
ERRATUM

The complete transcription and discussion of the song after the moral advice and prayer for the dead for the study, **"Ragpat: Prayer for the Dead and Quest for Transcendence,"** by Tecah C. Sagandoy, College of Arts & Sciences, BSU. Published in the September 2016-March 2017 Issue of the Mountain Journal of Science and Interdisciplinary Research Volume 77, pp 70-71.

After the moral advice, another song is rendered:

*Inca ken Cristo, dica agtactac/ Ta isu't adda dita arpad
Awisen naca a siaayat, cunana, 'umay ca'*

*O, amangan a nagsam-it da/ Timec na a panangayab
kenca
Dica bumdeng, mapan ca ita, ur-urayan naca*

*Awan sabali a maca-iccat/ Iti liday mo ken dandanag
Suctan na't adu a ragragsac, cunana, 'umay ca'*

*Dica bumdeng, dica agbain/ Basbasol mo't inca itaclin
Pacawan ennanto kenca itden, cunana, 'umay ca'*

*No cunam, 'inton madamdama'/ Ngem amangan ton
maladaw ca
Cabsat inca ken Cristo ita, cunana, 'umay ca'
(Calantas, 2012, p. 39)*

[Go with Christ, don't dally/ For He is by your side
He invites you with love, He's saying, 'come'

Oh, how so sweet/ Is His voice as he calls for you
Don't hesitate, go now, He's waiting for you

No one else could take away/ Your sadness and
worries
He gives much happiness, He's saying, 'come'

Don't doubt, don't be ashamed/ Confess your sins
to Him
He will forgive you, He's saying, 'come'

If you say, 'in a while'/ You might be too late
Brother, go with Christ now, He's saying, 'come']

The above-quoted song gives the impression of persuading or convincing the suffering soul to go with Christ without hesitation. It is telling the soul that Christ is merciful to sinners, in that Christ is waiting, inviting, and calling on souls to go to His place. To the suffering soul, the song gives an impression that Christ will wipe away sorrows and fears, and replace these burdens with abundant happiness.

After the second song, the prayer for the dead is read:

*Aracupem man Diosmi, daytoy a cararag nga idatagmi
kenka nga idatonmi iti cararua (da/ni)[nagan dagiti/
ti kararua]. Aramidemman a maliwliwa itoy a
cararag ta dumanon coma (kadacuada/kenkuana).
Aramidem coma (kadacuada/kencuana) ta sumango
coma kenca, ket Sica coma ti awagan (da/na) nga
agnanayon. Aramidem coma a lipaten (dan/nan) toy
daga ken dagiti aramid ken cababalin (da/na) nga
naalaa a cacoycoyog (da/na). Ipaw-itam man Apo iti
Espiritismo nga mangtaripato (kadacuada/kencuana)
tapno kibenenda iti kinaimbag ket masilnagan iti
nasantoan a nakemmo. Amen. (Calantas, 2012, p.
39 as adopted from the UECCI's ritual booklet,
n.d.) [Embrace, Oh God, this prayer we offer you,
in which we present to you the (soul/s) of (name
of soul/s). Let this prayer comfort (them/him/her).
Make (them/him/her) come before your presence,
in that (they/he/she) entrust/s (themselves/
himself/herself) to you forever. Make (them/him/
her) forget this earth and all (their/his/her) worldly
deeds and dispositions. Send (them/him/her) your
spirits to take care of (them/him/her) so that they
would guide (them/him/her) to righteousness, in
that (they/he/she) would be enlightened by Your
holy Will. Amen.]*

The above-quoted prayer is made on behalf of the suffering soul; it is an intercession imploring God to bestow His mercy to the soul. The prayer further pleads from God to send His spirits (note the plural form of the term) to help the soul discern righteousness. The preceding statement reveals a belief that spirits are sent by God to guide or render help to souls who are in need. Furthermore, the prayer for the dead reveals how prayers could alleviate the sufferings of souls, when it avers: "*Aramidemman a maliwliwa itoy a cararag...*[Let this prayer comfort him/her]". In this regard, Kardec (1866/1987) writes that when souls recognize the prayers offered for them, such prayers provoke in them a desire to repent, make them turn away from bad thoughts; thus, shortening their suffering.

