



The CABLETOW

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EDITORIAL

LET THERE BE PEACE

We ushered in the month of December 1989 with a big bang. The sound of heavy artillery dominated the air of Metro Manila for one week as military rebels battled loyalist soldiers for control of government. The economic cost to our people of the sixth attempt to change the leadership of our government extra constitutionally is staggering. It will run to billions of pesos.

But more than its economic costs, we view with grief the harm to our harmony of this seemingly endless tug-of-war among the many factions within our military. The magnitude of the rebellion demonstrates the deterioration of our unity as a people. When we behold the fighting of father against son and brother against brother, we fear the threshold of a civil war. It is a consuming war where the emotional scars and wound of battle will take more than a lifetime to heal. It is a war we cannot afford.

As masons, we pride ourselves as apostles of peace. The trajectory of our tenets is aimed at establishing harmony among men. With the divisions afflicting our people today, with the resort to force of arms to settle differences, masonry has to establish its societal utility in swift time or it will just have the relevance of a relic. The time calls for masons to unleash the healing influence of masonry in our country. This ought to be the immediate agenda of our grand lodge officers. Any other agenda would be a profundity in pettiness. Juan Mason, gumising ka naman.

This is the month of the Prince of Peace. At no other time in our history do our people thirst for peace. Let peace be our masonic offering to our people. Only if we succeed in bringing peace to our people can masons reclaim their roles as a force of good when evil abounds. (RSP)



HISTORICAL NOTES THE MASONIC HERITAGE OF THE PHILIPPINE FLAG

MW Reynold S. Fajardo, PGM

It has been asserted time and again that Masonry played an important role in the design of the Philippine flag and that some of its symbols were meant to memorialize the Craft. These assertions are essentially plausible for the man principally responsible for the design of the Philippine flag - President Emilio Aguinaldo - was a zealous Masonic partisan. In one of his speeches delivered after the Revolution, Aguinaldo said: "The successful Revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed. And I venture to say, that the first Philippine Republic of which I was its humble president, was an achievement we owe, largely to Masonry and the Masons." Speaking of the revolutionists, he added: "With God to illumine them, and Masonry to inspire them, they fought the battle of emancipation and won". During the Revolution, Aguinaldo frequently displayed a marked bias in favor of Masons qualification in appointments to government positions. His nepotism was so pronounced, a critic of Masonry denounced it as one of the "evils" of the Revolution. In his Memoirs, Felipe Calderon, the father of the Malolos Constitution, claimed that "sectarian Masonic spirit" undermined the insurrection. He also mentioned serious dissensions among Filipinos originating, "more than from anything else, from the mania of Aguinaldo, or rather of his adviser, Mabini, to elevate any person who was a Mason." It should not come as a surprise to anyone, therefore, if Aguinaldo decided to extol Masonry through the Philippine flag.

Some of the claims made in favor of the Masonic link of the Philippine flag, however, are so lavish they strain the reader's credulity. If all are to be accepted at face value, we cannot avoid the conclusion that our national emblem is a clone of the masonic banner and that all devices and symbol used in it are of masonic origin, from the triangle, to the sun and stars, down to its colors. The lavish claims, however, were made by Masons and, therefore, the possibility of exaggeration or embellishment, owing to over enthusiasm, cannot be discounted. Moreover, Aguinaldo did not make a written affirmation of the masonic connection of the flag. On the contrary, some of his official statements do not jibe with the excessively generous favor of masonry must, therefore, be undertaken. But first let us describe the Filipino flag.

The Hongkong - designed flag that Aguinaldo brought with him from his exile on board the U.S. dispatch boat *Mc Cullock*, and which became the official flag of the first Philippine Republic, consisted of two horizontal stripes, blue on top and red below. It has a white equilateral triangle at the hoist which is smaller than that in our flag today. Within the triangle, at its center, a mythological sun was depicted with eyebrows, eyes, nose and mouth in black, bearing eight rays without any minor ray for each, and three five pointed stars, one at each angle of the triangle. All these devices were in gold, or yellow color.

Shortly after its landing on Philippine soil, the flag saw a baptism of fire and blood in several combats with Spanish Colonial troops. On June 12, 1898 it was officially consecrated as our national flag at the ceremonial Proclamation of Independence held at Kawit, Cavite. The signers of the Proclamation took their oath of allegiance, saying: "The undersigned solemnly swear allegiance to the flag and will defend it to the last

drop of their blood."

The Aguinaldo flag served as our national emblem up to the conquest of our country by the Americans. During the American regime the display of the Philippine flag was prescribed from 1902 to 1919. In October of 1919 the ban was officially lifted, but seventeen years of non-use blurred memories about its details. The new generation born under the aegis of the new dispensation were unfamiliar with the flag and the few samples that survived, kept at the bottom of grandfathers' trunks, were either tattered, faded or termite-eaten. The result was when Philippine Flag Day was observed on October 30, 1919 there was no uniformity in the design of the Filipino flag. Any tricolor with or without the sunburst device and 3 stars within a white triangle was taken as the Filipino flag. For well over a decade the confusion surrounding the design of the flag existed.

To do away with the irregularities and discrepancies, President Manuel L. Quezon issued Executive Order No. 23, on March 25, 1936 specifying the different elements of the flag. Quezon not only set a uniform pattern for the making of our national emblem as to the size and arrangement of its symbolic elements, he also caused major amendments of its features, to wit:

1. the mythological sun was changed to a solid golden sunburst without any marking";
2. the eight single rays in Aguinaldo's flag were replaced by eight major rays with two minor beams for each ray;
3. the size of the equilateral triangle was made larger by making any side equal to the width of the flat at the hoist; and
4. the color blue in the upper stripe was standardized to dark blue

Let us now evaluate the statements which postulate the link between the flag and Masonry, viz a viz official announcements on the origin and meanings of the flag's symbols.

Masonic Claims - Among the more credible assertions relied upon to establish the tie between Masonry and the flag are the following:

1. In October 1899 Ambrocio Flores, Grand Master of the Gran Consejo Regional and at that time a General in the army of Aguinaldo, wrote letters to the Grand Lodges in the United States appealing to them to employ their influence to help the fledgling Philippine Republic. In these letters he compared the Philippine flag to the masonic banner saying, "x x x this national flag resembles closely our Masonic banner starting from its triangular quarter to the prominent central position of its resplendent sun surrounded in its triangular position by three 5-pointed stars. Even in its three-colored background, it is the spitting image of our Venerable Institution's amidst the flags of other nations and acknowledge by these nations, let us hope that with this flag and through it, our common parent, Freemasonry, will likewise be so honored".

2. In his beautiful Grand Oration pronounced in 1928, historian Teodoro M. Kalaw, Sr. uttered these words: "And the triangle appearing on the Philippine flag, the loftiest symbolism of the struggles of the Filipino people, was put there, according to President Aguinaldo, as a homage to Freemasonry".

3. Felipe Calderon, writing with a pejorative and anti-masonic tone, said in his Memoirs:

"It is not a secret to any person that one of the causes of the Philippine insurrection against Spain, x x x was the animosity of the people x x x against the religious corporations x x x. As a result of this animosity against the religious

corporations, a tendency which we might call anti-Catholic developed in certain organizations and individuals of the revolution so that Masonry considered the insurrection, and therefore also the revolution, as its own work and even put the triangle in the Filipino flag. As I have already said, this was an evil that had a noxious influence upon the entire body of the revolution, because Mabini and his followers considered every Mason as qualified to carry out any undertaking, and at that time membership in a masonic lodge was the best recommendation a man could possess." (underscoring supplied)

4. In the Question and Answer column of the April 1929 issue of the Cabletow, there appeared the following:

"141 - The statement has been frequently made that the triangle, sun, and stars in the Philippine flag are of Masonic origin. This same statement, made by the managing editor of the CABLETOW in a lecture delivered by him, has lately been repeated in Bro. Emmanuel A. Baja's book entitled 'Our Country's Flag and Anthem.' Having heard the correctness of this statement doubted, I would like to know on what authority it is based.

"Answer. - The Editor of this column has heard this statement made by several Masons who can be considered authorities on the subject, including Wor. Bro. Emilio Aguinaldo, erstwhile president of the Philippine Republic, Bro. Tomas G. del Rosario, M.W. Bro. Felipe Buencamino, and several others. x x x."

5. PGM Emilio Virata, a long time private secretary of President Aguinaldo, revealed that Aguinaldo acknowledged the indebtedness of the Philippine Flag to masonic emblems and symbols.

Officials and Semi-Official Explanations of the Symbols—Ranged against the foregoing claims, are the following official and semi-official pronouncements relative to the symbols in the flag:

1. In the Proclamation of Philippine independence signed in 1898 by Aguinaldo and 96 other Filipino leaders, which consecrated the Hongkong-designed flag of Aguinaldo as the national emblem of our country, it was stressed:

"The white triangle represents the distinctive emblem of the famous Katipunan Society, which by means of its blood compact suggested to the masses the urgency of the insurrection, the three stars represent the three principal islands of the Archipelago, Luzon, Mindanao and Panay, wherein this revolutionary movement broke out; the sun represents the gigantic strides that have been made by the sons of this land on the road to progress and civilization; its eight rays symbolize the eight provinces: Manila, Cavite, Bulacan, Pampanga, Nueva Ecija, Bataan, Laguna and Batangas, which were declared in state of war almost as soon as the first revolutionary movement was initiated; and the colors blue, red, and white, commemorate those of the flag of the United States of North America in manifestation of our profound gratitude towards that great nation for the disinterested protection she is extending to us and will continue to extend to us."

2. In a speech before the Malolos Congress, Aguinaldo added the following nationalistic interpretation of the meaning of the three colors of the flag:

"Behold this banner with three colors, three stars, and a sun, all of which have the following meaning: the red signifies the bravery of the Filipinos which is second to none, a color that was first used by the revolutionists of the province of Cavite on the 31st of August 1896, until peace reigned with the truce of Biak-na-Bato. The blue signifies that whoever will attempt to enslave the Filipinos will have to eradicate them first before they give way. The white signifies that the Filipinos are capable of self-government like other nations. . . The three stars with five points signify the islands of Luzon, the Visayas, and Mindanao. . . . And, lastly, the eight rays of the rising sun signify the eight provinces of Manila, Bulacan, Pampanga, Nueva Ecija, Morong, Laguna Batangas, and Cavite where martial law was declared. These are the provinces which gave light to the Archipelago and dissipated the shadows that wrapped her. . . By the light of the sun, the Aetas, the Igorots, the Mangyans, and the Moslems are now descending from the mountains, and all of them I recognize as my brothers. . ."

3. Further explanation is supplied by a letter dated September 8, 1926 of Carlos Ronquillo, the then private secretary of Bro. Aguinaldo, addressed to Bro. Emmanuel A. Baja.

"The sun I am referring to x x x was the mythological sun with eyes, eyebrows, nose and mouth. It was not the artistic one nor the Japanese sun. It was the same sun which appears on the flags of some South American Republics. And I can assure you of this because I drew the design myself by order and instruction of the President, General Aguinaldo.

"The adoption of the sun was resolved in order that the flag of the Katipunan could be transformed into the 'flag of the republic' sustained and defended heroically not only by the Katipunan men but also by the whole people who had joined the revolution which was started by the worthy 'Association of the Sons of the People'. x x x

"A few months before the Peace of Biak-na-Bato, the Battalion of Pasong Balite, whose commander was the brave and gallant General Gregorio H. del Pilar, had adopted as their ensign a flag which resembled much the present national flag. It had a blue triangle without a sun or stars, the upper half portion was red and the lower half was black. Like the present Philippine Flag, its general outline was inspired also by the Cuban flag."

From these statements it would seem that the devices in the flag were adopted for reasons other than paying homage to masonry. Only the triangle is traceable to masonry through the Katipunan which itself was admittedly and unabashedly patterned after Masonry. Even the models would appear to be not the masonic banner, but the flags of Cuba, Argentina, and Uruguay. (The last two are the only republics of South America which have the mythological sun in their flags.)

With all these as a backdrop, let us now evaluate and examine the contentions of our masonic brothers.

1. *The letters of Flores.* The assertion of Ambrocio Flores that the Filipino flag was a spitting image of the masonic banner definitely packs a lot of weight. As a General in the army of Aguinaldo, Flores was familiar with the Filipino flag, and as Grand Master of the Gran Consejo Regional he was also thoroughly conversant with the Masonic banner. He, therefore, knew what he was talking about when he compared the flag to the masonic banner. Unfortunately our masonic forbears have not let us any documents describing the banner Flores adverted to.

One possible source of information are the Statutes and General Regulations of the *Gran Oriente Español* — the grand masonic body to which the Gran Consejo Regional of Flores owed allegiance. The Statutes authorized the various branches of the Masonic family to have their own individual flags and gave detailed descriptions of all the banners, except that of a Gran Consejo Regional. Thus the Statutes provided

— The flag of the *Federation* consisted of three horizontal stripes of equal sizes. The topmost stripe was colored blue, that in the center yellow and the bottom one red. At the center was embroidered the seal of the Gran Oriente Español, and at the top were inscribed the words FEDERACION DEL GRANDE ORIENTE ESPAÑOL, while at the bottom appeared the words LIBERTAD, IGUALIDAD, FRATERNIDAD.

— The standard of the *Supreme Council of the 33rd* was white, bordered with gold. In the center were attributes of its exalted station and the bottom appeared the words GRANDE ORIENTE ESPAÑOL, SUPREMO CONSEJO DEL GR .: 33.

— The flag of the *Grand Council of the Order* was blue, bordered with gold with the seal of the Gran Oriente Español in the center. At the top were inscribed the words GRANDE ORIENTE ESPAÑOL — GRAN CONSEJO DE LA ORDEN and at the bottom LIBERTAD, IGUALIDAD, FATERNIDAD.

— A *Regional Grand Lodge* had a standard similar to that of the Grand Council of the order, except that in lieu of the words Gran Consejo de la Orden were the words GRAN LOGIA REGIONAL DE - - -.

— The standard of a *Blue lodge* was made of blue silk with the bee-hive or other appropriate Masonic symbol in the center around which were the words GR .: OR .: ESPAÑOL-RESP .: LOG .: NUM .: VVALL .: DE .:.

— The *Chapters* had red banners upon which was painted or embroidered symbols peculiar to Rose Croix Masonry.

— The *Councils* also had their banners which were black in color with the teutonic cross; skull, sword and scepter and the inscription GR .: OR .: ESPAÑOL-CAM .: DE KADOSCH .: NUM .: CAMP .: DE .:.

No description of the flag of a Regional Grand Council was given for the simple reason that the Gran Oriente Español did not expressly authorize the establishment of such a body. When the Filipino Masons first conceived the idea of organizing a grand body in 1893, they planned to found a Regional Grand Lodge conformably with the Statutes, but had to drop the proposal in favor of a Regional Grand Council, when they realized they could not meet the requirements for the organization of a Regional Grand Lodge. Be that as it may, the founding of a Regional Grand Council was approved by the Gran Oriente Español through the intercession of Marcelo H. del Pilar and as such it had authority to have its own banner.

None of the masonic banners described above closely resembles the Philippine flag. Flores could not have truthfully said that the Philippine flag was a "spitting image"

of any of them. Of course, it cannot be discounted that the Gran Consejo Regional may have designed its own standard and this may have been the banner Flores had in mind. But absent proof of the existence and description of such banner we can only hope Flores was not writing with tongue in cheek when he composed his letters to the Grand Lodges in the United States.

2. The Triangle —

The loftiest and most sublime symbol of masonry in the days of the revolution was the equilateral triangle. The Ritual called it the most perfect figure that could be drawn with lines and regarded it as an appropriate emblem of perfection.

The triangle was the first masonic object shown to a candidate for admission into the mysteries of the craft. Prior to initiation he was brought to a chamber of reflections by the *Terrible* and there placed in front of a table upon which was laid a triangle. Here he was obliged to answer questions concerning his concept of man's duty to God, to himself and to his fellowmen. Inside the lodge the triangle was everywhere. It was on the aprons worn by all the officers and members. Stone triangles were placed upon the throne of the *Venerable Maestro* (Worshipful Master) and on the altars of the *Primer Vigilante* (Senior Warden) and the *Segundo Vigilante* (Junior Warden). The tables of the Senior and Junior Wardens and the *Limosnero* (Almoner) were triangular in shape and so were the stools provided for the initiates. The perfect ashlar was represented by a "cubico piramidal." And the noblest emblem in the lodge, the one which is equivalent to today's letter "G" suspended in the East, was the Delta Sagrada (Sacred Triangle) with the name of the GAUTU inscribed in the center in hebraic characters.

The triangle also appeared constantly in masonic communications. Many words frequently employed in documents, like *taller*, *logia*, *hermano*, *Venerable Maestro*, *bateria*, *Salud*, *Fuerza y Union*, were abbreviated and the abbreviations ended not with single dot but with three dots arranged in the form of a triangle.

Inasmuch as the triangle was the heavyweight among Masonic emblems, it became the favorite symbol of the masons, including Aguinaldo. This is the symbol the Masons inscribed on their rings, cuff-links and other jewelries. Aguinaldo, for his part, used it repeatedly in his letters and documents. He incorporated it in the postage and telegraph stamps issued by his government and on the coins which he ordered minted. Even the insignias on the chevrons of the officers of the revolution bore the triangle. In social gatherings, Aguinaldo never forgot the triangle. When he entertained his guests in the spacious yard of his mansion in Kawit, after his installation as Master of his lodge, he had all the tables arranged in the form of a giant triangle. Furthermore, a Spaniard who joined the army of Aguinaldo recorded in his journal that when he visited the camp of Aguinaldo in March 1900 he found the mess hall for the troops "in the shape of a triangle." (*A Spaniard in Aguinaldo's Army*, translated by Nick Joaquin, p. 59).

The Spanish authorities were also aware of the importance placed by Masons upon the triangle. Its discovery in any document was taken as a dead give-away that it was Masonic. Thus, among the pieces of evidence accepted as proof of the guilt of the Thirteen Martyrs of Cavite, were a booklet with a triangle on its frontpiece and a large photograph confiscated from Hugo Perez, the Master of *España en Filipinas* Lodge in Cavite, containing several pictures of the members of his lodge arranged in a triangular form.

In light of the important role the triangle played in masonic rituals and symbolism it would be the logical and natural choice of any endeavor to pay tribute to Masonry. Taking into account Aguinaldo's ardent love affair with the Masonic Triangle, and

considering further that the claimed Masonic tie of the triangle in the Filipino flag does not collide with official explanations of the symbols in the flag and considering finally that even a masonic critic in the person of Calderon asserted the triangle was included in the flag by Masons, I submit we can accept the statement which Kalaw attributed to Aguinaldo that the triangle in the flag was placed there as a tribute to Masonry.

2. *The Sun, Stars and Colors*—The sun, stars and the colors red, white and blue were minor emblems in the pantheon of Masonic symbolism. They were overshadowed by the square, compasses, level, plumb, etc. The only place where the sun, stars, and the three colors had a degree of importance was in the *Decoracion de la Logia* (Decoration of the lodge).

The rituals of the Gran Oriente Español most emphatically stated that the lodge was a representation of the universe. It directed that the lodge be rectangular in shape and its four walls denominated East, South, West and North.¹ In the East it was required that a 'disco radiante' (radiant disk, not a mythological one, be placed representing the sun. Rays radiated from the East, diminishing in brilliance until they reached the West where they were covered with clouds. The ceiling was painted to represent a starlit sky. Stars were also used on the fringes of the canopy covering the throne of the Venerable Master. Likewise, the Altar was draped with red velvet on which was embroidered the square and compass with a five-pointed star in the center. Furthermore, a five-pointed star, with the letter "G" in the center, was the symbol of the Fellowcraft degree.

Red and blue were the dominant colors in the lodge. The walls of the lodge were draped with blood red color (*colgadas encarnadas*) and the altars of the Wardens, the tables of the Orator, Secretary, Treasurer and Almoner, the long benches, the stools for the initiates, and all the chairs in lodge were upholstered or covered with red. On the other hand, the Canopy covering the throne of the Worshipful Master was sky blue and even the ceiling of the lodge had a hint of blue. To a Master, therefore, sitting upon his throne, the colors which he saw if he looked straight ahead or to either side was red, and blue if he looked up. Also, as mentioned earlier in this article, the banner of the Federation of the Gran Oriente Español had a blue stripe on top and a red one at the bottom, while the standard of a blue lodge was blue and the flag of a Chapter of Rose Croix was red.

If we give a free rein to our imagination, a similarity between the decoration of the lodge and the Filipino flag could easily be perceived. But imagination cannot be the basis for the historicity of the Masonic heritage of the flag. Moreover, it is doubtful if Aguinaldo in those days ever saw a lodge decorated in strict accordance with the specifications of the ritual. Masonic meetings were then held on the run, because of the persecution of Masons by the Spanish colonial powers. Meetings had to be kept secret from profane eyes and were moved from one place to another to avoid detection. Even the triangular tables and other paraphernalia had to be so designed that they could be dismantled and rearranged at a moment's notice to resemble ordinary furniture. For the masons to have painted the walls and ceiling of their meeting place in conformity with the ritual would have been the height of imprudence. The most that can be therefore said is that Aguinaldo must have been aware of the prescribed decoration of the lodge thru the rituals with which he was undoubtedly familiar for, by his own account, he was present at numerous initiation ceremonies.

In resume, I submit that of all the symbols and devices in the flag, it is only the triangle whose masonic parentage may be accepted. The basis for the masonic link of the sun, stars and colors of the flag are too slim to make out a solid case. But the presence of even only one masonic symbol in the flag should make masons proud.

After all, it was the premier symbol of the craft — the symbol of perfection — that was selected for inclusion.

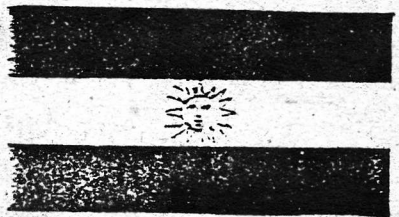
Other Masonic Links —

The Masonic connection of the Philippine flag, does not end with its design. Masons have played significant roles during the most memorable events in which the flag has been unfolded on Philippine soil. On June 12, 1898 when the Philippine Independence was proclaimed at Kawit, Cavite a Proclamation of Independence, written by a Mason (Ambrocio Rianzares Bautista) and signed by another mason (Aguinaldo), was read. Thereafter a Mason (Rianzares Bautista) displayed the flag before the populace. On October 14, 1943, Philippine Independence was proclaimed anew under the sponsorship of the Japanese Imperial forces. A Mason (Jorge B. Vargas of Sinukuan Lodge) read the proclamation terminating the Japanese Military Administration and thereafter another mason (Aguinaldo) hoisted the flag marking the first time since the start of the Japanese occupation that the flag was displayed in public. On July 4, 1946, for a third time, Philippine Independence was announced to the world. On this occasion a Proclamation signed by a mason (President Harry S. Truman) was read by another mason (Paul V. McNutt) at the Luneta after which, a third mason (President Manuel A. Roxas, Past Master of Makawiwili Lodge No. 55), raised the Philippine standard.

Considering the historic link between the Philippine flag and masonry, no one should begrudge the Masons of the Philippines if they behold our Flag with unbounded pride. To Philippine Masons, the flag is not only an emblem of liberty and a symbol of the valor and sacrifices of our people, it is also a memorial to the Fraternity which they so dearly love.



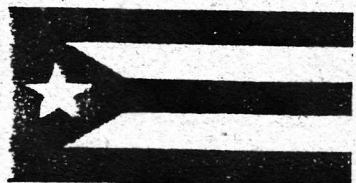
Uruguay flag



Argentina flag



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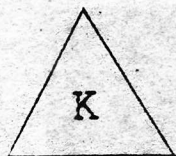
CUBA



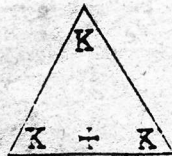
Postage and telegraph stamps issued by the first Philippine Republic from 1898 to 1901.



The two centavo coin of the Aguinaldo Government



Brigadier General



Colonel

INSIGNIA ON CHEVRONS

POINT AFTER

•Samuel P. Fernandez



Definitely political partisanship is a Masonic taboo. Leaders are elected in the Blue Lodges as well as in the Grand Lodge not because they flaunt their political clout but because the membership feel that those who are privileged to serve are men of integrity and honor.

The Masonic constitution is read in all Blue Lodges three (3) months before election to prevent the ambitious from wrecking havoc among the brotherhood, to stop the power mad from glorifying self above service, to turn off misfits and incompetents, laggards and dullards from destroying harmony and concord.

Despite all the precautions some Masons divide Blue Lodges because of their personal ambitions. Masonic "godfathers" determine the leadership to the consternation of the few whose future are legislated into unproductive endeavor. All good intentions dissipate into fraternal strife.

The Grand Lodge is not spared from men who are not above board. The reason why concerned brethren have hammered into shape the resolve of many brethren against political partisanship is that no institution is spared from political charlatans.

When there were only three (3) Blue Lodges to contend with, electing a Grand Master was almost a family affair. After the second world war, the proliferations of Blue Lodges in our island archipelago created a problem. So it came about that in the '60's PGMs nominated three (3) candidates and have their circumstances and pictures published in *The Cabletow*. This arrangement worked for a while until the Blue Lodges demanded that the privilege be extended to them. So it came to pass that the PGMs nominated three (3) candidates while the Blue Lodges were allowed four (4) candidates. Such practice later became an expensive affair.

Then came Edict No. 96. PGM Raymundo N. Beltran created a Special Committee to restudy Edict No. 87. Headed by PGM Reynato S. Puno and with assistance of Tanod Bayan Chief Prosecutor Jesus Guerrero, Justice Cesar Francisco and VW Agerico V. Amagna Jr., the Edict was approved last April 20, 1989. Five candidates will be nominated by the PGMs next Annual Communications. Blue Lodges may recommend their candidates but the PGMs will not be bound to nominate them.

If Edict 96 is the answer to end political partisanship – the answer to expensive exercise, so be it.

May we have the best men to lead Masonry in this time of crises.

o o o

So far we have only two (2) institutionalized civic concerns: Acacia Mutual Aid Society and Masonic Charities for Crippled Children.

What about Temples with Libraries to contain Encyclopedia and Filipiniana to help our public school teachers?

What about District Masonic Museums to inform and educate the public about our Fraternity?

Each Masonic Districts can envision a museum which can be the repository of our provincial and cultural heritage and the mementoes of Mason whose labors have

greatly touched the lives of the people of the regions.

o o o

Come around and see the Grand Lodge Temple the symbol of our unity and endeavor.

The Temple Builders Club promised to provide the materials to finish the edifice but since the Grand Lodge financial resources have been greatly depleted the TBC is sustaining the laborers.

While others wait and see, the TBC builds.

While others are critical, the TBC engage in concretizing the dream and vision of many brethren.

While the sands are beginning to run out of the hourglass, the TBC is seeing to it that the Plaridel Masonic Temple will not be whitened tomb standing mute as a testimony of our myopia.

Kudos and hallelujahs to the Temple Builders Clubs.

oo

Pray that our country will not be plunged into the internecine strife.

When politics will be governed through the barrel of the gun, there will be no victors, only victims.

oo

Christmas is the month for "Reconciliation".
It is Pasco. Not PAST COUP

oo

Merry Christmas, Bayan!



CONCEPT BY:
SAMUEL P. FERNANDEZ
ART BY:
VIEL F. SAMANIEGO



HOW COME CHRIST WAS BORN IN DEC. ?
HOW WILL SHEPHERDS WATCH THEIR FLOCK OUT IN THE SNOWY FIELD ?

DECEMBER												
	1	2	3	4	5							
6	7	8	9	10	11	12	13					
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OVERWEIGHT MASON? HE COULD BE SANTA.

Viel Samaniego '89

FAITH

•VW Mabini G. Hernandez PDDGM



My dear Son,

We must have faith in GOD – our Father in Heaven. If you have Faith as big as a mustard seed you can make this mountain move (Matthew 17:20). However, recent pronouncements annoy Christian sensibilities. That is – that Faith *alone* will save us. Does this mean then, that as long as we profess to have Faith, no matter how we live, no matter how we conduct ourselves and no matter what, we shall be saved? I beg to disagree with these pronouncements which suffer from moral incongruity.

To my mind, Faith alone will not save any one man. A man may not claim that he is good unless he concretizes his goodness. A hungry man cannot satiate his hunger by merely looking at the food. He has to put forth his hand and eat. Faith must be manifested in our daily lives. Not only in form, so to speak. Not only in thoughts and in words. But in deeds.

Will a man who proclaims Faith in GOD but does not have Charity in his heart be saved? Will a man who says he has Faith but shortchanges his fellowmen, neighbors and friends be saved? Will a man who finds delight in speaking evil/ill of others be saved? Will a notorious cheat and usurer be saved? Men of this breed may find enjoyment but never happiness as there can never be any happiness built upon the unhappiness and tears of other people.

James (Chapter 2:14-17) says, "What is the use of saying that you have Faith and are Christians if you are not proving it by helping others? Will that kind of Faith save anyone? If you have a friend who is in need of food and clothes and you say, 'Well, good-bye and God bless you; stay warm and eat hearty', and then, don't give clothes and food, what does that do? So, you see, it is not enough just to have Faith. Faith that does not show itself by good works is no Faith at all – it is dead and useless."

A lonely wife, breastfeeding her infant once said to her husband-churchman who proclaims and pontificates on the Word of GOD, "Honey, I don't see me in your eyes anymore. Your children miss you. While your vocation demands help and time for church members are we not also members of the church? Tell me, my dear Son, will this churchman be saved? And if ever he is, I wonder from what he is saved.

Neither can a man rely on his *strong connections* with GOD. Walang malakas kay LORD except through and by his own individual tenderheartedness. With GOD there is no PULL but PUSH. As in Freemasonry, a brother attains higher degrees, gains prominence and the respect of the brethren by entering and passing through a narrow door labeled PUSH (by sheer, pure, transparent hard work) for in this ancient and noble institution where ONLY the competent, worthy, honorable, tried and deserving should be accepted, elected, and appointed, there is no door labeled PULL (by affiliation, connections, politics or otherwise).

Our Faith, Sonny, must be alive. Not dead. Our Faith must be proven by positive actions and not merely by words. Our Faith should leave imprints in the lives we touch, specially the needy. Keep moving forward towards your charted goal with Faith in your heart and in your limbs. Not in your lips. Nor sauce in your tongue.

Regards and may GOD bless us all.

With love,
Dad

JURISPRUDENCE**The Contribution of
Bro. Justice George Malcolm**

By WB ABELARDO P. MOJICA, PM



In our previous article entitled "The Strange Case of Bro. Justice George Arthur Malcolm," we referred to that eminent American jurist and Master Mason as the slave of the rule of law and the servant of good government.

As a sequel to that story we shall dwell on one of the landmark decisions among the many hundreds penned by the great American constitutionalist whose opinions had numerous times been cited by the bench and the bar for their far-reaching impact in the interpretation of the law.

Malcolm's legal writings were invariably characterized by that simple but beautiful expression of the human mind on the many issues that involved human frailties.

The celebrated case of Zacarias Villavicencio, et. al., petitioners, versus Justo Lukban, et. al., respondents, (No. 14639, March 25, 1919, 39 Phil. 778) is an excellent case in point. It was a popular decision and is well remembered by both law students and law practitioners.

This decision of the high tribunal penned by Bro. Malcolm unquestionably reflects the judicious exercise by the court of its stern and merciful views in the interpretation of the law. It was unmistakably the quintessence of the cardinal virtues of Masonry.

What is, however, interesting in this case is that both respondent and law arbiter are members of the Craft and are active participants in the administration of justice.

The case stemmed from the arrest and deportation of some 170 women of alleged ill-repute from the redlight district in Gardenia Street in Sampaloc, Manila upon orders of then Manila Mayor Justo Lukban. The police descended upon the houses, rounded them up, hustled them into patrol wagons and placed them aboard two steamers that took them to Mindanao.

The women were given no opportunity to collect their belongings, and apparently under the impression that they were being taken to a police station for investigation. They had no knowledge that they were destined for a life in Mindanao. They had not been asked if they wished to depart from that region and had neither directly or indirectly given their consent to the deportation.

The involuntary guests were received on board the steamers by a representative of the Bureau of Labor and a detachment of Constabulary soldiers. The two steamers with their unwilling passengers sailed for Davao during the night of October 25, 1918.

Some of the women later married, others assumed more or less clandestine relations with men, others went to work in different capacities, others assumed a life unknown and disappeared, and a goodly portion found means to return to Manila.

In his petition for the issuance of a writ of habeas corpus the counsel for the petitioners argued that the women were illegally restrained of their liberty by Mayor Lukban, chief of police of the City of Manila and by certain parties.

Brother Malcolm's decision stressed the law's zealous regard for personal liberty on one hand and judicial regard for human imperfections. Chief Justice Arel-

lano and Justices Avanceña and Moir concurred with him. Justices Johnson and Street concurred in the result.

The court, of course, recognized the fact that Bro. Lukban, for the best of all reasons, to exterminate vice, ordered the segregated district for women of ill-repute, which had been permitted for a number of years in the city of Manila, closed.

Bro. Malcolm ruled: "The annals of juridical history fail to reveal a case quite as remarkable as the one which this application for *habeas corpus* submits for decision. While hardly to be expected to be met with in this modern epoch of triumphant democracy, yet, after all, the case presents no great difficulty if there is kept in the forefront of our minds the basic principles of popular government, and if we give expression to the paramount purpose for which the courts, as an independent power of such government, were constituted. The primary question is – Shall the judiciary permit a government of men instead of a government of laws to be set up in the Philippine Islands?"

By what authority, Malcolm asked, did the mayor and the chief of police presume to act in deporting by duress these persons from Manila to another distant locality within the Philippine Islands?

Citing English statute, Malcolm ruled: "Law defines power. Centuries ago Magna Carta decreed that — "No freeman shall be taken, imprisoned, or be seized of his freehold, or liberties, or free customs, or be outlawed, or exiled, or any other wise destroyed; nor will we pass judgment of his peers or by the law of the land. We will sell to no man, we will not deny or defer to any man either justice or right. (Magna Charta, 9 Hen., 111, 1225, cap. 29; 1 Eng. Stat. at Large, 71) No official, no matter how high, is above the law. The courts are the forum which function to safeguard individual liberty and to punish official transgressors . . . All this explains the motive in issuing the writ of *habeas corpus*, and make clear why we said in the very beginning that the primary question was whether the courts should permit a government of men or a government of laws established in the Philippine Islands.

Malcolm went on further: "Since the writ has already been granted, and since we find a substantial compliance with it, nothing further in this connection remains to be done.

Recapitulating his position, Malcolm ruled: "In resumé – as before stated, no further action on the writ of *habeas corpus* is necessary. The respondents Hohmann, Rodriguez, Ordax, Joaquin, Yñigo, and Diaz are found not to be in contempt of court. Respondent Lukban is found in contempt of court and shall pay into the office of the clerk of the Supreme Court within five days the sum of one hundred pesos. The motion of the fiscal of the city of Manila to strike from the record the *Replica al Memorandum de los Recurridos* of January 25, 1919, is granted. Costs shall be taxed against respondents.

In concluding this tedious and disagreeable task, Malcolm wrote: "May we not be permitted to express the hope that this decision may serve to bulwark the fortifications of an orderly government of laws and to protect individual liberty from illegal enroachment."

Two years later, Bro. Justice Malcolm again found himself in a legal tussle with another member of the Masonic fraternity. And this was none other than then Secretary of Justice Quintin Paredes, Deputy Grand Master of Masons under the Philippine jurisdiction.

The case brought to the high court was docketed as No. L-17539, December 23, 1921, 42 Phil. 599. The petitioner in the test case was Hon. Pedro Concepcion,

judge of the court of first instance of Manila, and the respondent was Hon. Quintin Paredes, Secretary of Justice.

Early in March, 1921, all the judges of first instance were called to Manila by the Secretary of Justice in order that they might participate in a "drawing of lots" for judicial districts. Prominent members of the Philippine Bar immediately united to halt the holding of the judicial lottery, and to challenge the validity of Act No. 2941, "An Act to amend and repeal certain provisions relative to the judiciary, etc."

Bro. Malcolm held: "When, in pursuance of the power vested in the governor-general and the Philippine Senate, judges of first instance are selected for positions on the bench, the appointments so made are for specific offices. Judges of first instance are not appointed judges of first instance of the Philippine Islands but are appointed judges of the Courts of First Instance of the respective Judicial Districts of the Philippine Islands. They hold these positions of judges of first instance of definite district until they resign, reach the age of retirement, or are removed through impeachment proceedings. The intention of the law is to recognize separate and distinct judicial offices.

It is not within the power of the Philippine Legislature, Malcolm pointed out, to enact laws which either expressly or impliedly diminish the authority conferred by an Act of Congress on the Chief Executive and a branch of the Legislature.

The jurist, in his resolution, stated: "Deliberately considered solely as a question of constitutional law, and putting to one side all irrelevant questions of expediency and of motive, we conclude that the power of appointment and confirmation vested by the Organic Act in the governor-general and the Philippine Senate is usurped by lottery of judicial offices every five years. An independent and self-respecting judiciary must continue to exist in the Philippines. The orderly course of constitutional government must be maintained.

Finally, holding that the second paragraph of section 148 of the Administrative Code, as superseded by Act No. 2941 is in violation of the provisions of the Organic Act, declared it invalid.

Whether there was a hidden agenda in the passage of Act No. 2941 was of no moment in the case at bar. But the proposed lottery would have set a dangerous precedent and, with the disguised interplay of power politics, would have proved inimical to the administration of justice.

Certainly, "Eternal vigilance is the price of liberty," and we are fortunate that we had once in our midst in an independent judiciary a zealous and uncompromising watchdog of the Organic Act who kept it unsullied and inviolate.

By his just interpretation of the law, Bro. Malcolm enriched Philippine jurisprudence and we need more of the likes of him in the last bulwark of democracy.

You have to give some thought to your activities before you rush into them. But if you spend more time thinking and planning than doing, you won't get very far.

MASONS "CATALYSTS FOR PEACE"

By VW Rizal Aportadera, PDGM



The celebration of EDSA is a reminder to this generation and to the generations thereafter that at one time in the history of this country, the world focused its attention to the strength and courage of the Filipino people to generate power and turned the tide against the tentacles of a dictatorial rule to regain the freedom denied them for almost two decades.

The world stood in awe and admiration as it watched a people armed with nothing but flowers and prayers to challenge the annihilating power of tanks and guns; people power against planes and helicopters equipped with machineguns and rockets which spelled death and destruction at the push of a button; people power fed up of long years of deprivation, oppression and suppression, dared to express itself in the most unique method of warfare. The world marveled at this phenomenon, second only to none. Yes, a third world country deprived of the most sophisticated types of weapons surpassed Viet Nam, Cambodia, Nicaragua or Afghanistan in winning a war without a drop of blood spilled or destruction of property.

In my previous talk with the Negrense Lodge 200, I made emphasis of the EDSA revolution and the role Masons played in several events in the history of our country. And challenge them to lead a revolution in values and Masonic virtues against moral decadence prevailing in our country today.

This time, permit me to digress and turn your attention to the current happenings in our society, insignificant as they may seem, yet worth-sharing with you because of their relevance in the dynamic interplay of our fraternal organization in the present times.

Davao City where I came from, was once in the recent past cruelly labelled by foreign reporters as "Killing Fields". Hour after hour a million people had their ears glued to the radio to listen to the latest reports of broad daylight killings, hoping against hope that the corpse couldn't be a friend, a relative or a member of the household. Davao City became notorious for averaging 2 killings a day per radio or newspaper accounts. What about those who were "salvaged" or summarily executed and dumped in unmarked and shallow graves? For a long while fear and terror gripped our lives. We used to wake up in the morning with the nagging thought that, I might be the next victim, God forbid. As early as six o'clock in the evening, the streets would be deserted and Davao becomes a dead city. The authorities seemed helpless and the men in uniform cowered in fear for they too were easy targets of the deadly bullets from the guns of the lawless elements.

Information assistance from civilians was very difficult to solicit for a simple sign of cooperation with the authorities could mean torture and death. Keeping alive was really a continuous struggle for everybody who opted to stay no matter what the cost, rather than go elsewhere, for Davao has always been their home.

On one occasion of a Rizal Day Celebration, the Masons were asked to participate, and the Brother Masons from District 18, represented by The Brothers in Harmony, an all men choir, rendered a choral presentation before an audience of civic

and religious groups, and government employees. They were to give the invocation and intermission numbers, but after the floral offering and before the dispersal of the crowd, the Brethren took over the stage, joined hands together with everybody and sang a favorite piece, "Let There Be Peace On Earth", "Let There be peace on EARTH and let it Begin with me, Let there be peace on EARTH, The peace that was meant to be, With GOD as our Father Brothers all are we, Let me walk with my Brother in perfect Harmony." A moment of deafening silence ensued, and then as though a mighty hand had struck the chord, a multitude of united voices rising from a teary-eyed audience, rallied to the call for peace to end all the violence that had threatened every citizen and cheapened the precious life of man.

That momentous event was to be followed by a succession of prayer rallies for peace with the participation of people from all walks of life. God really works in his own mysterious way, for the very people who were responsible for sowing the seeds of violence and terror, were to become the proponents of peace. This gave birth to the "Alsa Masa" Movement. The rest is history. The "Killing Fields" had been transformed into a center of socio-economic ventures giving hope and inspiration to thousands of people.

We recall a similar event in Naga City on September 30, 1987, when a multisectoral ecumenical rally for peace was held, through the initiative and efforts of the Masons in that city. Naga City did not have sympathy for the Masons, as authorities of the Roman Catholic Church were quite vocal about their stand against the Masons.

Earlier there were bombing incidents which resulted to the collapse of several bridges and isolation of the Bicol province from the rest of the islands. The Brethren took it upon themselves to organize the movement calling for peace and unity with the involvement of several religious sectors, public officials, government employees and even the military. When the task to formulate an ecumenical prayer was presented, several religious groups disagreed for reasons of diversity of methods and practices according to their religious inclinations.

It was only the timely interference of VW Tomas Reyes that saved the situation. With eloquent pronouncement of wisdom, he was able to reconcile the disagreeing minds, reminding his listeners that the reason perhaps for the division of the military and the turmoil in the country is that, even people of faith cannot unite in praying for peace. It should be borne in mind that when human strength and wisdom fails, divine assistance and intervention is the only answer. That rally turned into a resounding success and once again the spirit of peace prevailed.

You may have had your own version of the Davao or Bicol experiences. A Mason could be anybody in the community: a retiree, a teacher, a government employee, a public servant, or someone practicing his chosen profession. In whatever capacity we are rendering service, let us continue to do it with renewed vigor and sincerity for such is the trademark of a true Mason, ever willing and prepared to lend a hand for the good and welfare of his fellowmen.

To quote a famous saying: "There are no hopeless situations. There are only people who have grown hopeless about them."

Show me a man who cannot bother to do little things and I'll show you a man who cannot be trusted to do big things.

MASONIC EDUCATION

VW Conrado V. Sanga, PDDGM



100. **When was King Solomon's Temple dedicated?**

He dedicated it to Jehovah in the month of Tirzi, 2999 years after the creation and 1,000 years before the advent of Christ. After the ceremony he stood before the Altar of the Lord and offered up the beautiful prayer and invocation (8th Chapter of the 1st Book of Kings).

101. **Why were no axe, hammer or any tool of iron used in the building of the Temple?**

The stones were hewn, squared, marked and numbered in the quarries perfectly fitted that the assembly needed no more polishing.

102. **How was the foundation built?**

There were ten, twenty and even forty feet long large stones mortised together and fastened to the side of the mountain. The cubic contents of the foundation exceeded 10 million cubic feet, much larger than the great pyramid of Cheops.

103. **Who was King Hiram of Tyre?**

King Solomon's contemporary and who assisted him in the building of the temple. He loaned Solomon 120 Talents of Gold, roughly 230 million pesos (Based on the rate of exchange of Peso to the dollar US).

104. **What were the dimensions of the two great pillars, Boaz and Jachin?**

Each was 33 cubits high and twenty four cubits in circumference and were highly ornamented.

105. **What is a Cubit?**

A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; some authorities maintain 18 inches. There were two kinds of cubits, the sacred and the profane – the former equal to 36 inches and the latter 18 inches. It is by a common cubit that the dimension of the various parts of the Temple are to be computed, thus we may take the common cubit as 17.72 inches and the royal cubit as 20.67 inches, being taken from actual measuring rods. It should be remembered that times of the building of Solomon's Temple, handbreadths and finger spans were probably the common units of length and the inches mentioned are mere approximations.

106. **Cloudy –**

A word used by wardens to report an unfavorable result of the ballot. The proper word is FOUL.

107. **Closing** – The duty of closing the Lodge is imperative, and the ceremony likewise solemn as that of the opening; nor should it be ever be omitted, through negligence, nor hurriedly done in short form. Closing in shortform, should comply with the substitute for the Ancient Master's word having been sent to the East through the Deacons and should be returned to the West through the Deacons again and safely deposited until again called for by the Master of the Lodge. Calling the Lodge from labor to refreshment maybe done by the Master and later closed privately.

108. **BLAZING STAR** – One of the ornaments of a Lodge and which should not however be associated with the five pointed stars, is one of the most important of Masonry. There are however, diverse applications of this symbol. In the 28th degree A & A.S.R. that it is symbolic of the true Freemason, who, by perfection, shining with brilliancy in the midst of darkness. The Star in this degree is a of truth. In the Ninth Degree, this symbol is called the star of direction; and of Divine Providence guiding and directing the pilgrim in his journey throughout. In the 4th degree of the same rite, it is said to be a symbol of the light Divine Providence pointing out the way of truth. In the Prestonian lecture "the Shining Star or glory in the centre, reminds us of that awful period when the Almighty delivered the two tablets of stones, containing the Ten Commandments, to His faithful servant Moses on Mount Sinai, when the rays of His Divine glory shone so bright that none could hold it without fear and trembling. It also reminds us of the Omnipresence of the Almighty, overshadowing us with His divine love, and dispensing His blessings amongst us; and by its being placed in the centre, it further reminds us, that wherever we may be assembled together, God is in our midst, seeing our actions, and observing the secret intents and movements of our hearts." This star is five-pointed and this, perhaps was with some involuntary allusion to the five points of fellowship. In the center of the Star there was always placed the letter G, which like the Hebrew YOD, was a recognized symbol of God, and thus the symbolic reference of the Blazing Star to Divine Providence is greatly strengthened.

109. **Why the Three Distinct Knocks –**

Knocking on the Outer Door of a Lodge is an old Masonic custom well known to all Masons for admission. One of the commonest of the symbolism of its triple nature – There are three symbolic degrees, three principal officers, not less than three members shall congregate to form a Lodge. There are three supports, three greater or lesser lights, three movable and immovable jewels, three principal tenets, the wages are corn, wine and oil; the three precious jewels of a fellowcraft-attentive ear, the instructive tongue and faithful breast, etc. Everywhere among the Ancients three was the most sacred of numbers. Pythagoras called it perfect harmony. The three distinct knocks serves to alarm the Lodge and the Master that a candidate is duly and truly prepared to receive part of the rights, lights and benefits of the fraternity. Those three nouns denote the privileges, the knowledge and inspiration, the moral and spiritual enrichment which membership in a masonic fraternity makes possible. The candidate is likewise reminded as a scriptural promise which is also three: "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you;" Also when a poor blind candidate knocks upon the door of a great fraternity, whose tenets are Brotherly Love, Relief and Truth, let him understand that his knocking represents a prayerful petition not only to improve himself but for those spiritual gifts which the Lord's Prayer, to which the Scriptural passage alludes, is one of the simplest but most effective entreaties ever made for physical and spiritual well-being. Jesus also taught

"by threes", for His prayer divides itself naturally into three parts: adoration of the Great Creator (Our Father), a request for "daily bread", and a plea for spiritual health and growth. In explaining the purpose of the prayer, Jesus led His disciples that "everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Masonry rests on God, lives in God, and seeks to lead men to God.

110. What is the definition of the word "SHIBBOLETH"?

The word has two meanings in Hebrew. First, an ear of corn; and secondly a stream of water. One authority gives two meanings, an ear of corn and a stream. The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephaimites.

PAMANA NG LAHI

• Irineo P. Goce



DAKILANG LIWANAG

Sa papaanong paraan natin maihahayag sa ating sarili at sa lahat ng mga kinaukulan na ang Dakilang Liwanag o Banal na Kasulatan ay siyang tanglaw ng ating buhay, saligan ng ating pananampalataya at ugat tungo sa tuwid na landas ng ating pamumuhay?

Sa simula hanggang sa tayo ay maging ganap na kasapi sa Lohiya, dumaraan tayo sa panunumpa na ang ating mga palad ay nakasalalay sa kaukulang pahina ng Banal na Aklat. Bukas ito sa mga mata ng bawat kasapi sa Kapatiran; kung bagama't hindi mo nakikita hindi tulad sa hukuman na ang isa ay nanunumpa sa pagsasabi ng katotohanan na idadaop ang palad sa nakatiklop na Aklat, samantalang sa ating Kapatiran ang Dakilang Liwanag ay nakabukas upang magsilbing pagunita sa bawat kapatid ng kaniyang tungkulin sa Diyos at sa kapuwa tao.

Posibleng totoo na ang ibang mga Mason o karamihan ay hindi batid kung ano ang nakasulat sa bawat dahon ng ating Banal na Kasulatan. Kakaunti lamang ang nalalaman natin sa mga salita ng ating Dakilang Ama sa Kalangitan. Saan tayo hahagilap ng magandang dahilan makatuwirang paliwanag para sa mga hindi pa kasapi ng ating Kapatiran na ang Dakilang Aklat ay siyang tanglaw ng ating buhay kung hindi natin nalalaman ang mga nilalaman.

Mga iniibig at mahal kong mga kapatid, may panahon pa at bigyan natin ng pagkakataon ang ating sarili na malaman ang kahalagahan ng Banal na Kasulatan sa ating buhay. Ating buklatin at basahin ang bawat dahon o pahina, at ilagay sa puso, isip at damdamin ang mga salita ng Diyos, upang sa gayon ay masumpungan natin ang pamamaraan sa pagpapalaganap ng liwanag ng kabihansnan, pagkakaroon ng mataas na kaisipan, mabubuting pag-uugali at pagdama sa damdamin ng ating kapuwa. Higit sa lahat, upang malaman natin ang ating tungkulin sa Dakilang Manlilikha, gayon din ang tungkulin ng bawat isa sa sangkatauhan.

Ang Banal na Kasulatan ay hindi isang palamuti sa Altar ng ating Lohiya. Ito ay ibinigay sa atin upang magsilbing saligang-batas ng ating pamumuhay, kaya't isang uri ng katalinuhan na malaman natin ang nilalaman ng ating Dakilang Liwanag. (Angelo C. Antonio, PM Juan S. Alano Lodge No. 137)



ANECJOKES

• Bienvenido G. Ongkiko

KISSING SANTA CLAUS

It was Christmas Eve and as usual the parents would like to surprise their children with the gifts given by Santa Claus. The father who will be a participant in a Christmas party wore the role of Santa Claus and together with the mother were near the Christmas Tree arranging the Christmas decor and also the gifts to be placed in the big socks for their children. They enjoyed their beautiful Christmas Tree and were very happy for the nice gifts for their children that the father kissed his wife not knowing that their 8 year old daughter was awake and watching them.

Early in the morning on Christmas Day at breakfast time, the children were talking of the gifts they will receive and the other said that they do not know whether Santa Claus passed by their house to give them their gifts. The little girl immediately confirmed that Santa Claus did pass their house as she even saw Santa Claus kissing our Mommy.

M.A.

The wife of a Brother during their dinner informed her husband that her cousin is getting married.

The husband surprisingly inquired who the lucky guy is.

The wife answered, an M.A.

An M.A. retorted the Husband

Yes, replied the wife, a Metro Aide.

B.O.I.

A Provincial Brother came to Manila to transact business in one of the offices here. He approached the table of one of the clerks but he was not attended to as the two ladies were quarreling.

The Brother remarked, I thought that it is only in my office where we have a Board of Intrigues. (B.O.I.)

FORTUNE TELLER

The older Sister of a Brother was very jealous and very fond of seeing a fortune teller to know the whereabouts of her husbands the whole day.

One day, the Sister was crying when she approached her Brother. The Brother then asked why she was crying.

She related her story, that she went to a fortune teller to find out whether it was true that her husband has another woman. The fortune teller told her that it is true her husband has another woman but she told her not to cry as anyway her husband will

not live long. He has cancer and will live for two months only.

The Brother asked her how much she paid the fortune teller and she said P50.00. The Brother readily pulled out his wallet, picked a P100.00 bill, handed it to the sister and said, Go back immediately to the fortune teller, pay her P100.00 double the amount you paid her before and tell her that two months to live for your husband is too long. Make it only one (1) month.

LAUGHSATION COMMITTEE

A Brother who stopped attending Lodge meetings for more than two years approached the Master of the Lodge to tell him that he wanted to be restored but he was in arrears for more than two years.

The Masters after hearing two years thought that the restoration can not be automatic and so he told the Brother, I will refer your case to the Lapsation Committee. The Brother readily asked, why what is funny with my case.

ASHES TO ASHES

TWO Brothers where exchanging notes and the older one noticed that the younger Brother is not smcking. The older asked: how long have you stopped smoking? The reply was 10 years ago.

The Elder related his story that he stopped smoking immediately after he got married, thinking that what he can save, can augment the amount to build his house but unfortunately his house was burned down, so he said ashes to ashes.

MAGIC TOUCH

A young Barrio lass went to a Doctor of Medicine to consult the Doctor about his rheumatism. The unbearable pain he was suffering could not be relieved by any of the quack doctors in the barrio.

The Doctor after examining the Barrio Lass picked up his prescription pad and scribbled something for rheumatism. The patient was closely observing. The Doctor handed the prescription to the patient and said, rub this over the pain on your legs. The patient was in a hurry to go home and as soon as he arrived home he rubbed the piece of paper on his legs believing that there was magic word written on the piece of paper.

There was no relief and so he went back to the Doctor and complained that what he gave him was not effective. The Doctor then asked what he did. The patient explained that he rubbed the piece of paper on his legs until the paper was torn to bits and he presented the bits of paper to the Doctor.

The Doctor prepared again another prescription and this time told the patient to buy the medicine from a drug store and apply the medicine on his legs.

TOGETHER BRETHREN

In one if the fellowship of a Lodge, a certain Brother ordered beer, cigarettes and other things else. He invited the other brethren and said, Brethren, when I drink everybody drinks, when I smoke everybody smokes, when I eat everybody eats, when I pay everybody pays.

THE BLIND AND THE LAME

While the Blind Man and the Lame Man were talking to each other, they realized their utility and so they agreed to assist one another. On his own, the Blind Man can not travel and in like manner the lame man can not also travel but the two of them possibly could.

The Blind Man agreed to carry on his shoulder the Lame Man. They were then able to travel. They passed through a coconut grove and the Lame man told the Blind Man to stop if he wanted to have coconuts.

The Lame Man climbed the coconut tree while the Blind Man waited below the coconut tree. The Lame Man instructed the Blind Man to count the coconuts he would be able to put down. The Lame Man was able to push a coconut down and when it fell to the ground, the Blind Man counted One! Another coconut was pushed down and the Blind Man again counted Two! In the third attempt, his hand slipped and he fell to the ground head first. The Blind Man counted. Three! The Lame Man shouted, you fool it's me!

WIDOW'S SON

An over eager Brother and over confident in his ability to lecture, presented himself to lecture in the 3rd degree. In the portion where he has to state the word he said, in addition to the sign, these words he lectured are also used, "Is there no widow for a helpless son." There was a delayed reaction of laughter after the lecture. (Related by VW Benjamin J. Torres of Rafael Palma Lodge No. 147).

CURIOUS
PUNKY

CONCEPT BY:
SAMUEL P. FERNANDEZ
ART BY:
VIEL F. SAMANIEGO



CIRCULAR

CIRCULAR NO. 12-A
Series of 1989 – NABONG JR.

TO : ALL WORSHIPFUL MASTERS, WARDENS, TREASURER, AND SECRETARIES OF ALL SUBORDINATE LODGES IN THIS GRAND JURISDICTION.

SUBJECT : CREATION OF THE OFFICE OF DEPUTIES OF THE MAC – ON BEING ALERT.

The Deputies of the MAC shall be the Brethren who, per Circular II, Series of 1989 dated August 21, 1989, were appointed the Grand Master's Personal Representatives and Coordinators.

As their names were already published (VW Gobindram "Ben" Melwani, PM (95) is included as Grand Master's Representative to Olongapo City and Zambales), it is heretofore directed that all masonic assistance requests be coursed through them.

This Circular shall be read in Open Lodge at the Stated Meeting next following its receipt and this action duly recorded in the minutes.

Given under my hand, the seal of the Grand Lodge affixed hereto this 15th day of November, 1989 in the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

ATTEST:

ALEJANDRINO A. EUSEBIO
Grand Secretary

EDICT

EDICT NO. 105

FREE TRAVELING CERTIFICATES
FOR WIDOWS AND ORPHANS

TO : ALL DDGMs, DGLs, MASTERS, WARDENS, OFFICERS AND MEMBERS OF LODGES IN THE JURISDICTION

It is the duty of Masons to help and assist the Widows and Orphans of Brother Masons whithersoever dispersed.

Henceforth, I, JUAN C. NABONG JR., Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the powers in me vested by the Constitution, and in

accord with ancient masonic usage and custom, hereby DECREE that, although it is but a small way we can do to help and assist, TRAVELING CERTIFICATES of Widows and Orphans of Brother Masons shall be issued with all dispatch and free of charge to them.

The appropriate form, design, and contents shall immediately be drawn, printed, and made available.

WITNESS MY HAND AND THE GREAT SEAL OF THE GRAND LODGE OF THE PHILIPPINES this 15th day of November, 1989 A. D., 5989 A. L. in the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

ATTEST:

ALEJANDRINO A. EUSEBIO
Grand Secretary

EDICT NO. 106

TO ALL MASONS WHITHERSOEVER DISPERSED:

WHEREAS, a mature and expansive Grand Lodge of F. & A. M. of China, with masonic jurisdiction in the great Republic of China, has emerged and blossomed into being, celebrating its 40th Anniversary on March 18, 1989;

WHEREAS, the progress of the Masonic Craft in this part of the Globe has been the handiwork of zealous and dedicated Masons who exemplify the Brotherly Way as the Masonic Way to establish a regime of justice, tolerance, harmony, and truth;

WHEREAS, a devoted and kindly Mason whose Masonic Light has been a beacon and guidespot to his Lodge, in his profession, in the community, and to the membership of the Most Worshipful Grand Lodge of F. & A. M. of China, notably and immeasurably advancing the principles and tenets of Masonry, as Grand Secretary of the Grand Lodge of China, in Scottish Rite Freemasonry where he has excelled, and in the Royal Arch Masonry (York Rite) where he serves well, a Past Grand Master to be emulated and honored as he is a dutiful and earnest servant of the GAOTU, a Master of himself – for Brotherhood, for Relief, and Truth – MOST WORSHIPFUL SHI-SIEN YUAN, PGM;

NOW, THEREFORE, I, JUAN C. NABONG JR., Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the powers in me vested by the Constitution, and in accord with ancient masonic usage and custom, hereby DECREE the CONFERNMENT of the rank and dignity of HONORARY PAST GRAND MASTER OF THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES to MW SHI-SIEN.YUAN, PGM, and forever to be received and addressed as MOST WORSHIPFUL SHI-SIEN YUAN, PGM (China), HPGM (Philippines).

WITNESS MY HAND AND THE GREAT SEAL OF THE GRAND LODGE OF THE PHILIPPINES this 20th day of October, 1989 A. D., 5989 A. L. is the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

ATTEST:

ALEJANDRINO A. EUSEBIO
Grand Secretary

MEMORANDUM

MEMORANDUM

TO : DISTRICT DEPUTY GRAND MASTERS, GRAND MASTER'S DISTRICT LECTURERS, MASTERS AND MEMBERS OF LODGES UNDER THIS JURISDICTION

SUBJECT : OFFER OF MASONIC DISTRICT NO. 27 TO MOST 1991 ANCOM IN BACOLOD CITY

Attached hereto is a copy of the letter dated October 27, 1989 sent by Masonic District No. 27, with their formal offer to bid for the hosting of the Annual Communication in April 1991 in Bacolod City.

The following Grand Officers and Masters of the respective Lodges, members of the District Council within the masonic jurisdiction of the province of Negros Occidental have signified their proposal to bid in accordance with their approved resolution.

ALEJANDRINO A. EUSEBIO
Grand Secretary

NOTED:

JUAN C. NABONG JR.
Grand Master

Manila, November 20, 1989

GRAND LODGE MUSIC FOR CEREMONIES AND CONFERRALS PER EDICT NO. 102

The Eternal Life

First Degree

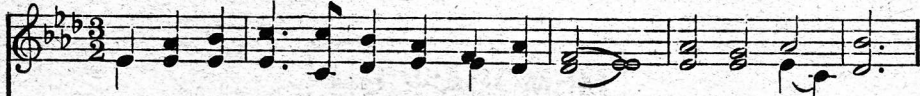
After the Senior Deacon has opened the door and before inquiring, "Who comes here?" the hymn "Lead, Kindly Light" may be sung.

LUX BENIGNA. 10. 4. 10. 4. 10. 10.

JOHN HENRY NEWMAN, 1801-1890

(First Tune)

JOHN B. DYKES, 1823-1876



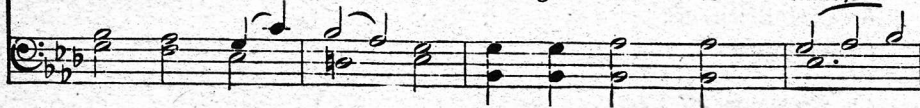
1. Lead, kind-ly Light, a - mid th' en-cir-cling gloom, Lead Thou me on!
2. I was not ev - er thus, nor prayed that Thou Shouldst lead me on;
3. So long Thy power hath blest me, sure it still Will lead me on,



The night is dark, and I am far from home; Lead Thou me on!
I loved to choose and see my path; but now Lead i thou me on!
O'er moor and fen, o'er crag and tor - rent, till The night is [gone,



Keep Thou my feet; I do not ask to see
I loved the gar - ish day, and, spite of fears,
And with the morn those an - gel fac - es smile;



The dis - tant scene — one step e - nough for me.
Pride ruled my will: re - mem-ber not past years.
Which I have loved long since, and lost a - while! A - MEN.



Discipleship

MARYTON. L. M.

Background music during perambulation. (Suggested music: "O Master, Let Me Walk With Thee.")

WASHINGTON GLADDEN, 1836-1918

H. PERCY SMITH, 1825-1898

1. O Mas-ter, let me walk with Thee In low-ly paths of serv-ice free;
 2. Help me the slow of heart to move By some clear, win-ning word of love;
 3. Teach me Thy pa-tience; still with Thee In clos-er, dear-er com-pa-ny,
 4. In hope that sends a shin-ing ray Far down the fu-ture's broad-ening way;

Tell me Thy se-cret; help me bear The strain of toil, the fret of care.
 Teach me the way-ward feet to stay, And guide them in the home-ward way.
 In work that keeps faith sweet and strong, In trust that tri-umphs o-ver wrong;
 In peace that on-ly Thou canst give, With Thee, O Mas-ter, let me live. A-MEN.

Alternative tune, Canonbury, No. 116

Jesus Christ

SALVE-DOMINE. 7. 6. 7. 6. D.

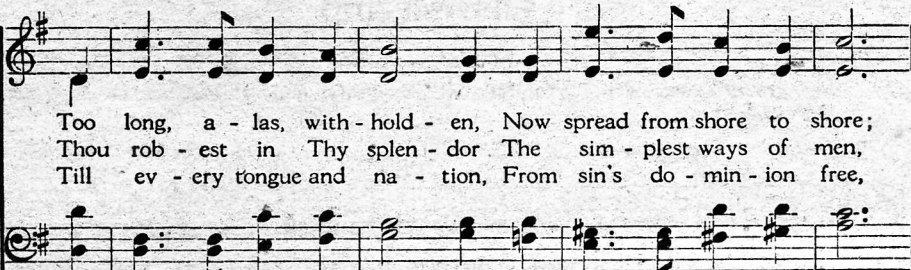
After the Worshipful Master has pronounced. "In the beginning God created... Let there be light." the hymn "Light of the World" may be sung.

JOHN S. B. MONSELL, 1811-1875

LAWRENCE W. WATSON, 1860-1917

1. Light of the world, we hail Thee, Flush-ing the east-ern skies;
 2. Light of the world, Thy beau-ty Steals in-to ev-ery heart,
 3. Light of the world, il-lu-mine This dark-ened earth of Thine,

Ne-ver shall dark-ness veil Thee A-gain from hu-man eyes;
 And glo-ri-fies with du-ty Life's poor-est, hum-blest part;
 Till ev-ery-thing that's hu-man Be filled with the di-vine;



Too long, a - las, with - hold - en, Now spread from shore to shore;
Thou rob - est in Thy splen - dor The sim - plest ways of men,
Till ev - ery tongue and na - tion, From sin's do - min - ion free,



Thy light, so glad and gold - en, Shall set on earth no more.
And help - est them to ren - der Light back to Thee a - gain.
Rise in the new cre - a - tion Which springs from love and Thee. A-MEN.

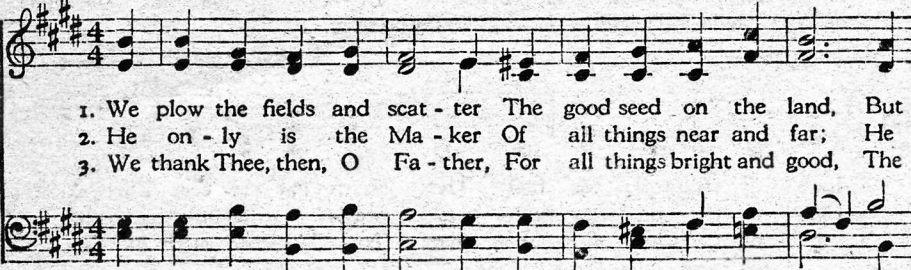
Thanksgiving

ST. ANSELM. 7. 6. 7. 6. D.

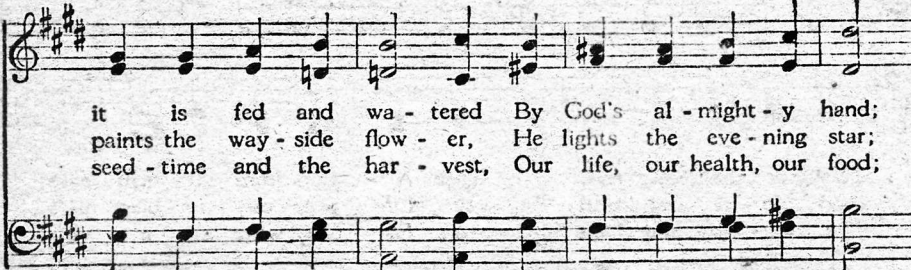
After the Worshipful Master's remarks: "So I expected to find you... without serious injury to yourself," an instrumental or choral rendition of "We Plow the Fields" may be given.

MATTHIAS CLAUDIUS, 1740-1815
Tr. by JANE M. CAMPBELL, 1817-1878

JOSEPH BARNBY, 1838-1896



1. We plow the fields and scat - ter The good seed on the land, But
2. He on - ly is the Ma - ker Of all things near and far; He
3. We thank Thee, then, O Fa - ther, For all things bright and good, The



it is fed and wa - tered By God's al - might - y hand;
paints the way - side flow - er, He lights the eve - ning star;
seed - time and the har - vest, Our life, our health, our food;

He sends the snow in win - ter, The warmth to swell the grain,
The winds and waves o - bey Him, By Him the birds are fed;
Ac - cept the gifts we of - fer For all Thy love im - parts,

The breez - es and the sun - shine, And soft re - fresh - ing rain.
Much more to us, His chil - dren, He gives our dai - ly bread.
And, what Thou most de - sir - est, Our hum - ble, thank - ful hearts. A - MEN.

Second Degree

After the Senior Deacon has opened the door and before asking "Who comes here?" (twice), the hymn "Walk In the Light" may be sung.

MANOAH. C. M.

BERNARD BARTON, 1784-1849

FROM HENRY W. GREATOREX'S COLLECTION, 1851

1. Walk in the light! so shalt thou know That
2. Walk in the light! and thou shalt find Thy
3. Walk in the light! and thou shalt own Thy
4. Walk in the light! and thine shall be A

fel - low - ship of love His Spir - it on - ly
heart made tru - ly His, Who dwells in cloud - less
dark - ness passed a - way, Be - cause that light hath
path, though thorn - y, bright: For God, by grace, shall

can be - stow, Who reigns in light a - bove.
 light en - shrined, In whom no dark - ness is.
 on thee shone, In which is per - fect day.
 dwell in thee, And God Him - self is light. A - MEN.

FELLOWSHIP

O Brother Man

Background music during perambulation. (Suggested music: "Brother Man.")

John Greenleaf Whittier (1807-1892)

WELWYN
 Alfred Scott-Gatty (1847-1918)

May be sung in unison. Not too slowly

1. O broth - er man, fold to thy heart thy broth er;
 2. For he whom Je - sus loved has tru - ly spo - ken:
 3. Fol - low with rev - erent steps the great ex - am - ple
 4. Then shall all shack - les fall; the storm - y clan - gor

Where pit - y dwells, the peace of God is there;
 The ho - lier wor - ship which He deigns to bless
 Of Him whose ho - ly work was do - ing good;
 Of wild war mu - sic o'er the earth shall cease;

To wor - ship right - ly is to love each oth - er,
 Re - stores the lost, and binds the spir - it bro - ken,
 So shall the wide earth seem our Fa - ther's tem - ple,
 Love shall tread out the bale - ful fire of an - ger,

Each smile a hymn, each kind - ly deed a prayer.
 And feeds the wid - ow and the fa - ther - less.
 Each lov - ing life a psalm of grat - i - tude.
 And in its ash - es plant the tree of peace. A - MEN.

THE CHRISTIAN LIFE: DISCIPLESHIP AND FAITH

We Would Be Building

After presentation of the working tools, the hymn "We Would Be Building" may be sung.

Purd E. Deitz, 1935
 May be sung in unison

Jean Sibelius (1865-1957)
 Arr. for *The Hymnal* (1931)

1. We would be build - ing; tem - ples still un - done. O'er crum - bling
 2. Teach us to build; up - on the sol - id rock We set the
 3. O keep us build - ing, Mas - ter; may our hands Ne'er fal - ter

walls their cross - es scarce - ly lift; Wait - ing till love can raise the bro - ken stone,
 dream that hard - ens in - to deed, Ribbed with the steel that time and change doth mock
 when the dream is in our hearts: When to our ears there come di - vine com - mands:

And hearts cre - a - tive bridge the hu - man rift; We would be build - ing
 Th'un - fail - ing pur - pose of our no - blest creed; Teach us to build,
 And all the pride of sin - ful will de - parts; We build with thee,

Mas-ter, let Thy plan Re-veal the life that God would give to man.
 Mas-ter, lend us sight To see the tow-ers gleam-ing in the light.
 grant en-dur-ing worth Un-till the heav-en-ly King-dom comes on earth. A-MEN

Majesty and Power

EIN' FESTE BURG. 8. 7. 8. 7. 6. 6. 6. 7.

After the Second Section and before the Charge, an instrumental or choral rendition of "A Mighty Fortress Is Our God" may be given.

MARTIN LUTHER, 1483-1546
 Tr. by FREDERICK H. HEDGE, 1805-1890

MARTIN LUTHER, 1483-1546

1. A might-y for-tress is our God, A bul-wark nev-er fail-ing;
 2. Did we in our own strength con-fide, Our striv-ing would be los-ing;
 3. And though this world, with dev-ils filled; Should threat-en to un-do us,
 4. That word a-bove all earth-ly powers, No thanks to them, a-bid-eth;

Our help-er He, a-mid the flood Of mor-tal ills pre-vail-ing:
 Were not the right Man on our side, The Man of God's own choos-ing:
 We will not fear, for God hath willed His truth to tri-umph through us:
 The Spir-it and the gifts are ours Through Him who with us sid-eth:

For still our an-cient foe Doth seek to work us woe; His craft and power are great,
 Dost ask who that may be? Christ Je-sus, it is He; Lord Sa-ba-oth, His name,
 The Prince of Dark-ness grim—We trem-ble not for him; His rage we can en-dure,
 Let goods and kin-dred go, This mor-tal life al-so; The bod-y they may kill:

And, armed with cru - el hate, On earth is not his e - qual.
 From age to age the same, And He must win the bat - tle.
 For lo, his doom is surc, One lit - tle word shall fell him.
 God's truth a - bid - eth still, His king - dom is for ev - er. A - MEN.

Discipleship

Third Degree

BEACON HILL. Irregular

First Section

After the Senior Deacon has opened the door and before asking, "Who comes here?" (thrice), the hymn "Are Ye Able" may be sung.

EARL MARLATT, 1892-

HARRY S. MASON, 1881-

1. "Are ye a - ble," said the Mas - ter, "To be cru - ci - fied with me?"
 2. "Are ye a - ble" to re - mem - ber, When a thief lifts up his eyes,
 3. "Are ye a - ble" when the shad - ows Close a - round you with the sod,
 4. "Are ye a - ble?" Still the Mas - ter Whis - pers down e - ter - ni - ty,

"Yea," the sturd - y dream - ers an - swered, "To the death we fol - low Thee."
 That his par - doned soul is wor - thy Of a place in par - a - dise?
 To be - lieve that spir - it triumphs, To com - mend your soul to God?
 And he - ro - ic spir - its an - swer Now, as then, in Gal - i - lee.

REFRAIN

"Lord, we are a - ble." Our spir - its are Thine. Re - mold them,

make us, Like Thee, di - vine. Thy guid - ing ra - diance A - bove us shall

be A bea - con to God, To love and loy - al - ty. A - MEN.

Words used by permission of Earl Marlatt
 Music used by permission of Harry S. Mason

On Our Way Rejoicing

Background music during perambulation. (Suggested music "On Our Way Rejoicing.")

Rev. John S. B. Monsell, 1863, 1873
 Stanza 1 alt.

HERMAS
 Frances R. Havergal, 1871

In march rhythm

1. On our way re - joi - cing, As we home - ward move, Hearn - to our prais - es,
2. If with hon - est - heart - ed Love for God and man, Day by day Thou find us
3. On our way re - joi - cing Glad - ly let us go; Con - quered hath our Lead - er
4. Un - to God the Fa - ther Joy - ful songs we sing; Un - to God the Sav - iour

O Thou God of love! Is there grief or sad - ness? Thou our Joy shalt be;
 Do - ing all we can, Thou who giv'st the seed - time Wilt give large in - crease,
 Van - quished is the foe; Christ with - out, our safe - ty; Christ with - in, our joy,
 Thank - ful hearts we bring; Un - to God the Spir - it Bow we and a - dore,

REFRAIN

Is our sky be - cloud - ed? There is light with Thee.
 Crown the head with blessings, Fill the heart with peace.
 Who, if we be faith - ful, Can our hope de - stroy? On our way re - joi - cing
 On our way re - joi - cing Now and ev - er - more.



As we home-ward move, Heark-en to our prais-es, O Thou God of love! A-MEN.



The Christian Life

After the obligation, solo or choral rendition of "Crossing the Bar" may be given as a substitute for Nearer My God To Thee.

CROSSING THE BAR. Irregular.

ALFRED TENNYSON, 1809-1892

JOSEPH BARNBY, 1838-1896



Sun - set and eve - ning star, And one clear call for me! And may there



be no moan - ing of the bar When I put out to sea, But such a



tide as mov - ing seems a - sleep, Too full for sound and foam,



When that which drew from out the bound-less deep Turns a - gain home.



Twi - light and eve - ning bell, And aft - er that the dark!

- - - light and eve - ning bell,

The Christian Life

CWM RHONDDA. 8. 7. 8. 7. 8. 7.

Second Section

Background music when Candidate prays orally or mentally. (Suggested music: "Guide Me, O Thou Great Jehovah." The same music may be played after Candidate's confrontation with JA, JO and JM.)

From the Welsh
WILLIAM WILLIAMS, 1717-1791
Stanza 1, tr. attributed to PETER WILLIAMS, 1722-1796
Stanzas 2, 3, tr. by WILLIAM WILLIAMS, 1717-1791

Welsh hymn melody
JOHN I HUGHES, 1873-1932

1. Guide me, O Thou great Je - ho - vah, Pil - grim through this
2. O - pen now the crys - tal foun - tain, Whence the heal - ing
3. When I tread the verge of Jor - dan, Bid my anx - ious

bar - ren land; I am weak, but Thou art might-y; Hold me with Thy
stream doth flow; Let the fire and cloud-y pil - lar Lead me all my
fears sub - side; Death of death, and hell's de - struc - tion, Land me safe on

power - ful hand; Bread of heav - en, Bread of heav - en,
jour - ney through; Strong De - liv - erer, strong De - liv - erer,
Ca - naan's side; Songs of prais - es, songs of prais - es

Feed me till I want no more, Feed me till I want no more.
 Be Thou still my strength and shield, Be Thou still my strength and shield.
 I will ev - er give to Thee, I will ev - er give to Thee. A-MEN.

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The Gospel

I NEED THEE EVERY HOUR. 6. 4. 6. 4. with Refrain

Background music during the prayer of King Solomon or the Chaplain. (Suggested music: "I Need Thee Every Hour.")

ANNIE S. HAWKS, 1835-1918

ROBERT LOWRY, 1826-1899

1. I need Thee ev - ery hour, Most gra - cious Lord; No ten - der voice like Thine
2. I need Thee ev - ery hour; Stay Thou near by; Temp - ta - tions lose their power
3. I need Thee ev - ery hour, In joy or pain; Come quick - ly and a - bide,
4. I need Thee ev - ery hour; Teach me Thy will; And Thy rich prom - is - es

REFRAIN

Can peace af - ford. I need Thee, O I need Thee, Ev - ery hour I
 When Thou art nigh.
 Or life is vain.
 In me ful - fill.

need Thee; O bless me now, my Sav - iour, I come to Thee! A - MEN.

Thine Is the Glory

After instructing the Candidate on the Five points of Fellowship, a choral rendition of "Thine Is The Glory" may be given.

EDMOND L. BUDRY, 1854-1932

Trans. by R. BIRCH HOYLE, 1875-1939

JUDAS MACCABEUS 55.65.65.65. with Refrain

GEORGE FREDERICK HANDEL, 1685-1759

1. Thine is the glo-ry, Ris - en, con-quer-ing Son; End - less is the
 2. Lo! Je - sus meets thee, Ris - en from the tomb; Lov - ing - ly he
 3. No more we doubt thee, Glo-rious Prince of life! Life is naught with-

vic - tory Thou o'er death hast won. An - gels in bright rai - ment
 greets thee, Scat - ters fear and gloom; Let his church with glad - ness
 out thee; Aid us in our strife; Make us more than con-querors,

Rolled the stone a - way, Kept the fold - ed grave - clothes Where thy bod - y lay.
 Hymns of tri - umph sing, For her Lord now liv - eth; Death hath lost its sting.
 Through thy death - less love; Bring us safe through Jor - dan To thy home a - bove.

Refrain

Thine is the glo - ry, Ris - en, con - quer - ing Son;

End - less is the vic - tory Thou o'er death hast won. A - men.

The Kingdom of God

RUSSIAN HYMN. II. 10. 11. 9.

After the lecture, a choral rendition of "God the Omnipotent" may be given.

HENRY F. CHORLEY, 1808-1873
JOHN ELLERTON, 1826-1893

ALEXIS F. LVOV, 1799-1870 or 1871

1. God the Om - nip - o - tent! King, who or - dain - est
2. God the All - mer - ci - ful! earth hath for - sak - en
3. God the All - right - eous One! man hath de - fied Thee;
4. So shall Thy peo - ple, with thank - ful de - vo - tion,

Thun - der Thy clar - ion, the light - ning Thy sword;
Meek - ness and mer - cy, and slight - ed Thy word;
Yet to e - ter - ni - ty stand - eth Thy word;
Praise Him who saved them from per - il and sword,

Show forth Thy pit - y on high where Thou reign - est;
Let not Thy wrath in its ter - rors a - wak - en;
False - hood and wrong shall not tar - ry be - side Thee;
Sing - ing in cho - rus from o - cean to o - cean

Give to us peace in our time, O Lord.
Give to us peace in our time, O Lord.
Give to us peace in our time, O Lord.
Peace to the na - tions, and praise to the Lord. A - MEN.

Opening. After the chaplain's prayer, the hymn "We Would Be Building" will be sung by the brethren. (Tune: "Finlandia")

We Would Be Building

Purd E. Deitz, 1935
May be sung in unison

Jean Sibelius (1865-)
Arr. for *The Hymnal* (1931)

1. We would be build-ing; tem-ples still un-done O'er crum-bling
2. Teach us to build; up-on the sol-id rock We set the
3. O keep us build-ing, Mas-ter; may our hands Ne'er fal-ter

walls their cross-es scarce-ly lift; Wait-ing till love can raise the bro-ken stone,
dream that hard-ens in-to deed, Ribbed with the steel that time and change doth mock,
when the dream is in our hearts. When to our ears there come di-vine com-mands

And hearts cre-a-tive bridge the hu-man rift; We would be build-ing,
Th'un-fail-ing pur-pose of our no-blest creed; Teach us to build; O
And all the pride of sin-ful will de-parts; We build with Thee, O

Mas-ter, let Thy plan Re-veal the life that God would give to man.
Mas-ter, lend us sight To see the tow-ers gleam-ing in the light.
grant en-dur-ing worth Un-till the heav-en-ly King-dom comes on earth. A-MEN.

Closing. Before the Chaplain's prayer, the brethren will sing "Hymn of Nations" (Tune: "My Faith Looks Up to Thee.")

The Kingdom of God

HYMN OF NATIONS. 6. 6. 4. 6. 6. 6. 4.

LEONARD B. McWHOOD, 1870-

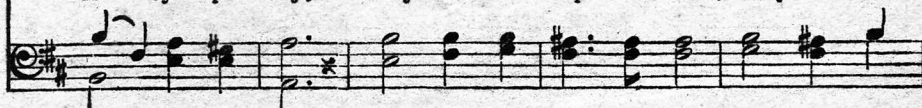
LEONARD B. McWHOOD, 1870-



1. All peo - ple of the earth Share but one com - mon birth,
2. Great God of all the earth, Lead us to know the worth



- One des - ti - ny; One sunshines o'er us all, A - like we
Of sym - pa - thy; May fel - low - ship in - crease, May all con -



- rise and fall, One night will spread its pall E - ter - nal - ly.
ten - tion cease, O may we dwell in peace And u - ni - ty. A-MEN.



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MENDON. L. M.

ALFRED A. WOODHULL, 1810-1836

German traditional melody
Arr. by SAMUEL DYER, 1785-1835



1. Great God of na - tions, now to Thee Our hymn of grat - i - tude we raise;
2. Thy Name we bless, Al-might - y God, For all the kind-ness Thou hast shown
3. Here free-dom spreads her ban-ner wide And casts her soft and hal - lowed ray;
4. Great God, pre-serve us in Thy fear; In dan-ger still our guard-ian be!



Special Seasons and Services

GOD BE WITH YOU. 9. 8. 8. 9. with Refrain

After the Benediction, the brethren will sing "God Be With You Till We Meet Again."

JEREMIAH E. RANKIN, 1828-1904

WILLIAM G. TOMER, 1832-1896

1. God be with you till we meet a - gain! By His coun - sels guide, up -
 2. God be with you till we meet a - gain! 'Neath His wings se - cure - ly
 3. God be with you till we meet a - gain! When life's per - ils thick con -
 4. God be with you till we meet a - gain! Keep love's ban - ner float - ing

hold you, With His sheep se - cure - ly fold you; God be with you till we
 hide you, Dai - ly man - na still pro - vide you; God be with you till we
 found you, Put His arms un - fail - ing round you; God be with you till we
 o'er you, Smite death's threat - ning wave be - fore you; God be with you till we

REFRAIN

meet a - gain! Till we meet! Till we meet!
 Till we meet! Till we meet a - gain!

Till we meet at Je - sus' feet; Till we meet! . . .
 Till we meet! Till we meet!

Till we meet! God be with you till we meet a - gain! A - MEN.
 Till we meet a - gain!

Worship

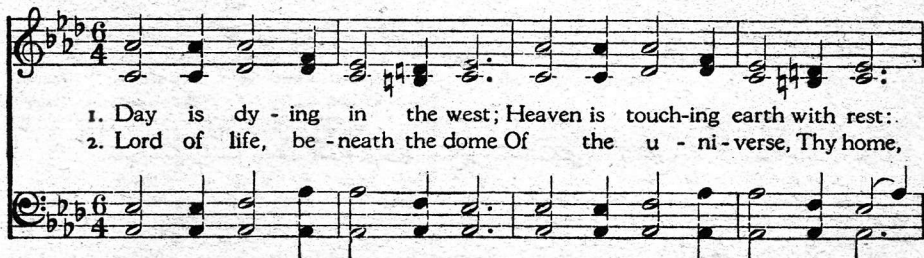
CHAUTAUQUA (EVENING PRAISE). 7. 7. 7. 7. 4.

FUNERAL

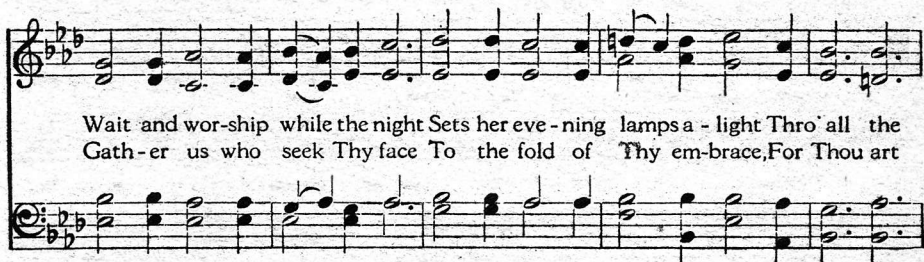
The hymn "Day Is Dying in the West" may be an appropriate substitute for "Nearer My God to Thee."

MARY A. LATHBURY, 1841-1913

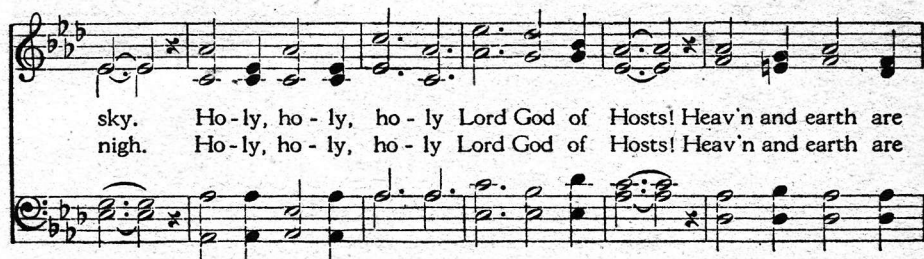
WILLIAM F. SHERWIN, 1826-1888



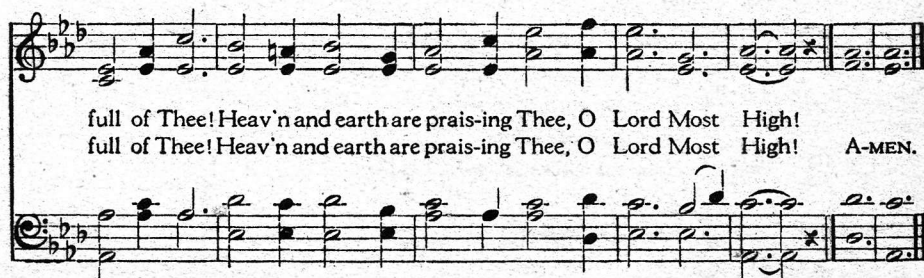
1. Day is dy - ing in the west; Heaven is touch - ing earth with rest.
2. Lord of life, be - neath the dome Of the u - ni - verse, Thy home,



Wait and wor - ship while the night Sets her eve - ning lamps a - light Thro' all the
Gath - er us who seek Thy face To the fold of Thy em - brace, For Thou art



sky. Ho - ly, ho - ly, ho - ly Lord God of Hosts! Heav'n and earth are
nigh. Ho - ly, ho - ly, ho - ly Lord God of Hosts! Heav'n and earth are



full of Thee! Heav'n and earth are prais - ing Thee, O Lord Most High!
full of Thee! Heav'n and earth are prais - ing Thee, O Lord Most High! A - MEN.

O HAIL! GRAND LODGE OF MASONS

Lyrics:

(GRAND LODGE OF THE PHILIPPINES MARCH)

Music:

Jesús M. Eribias

Magdangal M. de Leon



From West to East we journey In search of the An-cient Word,
Great Ar-chi-tect of Hea-ven, Thy tem-ple we build with hands



Al-though the way be thier-ny Our free will and full ac-
The la-bar of the thier-ny brethren Ful-fill all thy won-ders



sord. — pions. — O Hail! Grand Lodge of Ma-sons! Most
Hail! Grand Lodge of Ma-sons! Most



Wor-shipful is thy reign, O'er all the four ho-ri-zons Thy.
Wor-shipful is thy state, All men of God and reasons Will



mandate is se-vs reign. O Hail! Grand Lodge of Ma-sons!
knock at thy peer-ly gate. O Hail! Grand Lodge of Ma-sons!



Most Wor-shipful is thy grace, Our wor-ship tools and
Most Wor-shipful is thy name, Like



o - pens are signs of thy warm em-brace. O jewels thy



truth em - Ma-sons In his-to-ry's book of fame. O



Hail! O Hail! —

INGRATITUDE

There was a time when faith began to slip,
When I had lost all that I had to lose —
Or so it seemed to me — I lost home,
My job,
I had no house, no food, no shoes.
Then, suddenly, I felt myself ashamed,
For I, who talked of shoes,
Then chanced to meet
Upon the busy highway of my life,
A man
Who had not feet!

SLICE OF LIFE



Grand Master Juan C. Nabong, Jr. with Philippine Grand Lodge delegates, together with MW Tommy F. H. Weng and Grand Secretary MW S.S. Yuan of the Grand Lodge of F. & A.M. of China during the 36th Annual Communication.



Courtesy Call on Governor of Guam at Governor Adelup's Office.



MW Juan C. Nabong Jr., Grand Master led the Grand Officers and Cavite Masons during the Independence Day Rites parade in



VW Irineo P. Goce, Grand Master's District Lecturer for District 9-A recites the salute to the Flag at the Flag Raising Rites at the Aguinaldo Shrine in Kawit, Cavite, June 12, 1989. Philippine Independence Day.

Grand Master Juan C. Nabong, Jr. with brethren of Mandaluyong Lodge No. 277. 1st row — (L-R) WB Romeo Sarenas, WB Gerardo Francisco, WB De Jesus Santiano. 2nd row — (L-R) MW Juan C. Nabong, Jr., WB Rogelio Flores, VW Ramon Nuñez and Bro. Lamberto Aguilar.



Manticao Lodge 243 members distributing shine shoe boxes. Members from L to R — WB Feliciano Sabayle PM, Bro. Manolito Reyes, Bro. Wellington Yee, WB Camelo Empleo, PM.



What do you mean your
fraternity is older than our
civilization?

VIEL SAMANIEGO '89



WHY SHOULD SANTA BE
OVERWEIGHT, OVERSTUFFED AND
OVERDRESSED IN THE
TROPICAL PHILIPPINES?

Viel Samaniego

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