

# Liwanag - Tanglaw

## International



### Pasko

Ni Bro. Norvin Chavez

Ang salitang “Pasko” ay galing sa katagang Espanyol na Pascua de Navidad o pangilin ng kapanganakan.

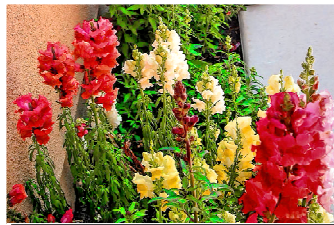
Sa mga Hudyo ang salitang Pascua ay nangangahulugan ng pagliligtas sa kanila ng Diyos mula sa pagkakaalipin sa Ehipto patungo sa lupang pangako.

Sa mga manananampalatayang Kristiano naman ang Pasko ay tumutukoy sa pagkapananak ng Kristo na siyang nagligtas sa atin mula sa kamatayan patungo sa buhay na walang hanggan. Ginawa niya ito sa pamamagitan ng kanyang pagkamatay at muling pagkabuhay.

Ang panahon na tinatawag na “Christmas” ay isa sa pinakamahalagang araw sa mga nananampalatayang Kristiano. Ito ay panahon ng pagsasama-sama at pagbibigayan. Ito din ang araw ng pagkapananak ni Hesus na nagbahagi ng kaar-

alang espiritual upang ang mga tao ay magising sa Katotohanan. Sa mga bata naman ang Pasko ay ang pinakamasayang araw dahil tumatanggap sila ng mga aginaldo na hindi nila natatamo sa buong taon.

Pero mayroon pa bang higit na malalim na kahulugan ang “Christmas” maliban sa pag-silang sa laman ng batang Hesus? Ano ba ang kahulugan ng salitang “Christmas” ayon sa kaaralang pang-Espiritu mula pa noong unang panahon? Kung ating pag-aaralan na may bukas na pag-iisip, ang salitang Chresto o Christo na idinikit sa pangalan ni Yeshuah ay



“Snapdragons”. Sis. Florence Briones Edwards’ garden in San Marcos, California.

matagal nang ginagamit bago pa siya ipinanganak. Ang salitang ito ay ginagamit na sa panahon pa ni Herodotus, isang tanyag na Griyego na nabuhay sa bansang Gresya mahigit na apat na daang taon bago ipinanganak si Hesus. Ang salitang Christo ay tumutukoy sa isang kalagayan na kung saan ang isang mananampalataya ay nagising na sa Katotohanan at may kakayanan na upang maging daan para sa ibang mga nilalang patungo sa tunay na kamalayan.

Mayroong mga tanda na ang isang nilalang ay patungo na sa pagiging batang Hesus.

Sa aklat ni San Lucas ay may nabanggit na pangyayari na ang batang Hesus ay nawalay sa kanyang mga magulang. Natagpuan siyang nakikipag-talakayan sa templo at ayon sa aklat ang lahat ng mga nakapa-

*Sundan sa p. 4*

### Prosperity and Charity

By Bro. Jose Batao

There is a Latin proverb which says “Nemo dat quod non habet”, which literally means “No one gives what he does not have”. Quite evidently, we cannot give anything to our fellowmen that we don’t possess. We can give a person \$100 if we have at least \$100 – strictly speaking, that is. Certainly, we can give another person more than this

amount even if we don’t have it because we can borrow some money from friends, relatives, or the banks. But, strictly speaking, the money we borrow is not ours, in the first place. Therefore, it is quite important that we are possessed of the wealth that we need to be able to extend help to others when they do need help.

Tzedakah in Hebrew, dana in Hindu, or zakah (variation: zakat) in the Islamic world, charity is being encouraged in practically all religions. In Shintoism of Japan, this is probably best expressed in this wise: “Be charitable to all beings, love is the representative of God” (Ko-ji-ki, Hachiman Kasuga of the

*Continued on p. 2*

Volume 34, Issue 2

December 2013

East Coast  
Next Sesyon:

**December 28 –  
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

West Coast:

Maaring tumawag kina:

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

## A Moment of Silence

### Sis. Celia Silverio

Sis. Neacelia Silverio was born on the 13<sup>th</sup> of March, 1929 in Tonsuya, Malabon, Metro Manila. Her father, Florencio Silverio, and mother, Segunda Canosa, had 10 children between them, more than half of whom died at an early age. Of those who lived through adulthood, Leogelio (Bro. Lele) was the eldest, followed by Magecon, then our Sis. Celia, followed by Merilea Clemeña (Sis Meri), then Brother Fiel. She was a primary grade teacher for 20 years at Tonsuya Elementary School. In 1970, she came to the United States as a foreign exchange teacher based in Florida. She returned home briefly, came back to work in the U.S. settling in New York City.

She established roots in the Big Apple, getting a place she could call her own. For years, her home served as shelter or haven by numerous relatives and friends coming in from the Philippines until they too have established themselves in the new country. Her place was lovingly called the Embassy. Her support, emotional and financial, continued even after many have left her place.

She was considered to be one of the matriarchs in our East Coast Group. We listened with fervor when she relayed stories of “miracles” performed in olden days during her father’s time, and wanted more. She has never missed a session held in the U.S. since she arrived. She encouraged everyone to do the same, telling them the value of their presence in these events. She was there in Virginia, Florida, California and finally this year, even

with her failing health, in the Carolinas, gracing our members with her stories and her beautiful smile. When a member is ill, you would expect her call. Her unending support for the organizers of the East Coast events, past and present, are well known. She applauded when an event ran smoothly, and lovingly advised when it did not.

We will all miss our Sister Celia. She is a shining example of not only a member, but what a true disciple should be. In her simplicity, her generosity, her loyalty, and her dedication, she has shown us the key to a well-lived life, a well-loved life. We are honored and blessed to have been with her in this lifetime.

•••

To our Dearest Mimi,

*We miss you! The void you left is enormous.*

*You have been our cornerstone, our safe haven. From allowing six people to live with you without hesitation or lending your lap as a pillow for long car rides to sessions, you did every thing wholeheartedly. You have touched all of us in some way.*

*But for me, you’ve molded me into who I am today. You have this infectious way of living life. Independently, strong-willed, and unafraid while doing it all with a smile. Yes! You were stubborn, hard-headed even but all with good intentions. You taught us to never settle or see something as unobtainable, but to just work harder. And you were #1 to congratulate us of whatever accomplishments we had, whether participating*



Sis. Vi and Bro. Billy Carpio's garden in Middletown, New York.

*in a school play, finishing any kind of grade level, or getting a new job. Everyone knew you would be the first, front and center, and #1 fan of ours.*

*A famous person once said, “There’s something about death that is comforting, the thought that you could die tomorrow frees you to appreciate your life now.” It was Angelina Jolie who said that—you, our favorite actress! You did that, you took everyday as it came with enthusiasm.*

*Mimi, I can go on and on about how amazing and how beautiful a person you were but I won’t. Every one of us has our own stories and every one of us is forever grateful and appreciative of what you have done. And for that we say, “Thank you”.*

*So no goodbyes. Instead let’s just say, “Until we meet again”*

*I love you!*

*Sincerely,  
Geri Silverio*

(Daughter of Bro. Vid and Sis. Beth Silverio)

### Bro. Sonny Ecle

Bro. Rizal “Sonny” Ecle passed away last July 5, 2013 in Miami, Florida following a long illness. He was 64 years old. He is survived by his wife, Sis. Adela Vasquez Ecle,

his son, Bro. Rino Vid, and grandchildren Gerico Vid, Sadelio Fernando Rizal, and Diana Grace.

In his youth, Bro. Sonny served as *sakeristan* in a Catholic church. Nearing death, his brothers and sister urged him to receive blessings from a priest. Bro. Sonny declined. To Sis. Adela, this was Bro. Sonny’s way of saying he had embraced

Templo Sol’s teachings.

Sis. Adela expresses her thanks to all who gave financial help, and to Tita Baby and family who regularly asked for updates during Bro. Sonny’s long illness.

### Bro. Jody Silverio

Bro. Geodino “Jody” Silverio passed away in Malabon, Philippines last October 18, 2013. Born February 5, 1959, he was 54 years old. He is survived by his wife, Sonia, his children, Joanna Marie Silverio-Resoles and Justine Joy, his granddaughter, Jaira Silverio-Resoles, and his parents Jusfiel C. Silverio and Amelia O. Silverio. From the family of Bro. Jody Silverio: “Times like these remind us how lucky we are to have caring people in our lives. Your kindness during this difficult time has meant so much to our family and will never be forgotten.”

### Sis. Merly Pantig-Joson

Sis. Mirelea “Merly” Pantig-Joson passed away in Sabang, Cavite last September 28, 2013. She was 82. She was born in Caloocan City on January 14, 1931. She was married to Bro. Narciso Joson Jr. Her children, She is survived by her children, Sis. Belinda Santos and Bro. Nelson Joson. Of her mom’s passing, Bro. Nelson says, “Masaya kami na natapos na ang paghihirap ng Nanay ko. Malaya na siyang makapupunta sa lahat ng lugar na nais niyang bisitahin. Ang Katotohanan ang magpapalaya sa isang tao. Nakita at kasama na niya ang Katotohanan. Masaya at malaya na siya ngayon.”

## Prosperity and Charity

*continued from page 1*

Shinto tradition, circa 500 AD). It is obvious that charity has been embraced by virtually all religions as part of their religious obligations. But how can we practice charity if we ourselves are destitute of the things that we are supposed to help other people with? In both the material and spiritual senses, we cannot give anything to our

fellowmen if we don’t have it.

Prosperity is, of course, extremely important in charity. Whether spiritual or material, we must be prosperous enough to be able to extend charity to others. It therefore behooves us to aim for prosperity if we want to help others. It is necessarily incumbent upon us to accumulate as much material and spiritual wealth as we can with the end in view of helping

others, our families, relatives, and friends or non-friends included. It will be mere lip service if continually pronounce our desire, no matter how sincere, to help others if we remain nonchalant insofar as our own progress is concerned. Remember the old saying, “Charity begins at home”? That “home” actually should refer to our very own selves. We must seek progress for our own selves

first before we can actually and consistently help others.

Ideally, we should have both spiritual and material wealth to share with others, but most of us are only prepared to extend only material help for now. This is alright. Our spiritual growth will come in due course, and we will be able to share it, too, with others when the ripe time comes.

## A Piece of History

# About Gran Supermo

By Sis. Grace Santos

We are celebrating our Gran Supermo's birth in the spirit this December.

"For you to fully appreciate this church, it is important to know the life and works of its founder."- from Gran Superma's message during a memorial service.

How well do we know our founder? Here are a few things compiled from various sources, one of which is an article written by Gran Superma about her father and founder of our church, Don Casimiro Peña, and published in the Ang Tanglew Quarterly News in 1961. The rest are from Gran Superma's taped messages, articles from our newsletter, and writings and treasured memories of our older members.

Don Casimiro Peña was born on March 4, 1861, the eldest child of Sr. Gregorio Peña and Sra. Enrica Puatu. He first studied at Colegio de Ateneo de Manila to become a priest, but instead completed the course on Telegraphy. He started working with the Branch of Communications in 1880, and advanced fast through the ranks. He was assigned to different posts in different areas of the country, until the Philippine Revolution broke out in 1886. Joining the Katipunan, he became actively involved with the Revolutionary Government then based in Ilocos Norte and was depended on in all areas of telegraphy. Because of his inherent intelli-

gence and courage, he was also given the delicate responsibility of manufacturing ammunition. He became a Commandant or Major and was in combat in Vigan when he was captured with his unit. The war ended when Spain ceded the Philippines to the United States. He was offered a high-ranking position in the new government by the Americans which he declined. He instead chose to live quietly with his family in San Miguel, Manila, attending to his land property. It was during this peaceful existence when he received his calling.

Guided by a spiritual hand, he started studying the science and ethical doctrines of what was then called spiritism, a new movement in France. He read numerous literature about this science especially those written by Allan Kardec, and extensively studied the Holy Bible. In December 1901, together with a small group of learned friends who were said to be very prominent, he established the first Centro, named Centro San Juan. Through research and experiments, the group attained further knowledge of the existence of the soul, its continued life after its physical death, and its reincarnation. They learned different sciences, healing through magnetism, clairvoyance, mediumship, yoga, while at the same time studying all the holy books of different religions. In 1904, in tune with the progressive na-

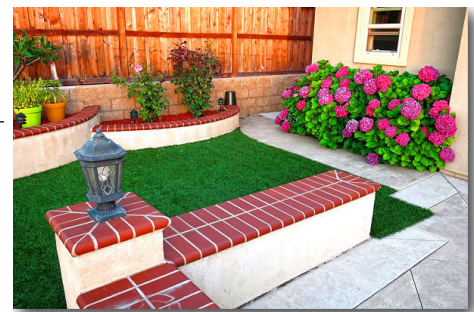
ture of its work and its teachings, the organization changed its name to Union Espiritista Cristiana de Filipinas with Gran Supermo as president. Aside from teaching the Bible's real message to its members, and because of his deep love for mankind, Gran Supermo started using his healing powers and relieved many people of their afflictions. He earned great respect but from other forms of faith gained contempt and ridicule because of his unconventional beliefs and methods of healing. In spite of this, his work and teachings spread and different places of worship or "centros" were established in other parts of the country. The church assumed different names as it evolved until its current name of Iglesia Espiritista Veridica del Espiritu Santo.

Deeply following his Christian faith, Gran Supermo practiced self-renunciation ("pagtatakwil sa sarili"). He left all his properties and material wealth in Manila and with his family moved to a small residence in Caloocan. He lived simply, quietly, with his deep faith that there is life after our physical death, and knowing that there is a Supreme Being who reigns over all. He continued his work until his death on the 24<sup>th</sup> of December, 1918.

Before he died, he told his family and a few close friends to continue his work because it is the work of God. He will always be there to guide them. "Continuad mi obra porque es obra de Dios. Yo os guiare siempre," he wrote.

Our Gran Supermo led an honorable life. Through his teachings, love, and work he uplifted the spiritual consciousness not only of those around him but also of mankind.

The primary premises of his teachings are, "With God through wisdom, righteousness and power" and "Towards God through knowledge and love." These words, written in Spanish, can be seen in our Templo Sol in Caloocan. We are always encouraged to seek the truth in order to save us from wrongful acts. Leading a Christian life by doing good and loving our fellowman as well as our enemy should be part of our nature. Mastering these will ultimately lead to freedom, peace, and spiritual happiness.



Sis. Florence Briones Edwards' garden in San Marcos, California.

## Coming Sesyons

### Marso 8—Sabado

Gaganapin ito sa tahanan ni Bro. Luzminio Roman sa: 18 Normandy Place Roselle, NJ 07203 Tel. (908) 241-8687

### Abril 26—Sabado

Gaganapin ito sa tahanan ni Sis. Dulcinea Batao sa: 196 Plainfield Ave. Jersey City, NJ 07306 Tel. (646) 407-2790

## Submissions are welcome!

Please send them to:

- Bro. Billy Carpio [billy@billycarpio.com](mailto:billy@billycarpio.com)
- Sis. Gwen Ciego [gwen\\_ciego@yahoo.com](mailto:gwen_ciego@yahoo.com)
- Sis. Fiely Novilla [fielynovilla@gmail.com](mailto:fielynovilla@gmail.com)
- Sis. Fiel Zabab [fielzabat@netzero.net](mailto:fielzabat@netzero.net)

This issue is also available at:

<http://www.billycarpio.com/LTI>



## Overheard

**The “Science” of Faith**

By Bro. Virgelio Carpio

A few years ago I read the book, “Spook” (2005) by Mary Roach. It is a lighthearted approach to the nevertheless historical account of science’s delving into the supernatural.

In 1900, the scientific age was just beginning. Light bulbs were replacing candles, photographs were being taken, and sound was being recorded and replayed on the phonograph. Technological advances were affecting life at every turn. And with man’s insatiable quest for the afterlife, it was only a matter of time that the same technologies will be used to communicate with the dead.

In 1901, a study was made to prove the existence of the soul. A weighing scale was placed under a hospital bed. When death became imminent, an unsuspecting patient was placed on the bed. The weights of the bed before and after death were compared and any difference was hypothesized to be the weight of the soul.

Although the soul’s weight was placed at 21 grams, the experiment was inconclusive because errors occurred in five out of only six measurements. Finding the experiment too morbid, the hospital refused to participate any further.

When radio was invented, Thomas Edison devised a “psycho-phone”. He hoped that with it, personalities who have left this earth may communicate with us via radio. Even today, when we hear a disembodied voice on the radio or on the phone, chills run up our spine thinking spirits are trying to communicate with us.

But science has an explanation. Snippets of radio broadcasts even from as weak a signal as, say, a Moscow cab driver’s could linger in the ionosphere in the clouds and bounce back to earth to be picked up by phones and radios

in New York. It is rare but it happens.

Apparitions also sometimes appear in photographs. But because the apparitions cannot be reproduced in subsequent photos, they are deemed random anomalies not lending to explanation.

Philosophers have argued that man invented religion and its promise of eternal life to relieve his fear of death. With the coming of science, technology has been used to provide proof of the soul. The telephone, the camera, radio, and now EMF and infrared thermometers in reality TV shows have all been used to detect the presence of ghosts.

Spiritism—perhaps the first religion to formally incorporate science—was off to a rough start. The First World War (1914-1918) saw the deaths of many young soldiers in Europe. A near mania on spiritism followed when grieving parents paid anyone who claimed to be in contact with their departed sons. With carefully staged séances, mediums convinced parents of their sons’ continued existence in the spirit world through faked apparitions. The practice of mediumship came to a halt when in 1931 a London researcher exposed “ectoplasm”—the white matter that mediums claimed was excreted by the soul—as nothing more than cloth gauze purchased at pharmacies. Spiritists—or those who cling to the spiritist doctrine—have since become the object of ridicule.

Over the years I encountered books, articles, and speakers that raised questions about my spiritualist upbringing. While reading “Spook”, I wondered if my church’s name was changed to “spiritualism” to distance itself from the embarrassing failure that was “spiritism” in the West.

Whenever beset by questions, however, because of teachings gleaned from regular Sunday sessions, I have always found answers.

This, I suppose, is the “science” of faith. Science requires that past observations be repeatable in order that “proof” may be obtained that will render them “truths”. “If paranormal insights occur rarely,” says the book, “and largely outside of voluntary control, then...you have to wave good-bye to ever achieving ‘proof’—at least the kind that will stand up, statistically and methodologically, to the standards of peer review and academic orthodoxy.”

But if my faith has consistently given me answers in the past, then I can be confident that it will do so again in the future. It is a process that repeats and with proper guidance will always yield the same result. That is, my most perplexing questions about life’s deepest mysteries will always be answered into one coherent whole. I may come up with questions every now and then but guided free and clear on the path called Truth, I can set them aside knowing that the answers will reveal themselves as they always have. Faith is not about masking my doubts and my fears. Rather, faith is knowing that the answers are out there—I’m just not ready for them yet.

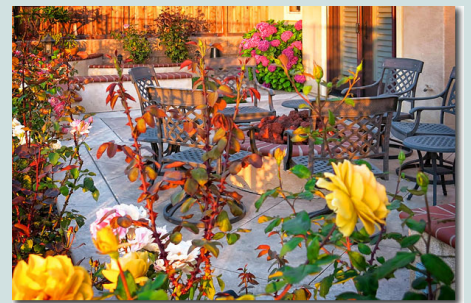
To this end, faith acts as the wall that prevents me from turning back, the same wall that I lean on for rest, and the same wall that pushes me forward. It is the single source of will for me to rise in times of need and to carry on. What name I give my faith is unimportant. I may give my fear a name to conquer it, but that which gives me strength does not reveal itself by name.

**Pasko***Mula sa p. 1*

kinig ay namangha sa kaalaman ng batang Hesus. Ito ay isang pagpapatunay na ang batang Hesus sa kabila ng murang kaisipan ay unti-unting nagiging sa karunungan.

Sa isang pangyayari naman na mababasa natin sa kabanata labing-walo sa Aquarian Gospel of Jesus Christ, ang batang Hesus sa edad na sampu ay naaawa sa walang humpay na pagpatay sa mga tupa at ibon sa templo upang ialay sa Diyos. Sa kanyang murang kamalayan ay tinanong niya ang saserdote kung ano ang dahilan ng pagpatay ng mga hayop at kung paano makapagligilinis ng kasalanan ang gawaing ito! Sinabi pa niya na ang kanyang Amang Diyos ay hindi natutuwa sa mga gaanoong uri ng “blood sacrifice”.

Ang pagiging Kristo ay hindi pag-aari ng isang tao. Ito ay estado ng pagkagising sa kamalayang espirituwal—tulad ng nangyari sa isang pangkarniwang karpentero ng Galilee! Kapag dumating na sa isang tao ang pagkakaangat na ito, na maipanganak siya sa kamalayang pang-Espiritu at magiging ilaw at asin na magpapatuloy ng paghahatid at pagpapahayag ng mabuting balita sa sangkatauhan, masasabi natin na dumating na sa kanyang buhay ang tunay na kahulugan ng pagsapit ng Pasko.



Sis. Florence Briones Edwards' garden in San Marcos, California.