

Liwanag - Tanglaw

International

Christmas Lights

According to tradition, the first person to put lights on a Christmas tree was Martin Luther, founder of the Protestant Reformation in the 16th century. One December night, while walking the streets of Germany, he thought how nice it would be to bring the stars in the sky—the same stars that lit Bethlehem over a thousand years ago—inside his home. So he took some candles, lit them, and put them on the Christmas tree. He did this by dropping melted candle wax on the branches then sticking them there. He then called on his children to show how stars twinkled at night.

The Christmas tree itself as a modern tradition was established also by Martin Luther. At the time, Luther, a Catholic monk, did not agree with the Catholic

Church's practice of indulgence, where punishment for a person's sins would cease when the sinner buys indulgences. (In the Catholic doctrine, indulgences do not absolve a person of sin. A sinner must still perform the sacrament of confession to earn salvation.)

Having been excommunicated for his protestations, Luther established his own church—the Protestant Reformation. Departing from the practice of indulgence, he taught that a sinner was declared righteous through God's grace alone. To



Photo by Sis. Vi P. Carpio

counterpart the Nativity Scene displayed by Catholics in their homes around Christmastime, Luther brought a fir tree into his home, decorated it with ornaments, and made it symbolize the Tree of Life in the Garden of Eden. The practice spread, first in Germany, later in Europe, then America and the world.

From the 16th to the early 20th century, Christmas trees were lit as Luther once did—with candles. One might imagine, however, that burning candles on a dried up tree is a fire hazard. Indeed, in 1917, one New York City house was tragically destroyed when flames from its Christmas tree burned it down.

When a 15 year-old boy heard about the fire, he

Volume 31, Issue 2

December 2010

East Coast
Next Sesyon:

December 25 – Saturday

Pagdiriwang ng pag-silang sa laman ng Jesus, ang Kristo, at pag-gunita sa pag-alis sa laman o pag-silang sa mundo ng Espiritu ng Gran Supermo.

Gaganapin sa tahanan nina Bro. Regie at Sis. Lina Lopez.

160-15 12th Avenue,
Whitestone, NY 11357
Tel. (718) 746-3123

Maaaring tumawag kay Bro. Lito Santos para sa oras: (304) 267-7248.

Continued on p. 4

Pahayag Tungkol Sa

Disiplina sa Sarili

Nina BroVid Silverio at Sis. Merilea Clemeña

Disiplina sa sarili ang kailangan upang matamo ang kapayapaan, kasaganaan at kaligayahang ispiritual. Ang kaharian ng langit ay ating matatamo kahit nandito pa tayo sa lupang ito kapag ang isa ay may disiplina sa sarili.

Ang tao ay may dalawang kalagayan sa kanyang katauhan:

Kalagayang Ispiritual.

Na ang laging na sa isip ang kabutihan ng Diyos, na Siya ay makapangyarihan at kawastoan; na ang tao ay may katumbas ng kalagayan ng Diyos at ito ang intelihensiya, sentimiento (love), at poder (fuerza de voluntad). At ang tatlong katangian ito na naipagkaloob sa tao, ang kanyang gagamitin sa lahat ng kanyang gagawin, iisipin, at salaitain. Ang kalagayang ispiri-

tual ng tao ay katambal ng isang kalagayan na tinatawag na kalagayang laman.

Kalagayang Laman.

Ang kalagayang laman ng tao ay kakaiba duon sa kalagayang ispiritual. Ang kanyang buong kalagayan ay ibig ng kaligayahan sa laman gaya ng mga material na bagay; gusto at nakakapit sa salapi, mga kalayawan, mga ba-

Continued on p. 2

West Coast:

Maaring tumawag kina:

- Bro.Louie & family:
(619) 264-4251
- Sis.Fia Zabata Swartz:
(619) 656-3138
- Sis.Amor & Bro.Salvador Pia:
(619) *82-656-0325,
or Fax (619) 421-5240.

A Piece of History

The Founding of IEVES**Excerpt from “Anniversary: Iglesia Espirita Veridica del Espiritu Santo”**

By Sis. Aleli V. Carpio

The Philippine government requires that an organization be registered with the Securities and Exchange Commission for its activities to be legalized. On August 19, 1940, our institution was registered with the title, “Iglesia Espirita Veridica del Espiritu Santo” (The True Spiritual Church of the Holy Spirit). This signified our institution’s ascension from being an organization to becoming a religion. Understand, however, that since its inception, our institution has been founded and managed by Don Casimiro Peña, the Spirit of Truth, as a religion.

During the Philippine Revolution, Don Casimiro Peña was a member of the Katipunan. He was assigned the task of transmitting messages using telegraphy, a way of sending and receiving coded information through mechanical dots and sounds. He was also in charge of manufacturing bullets and other weaponry because of his knowledge in chemistry.

But before the Katipunan could win the Revolution, the Philippines was ceded by Spain to the United States. The Philippines then became a US

colony and the colonists offered Don Casimiro Peña a high ranking position in the new Philippine government. He refused, however, preferring instead to live a quiet life in his home in San Miguel, Manila. With his vast land properties, he engaged in the business of raising grass used to feed horses. It was during this time of peace that he received his calling—a divine mission for him to be delivered as a new Messiah.

On December 23, 1901, together with the spirits of Allan Kardec—a Frenchman who introduced spiritism in Europe years earlier—and John the Evangelist—the disciple whom Christ favored most and entrusted with the care of His mother, Mary—Don Casimiro Peña founded Centro San Juan in his home, in honor of John the Baptist. There he researched on divine knowledge and imparted this knowledge to those ready to receive them. He performed experiments witnessed by our elders in public to prove the soul’s existence, its continued life after the physical body’s death, and its reincarnation.

On February 19, 1905, the organization was formally titled,

“Union Espiritista Cristiana de Felipinas”, with Señor Don Casimiro Peña as president. His title was “El Supremo Decisor y Ha-ejecutor”. Other officers included vice-president, secretary, treasurer, primer vocal, segundo vocal, and board members. The organization’s Constitution and By-Laws were called “Regimen Interior”. Its lemmas were, “Con Dios por la saviduria, justicia, y poder” (With God through wisdom, righteousness and power) and “Hacia Dios por la ciencia y el amor (Towards God through knowledge and love). Its teachings included:

- “Sin caridad, no hay salvacion”. (Without charity, there is no salvation.)
- “La harmonia engendra paz, vida, y bienestar.” (Harmony brings forth peace, life and well-being.)
- “Amaos los unos a los otros, y llevad las cargas de los unos a los otros.” (Love one another and carry each other’s load.)
- “Extirpad el delito, mas amad al delincente.” (Destroy the wrong acts, but love the doer.)
- “Amad vuestros enemigos.” (Love thy enemy.)

Soon membership increased and centers spread in Rizal, Cavite, and Manila. The activities were classified as Ejercicios Mentales (Mental Exercises), Ejercicios Psicicos (Psychic Exercises), Conferencia Evangelica for orators before delivering their messages, healing sessions using the power of human and spiritual magnetism performed by trained healers called “curanderos” and “curanderas”. Some were trained to be mediums, with permission, called “clave de permiso” (key of permission) from the Supremo. All activities were done with the guidance of the Holy Spirit.

Continued on p.4

Bro. Nelson and Sis. Lorna Joson’s garden in Oshawa, Ontario, Canada.

Disiplina sa Sarili*Continued from p.1*

gay-bagay na hindi naman kailangan talaga, ginugusto dahil ang layaw ng katawan ang pinagbibigyan at kadalasan ang mga paggusto ay nagiging hilig at lumaon ay nagiging bisyo. Gaya ng alak, sugal, kamunduhan at pagmamalabis sa pagkain at kalusugan. Pati mga kasama sa buhay ay nadadamay. Nagkakasakit, affectado ang hanapbuhay at kung

lumaon, kung hindi man makatrabaho, ang sukdul ng kawalan ng disiplina sa sarili, ay kamatayan. Na hindi na napaghandaan ng katawang laman na kung papaano siya lalandas pabalik sa kaharian ng Diyos.

Walang tao na hindi nagkakamali. Ngunit ang pagnanais ng tao na mabago ang takbo ng buhay niya at ang landas na ibig marating ay parang isan daan na hindi makayang landasin. Sapagkat ang

tao ay pabago-bago, walang kataagan, madaling mahikayat ng mga luho ng laman, ang pananampalataya ay nagiging mabuwat at ang tawag ng mga bisyo ang umiiral.

Ano ang dapat gawin ng tao na ibig madisiplina ang sarili?

- Magrakoon ng matibay na pananampalataya sa Diyos. Sa kanyang pagibig na mapabuti ang kanyang sarili, hindi siya manghihinawa at laging nakak-

abit ang buong kalagayan duon sa Diyos na nagbigay sa kanya ng buhay.

- Manalangin lagi. Ang kalagayang ispiritual ay malakas at ang kalagayang laman ay mahina.
- Layuan ang mga bagay na humihila pababa.

Magsikap tayo na unahing tagpuin ang mga kayamanan sa langit at ang lahat ng darating ay karagdagan na lamang.

*A Moment of Silence***A Son of Templo**

By Sis. Cynthia Losaria

My father, Bimeon Reyes, was born to Lolo Doroy Reyes and Lola Yayang Bariso Reyes on June 29, 1923 in Imus, Cavite. Lola Yayang operated a small carinderia at Imus' public market. As children, my father and his siblings were sickly. This was one of the reasons why Lolo Doroy and Lola Yayang decided to join the Templo in Sabang, Cavite.

My father graduated in 1943 with an Associate Degree in Agriculture at the Central Luzon Agricultural College in Nueva Ecija. His childhood friend, Remedios Lacson Papa, became his wife. They had seven daughters. The family led a simple life in Harrison, Pasay City, living in the house of my mother's mother, our Lola Imang.

In Harrison, my father proved not only to be a good husband but a good son-in-law, too. He drove Lola Imang to Imus on weekends and then visited his mother, Lola Yayang, and his sister, Tiya Payang. He visited his brother, Tiyong Aring, and his wife, Tiyang Biana, sometimes taking me along, also in Imus. There in the couple's home, I watched them talk, smile, and laugh at each other's life stories.

My father worked in the Maintenance and Engineering Department of the Philippine Air Lines (PAL) at Nichols in Pasay City. On the way home from work, he often stopped by his sister, Tiyang Daniang—a widow with 5 children—in Bacclaran to see how she was. Thoughtful and loving, my father always attended to other peoples' needs.

My father was big on sports. He not only watched sports on

TV but participated in them. At PAL, he was friends with men of all ages—from teenagers to middle-aged to seniors—because of his athleticism. He played basketball, volleyball, bowling, cycling, swimming, badminton, table tennis—with tennis as his number one sport. Sometimes, he would take me along to his tournaments where he won many medals. Despite his successes, my father remained humble. He taught youngsters to play the same sports he loved.

Besides athletics, my father was also good with his hands. He was a carpenter, electrician, gardener, and pretty much jack-of-all-trades. He took any job that came his way and was never embarrassed to start at the bottom. To pass the time, he read the newspaper daily and worked diligently on the crossword puzzle. He loved board games and TV game shows. And he loved to eat. He ate anything—from seafood to salad to steak. In short, my father was a man who loved life, never complained about anything, and was always grateful for what he had.

As a little girl, I saw how my father took care of his mother, Lola Yayang. He made himself

available for repairs in her mother's home. He gave her money for her daily needs. But for me, my best memories with my father was when he drove Lola Yayang and Tiyang Daniang to Caloocan every Sunday because he took me and my sisters Gealdina, Edna, and Nenette along. I loved seeing my father in his white polo, white pants, and white shoes with the little brown color on the side. When the sesyon was over, Tiyang Daniang would

look for him and ask about lunch. Hearing this, I always looked forward to eating pancit palabok at a house near Templo. As simple a tradition as our Sundays were, what I was seeing then were family values being taught to me and my sisters by my

father which he did not with words but with deeds.

In 1983, following a petition by their daughter, Gealdina, my parents immigrated to the United States.

My father liked to travel. He had been to several provinces in the Philippines and to many parts of the world. He had been to Singapore, Austria, Germany, Switzerland, France, Holland, England, Italy, Czechoslovakia, and to several states in the US. In 1992, he

went to visit his alma mater in Nueva Ecija where I saw in his eyes the unmistakable sign of joy seeing his college once again.

Always, however, my father came back to Caloocan. He went to the Philippines every year and visited Templo Sol. He asked me to take him there to attend Sunday service where afterwards he tried to find familiar faces and greeted them and shook their hands whenever he did. In later years, he was saddened to learn that, one by one, his contemporaries were being taken by the Lord. Still, he took a positive attitude and noted the cute little children singing at the sesyon.

My father loved kids. And the kids loved him back. John, the youngest son of Kuya Manoling (eldest son of Tiyang Daniang) recalls how his Grandpa "Bem" mocked his high school friends when matched up against him on the tennis court. "Is that all you got?" he'd cry from the other side of the net then, pow, went the ball back to the kid. When the kids met again at the tennis court they would crowd John and ask, "Is your grandpa coming? Is your grandpa coming?"

He built a tree house for his grandkids. He played board games with them and helped in babysitting them. And when his life was nearing its end and he was too weak to even smile, his eyes lit up whenever his grandkids and great grandkids came to visit.

My father died on June 27, 2010 at Land O'Lakes in Florida, USA, two days short of his birthday. He is survived by his daughters Cynthia Losaria, Ge-



Bro. Bimeon Reyes and Sis. Remedios Papa in 1994.

A Son of Templo

Continued from p.3

adina Irvine, Edna Dolezal, Fe Myrna Granaderos, Alicia Berger, Amelita Burek, and Elsa Nebergall. He was 86. Lolo Doroy and Lola Yayang's decision to join our Templo in Imus gave my father the long, full, and healthy life that he lived, both spiritually and physically.

Perhaps being surrounded by women—his wife and seven daughters—for much of his life made him a thoughtful person. He was a man of few words. But his words, “Always do your best”, “Do not overthink”, and “It is never enough to just go out and do something—preparation is the key to win-

ning”, became his children's guiding principles.

Simple living is the legacy my father left behind. He taught us to be humble, kind, and generous. He also told us, “God will provide and He will always be there for you no matter what.” In this regard, my father was truly a son of Templo.

(With contributions by Sis. Edna Dolezal, Sis. Alice Berger, Sis. Gealdina Irvine, and Bro. Emmanuel R. de Guzman.)



Bro. Bimeon in Florida in 2007. The family wishes to thank the members of IEVES for the love and support Bro. Bimeon Reyes' family received.

Christmas Lights

Continued from p.1

thought about making Christmas tree lights safe. His parents were in the business of crafting artificial birds in wicker cages lit by novelty lights. The boy asked his parents that if the novelty lights could be strung together they can be used to light Christmas trees. Without candle flames, Christmas trees will not pose as a hazard to homes.

His parents liked the boy's idea and the first Christmas tree lights for home use were sold. The fifteen year-old boy's name was Albert Sadacca. The company that he later formed, NOMA Electric Company, became for many years the biggest Christmas tree lighting company in the world.

Today, Christmas trees—although its name is derived from “Christ's mass”—can be found even in non-Christian homes. Differences among Christian religions, for the most

part, are a thing of the past. Although rooted in Genesis, Christmas trees have also become a secular symbol and bear little relevance, if any, to the birth of Jesus. Still, it should be remembered that they are just one fixture among many that fill the house with cheer during the most joyous time of year.

And if nothing else, a tree inside a home lit by star-like twinkling lights could bring the outdoors in where, along with pleasant memories of Christmases past, a walk in Nature may be taken and quiet one's mind within the comfort of one's own home.

Sources:

- McWilliams, Barry. “Legends of the First Christmas Trees.” Eldrbarry. 2001. Web. 10 Nov. 2010. <<http://www.eldrbarry.net/mous/saint/xmastree.htm>>.
- Bellis, Mary. “The History of Christmas Lights.” About. 15 June 2010. Web. 4 Nov. 2010. <http://inventors.about.com/od/cstartinventions/a/Xmas_Lights.htm>.
- Robson, David. “Christmas Tree History.” Christmas Tree Farm Network. 2 Dec. 2007. Web. 4 Nov. 2010. <<http://www.christmas-tree.com/where.html>>.

Founding of IEVES

Continued from p.2

On January 17, 1909, the organization ascended further and bore the title “Union Espiri-tis-ta Cristiana en Filipinas”. The change from “de” to “en” implied expansion because whereas “de Filipinas” (of Philippines) depicted being property of the Philippines, “en Filipinas” (in Philippines) signified the place where it was at a point in time, with the freedom to be in other places at other times.

Regarding his teachings, there were some who could not comprehend El Supremo's saying that, “Truth cannot be found by way of reasoning.” They argued that in court, one has to use reasoning so that truth will come out. But El Supremo explained, “It is a fact that the sun rises in the east and sets in the west”. Reason is not needed to prove this true.

On March 4, 1917, the organization ascended to its spiritual level and became known as “Union Espirita Veridica”. The syllable “tis” was removed from “Espiri-tis-ta” and the word “Espirita” evolved. “Tis” in medical parlance meant inflammation due to infection or disease or disorder in a body organ. During the time the organization bore the title “Espiri-tis-ta”, its members were still in a learning stage and “sick” due to ignorance and the false teachings they received. They needed a healer to make them whole and spiritually healthy.

Señor Don Casimiro Peña, El Supremo, upon the organization's ascension to “Union Espirita Veridica” was then endowed the exalted title, “Gran Supermo”, a title of being “above matter”.

(This article's full version may be downloaded at <http://bit.ly/9X02hx>)

You don't have to miss out on the freshness of a real tree when you put up an artificial tree this Christmas. You can light a Christmas tree-scented candle and bring pine tree fragrance into your home.



Photo by Sis. Vi P. Carpio

Coming Sesyons

Marso 5–Sabado.

Pagdiriwang ng ika-150 kaarawan ng Gran Supermo, Fundador ng ating relihiyon, ang Iglesia Espirita Veridica del Espiritu Santo. Maaaring tumawag kay Bro. Lito Santos para sa lugar at

oras: (304) 267-7248.

April 23–Sabado.

Ang pagkapako (pagkamatay) ng Jesus, ang Kristo. Maaaring tumawag kay Bro. Lito Santos para sa lugar at oras: (304) 267-7248.

If You Prefer...

... to receive your copy of the LTI Newsletter by e-mail only, please send e-mail to billy@billycarpio.com. This issue is also available at <<http://www.billycarpio.com/LTI>>

Stay In Touch!

No matter where you are, you can stay in touch. Send e-mail to Bro. Ed Nibungco at ednibun@msn.com to join *Liwang-Tanglaw* at *YahooGroups*.

We Welcome Submissions!

Send your articles, photos, birth and death announcements, awards, and recognitions to:

- Bro. Billy Carpio billy@billycarpio.com
- Sis. Gwen Ciego gwenciego@yahoo.com
- Sis. Fiely Novilla fiely@natanning.com
- Sis. Fiel Zabab fielzabat@netzero.net