



The CABLETOW

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Junior Grand Warden

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COVER STORY

RW JOSE REYES GUERRERO*

Simeon UCM Peters 148

"I am happy. I am pleased my brethren gave me a chance to serve them as an elected light." Thus, Bro. Col. Jose Guerrero y Reyes responded when I interviewed him aboard the vessel we took back to Manila. "BJ" (Babette) only daughter of RW Joe and Sis. Aida (Baby) Topacio Posadas Guerrero, Bro. Joe's beloved wife joined in the celebration of a new life of dedication to the Grand Lodge.

RW Joe, as he is fondly called, had a checkered encounter with the brethren. An edict stipulated that a Master Mason must be in good standing for at least ten years prior to his being elected.

RW Joe became a Master Mason on March 28, 1979. In 1980 he became a Worshipful Master of Bagumbayan Lodge No. 4. In 1985 he was appointed Grand Marshal and in 1987 he became Junior Grand Steward. Active in Allied and Appendant Bodies, RW Joe served in various capacities. His Masonic involvement was meteoric. It would seem that our Junior Grand Master is not only an achiever but also a man in hurry.

Born in May 19, 1941 in Laoag City, his full Colonel at the Phil. Air Force shows that he has earned his feathers early in life. A Bachelor of Science major in Management Engineering and Master in National Security Administration, he completed his Academic requirements in MS — Management Engineering at the FEATI University. He also finished the Academic requirements for his Master in Business Administration at the Graduate School of Business at the Ateneo de Manila University. RW Joe has a string of specialized training and has attended countless Seminars, Workshops and Conferences related to his work. A travel bug, he has visited a number of countries which gave him insight into his sensitive position in the government. A true lover of the Fraternity, he has not ceased serving his brethren in the Committees where his expertise is needed no matter how busy he is. RW Joe is not busy when it comes to Masonic functions. When he declared that he was happy with his election as a Junior Grand Warden, his resolved to serve Masonry is not an empty boast.

Editorial Comment

THE WISEMEN'S INVISIBLE STAR

Samuel P. Fernández

"It is only with the heart that one can see rightly: what is essential is invisible to the eyes", thus we find this famous line from St. Exupery's *Little Prince*.

It is with the heart that the wisemen from the East followed the star of Bethlehem. Throughout the centuries men still seek for the invisible though we seem not to have the right heart to see things rightly.

It is with the heart that the wisemen from the East followed the star of Bethlehem. Throughout the centuries men still seek for the invisible though we seem not to have the right heart to see things rightly.

Second Sunday of January is supposed to be the prime Christian feast called Epiphany before it was fixed to January 6 every year. Traditionally, we Filipinos have Christmas up to January 6, until the Vatican changed it in accordance with the constitution on Sacred Liturgy Promulgated Ecumenical Council, Vatican II. Epiphany is meaningful to the Orientals because it is the revelation of the divine nature of Jesus Christ to the Gentiles as shown by the magi. In the Philippines Epiphany is called the feast of the three kings and these three Kings are Gaspar, Melchor, and Baltazar. When December is over, the greeting in the Philippines is "Happy Three Kings" until Epiphany on January 6 the end of the Christmas season. After the Epiphany the Filipino housewives can now dismantle the Christmas decors and store them for future use.

The visit of the magi is recorded by Evangelist Matthew in Matthew 2:1-12 which says: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen in his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea for it is written by the prophet: And thou Bethlehem, in the land of Judea, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wisemen, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they de-

parted; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Nowhere in all the translation of the Bible can we find the name of the three kings. How they were elevated to the rank of royalty can only be surmised by the following prophetic texts that foreshadow the coming of the Son of God in the town of Bethlehem: "The kings of Spain and of the islands will offer him gifts, the kings of Arabia and Euthopia will bring him gifts; Euthopia will bring him offerings. All kings will bow down before him; all nations will serve him." (Psalms 72:10-11) and "Show your power, O God, the power you have used on our behalf from your Temple in Jerusalem, where kings bring gifts to you." (Psalms 68:28-29). In the foregoing prophesy kings are mentioned, not wisemen and the number of these people is not included. Today not only have we "established" that they were kings and not wisemen but also there were three of them who came to worship the Christ child. How we came to the conclusion as to the number of kings is not known either. But in the 4th century frescoes in the catacombs of St. Peter and St. Marcellinus, we do not see three kings but two. In the 3rd century frescoes at St. Domitilla catacomb, we have four kings. The eastern Orthodox church, a split of the Christian church puts the number at twelve and had names for each. Christian writer. John Chrysostom increased the number to fourteen.

The names of these supposedly three kings have also changed through the ages. A 4th century writer, Ephraem ventures that the magis were Hormizdah, king of Persia; Yazdegard, king of Sabah; and Perozadah, king of Sheba. Another Syrian writer named them Hor, king of Persia; Basantor, king of Sabah; and Karsudas, king of the East. It was Egyptian Barbero who named the three as Gathaspe, Melchoir and Bithisarea. Elsewhere in America these kings were identified as Melkon, king of Persia; Gaspar, king of India; and Baltazar, king of Arabia. St. Bede 673-735 of Jarrou, England made a description of the three kings thus: "the magi were the ones who gave gifts to the Lord. The first is said to have been Melchoir, an old man with white hair and a long beard. . . who offered gold to the Lord as to a king. The second, Gaspar by name, is young and beardless and ruddy complexion. . . honor Him as God by his gift of incense, an oblation of divinity. The third, black-skinned and heavily bearded named Baltazar . . . by his gift of myrrh testified to the Son of God."

Tradition also places these three Gentiles as having been interred in the Cathedral of Cologne, West Germany, and their notice went: "Having undergone many trials and fatigues for the gospel, the three wisemen met at Sewa (Sebaste in Turkey) in 54 AD to celebrate the feast of Christmas, thereupon after the celebration of mass they died: St. Melchor on 1 January, age 116; St. Baltazar on 6 January, age 112; and St. Gaspar on 11 January, age 109." Tradition puts it further that their bodies were only found in the 4th century in the Middle East and brought to Constantinople in 490 AD in Persia (Iran) by Emperor Sino of the Eastern Roman Empire. There are other traditions like St. Helena, mother of Constantine the Great but suffice it to say that all these divining into the past only tends to muddle the lesson of faith and tenacity that we can learn from the three kings in following their star visible or invisible. Evangelist Matthew probably left out the details to show to us that what matters most in this account is how the kings followed their heart and how they saw what was invisible to the eye.

Nothing much is said about the so-called three kings and the circumstances of their lives and how their gifts were given. But we can surmise that they were not only wisemen but deeply religious persons who sought the attainment of their search for what was invisible and gifting the divine child of Joseph and Mary with what to them was most valuable.

The vision and faith of the three kings can be better appreciated against the backdrop of the drama provided by the great King Herod whom the Romans entrusted with the civil wars of the Philistines. A veteran military and political leader, he deserved the title, Herod the Great for he brought peace and order to his province of Judah. He helped rebuild the temple of Jerusalem and even saved his subjects from dying of starvation in 25 BC by buying corn from neighboring places. He was not lacking in his generosity but unfortunately he allowed his ambitions to get the better of him so much so that he came to believe that he would live forever and that he would continue to reign on to everlasting. He became paranoid and intoxicated with power that he eliminated anyone whom he suspected would take his place in the throne. He murdered his wife, Mariamne and her mother Alexandra for this reason. He did not even spare his three sons: Antipata, Alexandra, and Aristobolos. All three sons were wantonly murdered so that Augustus Caesar, the Roman Emperor, would remark later, "that it was safer to be Herod's pig than to be Herod's son." If Herod did not spare even his own siblings from his murderous rampage, it was not surprising therefore that he issued a decree to exterminate all the children two years and below in the hope of eliminating the Christ child, the King of the Jews whom the three wisemen came to worship in Bethlehem.

The exemplary tenacity of the wisemen's determination to follow the star no matter how far they would travel shows us how to face reali-

ties in life. There will be Herods in every age but they are not the ones who will ultimately make us blind to the inner truth but our lack of vision. It is not Herod's enormous power that can keep us from finding what we are seeking for. It is when we see with our hearts what is divine that emboldens us to face the bleak uncertainties of life. Learning from the perseverance of these wisemen of antiquity in the pursuit of what was essentially invisible we can withstand the onslaught and lashes of Herodic insanity for it is only in fixing our eyes tenaciously to our invisible guiding star that we can keep our inner mind intact. This explains why Desiderata hangs on many executives' walls. It is an unconscious manifestation of our desire to perceive the invisible and see things rightly our hearts for we can only make life as we perceive life. Ultimately what is important in this mortal life is the capacity to see things rightly with one's heart and to put one's values on the invisible that makes this world habitable for rational beings of God's creation.

HARVEST

by eF. R. eN



Again, it is with much pleasure that we have with you the happiness we have whenever we peruse the letters and publications that reach our editorial office. "Harvest", after all, is our response to the Grand Master's instruction that we publish articles from other publications which may contribute to Masonry's benefit.

Two by Two

A couple of letters, by WB Pantaleon S. Sarmenta, PM, of Cabantuan Masonic Lodge No. 53, and by Senior Deacon Francisco SJ. Dionida of Muog Masonic Lodge No. 89, made us happy with their congratulatory remarks in regard to our articles in the past two issues.

WB Sarmenta recommends that every edition of *The Cabletow* carry the Grand Master's message. That recommendation has been duly noted by the Grand Master and the editorial staff.

Bro. Dionida, on the other hand, agrees with WB Daniel Maandig as regards the logo, square and compasses, i.e., the substitution of the letter "G" by the All-Seeing Eye. He also comments, "Issues of *The Cabletow* should come out *on time*; otherwise information and update news may become *history or legend*." His comment is well taken. The editorial

staff is trying its best to be more regular in the production of our news-magazine.

To *Ka* Pantaleon and *Ka* Francisco, we say, "*Maraming salamat.*"

Highlights of Muog '89's Newsletter

Bro. Dionida enclosed in his letter past copies of his Lodge's newsletter. Some salient features of the newsletter are given below.

1. States WB Ludovico F. Mariano: "If only the spirit of Masonry can be embedded in the heart and soul of every man, there will be no scarcity, no misunderstanding, no injustice, and no war on earth." He quotes Bro. Douglas McArthur who said, "To avoid war, be a Mason."

2. Bro. Esmeraldo M. Gatmaitan talks about dues thus: "Some pay their dues when due. Some pay when overdue. Some never due. Brother, how do you DUE?"

3. "Did you know," reminds Bro. Luis Reyes, Jr., "that the ashes of MW Eugene H. Stafford, our first Grand Master, and those of his wife were scattered, as ordered by his will, over Manila Bay at sundown, Aug. 7, 1954?"

4. No wonder, Bro. Dionida enjoys the "Anecjokes" in *The Cabletow*. He himself authors the "Jokes Only" section of their newsletter. Here is one of 'em jokes:

"Brothers, decide whether to repair the Lodge building or to tear it down and build a new one," the Worshipful Master declared during a stated meeting.

A new Lodge building was what most of the brethren wanted. But that decision seemed to rest upon a wealthy deacon's generous attitude.

Said the deacon: "The old Lodge is badly in need of repairs. I'll subscribe five thousand pesos towards having it repaired."

When the portly deacon took his seat, however, the building was jarred and a piece of loose plaster fell on his head. Jumping to his feet, he announced, "This building is in worse shape than I thought. I'll make it fifty thousand for repairs."

As he was again taking his seat, another brother was heard muttering this prayer: "Oh Lord, my God, hit him again."

It is hoped that Muog Masonic Lodge No. 89 will send us other editions of its newsletter. On our part, we promise we'd reprint those portions we believe are worth reproducing.

"The Penalties & the Ritual — Fact, Not Fiction"

That is the title of the write-up submitted to *The Cabletow* by WB F. C. Adi, PM, Chairman, Masonic Education Committee, Beacon Lodge

No. 213, Masonic District No. 18. The write-up reads, at least in part, thus:

Various Grand Lodges have questioned the relevance and value of the penalties in the ritual. Over 20 years ago Scotland moved them from the obligations. In June 1986 England took a similar action. Pennsylvania, Massachusetts, and several other Grand Lodges have done the same. Still others are presently contemplating this move.

It is important to note that the penalties were not part of the ritual in the earliest times. The Landmarks were not, either. They were inserted sometime after 1730. They were then in the non-obligations portion of the ritual. They were considered symbolic, not actual.

It is proposed that the penalties be removed from the conclusion of the obligation, and that they be transferred to the explanatory comments by the Worshipful Master a few paragraphs farther on — after the candidate/Brother has been “brought to light”. This proposed change may be justified in the following manner:

1. The obligation is the core of the degree work, during which the candidate/Brother promises and swears to do certain moral things and to refrain from immoral, unethical acts. He should be “bound”, not by a physical penalty (no matter how symbolic) based on medieval English law, but by his word as a man whose hand rests upon the Volume of the Sacred Law. But the present ritual does not indicate this. At present the candidate/Brother may leave the altar thinking that none of the obligation is serious, for the stated penalties obviously are not going to be imposed anyway. The penalties are, indeed, so far-fetched as to be meaningless and call the whole obligation into question.

2. The so-called “ancient penalties” are not that ancient. They were not in the earliest Masonic Constitutions. They were not even part of the original obligations. Nor are they Landmarks. They have caused much criticisms against the Fraternity over the past 200 years. They should, therefore, be changed. Our ritual, among other things, has always been dynamic, not static; the proposal to move them in not an innovation.

3. Since, as said earlier, well-respected and tradition-oriented Grand Lodges, such as those mentioned above, have removed the penalties from the obligations while other Grand Lodges in the USA, Canada and Australia are actively considering similar steps, our Grand Lodge should take action on this subject come Annual Communication in April 1989. If this will be done, we will be well within the mainstream of modern Masonic thinking.

There are those who say that this proposed change is a simple attempt to “buy off” our critics, and that it won't work because our

critics will find something else to attack. Our critics notwithstanding, the proposed change is essentially based on what many Masons feel to be sound judgment and good ritual policy designed to meet the needs of the present time without damaging valued tradition.

The stark and awful truth is that our ritual, in spite of nominal secrecy, is quite public, readily available to any critic. The proposed change will enable us to remove one major point of contention or weakness in our position.

Reportedly, the Grand Lodges which have relocated the penalties in the ritual have discovered no less in the meaning or rendition. If anything, the obligation has taken on new importance and significance as the core of the Degree work.

"Action regarding the penalties," one prominent Masonic writer and historian stated, "will cause no harm to the Masonic theory or practice." It will, on the contrary, be of real benefit to the Fraternity, now and in the future.

We have gathered from the various publications sent to *The Cabletow* that what WB Adi has mentioned in the write-up is true. We therefore indorse his proposal that this subject be thoroughly discussed during the Annual Communication in Baguio.

On Contributions to the Temple Fund

MW William H. Quasha, PGM, who is actively involved in the projects of St. Luke's Medical Center, has been a contributor to the Temple Fund. Indeed, he recently gave RW John Choa a contribution of P12,500 from his own account.

"If you need further contributions," he wrote RW Choa, "please let me know."

Elated, our Senior Grand Warden who is the president of the Temple Builders Club, wrote MW Bill the following letter:

My heart was full of joyful gratitude when I received your letter together with your personal check of P12,500.

When I took the gigantic task of initiating to raise P8 M still needed to fully complete our new Grand Lodge Temple, I knew I would be encountering a lot of problems. The project is decidedly very ambitious. But I feel that somehow someone has to have the vision and guts to do if it we are ever to see our new Grand Lodge Temple completed.

The road has been rough and rugged along the way. They have been a lot of doubting Thomases. But we have not been discouraged, for we know and believe that we are doing it for a noble cause. We

know that the completion of the magnificent edifice will, to a great measure, make us all proud to belong to this great fraternity.

Sometimes, I must admit, I have been prompted to give up. But your concern and support somehow has lessened the burdens I've been carrying. I take this challenging task as an opportunity to prove that I am a true mason — one who is proud to be a Mason, one who has the will and capacity to succeed in whatever undertaking, especially if it is for the common good of all.

Thank you very much for your generous donation. With Grand Masters like you, MW Ray Wilmarth, MW Damaso Tria and III. Domingo C. Bascara behind us, I am confident that we all shall succeed. My only regret is this: had the brethren before us courageously and resolutely pursued the same vision, especially when you were the Grand Master, then we all could enjoy today the fruits of your Masonic love and labor. Instead, we are still struggling after so many years attempting to finish that temple. I hope we all learn from our lessons in the past and look forward to a bright and better future, most especially for our beloved fraternity.

The Cabletow is certain that with the efforts of RW John Choa and the Temple Builders Club, with the persistent prodding of the present Grand Master, with the support of the Past Grand Masters and other Masonic leaders, and with the enthusiastic response of the brethren and the whole Masonic family in this jurisdiction, we will finish the Grand Lodge Temple very soon.

An Exemplary Cop

VW Sergio P. Manipon, DGL of District 1-A wrote the following letter to the Grand Master:

"This is to introduce to you PAT. TELESFORO F. RODRIGUEZ of Western Police District, Wrecker and Impounding Unit.

"On April 26, 1988, 1:00 p.m., I suffered a stroke while driving a car on my way to NAIA for the Cebu Annual Communication. My car slumped on the island at Roxas Blvd., along Manila Hotel area. Pat. Rodriguez, cruising on a WPD wrecker, approached my car; seeing that I urgently needed immediate medical assistance, he took me and my car to the Manila Medical Center where I was confined for almost two months. Upon recovery I requested WB Paul dela Rosa to look for and find that cop and extend gratitude for the deed well done. . .

"In fine, may I honorably request from your most worshipful office to render commendation to Pat. Telesforo F. Rodriguez to any

governmental agency which could honor and reward his performance as an exemplary public account as well as a law-enforcement officer."

The Fraternity is deeply grateful to Pat. Rodriguez for extending a helping hand to a Mason in dire need. The Grand Lodge has sent letters to P/Gen. Alfredo Lim and P/Gen. Rene Cruz commending Pat. Rodriguez and requesting that he be given appropriate award as may be allowed by the rules.

May the tribe of Pat. Rodriguez increase.

Scholarships Sponsored by Two Masons

Our Grand Master, MW Ray Beltran, is proud of individual Masons who, in their own measure, contribute to the development of RP's prized future: the Filipino youth. He sent us the following article by PN Correspondent Gerry L. Galvan.

Area man bankrolls 4-year study of 20 students in RP

DALY CITY — This is something which will make some moderately and extremely wealthy persons ask themselves such question as, "Why can't I do what Apolinario B. Madayag Sr. has been doing for a number of poor students in his native Mindoro, Philippines?"

Indeed, Madayag who — incidentally-turned 48 on July 23 has ventured into an unprecedented charitable activity that could arouse others more affluent than he from their ensconced indifference to less fortunate fellow human beings.

At his comfortable home there in Caly City where he observed with family and friends his 48th birthday, Apolinario B. Madayag Sr. announced his one hundred forty thousand-peso scholarship program to 20 high school students. (This sum is roughly US\$700 which has been forwarded to Occidental Mindoro and supervised by the Mindoro Masonic Lodge //157).

The 20 scholarship recipients of the Madayag donation were chosen from among the 200 Mindoro Occidental honor students who took the competitive examination in May 1987. Each of them will receive one hundred fifty pesos monthly support for four years.

The Madayag scholarship program is envisioned to continue from the first four year period's end through the next four year's start. It is in honor of Madayag's brother, Wilson, who allegedly was shot to death by a Mindoro politician. (Up to now, after almost four years since the shooting in October 1985, the suspected assailant has not been formally charged in court.)

Apolinario Bautista Madayag was born on July 23, 1939 in Platero, Cabanatuan City, Nueva Ecija. He pursued a course in agriculture at the University of the Philippines where he graduated in 1960. He taught biology and vocational subjects at San Sebastian high school in 1960-61 prior to landing a number of jobs related to his training as agriculturist and animal husbandryman.

In 1970, Apolinario migrated to the US with his family. It was his stay in the US that paved the way for his deep involvement in business and education.

Being married to a school teacher, the former Merminia Soriano, Apolinario Madayag has been obsessed with the idea that the only way that one can be competitive and effective in society is to get an education. "Poverty," Madayag says, "must be no hindrance to pursuing an education."

Thus his scholarship fund for the poor students in his native Occidental Mindoro.

We know of another Brother, an officer of Noli Me Tangere Masonic Lodge No. 148, who has, for many years now, anonymously sponsored a scholarship program for deserving students in the high school in Bicol he studied in.

Yes, other Masons who can spare extra amount should follow the lead of Bro. Madayag and the Noli officer. Furthermore, every Masonic District, if not every Masonic Lodge, should adopt a program to assist promising youngsters to earn further education. Thus Masonry can pride itself to be a major player in charting the path of the future by backing the Philippines' best: today's youth.

The Young Ones and the Young Once: Focus of Foreign Brethren

"If you want to plan for a year, plant a seed. If you want to plan for ten years, plant a tree. But if you want to plan for a lifetime, educate and support our youth, for they are our future leaders."

Thus stated MW D. Bruce, Grand Master, Grand Lodge of Alberta. Hence in 1988 our Brethren in Alberta pursued with more vigor their youth programs.

Our Brethren in Virginia, likewise, sponsored some 33 scholarships in academic year 1988-89. Merit and demonstrated need were the basis of their choice of beneficiaries.

Our Brethren in Maine also awarded scholarships to help young people pursue higher education. Besides, they raised funds to fight drug alcohol abuse among Maine youth. But they did not neglect the sick, the crippled

and burned children, and the aged.

In fact, with the cooperation of chapters of the O.E.S., the Rainbow Girls, and the Order of DeMolay, our Maine brethren focused in 1988 on the senior citizens of Maine. They were so consistent in this focus that the patients themselves remarked. "We look forward to the Masons" coming and are disappointed when they don't."

Did you Know. . .?

American Masons now spend nearly two million dollars every day or seven hundred million dollars annually to fund and support their philanthropies.

(Perhaps after the completion of our new Grand Lodge Temple, we will concentrate more on philanthropic projects.)

New Theme for DeMolay

As requested by Robert W. Murphy of Kansas City, Missouri, USA, we are printing the article below.

DeMolay International Announces New Theme

DeMolay International recently announced the launching of a new theme for their youth organization. A contemporary design, with bold, light colors emblazoned with the words "DeMolay Leading the Way", was selected as the fraternity's theme for the next two years.

The new theme was chosen to reflect the organization's emphasis on providing the tools and resources necessary for a young man to develop into a better citizen and a leader. International Master Councilor John Hinck explained, Our theme was chosen to tell the world that DeMolay is an organization of leaders for today, and for the future."

Decalogue for Masonic Lodges

The decalogue below is an adapted version of the one which appeared in the December 1988 issue of the *Grand Lodge of Alberta Bulletin*.

How to Make Your Lodge Enthusiastic

1. Help one another be bright — not wrong.
2. Look for ways to make new ideas work — not reasons they won't
3. Never make negative assumptions about one another.
4. Help one another win and take pride in one another's victories.
5. Positively speak about one another and about your Lodge at every opportunity.
6. Maintain a positive mental attitude no matter what the circumstances.
7. Do everything with enthusiasm — it's contagious.
8. Smile at your brethren and go out of your way to shake hands and talk with every visitor.
9. Give away whatever you want.
10. Enjoy your Lodge life and help others do the same.

And one may add an eleventh precept, namely, Do whatever the officers of the Lodge want to be done.

If we Masons observe precept no. 8 above, we will avoid the embarrassment suggested in the following adapted version of a brief anecdote found in the August 1988 issue of *The Pennsylvania Freemason*:

Keep It Under Your Hat

The Master, immediately after the opening of the Lodge, noticed a Brother on the backrow in the southwest corner who was wearing a hat. Not wanting to embarrass the Brother, the Master called on the Senior Deacon.

"Quietly ascertain why the Brother is wearing a hat," he said in a low tone.

After having a whispered conversation with the offending Brother, the Senior Deacon reported back to the Master.

"The Brother is overjoyed to be asked," he revealed. It seems that this is the third time he has attended this Lodge, and this is the first time anyone has spoken to him."

Conducting Inter-Lodge Masonic Quiz Contests

It is suggested that every Masonic District in this jurisdiction start a competition similar to the one described below. It is further suggested that at the Annual Communications or thereabouts the District champions will compete with one another to determine the best Lodge in Masonic quiz contests.

In 1987, says the *New Zealand Freemason*, Vol. 16, No. 2, the Wellington Masonic District conducted an inter-Lodge Masonic quiz contest on a knockout basis, run along the lines of a TV quiz programme. Thirty Lodges participated in 29 quiz nights spread over nine months. In all, 1400 questions were asked covering a wide range of Masonic subjects from history, constitution, ritual, Volume of the Sacred Law, current affairs, benevolence and the liberal arts and sciences. The champion, Lower Hutt Lodge No. 299, was presented with the Grand Master's Challenge Shield.

In 1988 the competition was continued on the basis that any Lodge in the District could challenge the holders of the Shield.

Bro. Belt's Wise Words

From Bro. Walter K. Belt of Avon Glen Lodge No. 170, Edmonton, Canada comes this poem worth pondering upon:

Some Brothers on the sidelines sit,
 while others grace the floor.
 Some for degree work have no wit,
 yet none deed this deplore.
 They may have so well learned our creeds
 of Love, Relief and Truth,
 they show them forth in kindly deeds
 and ease the orphans ruth;
 and all may see the light that shines
 above their daily strife.
 It is not how you say your lines,
 but how you live your life.

Contrariwise, the favored few
 who memorize with ease
 may star in everything they do
 in putting on degrees;
 yet these should ever keep in mind
 that words are not enough,

they have to practice being kind
 and really do their stuff.
 This is a fact we cannot dodge;
 so, don't puff up with pride.
 It's not how well you do in Lodge,
 but how you do outside.

Masonry: Bro. Ives' Pride

Bro. Burl Ives has performed in every major concert hall in the world and has received numerous music and drama awards, including the coveted Oscar for his supporting role in "The Big Country" in 1958.

"Of all the great honors and awards you have received in your long and successful career, what do you hold as the highest?" he was asked on television by Reverend Robert Schuller.

Replied Bro. Ives: "When they made me a Master Mason."

Bro. Ives is a member of Magnolia Lodge No.242, Santa Barbara, California. He is also a 32^o Scottish Rite Mason.

Insights from MASONIC LIGHT

1. MW Ray Beltran, as evidenced by Circular No. 7, Series of 1988, is insistent that we give our candidates proper orientation; for, as his counterpart in the Grand Lodge of South Carolina, Tommie F. Brant, aptly puts it, "It is necessary that we influence our newly made Master Masons in such a manner that they will be proud as we are to be members of an organization dedicated to the high moral and ethical standards to which we all aspire."

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust, but if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity. — Daniel Webster

2. Here is an anonymous advice to husbands:

If you'd lead a happy life, never argue with your wife. Often call her "Dear" and "Honey", always give her all the money, Often praise her bonnet new, let her run your business, too. Say the cooking was divine, and that angels in the skies never had such hair and eyes.

Stay right in the house each night. Say her mother was right. Meekly creep around the house like some helpless mittle mouse. — And if this wisdom you should doubt, disobey, and you'll find out.

New Workbook

"A Workbook for Worshipful Masters", by Bro. Cabell Cobbs,

DGM of Virginia, is a great planning guide. Those Brethren interested in obtaining copies of the workbook may write to:

The Masonic Service Association of the U.S.
8120 Fenton St., Silver Spring
Maryland, USA
209110 - 4785

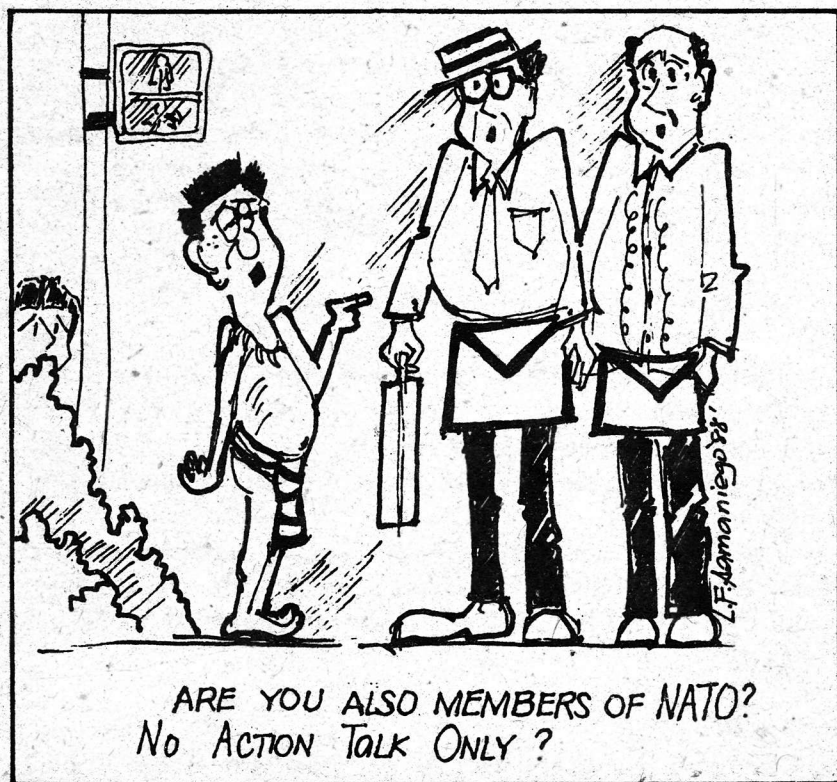
The MSA will send a copy, at no cost, upon request.

Wanted: Contributions

No, *The Cabletow* is not soliciting monetary contributions, but articles about an event or experience of a Masonic nature that is remarkable or at least unusual. Some of these will be featured in every forthcoming issue of our newsmagazine.

Every contributor must make sure his article is not more than 250 words in length, and it must bear his name, address and Lodge.

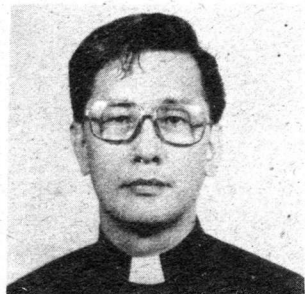
And now, adieu, till next issue.





COUNTER POINT

Samuel P. Fernandez



To a person who has a lot of time to waste, time grinds. To a person living a fruitful, purposive life, time flies.

—oOo—

To the eager beavers and/or workaholics, year 1988 was just like a quicksilver. Before one knows, the year was gone.

—oOo—

By the time we will be able to come out with this issue, a brother has saved the situation by printing the Cabletow on credit. As early as November, all five (5) issues were set to be sent to the printing press. Unfortunately, with the announcement that we did not have any more money in the coffers, we had to wait until we will be able to pay the arrears.

—oOo—

As an editorial policy, this column is not the proper venue to discuss the financial strap we got into. Perhaps the brethren should read our report carefully and suggest solutions at the Annual Communication in Baguio.

—oOo—

Since the collapse of the Cabletow Corporation in 1983, a new Grand Master meant a new set of Editors and staff: hence, there is no sense of continuity. The choice of the editors and support staff is dependent on the "will and pleasure" of the incumbent Grand Master. The result was that we have so many clerical oversights. Most often we receive complaints from Blue Lodges that they have not received a single copy of our magazine. As of this press time (Oct. 15), the following lodges have not provided us with the third copy of their Annual Report: Lodges No. 4, 7, 14, 17, 18, 19, 20, 21, 26, 27, 30, 34, 33, 40, 43, 50, 51, 55, 57, 59, 64, 66, 67, 69, 70, 73, 75, 81, 84, 96, 97, 98, 99, 102, 103, 105, 107, 111, 118, 136, 137, 149, 151, 152, 157, 158, 159, 160, 161, 163, 164, 169, 173, 177, 179, 181, 183, 184, 188, 189, 191, 193, 194, 195, 197, 200, 204, 207, 208, 209, 213, 214, 215, 216, 217, 218, 219, 222, 223, 224, 228, 230, 233, 234, 236, 237, 239, 241, 244, 246, 250, 254, 257, 261, 265, 279, 275, and 274.

—oOo—

As you can see from the list above, this has caused us "migraine": To top it all, brethren usually lose their cool when they find out that we do not

have their respective addresses. We appeal once more to the Lodge Secretaries to make our lives a little easier by giving us the third copy of their Annual Report.

In 1988, it cost us a small fortune xeroxing a copy of the Annual Reports mentioned above.

—oOo—

Although the network of having Blue and District Lodge correspondents fell mostly on deaf ears, we are gladdened and encouraged by the responses of some brethren who have sent us worthy articles. Who says that Masonry is a listening fraternity? The brethren also read and write their wisdom.

For the first time a number have volunteered to update our brotherhood with the doings of the Grand Lodge and to articulate their thoughts in line with the masonic education of our Grand Master. How we wish that we have the budget to accommodate all the articles on testimonies and erudite observations submitted to us.

—oOo—

Some of the brethren are still under the impression that the Cabletow is a separate entity. No longer! The Cabletow is under the direct supervision of the Grand Master.

—oOo—

Our front cover is our RW Junior Grand Warden Bro. Jose R. Guerrero. We formally introduce him in our cover of this issue in the hope that we will be able to do the same to our Grand Secretary in the next issue. For those who have attended the Cebu Annual Communication, I suppose they have met and seen these two illustrious brethren.

—oOo—

The Temple Builders Club members should be given a recognition for working 24 hours a day planning and implementing the foot work so that the Plaridel Temple will be a reality. With the 4.8 million raised and another 3 million still being raised, it is envisioned that it would be only a matter of time before we will be able to realize our aspiration and symbol of unity.

It is observed that while some provincial brethren are lukewarm in supporting the project for the reason that lodges in Manila are the ones benefited by this project almost 60% of the money for this project came from our provincial lodges. It is also observed that only 40% of the support came from the Master Mason and 60% came from friends and relatives of the Masons. This observation should serve as some kind of an insight into the attitudinal stance of our members.

After all is said and done, I think congratulations are in order to the RW John L. Choa and Bro. Joaquin Cunanan, president and vice-president respectively, and the officers and active members of the Temple Builders Club. Attending their planning session with the Grand Master is an exper-

ience in itself. The selfless dedication of our brethren is so contagious that their financial support and time for the illustrious project of our Grand Master.

—oOo—

I suppose that by the time this issue will come out Christmas have come and gone. Anyway, we are happy that despite all our problems, we have survived our crises with the prayers and support of many of our well-meaning brethren.

Somewhere in one of my articles in this issue, I made mention of seeking for the invisible things in life and like the little prince I say that "it is only with the heart that one can see rightly: what is essential is invisible to the eyes."

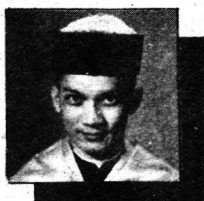
I hope you have found your own identity in 1988 and like the magi of old, have followed the invisible star.

AROUND THE CORNER

Around the corner, I have a friend
In this great city that has no end.
Yet, the days go by and weeks rush on
And before I know it a year is gone.
And I do not see my old friend's face
For life is a swift and terrible race.
He knows that I like him just as well
As in the days when I rang his bell,
And he rang mine. We were younger men,
But now we are old, tired men.
Tired of playing a foolish game,
Tired of trying to make a name.
Tomorrow, I say, I will call on Jim
Just to let him know I am thinking of him,
But tomorrow comes and tomorrow goes
And the distance between us grows and grows
'Round the corner, yet miles away,
A telegram comes, Jim died today;
And this is what we get and deserve in the end,
Around the corner, a vanished Friend.

RESEARCH

Eufemio de la Cruz



Are YOU, BROTHER, too concerned about the things that surround you? Does life mean anything at all to you — OR, do you find yourself in a crossroad where things and people are just too confusing? The following poem might help you in a way. . .

THIS, TOO, SHALL PASS AWAY. . . .

When some sorrow like a mighty river
Flows through your life with peace
 destroying power
And dearest things are swept from
 sight over
Say to your heart each trying hour
"This, too, shall pass away."

When fortunes smiles, and full of mirth
 and pleasure
The days are fleeting by without care
Least you should rest with only earthly
 treasure
Let these words their fullest imports
 bear:
"This, too, shall pass away."

When earnest labor brings you fame
 and glory
And all earth's nobles ones upon
 you smile
Remember that life's longest, grandest
 story
Fills but a moment in earth's little
 while
"This, too, shall pass away!"

— Lasta Wilson Smith.

TAMBIEN ESTO PASARA . . .

Cuando algun pesar como un rio
 desbordante
 inunde tu vida tranquila
 llevandose para siempre fuera del
 alcance de tu vista
las cosas mas queridas para ti,
dile a tu corazon en esos momentos
 de prueba:
"Tambien esto pasara! "

Cuando la fortuna te sonria
 y te llene de alegria y placer
 y tus dias vayan sin tropiezos. . .
antes que te pierdas en medio
 de riquezas mundanas,
acuerdate lo mismo de estas palabras:
"Tambien esto pasara!"

Cuando la fama y la gloria
 y lo mas codiciado en la tierra
acuerdate que lo mas grandioso
 y lo mas duradero en esta vida
solo tarda un momento. . .
"Y ESO, tambien ESO, PASARA!"

(Spanish translation by Sr. D. Benito Serrano of Mandaluyong, MM, an associate editor of the "La Vanguardia", a 1987 PREMIO ZOBEL Awardee, and a co-professor and friend of the research editor, while teaching at FEATI University).

WOMEN IN THE BIBLE**MARY, MOTHER OF JESUS**

Luke 1:46-55

Samuel P. Fernandez

NO DOUBT, MARY THE MOTHER OF JESUS DESERVES OUR PRAISE AND ADORATION FOR ACCEPTING GOD'S DIVINE WILL WITHOUT ANY QUESTION. HER UNQUESTIONING FAITH ENCOMPASSES EVEN MAN'S FRAILTIES AND FOIBLES, MEN'S FICKLENESS AND FAITHLESSNESS . . . BUT CAUTION SHOULD BE MADE IN GLORIFYING HER PERSON RATHER THAN ON THE GIFT OF GOD WHOM SHE BORE FOR A SINFUL HUMANITY. LET US GLORY IN OUR UNMERITED GIFT OF GRACE FROM GOD THROUGH THE FAITHFULNESS OF HIS FOLLOWER, MARY RATHER THAN EXALT THE INSTRUMENT OF GRACE.

The greatness of a person no matter how very important he had become before at times is influenced by circumstances that future forebears make of their lives so that members of the generation that follow are relegated to anonymity. Such was the life of the mother of Jesus, Mary of the family of King David. After a thousand years countless families of Davidic descent came into existence. Some rich and powerful. Some poor and commoner. So that when God looked down to choose one who should bear His son from the Davidic line it fell on a person who was taught to be ordinary. This lot fell on Mary. She did not live in a palace. She even favored a humble carpenter to be her future spouse. Her economic status can be gauged at the kind of offering she made with husband Joseph later when both offered "a pair of turtle-doves or two young pigeons."

From the high and mighty King David to Mary a part of the cross, from David's palatial abode to Mary's bare tenement, from David's ambiance of royalty to Mary's milieu of commoners; Mary the lowly in all piety and religious fervour humbly but joyfully accepted her lot of being the instrument of grace.

St. Luke has a faithful record of the announcement which is known among the Christian ecclesiastics as the annunciation. In his book Luke records the encounter of innocent Mary with the angel Gabriel:

"Gabriel appeared to her and said; 'Congratulations, favored lady! The Lord is with you!'"

Confused and disturbed, Mary tried to think what the angel could mean.

"Don't be frightened, Mary," the angel told her, "for God has decided to wonderfully bless you! Very soon now, you will become pregnant

and have a baby boy; and you are to name him 'Jesus'. He shall be very great and shall be called Son of God. And the Lord God shall give him the throne of his ancestor David. And he shall reign over Israel forever! His kingdom shall never end!

Mary asked the angel, "But how can I have a baby boy? I am a virgin."

The angel replied, "The Holy Spirit shall come upon you, and the power of God shall overshadow you, so the baby born to you will be utterly holy — the Son of God. Furthermore, six months ago your Aunt Elizabeth — 'barren one', they called her — became pregnant in her old age! For every promise from God shall surely come true."

Mary said, "I am the Lord's servant and I am willing to do whatever he wants. May everything you said come true." And then the angel disappeared.

A few days later Mary hurried to the highlands of Judea to the town where Zacharias lived, to visit Elizabeth.

At the sound of Mary's greeting, Elizabeth's child leaped within her and she was filled with the Holy Spirit.

She gave a glad cry and exclaimed to Mary, "You are favored by God above all other women, and your child is destined for God's mightiest praise. What an honor this is, that the mother of my Lord should visit me! When you come in and greeted me, the instant I heard your voice, my baby moved in me for joy! You believed that God would do what he said: that is why He has given you this wonderful blessing."

Mary responded, "Oh, how I praise the Lord. How I rejoice in God my Saviour! For he took notice of his lowly servant girl, and now generation after generation forever shall call me blest of God. For he, the mighty Holy One, has done great things to me. His mercy goes on from generation to generation, to all who reverence him.

"How powerful is his mighty arm! How he scatters the proud and haughty ones! He has torn princes from their thrones and exalted the lowly. He has satisfied the hungry hearts and sent the rich away with empty hands. And how he has helped his servant Israel! He has not forgotten his promise to be merciful. For he promised our fathers — Abraham and his children —

Thus ended the narrative of our beloved physician whose story of the Christian's advent shows Mary's humility in accepting readily God's divine design without question. The faith and humility she exhibited in accepting God's Divine will immediately without question though she was not fully aware that the implication of such submission would cause her social degradation, is a sign of her genuine faith in God. Thus of all the Mary characters in the New Testament such as Mary Magdalene, Mary the sister of Lazarus, Mary the wife of Cleophas, and Mary the mother of Mark, Mary the mother of Jesus was the standout. In Dr. Luke's narrative we note that Mary even

exalted God in joyful gratitude for choosing her a lowly servant to bear the Son of God. She rejoiced in the thought that people from generation to generation would call her especially blessed by God.

It is perhaps in this spiritual exaltation of Mary that a number of theologians cannot distinguish between mariology from Mariolatry. In seminaries, discussions center on two Greek words Christo-tokos (bearer of Christ) and Theo-tokos (bearer of God). Orthodox theologians, particularly Cyril of Alexandria recognized that Mary herself conceived only the humanity of her child but since the incarnation took place at the same time, he opined that Mary carried the God-man and was therefore theotokos. Then on it was that through Christian faiths doctrinal deductions Mary was designated as the mother of God. She was declared seiparthenos (ever virgin), and the other children, Adelphoi construed as cousins of Jesus (Matt. 13:55-56). Not only was Mary the mother of God, but she was also considered as sinless and was of immaculate birth.

After a full development of mariology, the Roman Catholic church at the Vatican II defined Mary's role in the economy of salvation thus: Mary "far surpasses all creatures", is a "pre-eminent and singular member of the church", and "mother of men, particularly of the faithful" (VIII. 53-58). Mary now is considered as perfectly sinless and this caused theological disputation for the Protestants were generally opposed to the mariological development in Rome. Notwithstanding, the development went on to glorify Mary further in the Latin prayer, "Ave Maria" which is partly a portion of the salutation recorded by Dr. Luke. The prayer clearly is a worship of Mary for when it is translated into English we have the following: "Hail Mary full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb Jesus. Holy Mother of God, pray for us sinners, now and in the hour of our death." evidently the first two parts echo the greetings of the angel Gabriel and Mary's aunt Elizabeth as recorded by Dr. Luke. The third part was added in the 15th century and was authorized by Pope Pius V in 1568. The Greek translation in the King James version ran: "Hail, Thou art highly favored" as translated in the Vulgate, the official Bible of the Roman Catholic church "Ave gracia plena" (Hail, full of grace). From the prayers evolved we see that Mary is full of the gifts of grace and she gradually appeared as mediator to dispense with these divine gifts.

No doubt, Mary the mother of Jesus deserves our praise and adoration for accepting God's divine will without any question. Her unquestioning faith encompasses even man's frailties and foibles, men's fickleness and faithlessness. In all humility she was willing to suffer social disgrace and even possible rejection of her future spouse, Joseph if only to carry out God's grand design for the salvation of not only His chosen people the Jews

but the whole human race. Such act of Mary certainly is worthy of our admiration, inspiration, and emulation. But caution should be made in glorifying her person rather than on the gift of God whom she bore for a sinful humanity. Let us glory in our unmerited gift of grace from God through the faithfulness of His follower, Mary rather than exalt the instrument of grace. True, Mary was favored as in the story of Dr. Luke but even she admitted that she was only the lowly instrument of God's grace even if she gloried in the revelation that generation after generation will call her blessed in the following statement: "Oh how I praise the Lord. How I rejoice in God my Saviour! For He took notice of His lowly servant girl, and now generation after generation shall me blessed of God. For He, the mighty holy one, has done great things to me. His mercy goes on from generation to generation. To all who reverence Him." (Luke 1:46-50, CLB). The foregoing admission and thanksgiving of grace of the mother of Jesus should be the rallying point of all Christians that above all Christ, God's gift through His faithful child, Mary, is the omega of our faith. He who did not spare His own Son must be glorified first and foremost by the whole of Christendom. It is the giver of the gift and the gift but not the bearer of the gift who deserves our praise and adoration.

"O, Come let us adore Him, Christ the Lord."

"For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." (Titus 2:11-14, RSV).

A SMILE

A smile costs nothing but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. No one is so rich or mighty that he can get along without it, and no one is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours as no one needs a smile so much as he who has none to give.

—*These Times.*

ANNA: HERALD OF THE STAR OF HOPE

Luke 2:36-39

Samuel P. Fernandez

ANNA BEGAN HER QUEST ON BENDED KNEES. ACKNOWLEDGING THE STAR OF BETHLEHEM IS THE VERBALIZATION OF HER COMPLETE FAITH IN THE STAR OF HOPE. SHE DID NOT HAVE CAMELS TO CARRY HER TO CHRIST JESUS. SHE DID NOT HAVE THE MELODIC HOSANNAHS OF THE ANGELS TO HERALD THE GLORIOUS INCARNATION. BUT SHE HAD THE STAR OF BETHLEHEM IN HER HEART THROUGH FAITH AND PRAYER LONG BEFORE CHRIST WAS BORN.

The ministry of faith and prayer is not only important to the corporate existence of the visible church but also to the invisible church, to believers whose link is with the Divine Spirit. Anna's life typifies a dedicated life of prayer and piety. Age was no hindrance to her. Old as she was, she waited on the Lord with zeal and with a faith that knew no bounds.

Like other female biblical character, information about Anna is rather scanty except for a brief mention of her being in the temple along with the prophet Simeon. Thus we read in Luke 2:38-39: "She came along just as Simeon was talking with Mary and Joseph, and she also began thanking God and telling everyone in Jerusalem who had been awaiting the coming of the Saviour that the Messiah had finally arrived. When Jesus' parents had fulfilled all the requirements of the law of God, they returned home to Nazareth in Galilee." (CLB)

After those two verses, nothing is said about Anna. In the Wycliff Bible Encyclopedia, we have the following information about her:

"Anna, is the brief form of Hannah, meaning 'grace'."

"Anna, the aged prophetess was present at the dedication of the infant Jesus, was the daughter of Phanuel, a descendant of Asher. Her age had been variously reckoned from 84 to 105 years. She had been married for seven years, following which she had been a widow, either for 84 years or until her 8th year. That she actually had living quarters in the temple is unthinkable, for no one lived there permanently. Luke's account suggests that Anna was one of the godly remnants looking expectantly for Israel's Messiah."

Why St. Luke included her in his account of Jesus' life, maybe attributed to her act of heralding the good news that the Messiah finally arrived. Perhaps the greatness of Anna's faith is shown in her resolute belief that

the infant Jesus will be the answer to her quest for national redemption from the bloody clutches of the mean, merciless political machinery of the Roman Empire.

It should be noted that in the story of God's incarnation in human form and his ultimate sacrifice at Golgotha, Jesus' circumstance seemed to orbit in the ancient kingdom of Judah, Joseph and Mary were from the tribe of Judah. Her cousin, Elizabeth, lived in Judah, where John was born. The famous little town of Bethlehem where we portray the manger in many of our tableau belongs to Judah's tribe. But Anna, the prophetess in the temple who articulated the star of hope of Israel represented the tribe of Asher, the tribe counted as one of dispersed tribes of Israel. Historically, during the reign of Jeroboam, the ten tribes separated from the House of David and through centuries of idolatry and sin these people rejected God's covenant. Israelite Anna's presence in the temple together with prophet Simeon greeting the infant Jesus of the House of David is therefore very significant. She fulfilled her role though in the twilight of her life as prophetess to announce God's redemptive instrument of divine reconciliation. She was not only the epitome of "grace" as her name signified but she was also the proclaimer of the channel of grace.

In Luke 2:36-37, we read the following passages: "Anna, a prophetess, was also there in the temple that day. She was the daughter of Phanuel, of the Jewish tribe of Asher, and was very old, for she had been a widow for 84 years, following seven years of marriage. *She never left the temple but stayed there day and night worshipping God by praying and often fasting.*" The Wycliffe Bible scholars refute the fact that she stayed literally in the temple. The key to the understanding of the seeming controversy is going into the etymology of the meaning of "time" from the Greek standpoint. Kairous time means a fix or point of time. Chronous means extended time. In Acts 1:7 we have this: "It is not for you to know the times (chronous) or the seasons (Kairous)." Anna's stay in the temple must be chronous time. However, what should matter more in the scanty information about Anna's life is that she spent her time in prayer and fasting counting not the hours she spent communing with God. No doubt, she set her mind and dedicated herself to a life of seeking and finding assurance for her quest for divine grace. When she finally saw the infant Jesus, she saw Him through her eye of faith, the fulfillment of her prayerful quest.

A beautiful tradition in the Philippines is going to church nightly or the Simbang Gabi (Midnight Mass). Simbang Gabi has its origin in the early beginning of Christianity. The early Christians consecrated and halloved Nativity to Epiphany, thus institutionalizing the days before Christmas Day as part of the celebration. Originally four Sundays preceding Christmas were incorporated with the cycle under the title of Advent

as its preparation for the festival. In Roman Catholic churches, three masses were usually celebrated; one at midnight, another at dawn, and still another one for the day time, which is still observed in many Catholic countries. The three masses are supposed to figure the three births of our Lord: of his father before all ages, of the blessed virgin, and of the hearts of the faithful. Some Protestant Evangelicals practice the Simbang Gabi, which should literally be called Simbang Umaga (morning worship). Worshippers from all walks of life in festive mood and revelry go to churches or even visit other churches in preparation for Christmas eve. Indeed, this is a contrast to the Western churches counterparts where this occasion is hardly celebrated except when the people go to church on the very day of December 25 to hold family reunions and exchange gifts. The practices fix Christ's date of birth. It confines God in His holy sanctuary. Inside the temple He reigns supreme: outside, Christians live their own lives. In season Christians glorify him; out of season, they deny his Lordship. The exercise of faith is seasonal.

Anna was not a person whose life was influenced by the religious season of her time. She regularly went to the temple, sought God's wisdom, and prayed for deliverance. Her prayer was answered. She became the last prophetess to verbalize the advent of Christ. Her announcement was just not a byproduct of her religious piety. She sought for the Saviour — the Living One, though she did not belong to Judah's tribe, she, being of the tribe of Asher, and this made her great all the more. In Christ's plan of salvation, those who are in the dark seeking for the light will be able to illumine their paths. It is in the seeking that one will finally find the light, — the hope.

An editorial written by Charles Templeton on the eve of war entitled: "What If the Headlines Are Bad?" reflects Anna's announcement of the Prince of Peace whom we have relegated to our commonplace day to day affairs. (The bad headlines pertained to those of Europe and the United States and it went:

"Christmas is the symbol of hope. But has any hope ever seemed less likely to be fulfilled than the one which was born in Bethlehem that gray December night nearly 2,000 years ago? How pathetically incongruous! A newborn infant proclaimed as a challenge to the sprawling might of the Roman Empire! The gentle Jesus pitted against Caesar! "

"And yet, what of Caesar's might today? Its armies are history; his empire has crumbled; his influence is almost nil. But the things of which Jesus spoke — those intangible ideals; those words of hope — have outlasted the material world in which they were spoken and have grown stronger with every century. This is the ground for the hope that is born again each Christmas Day."

How vain it sometimes seems to believe that love and goodwill can triumph over the organized hate and the evil power abroad in our world today. It seems such an unequal contest. How then, confronted with the grim reality of life in the atomic age, can we find in the lovely but seemingly outdated story of Christmas? "

"Where do we begin? We begin where they began, who gathered about the manger. Is our world troubled? So was theirs. We have so sentimentalized Christmas that we have little comprehension of the bloody, callous, violent time into which the Christ Child was born. If the little group in the stable had looked at the ugliness and injustice that filled their world, they might have cried in despair: "Look what the world has come to!" Instead, they looked at the Babe asleep in the straw and cried out: "Look what has come to the world!"

"How can we echo this hope? How can we bring to birth a better day?"

"We can begin, as God does, with little things."

"When God would grow a tree, He plants a seed. When He would build a universe, He begins with the atom. When He would change the hearts of men, He sends a Babe to the manger."

"We must begin with the commonplace things which lie to hand. It is essential to dream great dreams; but hope does not spring from dreams alone. Wedded to the dream must be the act. In the words of Jesus: 'Whatsoever the hands find to do, do it with all thy might.'"

"Is it a glib and easy optimism to hold out the hope that one person can do something toward meeting the great needs of our time? In our massive, impersonal world may we really believe in the influence of the nameless individual?"

"Look for an answer at the men who followed Jesus when He came to manhood. Today they are honored and called Saints. What were they when Jesus called them? They were typical working men — fishermen, tax collectors, 'the common people' who heard Him gladly."

"They were indistinguishable from the millions around them — until they met Jesus. Then His faith in them called forth their faith in God, and these formerly unexciting men went out to turn the world upside down and to change the course of history."

* * *

The story ends with these words:

"Every Christmas a hope is born, a hope like the shining star which became the finger of God pointing to Bethlehem and to the future. This is the hope of Christmas: that though the outlook may seem dark, the only darkness we need to fear is the darkness within."

"The Prince of Peace has come, and with Him the faith that someday men will 'beat their swords into pruning hooks.'" What if the news in the

headlines is bad? 'Behold. I bring you good tidings of great joy.'

What if the headlines of our newspapers announce bad news?

Anna began her quest on bended knees. Acknowledging the Star of Bethlehem is the verbalization of her complete faith in the Star of Hope. She did not have camels to carry her to Christ Jesus. She did not have the melodic hosannahs of the angels to herald the glorious incarnation. But she had the Star of Bethlehem in her heart through faith and prayer long before Christ was born. And like Anna we too, can acknowledge His Lordship, His Grace, His Gift to mankind.

PAMANA NG LAHI

Irineo P. Goce



MAGHARI NAWA ANG PAG-IBIG

Masayang balita ang muli nating naririnig sa pagsapit ng Pasko. Ang balitang ito ay himatong ng pag-ibig. At ang katauhan, o personipikasyon, ng pag-ibig ay siyang handog ng ating Dakilang Ama sa sangkatauhan, sa pagsilang, o pagkatawang-tao, ni Kristo Hesus.

Ang batayan ng ating Kapatiran ay pag-ibig; pag-ibig kapatid, pag-ibig sa kapuwa tao, sa kapuwa nilalang, sapagka't tayo'y pawang anak ng Diyos. Kung ang damdaming ito ng pag-ibig ay siyang iiral sa diwa at isip ng mga nilalang, disin ay mapayapa ang ating daigdig.

Ang mga Arabo at Hudiyos ay hindi mag-aaway; ang mga Kristiyano at Moslem ay wala nang hidwaan; ang mga demokratikong pananaw at komunismong pamumuhay ay hindi magtutunggali; ang mga kanluranin at mga taga-silangan ay mag-uunawaan. Ang lahing puti at ang mga may kulay ay wala nang iringan; magkakasundo ang mga bansa; matutupad ang panambitan ng mga angel: "Kapayapaan sa daigdig! "

Kay gandang pangarap! Kay hirap matupad! Bakit? Sapagka't binigyan ng Diyos ang tao ng kalayaan. Kalayaang ganap! Nguni't ang tao naman, iba-iba ang mga pananaw, mga layunin at pangangailangan. Sapagka't salusalungat ang mga mithiin at pangarap, hindi maiwasang magkaroon ng mga alitan.

May mga damdaming masakim, mapag-imbob, mapagdaya, mapanlinlang, mapagkunwari; mga kataksilan sa sinumpaang pangako. Hindi nga ba't ang ganiyang mga damdamin ay ipinagkaloob din ng Diyos sa tao?

Para ano? Upang higit pang subukin ang kaniyang kabutihan; upang tayahin ang kaniyang katapatan. May laya ang taong magpakasama; may laya rin siyang magpakabuti.

Nguni't may mabuting gawa para sa isa na sa paningin ng kaniyang kapuwa ay masama. Saan dito tayo tatayo? Tayo rin ang dapat magpasya. At dito'y angkop ang gintong panukat (golden rule): "Huwag mong gawin sa sinoman ang bagay na hindi mo nais gawin ninoman sa iyo."

Dito sa ating bansa, halimbawa, isang napakalaking suliranin ang pag-rebelde ng ilan nating mga kalahi. Bakit kaya tayo nagkakaganito? May mga puwersa kayang lihim at pataksil na sumusulol sa iba-ibang panig ng pambansang lipunan ng Pilipinas upang tayong mga magkakalahi ay pag-away-awayin? Tayong magkakapatid na Filipino ang magpatayan? Naka-panlulumong isipin!

At lubhang nakakalungkot na para bagang nagbubunyi pa ang ilan sa mga lider ng ating bansa sa kasawiang dinaranas ng mga kababayan natin na natapon sa ibang lupain. Bakit kaya tayo ganoon? Sa halip na sikaping mabalik-loob at iwasto ang nagawang mga kamalian ay lalo pa nating ibinubulid sila sa karuhagihan! Sa halip na magkaroon ng unawaan at pagkakasundo, sa halip na magkaroon ng pambansang rekonsilasyon ay lalo pa nating pinalulubha ang poot at pagkamuhni sa damdami ng balana.

Hindi kaya isang pambansang kamalian na iasa natin sa hukuman at gobyernong dayuhan ang pag-usig at paglitis sa isang kalahi na dating Pangulo ng ating Republika? Kung ang dating Pangulo man ay lumabag sa ating mga batas, hindi kaya dapat na siya ay dito sa ating bansa usigin at litisin, at sa harap ng ating mga hukuman?

Sa mga nagkasala, ano nga kaya ang higit na mabuting gawin? Pag-dusahin? O bigyang pagkakataon na magbalik-loob? Higit na makabubuti sa ating bansa at lahi kung ang kasalukuyang Pangulo ng bansa at ang Pangulong pinalitan ay magtalastasan ng tuwiran — diwa sa diwa, puso sa puso — at walang tagapamagitan o banyagang nakikialam.

Ang Pilipinas ay natatanging bansang Kristiyano sa Asya; dapat sana ay may pagka-Kristiyano rin tayo sa diwa at damdamin. Hungkag ang ating pagka-Kristiyano kung sa ating mga kababayan at kalahi ay hindi tayo marunong magmahal.

Ang diwa ng Pasko sana ang maging gabay sa ating pagtuklas ng tunay na kapayapaan, kasaganaan at katiwasayan sa buhay ng ating lahi at bansa. Ang diwa ng pag-ibig sana ang maging batayan ng ating mga lider sa pakikitungo sa lahat nating mamamayan. Lahat sila ay dapat masaklaw ng ating mga batas, kasanib ang damdamin at pakikitungong kapatid, sa silong ng langit ng minamahal nating Inang Bayan!

THE LAMPLIGHTER

by: Conrado V. Sanga, PDDGM



14. What two symbolic themes predominate in the first three Degrees of Masonry? One is the search for light and the other is the labor of building our Masonic Edifice.
15. : What is the root of the word Lodge?
From the sanskrit word loga, which is the sacred language of the Ganges, signifies world, of which every lodge is a representation.
16. To what does the color blue signify to a Mason?
To the Mason, it is a symbolic of universal friendship and benevolence, as it is the color of the vault of Heaven, which embraces the earth. Thus we are reminded that in the faithful breast of every brother, these virtues should equally be extensive. In a Masonic Lodge, therefore it is the only color used, except white. It is also the color of truth or fidelity.
17. Masonically what is an eavesdropper and the cowan?
It is said that the eavesdropper climbs up the outside of a building and listens to what goes on with through the opening between walls and roof — the eaves are left open for ventilation when the roof is tiled. If it rains, he receives upon himself the “droppings” from the roof or eaves. The “cowan” is an uninstructed Mason; a Mason who builds walls without mortar or cement; an unskilled workman. Today we know of the eavesdropper as one who attempts to enter a Lodge through a falsified document and a knowledge gained from outside means. The “cowan” maybe the Entered Apprentice or Fellowcraft, who either innocently or ignorantly attempts to enter a Lodge of Master Masons.
18. What was the origin of the word “Tiler”?
The word comes from the tile. The person was called tiler or tyler because he is the man who puts on the tiles, a ceramic form of roof to make it rain, wind and light proof. The tiles cover the temple or house and is said to complete the house or temple against intrusion. The “Tiler or Tyler” of a lodge is said to “cover” or guard the door against intrusion.
19. What are “Arts”, “Parts”, or “Points”?
Arts are the knowledge of things revealed or made known; Parts, the degrees into which Masonry is divided; and points, the rules and usages.

20. What does A.L. stand for?
Between the coming of Christ and the creation of the world, 4,000 years intervene; thus A.L. 1988 added to 4000 gives the Masonic year 5988. The Masonic era starts with the creation of the world—'Anno Mundi' or masonically speaking, year of light or year of the Lodge (Anno Lucis)
21. To Royal Arch Masons, how do they compute their year?
The Royal Arch Masons begin their computation with the year in which Zerrubabel began rebuilding the second Temple, which was 530 years before Christ. 530 added to 1988 is 2518, the Masonic year of the Royal Arch.
22. What do the initial A.O. mean?
Anno Ordinis or year of the order. The date is used in documents connected with the Knights Templar. It refers to the establishment of the Order of the Knights Templar in 1118 A.D.
23. What does it mean to say DOMINE DEUS MEUS?
O Lord! my God.
24. Symbolically, what does red or scarlet or crimson stands for?
Symbolically it is said to represent the ardor and zeal, which should actuate all who are in possession of that sublime portion of Masonry.
25. When a Mason says 'it rains', what does it mean?
To the English Masons in the 18th century, it was the custom among the craft when discussing Masonic matters or subjects, to announce the appearance of a 'profane', by the warning expression "IT RAINS". It would do well to adopt this in our jurisdiction.
26. What is the real object of Freemasonry?
In a philosophical and religious sense, it is the search for truth, and truth is the unity of God and Creator and immortality of the soul or eternal life.
27. Which is correct DEMIT or DIMIT?
Mackey and Webster both gave it demit. However Demit can also be interchangeably used.

"PUT HAND IN GOD'S HAND"

"I said to the man
At the gate of the New Year,
'Give me a light that I
May tread safely into the unknown,'
And he replied, 'Go out into the darkness
And put your hand into the hand of God.
That shall be to you better than a light
And safer than a known way.'"

—Selected.

ANECJOKES

by VW Bienvenido Ongkiko



EXERCISE

A Brother came to the Grand Lodge and greeted the other Brother. How are you Brod?

Oh, I am fine, thank you.

You are always sitting here, you do not have any exercise at all.

The Brother replied, Oh yes I have. Jumping. . . to conclusion.

DECAPINATED

During one of the series of lectures in the Supreme Council it was mentioned that those members of the Court of Honor, the KCCH and the IGH, once suspended for non-payment of dues or any cause will forfeit their caps. One of the Brethren listening remarked, so they will be decapinated

SITTING DOWN

A young Master Mason, literally young as he is only 21 years old, went out of the Lodge Hall to go to the comfort room. Unfortunately for him the male comfort room was closed as it was out of order. Opposite the male comfort room was the female comfort room but the young Mason did not enter it for obvious reason.

After a little while the Secretary of the Lodge came out and knowing the other comfort room was out of order went directly to the female comfort room.

When he came out, the young Mason asked him, how did you do it there sitting down also?

WITHDRAWAL

A henpecked husband, every pay day would give his whole salary to his wife. Every time the husband hands the salary to his wife, the wife would say, this is just like your deposit.

After sometime, the husband was in need of money and asked his wife, can I withdraw. . . and before he could finished, the wife immediately shouted at him, you have not deposited yet, you are withdrawing already.

BAD OMISSION

A Brother Mason who was a Sales Representative was out in a big city in the South and having overstayed and enjoyed the place, he thought of sending a telegram to his wife.

DARLING ENJOYING STAY WISH YOU WERE HER.

BUYING AND SELLING

A young Executive of a firm was assigned to the South where there had a branch office. He enjoyed the night life in the City and would want to stay some more days and to justify his stay, he sent his wife a telegram.

DARLING CANNOT COME HOME YET STILL BUSY BUYING MANY THINGS.

The wife in reply sent also a telegram to the husband.

DARLING, IF YOU DON'T COME HOME I WILL SELL WHAT YOU ARE BUYING THERE.



JOKE ONLY

By FR. Ben A. Carreon, OMI

December 4, 1988

We gusted a masonic convention in Q.C. recently.

Like most service clubs, they're plagued with ansentecism.

A campaign for the lost sheep is in program.

Wish them luck.

November 28, 1988

Another post-script to our Masonic friends.

I once ran a fund campaign for a policeman killed by holduppers in Cotabato City.

I frontpaged it in the Mindanao Cross, then called up some religious leaders who decline to give.

The Masonic Lodge readily supported it!

It was a disconcerting experience.

The vertical relation to God should follow into the horizontal. It didn't. Something's basically wrong with that kind of religion!

December 6, 1988

I admire the high moral tone and sincere friendship of the Masons.

Their ceremonies take the cake and are meaningful.

God is central to their strivings.

They're also such happy people, full of life and humor.

No wonder my Joke Only books ran out of supply!

December 10, 1988

Bossman of the 15,000 Free Masons, Grand Master Raymund Beltran, aims to finish their national temple.

The P7 million is chicken feed if all pitch in.

As convention speaker I recall a Muslim Masonic judge in Cotabato City who let me off a libel charge as editor of the Mindanao Cross.

He told the plaintiff, a henchman of a corrupt government corporation official: "You're wasting Fr. Ben's time."

He withdrew the case.

A well-loved Mason was refused as church burial. But Fr. P. Hagad and others blessed his body privately.

That's genuine ecumenism!

December 27, 1988

Some Catholics are asking why I praise the freemasons when they are condemned by the Church.

Not anymore.

While some church authorities may discourage membership by Catholics, ex-communication has been lifted by Vatican II

In the US even in our student days, Catholics joined because of the favorable insurance returns they get.

Remember when even the Rotary club was perceived by Rome to be some kind of religion?

Not anymore.

Many of our heroes were freemasons. Of course, the Spanish authorities condemned them..

I guess there's some kind of hangover over past!

The Church dialogues with atheists and agnostics and even with communist. Why not with freemasons?

I told my Masonic friends in QC and Lucena City: If I were you I'd speak in Filipino.

That's what our nationalist heroes did!

Masons are still under an interdiction. So says a document sent to me by the Cardinal's documentation group.

When I talk about their good deeds, do I do wrong?

Christ said every good deed is from the Father.

Doesn't God listen to Masons when they pray?

But look at this one:

You are hopelessly blind!

Your propaganda for Freemasons flow from devastating ignorance!

They've never given up their goal to destroy the Church.

J.R.R.

Pope John Paul II met the World's top Mason in 1983, a holy man who explained Masonry as he personally lived it.

The Pope was so impressed he ordered the whole church to lift the excommunication.

Priests may now join Masonry!

I believe the Holy Father rather than the unholy, cowardly (why not give name and address?) J.R.R.!

The wife had begged her husband to quit smoking so long that in a last time shout: "Why don't you quit smoking?"

His reply: "I have smoked since early teenage and I'm gonna smoke 'till I die."

Her parting shot: "Well, what makes you think you are going to quit smoking then?"

—Mountain Springs #302

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DDGM No. 1-C



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DDGM No. 4



RENE P. MARIN
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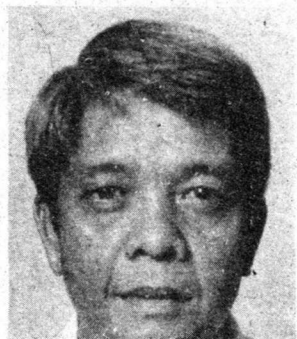
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SAMUEL DELOS REYES
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TEODULO YAP
DGL I-C



MAXIMIANO M. TUASON
DGL 9



RODRIGO ARANDIA
DGL I-B

A TIME TO LAUGH

The Indiana farmer was at a farmer's convention, bragging about his farm:

The best land there is, plant anything, harvest good, etc.

...
A Texas farmer moved over close, listened for awhile. Then asked:

"How many acres do you have like that?" "190 some odd," was the reply.

Then the Indiana farmer made the mistake of asking the Texas farmer how many acres he had.

Ole "TEX" leaned back giving Mr. Indiana an ocular survey and said:

"Pardner, I can get in my Jeep and drive all day and still be on my land."

Indiana said: "I used to have a Jeep like that."

GRAND LODGE INSPECTORS 1988



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GLI - 110



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GLI - 240



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GLI - 266



HECTOR NARAJOS
GLI - 267



J. WALDEMAR V. VALMORES
GLI - 82



BENVENUTO C. ALEGRE
GLI - 95



EVARISTO A. LEVISTE
GLI - 148



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GLI - 150



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GLI - 22

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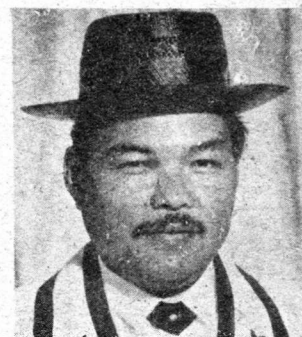
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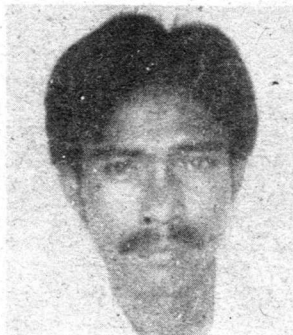
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Noli Ma Tangere Lodge No. 148



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Davao Lodge No. 149



HERNANI B. LOPEZ
King Solomon Lodge No. 150



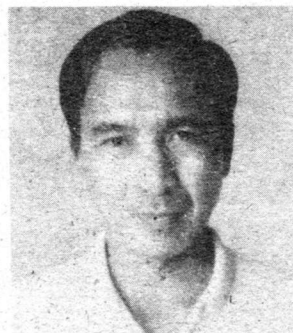
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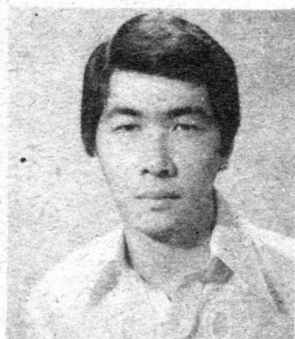
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ROBERTO PADILLA
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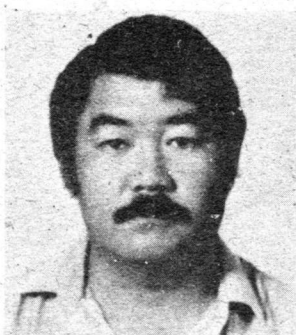
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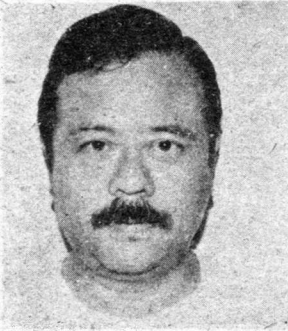
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Industrial City Lodge no. 259



VICTORIO H. CORTES, JR.
Mangkas Lodge No. 260



LUIS V. VICENTE
Molave Lodge No. 261



ROMEO T. CHUA
Memorial Lodge No. 262



HILARIO C. ALUNING
Zaragoza Lodge No. 263



SANGACALA M. BARAGUIR
Shariff Kabunsuan Lodge No. 264



CARLITO C. SALEM
Midsayap Masonic
Lodge No. 267



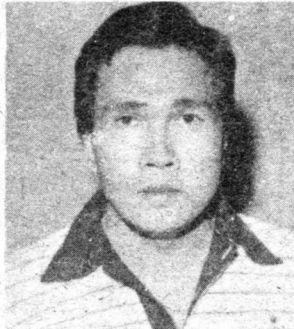
LOPE S. ACAPULCO
Meridian Lodge No. 268



FEDERICO D. DELA CRUZ
La Naval Lodge No. 269



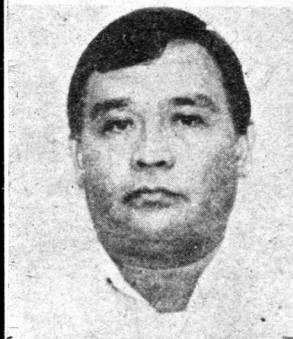
LAUREANO S. LEDRES, SR.
Manuel L. Quezon Mem.
Lodge No. 271



JOSE B. MONTEJO, JR.
M.H. del Pilar Mem.
Lodge No. 272



EMILIANO R. MAYORMITA
Margo sa Tubig Lodge No. 273



ROGELO G. FLORES
Mandaluyong Lodge No. 277



DOMINGO T. TENG
Kaduh Lodge No. 278



IGNACIO A. GALINDEZ
Ari-Tau Lodge No. 279



AURELIO L. LOPEZ, JR.
Mount Matutum Lodge No. 156



JEREMIAS V. LAURE
Hundred Islands Lodge No. 209



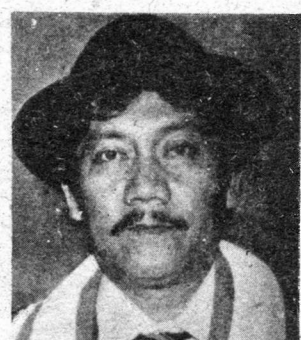
GAUDENCIO AGUIRRE
F.D. Roosevelt Lodge No. 81



CARLOS S. BRIONES
Naga City Lodge No. 257



FRANCISCO C. PALINAS, SR.
Nueva Vizcaya Lodge No. 144



MAXIMO S. DIRIGE
Cagayan Valley Lodge No. 133

BATONG BUHAY LODGE NO. 27 INSTALLATION CEREMONY



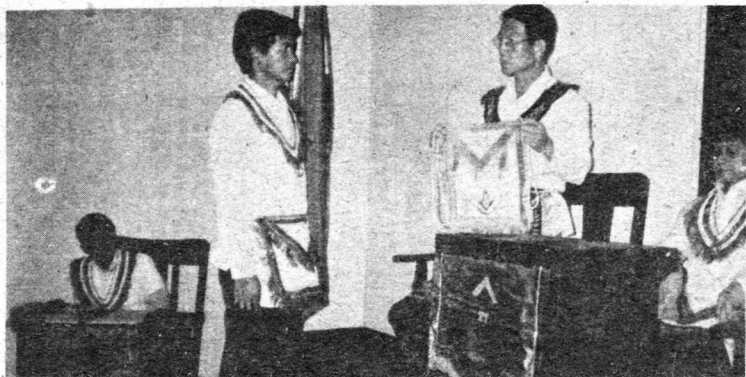
RW Alejandro A. Eusebio fixing the Master's hat to the newly installed Worshipful Master WB Rey V. Paz of Batong Buhay Lodge No. 27.



Left to right: RW Toddy Eusebio, GLI Cesar Yu, Bro. Peping Apacible, WB Rey V. Paz.



Grand Master Raymundo N. Beltran being escorted by: Bro. Ricardo Misa Junior Deacon, Bro. Jun Garcia Marshal, Bro. Angelito Corpuz Senior Deacon.



Awarding of Past Master's Apron by MW Raymundo N. Beltran to WB Tolentino Arguelles of Batong Buhay Lodge No. 27.



Bro. Peping Apacible making the proclamation.



Grand Master closing the Lodge.



Courtesy call of BRO. EDWARD F. MCDONALD, Most Worthy Grand Patron of the General Grand Chapter of the Order of the Eastern Star to the MW RAYMUNDO N. BELTRAN, Grand Master of Free and Accepted Free Masons of the Philippines. (From left to right): Teresita Aquino (AC Sampaguita No. 3), Ester Esguerra (PM Kalaw No. 9), Fe Abarquez Suaco (DMWGP), Edward F. McDonald (MWGP), Mary McDonald (PGM), Raymundo N. Beltran (MW Grand Master of the Grand Lodge of Free & Accepted Masons of the Phils.), Nieves G. Amagna (DMWGM Northern Phils.), Honorato Vega (PP XIII Martyrs of Cavite No. 3). Taken at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, Philippines.



1st pouring concrete for the Temple building of Tumaui Lodge No. 25. August 5, 1988, Isabela.

F&AM “Free and Accepted MASONS”

*MALALAYA'T tinanggap na mga MASON
Mula pa sa TEMPLO ni Haring Solomon;
Pala-lakbay na may dalang mga mission
Sa lahat na waring bansa, mga nacion.*

*Yaong estandarte na lubhang marikit
ESQUALA, AGUJON, “G” ang mga guhit;
Mga simbolismo ng sa taung bait
Tadhana sa Banal na Aklat ng langit.*

*Gintong pananalig: Buhay Espiritu
Immortal at walang kamatayan ito;
Nagpapataupong tumuktok ng husto
Ang pinagbubuksan lang ng pinto nito.*

*Pandaigdig itong tanging Kapatiran
Hayag at nakalantad hindi lihim nakilusan;
At may mga tatak o palatandaan
Na ang bawat-isa'y pagkakakilanlan.*

Ni: JORGE GETULIO AMADO A. TINIO, SR.

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