

# The CABLETOW

NOS. 5 & 6

JANUARY-APRIL 1989



W ALEJANDRINO A. EUSEBIO  
"Mr. Installing Officer"

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*2780, c.1 p*

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COVER: RW Alejaandrino A. Eusebio with VW Antonio C. Mendoza,  
installing ceremonial tandem.

they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed.

#### **Consequences of This Naturalistic Doctrine: Deism or Atheism (nos. 17-18)**

(I)t happens that they no longer consider as certain and permanent those things which are fully understood by the natural light of reason, such as certainly are — the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to these same dangers; for, although in a general way they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But, indeed, the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a God, or that there is none; and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the pantheists, they have false notions concerning Him: all which is nothing else than taking away the reality, while retaining some absurd representation of the divine nature.

When this greatest fundamental truth has been overturned or weakened, it follows that those truths, also, which are known by the teaching of nature must begin to fall — namely, that all things were made by the free will of God the Creator, that the world is governed by Providence; that souls do not die; that to this life of men upon the earth there will succeed another and an everlasting life.

#### **The Moral Implications of This Doctrine (no 19)**

If these be taken away, as the naturalist and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded. And, in truth, the teaching of morality which alone finds favor with the sect of Freemasons, and in which they contend that youth should be instructed, is that which they call "civil," and "independent," and "free," namely, that which does not contain any religious belief. But, how insufficient such teaching is, how wanting in soundness, and how easily moved by every impulse of passion, is sufficiently proved by its sad fruits, which have already begun to appear. For, wherever, by removing Christian education, this teaching has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a high degree. All this is commonly complained of and deplored; and not a few of those who by no means wish to do so are compelled by abundant evidence to give not infrequently the same testimony.

### **MASONIC POSITIONS**

#### **Masonry's Teaching Regarding Sin (no. 20)**

But the naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently

think that free will is not at all weakened and inclined to evil. On the contrary, exaggerating rather the power and the excellence of nature, and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions.

#### **Masonry's Teaching Regarding Marriage (no. 21)**

(M)arriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be.

#### **Masonry's Teaching Regarding Education (no. 21)**

With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

#### **Masonry's Teaching Regarding Politics (no. 22)**

(T)heir doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.

### **ATTITUDE TO THE CHURCH**

#### **Hostile Attitude towards the Catholic Church (nos. 13-15)**

By a long and persevering labor, they endeavor to bring about this result — namely, that the teaching office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and contend that Church and State ought to be altogether disunited. By this means they reject from the laws and

from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that States ought to be constituted without any regard for the laws and precepts of the Church.

. . . Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe. The least possible liberty to manage affairs is left to the Church; and this is done by laws not apparently very hostile, but in reality framed and fitted to hinder freedom of action. Moreover, we see exceptional and onerous laws imposed upon the clergy, to the end that they may be continually diminished in number and in necessary means. We see also the remnants of the possessions of the Church fettered by the strictest conditions, and subjected to the power and arbitrary will of the administrators of the State, and the religious orders rooted up and scattered.

. . . The Pontiff was first, for specious reasons, thrust out from the bulwark of his liberty and of his right, the civil principedom; soon, he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides; and now the time has come when the partisans of the sects openly declare, what in secret among themselves they have for a long time plotted, that the sacred power of the Pontiffs must be abolished, and that the papacy itself, founded by divine right, must utterly be destroyed.

#### **Tactics of Masonry:**

##### **Religious Indifferentism, False Accusations (nos. 16, 28, 31)**

If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age — that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions. (...)

Ingratiating themselves with rulers under a pretense of friendship, the Freemasons have endeavored to make them their allies and powerful helpers for the destruction of the Christian name; and that they might more strongly urge them on, they have, with determined calumny, accused the Church of indvidiously contending with rulers in matters that affect their authority and sovereign power. Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished. In like manner, they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power. Nevertheless, the expectation of the benefits which was hoped for is greater than the reality; indeed, the common people, more oppressed than they were before, are deprived in their misery of that solace which, if things had been arranged in a Christian manner, they would have had with ease and in abundance. (...)

As Our predecessors have many times repeated, let no man think that he may for any reason whatsoever join the masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful.

### MASONRY LEADS TO RELIGIOUS RELATIVISM

*The following article appeared in the L'Osservatore Romano as a reflection on the 26 November 1983 Declaration of the Congregation for the Doctrine of Faith.*

#### Reasons for the Church's Stand on Freemasonry

Since the Church began to declare her mind concerning Freemasonry, her negative judgment has been inspired by many reasons, both practical and doctrinal. She judged Freemasonry not merely responsible for subversive activity in her regard, but from the earliest pontifical documents on the subject and in particular in the Encyclical *Humanum Genus* by Leo XIII (20 April 1884), the Magisterium of the Church has denounced in Freemasonry philosophical ideas and moral conceptions opposed to Catholic doctrine. For Leo XIII, they essentially led back to a rationalistic naturalism, the inspiration of its plans and activities against the Church. In his Letter to the Italian People *Custodi* (8 December 1892), he wrote: "Let us remember that Christianity and Freemasonry are essentially irreconcilable, so that enrolment in one means separation from the other."

#### Irreconcilable Principles

Prescinding therefore from consideration of the practical attitude of the various lodges, whether of hostility towards the Church or not, with its declaration of 26 November 1983 the S.C.D.F. intended to take a position on the most profound and, for that matter, the most essential part of the problem: that is, on the level of the irreconcilability of the principles, which means on the level of the faith and its moral requirements.

Beginning from this doctrinal point of view, and in continuity, moreover, with the traditional position of the Church as the aforementioned documents of Leo XIII attest, there arise then the necessary consequences, which are valid for all those faithful who may possibly be members of Freemasonry.

#### Masonic Bonds Foster Religious Relativism

Above all, it must be remembered that the community of "Freemasons" and its moral obligations are presented as a progressive system of symbols of an extremely binding nature. The rigid rule of secrecy which prevails there further strengthens the weight of the interaction of signs and ideas. For the members, this climate of secrecy entails above all the risk of becoming an instrument of strategies unknown to them.

Even if it is stated that relativism is not assumed as dogma, nevertheless there is really proposed a relativistic symbolic concept and therefore the relativizing value of such a moral-ritual community, far from being eliminated, proves on the contrary to be decisive.

In this context the various religious communities to which the individual members of the lodges belong can be considered only as simple institutionalizations of a broader and elusive truth. The value of these institutionalizations therefore appears to be in-

evitably relative with respect to this broader truth, which instead is shown in the community of good will, that is, in the Masonic fraternity.

In any case, for a Catholic Christian, it is not possible to live his relation with God in a twofold mode, that is, dividing it into a supraconfessional humanitarian form and an interior Christian form. He cannot cultivate relations of two types with God, nor express his relation with the Creator through symbolic forms of two types. That would be something completely different from that collaboration, which to him is obvious, with all those who are committed to doing good, even if beginning from different principles. On the one hand, a Catholic Christian cannot at the same time share in the full communion of Christian brotherhood and, in on the other, look upon his Christian brother, from the Masonic perspective, as an "outsider."

Even when, as stated earlier, there were no explicit obligation to profess relativism as doctrine, nevertheless the relativizing force of such a brotherhood, by its very intrinsic logic, has the capacity to transform the structure of the act of faith in such a radical way as to become unacceptable to a Christian, "to whom his faith is dear" (Leo XIII).

### **A Subtle Temptation**

Moreover, this distortion of the fundamental structure of the act of faith is carried out for the most part in a gentle way and without being noticed: firm adherence to the truth of God, revealed in the Church, becomes simple membership in an institution, considered as a particular expressive form alongside other expressive forms, more or less just as possible and valid, of man's turning toward the eternal.

The temptation to go in this direction is much stronger today, in as much as it corresponds fully to certain convictions prevalent in contemporary mentality. The opinion that truth cannot be known is a typical characteristic of our era and, at the same time, an essential element in its general crisis.

Precisely by considering all these elements, the Declaration of the Sacred Congregation affirms that membership in Masonic associations "remains forbidden by the Church", and the faithful who enrol in them "are in a state of grave sin and may not receive Holy Communion."

With this last statement, the Sacred Congregation points out to the faithful that this membership objectively constitutes a grave sin and, by specifying that the members of a Masonic association may not receive Holy Communion, it intends to enlighten the conscience of the faithful about a grave consequence which must derive from their belonging to a Masonic lodge.

Finally, the Sacred Congregation declares that "it is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation from what has been decided above." In this regard the text also refers to the Declaration of 17 February 1981, which already reserved to the Apostolic See all pronouncements on the nature of these associations which may have implied derogations from the Canon Law then in force (Can. 2335).

### **Common Principles Despite Individual Diversity**

In the same way, the new document issued by the S.C.D.F. in November 1988 expresses identical intentions of reserve concerning pronouncements which would differ from the judgment expressed here on the irreconcilability of Masonic principles with the Catholic faith, on the gravity of the act of joining a lodge and on the consequences which arise from it for receiving Holy Communion. This disposition points out that, despite the diversity which may exist among Masonic obediences, in particular in their declared att

tude towards the Church, the Apostolic See discerns some common principles in them which require the same evaluation by all ecclesiastical authorities.

In making this Declaration, the S.C.D.F. has not intended to disown the efforts made by those who, with the due authorization of this Congregation, have sought to establish a dialogue with representatives of Freemasonry. But since there was the possibility of spreading among the faithful the erroneous opinion that membership in a Masonic lodge was lawful, it felt that it was its duty to make known to them the authentic thought of the Church in this regard and to warn them about a membership incompatible with the Catholic faith.

Only Jesus Christ is, in fact, the Teacher of Truth, and only in him can Christians find the light and the strength to live according to God's plan, working for the true good of their brethren.

## CATHOLICISM AND FREEMASONRY

by Justo Cipriano

*Respecting the goodwill of Catholics who may find themselves in the awkward situation of belonging to a Masonic sect, the following position paper summarizes the main ideological and practical reasons for the present Church discipline on the matter.*

In 1980, the German bishops formed a committee to study the question of the compatibility of membership in the Catholic Church and in Masonic lodges. They presented a report based on objective documents of friendly Masonic lodges of Germany — substantially identical to Filipino masonry — and the authoritative *International Freemason Lexicon*. The conclusions were very clear: "Even though (Freemasonry). . . has undergone a change in terms of a greater openness towards other social groups, nevertheless, it has remained totally unaltered in its outlook, in its basic convictions and in its work in the temple.' The incompatibilities pointed out affect the very foundations of Christian living. The examination of the Rites and of the spiritual Masonic world clearly brings out the incompatibility between membership in the Catholic Church and membership in Freemasonry."

### **Ideological Incompatibilities**

The most important reasons for the incompatibility of Masonic ideology with the Catholic Faith, pointed out by the German bishops (essentially the same points brought out by Leo XIII in his encyclical *Humanum Genus*, 1884) are:

- a. total rejection of dogma and therefore of objective Revelation;
- b. rejection of any kind of magisterial authority;
- c. relativism and indifferentism in religious and ideological matters;
- d. deism in their conception of God as the Supreme Architect;
- e. a tolerance incompatible with Catholic tolerance. The Catholic Faith demands respect for the person who errs, but not the acceptance of errors as such. Masons accept different ideas — even though they are contradictory among themselves — since they are indifferent to their truth or falsity. They impose this false tolerance, thus fostering infidelity to the Faith.

Church's desire to facilitate the conversion of masons and those Catholics who joined Masonic sects, and of the Church's thrust to make each Catholic more responsible and more mature in his decisions. The doctrinal reservations and condemnations against masonry are still valid insofar as masonry is still substantially the same phenomenon. In *The Official Organ of the Grand Lodge of the Philippines (The Cabletow)*, the Grand Masters says, "Our Masonic ancestors were imbued with this deep understanding of man's spiritual nature and so progressed from the simple process of using stones and mortars for building to the most important of life's functions — the building of character and the temple of the spirit. Having discovered a treasure of infinite value they surrounded the ceremonies, the rituals, and the teachings with symbols and a measure of secrecy so that this precious jewel may be given to those who are worthy. *And so the noble Masonic traditions live to this day, remaining constant in a constantly changing world.*" This means that the substance of masonry has not changed, even though some of its terminology and its approach to the Catholic Church may have been modified by some of its lodges.

### Not Just a Humanitarian Society

Masons define masonry using vague terminology — equivocal words which can be understood in many different ways. Sometimes, they try to present it merely as a practical common undertaking of good men to attain humanitarian goals accepted by all, within a spirit of respect for the freedom of everyone to hold on to his own ideas. However, the ideological grounds of masonry still inevitably influence its praxis, and these are incompatible with the Catholic Faith. We should not be deceived by the terminology or good will of Masonic leaders. For instance, masonry has been defined as "*the brotherhood of men under the fatherhood of God.*" But these terms must be understood in Masonic key, according to their tradition. In fact, there is a substantial identity between Masonic sects of the present and the past. "It is this constancy of the Masonic tenets and principles which will be our best safeguard against the changing philosophies and moral values that ebb and flow with the times. *As we have held them sacred in ages past, so we will hold them sacred now and until the end of time.*"

We cannot separate the praxis of a movement from its ideology. Consequently, in order to determine the compatibility of membership in the Catholic Church and in Masonic sects which do not militate against the Church, we need to study the principles behind masonry. Feelings of compatibility and the personal good will of some masons will have no objective value if the ideological principles of masonry and Christianity prove to be irreconcilable and if Masonic ideology continues to effect its *praxis*.

## HISTORY OF MASONRY

### The Origins of Masonry

The origins of masonry have not been perfectly elucidated, although at present no one believes that it has come from the workers that constructed the Temple of Jerusalem, under the direction of Hiram of Tyre, nor descended from the medieval associations such as the Order of the Templars. Masonry is a typical product of the rationalism of the 17th and 18th centuries, even though it gathers together elements from different sources. Historically, present-day masonry was born on 24 June 1717, even though two previous phenomena are very important in its foundation: the medieval construction corporations, and the secret associations originating from Rosicrucianism.

f. their endeavor to morally ennoble themselves and others seems to leave no room for the action of grace on the soul;

g. masonry demands the total involvement of its members. It claims membership in life and death, and exclusivity in the formation of the conscience and character of its members.

These observations clearly show the falsehood of considering masonry as a kind of ecumenical movement in keeping with the doctrine of the Church as stated by Vatican II's *Unitatis Redintegratio* and Pope Paul VI's *Ecclesiam Suam*. In both documents, indifference is condemned, and dialogue is aimed at facilitating the conversion to the fullness of truth of non-Catholics or non-Christians involved.

### Practical Incompatibilities

Furthermore, some practical considerations highlight even more the incompatibility between membership in the Catholic Church and membership in Masonic sects. First, Masonic secrecy could provoke conflicts of conscience. Second, the specter of double loyalty may arise in practical issues in which the Church demands a concrete stand. Third, masonry tends to become a practical religion which offers its own moral code and rites, supplanting in practice Catholic faith, morals, and the sacraments. Fourth, there is the danger of forgetting St. Paul's exhortations to the Galatians, "Let us do good to all men, but especially to those who are of the household of faith": there must be order in living charity. Fifth, the initial Masonic tolerance of the different notions of God progressively changes as one goes up the Masonic hierarchy. Thus, in the Old and Venerated Scottish Rite, a candidate who receives the thirteenth degree is reminded by the Grand Master "When you were initiated into our Order, you manifested the idea of God in accordance with your religious beliefs. Even though we approve of your way of thinking on this important subject, we would like you to broaden those first opinions regarding the existence of God, and to tell us if you have modified what you previously believed, as a consequence of your Masonic studies or of the dictates of your conscience. Freemasons can not promote the existence of God in the form presented by the established religions, because then, one would be a partisan of a particular religious belief, and you know well that this would be opposed to the principle of utmost freedom, specified in the statutes."

### Freemasonry Is Essentially Incompatible with the Catholic Faith

Therefore, in spite of historical changes and the alleged goodwill of individual masons, one cannot simultaneously belong to a Masonic lodge and to the Catholic Church. Under the present Church regulation, Catholics who join a Masonic lodge which does not militate against the Catholic Church do not anymore incur excommunication nevertheless, they do something objectively wrong. This was clearly affirmed in a statement by the Sacred Congregation for the Doctrine of the Faith in 1983.

The new Code of Canon Law does not include the old Canon No. 2335, which stipulates that: "Those who enlist in Masonic sects or other associations of the same kind which plot against the Church or against lawful civil authority, *ipso facto* incur the excommunication simply reserved to the Apostolic See." But it still provides in Canon No. 1374 that: "*Qui nomen dat consociationi, quae contra Ecclesiam machinatur, iust poena puniatur...*" ("A person who joins an association which plots against the Church to be punished with a just penalty..."). This means that only those Masonic sects which plot or conspire against the Church are included in the canonical penalty. Nevertheless lifting an excommunication against masonry does not imply the Church's acceptance of it (not even of the friendliest kind). The depenalization must be seen in the light of the

During the Middle Ages, the bricklayers (masons) were grouped together under local corporations (lodges) which enjoyed sufficient autonomy and had their own statutes and feasts; from this comes the name Freemasons. To these professional corporations, persons who had nothing to do with the trade could also join as honorary members (accepted masons).

Rosicrucianism was a movement of secret associations, founded in the middle of the 15th century in Germany, which brought together the alchemists, cabalists, and the theosophists of that time (pertinacious seekers of the philosopher's stone). Its aims were philanthropic works, the establishment of universal peace, and also of a universal religion. Historical freemasonry was born from the union of the professional Freemasons and Rosicrucianism: from the first was derived the vocabulary (names of construction tools: hammer; rule, compass, . . .) and the different ranks of members (apprentice, journeyman, master); and from Rosicrucianism came the humanist indifferentism, hostile to the Catholic Church.

This union took place in England at the beginnings of the 18th century, but it was prepared by a series of events which could only have happened in an *antipapist* environment characterized by its tendency towards naturalism. The following dates may be noted:

- o Year 1646. W. Blackhouse, belonging to the Rosicrucians of England is admitted as an honorary member (accepted mason) in a corporation of London bricklayers. He is the one who gives the terms, tools and practices of the professional Freemasons, the mythical and symbolic meaning which masonry has.

- o Year 1666. After the fire of London, the corporations of professional Freemasons achieve a great development. The architect who directs them is C. Wren, who is characterized by his ardent anti-jacobism and took part in the overthrow of King James II, who was supported by the Catholics.

- o Year 1717. Construction works are almost at an end in London, and the corporations of Freemasons are composed primarily of honorary members. On the 24th of June, the four London lodges are united, and the Grand Lodge of England is born which proposes, as its objective, the symbolic building of the Temple of Humanity. The Grand Master is Anthony Sayer. From its inception the Grand Lodge is animated by the *Whig* spirit, hostile both to Anglicanism and to Catholicism.

- o Year 1723. A Presbyterian pastor, James Anderson, draws up the first Constitution in 38 articles. The members are obliged only to believe in a *minimum* of religious opinions common to all men.

- o The evolution towards indifferentism and anti-Catholicism is accelerated by the work of J. Theophile Desaguliers, son of a Huguenot immigrant in England. A most bitter enemy of the Catholic Church, Desaguliers died in 1743 after having personally examined and corrected the *Constitution of Freemasonry* drawn up by the Grand Lodge of England. According to M. Bernard Fay, "the new masonry was established... as something much more vast than all the revealed religions, and as a superior institution which would work for the social and mental unity of mankind, precisely where the positive religions have failed."

- o Masonry immediately passes on to France, where the first lodge is opened in 1726. The British organization, with its three grades, and its tendency towards equality of the members, encounters opposition in France. The French are supported by some masons of Scottish sympathies, above all by William Ramsay. From this division, the three main branches of present-day masonry were born: English rite, Scottish rite, symbolic French rite.

In all the other countries, masonry was brought from England, Scotland or France, starting in the 18th century; and has been subject to any of these three disciplines. The most widespread at present is the Ancient and Accepted Scottish Rite, a type of the Scottish branch, born in the United States.

### PRESENT-DAY MASONRY

*Le Monde* writes: "Eighty-four years have passed and, after Leo XIII, an important phenomenon has occurred: the rebirth in France of the so-called 'regular' freemasonry, faithful to its ancient origins and the traditional Anglo-Saxon conceptions which had been passed over in silence by *Humanum Genus*. This is represented by the national Grand Lodge of France, the only French 'regular,' recognized as such by the universal 'regular' masonry. Its principles may be summarized as follows: (a) Obligatory belief in God the 'Great Architect of the Universe,' thereby disqualifying atheists; (b) Presence in the lodge of a volume of the Sacred Law, God's revealed Will, that is to say, in our countries, the Holy Bible, over which oaths are made; (c) Traditional exclusion of women. This type of freemasonry is in complete opposition to Italian, Spanish, French, and other types of masonry condemned by Leo XIII."

Could masonry have changed so much? Is it true that Leo XIII only condemned the masonry of the Latin countries, and not all Masonic sects? A reading of the pontifical texts starting from the first condemnation of 1738, will show that at no time did the Roman Pontiff ever make such a distinction. He always refers to masonry as such, in any country, even in those where it is officially recognized by the Civil laws. If masonry has changed, it has only done externally. Nowadays, it tries not to appear as a persecutor of the Church, nor does it emphasize secrecy; it tries to publicize some of its members, it celebrates big gatherings, allows pictures to be taken for newspapers, proclaims in a loud voice its "ideals" of universal fraternity. . . . And this, even in those Latin countries where it has traditionally operated in a violent manner. In its methods, perhaps, it has changed.

Nevertheless, in its fundamental points, in its doctrinal assumptions, it continues to be a mixture of naturalism, rationalism, religious indifferentism, deism. . . . The masons themselves say so when they are interested in stressing their difference from Catholicism.

Statements from masons themselves lead to the conclusion that their ultimate goals have not changed. In the Fourth International Conference of masonry, held in 1958 in Santiago de Chile, the topic "In Defense of Laicism" was taken up, and the following resolution was approved: "To intensify the laicist campaign by means of the different political parties under our influence. To try to appease the alarm of the Catholic Church against masonry by avoiding direct Masonic action. To increase the activities conducive to the breakdown of unity of the labor movements in order, later on, to exert pressure on its leaders. Masonry and communism are momentarily pursuing the same objectives in America. Therefore, the greatest harmony of action between them has to be achieved, without this alliance appearing publicly."

The Grand Master of Brazilian masonry said, in his address of 26 March 1955: "The time has come to consider the return of masonry to the public life of Brazil. . . . It is imperative that we launch out in battle to confront the enemy in all the different sectors." Who is this "enemy" being referred to? The Grand Masters leaves no room for doubt when he says: "Our laws now proclaim the separation between Church and State, as a consequence of the Masonic campaign started towards the end of the second Empire and ended in the first Republic. But because of the neglect of some governments and the weakness of others, the Church is once more regaining its former position. . . ."

A reading of the declarations and bulletins of masonry shows that even after the Second Vatican Council, it has not abandoned its principles of indifferentism, naturalism, and rationalism, absolutely incompatible with the Catholic faith.

The words with which Leo XIII summarized the position of the Church with respect to masonry continue to be valid: "We wish. . . first of all to tear away the mask from Freemasonry, and to let it be seen as it really is; and by sermons and pastoral letters to instruct the people as to the artifices used by societies of this kind in seducing men and enticing them into their ranks, and as to the depravity of their opinions and the wickedness of their acts. As Our predecessors have many times repeated, let no man think that he may for any reason whatsoever join the masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretense of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful."

### IS "DIALOGUE" POSSIBLE?

In the face of suggestions, repeated every so often, of initiating a *dialogue* between the Catholic Church and masonry, it is necessary to recall that in order to be fruitful, dialogue must be based on a spirit of uprightness, of sympathy, of sincerity, and of mutual trust. However, it seems that masonry does not lend itself to dialogue of this type because the praxis of the sect is based on secrecy and distrust. And this secrecy applies not only to outsiders, but even among masons.

The Apprentice mason (first degree) swears not to reveal anything to the profane; and Journeyman (second degree) swears not to reveal anything to the profane and to the Apprentice, and the Journeyman and so on and so forth. The Apprentices are not allowed to attend the gatherings of the Journeymen, who in turn are not allowed to join those of the Masters. This secrecy and mutual mistrust is present also in the higher grades of masonry. When the Rosicrucian Knights (eighteenth degree) are gathered in Chapters, members of the symbolic masonry (the first three degrees) are not allowed to attend. When the Knights of Kadosch (thirtieth degree) congregate in *Areopagus*, neither the Princes of the Rosicrucians nor the Venerables of the symbolic Lodges may be present. When the Supreme Grand Inspector Generals (thirty-third degree) are gathered together in Supreme Council, neither the Sovereign Princes of the Royal Secret (thirty-second degree) nor the Grand Inquisitor Inspector Commanders (thirty-first degree), nor the Grand Knights of Kadosh (thirtieth degree) may attend.

The Constitution of masonry specifies that "no one may publish or print Masonic matters, or anything that bears the name of the institution without the express authorization of the Grand Master." "To initiate or to sustain, without the permission of the Superior Powers, any correspondence with foreign Masonic bodies or with profane authorities, on any Masonic business" is considered to be a serious collective offence in the Masonic penal code.

Because of this, the proposal of *dialogue* can only be interpreted as a cover up. The great present danger — in many ways, but concretely, in what refers to having dialogue with masonry — is the abandonment of the faith, of the supernatural meaning of life, of the evangelizing mission that Christ has entrusted to the Church, of making useless — in each one of us, in the world, and in others — the Redeeming Sacrifice of Jesus Christ, and of compromising the eternal salvation of souls. All these, in favor of some *ideals* or

values which purport to be superior, at least from the practical and immediate standpoint. They are ideals of a radical *humanism* without God and of a philanthropic *fraternity* (which, on the other hand, has often been shown to be the origin and cause of the most serious offenses against brotherly love and against all aspects of human life). They are ideals which first do away with God as the author of a supernatural order and of the Redemption (relegating all of this, which is the very reason of being of the Catholic Church, to an inoffensive plane of convictions "of conscience") thereby excluding all revealed religion. Then, as a logical consequence (because the consequences of original sin go on working), they end up completely excluding God from the lives of men by reducing Him to a *mythical* expression of Humanity, of the Universe, etc. And after this last exclusion, there necessarily follows the very destruction of the moral order, already divested of its foundations. The history of the West during these last few centuries is an object lesson.

In no small measure our present culture, social life, politics, economics, legislation, public opinion, etc., are contaminated by this strange creed. It has also made inroads in authors of theology (who consider themselves Catholics), and has even penetrated members of the Church. The results are unmistakably clear.

With this ideology practically institutionalized, and with its men controlling some of the most influential *decision centers* of public life, it becomes very difficult to avoid its deleterious influence, while its opponents very easily receive derogatory labels (fanatic, enemy of solidarity, reactionary, aggressive, dreamer, etc.). But what is at stake is the salvation of souls, and here there is no room for compromise. In the face of these new *anthropocentric idols* of our era, there reappears the ancient figure of the *Libellatici*, perhaps with a certain concern for its survival (as Catholic) in a world which seems determined to form itself without God and against God.

With or without canonical penalties, a Catholic can only have one upright judgment. He has to affirm his Faith, behave according to it, and give testimony to this Faith, which is the beginning of salvation.

## ISSUE - 2

### THE QUESTION OF FREEMASONRY

The question of the Christian stand regarding Freemasonry seems to confront our ministry at every turn lately. Because I have seen the exact parallels of the Masonic legends and rituals carried throughout the 'mysteries' of Mormonism, I have had to study deeply into Masonic origins, purposes and doctrine.

In doing so, I have had to come to grips with the sad fact that the esoteric doctrines of Freemasonry separate it, just as unequivocally as do those of Mormonism, from the Christian theology. This holds true for every branch of Masonry, from the Shrines to the Blue Lodge, the Eastern Star, the Demolay, Job's Daughters and the Rainbow Girls!

I know that this will cause offense to many Masons, and for that I am truly sorry. But I would rather that the Mason be offended at me and be restored to true fellowship with Jesus Christ, than to remain silent any longer.

This word of warning is not to the Masonic fraternity at large, but to those Masons who claim to be both Masons and Christians!

A recent newspaper insert, called "FREEMASONRY - A WAY OF LIFE. . .", appeared in many metropolitan areas. It pictured Freemasonry as a family centered, fraternal

Not only does the article demonstrate the strength of Freemasonry among our political leaders (both past and present), but makes much of its use of the Holy Bible and its foundational belief in God. Masonry has a very strong representation in the Christian denominations throughout the world. In many of the churches we visit, I find Masons involved as deacons, elders, board members and even as pastors.

Their claim and the claim of every Mason to the outside world, is that Masonry and Christianity are totally compatible. They tell me that religion is the experience of relating to God, and Masonry the experience of relating to mankind. While separate, they can and do naturally coexist.

The above mentioned article explains its 'religious' position this way. "Masonry is NOT a religion in any sense of the world, yet it is religious Church membership is not a requirements of Masonry to prevent a Catholic, a Mohammedan, a Jew, a Buddhist, a Protestant, a Mormon, or any member of any religion from becoming a member."

On the surface, this might seem quite reasonable. I find no offense in being involved in social, civic, and benevolent activities with people of other religious and ethnic backgrounds. In fact, it's really an integral part of the excitement of life! But, when it comes to my own personal worship of God, and His revelation to me of His Word, there are some very clear guidelines!

If Freemasonry is truly what it professes publicly, then "Bravo!": it is a welcome fellowship. If it is being deceptive, then it should be exposed. It is that simple.

The key document from which I will quote is the most readily available and universally approved doctrinal book of Freemasonry, "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry," by Albert Pike, Grand Commander, 1859-1891. Its title page states that it was prepared for the "Supreme Council of the Thirty-Third Degree and Published by its Authority." Originally published in 1871, I have used the 1966 Edition. Except where other sources are noted, I will cite page numbers only, when using this work.

#### ALL TRUTH

2780, c. 1 p

(Masonry). . . "The custodian and depository (since Enoch) of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems and allegories." (page 210)

#### TEMPLE OF RELIGION

"Every Masonic Temple is a Temple of Religion, and its teachings are instructions in religion" (page 213)

#### THE FOUNDATION

"It (Masonry) is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base and they are the superstructure" (page 219)

#### A RELIGIOUS INSTITUTION

"Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution - that it is indebted solely to the religious element which it contains for its origin and for its continued existence and that without this religious element it would scarcely be worthy of cultivation by the wise and good." . . . "Freemasonry is NOT Christianity nor a substitute for it" . . . "But the religion of Mason-

ry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his particular faith" . . . "Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it." (Encyclopedia of Freemasonry, Albert G. Mackey, Revised Edition, 1921, page 618, 619)

### BUDDHA

"The first Masonic legislator whose memory is preserved to us by history, was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous." (page 277)

### REVERENCES ALL REFORMERS

It (Masonry) reverences all the great reformers. It sees in Moses, the lawgiver to the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, great teachers of morality, and eminent reformers, if no more; and allows every brother of the order to assign to each such higher and even divine characteristics as his creed and truth require." (page 525)

### THE BAALIM

"Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above ALL the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion." (page 226) Note: The word, Baalim, is simply defined as "false god or idol." The Masonic author has included the God of the Christian in that category. (ED)

### THE INCOMPREHENSIVE BIBLE

The teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar." (page 105)

### THE INCOMPLETE BIBLE

"All truly dogmatic religions have issued from the Kabalah and return to it. Everything scientific and grand in the religious dreams of the Illuminati, Jacob Boehme, Swedenborg, Saint Martin, and others, is borrowed from the Kabalah all the Masonic associations owe to it their secrets and their symbols.

The Kabalah alone consecrates the Alliance of the Universal Reason and the Divine Word. . . .

The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils.

"The Hebrew books were written only to recall to memory the traditions; and they were written in symbols unintelligible to the profane. . . thus was a second Bible born, unknown to, or rather uncomprehended by, the Christians; a collection, they say, of monstrous absurdities.

"One is filled with admiration, on penetrating into the Sanctuary of the kabalah,

at seeing a doctrine so logical, so simple and at the same time so absolute." (pages 744-745) Note: The 'Kabalah' is a book of ancient Jewish mysticism and magic. (ED)

### THE SOURCE OF ALL GOOD

"Everything good in nature comes from OSIRIS — order, harmony, and the favorable temperature of the seasons and celestial periods." (page 467) Note: Osiris was the ancient Egyptian god whose annual death and resurrection personified the self-renewing vitality and fertility of nature. (ED)

### MASONRY CONCEALS ITS TRUTHS

"Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy, CONCEALS its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth is not for those who are unworthy or unable to receive it, or would pervert it." (pages 104-105)

### THE BLUE LODGE TO BE DECEIVED

"The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine he understands them. (page 819)

### WORSHIPFUL MASTER

"Worshipful Master: The Head and Chief of the Lodge, the Source of Light, of Knowledge and instruction in Masonry. He personifies the Sublime Art of Masonry and is the Spokesman thereof." (Arthur Waite, *A New Encyclopedia of Freemasonry*, 1970, page xxiv)

### OBEDIENCE THE FIRST RULE

"The first duty of every Mason is to obey the Mandate of the Master . . . The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: 'Obey orders, even if you break owners.'" (*Encyclopedia of Freemasonry*, Albert Mackey, page 525)

### THE ANGEL OF LIGHT

"To prevent the light from escaping at once, the DEMONS forbade Adam to eat the fruit of 'knowledge of good and evil,' by which he would have known the Empire of Light and that of Darkness. He obeyed; an ANGEL OF LIGHT induced him to transgress, and gave him the means of victory; but the DEMONS created Eve, who seduced him into an act of Sensualism, that enfeebled him, and bound him anew in the bonds of matter. This is repeated in the case of every man that lives."

"It (The Principle of Angel of Light) but put on the appearance of a human body and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews from the adoration of the Evil Principle, and the Pagans from the worship of the DEMONS. But the Chief of the Empire of Darkness caused him to be crucified by the Jews. Still, he suffered in appearance only. . ." (page 567) Note: This is, in its entirety, the exact opposite of Biblical doctrine. It places

the 'saving power' and the position of Jesus Christ at the feet of Lucifer and labels the Holy God of Israel a Demon. It denies the whole purpose of Christ's death on the Cross and puts Lucifer there, instead! (ED)

### THE ENERGIES OF LUCIFER

"When the Mason learns that the Key to the warrior on the block is the proper application of the dynamo of living power, he has learned the Mystery of his Craft. The seething energies of LUCIFER are in his hands and before he may step onward and upward, he must prove his ability to properly apply (this) energy." (Locked Keys of Freemasonry, Manly P. Hall, page 48)

### IRRECONCILABILITY BETWEEN CHRISTIAN FAITH AND FREEMASONRY

On 26 November 1983 the Congregation for the Doctrine of the Faith published a declaration on Masonic associations (cf. AAS LXXVI (1984), 300). At a distance of little more than a year from its publication, it may be useful to outline briefly the significance of this document.

Since the Church began to declare her mind concerning Freemasonry, her negative judgment has been inspired by many reasons, both practical and doctrinal. She judged Freemasonry not merely responsible for subversive activity in her regard, but from the earliest pontifical documents on the subject and in particular, in the Encyclical *Humanum Genus* by Leo XIII (20 April 1884), the Magisterium of the Church has denounced in Freemasonry philophical ideas and moral conceptions opposed to Catholic doctrine. For Leo XIII, they essentially led back to a rationalistic naturalism, the inspiration of its plans and activities against the Church. In his Letter to the Italian People *Custodi* (8 December 1892), he wrote: "Let us remember that Christianity and Freemasonry are essentially irreconcilable, so that enrolment in one means separation from the other."

One could not therefore omit to take into consideration the positions of Freemasonry from the doctrinal point of view when, during the years from 1970-1980, the Sacred Congregation was in correspondence with some Episcopal Conferences especially interested in this problem because of the dialogue undertaken by some Catholic personages with representatives of some lodges which declared that they were not hostile but were even favourable to the Church.

Now more thorough study has led the S.C.D.F. to confirm its conviction of the basic irreconcilability between the principles of Freemasonry and those of the Christian faith.

Prescinding therefore from consideration of the practical attitude of the various lodges, whether of hostility towards the Church or not, with its declaration of 26 November 1983 the S.C.D.F. intended to take a position on the most profound and for that matter, the most essential part of the problem: that is, on the level of the irreconcilability of the principles, which means on the level on the level of the faith and its moral requirements.

Beginning from this doctrinal point of view, and in continuity, moreover, with the traditional position of the Church as the aforementioned documents of Leo XIII attest, there arise then the necessary practical consequences, which are valid for all those faithful may possibly be members of Freemasonry.

Nevertheless, with regard to the affirmation of the irreconcilability between the principles of Freemasonry and the Catholic faith from some parts are now heard the

objection that essential to Freemasonry would be precisely the fact that it does not impose any "principle", in the sense of a philosophical or religious position which is binding for all of its members, but rather that it gathers together, beyond the limits of the various religious and world views, men of good will on the basis of humanistic values comprehensible and acceptable to everyone.

Freemasonry would constitute a cohesive element for all those who believe in the Architect of the Universe and who feel committed with regard to those fundamental moral orientations which are defined, for example, in the Decalogue; it would not separate anyone from his religion, but on the contrary would constitute an incentive to embrace that religion more strongly.

The multiple historical and philosophical problems which are hidden in these affirmations can not be discussed here. It is certainly not necessary to emphasize that following the Second Vatican Council the Catholic Church too is pressing in the direction of collaboration between all men of good will. Nevertheless, becoming a member of Freemasonry decidedly exceeds this legitimate collaboration and has a much more importance and final significance than this.

Above all, it must be remembered that the community of "Freemasons" and its moral obligations are presented as a progressive system of symbols of an extremely binding nature. The rigid rule of secrecy which prevails there further strengthens the weight of the interaction of signs and ideas. For the members, this climate of secrecy entails above all the risk of becoming an instrument of strategies unknown to them.

Even if it is stated that relativism is not assumed as dogma, nevertheless there is really proposed a relativistic symbolic concept, and therefore the relativizing value of such a moral-ritual community, far from being eliminated, proves on the contrary to be decisive.

In this context the various religious communities to which the individual members of the lodges belong can be considered only as simple institutionalizations therefore appears to be inevitably relative with respect to this broader truth, which instead is shown in the community of good will, that is, in the Masonic fraternity.

In any case, for a Catholic Christian, it is not possible to live his relation with God in a twofold mode, that is, dividing it into a supraconfessional humanitarian form and an interior Christian form. He cannot cultivate relations of two types with God, nor express his relation with the Creator through symbolic forms of two types. That would be something completely different from that collaboration, which to him is obvious, with all those who are committed to doing good, even if beginning from different principles. On the one hand, a Catholic Christian cannot at the same time share in the full communion of Christian brotherhood and, on the other, look upon his Christian brother, from the Masonic perspective as an "outsider."

Even when, as stated earlier, there were no explicit obligation to profess relativism as doctrine nevertheless the relativizing force of such a brotherhood, by its very intrinsic logic, has the capacity to transform the structure of the act of faith in such a radical way as to become unacceptable to a Christian, to whom his faith is dear (Leo XIII).

Moreover, this distortion of the fundamental structure of the act of faith is carried out for the most part in a gentle way and without being noticed firm adherence to the truth of God, revealed in the Church becomes simple membership in an institution, considered as a particular expressive form alongside other expressive forms, a more or less just as possible and valid, of man's turning toward the eternal.

The temptation to go in this direction is much stronger today inasmuch as it corresponds fully to certain convictions prevalent in contemporary mentality. The opinion

that truth cannot be known is a typical characteristic of our era and, at the same time, an essential element in its general crisis.

Precisely by considering all these elements, the Declaration of the Sacred Congregation affirms that membership in Masonic associations "remains forbidden by the Church", and the faithful who enrol in them "are in a state of grave sin and may not receive Holy Communion."

With this last statement, the Sacred Congregation points out to the faithful that this membership objectively constitutes a grave sin and, by specifying that the members of a Masonic association may not receive Holy Communion, it intends to enlighten the conscience of the faithful about a grave consequence which must derive from their belonging to a Masonic Lodge.

Finally, the Sacred Congregation declares that "it is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation from what has been decided above." In this regard, the text also refers to the Declaration of 17 February 1981, which already reserved to the Apostolic See all pronouncements on the nature of these associations which may have implied derogations from the Canon Law then in force (Can. 2335).

In the same way, the new document issued by the S.C.D.F. in November 1983 expresses identical intentions of reserve concerning pronouncements which would differ from the judgment expressed here on the irreconcilability of Masonic principles with the Catholic faith, on the gravity of the act of joining a lodge and on the consequences which arise from it for receiving Holy Communion. This disposition points out that, despite the diversity which may exist among Masonic obediences, in particular in their declared attitude towards the Church, the Apostolic See discerns some common principles in them which require the same evaluation by all ecclesiastical authorities.

In making this Declaration the S.C.D.F. has not intended to disown the efforts made by those who, with the due authorization of this Congregation, have sought to establish a dialogue with representatives of Freemasonry. But since there was the possibility of spreading among the faithful the erroneous opinion that membership in a Masonic lodge was lawful, it felt that it was its duty to make known to them the authentic thought of the Church in this regard and to warn them about a membership incompatible with the Catholic faith.

Only Jesus Christ is, in fact, the Teacher of Truth, and only in him can Christians find the light and the strength to live according to God's plan, working for the true good of their brethren.

**OPINION — 1**

## **IRRECONCILABILITY BETWEEN CHRISTIAN FAITH AND FREEMASONRY**

*By Msgr. Fred Madlangbayan*

Parish Priest of the Immaculate Conception  
Batangas City, Philippines

The topic assigned to me "Irreconcilability between Christian Faith and Freemasonry," a reprint from Boletin Eclesiastico de Filipinas, July-August 1985 issue, which appeared in The Far Eastern Freemason January-March 1987 issue, is at once sensitive and significant. Sensitive, because it must have caused not a little feeling of anxiety on many of your members especially the Catholics and significant because it may help us resolve some if not all our questions and difficulties. My task is to comment and elaborate

There are two approaches to the subject on hand: first, what the higher authorities of the church specifically the Sacred Congregation for the Doctrine of Faith based at the Vatican has to say about it; and secondly, on the local ecclesiastical authorities' attitude on the matter.

As far as the Sacred Congregation for the Doctrine of Faith is concerned, its stand seems to be firm and irrevocable as could be glimpsed from several portions of the article. To quote for a few:

- "The declaration of the Sacred Congregation appears that membership in Masonic associations remains forbidden by the Church, and the faithful who enrol in them are in a state of grave sin and may not receive Holy Communion" (p. 5)
- "Now more thorough study has led the S.C.D.F. to confirm its conviction of the basic irreconcilability between the principles of Freemasonry and those of the Christian Faith" (p. 3)
- "Let us remember that Christianity and Freemasonry are essentially irreconcilable, so that enrolments in one means separation from the other" (Letter of Leo XIII to the Italian People CUSTODI December 8, 1892 - p. 3)

The bases for the Sacred Congregation's stand on the matter as stated in the article are several:

- a) "In the Encyclical *Humanum Genus* by Leo XIII (20 April 1884), the Magisterium of the church has denounced in Freemasonry philosophical ideas and moral conceptions opposed to catholic doctrine. For Leo XIII, they essentially led back to a rationalistic naturalism, the inspiration of its plans and activities against the Church." (p. 3)
- b) "... essential to Freemasonry would be precisely the fact that it does not impose any 'principle', in the sense of a philosophical or religious position which is binding for all of its members, but rather that it gathers together, beyond the limits of the various religious and world views, men and good will on the basis of humanistic values comprehensible and acceptable to everyone. . . (p. 4)
- c) "Above all, it must be remembered that the community of 'Freemasons' and its moral obligations are presented as a progressive system of symbols of an extremely binding nature. The rigid rule of secrecy which prevails there further strengthens the weight of the interaction of signs and ideas. For the members, this climate of secrecy entails above all the risk of becoming an instrument of strategies unknown to them." (p. 4)
- d) "In any case, for a catholic christian, it is not possible to live his relation with God in a twofold mode, that is dividing it into a supraconfessional humanitarian form and interior christian form. He cannot cultivate relations of two types with God, nor express his relation with the Creator through symbolic forms of two types." (pp. 4-5)
- e) "Even when, as stated earlier, there were no explicit obligations to profess relativism as doctrine, nevertheless, the relativizing force of such a brotherhood, by its very intrinsic logic, has the capacity to transform the structure of the act of faith in such a radical way as to become unacceptable to a christian, to whom his faith is dear" (Leo XIII - p. 5)

The Sacred Congregation in making such a statement does not only admonish but expects the local ecclesiastical authorities to abide by it. Thus we read: "Finally, the Sacred Congregation declares that "it is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation from what has been decided above". (p. 5) "In the same way, the new document issued by the S.C.D.F. in November 1983 expresses identical intentions of reserve

concerning pronouncements which would differ from the judgment expressed here on the irreconcilability of Masonic principles with the Catholic faith, on the gravity of the act of joining a lodge and on the consequences which arise from it for receiving Holy Communion." (p. 6)

At the end of the article, this final statement we read: "In making this declaration, the S.C.D.F. has not intended to disown the efforts made by those who, with the due authorization of this Congregation, have sought to establish a dialogue with representatives of Freemasonry. But since there was the possibility of spreading among the faithful the erroneous opinion that membership in a Masonic lodge was lawful, it felt that it was its duty to make known to them the authentic thought of the church in this regard and to warn them about a membership incompatible with the Catholic faith. Only Jesus Christ is, in fact, the Teacher of Truth, and only in Him can Christians find the light and the strength to live according to God's plan, working for the true good of their brethren." (p. 6)

Now, let us look at the local ecclesiastical authorities' attitude on the matter. As far as the local Ordinary, the Archbishop is concerned, he respectfully begged that he be given some more time to study the document because he was not sure whether there were new pronouncements made on the matter or not. He further suggests that we open or keep the doors open for deeper study and honest evaluation on the kind of Freemasonry existing in the Philippines.

For my part, as pastor of this parish, I suggest that we be the best judges of our status and conditions since we all acted in good faith and without any or the least intention of inflicting harm on anyone. I also think it is wise that every effort should be made to clarify the precise nature of the Masonic associations in different parts of the world. Because I have a feeling, based on the external behaviour of some Masons-Catholics in this parish, that not all Masonic associations are the same. And I hope I am right.

Thank you very much and good day!

Msgr. Fred Madlangbayan

*(Editor's Note: The foregoing is a speech read for Msgr. Fred Madlangbayan, Parish Priest of the Immaculate Conception, Batangas City, on the occasion of the Stated Meeting of Batangas Lodge No. 35 F.&A.M., on August 6, 1987. The very good Right Reverend sent his regrets for his inability to attend the meeting due to an unforeseen and unavoidable circumstances.)*

## OPINION — 2

### THE CLERGY AND THE CRAFT

by Rev. Forrest D. Haggard D.D.

From time to time Freemasonry has come under criticism from the Christian Church, both the Roman Catholic and Protestant branches. The Roman Catholic opposition dates back to the Eighteenth Century when Papal Bulls were issued by Clement XII in 1738 and Benedict XIV in 1751 denouncing Freemasonry and instructing the Roman Catholics to withdraw from the Craft. Originally Freemasonry had both Roman Catholic clergy and laymen in its membership in almost every country where it had been established. The first Freemasons' Hall in London was erected in 1776 when Lord Petre, who was looked upon

as the leading layman in the Roman Catholic Community in England, was the Grand Master of Masons. Earlier than that in 1730, Thomas Howard, the Eighth Duke of Norfolk, a Roman Catholic, was Grand Master and during his term presented to the Grand Lodge its Sword of State, which is still in use. After the Papal Bulls had been issued Roman Catholics gradually withdrew from membership in Freemasonry. This process was accelerated when a number of edicts were issued starting in the year 1821 and the result was almost a complete separation of the Roman Catholic Church from the Freemason Lodge.

The opposition of the Roman Catholic Church does not differ greatly from the criticism that arises from time to time in the Protestant. In 1935 the Catholic Truth Society issued a pamphlet which sets forth quite clearly the basic of the differences. The pamphlet admits that Freemasonry is "beneficial to the country or, at any rate, quite harmless" but that the great objection is that Freemasons are placed under a solemn oath of secrecy. Even more serious than this is that Freemasonry "tends to undermine belief in Catholic Christianity by substituting for it what is practically a rival religion based on deistic or naturalistic principles."

Through the years there have been criticisms of Freemasonry by Protestant groups. At a Methodist Conference in Great Britain in 1927, Rev. C. Penney Hunt criticized the Craft in much the same manner as did the Catholic Truth Society. While the Methodist Church refused to pass a motion unfavourable to Freemasonry yet there were many indications of support for Mr. Hunt. In January, 1951, the magazine *Theology*, a publication of the Society for Promoting Christian Knowledge, carried an article by a Church of England clergyman, Rev. Walton Hannah, entitled: "Should a Christian Be a Freemason?" The question, of course, is answered in the negative mainly because Mr. Hannah claims that the oaths of secrecy and the penalties associated with the oaths are pagan. He claims, in addition, that the Masonic Order is a Gnostic Heresy. The article demands an inquiry into Freemasonry by the Church of England especially since both the Methodist and the Roman Catholic Churches questioned the validity of the Order.

At a Church Assembly in June 1951, Rev. C. Creed Meridith moved that a commission be established to study the Hannah article and a long debate ensued. Freemasonry found supporters in many of the high dignitaries of the church including Dr. Garbett, the Archbishop of York. Rev. C.E. Douglas made the following very penetrating statement: "You cannot understand Freemasonry except in a lodge. Its real secret is fellowship." The motion was ultimately defeated.

In Scotland in 1754 the Associated Synod of Stirling considered the propriety of the Masonic oath and in 1755 the Kirk Sessions were requested to make enquiries into Masonic practices. In some places in Scotland any person who admitted to being a member of a Freemason's Lodge was required to do public penance and subjected to a rebuke from the Kirk Session. The reasons for the opposition were the objections to the oath of secrecy and the penalties associated with the obligations.

From the above account it may be concluded that the historic objections to Freemasonry are:

- (1) Theological
- (2) Ethical

The theological objections are based on the charges that Freemasonry is:

- (1) *Deistic* – The Deist relies on reason to prove the existence of God. They come to this position by conclusions drawn from the observation of nature. The revelation of God through a person, such as Jesus, is not necessary.

- (2) *Naturalistic* – Naturalistic theology believes that the world can get along all

right by itself by obedience to the natural law. God may have created the world but once it was set in motion there is no further need for Divine intervention. Hence there is no need to acknowledge that God once intervened in the natural order by sending his Son as the Saviour of the World.

(3) *Gnostic* – The Gnostic heresy claims that truth is revealed by God to specially selected individuals by means of special secret rites and ceremonies. The mystic ceremony of initiation confers on the initiate a special type of knowledge. Again the appearance of Jesus in human form is not necessary in the Gnostic view.

The Christian Church finds error in these three theologies because they exclude the need of Jesus Christ as Saviour of the world. This accusation against the Masonic lodges is not correct. A man before he is admitted to the Masonic Order must profess a belief in God and in Life Eternal. It follows, then, that the Christian who applies for admission to the Masonic Lodge must confess a belief in God as revealed in Jesus Christ. Hence, Freemasonry cannot be Deistic, Naturalistic, or Gnostic. It is true that the Freemason's lodge endeavours to enrich a member's belief in God by instructing him in the moral law and the hidden secrets of nature and science. For the Christian this is a further understanding of the nature of the God as revealed in Jesus Christ in whom he has already admitted a belief.

The matter of secrecy has been greatly overrated as far as the Freemason's lodge is concerned. There are no mystic initiatory rites which purport to give secret knowledge. There was a time in the early Christian Church that the Christians were accused of cannibalism because in their sacred meal they were reported to have eaten human flesh. This was, of course, a complete misunderstanding of the Lord's Supper and arose because the Christians were forced to meet for worship in secret. The meeting of the Freemason's lodge is limited to members and their proceedings are in secret. It does not necessarily follow that secrecy produces theological error or special knowledge. What it does indicate is that a very close and warm fellowship is developed amongst the members.

The ethical accusations against Freemasonry in relation to the oaths of secrecy and the penalty of the obligations are more difficult to explain to those who are not members of the Order. The penalties when considered with an historical imagination and with an understanding of their origins are not as pagan as they may at first appear. Recently, however, some Grand Lodges have undertaken to revise the penalties. In Canada, the Grand Lodge of Quebec, has led the way in this matter. It should be sufficient to note that the Masonic Order is conscious of the need to study a revision of the penalties. This, in itself, should indicate to the critics of this aspect of Freemasonry that the penalties are not basic to the purpose of the Order.

Secrecy will have to remain because this is a fundamental concept but it should be noted that secrecy implies a fellowship and not immorality, irreligion, or sedition.

Far more important than the issues discussed above is what may be described as the practical situations which cause individual clergymen to oppose Freemasonry. This practical conflict appears when the Freemason's lodge appears to compete with the church for the time, energy and talent of the men in any community. The validity of such criticism is borne out when the Mason prefers to attend his lodge rather than go to a church meeting. It is further aggravated when a Freemason's lodge plans events which conflict with church activities. Very regrettably some lodges arrange practices on Sundays when the members should be in church. Such inconsiderate action rightly brings the lodge into disrepute.

Another very valid point of criticism is when the Freemason's Lodge presumes to usurp some of the historical prerogatives of the church, for example the so-called Masonic funeral. The church, as is its right, commits the body to the ground and concludes the

burial service with the benediction. Then the Masonic lodge takes over and conducts the committal service again, often inexpertly and in a painfully long and theologically unsound manner. It should be noted that the Freemason's lodges are themselves examining the validity of this practice and many are substituting a memorial service for the funeral service. The following is a quotation from the proceedings of the United Grand Lodge of England dated September 12, 1962:

(1) That Masonic Rites, Prayers and Ceremonies be confined to the Lodge Room and that dispensation to wear regalia (which term includes white gloves) be granted only in exceptional cases;

(2) That there be no active participation by Masons, as such, in any part of the burial service or cremation of a brother and that there be no Masonic prayers, readings or exhortations either then or at the graveside subsequent to the interment, since the final obsequies of any human being, Mason or not, are complete in themselves and do not call, in the case of a Freemason, for any additional ministrations. That if it is wished to recall and allude to his Masonic life and actions this can appropriately be done at the next lodge meeting in the presence of his brethren, or at a specially arranged memorial service;

(3) But that while no obstacle should be put in the way of Masons wishing to take part in an act of corporate worship, only in rare and exceptional cases should they be granted dispensation to do so wearing regalia; moreover, that the order of service should in all cases be such as the officiating minister, or his superior, consider to be appropriate to the occasion.

*The most serious criticism that clergymen have against Freemasonry is that some Freemasons claim that their lodge gives them all the religion they need and that they feel no need of the church.* Any Freemason that makes such a claim has completely misunderstood the teachings of the Craft and is doing a serious disservice both to the church and the lodge. Freemasonry is a science of morality "founded on the purest principles of piety and virtue" and can never claim to be a substitute for the church. Although its teachings are based on deeply spiritual concepts based on a belief in the Fatherhood of God and the Brotherhood of Man and although it looks forward to the ultimate unity of mankind in the spirit of love, it can never aspire to supplant the church as the militant body of Christ manifest in the world. Nor can a Freemason's lodge hope to satisfy the spiritual life of man which is expressed in the Christian Church. The Freemason's lodge has no message of redemption for the sinner and no hope of salvation to offer to those who have lost their foothold on life. No message of forgiveness and atonement is offered to those who are battered and broken by sin and wrongdoing. There is no ministry of healing for those who, in life's struggle, have lost courage and hope. Forgiveness, atonement, redemption, and hope are all the prerogatives of the Christian Gospel as expressed in the church and it is presumptuous for a Freemason to assert that they can be found elsewhere. A well instructed Freemason will never treat lightly the divine ministries of the church nor will he absent himself from attendance at the house of God. Indeed, if he lives as a Freemason should, he will be eager to be a valued aid to the church life of his community.

Religion, morality, and noble living find themselves seriously challenged in this age of materialism and all the forces of high and noble living must be rallied to meet the crisis. Both the church and the Freemason's lodge are dedicated to such a cause and it would be to their eternal shame if they dissipated their energies in a non-productive criticism of each other. For the Mason it is essential that he demonstrate to the church his goodwill and support. This task will be made easier if the Masonic lodge takes steps to remove those areas in which there has been misunderstanding especially by a critical re-

examination of its public ceremonies and re-interpretation of the image of being a secret society bound by obligations to which are attached pagan penalties. The Craft has in its membership many clergymen of differing faiths who should accept the responsibility of representing the Freemason's lodge amongst their brother clergymen. Then it may be possible for more of them to subscribe to the following statement made by the late Dr. Daniel A. Poling, an outstanding minister, former president of World Christian Endeavor Union, and editor of *Christian Herald* and *Christian Endeavor World*:

"I arrived at the decision that Masonry is a vital and dynamic force in America, and in the world, for everything high and worthy to which my life has long been committed. And there is something more, Masonry occupies, in my opinion, a unique position of opportunity and obligation in the human order today."

Calgary, Alberta,  
Canada, May, 1965

OPINION — 3

## BETWEEN CHURCH AND CRAFT

*By Joseph S. Crociata, MPS*

Whether couched in the vitriolic exchanges of earlier centuries or the more polite rhetoric of recent history, relations between the Craft and the Church of Rome have long exhibited the (oftentimes sole) virtue of stability. The passing of centuries has yet to make an end to the chill winter of intolerance, especially regarding the issue of common membership — the status of the "Catholic Mason." Historically, the Craft's quiet but consistent policy of religious toleration did little to dispel common misconceptions that Masonry prohibited Catholic membership. In contrast, the Roman Church's stern threats of excommunication to any of its members who became a Mason left little room for confusion.

Code of Canon Law, Canon 2335 1917

Those who enlist in Masonic sects or other associations of the same kind, which plot against the Church or against lawful civil authority, ipso facto incur the excommunication simply reserved to the Apostolic See.

Ironically, the public's misconceptions and the Vatican's policies yielded an important, albeit unintended, benefit to the Craft. They provided ample assurance that any Catholic who petitioned a lodge (and there were many such Petitioners) had full notice of the religious and philosophical problems with which he might be faced. Consequently, lodges receiving such petitions had no need to address the issue, and our Catholic brethren became valued and often preeminent workers in the Temple.

More recent signals from Rome, if not entirely encouraging, have been considerably more confusing to Masons, Catholics and Catholic Masons. The following, brief review of some of the more important documents of the past decade is presented in hopes of assisting each Lodge in crafting appropriate policies regarding Roman Catholics who seek Light in Masonry.

## The Seper Letter

The year 1974 saw a remarkable change in the official complexion of Church/Craft relations. His Eminence, Franjo, Cardinal Seper was then Prefect of the Roman Curia's primary doctrinal body, the Sacred Congregation for the Doctrine of the Faith (hereinafter, "SCDF"). Seper sent a letter to his Eminence, John, Cardinal Krol of Philadelphia, who was then president of the National Conference of Catholic Bishops. The letter addressed the applicability of Canon 2335 of the Church's Canon Law (set forth hereinabove) to Masonic lodges in America.

Canon 2335 was promulgated by Pope Pius X on the Pentecost of 1918, as part of the Church's Penal Code. As translated above, the Canon consisted of a simple sentence of excommunication to Catholic laymen who join Masonic lodges, or "other associations . . . which plot against the Church or against lawful civil authority. . ." Excommunication, virtual exile from the Church's most serious sanction, since the time that it ceased to exercise juridical power as a secular authority. According to authoritative commentaries of the time, the sentence was incurred *ipso facto* upon joining a Masonic association, without the necessity of a formal sentence by ecclesiastical authorities. Significantly, the determination of whether particular associations "plot against the Church" allows for considerable latitude of interpretation. In contrast, authoritative commentators accepted a presumption that Masonic bodies, by the sole reason of their adoption of traditional Masonic forms, engaged in such machinations.

Cardinal Seper's interpretation appeared to diminish the authority on that presumption. In response to an inquiry regarding the applicability of traditional sanctions to Catholics who might seek membership in American Masonic lodges, he wrote:

one may safely teach and apply the opinion of those authors who hold that Canon 2335 regards only those Catholics who join associations which plot against the Church.

From this letter arose the opinion that a Catholic could become a member of a lodge of Masons which neither engaged in nor aided plot against the Roman Church. According to this view, while the Church continued to discourage Masonic membership, Catholic men could avoid the imposition of the severest penalty of the Church for participation in the fellowship of the lodge. This viewpoint became widely accepted among Catholic churchmen. As a practical matter, the determination that a lodge did or did not "plot against the Church" was left to the individual layman. Many Roman Catholics found their way to Masonic Light during this period.

## The Declaration of 1981

In Italy; 1981 began in the midst of a banking scandal which involved an organization of men who styled themselves a lodge of Masons (called Propaganda Due, or "P-2"). The officers of "P-2" reportedly inducted members in the back seats of automobiles and without degree, in exchange for payments in cash and information. That such a collection of men could accurately be called a lodge, much less Masonic, is open to considerable question. Nonetheless, "P-2" was recognized as such throughout the world press. The activities of certain men alleged to be members of "P-2" gave birth to an international banking scandal which brought down an Italian government, and allegedly embroiled the Vatican's "Institute of Religious Works" (that is, the Vatican Bank) in its intricate

schemes. Amid growing public charges of pervasive "masonic" influence in the Vatican, a review of Rome's position on Masonic membership was inevitable.

This review would be undertaken on an official basis by the SCDF. Although primarily procedural in operation, the resulting Declaration not only closed the door on Masonic membership, it denied that the door was ever open. Seper's letter, the SCDF maintained, had been misinterpreted. Although a Catholic could become a member of a Masonic association which did not plot against the Church, the determination of whether the association was acceptable could not be made by the individual or by his bishop. Only on petition to the SCDF in Rome could the appropriate dispensation be granted.

Nonetheless, in correspondence with the Executive Secretary of the Masonic Service Association of the United States, The Most Reverend Thomas Kelly, Archbishop of Louisville and General Secretary of the American Bishops' Conference, questioned the Declaration's applicability to American lodges:

The Declaration states that the general law of the Roman Catholic Church issued in 1917 remains in effect, namely, that a Catholic under penalty of excommunication, is not to join any organization which plots against the church or legitimate civil powers. At the same time, the Declaration reminds us that to incur the excommunication, certain requirements must be met. Among these, it seems clear, would be the fact that the association in question is one which actually plots against the Catholic Church or a legitimate government. I understand that this would not appear to be the case with Masonic Fraternities in the United States.

Despite the liberal tone of the Archbishop's letter, such neat distinctions would be of little practical import to an American Catholic, who could only obtain his Church's judgment by petition to Rome — a petition which, according to one source in the offices of the Archdiocese of Chicago would properly be made in Latin! In addition, the position of those Roman Catholics who joined the Fraternity in good faith during the seven years of episcopal "misinterpretation" of the Seper document was not addressed. Many Catholics and Masons adopted a "wait and see" attitude, and many Catholics who did not learn of the "clarification" continued to join and participate in the fellowship of the lodge.

### Canon Law Revised

In preparation for the Second Ecumenical Council of the early 1960's, Pope John XXIII announced his intention to move the Church toward the monumental task of revising the entire body of its Canon Law. A special commission was appointed in 1963, which was subsequently enlarged, and labored for almost twenty years on the task. As proposed drafts were published, Canon 2335 underwent interesting (and provocative) changes. Now Canon 1374, the purpose of the new Canon remained the proscription of Catholic membership in certain organizations, but the explicit reference to "Masonic" associations was deleted.

*Can. 1374* — One who joins an association which plots against the Church is to be punished with a just penalty; one who promotes or moderates such an association, however, is to be punished with an interdict.

The omission of a direct reference to Masonry was encouraging, albeit in keeping with the Church' more recent policy of publicly opposing the Craft more on the grounds of Masonic precepts which allegedly conflict with Church dogma, rather than on allegations of an evil, Masonic "conspiracy." In addition, the sanction imposed by the Canon for membership is left to the discretion of the disciplining party, and therefore not clearly a diminution in the sanction. Indeed, subsequent interpretations have favored a denial of the Eucharist (which is the major element in the "interdict" and supposedly reserved for the "promoters" of a proscribed society) as the "just penalty" for Masonic membership. Clearly, only careful study and the passage of time would determine whether the canonical change presaged a corresponding change in the Church's policy toward Freemasonry.

Unfortunately, certain Masonic writers hailed this change as the codification of the conciliatory position adopted in the Seper document of 1972. Whether unaware or simply unmindful of the SCDF Declaration which intervened between the Seper letter and the promulgation of Canon 1374, these writers hailed John Paul II (arguably the most conservative prelate since Pius XII) as the "liberator" of his Church from its long prejudices against the Craft. Future developments would demonstrate that these sentiments, however laudatory, are at least premature and probably incorrect.

Based upon the Church's published interpretations to date, Canon 1374 reflects a change in the prominence given by the Church to its self-declared differences with the Craft. It does not reflect any change in the Roman Church's policy regarding such differences, and does not currently reflect a change in the Roman Church's prohibition against the membership of Catholics in Masonic associations. And the Church openly declared this position even before the revision was in place.

### **The Declaration of 1983**

After an unbroken decade of steadily improving relations between the Craft and the Church in America, the impending change in the Canon Law appeared to be another step toward final reconciliation. Nonetheless, as witnessed by the SCDF's Declaration of 1981 and the fiscal/political crises which may have contributed to its general tone, the prospects for reconciliation of any kind in the European sphere could hardly have been worse.

On the eve of the new Code's promulgation, the SCDF published a Declaration which denied that the revised Code would have any substantive effect on the issue of Catholics' participation in the Fraternity. Masonic organizations, while not specifically mentioned in the new Code, are included in broader categories of proscribed activities:

The Church's negative position on Masonic associations therefore remains unaltered, since their principles have always been regarded as irreconcilable with the church's doctrine. Hence joining them remains prohibited by the church. Catholics enrolled in Masonic associations are involved in serious sin and may not approach Holy Communion.

Local ecclesiastical authorities (i.e., local bishops) do not have the faculty to pronounce a judgment on the nature of Masonic associations which might include a diminution of the above-mentioned judgment, in accordance with the intention of this congregation's declaration delivered on Feb. 17, 1981, (citation omitted).

The supreme pontiff John Paul II approved this declaration, deliberated at an ordinary meeting of this sacred congregation, and ordered it to become part of public law.

The Declaration was signed by His Eminence, Joseph Cardinal Ratzinger, Prefect of the SCDF, and The Reverend Jerome Hamer, Archbishop of Loria and Secretary of the SCDF. In keeping with the definitive tone of the Declaration (and with the Declaration's specific reference to its pontifical authority), headlines of the National Catholic Membership in Masons is "Serious Sin," Vatican Says, "The NC News Service's article cites an unnamed source at the SCDF who acknowledged that while the Code "lifted the penalty of automatic excommunication of any Catholic who joins the Masons," the purpose of the Declaration was to alert Catholics to the problems which the Church anticipates for Roman Catholics who become Masons — namely, that "some Masonic groups include anti-Catholic activity," and that Catholic brethren may be "manipulated into support of a hidden agenda, which could include anti-Catholic activities."

The Declaration was not greeted with enthusiasm by some American Catholic clergy. Many emphasized the more liberal commentaries while neglecting to cite the text of the Declaration itself. Most ignored the issue, while others registered reservations regarding the basis for the Declaration's universal applicability. The Boston Archdiocese's chief ecumenical officer had called the position set forth by the Vatican a "pastoral confusion," and in an article soon after its publication, urged the establishment of a dialogue which could lead to clarification of the applicability of the Code's prohibition to American Masonic groups.

Despite the Declaration's reservation to the Vatican of all rights to make judgments regarding Masonic associations which may become exempt from Canon 1374, the prerogatives of local bishops to grant dispensations under the present Code and Declaration may be viewed somewhat more broadly. A consultor to the committee which revised the Code states that while the Declaration appears to prohibit a bishop from making a judgment on a particular Masonic group, it did not take away his faculty to dispense individuals in particular cases from observance of a specific church law. By this interesting theory, one assumes that the individual Catholic may receive a dispensation to belong to an organization presumed by the Pope to plot against the Church, even if an association that does not, (such as a Masonic lodge) cannot obtain an appropriate judgment from the Vatican.

Notwithstanding the discomfort of some American Catholic clergymen over the stridency of the Declaration, the current position of the Vatican (and more especially of His Holiness John Paul II) favors denial of the eucharist to Catholics who have or will join the Fraternity. Following the initial impact of the SCDF's Declaration, Americans of the Craft and the Church settled back for an extended examination of the problems created by the Church's posture — problems not only affecting those Catholics desiring to join the Fraternity, but more immediately those who had done so in good faith since 1974.

### The "Reflections" of 1985

Whatever the final resolution of the apparent conflict between the Church's old and new world viewpoints, there are apparently those in the Vatican who are loathe to see the issue remain dormant. On February 22, 1985, an article entitled "Irreconcilability between Christian Faith and Freemasonry" appeared in L'Osservatore Romano, the Vatican's newspaper. The article is primarily a restatement of the Church's traditional objections to the Fraternity-naturalism, religious indifferentism, secrecy (in the context of "unknown strategies," or conspiracies), and the denigration of the Christian's relationship with God, through cultivation of a "supraconfessional humanitarian form." The article emphasizes, with approval, the SCDF's election to discourage Masonic involve-

ment and discounts the value of the personal experiences of those Catholics who have joined the Fraternity and discovered no evidence in support of the Curia's charges of anti-Catholic and anti-Christian belief.

The article retains little of the verbal restraint of the Declaration, utilizing language more in keeping with inflammatory rhetoric of earlier times. For example, the author supports a charge of "relativism" with the erroneous claim that the Craft's universal dedication to the principle of religious toleration is based upon a positive belief that truth about the B.A.O.T.U. *cannot* be known (as opposed to a more accurate rendering for the vast majority of Grand Jurisdictions, that differences in belief regarding the precise nature of such truth is not a fit cause for man to reject the brotherhood of his fellow man). Based upon this view, the author condemns the Fraternity and its ritual as a "distortion of the fundamental structure of the act of faith."

In contrast to such inflammatory (and inaccurate) statements regarding the Craft, the author differentiates between the Church's attitude toward Masonic membership by Roman Catholics, and "Arm's length" dialogue between the Church and the Fraternity:

In making this Declaration, the SCDF had not intended to disown the efforts made by those who, with the due authorization of this Congregation, have sought to establish a dialogue with representatives of Freemasonry. But since there was the possibility of spreading among the faithful the erroneous opinion that membership in a Masonic lodge was lawful, it felt that it was its duty to make known to them the authentic thought of the Church. . .

All attempts by the religious press to discover the identity of the author (and so determine his authority) were rebuffed by the Vatican.

## Conclusion

For the present, and to the distress of our Catholic brethren, it appears that the Church of Rome has decreed that a Catholic may not be a Mason and receive Communion, unless the Vatican has determined that the Masonic "association" to which he belongs is an exception to those included in the rule set forth by Canon 1374 (an eventuality which appears to be unlikely at the present time). Unofficial speculation indicates that it may be possible for a Catholic brother to continue in the full exercise of his religion under an individual dispensation granted him by his local bishop, although the ecclesiastical propriety of this method is not as yet affirmed by officials of the Vatican or any local diocese.

The foregoing letters, Declarations and codifications become vitally important to the Craft in the context of its treatment of the Roman Catholic petitioners. Such a petitioner may be assured by well-meaning but uninformed persons that the Roman Church no longer prohibits its members from Masonic affiliation. This is absolutely untrue. If such a petitioner is initiated on this basis, a lodge may inadvertently expose the Craft to charges that it induces Roman Catholic membership by means of false misleading statements. More importantly, a lodge that neglects to inform the petitioner of the potential or conflict fails in its duty to give him due and timely notice, that he may avoid conflict with his chosen religion."

Certainly, the manner in which notice is given must receive careful consideration, so that the petitioner is not given to believe his Roman Catholicism, is any Masonic impediments to his initiation. Nor should the lodge (or the investigating committee) presume to advise him regarding his relationship to the Roman Church. It appears prudent that he

should simply be informed that the Vatican has prohibited membership in the Masonic Fraternity under certain conditions, and that he should consult his Pastor in order to fully inform himself of the consequences of his membership, *before* he assumes the obligations of the Fraternity. Once informed in this simple manner, the petitioner's relations with his Church become a private matter of conscience, and no further inquiry on the part of the lodge is warranted, or desirable.

Finally, it is important to note that the foregoing does not signal any major change in the external relations between the Roman Church and Freemasonry. Over the past thirty years, relations between the Church and the Fraternity have gradually risen above the vituperation of times past. No longer does the Church publicly berate the Fraternity as an instrument of the devil, and no longer does the Craft impugn the integrity of the Pope and his Curia. Nothing in even the most provocative of the writings referenced herein heralds a return of the regrettable confrontations of times past. The Roman Church's position on Masonry is the logical extension of its view of the Universe, and of the Church's unique place within it. The Craft should continue to extend the hand of respect and tolerance to the Church, and perhaps this exercise of the important Masonic virtue of tolerance may some day elicit a hand of fellowship in return.

#### OPINION — 4

*From the Grand Lodge Proceedings*

### RECESS

A recess was declared for the reception of the Guest Speaker, Julio Cardinal Rosales. His Eminence, the Cardinal, was received in due form and escorted to East.

The Grand Master delivered a short address of welcome and then requested the Deputy Grand Master, RW Teodoro V. Kalaw, Jr. to introduce the Guest Speaker.

### INTRODUCTION OF THE GUEST SPEAKER

Most Worshipful Grand Master  
 Most Worshipful Past Grand Masters  
 Dignitaries in the East  
 Brethren, Sisters and Guests:

Our Guest Speaker made two requests. First, he said "I will speak before the Masons, but with minimum publicity" and secondly "Do not make the introduction very long," he added.

I can understand his second request, because when I asked for his curriculum vitae, he handed me a copy that consisted 25 pages. That will give you an idea of his activities. I will pick out the items that show the real character, the real man — that is our Guest Speaker.

Let me give you a background of why our guest speaker is with us today. You will recall that some five or six years ago, a dialogue between the Catholic Hierarchy and the Freemasons was established. The panel representing the Catholic Hierarchy was headed by Bishop Gaviola and our panel was headed by MW Raymond E. Wilmarth, Past Grand Master. The members were: Worshipful Brothers Teofilo Abejo, Aurelio L. Corcuera,

Domingo C. Bascara and the late Macario C. Navia. The dialogue was held regularly for several years. The recommendations of the group were submitted to the Bishops Conference, the highest deciding body of the Catholic Hierarchy in the Philippines.

Our Guest Speaker had been reelected three times as President of the Bishop Conference. His message to us this afternoon will bear significance to our relations with the Catholic Church.

Since he was ordained in 1929 in Calbayog, Samar, the town where he was born, his leadership had been recognized by the Catholic Hierarchy. At the age of 40 he was appointed the head of the Diocese of Tagbilaran, Bohol. He was later transferred to the Archdiocese of Cebu (He is at present the Archbishop of Cebu). The leadership qualities of our guest speaker is worthy of emulation.

Our Guest Speaker is also well known for his organizational ability. He has founded many Catholic organization. One of these is the La Patria, an institution for the youth. He is successfully running his newspaper in Cebu. Allow me to cite to you a more concrete example of the ability of our Guest Speaker. The second Ecumenical Congress was held in Manila in 1956. The chairman is our Guest Speaker. A million people attended the Congress. What is noteworthy is the fact that it was the first time that a nationwide activity of the Catholic Church ended up with a surplus in the budget. This shows the administrative acumen of our distinguished guest.

He is generous. He gives credit where credit is due. When he was elevated a Cardinal, 250 of his admirers went to Rome to witness the ritual. Among the pilgrims was our First Lady. During the blessings of the more important projects of our First Lady, our Guest Speaker was the one called to officiate.

It is indeed a great honor and privilege for us Freemasons to be able to listen to a message from a distinguished representative of the Catholic Church in the Philippines.

Brethren, Ladies and Guest — His Eminence, Julio Cardinal Rosales.

### **ADDRESS DELIVERED BY HIS EMINENCE JULIO CARDINAL ROSALES**

Perhaps it can be said with truth that my presence with you today constitutes a sort of hallmark in Freemason and Catholic relationship in the Philippines. For who indeed could have imagined in years past that a Cardinal of the Catholic Church would one day be the principal speaker in an important Masonic celebration? As for myself, I never dreamed that someday I would be called upon to render this service to a Masonic gathering such as this. And the Freemasons of old, like those of the beginning of this century, would probably turn in their graves, were they to know that their own brother Masons were the ones responsible for my presence, a high-ranking member of the Church that fulminated censures against them in the past.

For of course, it is true that the Catholic Church had on several occasions denounced Freemasonry, culminating with the laws that we find embodied in the Code of Canon Law.

I am not going to discuss here, however, whether the Catholic Church was right in promulgating these laws, laws which I must confess hurt very much the sensibilities of Freemasons. It is against the principles of Ecumenism and common sense as well to keep harping on matters that do nothing but hurt the feelings of those we want to dialogue with.

Neither am I so presumptuous as to state that in the conflict and antagonism between Catholic Church and Freemasonry the latter was always at fault, and the former totally free of blame. Vatican II no less, in its decree on Ecumenism, frankly states that in the scandalous division of the Churches – fault lies not on one Church alone, but at times on both. “In subsequent centuries more widespread disagreements appeared and quite large Communities became separated from full communion with the Catholic Church – developments for which, at times men of both sides were to blame.” (Decree on Ecumenism, No. 3)

And the reason for this I believe can be gleaned from the same decree, when it clearly distinguishes between the divine and the human element in the Church. “Although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, her members fail to live by them with all the fervor they should”, said Vatican II. (Decree on Ecumenism, No. 4). In its divine aspect the Church may not err, but in the human, abuses and failings do come. Thus it becomes indeed possible that in the past, abuses cropped up in the Church, which drove Masonic organization to attack the Catholic Church as a whole, without distinguishing any longer between what was human and what was divine in it.

But whatever the past may be, let us rather look towards the future. Whatever the differences there may have been let us solve them that again we may be one in love. Our Lord said: “Love one another, such as my love has been for you, so must your love be for each other.” (Jn 13, 34)

It is praiseworthy of Philippine Masonry that it exerted efforts towards the achievement of this most worthy ideal. We have heard of the efforts of some Freemasons who went to Rome in their desire of at least initiating the rapprochement between Catholicism and Freemasonry.

There was the effort too of Philippine Freemasonry in making contacts with the local Church. A group of Filipino Freemasons approached the then Archbishop of Manila, Rufino Cardinal Santos, proposing to him the idea of a dialogue between Freemasonry and the Catholic Church. The Catholic Bishops Conference of the Philippines subsequently approved the idea, and officially initiated the dialogue between the two bodies.

The dialogue has been going on for some years now, and I can say with truth that much headway has been achieved through their efforts. In fact, if I am here with you today, it is due to a large extent to both the Masonic and Catholic panels who have previously paved the way. Especially in the first two years of the dialogue, both panels met regularly, about once or twice a month I think, discussing the irritants between Catholic and Masons, studying how both organizations can be reconciled, making suggestions on how to promote cooperation in practical matters. To both panels, and above all to the Grand Masters for the encouragement they have always given to this dialogue, I wish to convey my heartfelt congratulations. (applause)

But if you ask me now, wherein lies the basis for cordial relations and reconciliation, I believe it can be found in the changed attitudes and conditions in both Freemasonry and the Catholic Church in many parts of the world. For one thing, the irritants in olden times that accounted so much for the antagonism between the two groups do not seem to exist at least these last years in our country. For as we know, the Holy Fathers denounced Freemasonry on three principal grounds: its attacks on the Catholic Church, its subversive activities against legitimate civil authority, and its naturalism on religious beliefs. Permit me to cite some words from Pope Leo XIII's Encyclical on Freemasonry.

*Humanum Genus:*

"Now the Masonic sect produces fruits that are pernicious and of the bitterest savor. For, from what we have above most clearly shown, that which is their ultimate purpose forces itself into view – namely, the utter overthrow of that whole religious and political order of the World which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere "Naturalism" (No. 10).

"Nor do they think it enough to disregard the Church – the best of guides – unless they also injure it by their hostility. Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe" (No. 14).

"Having, by these *artifices*, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless, they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished" (No. 28). Leo XIII was talking about continental Freemasonry.

Now are the Free and Accepted Masons of the Philippines the same as the Freemasonry of the earlier century denounced by the *Humanus Genus*? Is there no hope for rapport between Catholicism and Philippine Freemasonry, i.e. the Free and Accepted Masons of the Philippines?

Frankly speaking, I would not be here today, had I believed that cordial relations with the Free and Accepted Masons of the Philippines were impossible. The Catholic panel has assured us that much of those things that aroused so much Pope Leo's indignation are, to a large extent at least, non-existent today in our country.

To say, for example, that the Free and Accepted Masons of the Philippines are subversives and seditious is of course absurd. The members of this association are distinguished Filipinos who have always been known for their law-abiding spirit. They have never been run after by the Philippine government for trying to overthrow the Republic. In fact, very many – hold high government positions, bolstering and strengthening the solidity of the nation.

To say likewise that the Free and Accepted Masons of the Philippines have no aim but that of attacking and annihilating, if possible, the Catholic Church, – a thing bewailed by Pope Leo in the Freemasonry of his time – is I believe, neither true now. For indeed who is the Mason today maliciously attacking the Catholic Church? What one sees instead is the effort of Freemasonry towards friendship, initiating Masonic-Catholic dialogue, creating joint social projects, inviting even the highest Catholic leaders to its celebrations.

Again Leo XIII censured Freemasonry for naturalism in its religious beliefs. Is this valid, too, for the Free and Accepted Masons of the Philippines?

There are religious truths which every Mason is bound to believe, namely the existence of God, the necessity for a good moral life, the immortality of the soul, and reward for the good and punishment for the bad in an after-life.

Interpreted in one way, these truths can indeed form that naturalism in religion which Pope Leo lamented in his Encyclical. For there have in fact Freemasons in the past who said that if all religious beliefs the above-mentioned truths are the only truths in which all men agree. Freemasonry is to be esteemed and praised, for whereas there are religions which are quarreling among themselves about their particular beliefs, Freemasonry holds those beliefs of which there is no dispute. Why respect religions when

what they do is simply to propose truths over which everybody quarrels and disputes? This kind of interpretation is of course unacceptable to Catholicism, for among other things it destroys revelation and the other supernatural truths that go with it.

Interpreted in another way, however, these truths could hold no obstacle for mutual understanding. For in the first place, there really is nothing wrong in believing the existence of God, good moral life, the immortality of the soul, the reward of punishment after death. It is good, nay obligatory, to believe these things. The error lies in the saying that they are the only truths worth believing.

The Masonic panel informed us that the Free and Accepted Masons of the Philippines hold these truths with no intention of disparaging the other truths. Freemasonry simply believes that these truths are basic truths of which no religious man can prescind. They are only the beginning, but do not constitute the whole truth of religion. That there are other truths besides in fact more important truths that everyone should believe, Freemasonry accepts leaving however, to the conscience of each one to say what they are in the concrete, for Freemasonry is not a religion, nor does it pretend to be one; it bows to the decisions of the Catholic hierarchy in so far as it concerns the religious truths affecting Catholic Masons.

To be morally sure, however, that misunderstanding and conflicts do not crop up again that would destroy the intended rapport Catholicism and Freemasonry are so desirous about, I believe it is best to continue the dialogue between the two bodies. No less than Vatican II recommended dialogues (cf. Decree of Ecumenism, No. 4). For indeed it is through dialogue that people understand each other better. Through dialogue Freemasonry could not only express with all sincerity its beliefs, but would have too the opportunity to point out whatever grievances it may have against the Church leaders or members. The Catholic Church, on the other hand, could call the attention of its Freemason counterparts to tenets or decisions that in its considered opinion run counter to cherished Catholic beliefs. This dialogue could focus now its attention on the higher degrees, for it seems that the panels concentrated their talks move on the Blue Lodges.

May I end this talk by saying that a future of sincere cordiality exists between us. I am not a prophet, but if I may venture a guess, would say that perhaps in the near future when the new Code of Canon Law shall come out — which for some years now is being prepared in Rome — we will not read in it those provisions which Freemasons find so hurting.

Thank you.

#### WORD OF APPRECIATION FROM THE GRAND MASTER

Your Eminence:

I know of no better way than to tell you, Your Eminence, of our profound gratitude in your presence with us this afternoon, and the kind message which you have brought to us than two very simple words and those are "Thank you, thank you."

We certainly appreciate your taking your time to be with us, appreciate the kind words that you have said, and we appreciate your understanding of our fraternity, and your understanding for our endeavors to be friends of our people.

If I may be allowed another minute of your time, Your Eminence, I would like to read from a little book of ours, entitled "What is Freemasonry" published by the Masonic Service Association of the United States, a well known association in the Masonic world. I would like to read to you from this book what we know of the teachings of Free-

masonry, and we are happy to know that you are already enlightened on our feelings, on our teachings, to very great degree:

Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness.

We tell all men and we teach all men to be better Catholics, Protestants, or whatever their religions may be. We hold nothing against the Catholic Church or to the other churches which are also striving to make better men and women of the population where they exist. These are our teachings, Your Eminence, in very short words, and as all our Brothers know, we expound and extend upon each of the words that I give under what our basic teachings are. We take hours and hours in explaining the meaning of these. We do it through symbols, we do it through pageantry, and other ways, to firmly imprint upon the minds of our Brothers what Masonry really teaches, and exort them to go into the world, and live the life of the Masons — the life of a good men. We try to make good men better. And again let me tell, Your Eminence, and I state for everyone in this House I am sure, for every Mason here, that we consider this to be a milestone in our relationship, I firmly believe and I am sure that all our leaders agree with me that this will be the opening and turning of a new leaf in our relationship. I am sure that it will redound to the benefit and to the good of the Church, to the good of our Fraternity, to the good of men and women in this Jurisdiction.

So in closing, let me say, and we hope, that this will not be the last time that we will see you in our presence, and in our convocations. We hope to see more of you, and we wish you God speed and the blessings of God and all of the fine works that you are doing. Thank you, Sir.

## OPINION — 5

### FREEMASONS AND CATHOLICS CAN REACH A PERFECT ACCORD

● Dr. Raymond E. Wilmarth, PGM

*(Editor's note: The following article was first published in the December 1968 issue of The Cabletow and reproduced in full in the Boletin Eclecticistico de Filipinas, official organ of the Catholic Hierarchy in the Philippines. We are reprinting this article for the benefit of the new brethren and for those who may not have read the article as published in the past since it essentially defines the position of Philippine Freemasons and provided a healthy perspective for an Ecumenical Dialogue aimed at promoting and maintaining harmonious relations between Freemasonry and the Church. After a series of dialogues between Masonic and Church leaders, two eminent Church leaders — Bishops Mariano Gaviola and Leonardo Legaspi made public pronouncements that since Philippine Freemasons are not against the Church, there can be no reason why Masons and Catholics cannot happily co-exist. During the first Papal visit to Manila in 1970 (Pope Paul VI), the Pontiff stated that Philippine Masons are not subversive in the context of*

*the Canon Law and cannot, therefore, be subject to the penalties thereof. In fact, he favored the lifting of the ban against Freemasonry in those areas where the Catholic Bishops so recommend. The cordial relations here between Freemasons and the Church could have resulted in a Church decree that would, in effect, clear Philippine Freemasons of baseless indictments of being anti-Church. The impasse, however, has been occasioned by the existence of a clandestine Grand Lodge and a Supreme Council whose actuations run counter to the principles adhered to by the Grand Lodge of Free and Accepted Masons of the Philippines and the Supreme Council of Ancient and Accepted Scottish Rite Masons. For the Church to issue an edict at this point in time when two other "Masonic bodies" that have maintained antagonistic attitudes towards the Church still exist would create situations where the activities of the clandestine Lodges that are inimical to the interests of the Church may be erroneously attributed to the sector recognized by the Church. While it is true that the aforementioned clandestine lodges have made attempts to join the Grand Lodge, they must satisfy certain conditions before they can be taken into the fold. And such conditions are not onerous because our brothers and fellows before us accepted such professions of faith.)*

The picture appearing on the front cover of this issue of our Cabletow is evidence that what once seemed to be barriers that would keep the Roman Catholic Church at a perpetual distance from Freemasonry have in a few short years become, in the new light of Ecumenical Dialogue, bridges of approach to a complete reevaluation and thorough understanding of the relationship of Freemasonry and the Church. Neither Freemasonry nor the Church has essentially changed. What has changed are the people in Freemasonry and in the Church. In turn this change has resulted in a change in church leadership and in Masonic leadership. We now find Masonic leaders who openly welcome Roman Catholics into Freemasonry and Catholic Church leaders who, finding nothing objectionable to Freemasonry in their respective areas, have opened their Churches to Freemasons.

Someday a history of the relationship of Freemasonry and the Roman Catholic Church may be compiled. It will be a most interesting work to read. In it will be all of the issues that drove the wedge between the Church and Freemasonry and the resolution of those issues which restored mutual understanding. At this very moment each of us is making that history. Each day in our daily relationship with members of the Church, we Masons are resolving those issues and restoring mutual understanding.

Occasionally our relationships may be such that instead of resolving an issue, by lack of understanding ourselves, we may act in a manner which we feel is truly Masonic but which is actually perpetuating an issue or heightening a barrier. Although well intended, these acts of Masons only tend to prolong the time that will have to pass before a perfect accord can be reached. How can we know what to say or what to do? The best answer is to practice the Golden Rule. Masons should act and speak to Catholics as we want Catholics to act and speak to Masons.

But there is a great deal more each of us can do to help quicken the time for a perfect accord. This will, of course require some time, some effort, and much study. Most of all it will require an understanding within each of us as to what the ultimate goal of Freemasonry is, in its effort to reach an understanding with the Church. Briefly but precisely put, Freemasonry being a Brotherhood of Men under the Fatherhood of God must make every effort to remove any obstacle preventing men who believe in God and the immortality of the soul from entering our Fraternity with a dear conscience.

Entering Masonry must be of each man's own free will and accord. No man will be invited or induced to join our Order. However, once a man has chosen to apply for the

degrees of Freemasonry, we must make sure there is nothing in our ritual that will react adversely to his conscience, such as a conflict with the teachings of his religion. If such a conflict does exist, he can not take our Masonic obligations "without equivocation, mental reservation, or secret evasion of mind." To practice the truth it professes, Freemasonry must make the first act of a Mason - an act that can be done with a clear conscience.

During the past few years a tremendous effort both in the Church and Freemasonry has been accelerating all over the world toward reaching a perfect accord. One of the most difficult problems to overcome is to get acceptance of the new idea by old members of both the Church and Freemasonry. Many have said that it can't be done! They say that there will always be Catholics who will hate Masons and Masons who will hate Catholics.

Neither the Church nor Freemasonry is founded on hate. Both stand solidly on a foundation of brotherly love. Therefore, if some retain hatred in their hearts, they are neither good Catholics nor good Masons. These are the men we must reach. These are the men God wants both the Church and Freemasonry to show the way to truth through brotherly love and understanding. These are the men who need a helping hand.

Not much can be done if such men will not meet each other face to face, and without fear, but with humility before God, in Ecumenical Dialogue to discuss those matters which, because of lack of understanding, remain barriers to final accord.

In every Lodge throughout this Masonic Jurisdiction, there should be Ecumenical Dialogue with members of the Catholic Church and Ecumenical Fraternalization with the Knights of Columbus and other organizations of the Church. If we don't see the other man's problem, how can we ever appreciate his point of view? Perhaps a few hours of dialogue will reveal the fact that there are no real issues, just suspicions predicated on misunderstanding. What one does not know, one cannot understand.

How does misunderstanding arise? In Freemasonry, where every Mason interprets for himself that Freemasonry means to him in his own choice of words. But the meaning of the words to the Mason speaking them may not be the same as the meaning implanted in the mind of the person hearing. Such misunderstanding is what has caused many issues to arise between the Church and Freemasonry. Masons speaking for themselves as individuals have been misunderstood by Catholics who thought they were speaking for Freemasonry as a Fraternity.

One great misunderstanding by Catholics has been that Freemasonry is a religion. How this misconception started, we do not know. Perhaps in the distant past some Mason may have said that Freemasonry was like a religion to him. Since Freemasons must believe in God and immortality of the soul and the Craft is admittedly a highly religious society where the Holy Bible is required to be open in every Lodge, it is not difficult to visualize the evolution of an idea among the profane that Freemasonry is some kind of religion. The Catholic Church has misjudged Freemasonry to be a sort of naturalistic religion. By definition, naturalism is the denial of the miraculous and supernatural in religion and the rejection of revelation as a means of attaining truth. The legend of Hiram Abiff is miraculous. Freemason consistently admits truth by revelation. Therefore, Freemasonry is not naturalistic.

The Constitution of our Grand Lodge specifically states there will be no baptismal ceremony in this Jurisdiction. Therefore, since Masons believe in immortality of the soul, who will prepare the soul for immortality? Freemasonry leaves the ceremony of baptism up to the religion of the Mason. The same is true for marriage. Although a Masonic funeral service is provided in our Jurisdiction, it is merely a memorial service at which each Brother in a Lodge may have a last chance to pay respect to a departed Brother. Freemasonry leaves to religion the final act of committing the departed Brother's soul to

God. Freemasonry neither provides for forgiveness of sins, nor communion for a Mason to prepare his soul for eternity. It is obvious then, when seriously considered, Freemasonry cannot be a religion as it is not a system, or belief that provides complete salvation to man. Freemasonry leaves the essential functions of religion up to the religion of each Mason.

When you meet a Catholic, greet him as a Brother, because he is a brother. Whether he is a Mason or not does not matter. Do not dwell on past differences. Make plans for the future. If he has questions to ask about Freemasonry, don't hesitate to answer him exactly the same way you would any other person who might be interested in joining your Lodge. If you are not sure of the answer to his question, tell him you will get him the answer. If he hurls a challenge at you, always remember that your image as a Mason and the image of Freemasonry rests in your hands. How you act and what you say will determine the image you project.

To better understand the aims and purposes of Freemasonry as expressed in some of the other Jurisdictions, the following is quoted from the Constitution of the Grand Lodge of Scotland:

"In August 1938, the Grand Lodges of England, Ireland and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared throughout. This statement, which was entitled "Aims and Relationships of the Craft," was in the following terms:

1. From time to time the Grand Lodge of Scotland has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practiced under its jurisdiction since it came into being as an organized body in 1736, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

2. In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.

3. The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. This is essential and admits of no compromise.

4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his obligation on that Book, or on the Volume which is held by his particular Creed to impart sanctity to an oath or promise taken upon it.

5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society, he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

6. While Scottish Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge nor at any time in his capacity as a Freemason is he permitted to discuss or to advance his views on theological or political questions.

7. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however, humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one Government and another, or between political parties, or questions as to rival theories of government.

8. The Grand Lodge is aware that there do exist bodies styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of Scotland refuses absolutely to have any relations with such bodies or to regard them as Freemasons.

9. The Grand Lodge of Scotland is a sovereign and independent body practising Freemasonry only within the three Degrees and only within the limits defined in its Constitution. It does not recognize or admit the existence of any superior Masonic authority however styled.

10. On more than one occasion the Grand Lodge has refused to participate in conferences with so-called International Associations claiming to represent Freemasonry, which admit to membership bodies failing to conform strictly to the principles upon which the Grand Lodge of Scotland is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

11. There is no secret with regard to any of the basic principles of Freemasonry some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess and practice, and can show that they have consistently professed and practiced, those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practiced whole-heartedly and in their entirety by those who desire to be recognized as Freemasons by the Grand Lodge of Scotland.

Within the Philippines, the Supreme Council of the 33rd and Last Degree of Ancient and Accepted Scottish Rite announced its DECLARATION OF PRINCIPLES in the Proceedings for 1951 as follows:

"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:

This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

It understands that purpose to be the character of the individual man, and through the individual, of the community.

It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make our human welfare, and to inspire them with that feeling of charity, or well-wishing toward all mankind which will move them to translate principle and conviction into action.

To that end, it reaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

It believes in principles rather than programs. Principles unite men; programs divide them. Man may agree on principles without agreeing upon their particular application to some specific problem.

Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

It is the essence of Freemasonry that this unity be preserved.

Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of governmental officials, whether executive, legislative or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason should act in civil life according to his individual judgment and the dictates of his conscience."

The Catholic Church has alleged that Freemasonry is anti-catholic and subversive in character. Whatever may be said of Freemasonry elsewhere, the Free and Accepted Masons of the Philippines have never been subversive of the Philippine government. The promise of every Master of a Lodge to support government is contained in Charges II, III, and IV of the Installation Service. As Filipinos all know, many of the Masonic brethren have been famous patriots. As for Freemasonry being anti-catholic, to our knowledge there is nothing essentially anti-catholic in our constitutions. In the past there may have been differences and even quarrels between the Catholic Church and the Free and Accepted Masons of the Philippines. But the past is past. Today we are fully committed to a cooperation with the Catholic Church. Such antagonism in the past must have been more due to subjective reasons, to the resentment mainly which Masons felt at being excommunicated by the Catholic Church.

We have time and again insisted that the Free and Accepted Masons of the Philippines do not hold communion with some Masonic groups and are not in amity with some of the Grand Orient Lodges. Our Grand Lodge was founded on Dec. 19, 1912, by the three American Lodges holding charters from the Grand Lodge of California, and therefore could not have had relationship with anti-catholic Masonic Lodges existing during the Spanish times.

The Free and Accepted Masons of the Philippines believe in God and the immortality of the soul it admits people of any faith who believe in God and the soul's immortality. It has no intention, however, of separating them from the religion of their respective consciences. On the contrary, it promises to encourage each to follow the religion of his choice. Freemasonry does not pretend to be a religion.

Some of the profane have objected to the Masonic oaths saying they seem immoral, both by reason of the terrible punishments the candidate invokes on himself as well as the object whose nature the candidate does not know about upon taking the oath. Our answer to questions of this sort is that the ancient oaths are symbolic in character, and are not enforced by the terrible punishments mentioned. Neither would the Grand Lodge of Free and Accepted Masons of the Philippines command things that are immoral, subversive or against the official teachings of the Roman Catholic or any other Church. In some Masonic Jurisdictions an alternative penalty is prescribed as follows: "or the equally effective punishment of being branded as a willfully perjured individual, void of all moral worth, and unfit to be received in this or any other Lodge, or society of men who prize honour and virtue above the merely external advantages of rank and fortune.

Freemasonry is a worldwide voluntary association of closely united men who, employing symbolic forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others. It is a unique institution in that it does not invite anyone to join it; it accepts only

men of good character and reputation in the community in which they live, and who believe in the existence of God, in a life after death and in the Brotherhood of Man irrespective of race, language, nationality, color, or creed.

While our Grand Lodge has never made any formal proclamation of the aims, principles, and purposes of Freemasonry, the following summary may be taken as a guide to aid our Masonic Brethren who may be called upon from time to time to answer questions which may be asked of them by persons outside the Fraternity.

1. The Jurisdiction of the Grand Lodge of the Philippines wherein it is the Supreme Masonic power and Authority is defined by the territorial boundaries of the Philippines, and in addition thereto extends to its Lodges in Guam, Saipan, Kwajalein, Okinawa, Japan, South Korea, South Vietnam, and wheresoever other Lodges may be constituted under its authority.

2. The Grand Lodge of the Philippines as the Supreme Masonic power and authority is sovereign in its jurisdiction and is not beholden to, subject to review by, or dependent on any other Grand Lodge, Jurisdiction, Masonic Authority or Masonic entity. Its pronouncements are absolute within its Jurisdiction.

3. The Grand Lodge of the Philippines administers directly the Subordinate Lodges within its Jurisdiction generally known as Symbolic Lodges, its administrative concern being the first degrees of Masonry viz: the first degree or Entered Apprentice; the second degree, or Fellowcraft and the third degree, or Master Mason.

4. The Grand Lodge of the Philippines manifests Freemasonry is not a religion, has no pretense of being a religion, has no aspiration toward being a religion; has no sacraments or pretenses thereto; and has no rituals that could be construed, however remotely, as being part of any religion. It does not provide for the salvation of men.

5. The Grand Lodge of the Philippines declares Freemasonry does not, can not, and will not favor, in any manner in which the words can be construed, a member or members belonging to any specific religion, political party or group. Neither does it, can it, nor will it disfavor, in any manner in which the words can be construed, any member or members belonging to any specific religion, political party or group. In the implementation of its traditional teaching of harmony among men, it does not permit the discussion, debate, argument or reference to, or about religion, or politics at any Lodge meeting. However, it does not interfere with the Human Rights of Men, and Masons are completely free to enter into any such discussions as any private citizen may, outside the Lodge.

6. The Grand Lodge of the Philippines asserts Freemasonry consistently urges its members to greater devotion to the religion of their choice, and never has or will try to influence any member in his choice of the manner or place of his devotions, being fully content that its members improve their moral character through their own religious preferences.

7. In the Grand Lodge of the Philippines no atheist can become a Mason, since belief in one Supreme Being is the first prerequisite and belief in the immortality of the soul is the second but equally essential prerequisite to acceptance into the Fraternity. Yet Freemasonry does not provide a baptismal ceremony, but leaves such to be provided by the religion of the individual Mason.

8. In the Grand Lodge of the Philippines no woman can become a Mason, nor a youth in his nonage; nor a man in his dotage.

9. In the Grand Lodge of the Philippines Freemasonry, although not a religion, is practiced as a highly religious Brotherhood of Man under the Fatherhood of God.

10. The Grand Lodge of the Philippines is for unsectarian religious education in

our Public Schools, as provided by law in believing that any religious instruction in Public Schools must be open to all religions on an equal basis with no religion having any advantage over any other and in accordance with the wishes of the parents of the children concerned.

11. In the Grand Lodge of the Philippines the Masonic Funeral Service is a ritual of Freemasonry, giving surviving Brethren a means of paying public homage to their departed, is not designed to supersede any Church Service, nor superimpose itself as such. It is performed at the request of the dying Brother with the consent of his family, or at the request of the family alone, if the departed had been unable to express such a wish before death.

12. In the Grand Lodge of the Philippines no ritual appertaining to any degree in Masonry, Symbolic or otherwise, has any intended reference or allusion, derogatory or otherwise to any specific religion, political party, or group Freemasonry in this Jurisdiction is always willing to reexamine its rituals in the light of the many changing attitudes in this modern world and make changes therein for a better understanding of the fundamental concepts of Freemasonry. However, no changes can be made in the Ancient Landmarks or the tenets of Freemasonry. These are best known to us as the ancient charges and regulations which are the following duties of the Master of a Lodge that on no account are ever to be neglected or departed from:

I. You agree to be a good man and true, and strictly to obey the moral law.  
 II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decision of the Supreme Legislature.

IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the Constitution of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behaviour courteous to your Brethren, and faithful to your Lodge.

VIII. You promised to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

XI. You promise a regular attendance in the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention at all the duties of Masonry on convenient occasions.

XIII. You admit that no new Lodge should be formed without permission of the Grand Lodge; and that no countenance should be given to any irregular Lodge, or to any person clandestinely initiated therein – being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of any regular Lodge, without previous notice and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge without the examination, and producing proper vouchers of their having been initiated in a regular Lodge."

Personally, I am looking forward to the day in the not too far distant future when Masons and Catholics can reach a perfect accord. Catholic Bishops in some dioceses have already welcomed Masons into their churches and offered no objections to members of their churches entering Freemasonry. In this Christmas season I ask all Masons and Catholics to join in prayer that once again, and soon, there will be Peace on Earth among Men of Good Will.

## OPINION — 6

### ADDRESS DELIVERED BY BISHOP MARIANO G. GAVIOLA Secretary General, General Bishops' Conference of the Philippines

*Titular Bishop of Girba, at the Fraternal Banquet Dinner, 24th Annual Meeting of the Supreme Council 33<sup>O</sup>, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines, Scottish Rite Temple, Manila, Philippines, on February 16, 1974.*

Fellow countrymen, dear brothers and sisters:

One must feel honored and grateful in being invited to address you this evening on the silver jubilee, no less, of the Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry in the Philippines. The feelings of presumption that accompanied my acceptance of your kind invitation should help convey — I hope the sincerity of my prayers that God reward you for the good of your past, and that He continue to bless you in the future.

Indeed, the future already augurs bright hopes in so far as the basic tenet that we all hold dear is concerned, namely, the brotherhood of men under the fatherhood of God. The path seems clear now that leads to our becoming genuine brothers and sisters.

I will not bother you now with the history of the relationship between the Church and Freemasonry in our country. It is a sad past, a past that had been rendered black by extreme personal prejudices, and by our snipings at each other. After all, we do not live in the past, but in the present. We can look back at the former only if it serves to assuage ill-feelings, to heal wounds, and to learn from our mistakes. On our part, where we have failed in truth, justice and love, we ask for forgiveness. Where, in upholding the same principles, our faith and trust in the loving providence of the Church had been our sole guide and inspiration, we ask for forbearance, understanding and patience.

Yes, rather than look back we should look forward. We no longer can afford the luxury of isolation, much less of polarization. Together, we must engage ourselves in the task of nation-building. As our brothers' keepers we must forge such ties as would help uphold the human dignity of every citizen and promote total human self-development. Together, we must help build a "ladder of Jacob" to Paradise; never more, a "tower of Babel."

By the grace of God, we have not been totally wanting in this regard. The fact is that, over the past five years, a formal but quiet dialogue has been going on between official representatives of the Catholic Bishops Conference of the Philippines and of your fraternity. Both groups have been meeting regularly almost every month, particularly in the first three years, after our first meeting on June 25, 1968. It was then a "love at first sight", I must confess.

But, then, both panels are only the traditional go-between in arranging a marriage. To continue the simile, no parties should contract matrimony unless they know each other. No true marriage can be responsibly entered into, unless certain convictions, for example, of the contracting parties are recognized and properly understood. Differences and disagreements should be weighed with sincerity and good will, and with the help above all of the Supreme Arbiter of mankind. If these persist, it will be more often than not, nonetheless, that new paths of understanding and of discovering one another are opened.

Our dialogue, I repeat, is official but quiet, and even confidential. The otherwise could have laid open our humble endeavors to the possible exuberances or excesses of some extraneous elements, who might want to jump the gun, hoping thereby to force an issue. Some people are inclined to play the hero, not realizing, however, that what they may claim later to be a feather on their hats, had been in all reality the fruits of painstaking labour long before initiated by the proper authorities. Worse still, the same histrionics, aside from endangering or jeopardizing certain studies or negotiations, could also lead the undiscerning to believe that the decisions that eventually might be arrived at are the outcome of external pressure, and not of conscientious deliberation and prayers.

I am not at liberty to issue a communique, or to discuss in public the details of these encounters. I can say, however, since I am a member of the Church panel in this dialogue, that the talks have been very sincere and cordial — and at the same time very frank — because both sides are aware that problems and misunderstandings that have deep roots in history, cannot be ironed out overnight.

But, the panel representing your fraternity has allowed me to reveal that your highest authorities have gone so far as to show us the galley proofs of your proposed revised ritual for admission into the fraternity, and have offered to delete any word or phrase that may be offensive to Catholics or, for that matter, to Christians in general. They have even agreed that such an admission be preceded, for the benefit of Catholics and Christian believers, with the instruction that as such they are bound to observe and practice the teachings of their faiths.

For our part, I can also reveal now that three years ago, as a result of this dialogue, the Catholic Bishops Conference of the Philippines presented to the Holy See a formal petition which, if granted, will affect substantially the relationship between the Church in our country and the Free- and Accepted Masonry of the Philippines. I cannot reveal the details of this petition, but I can say that should the time come, it will be welcomed by all concerned.

I must explain, however, that in the Church we do not operate like Henry Kissinger, who can shuttle back and forth between two warring groups over a weekend, and hammer out a pragmatic arrangement between them. The subject of our petition happens to involve Church legislation, known as Canon Law, which is also now in the process of being reformed. All other episcopal conferences throughout the world are neither to be disregarded by the Holy See in any reform as would affect a universal legislation of the Church.

Until such time, therefore — and let us face the facts — the existing provisions of Canon Law on Masonry still stand.

But this should not discourage us. Institutions normally take longer to adjust to changed situations than individual persons can. We have made a big leap forward on the personal level. But even on the institutional level, great progress has already been made.

It is curious how history changes our perspective. My reading of the history of Masonry, not very exhaustive, I must admit, seems to indicate what the origins of your fraternity — at least in the very beginning — were closely related to the Church. There is for example the remark of Dugdale, the seventeenth century antiquary and herald, recorded by John Aubrey, to the effect that “about Henry the Third’s time, the Pope gave a bull or diploma to a Company of Italian architects to travel up and down all over Europe to build churches. From these are derived — according to Dugdale — “the Fraternity of Freemasons.”

The *Pocket History of Freemasonry* by Pick and Knight (Philosophical Library, New York, 1953), where I came across this theory, mentions that this theory of the origin of Freemasonry “is not impossible” — although there does not seem to be any evidence of such a bull in the papal archives. The authors actually hold the view that Freemasonry “almost certainly” originated from the Operative Masons of Britain, and that Craft is almost certainly a British product and of British origin. It would of course be ironic if it should turn out that Masonry was originated by a Pope. Moreover, in support of their theory that the Craft is British in origin, the authors note that: “it seems likely that scarcely fewer than 5,000 churches were built in England during the twenty years immediately following the Norman Conquest. . . and not only is there a remarkable similarity among them as regards size, proportions and general lay-out, but they differed appreciably from which were known to have been built (earlier). . .”

This is of course only so much theory as to the beginnings of Masonry as an organization and its eventual development into the fraternity as we know it today. Nevertheless, I find it an intriguing possibility that Freemasonry actually originated in the service, if not in the bosom, of the Church.

It so, then the hoped for complete reconciliation will simply be a homecoming.

Indeed, it is much the same situation in the ecumenical movement that seeks to bring together again the separated brethren of different Christian denominations.

This is not the time or the place to trace the origins of the rifts that broke out into centuries of hostility. Suffice it to say that differences on principles, which might have been reconciled, were aggravated by personalities involved as well as by historical circumstances.

You will admit that Masonry itself has developed differently, and found different expressions, in different countries, although inspired probably by the same principles. Thus in Spain — we are told — it developed under persecution, during the Inquisition when religious and political interests were difficult if not impossible to dissociate; and there Masonry developed with a definitely anti-Catholic and even anti-religious bias. Eventually, the image of the Church became identified with what we would now call the Establishment; while Masons identified themselves with liberalism and the struggle for freedom. The relations between the Church and Masonry in Spain were carried over to the Philippines. The rest is history, but it took both sides a long time to get rid of the hang over.

In this whole story, we must admit the fact that individual churchmen, and individual Catholics in general, who were no doubt influenced by the situation and the temper of their times, were not without fault. There were excesses on both sides; but for our part, we must admit there had been failings in charity. Differences of opinion, on principle, on ideas there may be — and some are perhaps inevitable; but persons at all time

should be accorded the charity, the good will, the love that we do. However, much we may disagree, we fail as Christians to the extent that we fail in love and in giving due regard for the human person.

It is in fact our increased understanding and our growing insight into the dignity of the human person, based on our knowledge from contemporary social sciences as well as the developments in the theology that is responsible for the new outlook that is growing in the Church. It is not really new, but a renewal of our vision of what we have always believed in. The reality has not changed, but we now see it in a new and fuller light. In that light also we see where we might have made mistakes in the past.

It deserves mention here the efforts of the Knights of Columbus and of your fraternity in promoting brotherly ties through joint choral concerts and athletic activities. Joint efforts and resources towards community development and in social action are fields quite open to us all. The time is ripe for a dialogue on the grassroots level. Our Knights of Columbus is the natural vehicle/counterpart towards this effect. This could be the engagement period for the marriage we seek to embrace.

As we forge however closer ties through human and community development endeavours, may we never lose sight of the basic truth that man whom we seek to serve is composed of body and soul. To seek only the welfare of the body of man is the business of funeral parlors. To be concerned solely with the soul of man is a vain attempt to convert man into an angel.

People who do not believe in God and in human dignity can also feed the hungry, clothe the naked, give homes to the homeless. An economic leap forward can be achieved thereby, with one big difference. Their programs could only make slaves of human beings, comfortable slaves perhaps, if they succeed, but slaves all the same. Not persons, but tools of the State, instruments to be used, things to be manipulated, chattels to be disposed of when nuisances.

Unless our aim is to develop persons, we would be no different. My friends, the horizon before us is crimson with the glow of our hopes. Let not the clouds of the past blemish it. We must ever look forward. Never more looking backwards. I thank you.

MARIANO G. GAVIOLA, D.D.

Titular Bishop of Girba

Scottish Rite Temple

February 16, 1974

OPINION — 7

## FREEMASONRY AND THE CATHOLIC CHURCH

*(Speech delivered by the Very Rev. Fr. Leonardo Z. Legaspi, O.P., Rector of the University of Santo Tomas, before the Philippine Grand Lodge, on July 29, 1972 at the Scottish Rite Temple.)*

Perhaps as recently as ten or fifteen years ago, an event such as this, with a solitary Dominican priest addressing an important group of Freemasons, would have been un-

thinkable. Even assuming the impossible likelihood of an invitation being extended, it would have been more improbable for the invitation to be accepted.

I am grateful that this climate of suspicion and distrust is being dispelled, and I am happy that the mists of prejudice and misconception are being blown away by the winds of change and enlightenment.

And so, I stand before you to day, no longer a foolhardy priest venturing into the lions' den of big, bad Masons, but as a guest accepted and welcomed by his friends. I wish the good Pope John could see me now. He would have loved it.

It was Pope John, you may remember, who made the remark, soon after he assumed the seat of Peter, that the Church should open its windows so that the winds of change could come in. It was he who convened the Second Vatican Council, he who gave substance to the ecumenical movement. He did not want any walls separating people and beliefs, he regarded unity as an attainable ideal. Certainly, he did not wish to see the strained relations between the Church and Freemasonry to continue.

As Papal Nuncio to France, one of his closest friends was Premier Rene Meyer, a Jew who was also a Mason. It is no wonder, therefore, that the Second Vatican Council, in one of its documents, went on record as saying that "it takes a positive stand with respect to the other schools of thought, respecting whatever truth and value they may offer."

John's successor, Pope Paul VI, went one step further. He favored the lifting of the ban against Freemasonry in those areas where the Catholic Bishops so recommended.

For their part, the Freemasons manifested themselves equally receptive to the spirit of ecumenism. Dr. Raymond E. Wilmarth, PGM, enunciated the prevailing spirit when he said and I quote: "Masons should act and speak to Catholics as we want Catholics to act and speak to Masons." This significant statement he made in an article entitled "Freemasonry and the Roman Catholic Church," published in the *Cabletow* in December, 1968.

So moved was I by Dr. Wilmarth's utterance that, in my capacity as editor then of the *Boletin Eclesiastico de Filipinas*, the official organ of the Catholic Hierarchy in the Philippines, I took the liberty of reprinting the article in full. I dare say that this was a historic first in Philippine publishing — a Mason writing in an official review of the Catholic Hierarchy.

There is no question in my mind at this point that the time is ripe for a dialogue between the Roman Catholic Church and Freemasonry in our country. The dialogue is needed because the need for unity is pressing. Indeed, we must hang together if we do not want to hang separately.

Lest I be accused of being a calamity-howler and a prophet of doom, let me explain why I believe the need for unity is urgent and compelling.

We are living in an age of flux, an age where horizons of every sort are vanishing. As national boundaries crumble before the inroads of jet transport, the earth seems to shrink. Man has turned his eyes to outer space, and he is measuring distance now, not in terms of kilometers or miles, but in light years.

In the face of all these dizzying developments, more and more people are getting overwhelmed by the immensity of the universe. Understandably, they are beginning to regard themselves as insignificant, microscopic germs crawling on a puny satellite. And because they feel so small and unimportant, they begin to have doubts about having an immortal soul. And they begin to question whether anything so small can be worth saving — even by God.

It is to combat this insidious thinking, this invidious downgrading of the impor-

tance of the human spirit and the dignity of the human person, that we must become more and more conscious of our neighbors, of the inextricable bonds of brotherhood that bind us, one to another.

But we cannot feel this spirit of brotherhood if, as has been true in the past, we allow our prejudices and our biases, our misconceptions and our mistrust, to drown out the voice of reason and the need to unite. We cannot outgrow our ghetto mentality if we persist in crawling into our own shells, refusing admittance to others not belonging to our group, not subscribing to our persuasions.

Indeed, the call to ecumenism should not be ignored. Whether we like it or not, our society has become pluralistic, a society where many faiths exist, a society which can survive only if these different faiths learn to co-exist and where the rights of religion and private conscience are freely guaranteed to all.

And so, the Church and Freemasonry must dialogue. In the Scandinavian countries, such a dialogue has been successful. The Bishops Conference there has already recommended the lifting of the ban against Freemasonry. And our own Bishops Conference is at present undertaking a thorough study and review of the Church's position vis-a-vis the Philippine Grand Lodge.

But before we can dialogue, first we must all learn to dialogue. We must all accept the fact that a dialogue is not an exercise in polemics or a direct and one-sided attempt at conversion. We must all agree that a dialogue is a conversation between two parties where both assume that they have something to learn from the other and, more important, seriously endeavour to learn it.

Now, what should be the goal of this dialogue? Again, I must go to Dr. Wilmarth for the answer: "Briefly but precisely put," he stresses, "Freemasonry being a Brotherhood of Men under the Fatherhood of God must make every effort to remove any obstacle preventing men who believe in God and the immortality of the soul from entering our Fraternity with a clear conscience."

The first object of the dialogue, to my mind, is to resolve the moral dilemma confronting Catholics who are members — or are contemplating to be members — of Freemasonry. For their sake, the Catholic Hierarchy should definitively find out whether or not the theoretical and historical bases of the canonical ban against entering Freemasonry still obtains.

Permit to offer some reflections on this matter. Provision No. 2335 of Canon Law provides that "those who join a Masonic or other sect which conspires against the Church or lawful civil authority are subject to the major canonical penalty."

It is clear therefore, that what the Catholic Hierarchy should now satisfy itself is whether or not the Grand Lodge of Free and Accepted Masons of the Philippines is conspiring against the Church or lawful civil authority.

From my own studies on the matter, and from a careful perusal of your own official documents, it is my considered view that the Masonic Grand Lodge is not.

Your "Instruction pamphlets prepared by the Committee on Masonic Education," for instance, expressly states that Freemasonry admits to its membership men of all religions who believe in God and in a life after death. They also specifically state that prospective members may pronounce their oath of initiation on the Bible or on any Holy book pertaining to their own religion. And, if the applicants are Christians, they are reminded that Christ as Mediator is essential to their belief.

I doubt very much also whether any right-thinking person could seriously believe that the Grand Lodge of the Philippines is advocating any conspiracy against civil authority. The Text Guide to the Entered Apprentice Monitor says explicitly that as a citizen,

the Mason must be exemplary in the discharge of his civil duties. The Mason, it goes on, should never propose or countenance any act which may have a tendency to subvert the peace and good order of society. Moreover, it emphasizes, the Mason must pay due obedience to the laws under whose protection he lives, and he must never lose sight of the allegiance he owes to his country.

In the light of all this, there should be no serious difficulty in resolving the moral dilemma of Catholics who are also Masons. A bigger hurdle to overcome perhaps may be the historical attitude and practical policy which the Grand Lodge of the Philippines has had with respect to the Church. It is an attitude, I like to think, which has undergone drastic change. The fact that I have been invited to break bread with you is eloquent proof of that change.

Furthermore, I take heart from the sage words of Dr. Wilmarth in his article: "Do not dwell on past differences," he pleads to one and all. "Make plans for the future."

I like to think that I speak, not for just myself but for many other priests like me, when I say that we are willing to forget past disagreements and past unpleasantness. And I am sure that you who are in the Grand Lodge share these sentiments.

My dear friends: the good Pope John was really talking your language when, in summoning the Catholic Bishops of the world for the Second Vatican Council, declared: "I want to make it clear to everyone that each and every person is our brother and friend." And Dr. Wilmarth in turn was voicing the universal desire for rapprochement and unity when he said: "When you meet a Catholic, greet him as a Brother, because he is a brother. Whether he is Mason or not does not matter."

It was in this spirit of brotherhood and oneness that you issued your invitation to me. And it was in that same spirit that I accepted. It is from openmindedness such as this that abiding unity will come — eventually. Maybe we cannot hope yet for uniformity of opinion, but we certainly can wish for a unity of hearts.

I thank you.

*OPINION — 8*

## PROCEEDINGS OF THE GRAND LODGE OF F. & A. M. OF THE PHILIPPINES 64TH ANNUAL COMMUNICATION 1980

The Transactions of Quatuor Cornati Lodge No. 2076 under the United Grand Lodge of England, contains an article entitled "The Roman Catholic Church and the Craft."

This article traces the actions of the church from the first condemnation in 1738 of the interpretation of the church ending the condemnation in the following language: "The Sacred Congregation for the doctrine of the faith. . . has ruled that Canon 2335 no longer bars a Catholic from membership of Masonic Groups. . . and so a Catholic who joins the Freemasons is excommunicated only if the policy and actions of the Freemasons in his area are known to be hostile to the church. . ."

A time table covering the interesting happenings leading to this action is included as follows:

"1928 — An Eminent Jesuit, Father Grubar, had a meeting in Arx-la-Chapelle with

Assian Lang, a high ranking Freemason from New York and the Historian, Eugum Lenhof. Nothing came of it but remarkable thing was that it could have taken place.

"1937 - Another Jesuit, Father Joseph Bertalcot, having formed a friendship with Bro. Albert Lantoine, 33<sup>o</sup> of the Grand Lodge of France, the latter published a booklet entitled "A Letter to the Sovereign Pontiff" which was fairly successful and which proposed an 'Armistice'. The quotation of the title page taken from the book of Joel III. 18: and a fountain shall come forth of the house of the Lord, and, shall water the Valley of the Acacias. (N.B. some editions of the Bible state: "The Valley of Shittim" not the Valley of the Acacias, but 'Shittim' is the wood of the Shittah tree, otherwise known as the Acacia tree.)

"1955 - The most Worshipful Grand Master of the Philippines, Bro. William H. Quasha, sent a letter to Pope John XXIII.

(Comment: On his own account, this very resourceful and highly respected leader of the Craft delivered personally his letter to the Vatican Secretary of State, Msgr. Bea.)

"1956 - In France, in an article entitled, 'Freemasonry', The dictionary Catholicism for the first time corrected a certain number of errors concerning the craft.

"1959 - The Council Vatican II was convened. It did not actually deal with the question of Freemasonry but the matter was officially raised by a Mexican Bishop. His Lordship S. Mendez-Arceo.

"1962 - The Grand Orient of Haiti sent a petition to the Pope Father Riquet, a French Jesuit, gave a talk in a Lodge in Laval and a Dutch monk, Father Wildiers, gave one in an Amsterdam Lodge, both with Episcopal Authorization.

"1963 - Death of Pope John XXIII. The Grand Master of French National Grand Lodge, M.W. Bro. Ernest Van Hecke, sent a message of sympathy 'United in a Prayers' to the Holy See. The Holy College of Cardinals replied thanking him, as did the Bishop of Paris.

"1967 - The Roman Catholic church Bishops in the Scandinavian countries officially authorized Protestant Freemasons converted to Catholicism to remain members of their lodges.

"1968 - This news caused a sensation and certain radio stations announced that Rome had lifted the excommunication. The news was also and had probably been spread in bad faith in order to produce a denial from the Vatican, which what actually happened.

"1969 - Meetings took place between W. Bro. Harry Carr and His Eminence Cardinal Heena in Wetminster, a report which he gave in his book, "The Freemason at Work.

"In the same year, after having previously informed the Archbishop of Paris, the author of this paper was initiated in Lodge Esperance No. 35, under the French National Grand Lodge of Germany came to Paris specially to attend the ceremony.

"1970 - Father Beyer, and expert on Canon Law, and of world-wide reputation, gave an interview to the press and stated that in his opinion the excommunications were not applicable to regular Freemasonry.

"1971 - The Grand Master of the National Grand Lodge of France, M.W. Bro. Ernest Van Hecke, wrote a letter to His Holiness, Pope Paul VI drawing his attentions to the necessity of putting an end to all these difficulties.

"The Grand Orient of Italy decided to revert to regularity and secured the recognition of the United Grand Lodge of England.

"1974 - After having consulted Spiscopal authorities throughout the World, Cardinal Seper, prefect of the Sacred Congregation for the doctrine of the faith (The former

Holy Office) sent a letter to all the Bishops, putting an end to the conflict. . .

"The Super Document" was published in England by a declaration of the Roman Catholic Bishops of England and Wales, 11-14, November, 1974.

"The solution finally adopted by the church of Rome was not intended to constitute a choice between any given kind of Freemasonry, and it therefore follows that the irregular bodies benefit from it to the same extent as genuine Freemasons.

"Neither is excommunication formally abolished. It is merely stated that it does not apply to lodges that do not conspire against the church of the legitimate civil authorities. It is up to each man to decide according to his own conscience what the tendency is in any lodge he intends to join."

## MAY CATHOLICS AND MASONS NOW CO-EXIST\*

### Religion

May a Catholic join Freemasonry and still feel at ease with his church and his conscience?

The question, first posed in 1738 when Pope Clement XII condemned the Masonic society, was recently raised anew, taking on profound significance in view of the reaffirmation by the Vatican of its ban on Freemasonry and in the light of great strides made by the ecumenical movement.

The Vatican statement (*DE*, March 7, 1981) said that "there is no change in the Canonical Law that bars Catholics under penalty of excommunication from joining Masonic organizations and similar secret groups."

Excommunication is an ecclesiastical penalty that cuts off a believer from the administration of or participation in church rites and benefits. An excommunicated Catholic may not receive the sacraments nor the sponsors at baptism, confirmation and wedding, or may be barred from church burial.

Ecumenism on the other hand, calls for different faiths to "learn to co-exist" and "learn to dialogue."

The Good Pope John who "opened the windows of the church so that the winds of change could come in, could not have wished to see the strained relations between the Catholic Church and other religious groups continue.

Many Catholics whose interest in the issue was recently aroused by the recent Vatican statement, sought church clarification because of numerous cases where Masonic "encounter difficulties" on the occasion of baptisms, weddings, and funeral services. One such seeker of peace of mind was Joaquin Cunanan, head of a big accounting firm bearing his name.

As early as March 28 this year, Cunanan wrote a letter to Jaime L. Cardinal Sin of Manila requesting enlightenment on the provisions of Canon Law regarding the issue and the reasons for the prohibition of Catholics from joining Masonry.

The Cardinal sent Cunanan a copy of a news clipping from *L'Osservatore Romano* about the Vatican statement which also referred to the provisions of Canon Law, The Declaration of the Sacred Congregation for the Doctrine of the Faith confirmed that the "present canonical discipline remains in full force and has not been modified in any way." Which means that there is no change in the general ban on Freemasonry.

Cunanan wrote back to the Cardinal, thanking him for the news clipping, but he (Cunanan) adverted to a speech (a copy of which he enclosed) by Fr. Leonardo Z

Legaspi, then UST rector, which he delivered before the Philippine Grand Lodge on July 29, 1972.

In that speech, Fr. Legaspi (now one of the auxiliary bishops of Manila) said Catholics and Freemasons in the spirit of ecumenism, seemed set to walk the road of co-existence. He therefore suggested the Catholic Hierarchy definitively find out "whether or not the theoretical and historical bases of the canonical ban against entering Freemasonry still obtains." But, he hastened to explain, Canon Law "provides that those who join a Masonic or other sect which conspires against the Church or lawful civil authority are subjected to the major canonical penalty." It is clear, then, he deduced, that "what the Catholic Hierarchy should not satisfy itself is whether or not the Grand Lodge of Free and Accepted Masons of the Philippines is conspiring against the Church or lawful civil authority."

Cunanan wrote to the higher authorities of Freemasonry in the Philippines seeking assurance that it is not conspiring against the church nor civil authority. He was furnished a summary of the proceedings of the Grand Lodge of Freemasonry of the Philippines at its 64th annual conference in 1980, a portion of which said that the bishops of England stated, "It is up to each man to decide according to his own conscience what the tendency is in any lodge, he intends to join." If a lodge is conspiring against the church or civil authority, a Catholic may not join it or he will incur excommunication.

Cunanan wrote once again to Cardinal Sin inquiring about the status of Masonry in the Philippines in relation to the church. The prelate replied through Msgr. Benjamin Marino, vicar general, assuring Cunanan that the speech of Fr. Legaspi "is most orthodox and very informative." He, however, advised Catholics to join organizations in the church which perform apostolate in the field of social action.

Rayland Maggalanes, newsman, a new member of Freemasonry remarked that as far as his lodge is concerned, it is not conspiring against the church nor civil authority. Members are engaged in acts of brotherhood, charity and mutual aid, and are committed to their respective religious beliefs, he said.

This must be a far cry from the original Freemasonry which was condemned by Pope Clement XII.

## EXPRESSIONS OF CONCERN . . .

## CUNANAN DOCUMENTS

Most Worshipful Sir:

I have taken the liberty of writing you this letter and sending it to you together with pertinent enclosures concerning a matter which I believe will be of interest to you. The matter concerns the relationship of the members of our fraternity with the Catholic hierarchy.

One March 7, 1981, a news item appeared in the *Philippines Daily Express* saying that the Vatican has reaffirmed the centuries-old ban on Catholics to join Masonic organizations at the risk of penalty of ex-communication as provided in the Canon Law of the Catholic Church. On the basis of this news item, it appears that when a Catholic joins Freemasonry, he is subject to the penalty of ex-communication. Being a Catholic who

joined Freemasonry, this news item has disturbed me very much, apprehensive of what the members of my family would think of what would happen to me when eventually would transit to the other side.

On March 28, 1981, I wrote to J.L. Cardinal Sin, enclosing a copy of the new clipping requesting him to inform me of the provision of the pertinent Canon Law and the reasons for prohibiting Catholics from joining the Masonic organizations. On the same date, I wrote the Grand Lodge about the same subject, but unfortunately, the letter had an incorrect address and was never received by the Grand Lodge.

On April 4, 1981, J.L. Cardinal Sin replied to my letter and enclosed with it a new clipping from *L'Observatore Romano*. However, this reply and the news clipping do not answer the questions I raised in my letter.

I did some research and found the following two facts:

1. I came across a speech delivered by Very Rev. Leonardo Z. Legaspi, O.P. Rector of the University of Santo Tomas before the Philippine Grand Lodge on July 29, 1972 at the Scottish Rite Temple dealing specifically with the provision of Canon Law 2335 which states "those who join a masonic or other sect which conspires against the Church or lawful civil authority are subject to the major canonical penalty." In other words, from this provision, it is clear that Catholics are only prohibited to join a Masonic organization if the said Masonic organization conspires against the Church or lawful civil authority. Also, in the opinion of Fr. Legaspi as was obtaining in 1972 and presently continues to do so, the Grand Lodge of the Philippines does not conspire against the Church or lawful civil authority.

2. I came across also in the Record of Proceedings of the Grand Lodge of the Philippines in their Annual Communication of 1980 certain quotations indicating that the Sacred Congregation for the Doctrine of Faith has ruled that Canon Law 2335 does not bar Catholics from joining Masonic organizations, provided that the Masonic organization that the Catholic is joining does not conspire against the Church or civil authorities.

On May 25, 1981, I again wrote J. L. Cardinal Sin and cited to him the above two facts and enclosed with my letter photocopies of the printed copy of the speech of Fr. Legaspi and the pertinent excerpts from the Proceedings of the 1980 Annual Communication of the Grand Lodge.

In reply, I received a letter dated June 13, 1981 from Msgr. Benjamin L. Marin, Vicar General and Chancellor of the Arzobispado de Manila, which in part states: "I have the highest respect for the words of our Bishop Legaspi, Auxiliary Bishop of Manila. He is very erudite and certainly very, very desirous to convey the truth. Be assured that his speech is most orthodox and very informative. You can rely 100% on the veracity of his statements."

From the above, it can be deduced that the Archbishop of Manila has confirmed the statement of Very Rev. Leonardo Z. Legaspi that Catholics who join Freemasonry in the Philippines are not subject to the penalty of excommunication. As far as I know this is the first time that an authority of the Catholic Church in the Philippines has confirmed this fact in writing.

Some of us are aware that every now and then, we encounter difficulties with Catholic priests, especially in the rural areas, when certain members of our fraternity are involved in funeral services, weddings, baptisms, etc. I suggest that, if you deem proper that when such occasion arises that this letter together with its enclosures be shown to such priests. Also, for the benefit of our brothers in your Lodge, I suggest, if you deem proper, that you inform them of the full contents of this letter.

In the meeting of our Lodge, Island-Luz Minerva No. 5, we have approved

endorse this matter to the Grand Lodge for whatever action they might deem proper to take.

Thank you very much for being kind to have read this letter.

Respectfully,

JOAQUIN CUNANAN  
Member  
Island-Luz Minerva No. 5

28, March 1981

His Eminence J. L. Cardinal Sin  
Archbishop of Manila  
50 Shaw Blvd., Mandaluyong, Metro Manila

Your Eminence:

I enclose, herewith, a copy of a news clipping which appeared in the Philippines Daily Express dated March 7, 1981.

The clipping mentions that there is no change in the Canon Law that bars Catholics from joining Masonic organizations.

I will be deeply grateful to you if you will please furnish me with the pertinent provisions in the Canon Law above-mentioned and the reasons for the prohibition of Catholics to join Masonic organizations.

Thank you very kindly for whatever attention you will give this matter.

Very respectfully yours,

JOAQUIN CUNANAN

#### Masonry ban upheld

Vatican City (AP) — The Vatican has reaffirmed the centuries-old church ban on Freemasons, members of a secret international society long condemned by the Catholic church. A statement by the Congregation of the Doctrine of the Faith, the former Holy Office, said there is no change in the Canon Law that bars Catholics under penalty of ex-communication from joining Masonic organizations and similar secret groups. The society, which has as its principles brotherliness, charity and mutual aid, claims more than six million members around the world, most of them in the United States and English-speaking countries.

April 4, 1981

Mr. JOAQUIN CUNANAN  
P.O. Box 2288  
Manila

Dear Mr. Cunanan:

I response to the request contained in your letter dated March 28, 1981, please find attached herewith copy of a new clipping from the March 9, 1981 issue of the L'Osservatore Romano, the official bulletin of the Holy See.

The same is self-explanatory and contains pertinent references in the Code of Canon Law with regard to the reasons why Catholics are prohibited to join Masonic organization.

With every best wish, I remain

Devotedly yours,

JAIME L. CARDINAL SIN  
Archbishop of Manila

May 25, 1981

His Eminence J.L. Cardinal Sin  
Archbishop of Manila  
50 Shaw Blvd., Mandaluyong, Metro Manila

Your Eminence:

Thank you very, very much for your letter of April 4, 1981 in response to my letter of 28 March 1981 concerning a news item which appeared in the Philippines Daily Express indicating that there is no change in the Canon Law that bars Catholics from joining Masonic organizations.

In your letter of April 4th, you enclosed a copy of the news clipping from the March 9, 1981 issue of the L'Osservatore Romano. This clipping, however, simply reiterates that there is no change as far as the pertinent Code of Canon Law 2335, and that the private letter which the Congregation has written to some Episcopal Conferences only refers to the general principles in the interpretation to be given to the Canon in question.

I came across, and enclose, herewith, a copy of the speech delivered by Very Rev. Leonardo Z. Legaspi, O.P., Rector of the University of Santo Tomas before the Philippine Grand Lodge on July 29, 1972 at the Scottish Rite Temple dealing specifically with the provision of Canon Law 2335 which states "those who join a Masonic or other sect which conspires against the Church or lawful civil authority are subject to the major canonical penalty." In other words, from this provision, it is clear that Catholics are only prohibited to join a Masonic organization if the said Masonic organization conspires against the Church or lawful civil authority. Also in the opinion of Fr. Legaspi as was obtaining in 1972 and presently continues to do so, the Grand Lodge of the Philippines does not conspire against the Church or lawful civil authority.

Also, I came across in the Record of Proceedings of the Grand Lodge of the Philippines in their Annual Communication of 1980 certain quotations indicating that the Sacred Congregation for the Doctrine of Faith has ruled that Canon Law 2335 does not bar Catholics from joining Masonic organizations, provided the Masonic organization that the Catholic is joining does not conspire against the Church or civil authorities. A copy of the pertinent pages of these proceedings is also enclosed, herewith, for ready reference.

For my peace of mind and information and those of my brothers in the fraternity, kindly assist me by clarifying what the exact situation is, especially as obtaining here in the Philippines.

Please forgive me for imposing on your kindness. Thank you very, very much.

Respectfully,

JOAQUIN CUNANAN

June 13, 1981

Mr. Joaquin Cunanan  
P.O. Box 2288  
Manila

Dear Mr. Cunanan,

This has reference to your letter as of May 25, 1981, addressed to His Eminence, Jaime Cardinal L. Sin, Archbishop of Manila, inquiring about the status of masonry in the Philippines in relation to the Catholic Church.

Your kind letter was referred to our Office for proper consideration.

I understand your sincerity on the matter and I am most appreciative of your desire to delve into the truth behind all these many declarations.

I have the highest respect for the words of our Bishop Legaspi, Auxiliary Bishop of Manila. He is very erudite and certainly very, very desirous to convey the truth. Be assured that his speech is most orthodox and very informative. You can rely 100% on the veracity of his statements.

Just as my advise however — there are numerous organizations in the Church — each one with its particular apostolate: prayers, social action, liturgical involvement and grass-roots involvement. These can be borne out by the by-laws of our many Catholic organizations — like the Legion of Mary, Catholic Women's League, Knights of Columbus, Holy Name Society, etc., etc. You will imbibe the spirit of Christ from all these organizations. It is advisable that a Catholic Church nurtures himself in any of these organizations.

I hope that I have answered your letter of inquiry to your satisfaction.

With sentiments of pastoral concern and prayerful best wishes, I remain

Sincerely yours in Christ,

Msgr. Benjamin L. Marino  
Vicar General & Chancellor

**MASONIC CHARITY IN ACTION . . .**

## **GRAND ORATION**

• REYNALDO S. FAJARDO, PGM

Winwood Reade, in his work, *The Veil of Isis* condensed the entire doctrines and teachings of masonry into one word: **LOVE**

"The doctrines of Masonry" he said "are the most beautiful that it is possible to imagine. They breathe the simplicity of the earliest ages animated

by the love of a martyred God. That word which the Puritans translated *CHARITY*, but which is really *LOVE*, is the keystone which supports the entire edifice of this mystic science. Love one another, teach one another, help one another. That is all our doctrine, all our science, all our law."

How forcefully has the Masonic Fraternity in this jurisdiction inculcated the Masonic doctrine of love among its votaries? To what extent do Masons here go to lend a helping hand to a brother in distress? Is assistance extended without question, whether deserved or not? What rules are observed?

To answer these questions, I have extracted from our masonic publications, several recorded representative instances of masonic benevolence, and will endeavor to present them to you today for your evaluation.

For my first example, I have chosen our National hero, *Dr. Jose Rizal*, the most famous recipient of brotherly assistance from Masons. Rizal was one of our most travelled Masons and everywhere he went he gravitated towards his fraternity brothers. In Spain among his mason friends were President Francisco Pi y Margall, Prime Minister and Grand Master Praxedes Mateo Sagasta, Minister and Grand Master Manuel Becerra and Professor and Grand Master Miguel Morayta. In Germany, his lodge acquaintance include Dr. Virchow, the great anatomist, Doctor F. Jagor, author of *Travels in the Philippines*, and Dr. F. Ratzel, originator of the revolutionary *New History*. In England, it was Dr. Reinhold Rost, the Sanscrit authority. In Hongkong among his mason friends could be counted the members of the medical board which licensed him to practice as a physician, the British North Borneo officials with whom he arranged for an agricultural colony for Filipinos in that British territory, and the Editor-in-Chief of the *Hongkong Telegraph* Frazier Smith.

Rizal had no reason to regret his masonic friendship for Masons constantly helped him. When he visited our country in 1887, the then Governor-General Emilio Terrero-Perinat, a 33<sup>o</sup> Mason, gave him a Spanish army officer as bodyguard and protected him from arrest. In the words of one of his biographers, Leon Ma. Guerrero, "There would seem to be little doubt that, if the administration of the Philippines had been in other hands when the author of the *Noli* landed in Manila in 1887, he would have been punished rather sooner than he actually was." Years later another Governor-General, Ramon Blanco, who was also a mason, refused to implicate Rizal in the revolution and granted him permission to go to Cuba as a volunteer surgeon, but others engineered Blanco's removal from office and the return of Rizal to face trial.

Other masons also tried to help Rizal during his most trying hours. Former President Pi y Margall came out of retirement and pleaded for Rizal's life. Frazier Smith forced a statement from the Spanish Consul in Hongkong that Rizal was not being maltreated in Dapitan. When Rizal was being brought back to the Philippines to face trial, masons led by Antonio Regidor tried to obtain his freedom through *habeas corpus* proceedings which they instituted in Singapore. Masons in the Philippines also tried to help him escape from Dapitan and raised a subscription for his benefit.

For my second example, I choose the experience of Graciano Lopez Jaena in the Philippines. Lopez-Jaena was one of the young Filipino leaders of the Propaganda Movement in Spain and the author of several anti-Friar tracts. Because of his activities, he was high on the wanted list of the local authorities. In 1890 Lopez-Jaena returned to the Philippines incognito, but somehow the authorities got wind of his presence. When the situation became too dangerous for his safety, his friend prevailed upon him to leave the Philippines on the first available boat. During his short stay in the country he had occasion to initiate Bro. Timoteo Paez into Masonry under the "celestial canopy." It was

Bro. Paez who engineered his escape. Paez hid Lopez-Jaena in his house and then arranged for his trip to Hongkong with Rafael Beltran, the captain of the vessel "Don Juan." Beltran happened to be a Mason and did not collect the fare for the voyage when he learned Lopez-Jaena was a Brother and even protected him from the friars who arranged a trap for him. In return, a grateful Lopez-Jaena conferred the 18<sup>o</sup> upon Captain Beltran.

Another famous Mason who felt the blessings of brotherly love was Emilio Aguinaldo, the President of the First Philippine Republic. He tells us in his memoirs that shortly after his initiation into the fraternity, when he was still the *Capitan Municipal* of Kawit, Cavite he had an unpleasant encounter with Commandant of the Kawit Civil Guards. As Aguinaldo was leaving the parish convent one Sunday, Lt. Chacon shouted at him to fetch him a *Calesa*. The brusque act of Chacon was a blatant violation of the Ordinances of Good Government, but Aguinaldo kept his cool. Though humiliated he answered softly, "Yes Sir." On reaching the town he instructed his servant to fetch the vehicle for Chacon then proceeded to the council meeting. While the meeting was going on Chacon barged into the hall, and rudely demanded for the *calesa*. Aguinaldo could not contain his anger any longer and shouted back at Chacon.

A week later Aguinaldo was summoned by Col. Fernando Fargas, the politico-military governor of Cavite, to appear before a Council of War and answer charged filed against him by Chacon of discourtesy to a military officer. The case was dropped. Fargas turned out to be a mason.

For my fourth example, I have chosen the experience of PGM Teodoro M. Kalaw. In 1937, Kalaw his wife and son Teodoro, Jr. all had to go to Mayo Clinic in Rochester, Minnesota for hospitalization. Somehow the American masons learned of the reason for his coming and resolved to make his stay in America as comfortable as possible. In the words of a grateful Kalaw -

"We arrived in Seattle at night; my wife was very sick and unable to walk. We were met by a committee composed of the editor of the Masonic Tribune of Seattle, the District Grand Master Mr. Ralph J. Jay, and the Secretary of the Scottish Rite Bodies Mr. Wilcox. As they did not know me personally, they brought with them a copy of *The Cabletow* where my picture appeared. My wife being unable to walk, they carried her in their arms to the train which was leaving the same night. They recommended us to the traffic manager, and thanks to the brethren of Seattle, we were kindly treated in the train. We did not leave our pullman, our meals were served in our room. We stopped at Minneapolis, where we were met by Wor. Bro. Austin Craig, Pastmaster of Corregidor-Southern Cross Lodge No. 3, who had made arrangements for our hotel accommodations, and through his efforts we were very well treated at the Curtiss Hotel. From Minneapolis we proceeded to Rochester, but as there was no direct train, we had to get off at the junction. While we were getting out of the car we were met by Bro. Frank V. Warner as representative of the Grand Lodge of Minnesota and the Scottish Rite Bodies. Bro. Warner took us into his own car directly to the Mayo Clinic. Upon our arrival there, we found that Bro. Warner had already made all the arrangements for our hotel accommodations and the necessary facilities at the clinic. Bro. Warner was practically at my side during my entire stay at Rochester, while Mrs. Warner attended to my wife. While we were at Rochester, we were visited daily by Masons of the State, especially by the Worshipful Master Dr. Smith, and the Secretary Mr. Olson."

Not only this, Kalaw further recalled that Dr. Charles Mayo, who was also a Mason, did not usually visit the patients in the hospital, but to Kalaw he accorded the distinct honor of visiting him three times.

My fifth example brings us to the Second World War and the Japanese occupation of the Philippines. These were years of agony for masons. The fraternity was brutally trampled under foot by the Japanese Imperial Forces. The Masons were the objects of persecution, barred from holding any Masonic intercourse, their lodges were closed and their records and paraphernalia destroyed. But while the Japanese succeeded in suppressing all outward manifestations of Masonry, they did not succeed in suppressing the Masonic spirit, the very essence of Masonry. All throughout the war years the Masons never forget to reverence their God or to practice those great and splendid moral virtues — Brotherly Love, Mutual Assistance and Veneration of the Truth. At every turn, at every opportunity, Masons rushed to the assistance of distressed brothers. They performed deeds of the truest chivalry, of generous self sacrifice, mitigating the cruel asperities and horrors of war. Out of the scores of recorded examples available, I have chosen to recall to you the deeds of PGM Michael Goldenberg. His humanitarian acts have been preserved for us by Bro. William Flavin who wrote,

He has often visited me in my house when I was confined there by the Japs and gave me money to live on without even asking for a receipt or repayment. To my knowledge, he was the only man any poor American could appeal for help. He defrayed the expenses for burying our dead. He gave the burial expenses to bury the wife of C.V. Rosenstock, he had also done the same for several others. He gave thousands of pesos monthly to numerous Americans during 1942 and 1943. He took care of the living expenses of Ex-Chief Nevins, Emmanuel Newman, retired U.S. Army, Doctor Stanton Youngberg, and gave thousands to B.S. Turner General Secretary of Y.M.C.A. and many others whom I do not recall. He also assisted colored sick Americans, among them Colonel Walter Loving, famous band leader and his wife, Professor Manning Butler who died in the Emmanuel Hospital. He gave heavily to Mrs. Angustias Mencarini for the care of Americans sick and confined in the Hospicio de San Jose. Mrs. Mencarini was killed by the Japs. He took care of contributions to the Remedios Hospital through Father Kelly in the Malate Church. He financed the humanitarian trips to Cabanatuan of Father Buettenbruch who made the regular trips to bring food, vitamins, medicines, notes, etc. to the Prisoners of War at Cabanatuan Camp. Father Buettenbruch lost his life for doing this. Not content with all this Goldenberg took care of about a dozen widows and many orphans of soldiers who served in Bataan. He also made arrangement with Mr. Domingo T. Dikit, Vice-President of the Philippine National Bank to let American societies and the U.S. War Veterans to draw their balances out of the bank without the knowledge of the Japs. He took over from Frederic H. Stevens and distributed Scottish Rite Funds to the Americans. Lastly, he never charged anyone anything and when I offered to pay him for what aid he had extended to me, he flatly refused to accept any money back. He explained that it was the will of God and a great privilege extended him to be of service to service to mankind, a rare opportunity which will never come again."

At the end of the war the Masonic Fraternity lay prostrate. The masons were destitute. Not one emerged from the holocaust without a wound, a scar or a tragic memory. Many lost their homes and other properties, but they were able to say with conviction:

"We lost everything, except our honor." During this period of rehabilitation, hundreds of masons from overseas enthusiastically came to the assistance of Philippine masons helping them get back on their feet. An example of those assisted was PGM Frederic Stevens. He emerged from the war possessing only a folding card table and a portable typewriter. Completely destitute, it must have been with unbounded joy that he received a letter from Bro. Clarkson, President of Smith Kirkpatrick and Co., enclosing a hundred dollars and informing him that he was being extended unlimited credit. In due time, Br. Clarkson sent him on credit items in great demand, and Stevens was on his way to full economic recovery.

So far, I have given you examples of mason unhesitatingly running to the assistance of a brother in distress. There are, however, several instances where assistance has been denied. An example is the case of Bro. Venancio Concepcion. He was a prominent Visayan revolutionary General who participated in many battles of the Revolution against Spain in Iloilo and Central Luzon. He was Secretary of Finance in the Revolutionary Government of the Visayas and was a member of the Malolos Congress. As a mason he founded Mabini Lodge in Aparri, Cagayan and was a member of the Philippine Bodies. During the term of Office of Governor General Bro. Francis Burton Harrison, Concepcion was appointed President of the Philippine National Bank. In no time the PNB, under him, was brought to the brink of bankruptcy. Numerous irregularities were committed. One report stated:

"Loans have been made for large amounts, for agricultural purposes, on mountain land, 25 miles from the nearest market that has never been cultivated and, owing to its location and formation, can never be cultivated. Many loans were found to be in excess of the assessed value of the land, and in other cases, the owner had declared the land at several times its value for the purpose of getting a larger loan from the Bank. In other cases it was found that the Bank had granted loans for more than would be required to buy equality good land adjoining the property mortgaged and in addition, a large crop loan is also granted."

Upon Bro. Gov. General Leonard Wood's assumption of office in 1920, he had the PNB investigated by Bro. Manuel Camus. In the view of Bro. Camus, Concepcion was not deserving of assistance, and he had him prosecuted. Concepcion was convicted by the lower court and sentenced to a two-year prison term. He appealed the case to the Supreme Court, where 4 out of the 9 justices were masons. They too, however, did not find him deserving of assistance. All the masons on the High Court voted for his conviction with Bro. Justice Charles Jones, acting as the *ponente*.

The cases which I have gathered also show that masons do not respond to unmeritorious requests. An example is the case of Judge Antonio Opisso. When MW Jose Abad Santos was the Secretary of Justice one of his duties was to review the qualifications of prominent lawyers and recommend those who were best fitted for appointment to the judiciary. Among those whom he screened was Jose Opisso who at one time was a prominent mason, but who later affiliated with the Knights of Columbus. Some Masons were peeved with the turn about of Opisso and objected to his appointment, but Abad Santos considered their position untenable and unmeritorious, and finding that Opisso was good material for the judiciary, he unhesitatingly recommended his appointment.

Similarly, assistance is not extended where it would mean the compromise of one's integrity. The case I have chosen as an example also involves MW Jose Abad Santos. One of his friends and close associates in Bagumbayan Lodge No. 4, Bro. Jose G. Sanvictores resigned as Director of the Bureau of Non-Christian Tribes and later filed a claim for re-

tiement pay under Act No. 2589. The Director of Civil Service sustained the claim of Bro. Sanvictores, but the Auditor General disagreed so the matter was brought to Justice Secretary Abad Santos for opinion. Abad Santos ruled against his friend and brother. He opined that Bro. Sanvictores had forfeited his right to gratuity because he insisted on resigning inspite of the finding of the Governor-General that his service were still needed. Abad Santos had to uphold the law even if it meant denying the claim of a friend and brother mason.

When I began my researches I expected to find a fourth example where assistance is refused. Our Masonic law does not lay us under obligation to come to the succor of one belonging to an irregular lodge, so I anticipated there would be occasions where help was refused to a clandestine mason. My findings, however, were to the contrary. I found that the benevolence of a mason's heart transcends questions of regularity. It is universal sensitive to the cry of distress and quick to respond come from what quarter it may. In times of real distress, a mason does not stop to ask whether the person in need is clandestine or not.

The first example I found involved Pedro Serrano Laktaw. He was the brother largely responsible for introducing masonry for Filipinos in the Philippines. When the members of the Filipino colony in Spain decided to establish lodges among Filipinos in their mother country, it was Serrano who returned and founded the first Filipino lodge. Serrano, however, had dictatorial tendencies which in time brought him into conflict with the Filipino initiates. The dispute developed into a full-blown controversy and ended in the expulsion of Serrano from the Fraternity. Serrano then turned against the Craft and joined forces with the Friars. But inspite of this unfortunate turn of events, the Filipino Masons did not turn their backs on him when he was in need. Manuel Camus cites several instances when Masons run to his assistance when he was in need.

A second case involves Bro. Gen. Vicente Lukban. During the Philippine-American War, General Lukban's men captured four American soldiers including a Negro Mason. His name was John Doe which is presumed to be an alias for it was rumored that he had been a soldier of fortune under many flags. It was whispered that the captives were to be taken to the headquarters of Lukban in the mountains and there questioned about the American forces. Should they refuse to answer questions they would be tortured and even killed.

For many weary miles the captives were conducted along mountain trails, across rushing torrents and dismal swamps. At last they came face to face with the Filipino General.

Then spoke Sargeant John Doe: "General Lukban, your attention please!

Forthwith the sargeant gave the ancient sign known to the initiated of all races. Seldom is it given in vain. It was not in vain at this time.

Without bothering inquire if the Sargeant belonged to a regular lodge or not, Lukban clasped the piratical looking non-com about the neck, murmuring, "My Brother!" Lukban feasted him for a time, and eventually brought his captive under a flag of truce to the American lines and gave him his freedom.

A third case of assistance to a clandestine mason took place during the Second World War. Col. Walter H. Loving, the famed conductor of the Philippine Constabulary band was the District Deputy Grand Master in Manila of the Prince Hall Grand Lodge, & AM of Missouri. As such he was considered irregular by the Grand Lodge of the Philippine Islands and masonic intercourse with him was not countenanced. Loving, however, was destitute, in dire need of help. Unhesitatingly, Right Worshipful Michael Goldenberg shared with him some of the money from the Masonic Relief Fund. Goldenberg was

aware Loving was a clandestine mason, but this did not prevent him from extending a helping hand.

I could probably go on all day citing to you case after case of masonic benevolence, but I believe those I have mentioned already demonstrate sufficiently the adherence of masons in this jurisdiction to the masonic doctrine of love. It is a love that is profusely manifested in times of distress and is not inhibited by boundaries of race or regularity. The cases I have cited prove that Masons in this jurisdiction unhesitatingly run to the succor to a distressed worthy brother even at some risk to their person. At the same time however, they also show that the bond of affection between masons will not induce a brother to come to the succor of an undeserving mason where such assistance will result in an injustice or compromise the giver's integrity.

On the whole, my brothers, I submit we in this jurisdiction can hold our heads up high and say to the world "We have kept faith with the masonic doctrine of love."

## ANO ANG MASON? SINO ANG MGA MASON?

• Ni ROMEO S. MUSNGI

Umaga, binati ng anak ang kanyang ama at nagtanong. "Ama, saan po kayo nanggaling kagabi?" Sa miting ng mga Mason anak, sa aming lohya. "Ama, bakit po lagi kayong nagmamason? Ano po ba ang Mason?" Alam mo anak, ang mga Mason ay samahan ng mga lalaking may nagkakaisang paniwala at paninindigan sa buhay, simula pa noong unang panahon, hanggang sa kasalukuyan. Sila ang pinakamalaking samahan at nagpapahalaga sa kapatiran ng tao sa ilalim at patnubay ng isang Ama, ang Diyos.

"Bakit Mason ang tawag sa kanila, Ama?" ang tanong ng nakangiting anak. Bakit si Mang Tano, mason din po ang tawag sa kanya, si Mang Tano na gumagawa at nagsisimentero sa ating garahe? Ah, si Pareng Tanong mason ang ibig mo bang tukuyin, anak? Oo nga pala. Si Kumpareng Tano at ang iba pa na katulad ng kanyang gawain ang mga manggagawang mason; sila iyong mga gumagawa ng malalaking gusali, mga bahay at mga simbahan. Sila sa payak na pakahulugan ng salitang mason ang tunay na mga manggagawang mason.

"Bakit Mason din po ang tawag sa inyo, ama?" Mason din ang tawag sa amin, anak, dahil kami rin, katulad nila ay gumagawa ng gusali at mga simbahan ng Diyos sa kaibuturan ng puso sa pamamagitan ng paggamit ng mga kasangkapan at kagamitan ng tunay na mga manggagawang mason na binigyang kahulugan upang gumawa kami ng tahananang magpapahalaga sa mga karapatan ng tao, sa kanyang pakikipamahay sa kanyang barangay. Sa pagtupad niya sa kanyang tungkulin sa bayan, bilang mamamayan, at sa pagganap niya sa mga kautusang sadyang pinag-utos ng ating Maykapal.

Salamat Ama, kaya pala kayo nagmamason, maganda pala ang maging Mason. Tandaan mo anak, ang mga Mason ay hindi relihiyon o sekta ng pananampalataya, ito ang samahan ng pagkakapatiran na pinapatnubayan ng Ama, ang Diyos.

# BRIEF HISTORY OF FREEMASONRY IN THE PHILIPPINES

(In a One Year Time Capsule)

● Ernesto A. Malapaya

## E V E N T

ONE YEAR  
EQUIVALENT  
DAY HOUR

### A. THE PIONEERS

- 1756 — James O. Kennedy, a merchant, and Dr. E. Wigat, a physician, were tried by the "Inquisition" for "heresy" as Masons. Jan. 1
- 1762-64 — Masons among British Forces reportedly founded a lodge in Manila. Eugene Arthur Perkins (32<sup>O</sup>KCCH) mentioned this in his book "The British Expedition to Manila and Freemasonry 1762-64" printed in 1926. Jan. 9-12
- 1795-97 — WM Augustus Bowles, Grand Master of the Provincial Lodge of the "Creeks, Chicakasaws, Cherokees and Chectows" (Confederacy of Indian Tribes) was jailed as a POW in Manila for 15 months. Mar. 3-6
- Jan. 19, 1812 — The "Royal Letter Patent," issued by Spain prohibiting Masonry in the Philippines. Mar. 28 2023
- Nov. 1829 — A case of prohibited books, "Ilustracion a la Mosoneria" confiscated in Manila. Apr. 26 0529
- 1834 — Bro. Hubbell, first U.S. Consul to Manila died. The friars learned he was a Mason and prevented the erection of a monument to him. (Said monument was discovered in a warehouse in 1898 by the U.S. Forces and now erected on Plaza Cervantes). May 4 0758
- 1856 — Capt. Jose Malcampo, a Spanish Naval Officer, founded the *first Lodge*, "La Primera Luz Filipina" in Cavite June 8 0936
- 1859 — Malcampo and Capt. Mendez Nunez, also a Spanish Naval Officer, founded another lodge in Zamboanga. June 13 0422
- Jacobo Zobel y de Zangroniz, the first Filipino initiated in the country; the first Filipino Secretary of a Lodge founded by the Germans.
- Lodge of Nagtahan — Founded by the British.
- Lodge of Pandacan — Founded by exiled republican Spaniards; Enrique Paraiso, a native of Tayabas was the first Filipino initiate.
- 1872 — Cavite uprising involving many Masons, Paraiso, among them, who were later exiled. Jul. 3 2141
- 1874 — Jose Malcampo, now an Admiral, returned to take Supreme Command of the Phils; he instructed to have all natives eliminated from Lodges; dissolved all Lodges, had Zobel and Moscoso (Manila Police Chief and a Mason) arrested on Sept. 22. July 7

- Rufino Pascual Torrejon and Mariano Marti** (a Spanish doctor and long time Phil. resident) formed the "general regulations" re establishment of Lodges in the Phils. under the "Gran Oriente de Espana" (GODE)
- March 1, 1875** — Torrejon installed as Grand President of the District Mother Lodge. Jul. 7 0948
- 1879** — Torrejon crated groups of Masons who formed a nucleus consisting of four lodges in Manila, one in Iloilo, one in Zamboanga, two in Cavite and one in Cebu; also constituted a Chamber of Knights Kadosh, a Chapter of Rose Croix and a Grand Triangle of the Royal Arch.
- Two Grand Lodges in Spain** — "Gran Oriente de Espana" (GODE) and "Grande Oriente Espanol" (GOE) succeeded in establishing jurisdictions in the Philippines.
- Capt. Gen. Ezquierdo** surprised Lodge Espanola in Cebu while at work.
- 1889** — Grand Master Miguel Morayta of (GOE), confirmed in his letter of Dec. 21, 1916 to T.M. Kalaw, that it was only during this year (1889) when Masonry opened its doors to the natives. The "Grande Oriente Espanol" was organized with Miguel Morayta as Grand Master. Jul 31 0002
- B. PRO-FILIPINO MOVEMENT**
- April 1, 1889** — Lodge Revolucion, founded by G. Lopez Jaena in Barcelona. He served as first WM; Mariano Ponce (Secretary), M.H. del Pilar (Member). Ju. 31 1038
- May 15, 1890** — Lodge Solidaridad No. 53, founded also by G. Lopez Jaena, in Madrid. All Filipino Masons in Spain became affiliated here; Lodge Revolucion dissolved. Rizal, the Luna brothers, among others, were initiated here. Jul. 31 1456
- Oct. 10, 1890** — the GOE addressed a circular to all Lodges in Spain asking Masons to use their influence with their senators and representatives for the granting of parliamentary representation to the Philippines. Aug. 1 0636
- 1890** — Del Pilar appointed A. Luna and P. Serrano Laktaw to organize Philippine Masonry. Only Laktaw was able to return to Manila. Aug. 1 0135
- June and July, 1891** — Lodge Solidaridad presented a well-reasoned petition to the Spanish Parliament for the restoration of Philippine Parliamentary representation; sent also to all Lodges. Aug. 2 0926 - 1236
- April 5, 1892** — Lodge Solidaridad sent another petition to lodges calling attention to the sad fate of the Philippines that languished under the shadow of intolerance and tyranny. Signatories were del Pilar (WM), Apacible (SW), E. Ruiz de Leon (JW), M. Ponce (Sec.), E. de Lete (Orator) Aug. 3 1532

### C. THE NATIONAL ORGANIZATIONS

- Jan. 6, 1891** — Lodge Nilad or Mother Lodge, the first Lodge

- formed by Filipinos. Aug. 1 0745
- Jan. 31, 1892 — Rizal made honorary WM by Lodge Nilad. Aug. 3 0939
- March 10, 1892 — Lodge Nilad accorded affiliation with the GOE. Aug. 3 1244
- March 12, 1892 — Lodge Nilad Officers installed with Jose A. Ramos as WM. Aug. 3 1252
- April 10, 1892 — Mother Lodge issued to all lodges the "Rules and Precautions in Screening Applicants," this was not welcomed by the other lodges and marked the beginning of the FIRST CONFLICT in the fraternity. Aug. 3 1552
- March, 1893 — Representatives of other lodges met in the house of Pedro Camus to tackle the problem with Lodge Nilad and the formation of a Regional Grand Council. Also present were A. Mabini, A. Flore, A. Cuesta, and N. Adriano.
- March 25, 1893 — Lodge Nilad convened delegates from all lodges to tackle, among others, its position as Mother Lodge. Result: Almost unanimously confirmed it was no longer supported by the rest of the Lodges. Aug. 5 0422
- April 16, 1893 — Faustino Villaruel headed a general assembly to, among others, organize a Regional Grand Council or Regional Grand Lodge. Ambrosio Flores was elected Grand Master; Pedro Serrano Laktaw was declared a profane and refused admission to any of the Lodges.
- SECOND CONFLICT** — increased membership in the lodges caused slackening of the Propaganda Movement.
- THIRD CONFLICT** — Serrano vs. Del Pilar. Serrano wrote Morayta that Del Pilar had lost his influence and prestige in the Philippines. Del Pilar was vindicated by the lodges themselves against Serrano's accusations.
- Dec. 10, 1893 — The Grand Regional Council was definitively installed — recognized by the GOE — a triumph for del Pilar. Lodge Nilad and Lodge Labong of Malabon, (which made common cause with Nilad) had to close. Aug. 6 0741
- Nov. 1894 — Pedro Duarte, s Spanish Mason, formed a Sovereign Chapter composed mainly of Filipinos; also a "Grand Consultative Chamber" — for higher degrees — was planned. Both failed due to intensified persecution by the friars. Aug. 7 2008

#### D. PERSECUTION AND DEPRESSION

- March 31, 1894 — Ambrosio Flores sounded an alarm about the desertion of Serrano Laktaw and that the friars had lists of all Masons. Aug. 6 1838
- 1895-97. — Real Reign of Terror by the Spaniards. Aug. 9-12 —
- Jan. 22, 1895 — Mabini wrote Del Pilar that the government had ordered the arrest of all Masons. Aug. 8 0350
- Aug. 13, 1895 — Mabini suggested to Del Pilar the suspension of the publication of La Solidaridad due to "lack of funds and convictions of the majority that the paper was USELESS — a voice in the wilderness" — persons receiving copy are being watched closely. Aug. 8 2338

- Aug. 19, 1896** – Fr. Mariano Gil, through the confessional, brought to light the Katipunan, not Masonry, as the real backbone of the separatist movement – confirmed the role of the friars as the advance guard of the government. Aug. 10 1417
- Aug. 20, 1896** – Arrested were about 22 persons including Ariston Bautista, Faustino Villaruel, Luis Villareal, Agustin dela Rosa, et al. Aug. 10 1420
- Dec. 30, 1896** – Rizal's execution at Bagumbayan. Aug. 11 0346
- Jan. 11, 1897** – Eleven Masons including F. Villaruel, Moises Salvador, Domingo Franco, and Numeriano Adriano, were also executed at Bagumbayan. Aug. 11 0737
- August 21, 1898** – the FIRST American military camp lodge started work at Calle Nueva 69, Malate. Building was baptized "Cradle of American Freemasonry in the Philippines;" composed of Americans-Regiment of Volunteers of North Dakota-Provincial Charter granted by the GM of the Grand Lodge of North Dakota – with Lt. Col. W.C. Treumann as WM. Aug. 13 1855

### E. GENERAL RESTORATION

- End of 1898** – Ambrosio Flores, as Grand Master of the Grand Regional Council (GRC under GOE), called the first meetings in Santolan and Manila, after the triumph of the Philippine Revolution; these were interrupted by the Fil-American war which broke out on February 22, 1899. Aug. 14 0821
- February 22, 1899** – Fil-American War broke out; while the ceremony of exaltation was being held in the Roman Catholic Chapel of Culi-Culi, enemy bullets riddled the building. Aug. 14 1418
- July 31, 1899** – Ambrosio Flores, as GM of the GRC, beseeched the American Masons in the U.S. to use their influence to end the war and recognize the independence of the Phils. Rafael del Pan, was commissioned to coordinate with the American Masons about the Philippine situation (It was not known how del Pan fulfilled his mission). Aug. 15 1613
- End of 1899** – Lodge Modestia was recognized with Valentin Polintan as WM; Polintan was later appointed Grand Deputy of the Grand Council of the Order in the Philippines – the highest Masonic position then in the Phils. – which he held till his death. Aug. 15 2236
- April 2, 1900** – "Sojourner's Club," an association of American Masons was founded by Manly B. Curry; later constituted into *Manila Lodge* No. 342 (SECOND LODGE) under the jurisdiction of the Grand Lodge of California (GLC); in the house of Dr. H.E. Stafford. Aug. 16 0923
- June 18, 1901** – Dr. T. Pardo de Tavera (33<sup>o</sup>) member of the "Gran Oriente de Francia" (GODF) introduced this Grand Orient in the Phils. and founded *Lodge Rizal*, in honor of Rizal, with him as WM; dissolved on March 30, 1909; re-

- organized in 1912 under the GOE; other lodges constituted were Minerva in Tuguegarao, Isarog in Camarines Sur, Tayabas in Tayabas and Nueva Ecija in N.E.; Minerva became Lodge Mabini under GOE; Isarog also transferred to GOE; the rest of the Lodges were dissolved. Aug. 18 0712.  
**Lodge in the Phils., also under the GLC, was founded.** Aug. 20 1722
- 1903** – Juan Utor y Fernandez (33<sup>o</sup>) a peninsular Spaniard attempted to found a Philippine Orient. He organized the Mother Lodge – “Primera Luz Oceania.” Other Lodges formed were Maigting in Bicol, one in Bulacan and one in Cagayan (in Luzon). Once the Mother Lodge was dissolved, due to financial difficulties, the rest followed suit. Aug. 22 0738
- Two Grand Orients** – GODE (with 8 Lodges and some Triangles) and GOE (by 1904) on the one hand, and the two American lodges under the GLC on the other, were made but the GOE refused to entertain the idea alleging that the American Lodges, not belonging to this Orient, must be considered irregular. Aug. 23 2153
- Sept. 9, 1906** – the Grand Regional Lodge (under the GOE) was constituted with Felipe Buencamino as President, Grand Master; officers installed on Sept. 14, 1907. Aug. 26 1527
- June 1, 1907** – Manuel Camus, a member of Manila Lodge under the GLC, assembled several Masons to found a new Lodge under the jurisdiction of the Grand Lodge of Scotland (GLS) – the first time to enter the Phils.; Lodge Perla del Oriente No. 1034 and Cebu Lodge No. 1106 in Cebu City were organized. Only Perla del Oriente remains to this day under the GLS. Aug. 27 1937
- 1907** – Corregidor Lodge No. 356, the *THIRD* American Lodge, also under the GLC was constituted. Aug. 28
- July 20, 1908** – A decree issued by Valentin Polintan, ordering the revocation of the charter of Lodge Modestia for having infringed upon the laws and statutes of the Masonic Fraternity – inviting for affiliation, without Grand Lodge approval; Dominador Gomez y Jesus who was initiated in Madrid. Gomez was acquitted of criminal case in court but the Judge made certain remarks against his moral conduct. Aug. 29 1413
- July 4, 1915** – the Grand Regional Lodge of the Phils. (GRLP), under the GOE officially protested against the existence and personality of the GLPI. (GM Morayta died in 1917).
- Mid-1912** – Gran Oriente Lusitano (of Portugal) entered the Philippines; Lodge Minerva from the old Lodge Luz de Oriente was organized under this jurisdiction. Sep. 4 1949
- Dec. 19, 1912** – the Grand Lodge of the Philippine Islands (GLPI) was formed by the 3 American Lodges with Dr. H.E. Stafford as Grand Master. By 1917, the GLPI had succeeding in forming 11 Lodges. Sep. 5 1512

## F. STRUGGLE FOR MASONIC INDEPENDENCE

**July 4-5, 1915** – General Assembly of some 300 MM under the GRLP, convoked by T.M. Kalaw as Grand Master, to re-organize the GRLP to “Grand National Lodge of the Philippines” (GNLP). Elected President was Manuel L. Quezon. (The GRLP waited in vain for the decision from the GOE to give it more powers thus making fusion with the GLPI inevitable).

Sep. 9 1658  
1702

**Late Jan. 1917** – A committee from each of the GLPI and the GNLP held a joint meeting to lay down the bases of the fusion.

Sep. 12 0603

**Feb. 13, 1917** – the fusion was unanimously approved, with William H. Taylor as Grand Master and M.L. Quezon as Deputy Grand Master, elected, among others. The Lodges of the jurisdiction of other obediences – Gran Oriente Lusitano, Grand Lodge of France and the GODE joined also this fusion. (“A Filipino Grand Master alternates with an American Grand Master to hold the chair of our most sacred Fraternity” – based on the gentleman’s agreement between Quezon and Med W.H. Taylor, “... so long as you and I have any influence in Philippine Masonry. . .”

## G. CONTEMPORARY HISTORY

*Foreign Lodges constituted under the jurisdiction of GLPI (before World War II):*

- o March 1, 1919 – Charleston Lodge No. 44, In Agana, Guam
- o 1931 – Amity Lodge No. 106 in Shanghai; Nanking Lodge No. 108 in Nanking; Pearl River Lodge No. 109 in Canton; Szechuan Lodge No. 112 in Chengtu, West China; West Lake Lodge No. 113 in Hangchow; Sun Lodge No. 114 in Shanghai.

Sep. 15 1303

- o **March 14, 1937** – MW Grand Master Joseph H. Alley (of GLPI) constituted these six lodges into the “District Grand Lodge of China” with RW DAvid W. K. Au as DGM.

Oct. 14 0631

- o **Bro. Gen Douglas MacArthur** – helped spread the seeds of Philippine Masonry, after the war in Japan, Okinawa, Korea and Saipan.

**1925-34** – Several lodges, due to severe economic conditions, had their charters revoked.

Sept. 26 to  
Oct. 10

**Jan. 7, 1936** – Maj. Gen. Douglas MacArthur was made a Mason at sight, a rare privilege, by MW Grand Master Samuel R. Hawthorne of the GLPI. He became a member of Manila Lodge No. 1

Oct. 12 1120

**1927-1951** – there were consolidations of Lodges, due to unstable finances.

Sep. 29 to  
Nov. 6

**1935** — Some 41 delegates to the 1935 Constitutional Convention were Masons, among them Manuel Roxas, Jose Laurel, Camilo Osias, Conrado Benitez, Rafael Palma, Pedro Guevarra, Vicente Francisco, to the only a few. There brethren saw to it that the Masonic Principles are incorporated in the Constitution, e.g. — “No religious test shall be required for the exercise of civil or political rights.”

Oct. 12 0749

**Masonic Education** — the course, established in 1918, covered such subjects as its history, legislation, philosophy, liturgy, symbolism, government, parliamentary law and penal law; radio broadcasts were aired in 1935 through 1940 in English, Tagalog and Spanish.

**Japanese Occupation (1937-1945)/After the War:**

Oct. 23-28

- o The Japanese authorities looked upon Masonry with aversion and revenge “. . . Japanese police claim the Masonic and Shrine movement originates in Paris and is a Jewish revolutionary organization designed to overthrow established government. . . indirectly, that they must be persecuted, tormented, humiliated, reviled without respite. — We must make their lives miserable as possible — we must show those scoundrels that we Japanese can hit back and hit hard. . .”
- o MW Jose Abad Santos was executed in Malabang, Lanao, for refusing to cooperate with them.
- o Grand Master John R. McFie was killed by Japanese shell while interned at U.S.T. (Concentration camp); Deputy Grand Master Jose P. Guido was beheaded by the Japanese in the presence of his family; Jose delos Reyes, P.G.M. was also killed.
- o 1947 — the GLPI instituted its first lodge at the Yokosuka naval base and now has a District Grand Lodge with 12 lodges.
- o 1955 — MW Grand Master W.P. Schetelig raised to the Sublime Degree of MM, Ichiro Hatoyama, Prime Minister of Japan and Yahachi Kawai, President of the House of Counsellors of the Japanese District.
- o There are now five lodges in Okinawa which were constituted into a Regional Grand Lodge under the GLPI.
- o 1957 — the Grand Lodge of Japan was formed without the knowledge of the Grand Lodge of the Philippines (GLP). Recognition given by the GLP on July 1, 1959.

Nov. 1

Nov. 13

Nov. 16

**March 16, 1945** — After the war, the Offices of the GLPI were temporarily re-opened for the first time in the house of WB Victoriano Floro with Michael Goldenberg as Acting Grand Master: relief poured in from the US and other parts of the World.

**Jan. 1946** — **Annual Communications** — 81 subordinate lodges operating with 4,380 MMs, 137 FCs and 242 EAMs; of these

Oct. 27 0042

1520 were Americans, 2037 Filipinos and 792 other nationalities.

Oct. 28 0930

**Feb. 1946** — all lodges of the District Grand Lodge of China have been resuscitated.

Oct. 28 1244

**Jan. 15-16, 1949** — Grand Lodge of China was formed with David W.K. Au as Grand Master; consecrated by MW Grand Master Schetelig on March 18, 1949 in Shanghai.

Nov. 2 0512  
0516

#### District Conventions

o Prior to the organization of Masonic Districts, convention of subordinate lodges was unknown in this region; "inter-lodge" visitations were started in the Visayas.

o **April, 1958** — Lodges under this jurisdiction were grouped into Masonic Districts, each headed by a District Master.

Nov. 16 2204

o **July 10-11, 1958** — the first official Masonic Regional Convention was held in Cebu City hosted by Maktan Lodge No. 30 and Cebu Lodge No. 120.

Nov. 17 0622  
0626

#### Date of Annual Communications Changed

o From the fourth Tuesday of January at 4:00 P.M. to the fourth Tuesday of April, approved during the 36th Annual Communication on Jan. 22-24, 1952; this was later changed to the fourth Thursday of April.

**July 1985** — Present

Dec. 30 0839

(Excerpted by SW E.A. Malapaya, June, 1985)

#### References:

- o *Philippine Masonry* by T.M. Kalaw (an English Translation from the Spanish Edition), 1956.
- o *Freemasonry in the Philippines* by Juan Causing, Jan. 27, 1969.
- o *Handbook of Freemasonry — A Study of the Origin, History and Teachings of Masonry*, by Juan Causing, Jan. 27, 1967
- o *Pride of the Malay Race*, by Rafael Palma (English translation by Roman Ozaeta, 1966)

# ANECJOKES

by VW Bienvenido Ongkiko



## PEEPING TOM

During an ordinary Lodges meeting, two young boys were sitting in the ante-room of the Lodge. They were watching the Guard (Tyler) at the door. The boys observed that the Guard once in a while was peeping through a hole at the door. After the Guard had entered the room, one of the boys ran to the door and also peeped through the hole. Several minutes later, the boy returned to his companion deeply breathing. The other boy asked him why, but he just placed his forefinger across his lips.

After he had rested, he related to his companion what he had seen inside the room:

"There were many men inside the room but one of them was wearing a hat. To us that is *bastos* (ill-mannered) He even hammered the table. Then two men holding spears approached the stage where the man with the hat was. The man with the hat stepped down the stage and stopped between the two men with the spears. He made a right turn, faced one of the men, went to a karate motion, grabbed each other's neck in a wrestling hold and disengaged. The man in the middle, the one with the hat, turned about and repeated the same karate motion and wrestling hold. When they separated, the two men with the spears were racing towards the door. They may have seen me. So be quiet and let's be ready to run." (This anecdote is from MW Reynold S. Fajardo)

## HALF ASLEEP

A Brother Mason was seen sleeping with the hoodwink placed on his left eye only. The curious Brother who had seen him waited until he woke up.

He inquired, "I saw you sleeping with the hoodwink on your left eye only, Why? "

The immediately reply was, "Well, because I was just half asleep."

## KEYS FOR KISS

During the American liberation of the City of Manila, the Americans were free to roam around the city. One of the Americans was

courting a young Filipina for quite sometime already but could not gain any success.

One afternoon, as usual, the G.I. Joe visited the girl and after a while of boring moments, he bade goodbye and left. While the G.I. Joe was already at the front gate, the girl saw the bunch of keys left by the G I Joe on the table and she immediately ran to the window shouting, "Hey Joe, you forgot your keys."

The American ran back as fast as he could, almost jumping over the stairs, embraced and kissed the young girl. The girl was trying to get away from the American, shouting, "Oh No, here are your keys on the table." The American said gladly, "Oh thank you very much for the kiss."

### MEETING YOU THIS ALONE

A newly raised Master Mason from Mindanao came with the Master of the Lodge to the Grand Lodge. The Master introduced him to another Brother Mason as a Colonel of the Philippine Army and newly raised to the Sublime Degree of Master Mason less than two months ago.

The Brother in the Grand Lodge stood up immediately and said, "I am glad to meet you like thus alone." The Brother Colonel was taken aback hearing the common expression, and only after a little while they broke into laughter.

### THE GRAND ORGANIST

During one of the Public Installations in the Grand Lodge the wife of a Brother who was appointed Grand Organist was brought along by the husband to witness for the first time the installation ceremonies.

The wife was furnished with the program and she noted that her husband was the Grand Organist. She told those around her that at home her husband used to play the small organ but she did not know that he also plays a Grand Organ in the Grand Lodge.

### IN DIAPERS ALSO

A female employee of the Grand Lodge was suffering from frozen ligament and was recommended by the doctor for confinement in the Mary Johnston Hospital.

A Brother who overheard the conversation, believing that the female employee will be confined in the Masonic Ward for Crippled Children in Mary Johnston Hospital, asked, "Will she be using diapers also while in the Hospital?"

### DUES

Some pay their dues when due, some when overdue, but some never due. how do you due?

### TEN PERCENTER

It has been estimated that women have 90% of the world's wealth and still not contented they pick their husbands from the 10%.

### GRATEFUL HUSBAND

A Grand Lodge employee was in a hurry going to the Office that he failed to check his pockets.

When he reached the Grand Lodge, he was offered to buy the delicacies from Bulacan which he wanted to buy.

He picked his wallet at the back pocket of his pants and he was scared to find that the wallet was missing. He was thinking that he must be a victim of pickpocket. He was not very worried about the pesos he had in the wallet but about the few documents, such as the drivers license, residence certificate, and the picture of a young lady he was all along keeping away from his wife. He was planning to report the loss to the police station but that he did not know the place where his wallet was picked.

He did not immediately report the case to the police knowing the modus operandi of some good pickpockets that after getting the money in the wallet they also try to see the address of the wallet owner and return the wallet. This was the experience of his cousin.

He was worrying until after he arrived home from the Office. While he was undressing and before he could relay the story to his wife, he was entertaining a second thought to tell his wife about this case because the first time he was a victim of pickpocketing, his wife labelled him *stupid*.

However, he was surprised that when he was undressing his wife with him inside their room watching him. After a while his wife inquired from him if he was looking for something. He then asked why and the wife flirtingly said that this morning she did not have any money to buy their breakfast and got some money from his wallet but she forgot to return the same. Please do not be angry.

The husband immediately asked the wife what else she got from the wallet and the wife said nothing else. The husband readily thanked the wife, because she did not discover the secret he was hiding in the wallet.

### LUCKY HUSBAND

After a successful seminar, the Executive of the Office joined the group for a celebration and they tried for the heck of it to go to a motel.

When this Executive was going down the stairs of the motel with his partner, he saw his wife ascending the stairs with somebody.

He hid himself behind his partner and said, "It's good that my wife did not see me."

## UNITY, PEACE, AND HARMONY THROUGH MASONRY

● BRO. JOSE D. LINA, JR.  
Senator

Chairman, Senate Commission on Urban Planning, Housing and Resettlement; Youth and Sports Development; and Science and Technology

Guest Speaker, Sixth Public Installation of Lodge Officers for the Masonic Year 1989, Dr. Jose P. Rizal (Calamba) Lodge No. 270, Under the Jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines; February 4, 1989; 2'01 P.M., Ding Hao Restaurant, Calamba, Laguna)

It is always a pleasure for me, as the true son of Laguna, to come back to our province and be able to greet old friends, and my brothers of Masonry. It is even more pleasurable to be here with you today on this auspicious occasion, the installation of the 1989 officers of this most distinguished Lodge No. 270. Particularly so, since it bears the name of the beloved son of this province and national hero and martyr, Dr. Jose P. Rizal.

I want to personally greet the present Officers of the Lodge, particularly my dear friend and brother WB Capulong, Jr., and to congratulate the newly-installed Officers and wish them well for the year of their term. Mabuhay kayong lahat!

Masonry is dear to my heart. My family and that of my wife have been close to our brotherhood. The paternal great grandparents of my wife hail from Bulacan, Bulacan and were close relatives of Marcelo H. Del Pilar, a founding father of Masonry. My grand-uncle in-law was past grand master, former Senator Camilo Osias who, by the way, celebrates his birth centennial this year 1989. Past Grand Master Mauro Baradi was very close to our family and like a brother to Senator Osias.

I have brought up these names in our Masonic movement, not in a personal context alone, but to remind all of us of the heroic and nationalistic role that Masons have played in the history of our country.

The theme you have chosen for today's installation ceremonies is timely and challenging: "Unity, Peace and Harmony Through Masonry." These are difficult times not only for our people, but for our survival as

a free and independent country, as well. Permit me to address a few thoughts geared to our theme which I feel quite strongly should challenge Masonry today. When we were oppressed during the times that foreign countries held our people under their dominion, it seemed that there was a need for the secret and close brotherhood which characterized Masonry then.

Today, four decades and more since the end of World War II, we have a new generation of youth and adults who never knew about life under the Spaniards, the Americans and the Japanese. As a representative of the youth of this generation, I look upon Masonry as a living link to our past struggle for independence. I see our brotherhood as an institution which has survived because it has risen to challenges and been close to the nerve ends of what are the most serious problems and what do we do about it?

I perceive Masonry and the network of committed brothers to freedom of thought and freedom of will dedicated to God, country and family as a weapon against any ideology, any anti-nationalistic movement, any action which will endanger our nation and tend to oppress, in any way, our people.

Within the framework of our theme today, what are the challenges to Masonry which we should take up and integrate in our society's advocacy thrust and in our personal and professional life?

## **THE CHALLENGE TO UNITY**

Today, the unity of this country is threatened by forces which tend to undermine our development efforts. Economic recovery is fraught with lack of resources to fuel our agricultural land reform, urban land reform, and small-industries entrepreneurship in the countryside. The lack of integrity of a relative few in key places have undermined our efforts to recover the stolen wealth plundered from our people by leaders of the discredited regime and the apparent disregard for people's welfare in the use of public funds.

We need to get our act together so that the limited resources we have can go to alleviate the misery and poverty of some 59% of the families of our nation. We need to make agrarian reform a reality in the lives of more than 5 million farmers awaiting their land grants under the land reform law. We need to attend to our urban dwellers who lack decent social housing under a realistic urban land reform program. We need to make our countryside hum with industries and agri-industrial activities which will result in the benefits of development accruing to and trickling down to the workers and the tillers of the soil. We need to

spark our incentives and funding resources so that these will flow freely and without red tape to those who need it most; our needy, but hard-working entrepreneurs in the less developed and developing rural areas.

Recently, I stood my ground against the transfer of both Houses of Congress to the reclaimed area on Roxas Blvd. because of the tremendous cost to our people the transfer would entail — some P4B — which should go to our more needy priorities: the education of our millions of youth, social housing for 3.4 million homeless and poorly-sheltered families; the 5 million farmers under agrarian reform; and countryside development to minimize the rising unemployment.

We need unity in purpose, unity in planning and direction, unity in implementation devoid of dishonesty, mismanagement and selfish material interests.

## THE CHALLENGE TO PEACE

Masons can well understand the power of belief, the hold of ideas. Our nation is challenged by a battle of ideas and of ideals; that of democratic freedom as we want it to be under our Constitution and consistent with our way of life; and that of communism, which will unravel and wipe away our basic freedom under a totalitarian and proletarian system.

This battle of ideology is being waged in our fight against insurgency; in our firm resolve to uphold law and reason; in our keeping faith in love of God and belief in His divine purpose; in our determination to overcome dishonesty, graft, corruption and mismanagement of public affairs.

The war of ideology is a war we must win!

Peace and stability are sine qua non for a developing country to accelerate development for the well-being of its people. Peace and hard work are needed to propel us from where we are now — at the bottom of Asia-Pacific countries in terms of economic development so that we can compete with newly-developed and newly-developing economic "tigers" in our part of the world.

This is not a battle we can afford to lose. For the war against poverty is a war to win the peace. The battle against ignorance and an ideology alien to all that we believe in is, to attain the peace we need to provide employment and raise the standard of living our teeming millions who deserve to have more than they have now. We will win peace even if we have to do so, piece by piece of this land we cherish; group by group, of the people of this country that our own native son, Dr. Jose Rizal gave his life for.

## THE CHALLENGE TO HARMONY

Harmony to me means that positive action is being exerted to achieve personal, professional and national actualization and fulfillment of realizable goals.

Harmony is the result of cooperative effort by all who love this country: public and private sectors, government and non-governmental organizations.

Harmony presupposes a climate favorable to diversity, but directed to a common goal. Harmony posits a national program which zeroes in on providing a better life for those who need the basic necessities in order to survive.

Harmony calls for environment conducive to investment, growth in commerce, industry and agriculture; and the conservation of the beauty and bounty of our country's natural resources so as to preserve ecological balance and environmental integrity.

Harmony in our national life means that the greater number of our people enjoy a standard of living which not only provides the basic necessities, but enables the enjoyment of simple amenities like sports, wholesome recreation, and participation in the political and social life of the community. Harmony is an inner regard for self-dignity; a life permeated with honor; a state that is blessed with joys to blunt sorrow, serenity to cope with inevitable hardships, and a sense of achievement beyond acquisition of the material things in this world. Harmony is a step to that better world and to the better life we all aspire for: with abiding love for our neighbor and brother and a faith in the continuity of the human race. Harmony is making of your life a living message of Masonry!

As your brother in Masonry, as your Representative of youth and of our people in the Senate, and as a native son of this beloved province Laguna, I ask the brethren and the youth of Laguna to ponder on the implications of unity, peace and harmony — for Masonry, for your commitment to serve our people, and for yourselves and your loved ones.

Ponder and plan. Plan and Act. Act and achieve.

Brothers and sisters in Masonry, God bless you and good afternoon.

# DOMING P. CHUA — SILENT WORKER

● SIMON UCM PETERS '48

"It is always a joy to help the needy."

Thus stated VW Domingo P. Chua, donor/sponsor of 50 scholarships for Sapang Palay High School students.

Orphaned early in life, Bro. Doming had to scrimp and scrape and save to support his brothers and sisters. He dreamt of finishing his formal schooling. But, life being very difficult, his many business commitments prevented him for some time from realizing that dream.

But he pursued his college education until he obtained his Bachelor of Science in Commerce (BSC) He then vigorously launched his own business and at the same time actively participated in Masonic functions. In recognition of his active participation, the Grand Lodge at one time appointed him Grand Sword Bearer.

"My being a Mason," he said, "gives more meaning to my social concern."

A charter member of East Gate Masonic Lodge No. 232, he became Worshipful Master in 1984.

Besides, he has been a perennial Grand Representative to the Grand Lodge of China. As such, he has tirelessly worked to cement Fraternal ties and amenities between our Grand Lodge and the Grand Lodge of China. Again in token of his silent work, Grand Master Ian Lin presented him with the title of honorary Senior Grand Warden of the MW Grand Lodge of China. PGM S. S. Yuan, Grand Secretary, attested his certificate. That is why this humble Mason, who would rather stay in the background, has earned the title of Right Worshipful, although in this country he is addressed as Very Worshipful.

"When asked to comment on the state of Masonry, he stated, "I pray that the spirit of brotherhood will be shown in many of our Masonic programs. I feel that the leaders of our Fraternity tend to work individually. Perhaps it would be better if they consider each other as belonging to one brotherhood with singlemindedness."

RW Doming has made it his commitment to help the disadvantaged and the deprived to realize their dream of finishing their formal education.

"I believe in opening the minds of the youth," he explained, "so that they will be able to face life's challenges. What I missed early in life I want to see in the promising future of the youth. Material things may pass away, but what is inculcated in the mind will last forever."

May the likes of RW Doming increase in our Fraternity.

# THE SILENT WORKER . . .



RW Domingo P. Chua

## CUNNING, THY NAME IS WOMAN

### II Samuel 14:1-22

● SAMUEL P. FERNANDEZ

Playing the role of a reconciliator could be very fulfilling but beguiling a person could bring repercussions as what had happened to the reconciliatory "motive" of a nameless Old Testament woman known only as the woman from Tekoah. She was worldly wise but not wise in the true sense of the word for wisdom entails the ability to judge soundly and deal sagaciously with facts especially as they relate to life and conduct. In the instance of the woman from Tekoah she was wily and cunning. She allowed his son but which reconciliation led to the break up of the relationship between father and son after a time.

General Joab, the man of the hour sought to bridge the strained familial relationship between King David and his ambitious handsome son, Absalom. Joab thought that Absalom, the heir apparent, had the best chance of succeeding the throne of David so he supported him. He hoped that one day, Absalom would cancel the threat of judgment hanging over his head. So Joab used the woman from Tekoah and commissioned her to soothe the wrath of David in the name of sympathy for her erring son. Having lived in the vicinity of Tekoah which is about six miles south of Jerusalem, Joab knew the woman and her acting ability.

King David's reign was in its darkest hour. His eldest son, Ammon who was next line to the throne allowed his lust to get the better of his senses and he violated the full sister of Absalom, his half brother. Incest is forbidden in the Mosaic law: "The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt uncover." (Lev. 18:9) The hotheaded Absalom took the law into his hand by having Ammon his half brother murdered. While Absalom may have avenged the wrong done to his sister he undoubtedly had the full consciousness that he was removing the heir apparent to the throne out of his way. Knowing the repercussions of his deed, he fled to Geshur (I Samuel 27:8), the country of his maternal grandfather (II Samuel 3:3). Geshur was an Aramean principality under David's control (II Samuel 8:3-8; 10:6-19).

To secure the return of Absalom, King David's General Joab decided to employ the acting ability of the woman of Tekoah. Result? King David partially relented and accepted Absalom despite his dastardly act of murdering his brother whether for vengeance or for selfish ends. The account of how King David was beguiled into accepting his son, Absalom is recorded in II Samuel 14 thus:

When Gen. Joab realized how much the king was longing to see Absalom, he sent for a woman of Tekoah who had a reputation for great wisdom and told her to ask for appointment with the king. He told her what to say to him: Pretend you are in the mourning. Wear mourning clothes, and dishevel your hair as though you have been in deep sorrow for a long time. (II Samuel 14:1-4 The Children's Living Bible)

Aside from donning mourning clothes and disheveled hair as instructed it is said that when the woman of Tekoah approached the king, she fell face downward on the floor and prayed thus: "O King! Help me!" to which the sympathizing king retorted: "What is the trouble?" Continuing on with her theatrical act she slyly replied: "I am a widow and my two sons had a fight out in the field and since no one was there to part them, one of them was killed. Now the rest of the family is demanding that I surrender my other son to them to be executed for murdering his brother. But if I do that, I will have no one left, and my husband's name will be destroyed from the face of the earth." (II Samuel 14:5-7 CLB)

Falling for the true and pathetic story with all the theatrics in delivery the now soft-hearted king replied: "Leave it to me, I will see to it that no one touches him" to which the woman of Tekoah quickly retorted: "O thank you, my Lord. I will take the responsibility if you are criticized for helping me like this." Still unsuspecting of the dramatics just displayed the king answered: "Don't worry about that. If anyone objects, bring him to me. I can assure you he will never complain again!" (II Samuel 14:10) To clinch the highly dramatized sob story the woman pleaded "Please swear to me by God that you won't let anyone harm my son. I want no more bloodshed." And to such a touching request King David pledged: "I vow by God that not a hair of your son's head shall be disturbed!"

Seeing that the first dramatic plea moved the king with great pity, the woman delivered the coup de grace thus: "Please let me ask one more thing of you" to which King David readily replied: "Go ahead. Speak!" Emboldened now by her initial theatrical success the woman delivered her pontification thus: "Why don't you do as much for all the people of God as you have promised to do for me? You have convicted yourself in making this decision, because you refuse to bring home your

own banished son. All of us must die eventually; our lives are like water that is poured out on the ground — it can't be gathered up again. But God will bless you with a longer life if you will find a way to bring your son back from his exile. But I have come to plead with you for my son because my life and my son's life have been threatened, and I said to myself, 'perhaps the king will listen to me and rescue us from those who would end our existence in Israel. Yes, the king will give us peace again.' I know that you are like the angel of God and can discern good from evil. May God be with you." (II Samuel 14:13-17)

Realizing that the whole of the previous scenario was a scripted scheme, King David woke up from his intellectual stupor and inquired: "I want to know one thing. Did Joab send you here? "

Aware of the consequences of the wrath of the king when displeased by his subjects, the woman quickly replied: "How can I deny it? Yes, Joab sent me and told me what to say. He did it in order to place the matter before you in a different light. But you are as wise as an angel of God and you know everything that happened! "

Thus was King David set in a trap. While he thought that he was graciously responding to the pleas of the woman of Tekoah he was used by both the woman and his general, Joab. But his words had become his oath and there was no way of backing off from them. He then sent for Joab and told him: "Alright go and bring back Absalom. He may go to his own quarters but he must never come here. I refuse to see him." And for two years King David did not see Absalom.

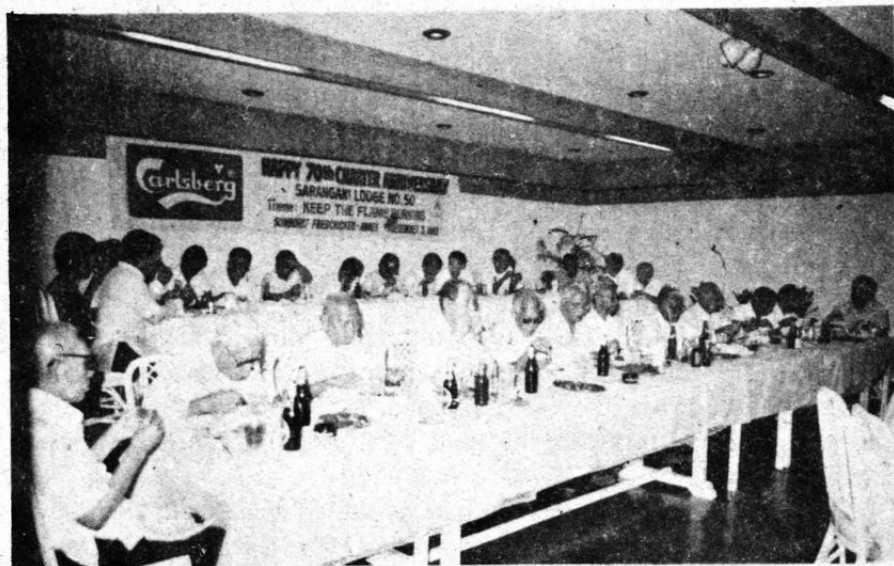
The drama just unfolded shows the masterful execution of the scheme and game plan of Joab the general and the woman of Tekoah. While the woman became the instrument for reconciliation between the irate father and the erring ambitious son, the histrionic ability of a woman was used to attain the selfish goal of King David's general. The attainment of such goal led to the aggravating misery of King David's household for the scriptures go on to record that after Absalom had employed the services of General Joab, Absalom schemed to win the favor of King David's people by installing his headquarters at Hebron whose people were greatly dissatisfied with King David's decision of moving the capital to Jerusalem.

Fearing the now questionable loyalty of the Israelites, as some scholars opine, King David fled and abandoned Jerusalem. Other Bible scholars believe that King David fled to spare Jerusalem from the holocaust of a seige. Whatever King David's reason for fleeing, the fact remains that David's ardent followers never questioned his decision. The Israelites like us today have become complacent and willing victims of scheming leaders whose minds are focused on personal and political

gains. It is said that history repeats itself for fresh in our minds are the young people of Hitler's Germany who became willing victims of the dictator's dream of a superior race. Stalin used the youth even to spy on their parents. Even now, we believers allow ourselves to become preys to the moneyed and the powerful who use and prostitute our talents. It will do well for us even christians in developing countries to reflect on how we are being used by powerful nations as well as by our native leaders for their personal ends.

Joab never mentioned the name of the woman of Tekoah. He merely used her talent. But the offer to use her came at such an opportune time when the woman needed a power to wield over the people's desire to punish the crime of her erring son. She responded to the challenge perhaps feeling greatly honored as the request came from a great man. But it is not uncommon to witness fratricidal encounters simply because we have acceded to the whims and caprices of unregenerated leaders. And glorification of a leader can lead to atrocities beyond description. Partisan politics is such that brothers are pitted against brothers in the name of a virtue.

Let us pray that in these times of crisis, when deception and distrust pervade the atmosphere, we will be able to distinguish what is service to God and what is service to the whims of evil and scheming leaders. Trusting God, the author and finisher of our faith, can open our spiritual vista towards applying wisdom for the commonweal. Let wisdom be used for God's glory — for the betterment of mankind.



SARANGANI LODGE NO. 50 F.&A.M. 70th CHARTER ANNIVERSARY— December 3, 1988

WHERE ARE THE MASONS NOW???

## THE RISE & DECLINE OF FREE MASONRY IN THE PHILIPPINES

● Armando J. Malay

I put *decline* in quotation marks because many of today's Freemasons would aver that the brotherhood or fraternity is as strong as ever. But I seriously doubt it.

The number of lodges (as the chapters of Freemasonry are called) maybe more than in the past, but when I speak of decline I refer to the clout, power, influence of the brotherhood in the Philippines at present. Is it still there?

There was a time (in my experience, this was in the 1920s and 1930s) when every other man who counted in a community, especially in the urban areas, was a Mason — both respected and feared. They were looked up to as the successors of the old Katipuneros, and were appealed to when the freedom and the rights of the people were violated.

The Masons had a Masonic Temple on the Escolta and a Plaridel Temple on San Marcelino to which non-Masons gained entry only by invitation.

The Masons of Tondo, where I grew up, had their Templo de Salomon near the bay, a massive (but wooden) structure that supposedly followed the architectural lines of the original **Solomon's** temple in Jerusalem. When it broke down, it was not rebuilt.

The Escolta and San Marcelino temples no longer exist. There's still a Scottish Rite temple on Taft Ave., but it looks seedy, unkempt and empty.

I still have to read or hear of Freemasons taking a stand, as an organization, on such issues as dictatorship, human rights violations, military bases and other issues which sectors like workers, farmers, students take up. Are they unconcerned, or, if concerned, are afraid to join the other sectors fighting (and even dying) for political, social, economic rights? "

Or are the Freemasons now part of the Establishment themselves, whether in the immediate past or present? Do they prefer to be Rotarians or members of Opus Dei, or even war veterans, rather than be known as Masons?

Consider the roster of Freemasons in the past:

**Jose Rizal** (although he was supposed to have abjured Masonry in a disputed retraction), **Marcelo H. del Pilar**, **Andres Bonifacio**, **Apolinario Mbini**, **Graciano Lopez Jaena**, **Juan Luna**, **Mariano Ponce**, **Jose Ma. Panganiban**, **Antonio Regidor**, **Ladislao Diwa** and many others, who were also officers of the Katipunan, La Liga Filipina, the Propaganda Movement and the early Nacionalista Party of **Manuel L. Quezon**, **Sergio Osmena** and **Rafael Palma**.

Four of the Philippine presidents were Masons at one time: **Emilio Aguinaldo**, **Quezon**, **Jose P. Laurel** and **Manuel Roxas**.

Supreme Court justices who were Freemasons included **Jose Abad Santos**, **Ramon Diokno**, **Jose Generoso**, **Antonio Horilleno**, **Delfin Jaranila**, **Manuel Moran** and others, including American justices of the highest tribunal.

Considered by the Roman Catholic Church as godless, anti-Christ and heretics, the Masons in the Philippines waged a long, arduous struggle for religious freedom and against bigotry. They fought against the religious orders, particularly the Jesuits and the Knights of Columbus.

One of the Masons' memorable fights was over the compulsory teaching of religion in public schools and the Noli-Fili law authored by **Laurel** and **Claro M. Recto**.

In the University of the Philippines where he was a regent, **Dr. Gumersindo Garcia Sr.** fought against the rabid champions of the Church, including President **Vidal A. Tan** and Jesuit **Father John Delaney**.

I cannot forget Gen. **Jose de los Reyes**, first chief of staff of the Army, **Teodoro M. Kalaw**, **Palma** (who rejected the ministrations of priests in his dying moment), **Vicente Carmona**, **Enrique Lolarga**, **Michael Goldenberg**, **Cenon Cervantes** (father of **Behn**), and, modesty aside, my own father, **Gonzalo C. Malay**, who headed Nilad Lodge, and my father-in-law, **Ricardo C. Santos**, Most Worshipful Master of Lebanon Lodge.

A religious aunt left our home in a huff right after arrival because she noticed some Masonic books of my father. My father-in-law was forbidden entry to the Obando, Bulacan, church where he was going to stand as a god-father.

Lack of space allows only the skimpiest account of the beginnings of Freemasonry in the Philippines. Liberals who fought the Carlistas (supporters of **King Charles**) in a civil war in Spain, were "exiled" to the Philippines, where they formed the first Masonic lodges here.

Several governors-general in the Philippines were Masons. Would you believe that the founder of today's **Zobel** empire was among the

first Masons here? Many of the Propaganda Movement workers joined the fraternity in Europe.

For a long time in my youth, I read and listened to long debates between rabid Catholic personalities and articulate Masons. The anti-Masons claimed the Masons did not recognize **God** and **Christ**. Masons speak of "The Supreme Architect of the Universe."

The fact is, the regalia of Freemasons do not display the Cross, the Sacred Heart of Jesus and other symbols dear to Catholics.

Instead, in their regalia, Masons depict the short apron (called *mandil* in Spanish), the plumb, the square, the compass — traditional tools of the stonecutters or masons who started the fraternity. Their rituals are secret. They have code names, and they have a hand grip among themselves.

Freemasonry is not all symbolism and ritual, however. They support charitable organizations (there was a Masonic ward for handicapped children in the past), a women's auxiliary called Rainbow, and they prepared their sons and grandsons to follow in their footsteps by joining the Order of Demolay.

The question I'd like the Masons to answer is, what happened to the past militancy of the brotherhood? Are Masons irrelevant today?

## THE RISE AND DECLINE OF FREEMASONRY IN THE PHILIPPINES?

● SAMUEL P. FERNANDEZ

The Fraternity of Free and Accepted Masons in the Philippines has a long history of being misunderstood, of being controversial, of being endlessly discredited by "experts", but it has weathered all forms of attacks.

In his column "Spotlight", a son of a Mason and son-in-law of one member of the Craft wrote on the rise and fall of Freemasonry in the Philippines. Some Masons, needless to say, were needled by its caustic but "toothless" thesis.

Editor Armando J. Malay, respected erstwhile Dean of the University of the Philippines, has questioned Freemasonry's posture during the repressive regime of Martial Law. Less informed brethren were rather flabbergasted at Malay's query, "Where are the Masons?"

Now another disconcerting article has come out, challenging Masons to reflect on its present influence. The author postulated his article thus, "I put decline in quotation because many of today's

Freemasons would aver that the brotherhood or fraternity is as strong as ever. But I seriously doubt it. The number of lodges (as the chapters of Freemasonry are called) may be more than in the past, but when I speak of decline I refer to the clout, power, influence of the Brotherhood in the Philippines at present. Is it still there? "

Schooled in history, Dean Malay further observed: "There was a time (in my experience, this was in the 1920s and 1930s) when every other man who counted in a community, especially in the urban areas, was a Mason — both respected and feared. They were looked up to as the successors of the old Katipunan, and were appealed to when the freedom and the rights of the people were violated."

It was not only in the 1920s and 1930s that patriotic men who happened to be Masons were involved in the libertarian movement. The brethren never claimed and they do not claim that they are Masons before exercising their patriotic fervor. As if to clinch his point, Dean Malay cited the contributions of Dr. Jose Rizal, Marcelo H. del Pilar, Andres Bonifacio, Apolinario Mabini, Graciano Lopez Jaena, Juan Luna, Mariano Ponce, Jose Maria Panganiban, Antonio Regidor, Ladislaw Diwa, and many others who were also officers of the Katipunan.

No other civic or fraternal organization can claim to have a wider array of heroes emblazoned in the hall of fame. But we Masons love our country first. If our brethren were able to unshackle our people from the dehumanizing clutches of our colonial past, they had deeply imbedded in their hearts a burning desire to be free from the excruciating strictures of imperial bondage.

To point out how influential the Masons were in the 1920s and 1930s, Dean Malay enumerated the Philippine Presidents who were Masons: Emilio Aguinaldo, the first president of the Revolutionary Government; Manuel L. Quezon, President of the Philippine Commonwealth; Jose P. Laurel, President of the Second Philippine Republic (established during the Japanese occupation); Manuel A. Roxas, first President of the Third Philippine Republic. He further mentioned Supreme Court Justices who were Freemasons, such as Jose Abad Santos, Ramon Diokno, Jose Guerrero, Antonio Horilleno, Delfin Haranilla, Manuel Moran, and the "American Justices of the Highest Tribunal".

Practically all officials of the government in the 1920s and 1930s were active Masons. We agree. President Manuel L. Quezon was a Past Grand Master. Jose P. Laurel and Manuel A. Roxas were Worshipful Masters. Many Cabinet Secretaries, Governors, Mayors, Superintendents, and military leaders of the highest calibre were Masons. Past Grand Master Gen. Jose de los Reyes was the first Chief of Staff of the

Armed Forces. A large number of generals and colonels who were Masons laid down their lives for their countrymen's sake. But to name all of them here would be tedious. Indeed, the pages of Philippine history, so to speak, drip with the blood of patriots who were Masons. These Masons could say with Rizal:

Si grana necesitas para tenir tu aurora,  
vierta la sangre mia, derramala en buen hora,  
y dorela un reflejo de su naciente luz.

Yes, many members of the Masonic Craft gave their lives for their country, for the good of the Philippines. But did they ever brandish themselves, as members of the Brotherhood? No. But just because they did not, does it mean that Masonry has lost its clout, power, influence? How many Masons were at the EDSA revolution? Many. How many Masons are silently but efficiently doing admirable job in the private sector and in public services? Not a few. So, are Masons really irrelevant today?

One hundred Cagayanos, led by the then incumbent Worshipful Master Col. Tirzo Gador who was the provincial commander of Cagayan at that time, demonstrated their heroism during the EDSA revolution, thereby putting into meaningful action the theme of the Grand Lodge this year, "Unity, Peace and Harmony through Masonry."

Gen. Rene Cruz, Senior Warden of Araw Lodge No. 18, was surrounded in Camp Crame by the so-called "Cavaliers", composed of Masons, during the EDSA Revolution.

Past Grand Master Rosendo Herrera — together with his family, mind you! — defied tanks in that glorious EDSA experience, wherein we demonstrated what concerted action could bring about.

Past Grand Master Reynato S. Puno, Deputy Minister of Justice, met with Senator Jovito Salonga when Justice Estelito Mendoza was nowhere to be found.

During the infamous second coup d'etat, when Col. Baula left Nueva Ecija, Bro. Col. Agudo took over and maintained peace and order in Nueva Ecija, with only the police force backing him up.

The late Jose W. Diokno, a member of Bagumbayan Lodge No. 4, was accused of being too friendly with the NPA but actually contributed much to the nationalistic cause.

Have you heard all these brethren shout that they were Masons?

Perhaps not. But they may be considered modern heroes in their own right. In a sense, Past Grand Master Justice Calixto Zaldivar, who stood pat on his principles, was not at all alone in the dark when our country was ruled by a dictator. Not all Masons slept in the night.

When a Worshipful Master is invested with his emblem he under-

stands the lesson of the "square", an emblem of morality and the special badge of the Master's office, a constant reminder to the Master that he should promote good morals among the brethren both by precept and by example.

Towards the end of the installation ceremony, the Worshipful Master is exalted thus: "In like manner, it is your province of spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those great moral duties they have been taught in it; and by amiable, discreet and virtuous conduct, to convince all mankind of the goodness of this institution; so that, when a person is said to be a member of it, the world may know that he is one to whom the burden heart may pour out its sorrows one to whom distress may prefer its suits one whose hand is guided by justice and whose heart is expanded by benevolence."

From the Propaganda Movement to the Revolutionary Period, from the American period to the Commonwealth regime, and to the Republic of the Philippines, from Martial Law to the present, Masons have sustained the "dignity and high importance of Masonry". Paramount in their minds is to live peaceably with men.

Malay also mentioned this: "The fact is, the regalia of Freemasons do not display the cross, the Sacred Heart of Jesus and other symbols dear to Catholics. Instead, in their regalia, Masons depict the short apron (called *mandil* in Spanish), the plumb, the square, the compass — traditional tools of stonecutters or masons who started the Fraternity. Their rituals are secret. They have code names, and they have a hand grip among themselves."

He also observed: "The Anti-Masons claimed that the Masons did not recognize God and Christ. Masons speak of 'the Supreme Architect of the Universe'."

Masons are not spared from the vitriolic tirades of both Roman Catholics and Protestant fundamentalists. In the face of all their attacks, we have to remind ourselves that our Masonic Fraternity believes in the Fatherhood of God and the Brotherhood of Men under the whole canopy of heaven. Its Lodges have members who are Christians, Moslems, Buddhists, etc. In the stated meeting of every one of its Lodges, the Holy Book is placed in the center of the Lodge; politics and religion, however, are avoided in the stated meetings. But, of course, no member is prevented from exercising his political rights and his religious convictions. This is the age of ecumenism, where no walls are so high that they can bar us from understanding one another as creations of the same infinite Father.

Many religious leaders have been members of the Craft. The incumbent Obispo Maximo of the Philippine Independent Church and two of the four bishops of the United Church of Christ in the Philippines (UCCP) are Masons. (UCCP, by the way, has been labelled by the rightists as "Red" for its militant posture.) The Late Bishop Sobrepena, too, a respected church leader and champion of ecumenism, was a 33rd degree Mason.

MW Teodoro M. Kalaw, past Grand Master of Masons of the Philippines and Regional Grand Master of the Regional Grand Lodge of Gran Oriente de Espanol, succinctly observed:

In these days of peace and goodwill, under a government that neither condemns nor persecutes, but rather encourages and helps those who work for the benefit and progress of humanity, Masonry which is a universal institution to which many honest men belong, irrespective of religion, race or nationality, will be able to teach the Filipinos that the ideal life is that in which nobody interferes with the beliefs of others; in which everybody may profess the ideas that each considers best, if within the law; in which everyone is free to adore his God in his own way; in which all may practice as they deem advisable the commandment of "Love thy neighbor as thyself"; charity towards the needy, tolerance and humility towards the poor, justice and truth towards all; in which there is no hatred, but love, no division of classes, but fraternal cooperation, no monopolies for the few, but opportunities for everybody; and in which all will understand that morality is not expressed in words, or even in thoughts, but in daily deeds, in every industrial, commercial, agricultural activity, in every phase, in short, in human existence.

No, Masonry has not lost its clout, power, influence. Several of its members are tasked to protect the President of the Republic of the Philippines; others, to be her think tank or speech writers.

Masons are not combative, unless they are forced to be. Non-Masons should take note of that. Masons are brothers admonished "not to be concerned in plots and conspiracies against government." But when a leader is no longer serving the interest of the people, no one, including a Mason, will be prevented from following the dictates of his patriotic concern and individual conscience. But when a Mason answers the call of the hour, he will not brandish his being a Mason. He will respond because he is expected to do so as his country's citizen, because he has seen the light of Masonry, because it is his sworn duty to protect the weak, the deprived, the disadvantaged, the poor.

When a Mason responds to the challenge at hand, he does so because he is a man and a Mason.

But all this *apologia* should not make us complacent. Perhaps we Masons should view Dean Malay's article as a challenge for us to make our Fraternity have more clout, more Power, more influence in this part of the world.

## GM MESSAGE TO THE SUPREME COUNCIL OF DEMOLAY

Hon. Macario Ramos  
Grand Master, Supreme Council  
of DeMolay of the Philippines  
Members of the Supreme Council  
Brethren

It is my privilege to address you this morning, on the occasion of the opening of your Third Annual Session.

The opportunity to address the brethren who are concerned with the welfare of our youth is always a welcome task, for like you, I too am concerned with youth activities.

I have three sons who are DeMolays and the fourth is a petitioner for DeMolay Degrees. I have three daughters who are members of the International Order of the Rainbow for Girls. Modesty aside, during my term as District Deputy Grand Master of Masonic District No. 10, the biggest Masonic District in the Jurisdiction, I was responsible for the organization of the Aguinaldo Chapter Order of DeMolay for which I was awarded the key of Zerubabel, and the Tierra Alta Assembly of the Rainbow for Girls, for which I was conferred the Grand Cross of Color.

This morning, I will discuss with you our role as citizens and as Masons in the development of our youth.

As citizens of our country, we have inherent rights, but we also have obligations, and one of them is to help in the development of our youth. Thus our Constitution provides:

"The natural and primary right and duty of parents in the rearing of the youth for civic efficiency and development of moral character shall receive the support of the Government." (Article II, Section 12, New Constitution)

"The state recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual and social well-being. It shall inculcate in the youth,

patriotism and nationalism, and encourage their involvement in public and civic affairs." (Article II, Section 13)

These are the two provisions in the New Constitution which spell out clearly the responsibility of the parents in the molding of the character of the youth. Your involvement in the Supreme Council and in the Youth organizations is a clear indication that you are aware of your responsibilities as parents and as citizens.

Training and youth for civic efficiency means training them to be good and worthy citizens of the State. It is our duty to train them for the development of moral character.

Many parents now neglect their responsibility of acting as the moral guardians of their children, because of the demands of their professions or occupations. There is, therefore, a need for civic, religious and fraternal organizations like ours to assist the parents and the State in rearing the youth for civic efficiency and development of their moral character. The lessons which we teach our DeMolays — filial love, reverence for sacred things, cleanliness, courtesy, fidelity, comradeship and patriotism are lessons on morality and better citizenship.

On the part of the Grand Lodge, I assure you that during this term, we are putting emphasis on youth organizations. The month of September is devoted to appendant organizations, which include the three youth organizations. Whenever I speak in Lodges and in District Conventions. I do not fail to emphasize the youth organizations.

The Grand Lodge has not been remiss in giving you financial support. We have, as of November 17, 1988, released to you out of the DeMolay Fund, the sum of P665,532.77, broken down as follows:

1983 — 1984	—	3,016.77
1984 — 1985	—	171,460.28
1985 — 1986	—	137,397.31
1986 — 1987	—	38,552.66
1987 — 1988	—	227,525.80
1988 — Nov. 17, 1988	—	87,579.98

P 665,532.80\*

Aside from this the Grand Lodge has a Youth Fund, representing contributions of P10.00 per member of our Grand Lodge, or roughly P150,000.00 from which the DeMolay draws financial support every now and then.

It may not be amiss, however, to urge you to use these financial support which the Grand Lodge gives you in such a way that it will

insure to the benefit of the Chapters. We should set the example of thriftiness and frugality, in handling these funds. Otherwise, we will be setting bad examples to our DeMolays on extravagance and wasteful spending. We read in the papers a few days ago, that someone was bragging about her ostentatious extravagance and Imeldific style. These things have no place in youth organizations. Let us emphasize the lessons which the DeMolay Degrees seek to inculcate in the hearts and minds of our youth and let us not give them any opportunity to witness and imitate wasteful extravagance, which will eventually wreck this character and destroy the youth organization itself.

I wish to call your attention to a report which I received about the death of a candidate for DeMolay degrees because of the injuries he sustained during a hazing.

I am requesting you to attend to this matter and to pinpoint the responsibilities for what happened. If the parents of the boy bring this case to court your Supreme Council might be held responsible for it.

The undue publicity which the case might receive will adversely affect our Grand Lodge.

There should be a stop to activities which will put you and the Grand Lodge in a bad light.

## THE LAMPLIGHTER

by: Conrado V. Sanga, PDDGM



28. What is meant by ANNO DEPOSITIONIS — Latin meaning in the year of the Deposit; Abbreviated A. . .Dep. . the date used by Royal and Select Masters, adding 1000 to the Vulgar Era . 1988 + 1000 = 298.
29. What does ANNO ORDINIS mean? Year of the Order; latin; Abbreviated A.O.. The date used by Knights Templar found by subtracting 1118 from the Vulgar Era thus 1988 — 1118 = 870.
30. What does ANNO BONEFACIO mean? Latin; meaning in the year of the Blessing; abbreviated A. . B. . This date has been used by the Order of High priesthood signifying the elapsed period calculated from the year of the blessing of Abraham by the High Priest Melchizedek. Add 1988 + 1913 = 3901.

31. What is meant by ANIMA MUNDI?  
Latin; meaning soul of the World. A doctrine of the early philosophers, who believed that an immaterial force resided in nature and was the source of all physical and sentient life, yet intelligent.
32. What is meant by ANNO INVENTIONIS?  
Latin; meaning in the year of Discovery; Abbreviated A. . I. . . The date used by Royal Arch Masons. Add 530 i 1988 2518.
33. The SQUARE, as a Masonic symbol is a very ancient in date as a symbol of morality and virtue. It is simply a trying square of a stone-mason, and has a plain surface, without a marked in inches; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its degrees subtend the same angle. It is not intended to measure the sides. The 24 inch gauge is used as an instrument of masons to measure and lay out their work. It has 3 significant meanings thus: 1. to the entered apprentice as one of the Great Lights; 2. it is presented to the Fellowcraft as one of his working tools; 3. to the master as the official emblem of the Master of the Lodge.
34. The COMPASSES — an important implement symbolic of that true standard of rectitude of conduct and virtue, the true and only measure of a Freemason's life and conduct. As the SQUARE illustrates our duties to our fellowmen and brother, so the COMPASSES instructs us our duty of circumscribing our passions we owe to ourselves, and keeping our desire within due bonds. The word COMPASSES is sometimes spelled and pronounced Compass, which is usually applied to the magnetic compass of a mariner or traveller seeking his destination.
35. SQUARE AND COMPASSES — Universally recognized, even by the profane world, as the peculiar characteristic and emblem of Freemasonry. Combined it instructs us "to square our actions and to keep them within due bounds," as the two great lights of Freemasonry. As masonic emblem it refers to the Freemason's duty to the Craft and to himself; hence a proper symbol of brotherhood and significantly adopted as a badge or token of the fraternity.
36. AARON — Brother of Moses and the 1st Jewish High Priest under the Masonic dispensation. He is referred to in the Royal Arch degrees and is represented by the presiding officer in the 23rd degree and by the 2nd officer in the 24th degree.
37. AB — Meaning father. Also the 11th month Hebrew or civil year

July and August is often used as a title of respect, and may then signify friend, counselor, wise man or its equivalent.

38. **ABIFF** — A name applied in Scripture to that celebrated builder sent by King Hiram of Tyre to superintend the construction of King Solomon's Temple. Also referred to as the widow's son. The word Abiff refers to *his father* as a title of respect AB such as master, teacher, as one who excels in anything. Some authorities like Luther translates the word Abiff as a surname of Hiram. It maybe construed that the word AB, with its different suffixes, is always used in the Books of Kings and Chronicles in reference to Hiram the Builder, as a title of respect. Thus the word Abif as an appellative, surname or title of honor, a distinction bestowed upon the Chief Builder of the Temple.
39. **ABADDON** — Destruction; destroyer; place of destruction. A hebrew word. Also used in the higher degrees.
40. **Actual Past Master** — is one who has received the degree of Past Master in a Symbolic Lodge when elected to preside as distinguished from a Virtual Past Master or one who has passed through the ceremony in a Chapter of Royal Arch.
41. **SCHOOL OF ALEXANDRIA** — A school of Philosophers founded at Alexandria, Egypt by Alexander the Great, about 333 B.C. from which was derived the system of symbols and allegory which lay at the foundation of Masonic Philosophy.
42. **ALLOCUTION** — an address of the Sovereign Grand Commander of a Supreme Council, A. & A.S.R. (Scottish Rite)
43. **ARTS PARTS OR POINTS** — arts the knowledge of things made known; Parts, the degree into which Masonry is divided; and Points, the rules and usages.
44. **AUDI, VIDE, TACE** — Hear, see and be silent.
45. **BALUSTER** — Any official circular or document issuing from a Supreme Council.
46. **BREAD AND WINE** — Consecrated, the eating and drinking of which is called the "Communion of the Brethren" and is a attestation of sincerity and a covenant of friendship.
47. **CABLE TOW'S LENGTH** — is 3 miles for an Entered Apprentice, according to the old writers. Now means the scope of a Mason's reasonable ability.
48. **CHAIN TRIANGULAR** — According to a legend Nebuchadnezzar bound a Jewish Captain with triangular chains as an additional insult, because to them the triangle was the symbol of the Deity.
49. **CHAPTER** — In early times Masonic meetings were called, not only Lodges, but Chapters and Congregations.

50. CHARGES OF 1722 — Succinct directions for the proper discharge of a Mason's duties which were annexed to Anderson's Boob of Constitutions.
51. CARPET — Charts were originally drawn on the floor as illustrations and for instructions with chalk or charcoal and at the close of the Lodge obliterated. They were subsequently painted on cloth and laid on the floor, hence called carpets.
52. CLADESTINE — Illegal; not authorized.
54. CLAY GROUND — was situated about 35 miles North-East from Jerusalem.
55. CLOUDY — A word sometimes used to report on unfavorable ballot.
55. COLORS Masonic — blue, purple, red, white, black, green, yellow, violet.
56. COWAN — Pretender; intruder; or eavesdropper. Always conveys the idea of contempt
57. COMMUNICATION — a meeting of a Lodge or Grand Lodge.
58. CONCLAVE — an assemblage of Knights Templars.
59. CONGREGATIONS — the annual meetings of the Craft are so called in the Old Records and Constitutions.
60. CONSISTORY — a meeting of Masters of the Royal Secret of the Southern jurisdictions; or Sublime Prince of the Royal Secret of the Northern Jurisdiction A. & A.S.R.
61. CONVOCATION — a meeting of the Royal Arch Masons.
62. CONSTANS — to stand firm. (Allegory of the 32o Northern Jurisdiction)
63. CORDON — French name for the English Collar.
64. CRAFT — the whole body of Freemasons withsoever dispersed.
65. CHUSADES — there was, between Freemasonry and the Crusades, a much more intimate relation than has generally been supposed. The Communications established by the Templars with the Saracens led to the acquisition by the former, of many dogmas of the secret societies of the East. Such as the Essenes, Assassins, and on the Masons tended materially to assist the restoration of literature and the Arts, particularly architecture.
66. CUBIT — in the Hebrew 21 in.; Sacred 36 in.; Profan. 18 in.
67. DAVID, King — Father of Solomon and his predecessor on the throne of Israel. Designed the first Templar and purchased Mt. Moriah, its site.
68. DEGREE — a step
69. DEMIT — DIMIT — Permit to go.
70. DEUS MEUMOUE IUS — God and right. Latin translation of

Dieu et Mon Droit.

71. DIEU LE VEUT — God will it. Battle cry of the Crusaders.
72. DOMINE DEUS MEUS — O Lord! my God.
73. DRUSES — a sect of mystic religionist who inhabit Mt. Lebanon and Anti-Lebanon in Syria. A Theory existed that they were an offshoot from the early Freemasons.

# HARVEST

by eF. R. eN



For the fifth and last time this year we share with you the harvest of publications and letters sent to *The Cabletow*. Probably after some needed respite we will again be harvesting some "treasures" and making you partake of what we have harvested.

## Journalism Award

Many Lodges and Districts sent their entries to the Journalism Award Contest.

Araw Lodge No. 18, for instance, sent old issues of its newsletter, *The Sunbeams*.

Sarangani Lodge No. 50, too, entered *The Trestle Board* in the Journalism Award Contest. We thought the first quarter 1989 issue quite informative and well laid out.

St. John's-Corregidor Lodge No. 3 sent us the maiden issue of its official gazette, *The Third Degree*, which is intended to be a bi-monthly publication. It aims to inform the Grand Lodge Officers and brethren of other Lodges about SJC's activities and serves as a good venue for Masonic Education and for relaying/communicating comments, observations, suggestions, and the like on the Craft to the Grand Lodge and other Lodges. The gazette publishes non-Masonic articles worth sharing, particularly with the inactive members of the Lodge.

Pagkakaisa Lodge No. 282 has a very good newsletter, *The Trowel*. Both the October and December 1988 issues banner and fund-raising project of the Grand Lodge for the Grand Lodge Temple. *The Trowel* was a strong contender for the award for its balanced presentation of news and views.

One of the most consistent senders of their newsletters is Ari-Tau Lodge No. 279. If the layout is improved, it will have a chance in the

next competition for the Journalism Award.

Macajalar Lodge No. 184 has a promising official bulletin called *The Trowel*. It is a very informative publication. But it, too, needs improvement in the layouting.

Mt. Musuan Lodge No. 155 sent us the maiden issue of its official newsletter, *Upon the Square*, which banners the launching of Operation Lost Sheep by the Lodge. We wished the Lodge had sent more issues to make its publication competitive for the Journalism Award.

The monthly newsletter of Carmen Valley Lodge No. 250 is called *The Carmen Valley Masonic Bulletin*. Although it is mimeo-only, it contains much information about the doings of the Lodge and the District and about Masonry and its technique.

But for reasons explicated in the plaque to be received, the Committee on Journalism Award were unanimous in choosing the quarterly publication of Masonic District No. 17 as deserving of the award. It is hoped that the other Masonic Districts will follow the lead of MD No. 17. It is hoped too, that *District Bulletin* will sustain a steady growth.

### Suggested Revisions in Official Hymn Lyrics

Bro. Francisco C. Galam of Cordillera Lodge No. 178 suggests that we change some words in the Grand Lodge Official Hymn in order to make it theologically sound and to avoid our being branded as "godless" people. Here is the suggested revision of Bro. Galam:

O Hail! Supreme Grandmaster!  
(Grand Lodge of the Philippines March)

1. From West to East we journey  
In search of the Ancient Word  
Although the way be thorny  
Our free will and full accord.
2. Great Architect of Heaven  
Thy temple not built with hands  
But our labors as brethren  
Fulfill all Thy wondrous plans.
3. O Hail! Supreme Grandmaster!

O'ver all the four horizons  
Thy mandate is sovereign.

4. O Hail! Supreme Grandmaster!  
Most Worshipful is thy grace  
Our working tools and aprons  
Are signs of thy warm embrace.
5. O Hail! Supreme Grandmaster!  
Most Worshipful is thy state  
All men of faiths and reason  
Will knock at thy pearly gate.
6. O Hail! Supreme Grandmaster!  
Most Worshipful is thy name  
Like jewels thy truth emblazons  
In history's book of fame  
O Hail! O Hail.

### **Mens Sana in Corpore Sano**

"The Manuel L. Quezon Memorial (Bukidnon) Lodge No. 271 of Free and Accepted Masons of the Philippines, together with the Knights of Columbus (KC) and the Municipal Government of Quezon, Bukidnon, sponsored what we christened 'December Basketball League '88'."

Thus reported Bro. Atilano B. Calvario, Sr., Secretary, of the said Lodge, who, together with Grand Knight Segundo Parchamento, Jr., conceived the joint undertaking of the KC and the Masons.

"Universal Brotherhood can be achieved through sports," added Bro. Calvario.

The other prime movers of the contests are as follows: WB Laureano S. Ledres, Master; Bro. Rext O. Magtulis, Junior Warden; Bro. Stephen L. Cabacungan, Treasurer; Bro. Melencio Melgazo; Bro. Ernesto Montanez; Bro. Gregorio Lauronal, Assistant Secretary.

Knight Pacito Balida; Knight Steward Leonardo; Knight Ambrocio Pandan; and Knight Olegario Macagaya.

The prizes for each division (junior, midget and mini) were the following: P1,000 plus trophy — 1st prize; P700 plus trophy — 2nd prize; and P500 plus trophy — 3rd prize.

More such contests between the Masons and other fraternal organizations should be sponsored/co-sponsored by us.

### **Dalisay Lodge Free Dental Mission**

Dalisay Lodge No. 14 recently held a Free Dental Mission for the indigent residents of Barangay 133 in Maria Clara Street, Grace Park, Kalookan City.

WB Henry D. Hernandez, Master, headed the Dental Mission. He was ably assisted by the project chairman, Adam Y. Sim, Junior Warden of the Lodge.

Several brethren from other Lodges and friends joined the mission.

The Dental Staff from the UERM was composed of: Jovic Bondad, Andreas G. Saal, Jens Komma, Maria Juditha R. Roxas, Flor-delisa G. Gaspar, Anaricka L. Roman, Eduard J. Teano, Jeffrey N. Madarang, Grace L. Lacson and Florence D. Vizcarra.

Ms. Girlee V. Espiritu, Gird Friday of the Pugad Lawin Radio group, coordinated the affair.

The next Dental Mission will be held in Barangay Kagitingan, Tondo. There are plans to include blood pressure examination and deworming activities.

### **Sarangani Lodge No. 50 Sends Souvenir Program**

Through its Secretary, Bro. Severo L. Ma, Sarangani Lodge No. 50 sent a copy of its souvenir program during its 70th Foundation Anniversary, as well as a photo copy of the list of elected and appointed officers for Masonic Year 1989.

Good luck to the Lodge and its new set of officers.

### **Donors to the Masonic Charities for Crippled Children**

The Grand Lodge accorded warm welcome to Bro. and Mrs. Teofilo M. Gumapas, January 20, in token of its appreciation for the couple's donation of P7,380.00 to the Masonic Charities for Crippled Children.

The couple celebrated their Golden Wedding Anniversary, Janu- Bro. Gumapas is a member of Cavite Lodge No. 2 and of Cavite Bodies, A. & A. S.R.

He is married to Sis. Porfiria Reyes, with whom he has four children — two girls and two boys. The boys, Teofilo Gumapas Jr. and Jose, as well as Capt. Rusello Ylagan, PN (ret.), a son-in-law of Bro. Teofilo Sr., are also members of Cavite Lodge No. 2.

States our benevolent brother: "On our 50th wedding celebration we requested our guests not to offer us any material gifts, but if they so desire the donation of gift should be in money. The amount

we collected or donated by our guests was then donated to the Hospital for Crippled Children. We thought that being in the sunset of our lives we may not longer have any use for material gift items; so, we thought of this kind of fund raising for my favorite charity."

(May your tribe increase, Bro. Gumapas!)

### **Operation Goiter**

The Isabela Bodies, A. & A.S.R., initiated and financed "Operation Goiter" in the Valley of Ilagan, Isabela.

"We are happy," said Federico P. Ambatali, 33<sup>o</sup>, IGH, "that we were accommodated by the Isabela Provincial Hospital authorities who allowed us to use their hospital facilities and to avail of the services of their doctors, nurses and aides."

### **Honoring Past Masters**

District No. 27 complied with the Grand Master's directive that Past Masters be honored by holding a Past Masters Night at the Apollo Restaurant, with MW Rosendo C. Herrera, PGM, as guest of honor and speaker.

The Past Masters Night considered of two parts: the testimonial dinner in honor of the Past Masters wherein outstanding Past Masters of each Lodge were presented with plaques of recognition; and the installation of the District Guild Officers by MW Herrera.

DDGM Franklin J. Demonteverde gave the closing remarks.

### **Loyalty Chapter Holds 79th Public Officers Installation**

Loyalty Chapter of the Order of DeMolay held its 79th Public Installation of Officers at the Plaridel Masonic Temple, which was well attended by DeMolays from different chapters, by sisters from the Job's Daughters and the Rainbow for Girls, and by Dan Masons from various Lodges. The Advisory Council was also there to show their untiring support for the chapter.

Thus reported Master Councilor Greg G. Cordova.

The ceremonies began with the traditional entrance of colors, followed by the entrance of the Installing Dignitaries. Dignitaries in the East present to grace the affair were Bro. Vanjovic Cruz, the National Master Councilor of the National DeMolay Congress; Sister Jeanne Damian, the National Chapter Sweetheart; Dad Rene C. Damian, the Executive Officer of the National Capital Region; Dad Jaime Arcebucho, Venerable Master of Luzon Bodies, A & ASR; and Dad Jose R. Guerrero of the Grand Lodge of the Philippines.

After the installation rites, yours truly (Bro. Gregg C. Cordova) delivered my inaugural address. Afterwards Bro. Michael Intal exem-

plified the heart-warming ceremony of the roses.

In his inspiring message, Dad Joe Guerrero emphasized the role of DeMolays in the present society.

Bro. Mirko P. Quevada, the immediate Past Master Councilor gave his farewell message.

The new jewel of the chapter, by the way, is Sister Rowena B. Bernales, a first-year college student of St. Paul College, Quezon City.

The affair ended with a fellowship dinner at the New Grand Lodge Building.

### Letters to Bro. Manuel Rivera, M.D.

Rev. & Mrs. Cecilio G. Marcos wrote our Brother:

"We send this simple letter of thanks just to let you know that our child, Joel, is recovering.

"Doctor, we are extending our great gratitude and thanks to you and the Masonic organization. Please extend our thanks and regards to those who have extended their help to us. We cannot repay all your kindness to us. What we can do is to pray to God that He will add more blessings to all who give help, so that they can continue giving help to the needy."

Beth Day Romulo, too, wrote Dr. Rivera: "I was not aware the Masons were so active here in Manila. Congratulations on your fine work with crippled children."

### Resolution on Clandestine Masons

"Sa dahilang, laganap ang problema ng *clandestine masons* dito sa Pilipinas, lubha pa sa Maynila at sa lalawigan ng Cavite, lubos ang aking pag-asa at puspusan ang dalangin na ang pagtatagumpay nitong Resolusyon ay maging isang Buntala sa Kabanata ng inyong pamumuno sa ating Grand Lodge, at maging tampok sa buong kasaysayan ng masone-riya sa ating bansa."

So stated WB Irineo P. Goce of Laong Laan Lodge No. 185 in his letter to MW Bro. Ray Beltran.

The resolution authored by WB Goce recommends that "a serious study be made, a procedure worked worked, and an appropriate channel established towards the ultimate unification, in the spirit of genuine national reconciliation, of all the various masonic groups of symbolic lodges within the Philippines which are considered clandestine with our Grand Lodge."

## How Lodges in District 18 Celebrate Charter, Foundation Days

Sarangani Lodge No. 50 celebrated its foundation day with a formal dinner honoring its senior members, who were beaming with pride not really because they received certificates and plaques during the occasion but more because they saw that the Lodge they had given a lot was strong and active.

Davao Lodge No. 149 spent its foundation day at the Boys Town in Maa. The members of the Lodge shared things and time with the boys, talking and playing games, as if to say they knew this verse very well: "Though I speak with the tongues of men and of angles, and have not charity, I am become as a sounding brass, or a tinkling cymbal"

Datu Bago Lodge No. 197 held a sportsfest during its Charter Day. All the Lodges in the District were properly represented in the different games. The day, indeed, was filled with jokes and laughter — and climaxed with the awarding of trophies.

Digos Lodge No. 198 celebrated its foundation day with a well-attended fellowship.

Toril Lodge No. 208 celebrated its special day beside a fish pond, with the petitioners joining in the fun.

Beacan Lodge No. 313 celebrated its charter day with a fellowship attended by brethren from the different Lodges, who joined the members of the Lodge in singing nostalgic songs of the fifties and sixties.

In each case, says Sherman Sherwood T. Suarez, District Correspondent to *The Cabledow*, the brethren celebrated to honor and remember the founders of the Lodge.

## 3rd Southeastern Mindanao Multi-District Convention

The two-day affair was reported by District Correspondent Suarez thus:

"The first day started with meeting the Grand Master and Party at the airport. Followed by breakfast and registration at the Davao Masonic Center. Sports was the agenda for the day, the venue for tennis and golf was Lanang Country Club, and that of bowling was Fairlanes Bowling Lanes.

"In tennis, the Grand Lodge Officers were present and everybody, as Bro. Nestor Purugganan put it, 'played on the level'. Before the finals, our Brand Master had been eliminated. Our Grand Lecturer

on the other hand, won first place in the doubles.

"In the golf tournament, there were only nine players. There were also nine trophies.

"Lunch was served at the Club's House, with the Grand Lodge Officers busy talking with their Deputies in the District.

"The second day was conducted at the Tagum Temple. A lot of resolutions were taken up, and the Grand Lecturer gave a short but informative lecture on the position of the three lesser lights at the altar.

"Lunch was at the gymnasium of the Hijo Plantation, with Mr. Chito Ayala serving as host and guest speaker."

### **Kidapawan and Sindangan Hold Officers Installation**

We received an invitation to the 26th Annual Installation of Officers of Kidapawan Lodge No. 170 held January 28 at the Kidapawan Masonic Center, Kidapawan, Cotabato.

We also received a copy of the installation address of the Master, WB Alfredo J. Quemada, Sr., which may appear in subsequent edition of *The Cabletow*.

Received, too, is Senior Warden Ramon B. Buza's write-up on the public installation of officers of Sindangan Lodge No. 240, Sindangan, Zamboanga del Norte. Wrote Bro. Buza:

"The invocation was rendered by the Minister of the Evangelical Church, Rev. Daniel Carbonell. WB Wilson T. Lim, PM of Dipolog Lodge No. 162, was the Installing Officer and WB Vicente A. Rodriguez, PM, also of Dipolog Lodge, was Installing Master or Ceremonies.

"VW Edmund L. Gawchua, DDGM of District 38, gave a very inspiring speech emphasizing the role of Masonry. He ended by promising to donate things that might precipitate the completion of the Sandigan Lodge temple.

"The affair ended with a benediction rendered by Rev. Fr. Rogelio Legaspi, a member of Sindangan Lodge No. 240."

### **Planting Trees Is Ever Fun**

Here is an interesting write-up by Bro. Godofredo O. Peteza, Sr., 320, who is at present the City Treasurer of Iriga City.

Basically, trees are nature's life-saving gifts to mankind. It is man's needs from fresh air to shade, from firewood to housing and from cradle to grave. Hence, "Plant a tree and ave life," a theme that has so often been spoken but taken for granted.

For decades this theme has become lip-service only by the

powers-that-be. It could really have saved countless lives had it been given attention to forestall the clandestine cutting of trees in our forest reserves by people whose only obsession in life was to get rich. And, so the rich became richer and the poor poorer as days go by. As our Lord Jesus has said, "It is easier for a camel to go through the eye of the needle than for a rich man to enter into the kingdom of God." These very people should now make amends, fear God and atone for their sins.

Does this biblical message of our Lord Jesus not make those who are destroying our forests think of the generations yet to come? Aren't they concerned with saving lives by planting trees on deforested areas? Man has really been callous enough for self-aggrandizement, a grand design to enable them to amass wealth at the expense of their less fortunate brethren. Masonically speaking, where is that exemplary conduct among men our privileges"? Again, our Lord Jesus said, "For what is a man advantaged if he gains the whole world and lose himself or be cast away." (Luke 9:25)

As it to give solution to this perennial problem and also give meaning to the program thrust of MW Raymundo N. Beltran, Hon. Roy A. Padilla, Camarines Norte Governor, wrote a letter to all civic and fraternal organizations in the province, encouraging them to undertake tree planting activities. This is where Camarines Norte Lodge No. 107, under the able stewardship of WB Godofredo Salagoste, put the theme into a reality, not as a civic action, but as fraternal activity honoring Past Masters of Masons in the province.

Some of the honorees present were: WB Santiago M. Ferrer, Sr.; WB Felipe Jardinel; WB Joselito N. Tabios; WB Santiago P. Ferrer, Jr.; and WB Arthur Z. Elises. Incidentally, due to pressing business activities, personal necessities and official duties in government, other Past Masters residing in the province were not able to attend, namely: WB Jose Ching; WB Jose Seeping, Jr.; WB Gaudencio Crisostomo; WB Gregorio Lagumen, III. Cheang Ga; WB Ricardo Herrera; WB Jose P. Tabios; WB Nelson Ong; WB Irineo G. Centeno; WB Manuel Tee; WB Eduardo S. Feyra; WB Tomas Ong; and WB Oscar J. Villafuerte. To the Poast Masters outside the province, this tree-planting activity was likewise dedicated.

It was a very rare opportunity for Masons to have assembled on October 15, 1988 along the Maharlika Highway at the outskirts of Talisay town proper to its boundary at Cruzero, about a kilometer distance and planted 300 acacia seedlings on both

sides of the road. And, "Behold, how good and pleasant it is for brethren to dwell together in unity." With the blessings of the Great Architect of the Universe the occasion was graced by the presence of Hon. Emmanuel "Jess" Pimentel, Provincial Vice Governor and his First Lady Purita C. Pimentel. Ate Puring, as she is fondly called by her peers and *amigas*, obligingly joined her husband to pose with the members of Camarines Lodge No. 107 for posterity.

At about meridian height, WB Salagoste called the "craft from labor to refreshment and from refreshment to labor again." The sumptuous lunch was by Bro. & Sis. Renato Sevilla and family at their farm residence at Barangay San Isidro, quite a distance from the planting site. Everybody partook with gusto the well prepared tinuto (gulay na gabi), crabs (alimasag), pork adobo con tause (humba) and rice under the shades of fruit-bearing trees abundantly growing in the vicinity.

Yes, plant a tree and save life for the next generations. Think not of what remains in our forests for our children's children. Let us help save lives through the greening of our thoroughfares as "Luntiang Daan" and the reforestation of denuded areas to control floods and other natural calamities in the countryside. "But" all the more important for all men to do, "rather seek first the kingdom of God and all these shall be added unto you." (Luke 12:31)

In a span of 10 years from today travellers, tourists, strollers and promenaders can appreciate with awe the beautifully aligned and fully grown acacia trees, symbol of strength and stability, in a kilometer stretch boulevard. Children of Masons in Camarines Norte can also, in all humility, show to their peers and friends that this much their fathers had contributed to the beautification of the Maharlika highway that will even remain for centuries.

(Thank you, Bro. Peteza, for that write-up. Rest assured that your brethren from other District will follow the lead of your Lodge.)

Note: There are other letters, write-ups, and publications (from foreign jurisdictions) that reached the editorial office of The Cabletow. But space is thinning out.

Hasta la edicion siguiente. *To those who have been asking for the "Dear Son" articles of VW Mabini Hernandez, wait a time with patience. They will soon re-appear in our news-magazine*

## **RANDOM THOUGHTS**

**Agerico V. Amagna, Jr.**

**Administrative Assistant to the Grand Master**

- \* You have to be a part of the GLP Administration to be able to view the Grand Master's functions, particularly, on decision-making. The GM's concept of the group or the committee approach on decision-making provides a means by which subordinate officers/members can be trained in the decision-making process.
- \* To be fully understood and appreciated, our Masonic Law Book should be made available to newly raised Master Masons by all Lodges, just as the monitor is.
- \* We always talk of the problem of attendance. However, have you not observed that during the election month the percentage of Lodge attendance increases?
- \* To avoid embarrassment and possible sanctions, Brethren are advised to desist from taking actions that would be misinterpreted as acts of electioneering.
- \* On the subject of embarrassing situations, some Brethren make use of their GLP 'Lodge Offices not only for masonic official business, but also as their living and sleeping quarters. This is definitely against the GLP policy, and therefore, be warned.

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**Department of Transportation and Communication**  
**POSTAL SERVICES OFFICE**  
**National Capital Region**  
**Legal Affairs Section**  
**1000 Manila**

### **SWORN STATEMENT**

The undersigned, SAMUEL P. FERNANDEZ, editor, of The Cabletow (title of the publication) published Bi-Monthly (frequency

of issue) in English (language in which printed) at 1440 San Marcelino St., Ermita, Manila (office of publication) entered as Second Class, office of entry 1440 San Marcelino St., Ermita, Manila (post office where publication is mailed) (after having duly sworn to in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580 as amended by Commonwealth Act No. 201.

Editor Samuel P. Fernandez – 1440 San Marcelino St., Manila  
 Owner The Cabletow  
 Publisher Grand Lodge of Free & Accepted Masons of the Phil.  
 Printer Veprint/Bookman  
 Office of Publication Grand Lodge of F. & A.M. of the Phil.  
 1440 San Marcelino St., Ermita, Manila

In case of publication other than daily total number of copies printed and circulated of the last issue dated

1. Sent to paid subscribers 16,000 –
  2. Sent to others than paid subscribers
- Total: 16,000

SAMUEL P. FERNANDEZ  
 (Signature)

Editor-in-Chief  
 (Designation)

SUBSCRIBED AND SWORN to before me this 6 day of February, 1989 at . Affiant exhibited to me his/her residence certificate No. 07630938 issued at Manila on Feb. 28, 1989.

MARCONI C. PAISO  
 Notary Public

DOC NO. 4.  
 PAGE NO 24  
 BOOK NO. 1  
 SERIES OF 1989

Commission Expires December 31/89  
 IBP 249 4003/21/88 Pasig  
 PTR 395640 3/21/88 Q.C.  
 TAN 1429-724-1

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GM Raymundo N. Beltran is Past Grand Master of the Grand Lodge of China.



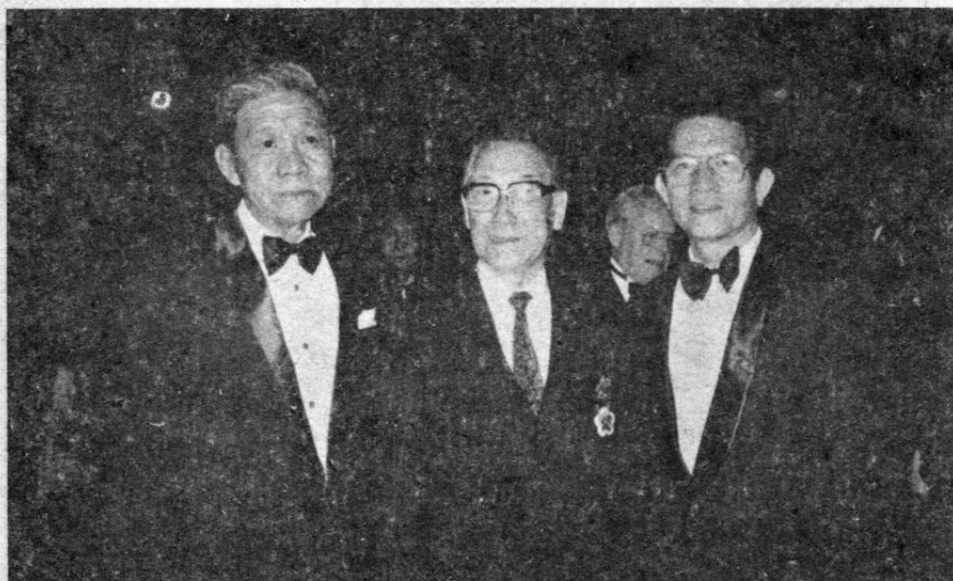
GM R. N. Beltran receiving his honorary PGM Diploma from DGM Tommy S.H. Weng. Witnessed by PGM Theodore Wei. (Photo: Vic Cu)



GM R. N. Beltran with Sis. Lualhati and Bro. Robert Kao (Photo: Vic Cu).



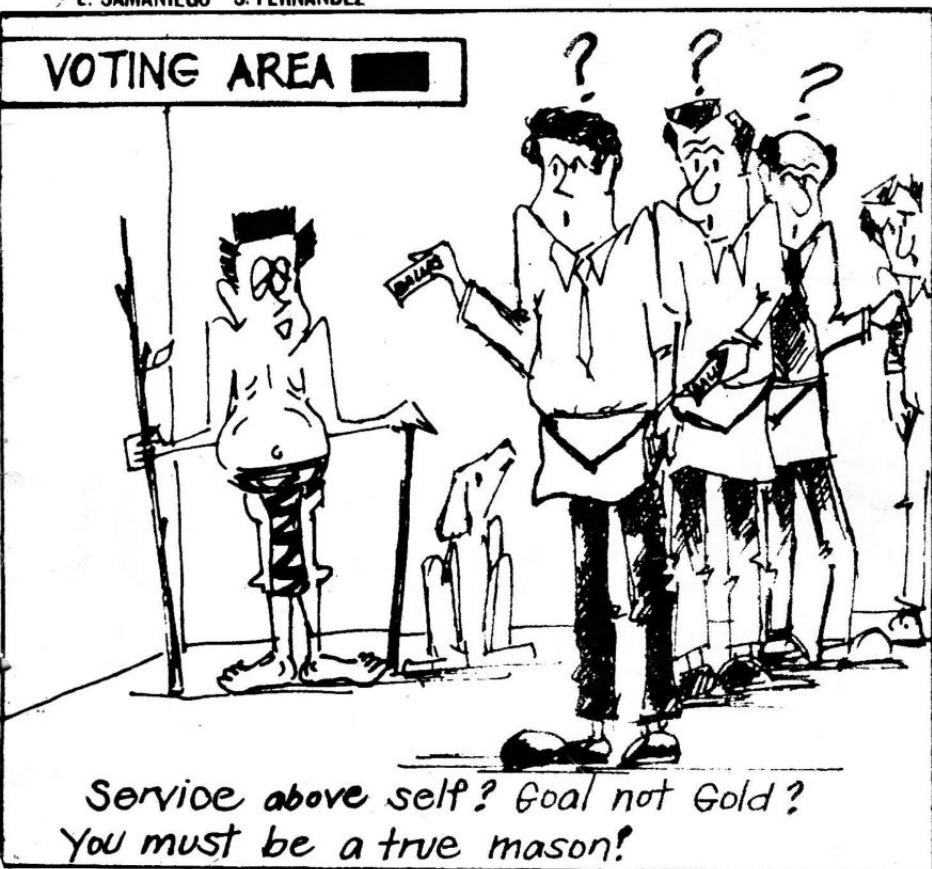
Grand Lodge of China brethren with guests from the Grand of the Philippines at the National Palace Museum (Photo: Vic Cu)



GM Raymundo N. Beltran with MW Chiang We Kok (son of the late President Chiang) and RW Domingo P. Chua (Photo: Vic Cu).

# CURIOUS IKKO

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# The CABLETOW

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Plaridel Masonic Temple  
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Re-entered as second class mail matter at the  
Manila Post Office on June 16, 1962

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