

Flaws in Ritualistic Performances

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Long before the Ritual was printed en mass and made available to all the initiates, instructions were disseminated only from mouth to ear. In a given Lodge, the Lecturer or Instructor was authorized to coach each only after having passed a rigid proficiency test. He was the sole keeper of the Ritual if there was any; it was very scarce then. Nobody except those who had proven well skilled in the Ancient Craft were allowed to instruct those seeking advancement. The learning process was not only very slow but also tedious. Perhaps this system was adopted to insure the solemnity if not the purity of our ceremonies.

The printing of the Monitors which are now readily available facilitated the admirable advancement in proficiency and performance of the brethren who now actively participate in our ceremonial and degree works. There is no denying the fact that this is praiseworthy. The conservatives, however, still think that these free enterprises, shorn of close supervision, have rendered the efficacy of our original terminologies, open to substitution, misinterpretation if not adulteration. In this premise, it is the purpose of this treatise to be of help in a small way by pinpointing some of our obvious deficiencies which affect adversely the authenticity of our otherwise solemn ceremonies.

1. "A-men" in lieu of "Ah-men"

In some curious way, many of us have formed the habit of saying "Ah-men" at the close of the prayer. Short sound was given the first syllable as in Article. If it is thus pro-

nounced, it is wrong. The word is "A-men," with long sound given the first syllable as in "Fate, Late." The pronunciation "Ah-men" short "A" as in "Ark" is only permissible in singing and in no other circumstances.

2. "Hele" in lieu of Hail

Another glaring error committed by careless officers during the obligation is the word "Hele" which, more often than not, is substituted with "Hail". We should be aware of the fact that the old Anglo-Saxon word "HELLE" still used in our Ritual or Monitor should not be pronounced "HAIL". Hail means summon, to greet. "Hele" is pronounced with long "e" as in "Heel, Feel," which means cover up, to hide. We do not summon or greet but we cover up, hide or conceal the secrets of our Fraternity.

3. "Impudent" in lieu of Impious

In the second section of MM degree, when KS was insensed by what the M of Ts did to the GMIA, we often hear: ". . . vile and *impious* wretches thus . . ." The word as handed down was *IMPUDENT* which means insolent, while vile is villainous. Impious denotes lack of reverence for God, impiety. Impudent is more compatible to vile than impious which pertains more of religious than criminal tint.

5. "Flown" in lieu of "Fallen"

As in the above situation, when KS pronounced his sentence to the M of Ts frequently, KS says: "raise up your heads and receive your sentence in accordance with the implication which has *fallen* from your own



Brethren of Kidapwan Lodge #170 visit Rizal Monument.

Standing from left to right: Bro. Arsenio Hinojales, Bro. Dionisio de Vera, Wor. Bro. Jose Nicolas, P.M. Davao Lodge No. 149; Bro. Gaudencio B. Ortiz; Wor. Bro. Ceferino Villanueva, Master; Bro. Isagani Bella; Bro. B. A. Sabriles, P.M.; Bro. Amando O. Austria.

Seated from L. to R.: Bro. A. Pagdilas; Bro. A. Negrillo, Bro. Imlam, Bro. M. Ramos, Bro. H. Andrada and Bro. Tanggum.

Contributors will please send their articles and news items typewritten, double-spaced. Pictures will please be properly identified as to event and names.

FYAWS IN . . . (from page 21)

the subjunctive mood of flow. Words flow from the mouth in the form of sound waves. As they come outside they are flashed in all directions so it could be heard all around. Fallen is the subjunctive mood of FALL which means drop or sink downward. This trifling difference makes fallen inappropriate. △

TAKING STOCK . . . (From preceding page)

It can gear toward the wrong as easily as it can gear toward the right. It is this soul that meditates, that regulates, that directs.

As a Mason, this man that is I must control my body, improve my mind, consecrate my soul.

Controlling my body, I would then be able to do things Masonic — attend meetings, participate in activities, lend a hand in worthy projects, even get hurt and bleed in the process. Improving my mind, I would then be able to render satisfactory floor and degree work, deliberate on significant problems, weigh issues in the right perspective, contribute to Masonic thinking and philosophy. Consecrating my soul, I would then be able to become a God-fearing man, understanding to my fellowmen, thus serving as a mirror of the best that is in Masonry.

These then I propose to do — control my body, improve my mind, consecrate my soul because the year before us is going to be a difficult one. There are things that need to be done and done well, ideas that need to be thought out, imperfections that need to be corrected. There will be need for sacrifice on all angles — body, mind, soul.

Tonight, I pledge to you my all. I ask that you do no less to me, for together, as one body, as one mind, one soul, we will face the year and the years with confidence. With God as our guide, we shall live Masonry the best way we are capable of. Yes, there will be stress and strain along the way, but we are heartened by the encouraging message of our MWGM in the November, 1965 *Cabletow* and with it I close quoting a part: "A man acquires moral strength under strain and stress and is more valuable than one who has grown in ease and somfort." △