



The CABLETOW

VOL. 67 NO. 5

JANUARY-FEBRUARY 1991



EDITORIAL STAFF

REYNATO S. PUNO

Editor-in-Chief

SAMUEL P. FERNANDEZ

Managing Editor

J. FLOR R. NICOLAS

Executive Editor

EUFEMIO DELA CRUZ

Research Editor

IRINEO P. GOCE

Filipino Editor

DOUGLAS KAO

Grand Lodge Photographer

REYNALDO S. FAJARDO

VICENTE R. HAO CHIN, JR.

Consultants

MS. ALICE V. DE JESUS

*Secretary/In-Charge
of Circulation*

CONTENTS

REGULARS

Editorial	1
From the Grand Oriental Chair	2
Address of Chief Justice	
Marcelo B. Fernan	6
SLICE OF LIFE	10
Point After	27
Harvest	38
News Update	53
Living Masonry	56
Pamana ng Lahi	57

GRAND LODGE

Edicts	59
Circulars	62

COVER STORY

MASONIC LINK-UP — MW John L. Choa, Grand Master of Free and Accepted Masons of the Philippines and RW Christopher Haffner, District Grand Master, District Grand Lodge of Hongkong under the United Grand Lodge of England and the Far East.

EDITORIAL:**ANOTHER YEAR BUT NOT A NEW YEAR**

As we face year 1991 we find nothing new in the world. Everywhere, we witness the unending confrontation between the forces of good and evil. We see the results of the conflict: sufferings of the multiplying poor, the afflictions of the sick, the exploitation of the disadvantaged, the brutalization of human rights, etc. Time with all its might has changed nothing except the actors in this despicable story of man's inhumanity to man.

Indeed, a few weeks from now, the dogs of war may yet be unleashed in the Persian Gulf. Billed by a protagonist as the mother of all battles, the Gulf War is certain to take a high toll in the lives and properties of people who will be caught in the theater of conflict. Worst, the war, if not contained by the reason and restraint of international law, may ignite the fuse of the third world war which will leave no victors but only victims in its wake. Yet this is not all. In other parts of the world, smaller wars and battles are being waged just as destructive of the thin thread that precariously unites civilized men. The conflicts continue and the level of violence has risen with the use of high tech methods of devastation.

Masonry has stubbornly battled for the unity of men despite their diversity. Perhaps, this is an objective that will elude masonry until time shall be no more. For the accomplishment of the objective requires the rebirth and regeneration of man or an evolution of his molecular values. But even while this demands the exertion of efforts greater than that of the legendary Hercules, still, masonry should not cease in its labors of spreading the cement that strengthens the tie that binds men. Every ounce of masonic cement that adds to the resiliency of this tie that binds men constitutes an invaluable contribution of the Craft to man's survival. It is, thus, hoped that masonry should re-examine and restructure its priorities in light of the present-day need for greater stress on harmony among men and nations.

Let us not have just another year but a year that is new - a year that can begin with peace, a year that can proceed with unity, a year that we can close with an appreciation that our differences should not divide but enrich the experiences of man. (RSP)



From the Grand Oriental Chair

● MW John L. Choa

For our Grand Lodge, the year 1990, if you may pardon a platitude, ended with a joyous bang - with the historic blessing and inauguration of the new Plaridel Masonic Temple, which served as the main feature of our six-in-one affair we held last December 19.

We celebrated that event not without pride; for we have, at long last, realized what was some eleven years ago a mere dream.

In 1979 MW Jolly Bugarin dreamt of a new, beautiful and magnificent temple, where brethren would congregate to enjoy one another's company in fraternal love and fellowship, where brethren would transact business in beautiful harmony and unity. He launched an uphill, painstaking, challenging campaign for funds direly needed to actualize his dream.

Those who succeeded him in the grand East continued to pursue the dream - MW Manuel Mandac in 1980, MW Simeon Rene Lacson in 1981, MW Rudyardo Bunda in 1982, MW Rosendo C. Herrera in 1983, MW Reynato S. Puno in 1984, MW Pedro Guerzon in 1985, MW Reynold S. Fajardo in 1986, MW Teodoro V. Baldonado in 1987, MW Raymundo N. Beltran in 1988, and MW Juan C. Nabong, Jr. in 1989. All of them have contributed their significant shares in the stage-by-stage construction of our new Grand Lodge temple.

The "termite" of inflation, meantime, ate up much of our funds.

That was why even before my term in the Grand East we had developed a strategy for the raising of 10 million pesos needed for the completion of our Grand Lodge temple. From the proceeds realized through the raffle it conducted when I was its president, the Temple Builders Club donated the sum of 6 million pesos. We spent this sum for temple construction. To complete the temple, however, we needed more funds.

We appealed to the TBC to loan the Grand Lodge another one million pesos at no interest at all, and the TBC positively responded to our appeal. This amount (one million pesos) shall be paid back to the TBC sooner or later.

As Grand Master, I was able to raise another two million pesos through personal appeal to generous brethren as well as to secure donations in kind.

Bro. Albert Awad donated all the electrical requirements of our temple, estimated at more than P120,000. Bro. Nelson Lim donated the narra doors, estimated to cost approximately P100,000. VW Robert Pe Liao donated the glass and aluminum on the second floor, estimated at more than 60,000 pesos. MW Rosendo C. Herrera, PGM, donated P100,000; VW Raymundo Yu, Sr., another P100,000; and VW George Chua Chin, another P100,000. WB Peter

Chua gave P60,000. A lot of brethren, indeed, donated very substantial amounts.

Sis. Ching Herrera donated all the requirements of the offices of the Grand Master and the Grand Secretary.

Allow me to mention, too, that your Grand Master has made cash advance amounting to almost P520,000.

Truly, such an exhibition of the *bayanihan* spirit, to a very great extent, has enabled us to finally complete our temple.

-oOo-

December 19, 1990 has become a memorable milestone in the history of Masonry in this part of the world because not only was our new temple blessed and dedicated, but also a special communication was called to celebrate our 78th anniversary. Besides, we held the finals of the inter-district oratorical contest among our youth on the evils of drug addiction. We also honored the 10 outstanding Masons of 1990. We, furthermore, honored all our Past Grand Masters. We presented each one of them with a custom-made plaque with his picture on it. Finally, we launched the printing of a Masonic yearbook, which will chronicle the history of our Grand Lodge from 1912 to the present.

-oOo-

Also in 1990, through a controversial circular, the Catholic Bishops Conference of the Philippines (CBCP) once more tried to dangle the Damoclean sword of "excommunication" over the heads of Catholics who are members of the Masonic fraternity and/or Masonic-related groups/associations.

Prudently and judiciously the Grand Lodge handled the problem. Instead of issuing incendiary statements, it issued a position paper. We reminded all concerned that in the late sixties and early seventies there took place a series of dialogues between the Catholic hierarchy and the Grand Lodge. The issue on hand was settled in that series of dialogues. It was agreed, among other things, that both groups let the mist of misunderstanding between them vanish, and that, in accordance with the Christian doctrine, brotherly love prevail between them.

-oOo-

The year 1990 was also a year of great calamity and crisis in our country. Last July, as you know, a killer earthquake unsuspectedly and mercilessly hit Central and Northern Luzon, bringing multiformed devastation to those areas, killing thousands and rendering a great many others homeless.

The Grand Lodge did not remain idle. It issued a clarion call to its members, appealing to them to extend a compassionate hand to the victims.

Heart-warming was the response. The Grand Lodge did not only get donations in kind, but it also raised 1.2 million pesos. It distributed this amount to two districts in Nueva Ecija and one district each in Baguio, Benguet, La Union, Nueva Vizcaya and Pangasinan.

A strong typhoon struck hard at the Visayas and Mindanao toward the close of the year. Again, the Grand Lodge, through the Grand Master, appealed for contributions. Again, spontaneously warm was the brethren's response, so that the Grand Lodge raised more than a hundred thousand pesos. This amount was distributed to Bacolod, Cebu, Samar, Tacloban and Surigao.

The beneficiaries of our benevolence/charity sent the Grand Lodge grateful letters. We may, therefore, be justifiably proud that during times of great crisis, we were able to do our significant share.

-oOo-

In the next four months we will continue to strive and lead our Grand Lodge with activities that will culminate on April 25, 1991 in Bacolod City, where we will hold our 75th Annual Communication or Diamond Jubilee. We are celebrating that event with a commemorative car plate.

We are going to hold a poster-making contest among our youth. Again, the topic of the contest is drug addiction and its evils.

We are going to establish a permanent Medical Center in the Grand Lodge. It will be staffed by some of the best medical practitioners who are Masons. All of them have volunteered to render their services gratis et amore.

We will likewise establish a gymnasium and game room. We have been hankering to have these to heighten our brotherly love and harmony.

-oOo-

We have conferred the title of Honorary Past Grand Master to MW Tommy Weng, Grand Master of China, in appreciation for the many contributions he and other Chinese brethren have extended to help us finish our new temple. MW Weng has also attended our Annual Communications for several years now.

We have likewise conferred the title of Honorary Past Deputy Grand Master to RW Christopher Haffner of Germany, the District Grand Master for the Far East and Hongkong under the jurisdiction of the Grand Lodge of Hongkong. RW Haffner, the Master of Coronati Lodge, the premier research lodge of the Masonic family, has been attending our Annual Communications for the past several years.

-oOo-

Truly, 1990 was a very busy and powerful year for our Grand Lodge. Meanwhile, we continue working for the Grand Lodge and for the brethren.

We invite those who have not seen our new Grand Lodge temple to come and visit us. The new Plaridel Masonic Temple is an eloquent, prima-facie evidence that unity and harmony thrive among Masons in this jurisdiction.

We invite the brethren to join us in Bacolod toward the end of April. We will make the celebration of our Diamond Jubilee a truly memorable one.

TEN WAYS TO "DEPROGRESS" YOUR BLUE LODGE

1. Stay away from stated meetings. And if you do attend, come late and sit down without saluting the WM or the SW.
2. If you come on time and attend stated meetings, find faults.
3. Decline office or appointment to a committee for reasons acceptable to you alone.
4. Get angry if you are not nominated or appointed and show your anger by not attending stated meetings anymore.
5. After you are elected or appointed to office or committee, do not be present in most of the meetings.
6. If you do come to all meetings, do not speak until the meetings are finished, then criticize and say how things should have been done. If you do talk, interrupt a Brother who has the floor without recognition from the WM or the Chairperson.
7. Do not do any Lodge work if you can avoid it. When the old reliables or dedicated Brethren pitch in to get the work done, accuse them of being a clique.
8. Oppose all new programs as being a waste of Lodge's money and do not pay your Lodge dues and assessments.
9. When nothing new happens, complain that the officers lack imagination and your vote for him went to waste.
10. Do not listen when the Secretary reads the Grand Lodge's communications, then complain that you do not know what is going on.

BRETHREN, — TO ENSURE THE PROGRESS AND GROWTH OF YOUR BLUE LODGE, REVERSE, YOUR ATTITUDE ON THE ABOVE "TEN WAYS TO "DEPROGRESS" YOUR BLUE LODGE". IT IS VERY SIMPLE. LOVE MASONRY AND BE A "MASON AMONGST MEN, AND THE CANDLE LIGHT IN THE DARKEST NIGHT, THE DIAMOND AMONGST THE GEMS" TOGETHER BRETHREN!!!

WB Rafael C. Tan, Sr., PM
Worshipful Master
Bayawan Lodge No. 248

ADDRESS OF CHIEF JUSTICE MARCELO B. FERNANAS GUEST SPEAKER OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES DURING ITS FRATERNAL DINNER/"SPECIAL ANNUAL COMMUNICATION" PROGRAM HIGHLIGHTING ITS 78TH ANNIVERSARY CELEBRATIONS AT THE PLENARY HALL OF THE PLARIDEL MASONIC TEMPLE, ERMITA, MANILA ON DECEMBER 19, 1990.

I am indeed honored to speak before this distinguished assembly of the Free and Accepted Masons of the Philippines, Japan, Korea, Guam, China, and other neighboring countries, on this significant occasion highlighting your 78th anniversary.

At the outset, let me extend my heartfelt congratulations and felicitations to all of you, especially to your able and dynamic leaders and officers, headed by Grand Master John L. Choa, for their exemplary leadership achievements in Freemasonry in the Philippines and the Orient.

Let me also convey my felicitations to the honorees — the Past Grand Masters of the Grand Lodge, and the Ten Outstanding Masons of 1990, who richly deserve the honors and recognition bestowed upon them for their outstanding contribution and service which are indeed worthy of emulation and respect.

History has been witness to the truth that no institution can long endure or survive the ravages of time and prejudice without solid ideals and enduring values. The long and glorious history of universal Freemasonry and its continued relevance in today's world affirm that truism.

Indeed, in this country, no other brotherhood of men of conviction, character and ideals can claim an abundant breed of patriots and leaders among its disciples as the Free and Accepted Masons of the Philippines. Heroes and leaders like Jose Rizal, Marcelo H. del Pilar, Apolinario Mabini, Andres Bonifacio, Emilio Aguinaldo, Manuel L. Quezon, and the late Chief Justice Jose Abad Santos, to name some, are just a few of the great Filipinos who belong to your Fraternal society.

Truly, the ideals of Freemasonry in the Philippines have been entwined with the birth and flowering of fierce patriotism and statesmanship, for which Masons can rightly claim their noble legacy, the legacy of uncommon faith and idealism, of firm belief in God, love of country and the brotherhood of all men.

Today, at this critical period in our national life when we are beset with grave problems, there is an urgent need for us to rekindle the indestructible spirit of faith, patriotism and brotherhood that has given birth to this nation, and rediscover the wisdom of our great leaders whose blood and toil were consecrated so that this nation may live.

If we as a people and as a nation have to survive and succeed in the continuing quest for national unity, peace and progress, we have to rediscover the golden value of morality, unity and self-sacrifice. For many of us today have forgotten the essence of nationhood, the concern for our fellowmen, and respect for human dignity - in the vain pursuit of personal glory, power and

material wealth. We have to forge anew a strong sense of fellowship and communal spirit which have carried the Filipinos through hard times and grave crises.

Of late, we have heard increasing strident voices harping on a crisis of leadership as the root cause of our present afflictions. Their arguments are premised on the proposition that a leadership is an indispensable requisite for survival in times of crises. Yet the quality and kind of strength in national leadership is not determined by a fixed formula, especially if that formula is being eagerly patterned after perceived merits of an unlamented authoritarian rule or dictatorship.

For the truth is that, as a scholar once said, "no country can function on the energy of a single man. It moves forward on the dedication of its people, on all levels. Without mass loyalty and commitment, there can be no nation. If the country is not moving, it is largely OUR fault. And until we are convinced it is OUR fault, and OUR responsibility, nothing will improve. There is no better way to keep any organization stagnant than by spending one's time blaming others." (Francisco Araneta, SJ, Values and Institutions, 1967).

For in the ultimate reckoning, the zeal and true kind of strength that a democratic leader could and must possess is that which allows the unhampered flow of dialogue among sectors of society in an effort to build a consensus on solutions to our present problems. It is not an easy and quick process. It tests our patience, but it is the only way leadership in this country can remain faithful to its democratic ideal.

To my mind, therefore, it is not a crisis of leadership that has brought this nation to its precarious state today. Instead, it is a crisis of faith in our ability to work together as Filipinos to build a nation and to evolve a society where peace, dignity and abundance of opportunities for well-being are not only possible, but are real and irreversible conditions.

We have become captive to individual, clannish and partisan factional beliefs and interests. It has become so easy to forget that we are all Filipinos — we are one people, one nation. We are racial, historical and ideological blood brothers bound together by a single thread of national destiny. We are our fellow Filipinos' keepers. What diminishes even just one of us, diminishes us all.

Indeed, the gravest crisis facing this country today is not in the arena of national leadership. That crisis flourishes instead, in the arena of our consciousness as Filipinos; in our faith in each other to work as one to build the nation we want and to claim destiny in tune with our noblest democratic aspirations.

The crisis of faith in each other, is in essence a crisis that strikes at the heart of this nation; the heart with which this nation can draw the strength to survive and flourish — unity. For unity in a nation and among a people is the sole anvil upon which social peace can be hammered and strengthened. And in that peace can be nurtured opportunities for abundance and genuine communal well-being.

We must lead lives anchored firmly on moral values and nationalist spirit. For it is only when the people are morally upright and united can we hope for a better society, a society of responsible individuals who are morally and collectively concern not only for their own good and their families but for the welfare of their fellowmen and the country as well.

That rediscovery and moral renewal must begin from within ourselves — in our hearts and minds. In the prophetic words of the great Apolinario Mabini, "In order to build the proper edifice of behaving and thinking." Otherwise, "our people will find themselves daily more decimated and impoverished by civil war and internal dissensions until they will be completely annihilated, with the generous blood of our martyrs unable to prevent it."

We in your Judiciary are keenly aware of the supreme value of moral and ethical men and women manning the administration of justice. We firmly believe in the wisdom of the martyred Chief Justice Jose Abad Santos — that the power of the judiciary rests upon the faith of the people in its integrity and intelligence. Take away this faith and the moral influence of the courts is gone and popular respect for law impaired.

Thus, in our crusade to reform the justice delivery system, ensuring moral and ethical judges and lawyers is a priority that stands side by side with the goal of our comprehensive court reforms to achieve an efficient, independent and speedy administration of Justice. Verily, as Chief Justice Abad Santos said, "Law, with us, is an abstraction. It is personified in the courts as ministers, but its efficacy depends upon the moral convictions of the people. When confidence in the courts is gone, respect for the law itself speedily disappear, and society will become the prey of fraud, violence and crime."

Indeed, in these difficult times, the best weapons for our survival are not with government alone. Neither are they solely in the hands of our national leaders. Those weapons are in each of us — our hearts, our minds, our wills which can be harnessed unselfishly towards working together as one people to chart directions for our survival.

And if political leaders do not meet the expectations of the people, let us not lose faith and hope because, in the words of Emilio Jacinto, "the Filipino people have always proven themselves bigger than their leaders. Filipino leaders may come and Filipino leaders may go, but not the Filipino people who will continue treading on towards the one destiny the God of Nation has designated for them."

Allow me, therefore, to take this opportunity to urge you to contribute with renewed vigor and commitment your best resources for the attainment of our national goals and the aspirations of the Filipino people.

In this connection, let the goal be true and genuine national unity. Towards this goal, let us use every means at our disposal to bring to every one these fundamental messages.

First, the message of social responsibility. That each citizen is as responsible as the other for the state of his society. Society is made by people — and the evils that persist therein, as much as the good — are a people's

creation for which we are all responsible.

Second, that we are one nation, one spirit, sharing the same aspirations and ideals, bound by the same needs for peace, stability, dignity and freedom. We must develop this sense of oneness — of being part of one national community. In this sense, the President's appeal for unity in diversity can gain meaning. For while we differ in customs, beliefs, traditions, ideologies and creeds, we are part of one society, one national community. And in the bridging of these differences, the avenues ever open to us need to be used — the avenues of dialogue — and in such dialogue, the willingness to arrive at a consensus.

And finally, the message of moral renewal. That we shall never compromise with evil and corruption, nor turn blind to injustice and oppression. That we shall never abet falsity and ethical impropriety; nor turn deaf to the crimes against our sense of decency.

For the message of moral renewal is the strongest foundation upon which we can consolidate our will as a people to make government respond meaningfully to our needs, for society to be brought back to the path of peace and growth, and the national conscience to come to terms with the need to purge the nation, at all costs, of the evils that have oppressed it for so long.

It has been said that faith is the great need of a world in stress: religious faith, faith in ourselves, faith in our fellowmen, collective faith, faith in the family as the root and anchor of human society, faith in leadership, faith in international relations, faith in the high destiny of Man. (President Jose B. Laurel)

I believe that more than ever, we need that kind of faith today; faith in ourselves and the capacity of the Filipinos as one people and as one nation under God, that will enable us to pass the severest test of nationhood.

In rediscovering that faith, in overcoming the challenges before us, I know that the Masons will always be with the people. If the Masons of old laid the stones that built the cathedrals of a great faith, and the Masons of the nascent Filipino republic founded the pillars of Asia's first democracy, I have no doubt whatsoever that the Masons of today will lead again as architects and builders of that great edifice of moral renewal, unity, brotherhood and faith in the Filipino that will ensure the achievement of cherished ideals, and usher the dawning of a society where everyone can attain his potentials and the fullest measure of his human dignity.

A Mason is a friend of everyone. If you see someone without a smile today, give him one of yours.

— FPT, JR. #209

SLICE OF LIFE

RECEPTION...



MW Tommy Weng and party registering



MW Teodoro Way, PGM of the Grand Lodge of China and member of the Grand Lodge of the Philippines, registering during the December Six-In-One Affair



Bishop Erlando Briones with RW Christopher Haffner at left and David Roads



Senior Grand Master William Quasha takes time to pose with overseas brethren



Brethren about to ascend the New Grand Lodge Temple



Sister Lily Choa regally poses with dignitaries from the Grand Lodge of China



Grand Lodge reception for Past Grand Masters headed by Senior Past Grand Master William Quasha



PAST GRAND MASTERS ALL: MW Grand Masters Raymundo N. Beltran, Rene Lacson, Rudyardo V. Bunda, Jolly R. Bugarin, Damaso C. Tria and partly hidden MW Johnny C. Nabong stand at attention as GM John L. Choa formally introduces them to the delegates of the Six-In-One Affair

Dedication of the New Grand Lodge Temple...



Grand Junior Warden Rizal C. Aportadera dedicates the New Grand Lodge Temple with the other Grand Lodge Officers



MW John L. Choa leads in the dedication of the New Grand Lodge Temple.



Grand Lodge dignitaries invoking the blessing of God



Grand Line Officers assisting in the dedication ceremony

RIBBON CUTTING CEREMONY...



GM John L. Choa lighting his candle before the ribbon cutting ceremony



Sis. Lily Choa, assisted by GM, cutting the ceremonial ribbon

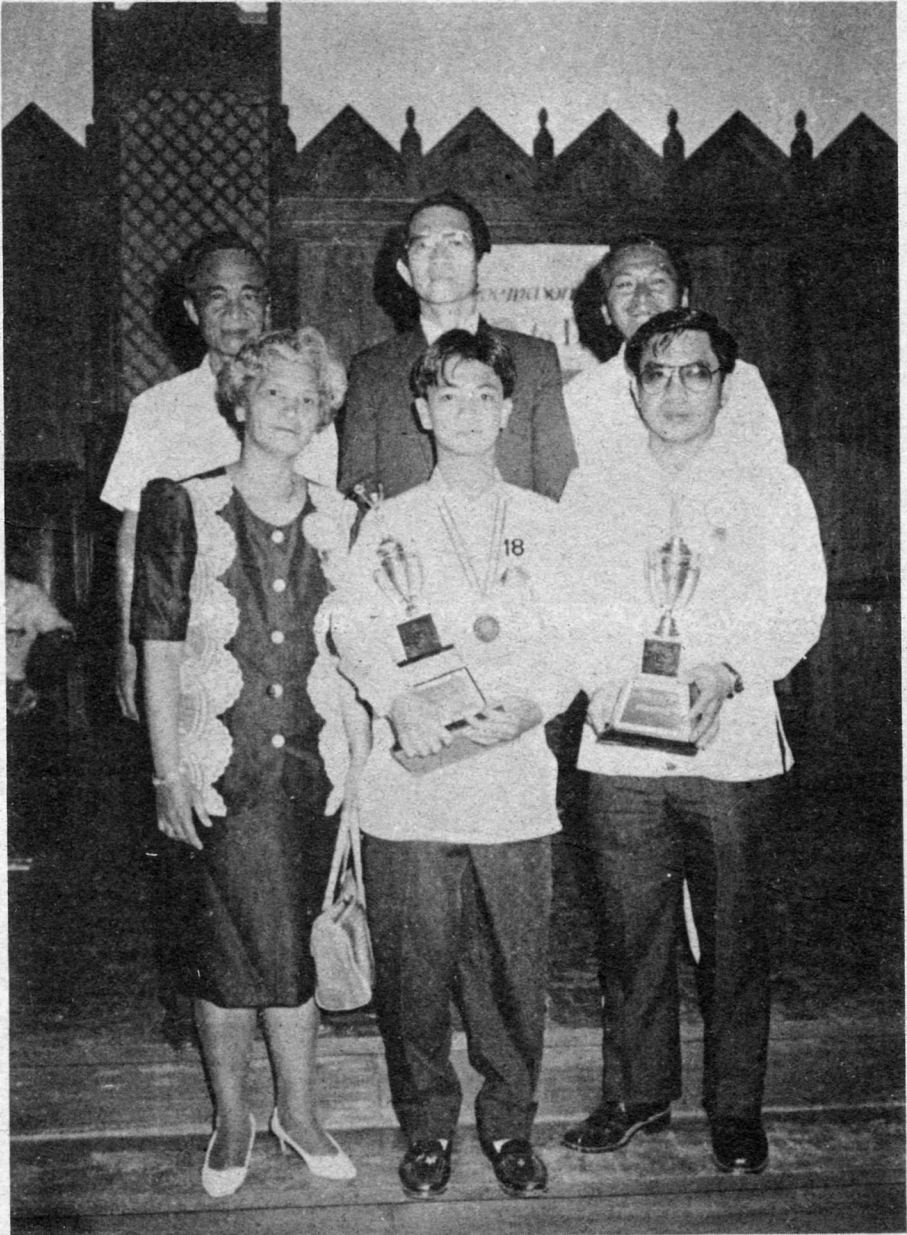


Sis. Lily Choa is congratulated by RW Jose R. Guerrero after the unveiling ceremony; MW John L. Choa and RW Agustin V. Mateo pose with her



The Rev. Fr. Bishop Erlando Briones and Imam bless the New Grand Lodge Temple

2ND NATIONAL ORATORICAL CONTEST ON DRUG ADDICTION...



*Hazel L. Gayla, Gold Medalist, with the officers of Victory Lodge No. 116 (L-R):
Mrs. Evelyn Gayla, the Gold Medalist, Col. Albèe O. Buayon, WB Pacifico
Gayla, PGM Raymundo N. Beltran, and WM Estanislao J. Sanchez*





Winners All

TEN MOST OUTSTANDING MASONS - 1990-1991...



Justice Nathanael M. Grospe receiving his award from GM John L. Choa, with MW Reynato S. Puno, PGM, assisting



MW Raymond E. Wilmarth receiving an award for Management



The Grand Old Man of Masonry and Mr. YMCA receiving his plaque as one of the Ten Outstanding Masons of the Philippines from GM John L. Choa at his residence



The Awardees

HONORING PAST GRAND MASTERS...





PGMs Reynato S. Puno, William Quasha, Reynold S. Fajardo and Raymond E. Wilmarth receiving their Plaques of Appreciation for their services and dedication to the Fraternity

THE GUEST SPEAKER...

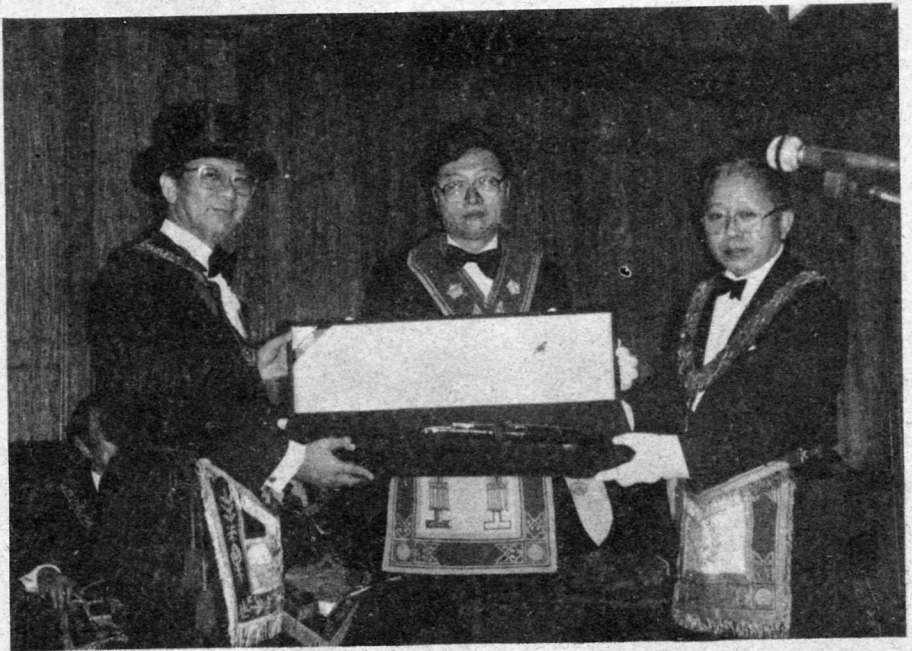


Supreme Court Justice Marcelo Fernan delivering his speech



GM John L. Choa hands Plaque of Appreciation to Chief Justice Fernan

TOKEN OF REMEMBRANCE...

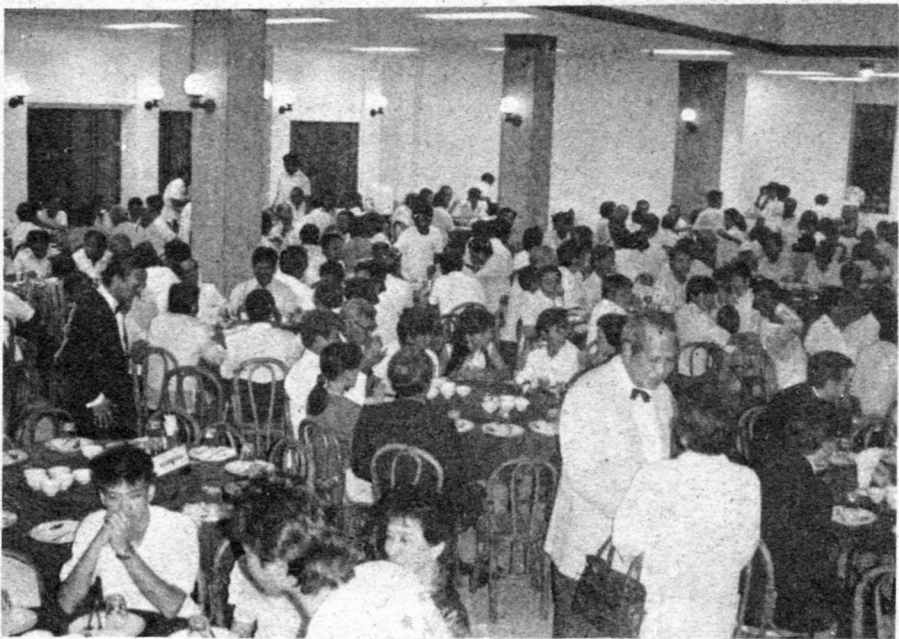


MW Tommy Weng and RW William Y. Hou, GS presenting to GM John L. Choa a token of remembrance from the brethren of the Grand Lodge of China.

FRATERNAL BANQUET...



The Chief Justice of the Supreme Court with CA Justice Reynato S. Puno, PGM at fraternal banquet



MW Johnny C. Nabong, PGM, lost in the crowd

POINT AFTER

• Samuel P. Fernandez



CHURCHMEN: STEWARDS OF GOD'S CREATION*

Introduction

"Planet earth is neither an overheated pressure cooker like Venus (about 9005F) nor is it a cold waste like Mars. Only the earth satisfies all the complex conditions inimical to physical life in our solar system. Why is this so? Is it merely a fortuitous accident? Is our organic life the result of a freak chance spawned by mindless matter? Or is there an answer more compatible with human dignity and common sense?" Thus John Ross Schroeder succinctly puts the unique phenomenon of our planet earth. ("Why Planet Earth Is Unique", *Plain Truth*, p. 18, March 1990).

Commenting on the incredible new body of knowledge from outer space as a result of man's curiosity, Sir Francis Graham-Smith with perspicacity wrote: "Voyager 2 will have been worthwhile if it does nothing more than make people realize that there is a limit to the mess that can be made of this planet before life becomes impossible."

U.S. Senator Edmund S. Muskie seriously warns us that "to live with the constant threat of nuclear destruction... threat of destruction from vile air, fouled water and scarred landscapes may be more imminent than nuclear war."

In the Philippines, the Catholic Bishops issued a Pastoral Letter warning the faithful followers against the fatal consequences of their continued wanton disregard of our ecological responsibilities.

The foregoing observations and apprehensions are indicative of our performance as stewards of the heavens and the earth that God created in the beginning of time.

Philippine Situation

Senator Aquilino Pimentel, Jr.'s summary of Philippine situation presents a gloomy picture of our ecological imbalance thus:

"Indeed, our country is beginning to reap the fruits of decades of irresponsible logging of environmental rape. Our country is even now undergoing the throes of an ecological spasm. We have droughts and their concomitant effects: water shortages for irrigation as well as for drinking. We have floods and soil erosion, too. Our agricultural production is declining and based upon NEDA estimates, our agricultural losses will amount to over P1.75 billion

*Keynote Address delivered at the SLJC 9th Biennial Convention last May 9-12 at Libmanan Evangelical Church, Libmanan Camarines Sur.

this year. Our GNP for the year is estimated to slow down to only 5.5 percent or less instead of the targeted 6.0 percent.

Despite the obvious urgency of the situation, we are still debating whether or not we should ban logging totally or merely do selective logging.

In the meantime, 25 hectares of forests are destroyed per year. Some 420,000 hectares have been ravaged in the past two years while only 150,000 hectares have been replanted. Over the two-year period, then, a forest void of 270,000 hectares has been created.

It is not at all remote that if our forest resources are depleted at this rate, by the year 2000 our remaining forests will have completely disappeared."

Such exp6se is rather alarming. We cannot afford to be lackadaisical in our resolve and be part of the problem; for with forest denudation comes the disastrous deluge—washing away huts and hovels together with the underprivileged and the less fortunate who inhabit them aside from the irreparable destruction of the biogeochemical cycles. Yet despite the floods our farmlands are becoming arid wastelands and our water reservoirs are drying up. To make matters worse our lawmakers indulge in unproductive political wrangling while our nation is about to be plunged into perdition.

Of course, not all sleep in the night. Senator Pimentel extensively quoted the Master Plan Forestry Development prepared by a panel of experts of the Department of Environment and Natural Resources, dated July 1989, "that there are some 3.4 hectares of residual forests categorized as follows:

Category one: Here we have one million hectares that have trees with an average age of only 14 years. The trees, then, have not yet attained the measurement of 55 centimeter diameter breast high that is required of trees that are allowed to be logged. That measurement may be reached only after 21 years or so from today.

Category two: Here we have one million hectares that need to undergo timber stand improvement or enrichment. Hence, they are, likewise, not yet ready for logging operations.

Category three: Here we have 1.4 million hectares that are so degraded that it may take some 60-80 years to rehabilitate them."

Senator Heherson T. Alvarez, speaking at the opening of the Earth Savers Conference, April 21, 1990 at the PICC, Manila, aptly described Philippine environmental reality thus:

"We are here, therefore, as if in answer to a summon and to a warning. The Earth does not make cryptic handwritings on the wall that we could misunderstand, no. But it has spoken with the language of its body, and so its message comes to us in the form of changes in our environment.

For several months now, a severe drought has withered much of the Philippine countryside, destroying million of pesos worth of crops, and forcing Metro Manila to ration its water supply. We face the possibility of an acute water shortage that may force some of our poor to drink polluted water. That is part of the message.

A considerable portion of Northern Luzon, including Pangasinan, is being transformed into a desert by the erosion of the nearby Cordillera Mountains which have been denuded of their forests. As if that is not enough, tailings from the mines on the same mountains have rendered many a farmland unfit for cultivation. That is also part of the message.

When it's not the drought, it's the deluge. Not too long ago, two whole barangays were buried under a landslide on Samar Island. At the same time scores of people drowned as rivers overflowed their banks under torrential rain. That is part of the message.

The northwestern coast of Luzon used to be one of the richest fishing grounds in the country. Today, it is fishpoor. The same is true with Pangil Bay in Mindanao. There is little fish that can be caught from a Manila Bay that is already smothered by oil spills, chemical effluents from industry, silt and raw sewage. There is very little if any fish life present in the dead rivers of Metro Manila, all of them killed by the same factors that are killing the bay. Down south in Davao del Norte, mercury from the operations of the gold panners of Diwalwal has poisoned the Tagum River. Fish from that river may not be fit for human consumption. In brief, the chief protein source of our people is threatened. That is part of the message."

As if the warning of our environmental disregard was not enough, Senator Alvarez, who is at odds with Senator Pimentel in the proposed Senate Bill 1404 on the issue of selective logging, further painted a dismal picture of our ecological situation by adding:

"Red tide blooms have become more frequent, more extensive, more virulent. Some of these red tides were reported to involve algae that have never been known to figure in a toxic bloom. That can only be a sign that the oceans are sorely in distress. The fact is that in various part of the world whole oceans are drying from oil spills and the dumping of the garbage. This has resulted not only in mass losses of fish but also the probable demise of a number of species of marine life. We must, if we are prudent, consider that a stern notice to *Homo sapiens*.

In our cities, the air is thick with the emissions of factories, electric plants and motor vehicles. The urban resident, especially if he is poor, is thus forced to inhale all the hydrocarbons, sulfur oxide, and other injurious particulates that make life brief and miserable. The high incidence of respiratory diseases in the urban areas should tell us something.

We are having a long, hot summer. A couple of years ago, a seven-week heat wave and a three-month drought in the U.S. killed thousands of heads of cattle. The fact is that the climate of the world has changed and is changing. Scientists believe that what we are going through is the result of the 'greenhouse effect' due to burning of fossil fuel and the world's remaining forests. Let us be optimistic and say it is not so. The 'greenhouse effect' is not yet upon us. But the sweltering heat that we now suffer should give us a broad hint of what could happen. What it does not indicate is the possible rising of the Earth's

water level as the polar caps melt from the heat. In that case, Metro Manila perhaps the whole of the Philippines, would instantly find itself underwater."

Sen. Alvarez' description of our environmental situation should make us conscious of our responsibilities as the most intelligent occupant of our planet, as a brother's keeper, and as followers of Christ who have a sense of justice. This signs on the wall speak of our anthropocentric stance that man should "subdue the Earth." We should interpret "man has dominion over the beasts of the field and is to subdue nature in Gen. 1:26-28 to mean that as God's most intelligent creature we are husbandmen (Gen. 9:20), managing and caring for our planet earth. Solving our environmental problem is a step towards promoting justice. When we plunge planet earth into the brink of extinction by our ignorance of the delicate balance we should strive to preserve in our ecosystem, we project a crisis of the mind and spirit. We do not think of our neighbor as part of the whole Creation.

Global Situation

A UPI report on the key environmental trends worldwide over the last two decades, compiled by the White House Council on Environmental Qualities and World Resources Institute, a Washington environmental think tank, shows a fearfully alarming condition. The following are its statistics:

"Global industrial emissions of carbon dioxide the key pollutant linked to global warming: 1970: 4.1 billion metric tons, 1975: 5.2 billion, 1985: 5.4 billion.

Here are average annual concentrations of carbon dioxide in the atmosphere as measured at Mauna Loa, Hawaii: 1970: 325 parts per million, 1975: 331 parts per million, 1980: 338 parts per million, 1986: 346 parts per million." (*Earth Day 1990*).

Environmentalists are very much concerned about our world situation and have time and again warned us that unless our civilization alters its course of ecosystem degradation, the resource pollution is likely to cause global genocide. Couple these global industrial emissions with the destruction of one acre of tropical forest every second thus not only obliterating from our planet earth several species of wild life every week but also denying nature of its capability to synthesize and resynthesize compounds to support life processes. The statistics shown by UPI was up to 1986. Circa 1990 we have the following situation: we have changed the make up of the earth's atmosphere, each year by increasing carbon dioxide levels to 0.4 percent, methane to 1.0 percent, chloroflourocarbons (CFC) to 4 percent, and nitrous oxides to 0.25 percent. If this activity will continue, this is going to cause serious pollution thus harming every living creature on planet earth.

Scientific Considerations

The life sustaining natural resources of water, air, and land in our planet earth are quite limited, easy to pollute, and hardly replenishable; ergo, if life has to continue to exist in our planet we should strive for a balance of these limited

resources. The life processes of all living things, however, alter the precise balance of the natural cycles of the earth's resources and since God's creation is perfect He saw to it that life processes in nature occur slowly so that it allows time for the systems of the organisms to adjust. But man's insatiable desire for advancement in civilization causes him to pollute the life sustaining natural resources of water, air and land. Man's technological and industrial advancement pollute the planet earth's air with carbon monoxide, sulfur oxide, hydrocarbons, and nitrogen oxides that cut short the life span of not only animal life to include that of man's life but also plant life. The enormous quantities of wastes discharged by gigantic industrial complexes, fast sprouting urban communities, and vast agriculture farmlands pollute one of the most important life-sustaining natural resources, water. The sustenance of the food requirements for the fast growing 5.1 billion world population has greatly increased agricultural activities that necessitate land pollutants as inorganic fertilizers and pesticides to ensure pest-free and high-yielding crops.

Likewise the rapid population growth spurs commercial timber harvesting for tenements and commercial buildings, forest clearing for agriculture and human settlement expansion, kaingin farming, firewood collection resulting in deleterious forest denudation. The repercussions of man's merciless forest exploitation as we are all aware are soil erosion, destruction of watersheds for potable water and hydro-electric dams, sedimentations, and siltation of low-lying areas aside from the severance of the basic life processes involved in the carbon-oxygen cycle of respiration and photosynthesis. The disturbance of the biogeochemical cycles we know increases carbon dioxide in our atmosphere and the trapped heat cause global warming and the greenhouse effect.

According to Robert James Bidnotto: "CO₂ is given off when we burn wood or such fossil fuels as coal and oil. In fact, the amount in the atmosphere has grown more than 25 percent since the Industrial Revolution began around 200 years ago — over 11 percent since 1958 alone.

Methane, the next most abundant greenhouse gas, is released when organic matter decomposes in swamp, rice paddies, livestock yards, even in the guts of termites and cud-chewing animals. The amount is growing about one percent per year, partly because of increased cattle raising and use of a natural gas.

Chloroflourocarbons (CFCs), a third culprit, escape from refrigerators, air conditioners, plastic foam, solvents and spray cans. The amount in the atmosphere is tiny compared with CO₂ but CFCs are thousands of times more potent in absorbing heat and have also been implicated in the "ozone hole." (What is the Truth About Global Warming? p. 18 Reader's Digest April 1990). We are aware of course that the ozone layer filters the ultraviolet rays from incoming sunlight and its destruction causes problems to human health.

Man as part of the living organisms that inhabit our planet earth certainly is linked with the ecological system and his human activities put heavier pressures on the environment. The rapid changes he effects can do and undo the life support systems he himself needs. While he has no intention for

example of collapsing the lungs of his co-humans and other creatures he can effectuate this by opting for industrialization, denuding his forest, overburdening the waterways with his agricultural lands he tills to support a rapid growing population and so forth. These catastrophic realities of man's survival activities should be embedded in our subconscious minds that unless we open our vistas to action plans of preventing the further disastrous destruction of our environment because of our vain penchant for luxuriant lifestyle we shall all perish from this planet earth.

We see then the paradox that despite man's being the most intelligent creature to inhabit planet Earth, he is the only creature most capable of causing the imbalance of the natural cycles of his most needed life sustaining natural resources and man continues to cause this destruction wantonly. Man refuses to perceive the ecosystem as a closely linked complex of bio-physical, social, and economic network.

Theological Implication

One of the most respected environmentalists is Wesley Granberg Michaelson, Director of the Sub Unit on Church and Society of the World Council of churches and author of "Ecology and Life: Accepting our Environmental Responsibility." In the special issue of the *Sojourners* which deals with our environmental responsibilities and concern Wesley Granberg Michaelson wrote that when the May Day celebration were held last year in the Soviet Union, most flags in the parade were green rather than red. According to him, the parade was over taken by local ecology groups, the fastest growing environmental organization throughout the USSR. Such response to ecological issues have deeply influenced not only government direction but also scholars as well as theologians. For if we talk of human justice as well as economic injustice, the recent issue of wanton destruction of our environment in the pursuit of survival, calls for a high-powered binocular to sharpen our focus on addressing ourselves to survival for a greater catastrophe.

The silent messages given us in our atmospheric disturbances should wake us up to our responsibilities that if we expect to survive we should know the meaning of caring and managing planet earth, the meaning of earth keeping, the meaning of the new dimension of stewardship, the meaning of environmental management and conservation program.

Observed social scientist and educator Lynton K. Caldwell: "The environmental crisis is an outward manifestation of a crisis of mind and spirit."

Barth, Baruch, Spinoza, Locke, Aquinas, Augustine, famous theologians, never thought of the "lilies of the valley" years ago. With the 5.1 billion of human beings exploiting and straining Mother Earth's life support systems paradoxically in order to survive, certainly we need a special theology for us earthkeepers or stewards to preserve the world our Creator has made for us. This is the decade where we earthlings will have to redefine our concept of citizenship on our homeland and our relationships with other homelands if we expect to survive longer together.

Michaelson extensively enumerated the present theological trend and identified three areas which could have a further Biblical as well as theological dimension. His three general approaches to theology of creation are:

1. **Theology of Domination.** Michaelson assumes that humanity's God-given theory is to exploit the earth in meeting any needs and fulfilling any desires. Any form of technology — regardless of their environment recklessness — are sanctioned in this task. And Genesis 1:26-28 is regarded as the proof text giving the Bible sole and conclusive word on the subject."
2. **Theology of Stewardship.** This stresses humanity's obligation to be a wise care-taker of the earth. Instead of subduing the earth, he should tend the garden (Gen. 2:15). Michaelson places emphasis on "using resources wisely, remembering that they are not our own but only entrusted to us for our care." Technologies are evaluated in the light of their environmental side effect. To Michaelson, "for most people, stewardship implies a managerial relationship to nature. Humanity's task is to govern and order nature wisely like a good monarch."
3. **Theology of Inter-relationship.** This rejects the notion of domination and moves beyond the approach of stewardship, and Michaelson sub-divides his point thus:
 - a) Creation has value because of its relationship to God rather than its utility for humanity;
 - b) Creation offers a trustworthiness and reliability that, while not be idealized, expresses the presence of God's grace upholding the world;
 - c) God's work of redemption in Jesus Christ encompasses the whole of creation and provides the ground for restoring the broken mass in the relationship of humanity to creation, and both to God;
 - d) A fresh understanding of the Holy Spirit is central to the church's faith and witness on behalf of renewing the whole creation;
 - e) A trinitarian theology weaves together God's work of creating, redeeming, and sustaining the creation;
 - f) New models and pictures must be found that appropriately present the technological truth of God's relationship to the creation;
 - g) A theology of creation for our times must provide a new worldview, technology, economics and politics.

The time limitation of this paper will not warrant discussing the details of Michaelson's approaches to the Theology of Creation but Mary Evelyn Jegen in her article "An Encounter With God" reinforces Michaelson's theology in another light.

"If we are to be earthkeepers according to God's way, we will first have to become Earth Lovers. Russian novelist Fyodor Dostoyevsky said that the world will be saved by beauty. He may have meant that we shall have to find the ways and take the time to see the world as it really is. We cannot do this if our response is controlled by the utilitarian drive to get all we can from the Earth for our immediate satisfaction.

Lovers know what the beloved needs, and true lovers also learn very quickly the disciplines they must impose upon themselves to see that these needs are met, that they do not turn the beloved into an instrument for their own gratification. There is an order inherent in the universe, but only the contemplative heart can discern it. Analysis divorced from loving contemplation will continue to produce bigger and more costly mistakes."

Scriptural Basis

A number of Biblical scholars have come out with their own interpretations on how we can address ourselves to the people and use Biblical references which will address to the present environmental problem that is facing us. The following are the Scriptural verses worth reflecting:

In Chapter 8 of the Book of Revelation verse 7, the apostle John saw a vision thus: "The first angel blew his trumpet. Hail and fire, mixed with blood came pouring down on earth. A third of the earth was burned up, a third of the trees, and every blade of green grass." (GNB TEV)

In Rev. 9:3-4 John heard a command given to locust (Biblical symbol of armies). "They were told not to harm the grass or the trees or any other plant; they could harm only the people who would not have the mark of God's seal on their forehead." This prophecy implies that vegetation will be so scarce that the army are given distinct instructions to give special care to the remaining resources left on earth.

In Matthew 24:22, Jesus seems to be speaking of the crisis of our time when He said, "What God has already reduced the number of days; had He not done so, nobody would survive. For the sake of his chosen people, however, God will reduce the days." If humanity will not be able to manage the life sustaining resources in his own environment, every other life form of planet earth will be extinguished. However, the hastening of our own destruction would welcome His coming back to restore all things as suggested in Acts 3:21 which says: "He must remain in heaven until the time comes for all things to be made new, as God announced through His Holy prophets of long ago."

The above Biblical references give us the prophetic insight into what is to come. But indulging in dramatic statements may divert our attention from our responsibilities as "administrators of the affairs, household, and property of a person of means" (the literal meaning of steward). The Greek word for steward is "oikonomos" which means "ruler or manager of a house." World Book Dictionary defines stewardship as "management for others." In the New Testament the word "steward" aptly refers to Christian leaders such as bishops and apostles exemplifying certain standards. "For a bishops, as God's steward, must be blameless; he must not be arrogant or quickly tempered or a drunkard or violent or greedy for gain" (Titus 1:7 RSV). I Corinthians 4:1-2 (RSV) further expounds on the requirement of stewards: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy."

Stewardship is also applied to followers of Christ: "As each has received a gift, employ it for one another as good stewards of God's varied grace." (Peter 4:10 RSV). The Judeo-Christian bias of subduing the earth (Gen. 1:28) has to give way to the changing dimension that as "managers for others" we are admonished to "tend the garden": "The Lord God took the man and put him in the garden of Eden to till it and keep it" (Genesis 2:15 RSV). Tilling and keeping the garden implies managerial relationship to nature. If the state of the world's environment is now reaching a critical point, the alarming population growth and technological advances have affected and afflicted nature. Our theological thoughts on stewardship therefore must touchbase with our present ecosystem.

Our Responsible Human Response

Philippine Star Columnist Florida Ruth Romero entitled her thoughts in her column "Take it or Leave it" "Earthlings Save Mother Earth." She listed some suggestions from here and abroad on how to observe Earth Day and arrest destruction of our environment as follows:

1. Plant trees. Only God can make a tree according to Joyce Kilmer. But we can plant them and preserve them. They remove carbon dioxide from the atmosphere, absorb pollutants, control erosion, provide firewood, serve as wind breaks, retard desertification and offer shade.
2. Educate our Leaders. If our national and local leaders are not sensitives to environmental issues, then it is our duty as their constituents to make them aware of these vital concerns.
3. Urban and "rurban" gatherings. All over the Philippines but more in Metro Manila, there will be different programs: A Multi-sectoral gatherings to be highlighted by a special video message from the President. Also, that gimmick that never fails — the crowning of a Little Miss Earth Day Princess. Starting a plot of herbal plants in Quezon City Memorial Circle preceded by meditation.
4. Campus events. Earth Day can be a challenge for the academe. It is a natural topic for essays, writing contests and oratorical contests in all levels of education.
5. Media impact. All kinds of media — print, electronic, broadcast, etc., should give priority to this global event. They can incorporate, even subliminally, environmental messages in their programs.
6. Public service ads and announcements. A huge potential market exists for creative messages about environmental issues.
7. Music. Contests can be held to attract the musical Filipinos to convey strong messages on the environment. The DENR has made utmost use of music and stirring visual images to convey the greening theme.
8. Celebrities. Ecology-conscious public figures and celebrities should be encouraged to travel around the country and whip up interest on the environmental theme.

9. Religious events. From the pulpit, sermons should encourage the faithful to restore the beauty of Mother Nature.
10. Curb air pollution. DENR should intensify its efforts to cleanse our environment. Aside from its education and information campaign against smoke-belching, it should continue apprehending smoke-belchers. Already, it has caught 13,905 smoke-belchers in the first quarter this year. This was 619 percent higher than last year's 1,932 vehicles.

Ms. Romero's suggestions is the secular approach but earthkeeping must have a spiritual dimension.

Etymologically speaking the Hebrew word for paradise is *parde*, forest in Neh 2:8 and orchard in Eccl. 2:5; Song 4:13. The old Persian word is *pairidaoza* meaning a garden. Christ mentioned the word once when He said to the thief "Today, shalt thou be with me in paradise" (Lk. 23:43).

As stewards of Mother Nature, it is our bounden duty to tend the Garden in order to lengthen our days on planet earth. Our adamic nature severed us from God's fellowship because of disobedience. So we were deprived of our first paradise. We at the same time lost the right to "the tree of life" (Gen. 3:24). But, God promised a Redeemer (Gen. 3:15).

True, we have had our Resurrection into Life. But, by our own doing Hades (a place of torment) will forever be around the corner if we will not take heed to the gentle moaning of Mother Nature.

The following poem, "The Brief Story of Man's Life" which was written by my sister, Ruth Fernandez aptly synthesizes some salient points I want you to ponder. The last line of the last stanza directs a question to us as God's responsible, rational, and trustworthy stewards of His perfect creation:

The Brief Story of Man's Life **Ruth D. Fernandez**

In the beginning God created the heavens and the earth
And God saw that it was good
God put man in the garden and said,
"Till it and KEEP IT"
Man occupied the earth and multiplied
And man enjoyed the earthly good.

On the second day, man said
Strip the virgin forests of trees for human settlements
Let us make kaingin for more farm production
Let us use inorganic fertilizers and pesticides
Urban and rural communities sprouted and agricultural crops bloomed
And man felt his accomplishments were good.

On the third day, man said
 Let us utilize logs for industrial complexes
 Produce land, air and sea transport commercial activities
 Let us export our natural resources for added capital
 Electric-power plants mushroomed and technology flourished
 And man said things were materially good.

On the fourth day, man said
 Acquire more sophisticated machineries for progress
 But man's neighbors envied his fortune and resources.
 So man sought his other neighbors' assistance
 Man's allies gladly installed nuclear plants
 And man felt it was safely good.

On the fifth day, man said
 All our forest are denuded, we have extinct marine life
 Our waterdams are dry and waterways clogged
 We have frequent brownouts and nothing to drink
 We cannot even produce sufficient food
 Man continued his wanton toils but prayed for things to be good.

On the sixth day, man asked
 Why is it intensely hot and why the smog?
 Why do we have flush floods and acid rain?
 Why the high incidence of cancer and respiratory diseases?
 Why is everything wrong in our planet earth?
 Man questioned God why things were ghastly good.

On the seventh day man perished
 No living creature was found in his planet
 No plants or rivers were visible to cool his heated earth
 The garden God created was a pitiable wasteland
 God said to man's carcass
 What good should you have done?

Let not our response be just praying "for things to be good but with our wanton toils" or "question God why things (are) ghastly good as in the poem but let us act and do "what good should (be) done" or undertake natural environmental protection measures to protect and improve the Philippine environment in order to promote and implement sustainability, social equity, and economic efficiency in the use of our country's natural resources. More specifically what proposals do we make to our laity to ensure the sustainable use, development, management, renewal, and conservation of our land, water, and air resources in our respective communities.

Earth's warming is Nature's Warning.



HARVEST

● J. Flor R. Nicolas (eF.R.eN)

A CURIOUS MEMENTO

I'd like, first of all, to share with you a curious memento, in adapted form, written in the early part of the 19th century.

Masonry teaches us how to attain the just *magnitude* of things and to apply the art of *moderation* to our inordinate affections. It inspires the soul with true *magnanimity*.

Ancient and honorable, our Fraternity teaches us to manifest *affability* toward all and sundry, to love each other with true *affection*, and to pay just *attention* to things sacred.

Surely, our Fraternity instructs us to keep *silence* at the opportune time, to maintain *secrecy* when it is expected of us, and to preserve *security* to the best of our ability.

Our Fraternity, moreover, instructs us to pay *obedience* to whom this is due, to observe good *order*, and to maintain a commendable *oeconomy*.

No doubt, our Fraternity teaches us how to be worthily *noble*, to be truly *natural*, and to be *neighbourly* without reserve.

Repeatedly, our Fraternity has instilled in us indisputably *rational* principles; persistently, it has exhorted us to consistently maintain a *reciprocative* and *receptive* disposition.

Yes, Freemasonry makes us *yielding* to things indifferent, perfectly *ypight* (meaning *fixed*) to what is absolutely necessary, and most willingly *yare* (i.e., ready) to do all that is truly good.

(For the original version, see *Freemason*, Grand Lodge of New Zealand, Vol. 18, No.2, p. 23.)

MASONRY: BROTHERHOOD UNLIMITED

Here is another interesting "harvest", adapted from the *Masonic Journal of South Africa*.

Masonry is *not* a childish getting together of men who like to wear titles because men would soon invent a much better organization for the satisfaction of such purposes.

Masonry is *not* a religion, either; for religion is a belief in a Deity and means of expressing worship. Masonry reorganizes Deity; it proceeds only after asking divine guidance. But it does not specify any particular religion.

Masonry has been called a system of philosophy. But that is a confining definition.

Masonry, up to now, has not been truly defined.

It is a Brotherhood, unlimited. When you limit it by defining it, you make it something it is not. It is so deep that no man has ever found the bottom. Unfathomable is it! That, most probably, is its greatest charm, its fascination. Masonry builds temples in the hearts of men. And the human heart has no limit in depth; that which appeals to the human heart cannot have a limit.

-oOo-

A WORD FROM MARLON BRANDO

"If we are not our brother's keepers," exhorts multi-awarded Hollywood actor Marlon Brando, "let us at least not be his executioners."

-oOo-

LET'S ENCOURAGE OUR LEWISES

A Lewis is a Mason's son. Should you invite your Lewis to join the Craft? Answers the *Freemason* of the Grand Lodge of New Zealand (same edition, p. 5):

"... You have guided and advised your son through life in many areas — then it would seem completely proper to advise him to investigate the idea for himself, come to his own conclusions and then offer him any help he may need."

If a personal experience is pardonable, I'd like to mention here that I have been encouraging my Lewis to join DeMolay — to no avail, although he has

befriended many a DeMolay and a few Rainbows. Now that he is about to turn 21, I hope he will consider entering the Craft.

In any case, Master Masons are encouraged to encourage their Lewises to take advantage of the special privilege afforded sons of Masons, namely, that of being permitted to join the Craft at 18 years of age rather than the customary 21 years.

-oOo-

CORRECTING MISCONCEPTIONS ABOUT FREEMASONRY

During the Christmas hiatus I learned that many of my acquaintances and relatives still hold the misconception that Freemasonry is a kind of religion.

Echoing M.W. Kenneth LeGassick, PGM, Grand Lodge of New Brunswick, I told them that we Masons attach importance to the Grand Architect of the Universe, that the letter G on my Masonic ring stands for God, and that Masonry cannot be separated from God.

"Before a candidate is given any knowledge of Masonry," I explained, "he is told to kneel and seek the blessing of God before any great and important undertaking."

Not a few of my interlocutors thought that Masons are atheists.

"A candidate, on the contrary, is required to express a belief in the Supreme Being. In fact, no atheist can ever be made a Mason," I pointed out, adding that the various ceremonies through which the candidate is led are interwoven with God, and that God's holy word underlies Masonic teachings and ceremonies.

Asked to mention some Masonic teachings, I answered that Masonry teaches a man to walk uprightly in his several stations in life, that it teaches him to live as God wanted man to live.

"But the way of God is the way all mankind who should walk," rightly commented a relative.

"Of course," I admitted. "But, we emphasize that in our ceremonies. We are advised to make the Holy Scriptures as our rule and guide on our journey to eternity."

"If, as you claim, Masonry is not a religion, how come you call your buildings temples? Do you go to your so-called Lodges to worship God?"

I was a bit nettled by that question of a classmate in the elementary school. But I retorted thus:

"No, a lodge building is not a church set aside solely for the worship of God. A candidate does not come to the Lodge for any other purpose than to be made a Mason or a Fraternity Brother. We exert all-out efforts to make the ceremonies in the three degrees of Masonry so impressive that the candidate is made more aware of God and that He is and, therefore, should become a

better person. We want to give the candidate illumination and insight in our Craft."

Remarked another former classmate: "Several Masons, I have observed, don't go to church."

In rejoinder, I cited the *NSW Freemason* (February-April 1990): "A man who has joined Freemasonry and has not become a more active and more loyal member of the church of his particular faith has not grasped our Masonic lessons."

Encouraged by their nods, I reiterated that Masonry helps us to increase our knowledge in God's ways. But it is far from being a religion. It is a fraternal organization whereby we can learn to practice God's precepts in love and charity with our brethren and all mankind.

Masonry's aim," I continued, "is to build moral edifices in human hearts and minds, to make its members better citizens of this world under God's guidance and support."

Before we parted ways, I promised to send them Masonic literature for their further illumination.

That experience made me realize the need for the Grand Lodge to launch an intensive and extensive Masonic Awareness Program.

R.W. Bro. W. Scott Stoner, Grand Master of the Grand Lodge of F & A. Ms. of Pennsylvania puts it this way: "Not everyone can be a Freemason, but everyone can and should know who we are, what we do and just what it is for which we stand." (*The Pennsylvania Freemason*, November 1990, p. 2)

Asks R.W. Bro. Stoner: "How can we expect men to be stimulated to inquire about Masonry if the Light of Masonry continues to be hidden from the very people that would be Masons? How can we justifiably expect our members to be interested in a Fraternity that has no public presence?"

He continues: "If our Fraternity is misunderstood and even occasionally maligned, we have only ourselves to blame. We have not done an effective job of communicating the message of Freemasonry to the general public." (*Ibid*, p. 14)

That is the challenge which we in this jurisdiction face; we must give non-Masons more information about our fine accomplishments, our caring and sharing, our keen interest in both young and old people and the disabled and so on.

If and when we succeed in doing this, we will enhance our image and make ourselves even prouder to be members of this great Fraternity.

-oOo-

EXCHANGE OF IDEAS VIA CORRESPONDENCE

As Education Officer of Mingo Lodge No. 171, under the jurisdiction of the Grand Lodge of Ohio, Bro. Robert Imel requested our Grand Lodge to forward

his name to one or more of our Blue Lodges that would like to correspond with him and exchange ideas of historic and cultural programs.

Such a correspondence and exchange would greatly help him in his work of providing interesting and educational programs for the members of Mingo.

Chairmen of Committees on Masonic Education are encouraged to respond to Bro. Imel's request. His address is: 17073 Calico Rd., Logan, Ohio, 43138, USA.

Bro. Imel, by the way, demitted from Loochoo-Coral Lodge in Okinawa, Japan, which is under the jurisdiction of our Grand Lodge?

-oOo-

ECCE SIGNUM

That is the title of a poem by Conrad Mahn, in *The Craft and Its Symbols*. It means "Behold the Sign". The poem reads thus:

Men toil along the road of life
But each one looks with different eyes.
Some note but dross or mud or gloom;
Some see bright logos in the skies.

A gavel strikes; the trowel spreads
Cement to join the ashlar's tight.
Freemasons know they're more than tools;
They point the way to truth and light.

Wise Plato taught the worlds; unreal;
A thing eternal in the mind
Life's candle brief is but a symbol
By God's immortal love defined.

Such a poem may well form part of a well-programmed Masonic Education curriculum for members of a Lodge. Each Lodge must have such a program and pursue it with resolute consistency; for it is, indeed, an effective tool for turning rough into relatively perfect ashlar's that "point the way to truth and light."

I know of several Lodges with well-planned Masonic Education programs. In fact, in addition to having Masonic Education during stated meetings, they have weekly fellowships — with their ladies and children in attendance — in which they share with one another their insights into Masonic tenets and principles.

That's the lead we should follow.

-oOo-

MASONS CARE FOR THE CRIPPLED

Visiting the Masonic ward for crippled children in Mary Johnston Hospital (MJH) every December is now a tradition.

Profusely grateful for the gifts they had received from the Masons, the children, together with the nurses and the resident doctors, delighted their visitors with musical numbers.

MJH Administrator Rodolfo Carungin warmly welcomed the visitors.

MCCC President Raymundo N. Beltran, in behalf of the Board of Trustees, who were all introduced to the visitees, eloquently delivered a Christmas message. Inspiring was MW John L. Choa in his brief talk.

Emceed by Bro. Manuel T. Rivera, M.D., the program was fittingly opened with a prayer led by Rev. Samuel Dungalen.

A lunch tendered by the ever benevolent couple, MW Rody C. Herrera and Sis. Anching, capped the visit.

-oOo-

A PGM AND HIS WIDOW VISITED

The grave of MW Clark James, our Grand Master in 1939, was visited by the officers and members of the Lodge he had founded: Pangasinan Lodge No. 56.

Led by WB Jaime L. Nabua, the brethren offered flowers, lighted candles and listened to verses from the Holy Bible read by Bro. Antonio Rala, who led them in prayer.

Earlier in the day, a delegation of brethren visited their Past Master's widow, Sis. Primitiva Parajas-James, now a blind nonagenarian. She is living in Bued, Calasiao, Pangasinan under the care of her sister's children.

Sis. Primitiva told her visitors that MW Clark James and she had a son but he died at the age of eight months.

Sis. Primitiva's relatives were accommodating, cooperative, and grateful for the brethren's concern, including a bag of groceries.

Said WB Nabua: "They even gave us some Masonic books and pictures (circa 1930s), which our PGM had compiled for posterity. These will be placed in the archives of our Lodge in his memory." (*The Level*, Nov. 10, 1990, p. 9).

MW Clark James was Provincial Treasurer in Pangasinan during the Commonwealth.

-oOo-

A DDGM's TALK ON "FREEMASONRY: OUR WAY OF LIFE"

VW George Chua Cham, DDGM, gave an interesting speech on the occasion of Pangasinan 56's 71st anniversary, which simultaneously was the

Lodge's Past Masters Day. Here is an adapted version of that speech.

... A FREEMASON is not known by the number of rings on his fingers nor by the color of the hat upon his head. He is not known by the vestments he wears nor by the Masonic titles before and after his name.

A Freemason is known by his WAY OF LIFE. If he has taken to heart the principal tenets of Masonry, namely, BROTHERLY Love, RELIEF AND TRUTH as a way of his life, in and out of his lodge, he is looked up to by people.

Truly it is the light of our life which is worthy of emulation by those around us that distinguishes us as Freemasons.

We can practice Freemasonry as our way of life, first and foremost, in the family. Have the members of our respective families noticed a change for the better since we joined Freemasonry? Have we become better husbands and fathers? Have we rearranged our priorities so that we will have more time with our respective families?

Family togetherness, my brethren, is a paramount concern of Masonry. It should be the paramount concern of every Mason.

We can practice Freemasonry as our way of life in our dealings with our neighbors and associates, with the public. Do we show to the world that Freemasons are disciplined individuals, that we abhor evil and delight in the truth? Do we always act like Masons, meeting others on the level and acting upon the square of virtue?

Yes, my brethren, we should always remember that we Freemasons have embraced truth and morality as the square of our actions.

We can also practice Freemasonry as our way of life in our relationships with Brother Masons. Lamentably, the "dog-eat-dog" or "crab" mentality commonly rears its ugly head within organizations or associations of men. Have we spared our fraternal organization from the destructive effects of such a malady? If we are going to preserve the glorious name of our beloved fraternity, we must always abhor dissension from within our ranks. For, what else will destroy the iron but its own rust? We must, therefore, vigilantly preserve unity among ourselves. This involves using our trowel to spread the cement of brotherly love and affection — that cement which unites us into one sacred band or society of friends and brothers among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

Freemasonry has withstood the test of time, and it will continue to do so — nay, it will prevail — if we consistently practice it as our way of life as manifested in our way of thinking, in our pronouncements and, above all, in our actions.

(*Mabuhay kayo, VW George Chua Cham!*)

DISTRICT 23 ACTIVITIES: A PARTIAL VIEW

Congratulations to Bro. Rey Caliboso, editor of *Isabela Lodge No. 60 Newsletter*, for having been appointed editor-in-chief of the newsletter of District 23.

The District, as may be gleaned from the said newsletter, is on the move.

Its 1990 Annual Convention, hosted by Isabela 60, was a success. This is partly due to the various contributions and active involvement of the honored Ladies of Queen Isabella Court No. 14, Order of the Amaranth, Inc. based in Ilagan, Isabela.

Indeed, the Order of the Amaranth, led by HL Ester Ambatali, disinterestedly solicited donations for the victims of the July 21 killer earthquake. In that fund-raising activity, Mason and Catholic leaders fraternally cooperated.

Moreover, Masons, led by VW Jose R. Anez and Bro. Jerry Cortez, were conspicuous in the concerted effort of stopping the fire that hit the Ilagan Commercial Center, August 21. (Such actions definitely help in enhancing the image of Masonry in the community.)

Mallig Plains Lodge No. 191, we pray, will also successfully host the 1991 Discon. We are sure the brethren will support Mallig Plains as they did Isabela 60.

-oOo-

ANOTHER DEMONSTRATION OF MASONIC CHARITY

The brethren and sisters from Quezon City Lodge No. 122 recently distributed used clothing and canned goods to more than 300 indigents in Daet, Camarines Norte. €

The gift-givers were led by WB Jose O. Lustre and WB Rogelio Fuentes. The recipients, on the other hand, had been carefully screened by Camarines Norte Freemasons.

Present during the occasion were: MW Eugene Ong, District 13 DDGM; officers and members of Camarines Norte 107, Daet Lodge No. 247, and Isarog Lodge No. 33; and several ladies — Sis. Dolores Chicombing (and children), Sis Lourdes N. Tabios, Sis. Trinidad E. Peteza (and grandchildren), Sis. Cleofe Rubio; Sis. Alicia C. Tabios (and children), and Sis. Marlyn Infantado (and children).

The gift distribution took place on the second floor of the Masonic Temple, Daet. This was followed by a fellowship, in which the sojourners shared invaluable experiences about the principal Masonic tenets.

The affair continued on the ground floor. This time it was the turn of the Lodges to contribute songs, jokes and anecdotes.

Around midnight the sojourners left for Metro Manila in their chartered air-conditioned Peñafrancia Tourist Bus. (*Condensed from the report of Bro. Godofredo O. Peteza, Sr., SW, Camarines Norte 107.*)

-oOo-

ANCOM 1991: AN UPDATE

Our 75th Annual Communications will be held at the new Bacolod Convention Center, which has a convention hall with a seating capacity of around 2,000 persons.

Meanwhile, the Ancom Secretariat, chaired by VW Franklin J. Demonte-verde, has sent the Districts/Lodges advance registration forms and hotel rates for their consideration and guidance.

"For this purpose," wrote VW Demonte-verde, "kindly remit your registration fees either in cash, demand draft, manager's or cashier's check payable to ANCOM '91."

-oOo-

HAVE YOU SEEN GIBLEMITE?

The Giblemite is the newsletter of District 9-A Past Masters Guild. It is edited by WB B.J. Torres, PM (147). Managing editor is WB Zito C. Ochoa, PM (119).

Why *Giblemite* ?

The Giblemites were inhabitants of Gebal or Giblos, later known as Jiblash; they were the "Master Masons" who put the finishing touches to King Solomon's Temple.

Writes WB Torres: "As Past Masters, Master Masons should strive to emulate the ancient labors of the Giblemites and continue putting all the finishing touches in the Temple they are building or have already built not only for themselves but also for others up to the last minute of their life on earth." Reminders to the Guild members: Meeting, 2nd Friday of the month, 6:00 p.m., CMC Bldg.; visitation of old and sick Past Masters — 1st and last Fridays.

(*The Cabletow* hopes to receive copies of *The Giblemite* regularly.)

-oOo-

AN OPPORTUNE REMINDER

What must we do if we see a Brother going wrong in Masonry?

States MW John D. Allen: "We must take him aside and talk to him gently, man to man, Brother to Brother, and show him the right way. Have you heard a tale about a Brother, a suggestion of a doubt, an innuendo about his character, some hearsay story not to his credit? If so, did you stand up for him, ask for proof, or invite suspension of judgement until the facts could be heard? Remember, it is your duty, as a Mason, to defend a Brother in his absence. Such things are seldom said in his presence. Is it fair to tell him what is being

said and learn his side of the story? If we fail in our duty in such matters, we fail of being a Brother.

"So, a Mason should trust his Brother who goes astray, not with bitterness, nor yet with good natured easiness, nor with indifference or coldness; but with pity, patience and loving kindness...." (*The New Mexico Freemason*, Vol. 55, No. 4, pp. 1-2)

-oOo-

A FAMILY TOGETHERNESS AFFAIR

Zambales 103, like other Lodges, has been concerned with family togetherness.

After a series of meetings, the Lodge officers and members decided to have a family togetherness affair at Santi Guerrero's private Resort in Subic, Zambales.

The organization of the Zambales Lodge No. 103 Mothers Club highlighted the affair.

The following were inducted into office by WB Isidro C. Biag, Jr., GLLI to the Lodge:

Sis. Editha C. Biag, president; Sis. Precy Yap, vice-president; Sis. Alicia Bundang, secretary; Sis. Iluminada Faustino, treasurer; Sis. Alicia Viacrusis, p.r.o.; and Sis. Rosemarie Basa, business manager.

Designated Club Advisers were Sisters Cleopatra de Guzman, Joselyn Cunanan, and Myraflor Caballero.

Party organizers were Sisters Marita B. Biag, Ludy Lopez, Dorothy Presa, Marlyn Ramos, Josephine Soriano, and Visitacion C. Cabal.

The affair being a success, the brethren and their families decided to make it a continuing activity; for as the ladies put it, "The more we get together, the better the families of Masons will know each other." (Bro. Toby)

-oOo-

7th NORTHERN MINDANAO TRI-DISTRICT CONVENTION

The 7th Northern Mindanao Tri-District Convention held at the BSC Gym, Malaybalay, Bukidnon last November 9-10 was a rewarding experience.

Hosted by M.D. No. 35, under the stewardship of VW Jesus V. Cellona, DDGM, the convention assumed added significance with the presence of: MW John L. Choa, Grand Master; MW Pedro W. Guerzon, PGM; RW Agustin V. Mateo, Senior Grand Warden; VW Danilo Angeles, Senior Grand Lecturer; VW Sammy Fernandez, Grand Sword Bearer and Cabletow Managing Editor; VW Pablo Ko, Jr., DDGM, M.D. No. 16; VW Denry Dy, DDGM, M.D. No. 25; VW Peter Lim Lo Suy, DDGM, M.D. No. 17; and VW Col. Percival Adiong, PDDGM.

The first day featured a sportsfest, with the brethren from the different Lodges in the three M.Ds. competing with one another in basketball, lawn tennis, table tennis and chess. The brethren had much fun, but they also exhibited genuine sportsmanship.

Prominently displaying his nettle in table tennis was RW Gus Mateo.

More than 100 brethren from the host district welcomed their fellow Masons from five Lodges of M.D. 171 three Lodges from M.D. 31 Maranaw Lodge No. 111, Iligan Lodge No. 207, Kapatagan Valley Lodge No. 222 (all in Lanao del Norte), and Cebu Lodge No. 128.

Early on the second day the brethren, led by RW Gus Mateo and VW Andoni Dumlao, DDGM (31), proceeded to the public plaza, where they ceremoniously laid wreaths at Bro. Jose Rizal's monument.

Later at the convention hall, VW Dumlao ably presided over the proceedings.

The assembly unanimously approved that Macajalar Lodge No. 184 would host the next Tri-District Convention.

VW Danny Mendoza, DGL, was nominated DDGM, MY 1991-92, for M.D. 17; VW Ronald Ang, DGL, for M.D. 31. For M.D. 35, three were nominated DDGMs: VW Jose Rafanan, PDGL; VW Leodegario Esquillo, DGL; and WB David Porticos, PGLI.

Unanimously approved was Agusan Valley 160's resolution, amending Edict No. 81-A. Briefly, it seeks to consider as regular attendance in stated meetings participation in any Masonic convention.

VW Danny Angeles, SGL, conducted a Masonic Education lecture-forum.

Finally, MW John L. Choa urged all Masons to live up to expectations, i.e., to practice out of the lodge those great moral virtues taught us in the lodge.

"We should make Freemasonry our way of life," he stressed, "not only in words and in thought, but especially in deeds."

Mt. Diwata 236 garnered the "Highest in Attendance" trophy. Macajalar 184, too.

Winners in the different games received their awards.

The fellowship that ensued was, to say the least, fraternally warm.

The conventionists, as well as the Grand Masters party, openly lauded M.D. 35 for its great organizational ability to host a tri-district convention — a fete M.D. 17, led by Macajalar 184 in Cagayan de Oro City, will endeavor to equal and even excel. (Adapted from Bro. Eugene V. Sicat's report)

-oOo-

CLUTCHING A DIAMOND IN HIS HAND

(Brief Portrait of WB Francisco B. Aquino, by Bro. Geminiano V. Galarosa Jr., Quezon City 122)

Four months ago, on the initiative of the Quezon City Ladies Circle, we

visited a fraternity brother. Such a visit was part of the Circle's program of reaching out to their husband's brethren and loved ones who for some reason(s) have become inactive.

Brief, indeed, was my first meeting with WB Francisco B. Aquino. It was no more than a social call brought about by my curious desire to see a fraternity brother now in his "December years" but revered as a brother because he had demonstrated a fervent fidelity to the Craft. At 96, that Masonic fervor was still burning deeply in his chest. He could still talk fondly of his more celebrated colleagues like MW Reynold Fajardo, MW Jolly Bugarin, RW Gus Mateo, WB Emil "Daddy" Ozaeta and other Lodge luminaries who rubbed fraternal elbows with him during his heyday.

If only his now-wobbly legs would permit him, he would gladly deliver the lectures in the three Masonic degrees.

As an ultimate Masonic gesture, he willed that when his final date with time's great leveler would be at hand the brethren would give him the final rites at the Capitol Masonic Temple.

WB Kiko, records show, was born on December 3, 1894 at Baliwag, Bulacan. Twenty-one years later — on December 10, 1915, to be exact — he tied the marital knot with a pretty 16-year-old whom he fondly called Onyang.

Their union was blessed with three sons and three daughters, all of whom are still alive. All the sons and two of the daughters got married. One daughter opted to remain single.

Two of the children are now living in the United States. But when WB Kiko and Sis. Onyang celebrated their diamond wedding anniversary on December 10, 1990. They flew home to witness their parents renew their marriage vows.

On that occasion, two sets of families joined WB Kiko and Sis. Onyang. One set consisted of their six children, 27 grandchildren and 28 great-grandchildren. The other set consisted of WB Kiko's fraternal brothers from Quezon City 122. RW Gus Mateo was there. WB Emil "Daddy" Ozaeta, WB Augusto Cabral, WB Conrad "Ado" Veneracion, the three lights led by WM Jose "Pong" Lustre, and yours truly) were also there. Many of us were accompanied by our respective spouses. Another member of the Craft from another Lodge (I cannot recall his name) was on hand, too.

What a gathering it was! WB Kiko and Sis. Onyang's children (some of whom are no younger than favorite "Daddy" Ozaeta) were deeply moved by our presence. They have been aware that their Dad is a true-blue member of the Craft — from inside out, if you wish. Why, even his favorite mahogany cane, which had served him for many years as his third leg in moving around, had that familiar square and compass embedded on it — a reminder to all and sundry and, most probably, to himself that a Mason should be proud of his fraternal affiliation. Proud of the Craft, WB Kiko was!

How did he join the Fraternity — and when?

A hydrographer by profession and an employee of the Bureau of Public Works, WB Kiko led a semi-nomadic life. As such, he came to meet members of the Craft, from whom he got ideas about Freemasonry .

When he was assigned in the province of Pangasinan, he knocked at the door of the fraternity. He was made an Entered Apprentice Mason on September 1, 1923 at Pangasinan Lodge No. 56; a Master Mason on October 13, same year.

After the formation of Quezon City Lodge No. 122 in 1948, he likewise knocked at its door as a dual member. Since then up to the time old age finally crept into his kneebones, he shared his valuable insights into what our fraternal organization is all about,

WB Kiko was revered by his brethren because he was a veritably sturdy pillar in Lodge-affairs. Decidedly, he deserved the 50-year Pin awarded to him by the Grand Lodge!

When he could no longer answer the cabletows sent by the Lodge announcing stated meetings, much like the mountain going to Mohammed, the Lodge members not infrequently paid him unscheduled visits at his home in Cubao. They took along with them newly-raised members of the Craft; for the sight of a Brother who had consistently lived his Masonry might spur them to emulate his example.

In such visits, the brethren recalled the old times, the points of fellowship that had cemented them as brethren of this mystic Masonic bond.

On that visit we paid him four months ago, I saw him as a picture of complete satisfaction. He had nothing more to wish for — not even reaching that rare century mark. So he seemed to me.

But we were told he has but one more wish before his earthly existence finally would expire: to see one of his great-grandchildren beget his first great-grandchild.

WB Kiko A. Aquino, in fine, was a man clutching a diamond in his hand!

Note: We hope that more members of the Craft will send *The Cabletow* more articles like this one contributed by Bro. Geminiano. With more news, articles and photos of Masonic activities sent in by Lodges in the different Masonic districts, we may yet be inspired to publish *The Cabletow* on a monthly basis. We hope to lick the mailing problem, too. We also hope that the suggested creation of a Cabletow trust fund not to be mixed with Grand Lodge funds will be taken up in the Bacolod Ancom.

Speaking of contributions, we want to acknowledge publicly the pledge of donating one typewriter made by Grand Lodge Photographer Douglas Kao. God bless you, Bro. Douglas!

-oOo-

PAST MASTERS: "BACKBONE OF THE CRAFT"

Those who served in the East are given the title Past Master and, with that title, accorded the accolade of "Worshipful" as an indication that they are

honoured and respected-Brethren.

To refer to Past Masters as the "backbone of Blue Lodges", according to *Short Talk Bulletin* published by the Masonic Service Association of the United States, is a gross understatement of fact; for they are the backbone of the entire Fraternity.

"After all," reasons out the STB, "ALL Grand Lodge officers are, first, Past Masters. It is their knowledge, experience, enthusiasm and interest which makes any Grand Lodge 'tick'. Almost without exception, Past Masters are men of vision, who are continuously working for the good of the Craft, steering the course for its future.

If wise, therefore, the Master and other Lodge officers recognize the talents of the PMs and put these to good advantage. PMs, certainly, can serve as a "sounding board" for Lodge programs and activities. The Master, together with other officers, serves as the rudder of the ship called Blue Lodge. But it is often the past Masters who assist him to "keep it on an even keel!"

It is but fitting that all Blue Lodges give tribute to their Past Masters. After all, almost all, if not all, of them continue to serve their Lodges with dedicated distinction.

Note: I am deeply saddened to know recently that a dedicated Past Master of Noli Me Tangere 148 has died. He is WB Manuel Bahena, Sr. Condolence to his personal and Masonic families.

-oOo-

ENCOURAGING OUR LEWISES, PART II

Here is an intriguing poem From The *NSW Freemason*, June 1990, p. 25. It is entitled "Freemasonry — from Generation to Generation!"

One of the greatest gifts in life,
I figure a man can get,
Is to have a son who follows through,
The example he tries to set
He rears him through his infancy,
Then his time at school,
Instructs him how to live his life,
According to the 'golden rule'!

It comes to him as quite a shock,
How fast the lad has grown,
He realizes that it's time
To strike out on his own,
But there's one last thing that he can do,

Before the lad goes free,
Introduce him to the friends
he's made in Masonry,
Then father and son become Brothers,
The trail of life to ride,
A bond of stronger affection,
As they step out side by side!!!

Happy Fellowship,

Bruce

Would that my Lewis, Justin, and I become Brothers, so that we will experience "a bond of stronger affection, as we step out side by side"!

January, 1991

Dear Dad Lucas;

Greetings!

Hi! It's me, Aimee Joy, one of the contestants during the oratorical contest last December. Well, I'm hopin' you'd still remember me.

I know this is quite late but anyway, I would like you to know that I very much appreciate your hospitality. I truly enjoyed the experience there in Manila and you played a great part. Thank you, Dad!

Also I'd like to thank you for telling me something more about Freemasonry. I have to accept I use to have a lot of doubt about it (especially with the intriguing issues against freemasonry last year), but now, everything's clear. I thank you for making it so.

I was deeply touched by that incident in the hospital. You've proven it true.
MASONS DO CARE!

Please send my greetings and love to all of them there in the "ward" and to all my Dad Masons...

THANK YOU FOR EVERY DINGLE THING!

PRAISE GOD FOR DADS LIKE YOU.

Aimee Joy

Send by Aimee Joy Cabriles
Edith Carson Hall
Silliman University
6200 Dumaguete City

NEWS UPDATE:

“GAYLA, GRAND NATIONAL ORATORICAL CONTEST CHAMPION”!

Victory Lodge No. 116, Camiling, Tarlac: HAZEL L. GAYLA, a fourth year high school student of Camiling Colleges, won the Grand Prize of priceless GOLD MEDALLION and a CASH PRIZE of ten thousand pesos (P10,000.00) that was awarded with the TOP PRIZE during the SECOND GRAND LODGE ORATORICAL CONTEST sponsored nationwide by the Grand Lodge of Free and Accepted Masons of the Philippines on December 19, 1990, held at the newly INAUGURATED GRAND LODGE, 1440 San Marcelino St., Ermita, Metro Manila.

He is the only son of Past Master Pacifico Gayla and Sister Evelyn L. Gayla of this town. He represented VICTORY LODGE NO. 116, under the administrative year of WORSHIPFUL MASTER ESTANISLAO J. SANCHEZ. Victory Lodge is one of the four Masonic Blue Lodges in the Province of Tarlac, which comprise Masonic District 29 and which are under the leadership of Very Worshipful Amado K. Go, District Deputy Grand Master.

Out of the twenty one (21) contestants representing the Masonic Districts throughout the country, Mr. Hazel L. Gayla bested his fellow orators by delivering his oration magnificently and convincingly, entitled “THE EVILS OF A DRUG PUSHER.”

His piece is authored and expertly trained by Past Master Romulo S. Ibarra, the singing Judge of Victory Lodge No. 116.

Majority of the contestants were college and university students and only a few were in the high school level.

In the ORATORICAL AND TULA CONTEST held on November 24, 1990, sponsored by the Victory Lodge No. 116, Malacampa, Camiling, Tarlac, among the high school students enrolled in the twenty nine (29) private and public high schools in the four western towns of San Clemente, Sta. Ignacia, Camiling and Mayantoc, Mr. Hazel L. Gayla, garnered again the Gold Medal in the Tula Contest. In addition to his Gold Medal, he was awarded P500.00 plus a Giant Championship Trophy, donated by Bro. Martin Agustin, Mayor of Camiling, which was received by Mrs. Aurora L. de Guzman, Principal, Camiling Colleges, which he represented.

The Officers and Members of Victory Lodge No. 116 are highly honored and greatly inspired by this supreme victory of Hazel L. Gayla, in this extremely difficult field of oration. They will cherish this unforgettable moment in their LODGE's history as unequalled and unprecedented, no less.

For indeed, they will double their commitment to their “YOUTH LEADERSHIP TRAINING PROGRAM” of this venerable fraternity of good men aimed at assisting and sustaining young people to reach and achieve their dreams for academic excellence and dynamic community leadership in the future.

STOP THAT PUSHER

If the devil would come to us in his natural form, it would be easy to identify him. For the devil is so despicable and horrifying to the human senses that Man would reject him instantly.

But the devil does not operate that way. He comes to us in a mask. He offers evil wrapped in a package disguised as pleasure, wealth or power. He knows our weaknesses: he knows that the easiest way to reach us is by exploiting our senses. There has arisen in contemporaneous times, a figure, as sinister and as despicable as the devil himself. This person is a creature peculiar to modern society. He thrives on the tensions, displacements and the culture shock produced by economic demands. He finds strength in the unbridled luxuries of unbounded wealth, the object miseries of the poor, and the empty boredom of people who have somehow lost their faith in life.

And who is this creature? They call him the drug pusher. What does the drug pusher do? He offers a dream world; a galaxy of dazzling colors and heightened sensibilities; and in return for this world of dreams and delusions, you abdicate your morals, your ambitions, and your future, and also your soul.

And what kind of person is this drug pusher? He could be anybody. He could be a university or school instructor or professor who tells you in academic undertones that there is really nothing to it. I could be your friend who offers a stick of "MARY JANE" and tells you "Try it". Its good for the nerves. It could be one who offers to a grade school kid an innocent looking candy laced with opium. And what havoc he has inflicted on society? A brilliant student suddenly drops from school. A responsible boy or girl lands on the police blotter. An adult alienated from his job, his ambitions, his friends, his wife, his children. A boy, a woman, a man found dead in a lonely street corner or in a dirty motel room. These are the tragic victims strewn on the path of the drug pusher.

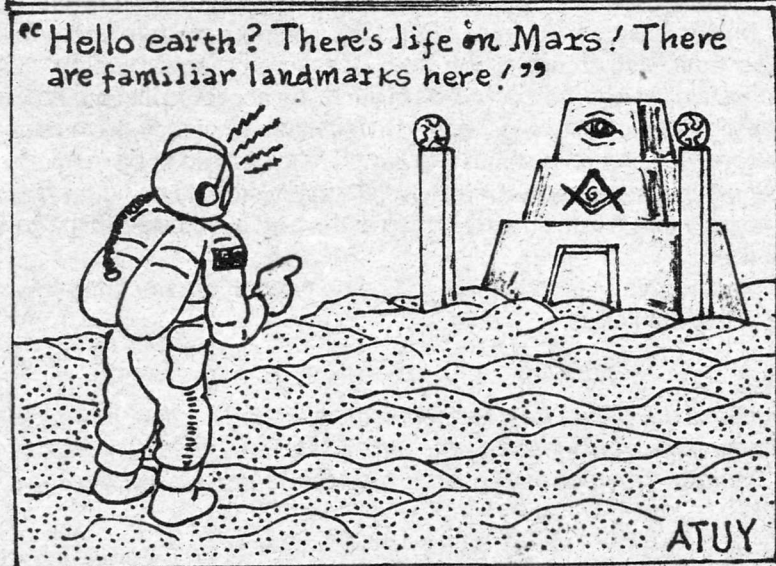
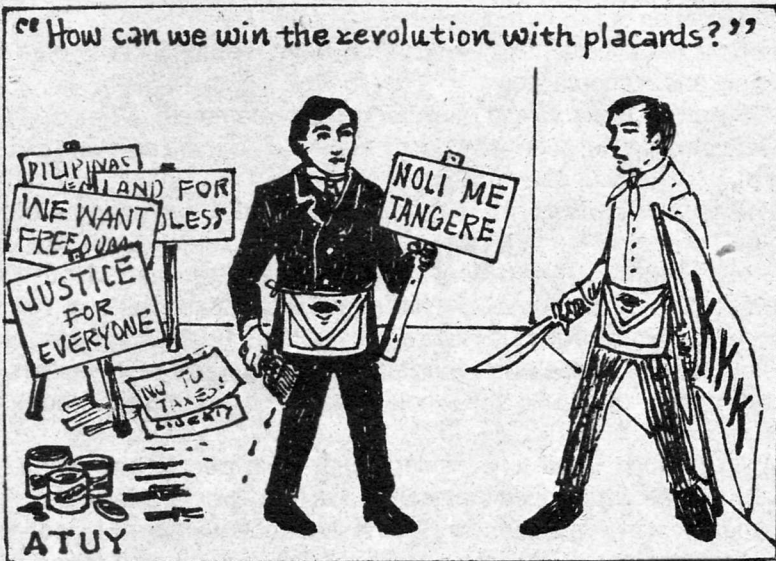
Can you not hear the anguished cry of parents? Can you not hear the shame, the torment, the plaintive noise of a shattered dream? Or must you stand idly and fold your arms and hands and pretend you do not hear? Or must you just stand in society with wide eyes and pretend not to see the poor and ugly people craving for drugs from the drug pusher?

My friends, have you seen an addict convulsed by the craving for drugs? Would you not shudder by the thought that it could happen to you or a member of your family? We must stop that pusher. And if you know one, then it is your duty to mark him and report him to the authorities and let the full force of the law descend upon him.

Ladies and Gentlemen, you and I must be vigilant against these corruptors of society. For no segment is free from the tentacles of drug connection. Only thru a vast information network. Where everyone participates can this dreaded monster be stopped. For I tell you even as I talk now, he could be within our midst looking for another innocent fool. And that next victim might and could be you.

-oOo-

Winning Piece : 2nd Grand Oratorical Contest
December 19, 1990
Champion : Hazel L. Gayla
Victory Lodge No. 116
Camiling, Tarlac
Masonic District No. 29
Father : WB Pacifico R. Gayla PM
Mother : Sis. Evelyn L. Gayla



LIVING MASONRY

● William G. Quasha PGM*

Masonry has been the victim of unjustified criticism ever since its early days as an organized fraternity.

Masons normally do not bother to answer critics for several reasons.

First, Masons are usually too busy leading their lives.

Second, Masonry as an ancient fraternity speaks for itself. Third, the criticism we hear is largely based on ignorance, malice or jealousy and often on a combination of two or more of these factors.

Fourth, the criticism that persists has been repeatedly answered fully, completely and authoritatively.

If there has been a valid basis for adverse comment, it has been that certain Masons are not seen to be good people, i.e. they are not living up to the principles espoused by Freemasonry.

The answer to this point is that no organization can claim that all its members, not even its leaders, can be said to be good, much less perfect. Even the Roman Catholic Church whence much of the criticism of our Order emanates is open to this thrust. One has only to read *Vicars of Christ, The Dark Side of the Papacy* by Peter De Rosa (Bantam Press 1988, Corgi 1989) to see that it is unfair to criticize an organization for the actions of its leaders and members unless of course the whole organization is rotten through and through.

What Masons need to consider is not what people say about their Fraternity but rather how they themselves live their lives as Masons.

Fundamentally, what Masonry is all about is how well we as Masons help our brothers improve their way of life. Masonry preaches charity. Let us practice charity. Masonry preaches brotherhood. Let us practice brotherhood. Masonry preaches truth. Let us speak the truth. Masonry preaches justice. Let us enforce justice. When, as a condition of our being accepted into our fraternity, we asserted that we believe in God and in the future existence, we recognized that Masonry is not a religion but that we are encouraged to be religious and to practice our own respective religions faithfully in order to be better Masons.

Masonry exists in the hearts of men and is best exemplified in the way we live our lives.

If Masons live Masonry, there will be no need to answer criticisms. Our actions will speak for us.

*The author is the Senior Past Grandmaster in this jurisdiction, having served as Grandmaster in the Masonic year 1962-63. He is the President & Chairman of the Board of Trustees of St. Luke's Medical Center. He practices law.



Pamana ng Lahi

• Irineo P. Goce

MGA PANIMDIM SA GUNITA — IV

Patuloy ang aking dalangin na sana ang hidwaan sa Gitnang Silangan at sa Gulpo ng Persya ay magkaroon ng mapayapang pagkalutas. Ang takot at pangamba ng aking mga angkan ay lalong pinalulubha ng kagusutang ito sa daigdig. At sa paraang ito ay patuloy ang paghahasik ng alitan at sigalot sa aking mga anak, at nadaramay na rin ang aking tahanan sa mga kaguluhan ng daigdig.

Sukdulan na ang aking paghihirap. Lugmok na ako sa dalamhati. Halos malagot ang aking hininga sa bugso ng mga sakuna at kalamidad na lumaganap sa lahat ng mga sulok ng aking bakuran. Ano pa kaya ang dapat kong gawin upang maghari ang patuluyang pagkakaisa at unawaan ng lahat kong mga angkan?

May malagim na babala at pahiwatig na kapag sumiklab ang digma sa Gitnang Silangan, ang mga pasilidad militar ni Tiyo Sam sa loob ng aking bakuran ay sasalakayin din ng ilan sa aking mga anak. Nguni't ang ibang mga anak ko rin ang mangangalaga at magtatanggol sa katiwasayan ng mga base militar. Ang mangyayari nito ay mga anak ni Pilipinas laban sa iba pang mga anak ni Pilipinas upang panatilihin ligtas sa panganib ang mga base militar ni Tiyo Sam! Nakapanlulumo!

May isang panig pa rin sa kalipunan ng aking mga anak, sa kapatirang masoneriya, malubha na ang pagkakawatak-watak ng magkakapatid. Ang pangalan at alaala ng mga nagsipanguna at naghasik ng binhi ng masoneriya sa aking kalupaan — sina Del Pilar, Rizal, Lopez-Jaena, at maraming iba pa — ay pawang buhay sa isip ng madla. Ang mga pangaral ng kapatiran na kanilang itinanim sa damdamin at diwa ng aking lipi ay nag-ugat, nakalaya at lumaganap sa saklaw ng aking bakuran — at maging sa mga kanugnog bayan man — nang bago ako sinakop ni Tiyo Sam.

Subalit matapos maglipat ang mga alyados ni Tiyo Sam ng kanilang tatak ng masoneriya sa aking bakuran, marami sa aking kaanak ang nagsisama at sumapi sa mga huling dumating, at ang tunay na mga kabig nina Del Pilar, Rizal, Lopez-Jaena, atbp. ay pawang natiwalag sa labas ng bakod, at ipinalagay na klandestin, ng huling napundar na kapatiran. Bakit ganito, mga anak? Bakit ayaw ninyong magkasundo? Bakit hindi kayo magsama-sama at magkaisa? Bakit?

lisang uri ang katas ng buhay na inyong sinuso buhat sa aking sinapupunan. lisa ang ating tahanan. lisa ang pamahalaang nangangasiwa sa

inyong mga kabuhayan. Pare-parehong mga batas ng bansa ang inyong sinusunod. Iisang konstitusyon at iisang bandila ang inyong iginagalang at sinasaluduhan. Ang mga mithiin at pangarap ninyo sa buhay at para sa kapakanan at kinabukasan ng inyong Inang Bayan ay magkakatulad rin naman. Bakit sa masoneriya ay hindi kayo magkaisa?

Sa kasaysayan ng mga bansa, mga mason ang nagsipanguna sa lahat na mga kilusan sa kalayaan — kalayaan ng isipan, ng budhi, ng pananampalata, maging maligaya at maunlad. Ang ating bakuran, ang ating tahanan kailan man ay hindi magiging mapayapa, maligaya at maunlad hanggang hindi kayo ang mangunguna sa pagkakaisa. Magkaisa na kayo mga anak! Magtulongan kayo, magdamayan, at magsama-sama bilang tunay na magkakapatid sa bansa at lahi.

ORIENTATION OF MAN

Dr. Raymond E. Wilmarth P.G.M.

Set free the goodness within you by restraining the pressures of environmental influence that surround you. Without freedom of conscience to dictate what is essential to goodness, any and all things pleasing to the objective senses will be considered "good" by the consciousness because they satisfy the "objective" ego while imprisoning the "spiritual."

This is "objective" rationalization contrasted with "spiritual" rationalization. In the latter we acknowledge life is a temporary point in eternity, whereas, eternity is non-temporary foreverness. Therefore, by comparison of the limited pleasures of the temporary life of finite duration with the unlimited pleasures of foreverness of infinite duration, we must self-orient our personal "ego" to find greater satisfaction from following the dictates of our conscience (spiritual) instead of the dictates of our consciousness (objective).

Objective satisfaction of our consciousness is for the fleeting moment. Spiritual satisfaction of our conscience is until the end of time.

Perhaps the greatest teaching of Christ is seldom quoted, but nonetheless it is the only teaching which gives man his ultimate objective in life, without which life during these few years of earthly existence in the infinity of endless time would be meaningless:

St. Matthew/ Chapter V. Verse 48:

Be ye therefore perfect, even as your Father which is in heaven is perfect.

EDICTS**EDICT NO. 132
CREATING A PERMANENT COMMITTEE TO STUDY
AND RECOMMEND THE DISPOSITION OF THE OLD
PLARIDEL MASONIC TEMPLE**

WHEREAS, the old Plaridel Masonic Temple, as the seat of the Grand Lodge of the Philippines for the past several decades, has been its glory in the service of the Craft;

WHEREAS, with the building of a New Temple adequate enough to meet the demands of masonic progress in this jurisdiction, the old venerated Temple has now become a historical edifice;

WHEREAS, there is a need to create a Committee to study and submit proposals and recommendations on what to do with the old Temple;

WHEREAS, in order to make the Committee effective and to enable it to conduct an exhaustive study without any form of interruption, its members must be appointed permanently.

NOW, THEREFORE, I, JOHN L. CHOA, Grand Master of Masons in the Philippines, by virtue of the powers in me vested by the Constitution, do hereby create a permanent Committee which shall

- a) Conduct its own independent study on what to do with the old Plaridel Masonic Temple.
- b) Submit to the Grand Master its proposals and/or recommendations for review and approval.

FURTHERMORE, the Committee shall be composed of a Chairman and four (4) members whose term of office shall expire upon completion of the project study.

This Edict shall take effect immediately and shall be read in open Lodge at the Stated Meeting next following its receipt and shall be recorded in the Minutes.

Given under my hand and seal of the Grand Lodge at the City of Manila, Philippines, this 21st day of November, 1990.

JOHN CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

EDICT NO. 133

MASONIC MANILA NORTH CEMETERY PROPERTY

WHEREAS, the GRAND LODGE OF THE PHILIPPINES is in possession of and administers a portion of the North Cemetery specifically designated as Sections Nos. 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96 and 97 pursuant to Section 335 (v) of the Revised Ordinances of the City of Manila.

WHEREAS, these portions of the North Cemetery has come to be known as "Masonic Cemetery" for the burial of Master Masons who are members of Lodges owing allegiance to the Grand Lodge of the Philippines or those of other jurisdictions in amity with the Grand Lodge of the Philippines;

WHEREAS, a number of graves now contain the remains of persons who are not entitled to be interred in these Masonic Plots, thereby necessitating the issuance of rules and regulations to correct the situation, and to make available these burial plots to as many Master Masons as possible;

NOW, THEREFORE, by virtue of the authority in me vested as Grand Master of Masons of the Philippines, I hereby decree the formation of a permanent Committee for the Administration of the Masonic Cemetery to be composed of five Past Masters all of whom shall be residents of Metro Manila, including the Chairman with a term of office of five (5) years and with plenary powers to administer the Masonic Cemetery, in accordance with the following rules and regulations.

ARTICLE I — PERSONS ENTITLED TO LEASE

1. Funeral Plots in the Masonic Cemetery shall be leased only to Master Masons who are members in good standing of any lodge in the jurisdiction of the Philippines, or those of other Grand jurisdictions with whom the Grand Lodge of the Philippines are in amity, provided such are residents of the Philippines.

2. Henceforth, the lease of funeral plots in the Masonic Cemetery shall be made on an "at-need" basis. Consequently, all reservation for future use are hereby cancelled and shall no longer be entertained, nor shall leases in anticipation of future need (pre-need basis) be made, provided, however, that rights previously acquired before the effectivity of this Edict shall be recognized and respected.

ARTICLE II — PROCEDURE FOR LEASE APPLICATION

1. Upon the death of a Master mason entitled to be buried in the Masonic Cemetery, and who had expressed a desire prior to his death to be buried in the Masonic Cemetery, the application for lease of a funeral plot shall be made and filed with the Committee on Administration of the Masonic Cemetery (henceforth referred herein as the "COMMITTEE") by either of the following:

- a) The surviving wife
 - b) Any surviving child of legal age
 - c) Any incumbent elected officer of the lodge of which the deceased was a member;
 - d) Any member of the Committee
2. Upon receipt of an application for lease, the Committee shall designate and assign the specific burial plot (lot and Section No.) where the deceased shall be buried and shall collect all necessary charges.
3. Upon payment of the required charges, the applicant shall cause the lease to be registered at his expense with the proper office in the City Hall of Manila in accordance with applicable ordinances.

ARTICLE III — MISCELLANEOUS

1. All leases shall be for a period of five (5) years from date of burial, extendible once for another five (5) years at the option of the applicant at the expiry of the lease period, upon payment of the required fees and charges.
2. All burial plots shall be vacated and considered automatically vacated at the end of the lease period or extension period, and may again be leased by the Committee thereafter.
3. The Committee shall keep a faithful record of all leases made, including expiry dates of leases, and of all vacant lots available for lease.
4. Any Master Mason may be allowed to examine these records during office hours.
5. All decisions of the Committee may be appealed to the Grand Master.
6. The Committee, may from time to time promulgate such additional rules and regulations as may be necessary to carry out its functions provided such will not alter the substance of the rules and regulations provided for in this Edict.

This Edict shall take effect upon promulgation; and shall be read in open lodge on the first stated meeting after its receipt and this action noted in the minutes.

Given under my hand and the seal of the Grand Lodge at the City of Manila, Philippines, this 22nd day of November, 1990.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

CIRCULARS

CIRCULAR NO. 27

Series of 1990 - CHOA

TO : ALL DDGMs, GLIs, OFFICERS AND MEMBERS OF SUBORDINATE LODGES IN THIS JURISDICTION
SUBJECT : COMMUNICATING WITH BRETHERN RESIDING ABROAD AND LIKEWISE LOCALLY

It is our very sad observation that most communications received from abroad when referred to the Blue Lodges in our jurisdiction have not been attended to with dispatch.

It is a Masonic protocol to course the communications through the Grand Lodge when addressing other Grand Lodges or communicating with Brethren belonging to other jurisdiction. However, if the Brother is a member of our Lodge we may write directly.

In this connection, it is hereby mandatory upon the Officers of subordinate Lodges in this jurisdiction to respond, as soon as possible, to all communications received or in which reply is needed and that all Secretaries of Blue Lodges are under obligation to notify all Brothers in cards or whatever the Brothers is entitled to. Regular communications to the Brethren should be done in order that we can serve their needs.

This Circular shall be read in open Lodge at the stated meeting next following its receipt and action thereon duly recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of the Philippines in the City of Manila, this 8th day of November, 1990.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

CIRCULAR NO . 28
Series of 1990 - CH0A

TO : ALL DISTRICT DEPUTY GRAND MASTERS
SUBJECT : SUBMISSION OF RESOLUTIONS

As a policy, all resolutions passed during District Conventions shall be presented in writing to the Committee on Resolutions for study, report and recommendation to the officers and members of the Annual Communication.

As Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines, I am, therefore, instructing all District Deputy Grand Masters to submit immediately to the Grand Lodge all resolutions passed during your District Conventions to comply with the sixty (60) days requirement before the 75th Annual Communication on April 25 -27, 1991 in Bacolod City.

This Circular shall be read in open lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of the Philippines, in the City of Manila, this 19th day of November, 1990.

JOHN L. CH0A
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

CIRCULAR NO. 29
Series of 1991 - CHOA

TO : ALL MASTERS, TREASURERS AND SECRETARIES OF SUB-
ORDINATE LODGES
SUBJECT : ANNUAL REPORTS AND PAYMENTS OF GRAND LODGE
ACCOUNTS

In accordance with the provision of the Masonic Law Book, Revised 1984, Par. j, Sec. 2, Article III, Part II, the subordinate Lodges have to submit to the Grand Lodge their Annual Reports for the preceding year and remit the required dues, fees and other charges within the first fifteen (15) days of January.

Your attention is also called to the provision of Sec. 29, Article VI, Chapter, Part I of the same Masonic Law Book, which states that "No Lodge which failed

to submit its Annual Report with payment in full of its dues and fees, shall be entitled to representation at the Annual Communication."

In connection thereof, we urge you to settle all your accounts with the Grand Lodge soonest, to avoid embarrassment during the Annual Communication which will be held in Bacolod City on April 25, 26 and 27, 1991.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and shall be recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of F. & A.M. of the Philippines in the City of Manila, this 7th day of January, 1991.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary

CIRCULAR NO. 30
SERIES OF 1991 - CHOA

TO : ALL LODGES AND APPENDANT MASONIC ORGANIZATIONS
IN THIS JURISDICTION
SUBJECT : OUTSTANDING MASONS OFFICIAL TROPHY

The yearly selection of Outstanding Masons who have distinguished themselves in the government and in the private sector is now on its 3rd year of existence and since then a specially designed Trophy has been awarded to each of the Honorees in an appropriate ceremony.

However, the Trophies previously given by the Grand Lodge in 1988 and in 1989 to Outstanding Masons have been copied/imitated by an appendant masonic organization for their own awarding purposes, thereby cheapening this most prestigious national award.

It is for this reason that we have adopted a new and exclusive design of the Trophy and a copy of the reproduction is herewith attached for proper guidance.

The Grand Lodge feels that to preserve the dignity and prestige of the Award for Outstanding Masons, the adoption of this new design of Trophy is necessary.

Henceforth, it shall be considered a breach of Grand Lodge policy for any Lodge or appendant masonic organization to copy/imitate the design of this prestigious Trophy, which shall be recorded in the minutes.

Given under my hand and seal of the Grand Lodge at the City of Manila, this 4th day of January, 1991.

JOHN L. CHOA
Grand Master

ATTEST:

ROSENDO C. HERRERA, PGM
Grand Secretary



Masons do not grow old. To them, age is a matter of mind. If you don't mind, it doesn't matter.

— FPT, JR. #209

Christian College of the Philippines
(Formerly Liwag College)
City of Cabanatuan

October 12, 1990

Atty. John L. Choa
Grand Master of Masons
Grand Lodge of the Philippines
Manila

Dear Sir:

Indeed, God works in mysterious ways. For it has to take a national calamity to get us united and draw the best from all of us. And out of this tragedy is born the goodness from your hearts.

No amount of words would suffice to express our deep appreciation and gratitude for your brotherly concern and generous cash assistance of P16,600.00 you have extended to the earthquake victims of the fallen CCP building that was devastated by the killer-earthquake of July 16, 1990.

Your compassion, acts of kindness and sympathy truly helped us heal the pains of this tragedy and encourage us to find the strength to bear up and carry on.

In behalf of my family and of those who were affected by the calamity, the survivors and their families and those who unfortunately perished, our many thanks and may God Bless you always.

Very truly yours,

(Mrs.) SUSANA S. LIWAG

*A Mason is loving. He believes that hatred
can turn into love when he does right to those
who do him wrong.*

— FPT, JR. #209

CURIOUS IKKO

■ CONCEPT BY ■
SAMUEL FERNANDEZ
■ ART BY ■
LUVIELLE SAMANIEGO



ikko

CONCEPT BY
SAMUEL FERNANDEZ
ART BY
LUVIELLE SAMANIEGO



TO POSTMASTER: If undelivered, please return to



The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.