in uxorem tuam
et promittis te illi fidem servaturum,
inter prospera et adversa,
in aegra et in sana valetudine,
ut eam diligas et honores
omnibus diebus vitae tuae?

N., boot mo mag-akò ki N. na magin saimong agom
asin nanunugâ ka na magdadanay na maimbod saiya
sa katiwasayan o sa kahorasaan,
sa kahelangan o sa kaginhawan,
na ika mamomoot asin maggagalang saiya
sa gabos na aldaw kan saimong pagkabuhay?

Respondet vir:

[An lalaki nagsisimbag:]

Volo.

Boót ko.

Mox sacerdos mulierem interrogat:

[Dangan an padi naghahapot sa babae:]

N., vis accipere N. in maritum tuum
et promittis te illi fidem servaturam,
inter prospera et adversa,
in aegra et in sana valetudine,
ut eum diligas et honores
omnibus diebus vitae tuae?

N., boot mo mag-akò ki N. na magin saimong agom
asin nanunugâ ka na magdadanay na maimbod saiya
sa katiwasayan o sa kahorasaan,
sa kahelangan o sa kaginhawan,
na ika mamomoot asin maggagalang saiya
sa gabos na aldaw kan saimong pagkabuhay?

Respondet mulier:

An babae nagsisimbag:

Volo.

Boót ko.

RECEPTIO CONSENSUS

PAG-AKO KAN PAG-UYON

64. Deinde sacerdos excipiens consensum dicit sponsis:

Dangan an padi, sa pag-ako kan pag-uyon, nagsasabi sa esposo asin esposa:

Hunc vestrum consensum,
quem coram Ecclesia manifestastis,
Dominus benigne confirmet
et benedictionem suam in vobis implere dignetur.
Quod Deus coniungit, homo non separet.

An Kagurangnan maboot na [nagpaparígon](#)
kaining pag-uyon na [pinahayag nindo](#)
sa atubang kan Simbahan
[asin magkanigong panoon niya kamo kan saiyang bendicion.](#)
An pinagsarô kan Dios, dai [pagpasiblagon](#) nin tawo.

Vel:

O:

Hunc vestrum consensum,
quem coram Ecclesia manifestastis,
Deus Abraham, Deus Isaac, Deus Iacob,
Deus qui protoplastos coniunxit in paradiso,
in Christo confirmet ac benedicat,
ut quod ipse coniungit, homo non separet.

An Dios ni Abraham, an Dios ni Isaac, an Dios ni Jacob,
an Dios na nagsarô sa paraiso kan enot na mga magurang,
[magparígon](#) asin magbendicion ki Cristo
kaining pag-uyon na pinahayag [nindo](#)
sa atubang kan Simbahan,
tanganing an pinagsarô [Niya](#),
dai [pagpasiblagon](#) nin tawo.

NOTE: In 1991, the *editio typica altera* of the *Ordo Celebrandi Matrimonium*, part of the *Rituale Romanum*, was published. Consequently, a new English translation of the marriage rite, based on this 1991 edition, appeared in 2013. One of the most noticeable changes was the shift in title from *Rite of Marriage* to *Order of Celebrating Matrimony*. This development, however, appears to have gone largely unnoticed in Bicol.

To date, no effort has been made to produce a Bicol translation of the 1991 *editio typica altera*. What continues to be used is not even a direct translation of the 1969 Latin typical edition, but rather a translation based on the older English version—in effect, a translation of a translation. Hence, there is a clear need for a new Bicol translation grounded directly in the *editio typica altera*.

The translation provided above covers only three parts of the entire marriage ceremony, since these contain the matrimonial form required for validity: (a) the *Interrogationes ante consensum*, (b) the *Consensus*, and (c) the *Receptio consensus*.

It is immediately noticeable that, compared with the older Bicol translation, the texts have undergone significant changes. Particularly striking is the fact that the marriage vow is now recited *individually* by the bride and the groom, rather than *jointly* as in the former ritual. Moreover, the revised form of the vow no longer includes the

phrase “for richer or for poorer” (*sa kayamanan o sa kadukhaan*). This has been replaced by the expression *sa katiwasayan o sa kahorasaan* (*inter prospera et adversa*).

It is hoped that the revised Bicol wording now sounds more elevated and more explicit in its expression of covenant, grace, and sacramentality. Furthermore, the revised rite, as reflected in the Bicol translation, provides:

- a) clearer roles for the bride and groom,
- b) more direct addresses from the priest, and
- c) a stronger emphasis on the fact that the spouses confer the sacrament upon one another through their mutual consent.

VII. ORDERS

a) Priesthood

<p>Adésto, Dómine, sancte Pater, omnípotens ætérne Deus, humánæ dignitátis auctor [<i>originator</i>] et distribútor ómnium gratiárum, per quem proficiunt univérsa, per quem cuncta firmántur, qui ad efformándum pópulum sacerdotálem minístros Christi Filii tui, virtúte Spíritus Sancti, in eódem divérsis ordínibus dispónis.</p>	<p>Maghumare ka, O Kagurangnan, banal na Ama, Dios na makakamhan asin sagkod pa man, ginikanan kan dignidad [<i>dangal</i>] nin tawo asin parataltag nin gabos na biyaya, huli saimo an bilog na kinaban nahahaman, huli saimo an gabos pinapapusog na sa pagmukná nin pading banwaan sa [<i>paagi nin</i>] manlaen-laen na orden sa saiya [<i>man sana</i>], nagtatalaga ka nin mga ministro ni Cristo, saimong Aki, sa bagsik kan Espiritu Santo.</p>
<p>Iam in prióre Testaménto officia sacraméntis mýsticis instituta crevérunt: ut cum Móysen et Aaron regéndo et sanctificándo pópulo præfecísses, ad eórum societátis et óperis adiuméntum sequéntis órdis et dignitátis viros elígeres. <i>mýsticis=supernatural, heavenly, mystical</i></p>	<p>Kaidto pa sa enot na Tipan nagdakul an mga ceremonia [<i>o ritual</i>] na tinugdas sa paagi nin mga banal na tandang langitnon: na, kan pigkatiwalaan mo si Moises asin Aaron na mamahalà asin magpabanal kan banwaan, nagpili ka nin mga lalaki mga minasunod na ranggo asin dignidad sa pagtabang sa saindang pag-iriba asin gibo.</p>
<p>Sic in erémo, per septuagínta virórum prudéntium mentes Móysi spíritum propagásti; quibus ille adiutóribus usus pópulum tuum faciélius gubernávit.</p>	<p>Siring sa desierto [<i>lantad</i>] pinalakop mo an espíritu ni Moises sa mga puso nin pitong-polong matadong na lalaki; gamit niya sinda bilang mga katabang, mas madali siyang namahalà kan saimong banwaan.</p>
<p>Sic in filios Aaron patérnæ plenitúdinis abundántiam transfudísti, ut ad sacrificia tabernáculi, quæ umbra erant futurórum bonórum, méritum sufficeret secúndum Legem sacerdotum. [<i>idiomatic = the number is sufficient enough</i>]</p>	<p>Siring man pinabulos mo sa mga aki ni Aaron, an kasaganahan kan kapanoan nin pagka-ama, tanganing para sa mga sacrificio kan tabernaculo, na nag-anino nin mga maarabot na karahayan, tama na an bilang nin mga padi susog sa Ley.</p>
<p>Novíssime vero, Pater sancte, Fílium tuum in mundum misísti, Apóstolum et Pontíficem confessiónis nostræ Iesum.</p>	<p>Alagad sa kahurihan, banal na Ama, sinugo mo sa kinâban an saimong Aki, si Jesus, an Apostol asin Halangkaw na Padi nin samuyang pagtubod.</p>
<p>Ipse tibi per Spíritum Sanctum semetípsum óbtulit immaculátum, et Apóstolos suos, sanctificátos in veritate, missiónis suæ partícipes effécit; quibus cómites addidísti [=add, increase] ad opus salutis per totum mundum nuntiándum atque exercéndum [=enforce, administer].</p>	<p>Idinolot niya saimo sa paagi kan Espiritu Santo an saiyang sadiri bilang daing-digtang atang, asin ginibo niyang mga kahiras sa saiyang mision an saiyang mga Apostoles na pinabanal sa katotoohan; na dinagdagan mo nin mga kaibahan sa pagharubay asin pagpa-otob [<i>pamahalà</i>] kan gibo nin pagligtas sa bilog na kinaban.</p>

<p>Nunc étiam infirmitáti nostræ, Domine, quæsumus, hos adiutóres <u>largíre</u> [=give lavishly] quibus in apostólico sacerdotío fungéndo indigémus.</p>	<p>Asin ngonian, <u>sa samuyang kaluyahan</u>, namimibi kami, Kagurangnan, na <u>labis kang magtao</u> kaining mga katabang, na kaipuhan mi sa pag-otob kan apostolicong pagka-padi.</p>
<p>Da, quæsumus, omnípotens Pater, in hos fámulos tuos presbyteríi dignitátem; ínnova in viscéribus eórum Spíritum sanctitátis; accéptum a te, Deus, <u>secúndi mériti munus</u> obtíneant, [=ministry of the second order] censuramque morum exémplo suæ conversatiónis <u>insínuent</u>. [=to make known]</p>	<p><u>Amang makakamhan, namimibi kami</u>, tawan sa mga sorogoon mong ini an dignidad nin pagka-padi; <u>bâgo</u> sa saindang kaladman an Espiritu nin kabanalan; <u>makamtan ninda an ministerio kan ika-duwang ordén</u> na inakò hale saimo, O Dios, asin magtukdó [magpasabot] sinda <u>kan paggiya nin marahay na pag-uugali sa paarog kan saindang pamuhay-buhay</u>.</p>
<p>Sint probi cooperatóres Ordinis nostri, ut verba Evangélii, eórum prædicatióne in córdibus hóminum, Sancti Spíritus grátia, fructíficent et usque ad extrémum terræ pervéniant.</p>	<p>Magi sindang <u>mga maninigong katabang</u> kan samuyang Orden, tanganing sa pagharubay ninda kan mga tataramon kan Evangelio, magbunga <u>ini</u> sa mga puso nin katawohan, sa gracia kan Espiritu Santo, asin makaabot sagkod sa <u>mga poro [kaporohan]</u> kan daga.</p>
<p>Sint nobíscum fidéles dispensatóres mysteriórum tuórum, ut pópulus tuus per lavácrum regeneratiónis innovétur et de altári tuo reficiátur, utque reconciliéntur peccatóres et sublevéntur infirmí.</p>	<p>Kaiba mi, magin sindang mga dayupot na mga katiwalá <u>nin</u> saimong mga misterio, tanganing an saimong banwaan mabâgo sa paghugas nin pagkamundag-liwat asin mapabasog sa saimong altar; tanganing an mga parakasalá makabalik-boot asin an mga naghehelang <u>maka-bangon</u>.</p>
<p>Sint nobís iuncti, Dómine, ad tuam deprecándam misericórdiam pro pópulo ípsis commisso atque pro unívérso mundo.</p>	<p>Makaiba sinda samo, O Kagurangnan, sa pag-arang kan saimong pagkaherak para sa banwaan na pinag-katiwalá sainda asin man para sa bilog na kinaban.</p>
<p>Sic natiónum plenitúdo, in Christo congregáta, in unum pópulum tuum, in Regno tuo <u>consummándum</u>, [future tense] convertátur.</p>	<p>Kaya an kabilogan [kagabosan] nin mga nasyon, na nagkatiripon ki Cristo, mabâgo na <u>magin</u> saimong sarong banwaan, na <u>malulubos</u> sa saimong Kahadean.</p>
<p>Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.</p>	<p>Huli <u>ki Jesu Cristong Kagurangan niamo</u>, saimong aki, na kaiba mong nabubuhay asin naghahade, kasarô kan Espiritu Santo, Dios, sa gabos na kapanahonan kan mga panahon.</p>

* The portion highlighted in yellow represents the essential sacramental form.

b) *Diaconate*

<p>Adésto, quæsumus, omnípotens Deus, gratiárum dator, órđinum distribútor officiorúmque dispósitor, qui in te manens ínnovas ómnia, et sempitérna providéntia cuncta dispónens, per verbum, virtútem sapientiámque tuam Iesum Christum, Fílium tuum, Dóminum nostrum, singulis quibúsq; tempóribus aptánda dispénsas.</p>	<p>Maghumare ka, namimibi kami, Dios na makakamhan, parawaras nin mga biyaya, parataltag nin mga orden asin parahusay nin mga ministerio, na ikang nagdadanay sa saimong sadiri, nagbabàgo kan gabos na bagay, asin sa danay na pangataman, ika na naghuhusay kan gabos, nagtatao kan mga dapat pagkanigoon sa lambang asin arin man na panahon, huli kan saimong tataramon, bagsik asin kadonaongan, si Jesu Cristo, saimong Aki, samong Kagurangnan.</p>
<p>Cuius corpus, Ecclésiám tuam, cælestium gratiárum varietáte distíntam suorúmque conéxam distíntiáne membrórum, compáge mirábili per Spíritum Sanctum unítam, in augméntum templi novi créscere dilataríque largírís, sacris munéribus trinos gradus ministrórum nómini tuo servíre constítuens, sicut iam ab ínítio Levi fílios elegísti, ad prióris tabernáculi ministérium expléndum. [<i>augméntum=ecc latin=advancement</i>] [<i>sicut iam=already</i>]</p>	<p>Na an saiyang hawak, an saimong Simbahan, na naiiba huli kan manlaen-laen na mga langitnon na biyaya asin magkaugnay huli kan pagkakaiba nin saiyang mga kabtang, sasarô sa makangangalas na pagbugkos huli kan Espiritu Santo, na biniyayaan mong magtalubo asin maglakop sa pag-uwag nin bâgong templo, ika na nagtugdas nin tolong ranggo nin mga ministerio sa paglinkod kan saimong ngaran sa paagi nin mga banal na katongdan, nagpili kan mga aki ni Levi kaidto pa sa kapinonan para sa pag-otob kan ministerio kan dating tabernaculo.</p>
<p>Sic in Ecclésiæ tuæ exórdiis Apóstoli Filii tui, Spíritu Sancto auctóre, septem viros boni testimonii delegérunt, qui eos in cotidiáno ministério adiuvárent, ut ipsi oratióni et prredicatióni verbi abundántius possent instáre, et eléctis illis viris per oratiónem et manus impositionem mensárum ministérium commiserunt.</p>	<p>Kaya sa mga enot na aldaw kan saimong Simbahan, an mga Apostoles kan Saimong Aki, sa paggiya kan Espiritu Santo, nagpili nin pitong lalaki na marhay an dangog, na magtabang sainda sa aroaldaw na ministerio, tanganing sinda orog pang makatalagá [nin paahon] para sa pagpamibi asin pagharubay kan Tataramon, asin sa paagi nin pagpamibi asin pagpatong nin mga kamot, pigkatiwalà ninda sa mga piniling lalaking idto an ministerio nin paglinkod sa lamesa.</p>
<p>Super hos quoque fámulos tuos, quæsumus, Dómine, placátus inténde, quos tuis sacris altáribus servitúros in officium diacónii suppliciter dedicámus.</p>	<p>Namimibi kami , O Kagurangnan, kaugaying hilinga man ining saimong mga sorogoon, na sindang malingkod sa Saimong banal na altar mapakumbaba niamong itinalaga sa ministerio nin diacono.</p>

Emítte in eos, Dómine, quæsumus, Spíritum Sanctum, quo in opus ministèrii fidèlitér exsequèndi múnere septifórmis tuæ gratiæ roboréntur.	Namimibi kami, O Kagurangnan, sugoa sainda an Espiritu Santo, tanganing pakusogon sinda kan pitong biyaya nin Saimong gracia para sa maimbod na pag-otob kan gibo nin ministerio.
Abúndet in eis evangélicæ forma virtútis, dilèctio sine simulatióne, sollicitúdo infirmórum ac páuperum, auctóritas modésta, innocéntiæ púritas et spirituális observántia disciplínæ. [forma=model] [innocentia=in (neg) + nocens (guilty)=without guilt]	Magsagana sainda an aarogan nin karahayan susog sa evangelio: pagkamoot na mayong pagsagin-sagin, pangataman sa mga naghehelang asin mga dukha, mapakumbabang autoridad, kadalisayan nin pagkadaing-karatan [kasalan], asin an espirtual na pag-otob nin disiplina.
In móribus eórum præcépta tua fúlgeant, ut suæ conversatiónis exémplo imitatióne sanctæ plebis acquirant, et, bonum consciéntiæ testimónium præferéntes, in Christo firmi et stábiles persevérent, quátenus, Fílium tuum, qui non venit ministráre sed ministráre, imitántes in terris, cum ipso regnáre mereántur in cælis. [acquirō imitationem=win, inspire the imitation]	Magbanaag sa saindang ugali an Saimong mga tugon, tanganing sa halimbawa nin saindang pamuhay-buhay, mahikayat ninda an pag-arog kan banal na banwaan, asin sinda na nagdadara nin marahay na patotoo nin consciencia, magtagal na masarig asin pusog ki Cristo, mantang sa daga nag-aarog sinda sa saimong Aki, na dai napadigdi tanganing paglingkodan kundi na maglingkod, magkanigo sindang maghade kaiba niya sa langit.
Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.	Siya na kaiba mong nabubuhay asin naghahade, kasarô kan Espiritu Santo, Dios sa gabos na kapanahonan kan mga panahon.

* The portion highlighted in yellow represents the *essential sacramental form*.

NOTE: No attempt has ever been made to translate the consecratory prayers for the ordination of priests and deacons into Bicol, largely due to the complexity involved in rendering them accurately. As a result, the English version has consistently remained the preferred text over the years. The translations presented above therefore represent the first of their kind. The most important points of sacramental doctrine found within these prayers:

1. Apostolic Succession and Continuity

Both prayers begin by invoking the history of salvation. The doctrine here is that the modern hierarchy is not a new invention but a continuation of the biblical priesthood. *For Deacons:* The prayer references the “sons of Levi” and the seven men chosen by the Apostles in the Acts of the Apostles.³ *For Priests:* The prayer cites the seventy

³ “...nagpili kan mga aki ni Levi kaidto pa sa kapinonan...”

elders who assisted Moses and the helpers given to the Apostles to preach the Gospel.⁴ *Significance:* This establishes that the sacrament is a participation in the **one priesthood of Christ**, handed down through an unbroken chain.

2. The “Character” and Ontological Change

Sacramental doctrine holds that Ordination imprints an **indelible spiritual character** on the soul. *Configured to Christ:* The prayers ask that the candidates be transformed. A priest is configured to Christ as **High Priest and Shepherd**,⁵ while a deacon is configured to **Christ as Servant**.⁶ *Gift of the Spirit:* The core of the doctrine is the “all-powerful Father” pouring out the Holy Spirit. It is the Spirit who effects the change, not merely the Bishop's authority.⁷

3. Specific Sacramental Graces (The “Munera”)

The prayers distinguish the specific duties (*munera*) that the sacrament empowers the man to perform. *For Priests (Presbyterate):* The prayer emphasizes the priest as a collaborator with the Bishop. Key doctrinal points include: a) *The Ministry of the Word:* To preach the Gospel and explain the Catholic faith; b) *Sanctification:* Specifically the power to celebrate the **Sacrifice of the Mass** and the *Ministry of Reconciliation*; c) *Mediation:* The priest acts as a mediator, “renewing the sacrifice of man's redemption.”⁸

For Deacons (Diaconate): The prayer defines the diaconate as a ministry of **service** rather than liturgy alone: a) *The “Threefold Ministry”:* Liturgy, Word, and Charity; b) *The Grace of Strength:* The prayer asks for the “sevenfold gift” of the Spirit to strengthen the deacon to remain “effective in action, gentle in ministry, and constant in prayer.”⁹; c) *Non-Sacerdotal:* Unlike the priest's prayer, the deacon's prayer does not mention the power to offer sacrifice, highlighting the doctrinal distinction between the two orders.

4. The Moral and Exemplary Requirement

The prayers are not just legal formulas; they contain a “lex vivendi” (law of living), namely, *Holiness of Life:* The doctrine implies that the sacrament gives the *grace* to be holy,¹⁰ but requires the *cooperation* of the man. *For Priests:*

⁴ “...pinalakop mo an espiritu ni Moises sa mga puso nin pitong-polong matadong na lalaki...”

⁵ “...sinugo mo sa kinâban an saimong Aki, si Jesus, an Apostol asin Halangkaw na Padi...”

⁶ “...mantang sa daga nag-aarog sinda sa saimong Aki, na dai napadigdi tanganing paglingkodan kundi na maglingkod...”

⁷ Priesthood: “...nagtatalaga ka nin mga ministro ni Cristo, saimong Aki, sa bagsik kan Espiritu Santo...”; Diaconate: “Namimibi kami, O Kagurangnan, sugoa sainda an Espiritu Santo...”

⁸ This is expressed in the following way: “Magi sindang mga maninigong katabang kan samuyang Orden, tanganing sa pagharubay ninda kan mga tataramon kan Eoangelio, magbunga ini sa mga puso nin katawohan, sa gracia kan Espiritu Santo, asin makaabot sagkod sa mga poro [kaporohan] kan daga.”

⁹ This is expressed in the following way: “Namimibi kami, O Kagurangnan, sugoa sainda an Espiritu Santo, tanganing pakusogon sinda kan pitong biyaya nin Saimong gracia para sa maimbod na pag-otob kan gibo nin ministerio. Magsagana sainda an aarogan nin karahayan susog sa evangelio: pagkamoot na mayong pagsagin-sagin, pangataman sa mga naghehelang asin mga dukha, mapakumbabang autoridad, kadalisayan nin pagkadaing-karatan [kasâlan], asin an espirtual na pag-otob nin disiplina.”

¹⁰ “...tawan sa mga sorogoon mong ini an dignidad nin pagka-padi; bâgoha sa saindang kaladman an Espiritu nin kabanalan; makamtan ninda an ministerio kan ika-duwang ordén na inakò hale saimo, O Dios, asin magtukdô [magpasabot] sinda kan paggiya nin marahay na pag-uugalì sa paarog kan saindang pamuhay-buhay.”

They are called to “meditate on the law of the Lord” and “model their lives on the mystery of the Lord’s cross.”
For Deacons: They are exhorted to be “full of all virtue” so that their lives serve as a witness to the community.¹¹

NOTE ON MATTER AND FORM: While the prayers are long, the “essential form” (the words required for the sacrament to be valid) is a specific subset of these prayers, usually involving the invocation of the Holy Spirit and the mention of the specific office being conferred.

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¹¹ “...Magsagana sainda an *aarogan nin karahayan susog sa evangelio*: pagkamoot na mayong pagsagin-sagin, pangataman sa mga *naghehelang* asin *mga* dukha, mapakumbabang autoridad, kadalisayan nin *pagkadaing-karatan* [kasâlan], asin an *espiritual na pag-otob* nin *disiplina*.”