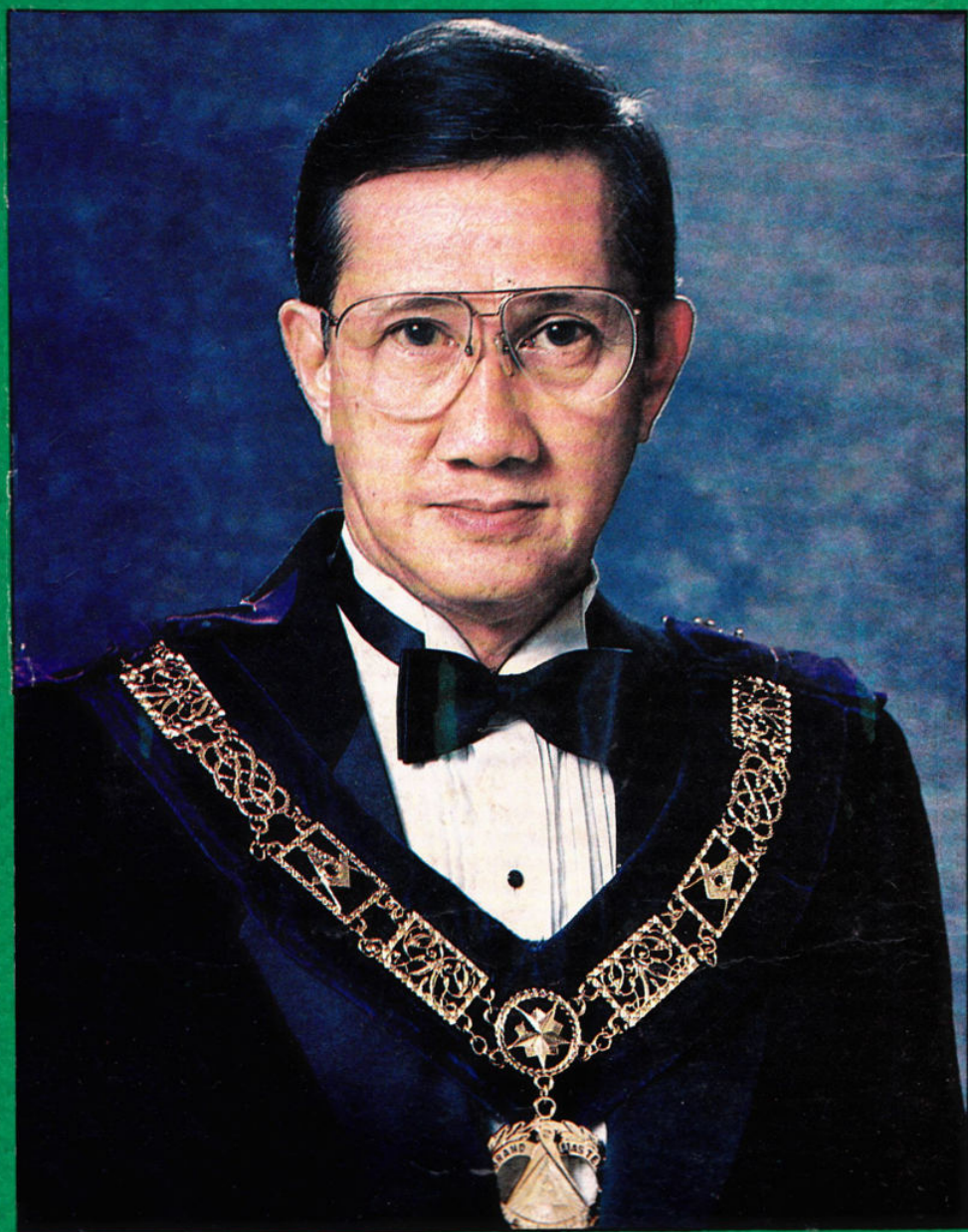




# The CABLETOW

VOL. 70 NO. 1

MAY-JUNE 1993



## MEET THE EDITORIAL STAFF . . . .



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# Editorial

## The Editorial Board

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The Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines is always a historical event. It marks the upward movement of leadership in the fraternity with the election of the Junior Grand Warden, Senior Grand Warden, Deputy Grand Master and finally, the Most Worshipful Grand Master.

The Master Mason's ascendancy to the Oriental Chair of the MW Grand Lodge is the pinnacle of his masonic life and labours. It provides him the opportunity to carve a notch in Masonic history. His actions, directions, as well as the manner by which he wields the authority vested in him by his brethren in his year of governance as the MW Grand Master will shape the course of Free Masonry in the Philippines as the country moves towards the twenty first century.

The 1993 Annual Communication was such a historical event. With Davao City once again as its venue, as it had been in 1987, this year's Annual Communication marked the full circle of annual communications conducted outside Manila. Just as it was in 1987, this year's grand communication was once more set against the backdrop of the majestic Mount Apo, the highest mountain in the Philippines, with the mighty Philippine Eagles soaring around its peak and nestling in its forests. On this momentous occasion, Free Masons, wheresoever dispersed, once more assembled under the canopy of the MW Grand Lodge to break bread with each other in brotherly love, laboring to seek the truth, and seeking ways to extend relief to men and masons alike.

The highlight of the Annual Communication was the election of the officers of the MW Grand Lodge. In this



year's Annual Communication, we witnessed the ascendancy to the exalted Oriental Chair of the Grand Lodge a Master Mason who has devoted his life to his career as a surgeon, a Master Mason who has chosen to follow a path of dedicated service to his fellowmen, of saving lives and alleviating suffering. This is the kind of man our newly installed MW Grand Master is.

"Masonry: In Spirit and in Deed" is how he summarizes his program for his term as MW Grand Master. We join him in this program and we urge our brethren to give him the utmost support, as to-

gether we strive to insure that Free Masonry's commitment to mankind will continue to thrive and flourish.

The 1993 Annual Communication is assured of its proper place in Masonic history. The acceptance by no less than His Excellency, the President of the Philippines, Fidel V. Ramos, of the invitation to grace the occasion and to deliver a message to the Free and Accepted Masons of the Philippines has assured this and has marked the occasion as another memorable event that shall go down in the annals of our history. **CT**

### Notice to Contributors

For those interested to submit articles or news items to the CABLETOW, please be guided by the following guidelines for submission:

1. Articles/ News Items should be typewritten, double-spaced on standard 8 1/2" X 11" paper, with margins of at least one inch.
2. In the case of articles, the author's name, Masonic status, and complete address should appear beneath the title.
3. Whenever quotations are used, please provide full information on the source, e.g. name of author, name of publication source, publisher's name and address, where it appears, page number, act and scene number, etc.
4. Colored and polaroid snapshots are not acceptable. Only clear black and white photographs may be considered. Please indicate at the back of each photograph the persons that appear therein from left to right.
5. In mentioning names, please see to it that these are correctly spelled.

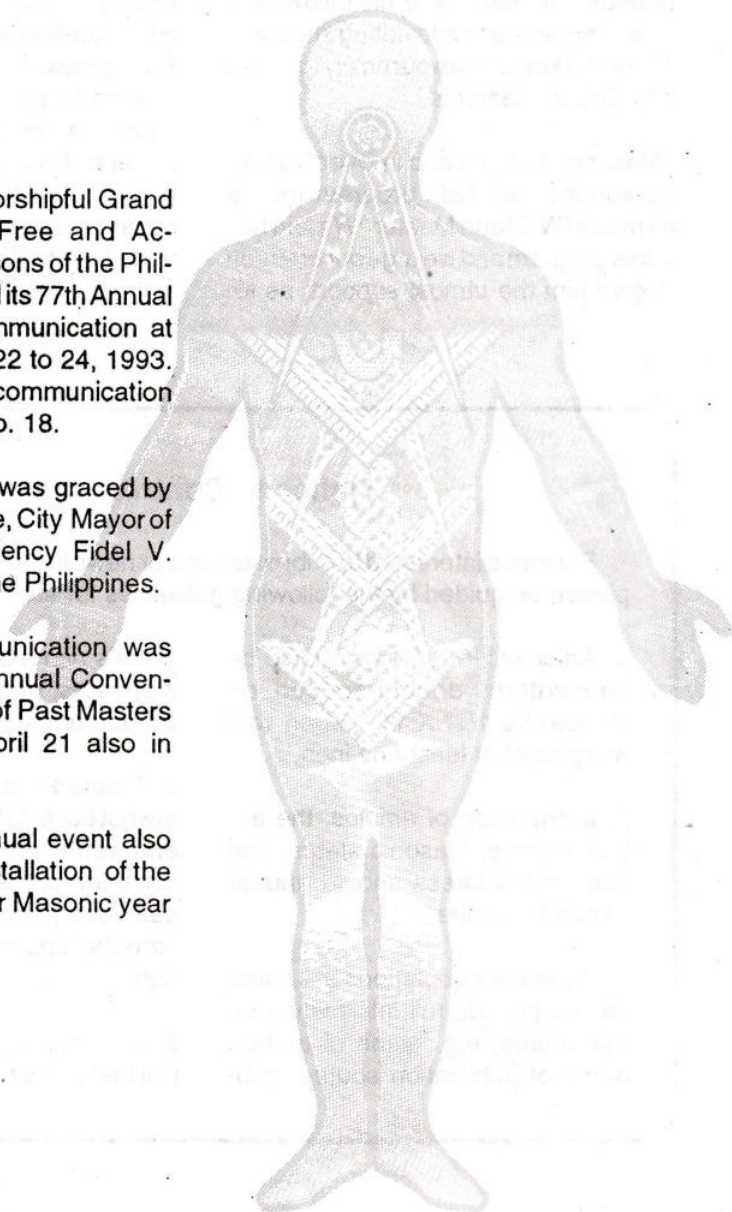
# Highlights of the 1993 Annual Communication

**T**he Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines held its 77th Annual Grand Communication at Davao City from April 22 to 24, 1993. The host for this year's communication was Masonic District No. 18.

The three-day affair was graced by Hon. Rodrigo R. Duterte, City Mayor of Davao and His Excellency Fidel V. Ramos, President of the Philippines.

The Annual Communication was preceded by the 9th Annual Convention of the Grand Guild of Past Masters which was held on April 21 also in Davao City.

The momentous annual event also saw the election and installation of the Grand Lodge officers for Masonic year 1993 - 1994. **CT**



**MW Rizal D. Aportadera**

## The Surgeon as Grand Master

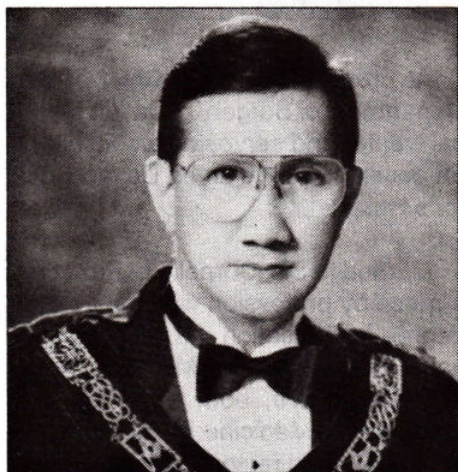


here is perhaps no more better tribute to give a person born on June 19 than to name him after the pride of the Malay race, Jose P. Rizal.

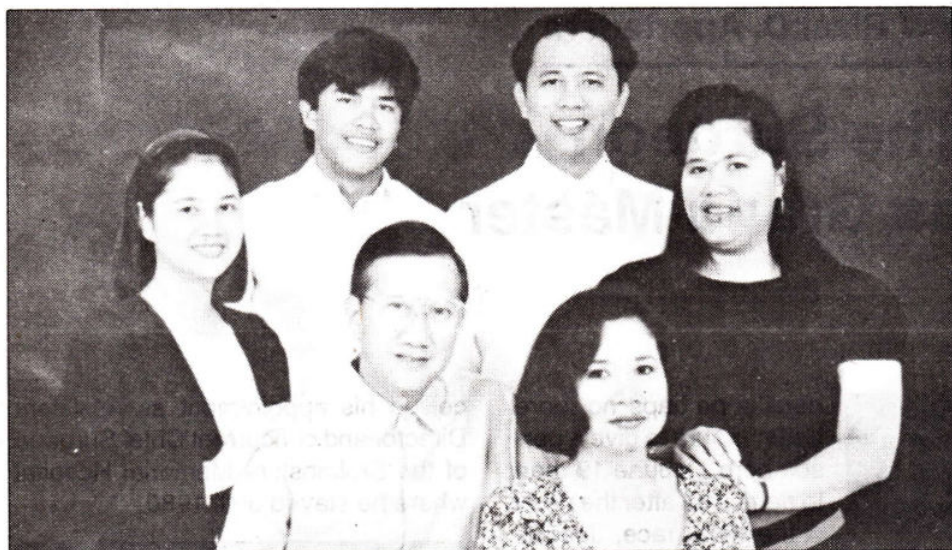
MW Rizal D. Aportadera, Grand Master of Masons under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, was born on June 19, 1938 in Dingle, Iloilo. His father, Bro. Magdaleno M. Aportadera, a member of Sarangani Lodge No. 50 in Davao City, was a farmer and his mother, Josefa Daquila Aportadera, a teacher by profession. Together, the couple with some members of the Aportadera clan from Dingle, Iloilo, migrated to Mindanao where they formed part of the early settlers of Davao City. Their primary purpose was to develop what was then a pioneering area.

Armed with talent, dedication, and integrity, MW Rizal Aportadera graduated as Doctor of Medicine at the University of Santo Tomas in 1960. Thereafter, his profession flourished so rapidly that by the year 1967, he had re-

ceived his appointment as Assistant Director and concurrent Chief Surgeon of the Brokenshire Memorial Hospital where he stayed until 1980.



He took advance studies in burn medicine at St. Francis Memorial Hospital in San Francisco, California where he was first a fellow prior to becoming a full-fledged member in the American Burn Association and the International Society for Burn Injuries in 1981. He also completed a post graduate course in peripheral vascular surgery in the Medical College of Ohio in 1976.



At present, he is the Chief of the Department of Surgery of Davao Medical Center and serves as a consultant on general surgery at the Davao Doctor's Hospital.

Married to Sis. Cornelia L. Protacio, a nurse by profession with a masteral degree in Education, he and his wife have four offsprings: Michelle Marie and Eloise Ella, both of whom are graduates of Medicine; Rizal Giovanni Jr., a program director and radio broadcaster; and Michael Denton, the youngest, who is pursuing a course in B.S. Biology. His two daughters both held the title of Past Honored Queen Bethel No. 6 International Order of Job's Daughters in Davao City.

He was raised to the sublime degree of Master Mason in Davao Lodge No. 149 in 1961 and was Coronated Inspector General Honorary in 1974. He

became the Worshipful Master of his Lodge in 1969 and, at the same time, the Venerable Master and Knight Commander Court of Honor in 1970 of Davao Bodies. He was also a Past Patron of the Teodora Alonso Chapter No. 4 Order of Eastern Star.

He has received several honors and awards not only from the Craft but also from other civic organizations. He became the President of Maharlika Charity Foundation in 1986 and a Past President of Rotary Club of East Davao in 1984. A sports enthusiast, he was the President of the Davao Sunday Runners Inc., and the Mindanao Association of Running Clubs.

Out of all these awards and honors, there is one that he treasures very dearly, and this was when he was elected Junior Grand Warden in 1990.

## GM Calls Upon Lodges

# Guard Against Prejudice and Indifference

**T**he incoming Grand Master, Rizal Aportadera, has called upon Masonic lodges all over the country to guard against the onslaughts of prejudice and indifference and urged Masons to be concerned with the legacy they will leave to the next generation.

Addressing the 77th Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines at the Central Bank Building in Davao City on April 24, Most Worshipful Aportadera emphasized that the cause fought for by Rizal, del Pilar, Mabini, Aguinaldo, Quezon, and Roxas is still relevant today.

"It must be our commitment to make their cause our cause," he said. "The light of their patriotic lives must be ours to hold high as a beacon for the youth of today, a flame that can kindle in their hearts the same zeal and fervor of patriotism from which they can draw their strength for nation building."

MW Aportadera, the former Deputy

Grand Master, succeeded outgoing Grand Master Agustin Mateo at the Grand Oriental chair, the highest position in the world's oldest fraternity. In the Philippines, Freemasonry is 100 years old.

A Doctor of Medicine, he is the second of only two physicians to assume the post in the past 81 years.

Referring to his term as Grand Master as "a voyage of many oceans" MW Aportadera reveals that he has put together a new team of Grand Lodge officers who are known for their "acceptability, ability, and availability to lead."

According to him, his program will include the institutionalization of the Masonic charity for crippled children and the "Lost Sheep" project, which was envisioned to reach out to all Filipino Masons, including those who are living abroad.

"Being visible in our acts of charity in the community can help dispel the many misconceptions about our fraternity

prevailing up to the present," he said. He further expressed his disappointment over what he called the sluggish growth in membership which has already been diminished by deaths, considering that many of the members are "beyond meridian of life" and a good number are "passing into the annals of antiquity."

"Our strength lies not in our collective numbers but in the individual members. How we hold our beacon light of virtues, our lives as examples for others to emulate will help dispel the darkness of intolerance, superstition and black propaganda," he added.

Pointing to what he called "a malignant disease, a cancer of intrigues,

factionalism, disunity, and disharmony" caused by groups with "pecuniary interests", MW Aportadera said this has led to an "anemia in leadership and membership."

He appealed to the brethren to contribute their talents and resources for the general welfare and progress of Freemasonry.

"We dare to proclaim with pride as our brothers had 100 years ago with their blood and their lives that our independence from Spain and America was not possible without Masons. Will the next generation of Freemasons be able to also proclaim with pride our achievements?" he asked. **CT**

## *The Masonic Belief*

***There is one God, the Father of all men.***

***The Holy Bible/Book is the Great light in Masonry and the Rule and Guide for faith and practice.***

***Man is immortal.***

***Character determines destiny.***

***Love of man is next to love of God, man's first duty.***

***Prayer, communion of man with God, is helpful.***

# President Ramos Renews Ties with Freemasonry

**P**resident Fidel V. Ramos, the illustrious son of a distinguished Mason, renewed his ties with Freemasonry in a colorful ceremony in Davao City held April 22.

Attending the annual assembly of Masons who came from all over the country, President Ramos became part of the annual tradition in which his late father, former Foreign Affairs Secretary Narciso Ramos, was an active participant.

The president was the main speaker in the 77th Annual Grand Communication of the Grand Lodge of the Philippines held at the Central Bank Convention Hall in Davao City on April 22 to 24.

His address was one of the main highlights of the three-day affair, the high point of a Masonic year in which officers and members of more than 200 Lodges nationwide meet to renew commitments, discuss problems, and enjoy fellowship.

During the meeting, Right Worship-



ful Rizal Aportadera was elected Grand Master for Masonic Year 1993-1994. He succeeded the outgoing Grand Master, Agustin Mateo.

Bannered by the theme, "Brotherly Love, Relief and Truth: Our Continuing Commitment," a new set of national and local officials was installed to implement the programs of the Grand Lodge for the coming year.

On the eve of the assembly, floral offerings were made at the monuments of Jose Rizal and Andres Bonifacio, who were both Masons.

Competitions were held in several sports events, including tennis, golf and bowling. **CT**

## Grand Lodge of the Philippines, F. & A.M.

### Elected & Appointed Officers Masonic Year 1993-1994

|                       |   |                           |
|-----------------------|---|---------------------------|
| Grand Master          | - | MW RIZAL D. APORTADERA    |
| Deputy Grand Master   | - | RW PABLO C. KO            |
| Senior Grand Warden   | - | RW DANILO D. ANGELES      |
| * Junior Grand Warden | - | RW                        |
| Grand Treasurer       | - | MW REYNATO S. PUNO, PGM   |
| Grand Secretary       | - | MW RUDYARDO V. BUNDA, PGM |
| Asst. Grand Treasurer | - | VW VICTORINO Q. JUICO     |
| Asst. Grand Secretary | - | VW ROBERTO C. REYES       |
| Grand Orator          | - | VW MAGNO C. CRUZ          |
| Grand Marshall        | - | VW JORGE C. ROQUE         |
| Grand Chaplain        | - | VW ELIEZER D. MAPANAO     |
| Grand Standard Bearer | - | VW PACIFICO B. ANIAG      |
| Grand Sword Bearer    | - | VW RENE C. DAMIAN         |
| Grand Bible Bearer    | - | VW PAULINO S. AMIGO       |
| Senior Grand Lecturer | - | VW BENJAMIN B. GELI       |

#### Junior Grand Lecturers:

|                       |   |                             |
|-----------------------|---|-----------------------------|
| Metro Manila          | - | VW RAUL A. LAMAN            |
| North Luzon           | - | VW LEONARDO P. CHUA         |
| Central & South Luzon | - | VW JOSELITO C. VILLAROSA    |
| Bicol                 | - | VW FRANK L. YAP             |
| West Visayas          | - | VW FRANKLIN J. DEMONTEVERDE |
| East Visayas          | - | VW BENJAMIN K. CHUA         |
| North & West Mindanao | - | VW CHRISTOPHER CHUA TEK-AN  |
| South Mindanao        | - | VW EDUARDO C. RABAGO        |
| Overseas              | - | VW ROGER T. MANUTO          |
| Senior Grand Deacon   | - | VW EDGARDO C. PEREZ         |
| Junior Grand Deacon   | - | VW FERNANDO S. MARIANO      |
| Senior Grand Steward  | - | VW GENESIS V. AQUINO        |
| Junior Grand Steward  | - | VW TEODORO G. SALUD         |
| Grand Pursuivant      | - | VW MARIO T. BUENAVENTURA    |
| Grand Organist        | - | VW BUENAVENTURA D. GACUMA   |
| Grand Tyler           | - | VW CESAR C. MENDOZA         |

#### Board Of General Purpose Masonic Year 1993-1994

|               |   |                             |
|---------------|---|-----------------------------|
| Chairman      | - | MW RAYMOND E. WILMARTH, PGM |
| Vice-Chairman | - | MW RAYMUNDO N. BELTRAN, PGM |
| Member        | - | MW RUDYARDO V. BUNDA, PGM   |
| Member        | - | MW JUAN C. NABONG, JR., PGM |
| Member        | - | MW REYNOLD S. FAJARDO, PGM  |
| Secretary     | - | RW PABLO S. KO, JR., DGM    |

\* As of presstime, the name of the duly elected Junior Grand Warden was not available.

# Masons and the Knights of Columbus in a Joint Medical Mission



Masons and Knights of Columbus, in a rare display of fraternal cooperation, conducted on Easter Sunday, April 11, a joint medical and dental program in one of the most depressed areas in Manila.

VW Jimmy Arcebuche, the District Deputy Grand Master for Masonic District 1-C, said the joint mission brought doctors, nurses, and boxes of medicine to the San Andres Bukid area where about 700 indigent patients were given medical and dental treatment.

"It was more than just another medical-dental mission. It was a day of history, of triumph, and of caring," Arcebuche told the Cabletow.

The mission was a joint undertaking of Masonic District 1-C and the San Andres Bukid Council No. 7628 of the Knights of Columbus. The project was held around the vicinity of the Holy Family Church in Paco.

It was one of the few occasions when the two organizations cooperated in a project. They were supported by barangay officials who put up canvass shelters for the patients and helped maintain the smooth flow of traffic in the area.

At the end of the day, the volunteers and the members of the two organizations held their closing ceremony at the Old Swiss Restaurant in Ermita.

MW Reynato S. Puno, PGM, the Supreme Grand Commander of the Ancient and Accepted Scottish Rite, urged the members of both fraternities to collaborate in more similar undertakings for the good of the community.

Citing the principal Masonic tenets of brotherly love, relief and truth, MW Puno bewailed the apparent gulf existing between the two organizations which he said have parallel objectives. **CT**

**THE VOLUNTEER CONTINGENT OF DISTRICT 1-C POSES INFRONT OF THE NEW PLARIDEL MASONIC TEMPLE WITH THE MISSION'S STREAMER ATOP PRIOR TO THEIR DEPARTURE FOR THE PROJECT'S SITE .**



**MASONS, KNIGHTS OF COLOMBUS MEMBERS , MEDICAL DENTAL AND COMMUNITY VOLUNTEERS PAUSED AFTER A FULFILLING DAY.**



THE DENTISTS' ROOM SHOWED THE SPIRITED DETERMINATION OF VOLUNTEERS AS DEFECTIVE TEETH FELL ONE BY ONE THAT DAY . EXTREME RIGHT IS VW GENE PARAS WHILE AT FOREFRONT IS VW ROMEO LUMBERA, DGL.



FR. MARIANO DE SILVA, RENDERS HIS INVOCATION AS DIGNITARIES FROM THE TWO ORGANIZATION BOWED THEIR HEADS (L-R) III. REYNATO S. PUNO, SK ROSAURO RAMOS, SK BEN RESSURECION , SK ARMANDO APOLINARIO AND WB DAVID YANG G. GO.



**VW JIMMY ARCEBUCHÉ WITH K OF C BRETHREN AYING LLAMAS, ARNOL MAGNO & BOY EDRALIN AT THE "OPERATIONS ROOM"**



**WB DAVID YANG GO, (CENTER) OVERSEES THE CLINIC AND DISPENSARY CENTER.**



**K OF C MEMBERS AND MASONS SHAKE HANDS IN FRATERNITY AMITY. AT LEFT ARE SK ALEX CAPILI, DEPUTY GRAND KNIGHT AND VW JIMMY ARCEBUCHÉ, DDGM, 1C.**



**PORTION OF THE HUGE CROWD THAT THROGGED TO THE FREE MEDICAL /DENTAL OUTREACH PROGRAM.**



VW DAVID YANG G. GO, OVERSEES HIS TROOP OF MEDICAL VOLUNTEERS.



SK ARMANDO C. APOLINARIO, GRAND KNIGHT AND VW JIMMY E. ARCEBUCHÉ, DDGM, 1C POSE FOR A SOUVENIR PHOTO AT THE PROJECT SITE



# MW Agustin Mateo Hosts Testimonial Dinner



Testimonial Dinner in honor of living Master Masons with outstanding achievements and accomplishments in their fields, as well as in the pursuit of the goals and objectives of the Grand Lodge and the Fraternity, was tendered by MW Agustin V. Mateo, PGM.

The affair was held last April 3 at the Tejeros Hall, AFP Commissioned Officers Club, Camp Aguinaldo, Quezon City. At that time, MW Mateo was the incumbent Grand Master.

General Lisandro C. Abadia, Chief of Staff-AFP, was the Speaker and Guest of Honor. **CT**



# WALANA Launches Masonic Centennial Book



Walana Lodge No. 13, one of the oldest lodges in the Philippines, will put out this year a Masonic Centennial Book that will highlight the most significant events in the development of Freemasonry in the country.

Walana Lodge Worshipful Master Hermeno Palamine said the book will be launched on May 1 during the annual tribute to the lodge's Past Masters and Senior Masons at the Philippine Columbian Association, Plaza Dilao, Paco.

"The launching of the book will culminate the year-long centennial celebration of our lodge, which marked its 100-year anniversary last year," Palamine said.

Walana was founded on May 2, 1892 by Faustino Villaruel, an *Illustrado* who was active organizing lodges all over the country at a time when mere membership in a Masonic organization was sufficient ground to send a man to his death.

Villaruel was executed by a Spanish firing squad on Bagumbayan Field (now Rizal Park) on January 11, 1897. He was killed on the same spot where another prominent member of the lodge, Jose Rizal, had been killed two weeks earlier.

Palamine, a long-time practising lawyer who now works with the government, said the book will be "our tribute to the Past Masters, the senior Masons and their ladies especially the brethren who have dropped their working tools."

During the culmination of the centennial celebration in May, Walana will unveil a marker on the bust of Villaruel on the ground floor of the Plaridel Masonic Temple, Palamine said.

"We will also hold a Family Outing Day for our members and then engage in a community project," he added.

The lodge's theme for this year is "Walana Lodge No. 13: In the Second Century." **CT**



The newly installed officers, members, and guests of the Walana Lodge No. 13, pose for a photograph after the Lodge's First Public Installation at the Start of its Second Century at the Scottish Rite Temple on February 27, 1993.

In the picture are:

- WB Hermeno A. Palamine, Worshipful Master (wearing a hat);
- VW Lucas Ty, DDGM 1 - A (front row, third from left) , Guest of Honor and Speaker;
- VW Nathanael Gorospe, Retired Justice of the Sandiganbayan (front row , fifth from left);
- VW Ricardo Galvez, Justice of the Court of Appeals (front row, sixth from left);
- VW J. Waldemar V. Valmores, Installing Officer (second row, extreme right)
- WB Fernando Mariano, Master of Ceremonies (third row, extreme left); and
- WB Van Cornelius Luspo of Baguio Lodge No. 67 (second row, third from left).

# Hall of Okinawa Lodge Elects New Officers

**I**n a special meeting held on February 6 at the Lodge Hall at Yagibaru, Hall of Okinawa Lodge No. 118 F. & A.M. installed the following officers for Masonic Year 1993-94:

Worshipful Master  
**Bro. Ronald D. Gean**

Senior Warden  
**Bro. Larry G. Price, Sr.**

Junior Warden  
**VW Bro. George M. Kawabata, PM**

Treasurer  
**Bro. Jesse Lively**

Secretary  
**Bro. George K. Miller**

Chaplain  
**Bro. Kelly F. Anderson**

Senior Deacon  
**Bro. John F. Rutledge III**

Junior Deacon  
**Bro. Russel A. Roberts**

Senior Steward  
**Bro. Andrew Bayating**

Junior Steward  
**Bro. James C. Wheeler, Jr.**

Marshall  
**Bro. Charles Velez**

Tyler  
**VW Bro. Murray V. Harlan**

Among the Masonic dignitaries present were RW David Pogue, Deputy Grand Master, Grand Lodge of Japan; RWB Will K. Prestidge; VWB Murray V. Harlan; VWB Benjamin Flores, DDGM; VWB George Kawabata; VWB Amado Arnaiz; RWB Dennis Provencher; WB Jim van Horn; WB Ken Iramina; and WB Charles Langren

VW Benjamin Flores, DDGM was the Installing Officer with RWB Will Prestidge as the Master of Ceremonies. **CT**

# Demolay To Hold Conclave and Congress in Baguio City

**T**he Supreme Council, Order of DeMolay will hold its 5th national conclave and congress at the Teacher's Camp in Baguio City on May 20 to 23.

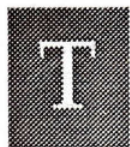
Highlights of the affair will include an open-house tour of the Philippine Military Academy where the DeMolays will be honored with a parade and review.

Other major events are the installation of the new officers, the investiture ceremonies, the parade of colors and the tribute to the DeMolay sweethearts.

The theme for this year's conclave and congress is "DeMolay Challenge for Excellence." Overall Chairman of the conclave and congress is WB Van Cornelius Luspo, Worshipful Master of Baguio Lodge No. 67. **CT**



# Grand York Rite of Masonry Holds Annual Reunion



The Annual Grand Reunion of the Grand York Rite of Freemasonry of the Philippines was held at the Plaridel Masonic Temple, Ermita, Manila.

The Grand Chapter of Royal Arch Masons of the Philippines led by its Grand High Priest Most Excellent Companion Benjamine C. MacMurray, Jr. held its 41st Annual Grand Convocation in the morning of April 19, 1993,

while the Grand Council of Royal and Select Masters of the Philippines with Most Illustrious Companion Crispulo M. Fernandez, Jr. held its 37th Annual Grand Assembly in the afternoon.

On the following day, April 20, the Grand Commandery of Knights Templar of the Philippines held its 31st Annual Grand Conclave with S.K. Fidel S. Chua as Right Eminent Grand Commander.

CT



## *The Lamb Skin*

---

*It is not ornamental, the cost is not great.  
 There are other things far more useful, yet truly I state,  
 Tho' of all my possessions, there's none can compare,  
 With that white leather apron, which all Masons wear.  
 As a young lad I wondered just what it all meant,  
 When dad hustled around, and so much time was spent,  
 On shaving and dressing and looking just right,  
 Until mother would say: "It's the Mason's tonight."  
 And some winter nights she said, "What makes you go,  
 Way up there tonight thru the sleet and snow;  
 You see the same things every month of the year."  
 Then dad would reply, "Yes, I know it, my dear.  
 For years I have seen the same things, it is true,  
 And though they are old, they always seem new,  
 For the hands I clasp, and the friends that I greet,  
 Seem a little bit closer each time that we meet."  
 Years later I stood at that very same door,  
 With good men and true who had entered before,  
 I knelt at the altar, and there I was taught,  
 That virtue and honor can never be bought.  
 That the spotless white lambskin all Masons revere,  
 If worthily worn grows more precious each year,  
 That service to others brings blessings untold,  
 That man may be poor tho' surrounded by gold.  
 I learned that true brotherhood flourished there,  
 That enmities fade 'neath the compass and square,  
 That wealth and position are all thrust aside,  
 As there on the level men meet and abide.  
 So, honor the lambskin, may it always remain,  
 Forever unblemished and free from all stain.  
 And when we are called to the Great Father's Love,  
 May we all take our place in that Lodge up above.*

# Historical Notes

## June 29, 1908

Silanganan Lodge No. 19 Constitutional Charter was issued and after two months was admitted in the Federation of the Gran Oriente Espanol. The first Worshipful Master then was WB Ambrosio Flores who eventually became the first Filipino Grand Master and first Governor of Rizal.

## April 21, 1921

Laoag Lodge No. 71 F. & A.M. was granted Dispensation (UD). Laoag Lodge No. 71 saw its inception in January of the same year.

## March 13, 1948

Marikina Lodge No. 119 Charter was issued and its institution made in a public ceremony at the Roosevelt Memorial High School in Marikina, with MW Albert Biazee, Jr. then incumbent GM, presiding.

The installation of the first set of officers immediately followed. Initial meetings were held in the Marikina Elementary School, then moved to T.M. Kalaw

Masonic Temple, then to Marikina School of Arts and Trades, then to Silanganan Temple, and finally to the Capitol Masonic Temple where it holds its meetings at present.

## May 18, 1957

Rafael Palma Lodge No. 147 was duly constituted. Initial meetings were held at the Quezon Memorial Colleges in Manila, then moved to the Theosophical Temple in Mayon Street, Quezon City, before finally moving permanently to the Capitol Masonic Lodge Temple in 1970.

## April 28, 1964

Capitol City Lodge No. 174 Charter was granted, signed by MW Charles Mosebrook and MW Esteban Munariz. WB Placido Pilar became its first elected master.

## May 1986

Mandaluyong Lodge No. 277 Charter was granted. Bro. Ernesto Guiang had the distinction of becoming the first EAM of the Lodge.

# Towards the Adoption of a Masonic Rules of Order

## *An Introduction . . .*



Masonry has been defined in several ways and the most classic of these definitions is that it is a progressive moral science taught by degrees, illustrated by symbols, and veiled in allegories.

It is progressive because there is no limit to one's desire for knowledge, and moral since all its teachings and philosophies are confined to the study and



acquisition of moral values and ethics. It is likewise a science for it bases its teachings on the precise knowledge and use of geometry and architectural instruments.

It is taught by degrees, for its philosophical teachings are done on a step-by-step progression where one step or degree is interrelated with another and to bypass one would violate the geometric principle that the whole is a sum of its parts. In such a case, masonry can be likened to a building that has a roof but is void of a solid foundation.

Since masonry's teachings are based on geometric figures, its basic lessons are illustrated by symbols, within which are hidden well-founded moral lessons.

Masonry is said to be veiled in allegories in view of the manner by which its lessons are taught in a ritualistic

drama form where all words and movements contain their own allegorical lessons related to each degree's symbolisms.

There is no other human organization so complex and so intricate, whose structures are interrelated with its own intimacy than the Masonic Fraternity. Even before the advent of the scientific concept of managing an organization, masonry has already developed and practised a concept and style of management. Thus, it is indeed fitting to assert that present styles of management can somehow, one way or another, trace their evolution to the time-tested concept of Masonic management. Indeed the totality of their procedures has been designed not by one person alone but by an ancient and unknown intellectual mystic circle.



It is an accepted fact that any and all organizations need to have a leader. One becomes a leader either by as-

sendancy, by right of succession, by birth, by crises, by choice, or by election. Masonry, however, has its own unique organizational structure. Comparing it with a modern organizational chart, one will be amazed to find that the typical pyramidal structure conceptualized by modern management experts is certainly not present in the Masonic structure. The line function follows only one direction and involves only two elements of structure—the leader and his members.

There is no such thing as hierarchy of leadership in the Craft. As long as its leader is alive, he holds the power and the authority. Succession to power and authority is only granted to the next in line in a due and proper investment. In the absence of its mandated leader, the next in line does not assume his power and authority but only his duties and responsibilities. A leader's death will bring in a new set of officers. In short, whoever is the leader is the organization itself.

Consider, for example, the principle which asserts that the words of the Presiding Master is the law of his constituents. No member or any other officer can complain, question, or interpose objection to the orders or instructions of the Presiding Master in absolute contrast to the practice and doctrines adhered to by several modern-day organizations. Moreover, no member is allowed to talk, to propose, or to object to anything during a Masonic meeting unless he is given leave or

allowed to by the Presiding Master who also chooses from among the members whom he would like to sit beside him.

He likewise can, if he deems it necessary for the sake of maintaining peace and harmony, order any member to retire from the hall where the meeting is held. Only the following provide limits to the Presiding Master's authority: the Ancient Landmarks, Constitution and By-Laws, Edicts, and Ordinances. The Presiding Master is accountable only to the Grand Master or his Deputy and the Grand Lodge.

The uniqueness of a Masonic organization is such that the Roberts Rules of Order, which basically determines the orderly manner of conducting meetings, is not applicable to a Masonic stated meeting. No motion or seconding the motion is necessary to pass a resolution or instruction. The Presiding Master can make a proposal, amend it, decide on it, then immediately order its implementation.

There arises therefore a need for the Masonic Fraternity to adopt a Masonic Rules of Order to guide the conduct of its meetings. Such Rules of Order shall serve to guide and to properly equip those who would ascend the Oriental Chair as well as the newly obligated Brethren who may attend Masonic meetings in wonder and amazement. The enormous and limitless powers of the Worshipful Master or the Presiding Master, as laid down in a Masonic ceremony, may result in the greater

good or welfare of the Lodge or may cause extreme confusion.

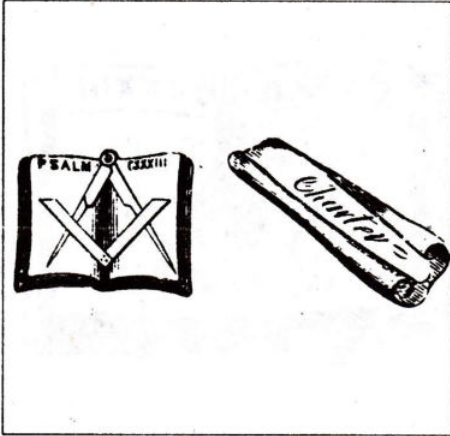


As a first step, let us define what a LODGE is. The lecture of the first degree (Entered Apprentice Mason) provides a very clear definition: "A Lodge is a certain number of Brethren duly assembled with the Holy Bible, Square, and Compasses and a Charter or Dispensation authorizing them to meet." A Lodge therefore is not a place. It is neither a temple nor a building as most of the Brethren have misconstrued, this misconception having resulted from the fact that ancient Masonry in practice met in lodges, inns, houses, motels, or buildings where travellers used to stop for an overnight stay.

Following the lecture further, a Masonic Lodge is "Brethren of certain numbers in a meeting." It is "duly assembled" when all of the following basic requirements are met:

1. It is opened in due and ancient form;

2. There is a Holy Bible, Square, and Compasses on the altar;



3. There is a Charter or Dispensation authorizing the members to meet;

In addition, the following are also required according to the Ancient Landmarks:

1. It must be tyled;
2. One of the three Lights must be present;
3. The mandated constitutional number must be observed;
4. There should be seven officers or members to transact business;
5. An opening and closing prayer must be said;
6. Opening must be on the time provided for in the Charter or Dispensation.

From the requirements alone, it can be deduced that to open a Lodge of Masons, intricate rules must be strictly adhered to. And to this, the Worshipful

Master must adhere strictly and with due diligence. The rituals provided for by the Monitor has to be followed strictly to attain the landmark that the Lodge is indeed "open in due and ancient form." In our jurisdiction, a Lodge is opened on the third degree of Masonry to have its stated meeting. The Grand Lodge of England which is the mother of all Grand Lodges, opens the stated meeting on the first degree. The reason for this will be taken up later on as another subject matter.

The agenda of a Lodge meeting is provided by the Uniform Code of By-Laws. It does not, however, limit or prevent the Worshipful Master from infusing additional subject matters. The most important topic of the agenda is Masonic Education which should form a major part of any Lodge stated meeting.

As previously mentioned, the Presiding Officer may be regarded as the organization itself. In view of this, it is but proper that a bird's eye view of the character of its leader be given. A Lodge is governed by the Worshipful Master. All authority emanates from him. His power is almost limitless. He is only limited by the Ancient Landmarks, the Grand Lodge Constitution, the By-Laws of his Lodge, Edicts, and circulars issued by the Grand Master. In the absence of any rules, his word is the law.

(to be continued)

## "I Have Heard"

I had heard that Masonry was not a religion. I was glad. I already had a fine religion and I did not need another as competition. I had heard that Masonry had no use for atheism. I was glad. There was no room in my life for "a God is dead" philosophy. I had heard that Masonry was not a political organization. I was glad. I was having enough trouble with the two parties that my forefathers had left me. I had heard that Masonry was not a mass medium, lacking in the individual rights for its members. I was glad. I'd seen enough of the totalitarian evils of Nazism, Socialism, Communism, and the like. I had heard that Masonry regarded no man for his worldly wealth of honors. I was glad. There are enough bigots in this world. It was refreshing to know that internal, and not external qualifications were the prime requisites of a Mason. I had heard that Masonry was not a secret institution. I was glad to hear that the only secrets were the methods or teachings of the age-old landmarks of Freemasonry, God, Truth, Morality, and Brotherly Love. There are no secrets in these words.

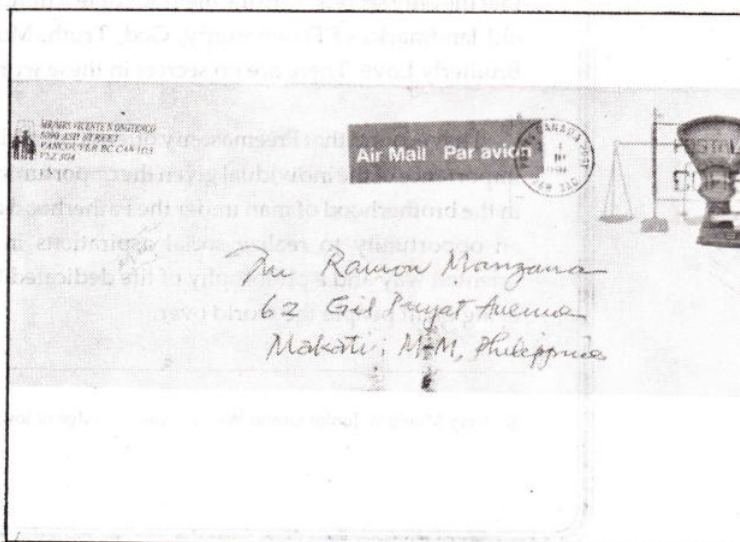
I have found that Freemasonry offers to mankind the vital importance of the individual given the opportunity to believe in the brotherhood of man under the Fatherhood of God. It is an opportunity to realize social aspirations in a morally oriented way and a philosophy of life dedicated to the well-being of all people the world over.

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R. Harry Muellich, Junior Grand Warden, Grand Lodge of Iowa

# A Letter to Bro. Manzana

**T**he Editorial Board wishes to thank WB Ramon B. Manzana, incumbent Worshipful Master of Jacobo Zobel y Zangroniz Memorial Lodge No. 202, for the following feature material which is actually an excerpt from a letter sent to him by his father-in-law, VW Vicente N. Ongtenco, PDDGM, when the latter was informed that Bro. Ramon Manzana was raised to the Sublime Degree of Master Mason of his Lodge.



Dear Ramon,

May 26, 19

I am happy and proud to know that you are now a Master Mason. Your father, if living, would certainly be very happy too. Masonic tradition prohibits invitation. Children usually don't get any promptings from their parents to join Masonry. Sure every Mason cherishes the great principle and brotherly relation, deep in their hearts, they wish their children will share the beauty of this true honored fraternity.

I had joined many organizations but I love most freemasonry. I still trying everyday to live up to the standard and tenets of Masonry. It is still the driving force of my life. Go over "my article" "Balance sheet of being a Mason" you can feel what I experienced.

Freemasonry is a way of life to live by. take it seriously, involve in it, you will get the most out of it, not necessarily material, you reap abundantly some where somehow. in knowledge, in wisdom, and in spirit.

We all love to receive VEDGED pictures from time to time and all fear to see him grow fast. We regret to postpone our homeward trip to September. I received already a fine report and glad to see our volume grew tremendously. Praise to all of you who brought about

# Reflections from the Grand Master

by *MW Rizal D. Aportadera*



any unkind words were spoken; many deeds were done causing pain and inflicting wounds on Brethren. Wounds, which are oftentimes too deep to heal. In one too many of these occasions, these acts are committed under the influence of Masonry in the "Spirits".

As I traveled to many places to visit the Brethren and Lodges, I was awed by the immense importance given by many Brethren to the fellowship of the "spirits". I cannot help but recall an observation, that Masonic meetings are like wedding ceremonies wherein a handful are present during the actual ceremony. Moreover, many are seen in the reception that follows. During the conferral of degrees, when the solemn ceremonies are slowly unfolding before the candidate's awareness, the most impressive part is the one when the blindfold is removed from his eyes for him to behold the great lights of Masonry and the Master, with the brethren before and around him.

Some are his friends, business associates, or someone from his Rotary or Lions club. There are even faces that are strange to him. But the surprise of

all surprises is when he comes face to face with someone—be it a public official, professional, judge, clergyman, public servant, or someone whom he idolized or emulated as his model of a father; now before him as a brother desirous to help him in his journey to seek the light in Masonry. I was touched when I knelt some 32 years ago on the same altar our illustrious brethren knelt when they also committed themselves to their Masonic vows.

Today we find the Lodge bereft of members during the conferral of degrees and especially during the lecture and the delivery of the charge. Could it be a boring or a conscience-stirring event that we notice some brothers slowly exiting from the lodge room to hie away to the fellowship party? In other districts, Masons have a very poor image in the community. Even from our very own families, we often hear about fellowships lasting even to the wee hours of the morning with more time being spent with each other in the fellowship of the "spirits".

Brother, are you a Mason of the "spirit" or a Mason in Spirit and in Deed?

QUO VADIS?

# Masonic Education

## *(First of a Series)*

### What is Freemasonry?

Freemasonry has been defined in many ways, depending on what particular aspect is being considered. The Masonic Fraternity is spread over the whole world except behind the "iron and bamboo curtains." It has unique features which must be taken into account in a complete definition. For the present purpose about the best definition is that given in the German "Handbuch der Freimaurerei" (1900, vol. I, p. 320).

Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the "welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale."

Even this statement does not, however, include reference to those unique features which serve to distinguish Freemasonry from other associations having similar aims. Freemasonry does

not "invite" any one to become a member, he must come of his "own free will and accord. One who does not believe in God cannot be a Mason." Neither can one who belongs to an organization having principles inimical to constituted law and order. While Freemasonry, which is engaged in building temples of morality in the hearts of men, has borrowed the tools of the Operative Mason, who actually builds temples of worship, it has imparted to them moral and spiritual meanings.

Every family in the world has a religious belief of some kind, but such a belief does not necessarily constitute a religion. As a matter of fact, there are families who may not have any particular religion, or members may profess different religious beliefs and follow different religions. These matters are the private concern of the family and nobody has any right to say anything about them. So far as Freemasonry is concerned, no person can be admitted into the Fraternity unless he believes in (1) the existence of God, that He is the Creator and Maker of all things and the Father of all men, irrespective of race,

color, or creed; and (2) a life hereafter, that man has a part that survives the death of the body, which shall live until time is no more. A man who wishes to join is not asked what his particular religion is. He may be a Christian — Roman Catholic, Eastern Orthodox, or Protestant of any of its many denominations; a Jew, a Moslem, a Hindu, a Buddhist, or a Parsee. Religious toleration — the right of every man to worship God and to seek salvation in accordance with the teachings of his particular church — is a cardinal principle in Freemasonry. A Mason, no matter what his religion may be, is taught to be a better observer of the tenets of that religion.

### Who may become a Mason?

The qualifications that a petitioner for the degrees of Masonry must possess are necessarily those that he must possess to remain a member of the Order. These qualifications may be divided into: "internal" and "external".

The internal qualifications are: that one seeks to become a Mason of his own free will and accord; that he has not been influenced by the improper solicitations of friends; that he is not prompted by mercenary or other unworthy motives; that he is induced to seek membership in the Fraternity from a favorable opinion of the society, a desire for knowledge, and not out of mere curiosity; and that he wishes to take part in the humanitarian work of the Order.

The external qualifications are: that he is a man, at least 21 years old; that he possesses sufficient mental ability to understand the teachings of Freemasonry; that he is a free man and a good citizen; that he is of good morals and has a good reputation in the community in which he resides; that he believes in God, and in a future existence, and is tolerant in his religious views; and that he can afford to satisfy his obligations to the Lodge without serious injury to himself or his family.

Only those who satisfy these requirements can become Masons, that is join the fellowship of men devoted to the ideals and teachings of Freemasonry.

(Source: "A Basic Instruction Pamphlet Prepared by the Committee on Masonic Education")



# Mindanao Masons Association of America December, 1992

A group of Master Masons who have rooted themselves in the United States have decided to band together and form the Mindanao Masons Association of America. As of December 1992, the association numbered 35.

Following are the names and addresses of the association's members:

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**Hail, Grand Lodge of Masons**  
(Grand Lodge of the Philippines March)

*From west to east we journey  
In search of the ancient word  
Although the way be thorny  
Our Free will and Full accord.*

*Great Architect of Heaven  
Thy temple we build with hands  
The labor of the brethren  
Fulfill all thy wondrous Plans.*

*O Hail Grand Lodge of Masons  
Most Worshipful is thy reign  
O'er all four horizons  
Thy mandate is sovereign.*

*O Hail Grand Lodge of Masons  
Most Worshipful is thy state  
All men of God and reasons  
Will knock at thy Pearly Gate.*

*O Hail Grand Lodge of Masons  
Most Worshipful is thy name  
Like Jewels and Truth emblazons  
in History's Book of Fame  
O Hail, O Hail.*

## What is a Mason?

A Mason is a **MAN** and a **BROTHER** whose **TRUST** is in **GOD**. He meets you on the **LEVEL** and acts upon the **SQUARE**. Truth is his **COMPASS** and he is ever **PLUMB**. He has true **GRIP** on all that is **RITE**. He is loyal to his **ORDER** and whatever his **DEGREE**, he is **MASTER** of himself. In the **LODGE** of Life he wears unstained the white **LAMBSKIN** of Innocence. From his **INITIATION** as an **ENTERED APPRENTICE** he travels ever **EAST** toward the **LIGHT** of **WISDOM** until he receives the final — the **DIVINE PASS-WORD** that admits him into the **INEFFABLE PRESENCE OF THE ETERNAL SUPREME GRAND MASTER OF THE UNIVERSE**

**GOD.**

## MASONRY IN SPIRIT AND IN DEED

The theme for the Masonic year 1993-1994 aims to create a complete Mason of all the brethren of the Grand lodge. It zeros in on the individual mason on how well he has learned his lessons in Masonry and how aptly those lessons in all his actuations and pronouncements. In short, it is internalizing and practicing Masonry.

Today, I see in the Lodges and the many places I have been to, our Masonic Obligations and tenets modified and circumvented rendering them ineffective. As its effects, we see Masons asserting themselves in their desire to be recognized and build reputations as "Kingmakers" and powerblocks to reckon with during the election of a new set of Lodge officers. This breeds factionalism and a schism among our ranks--a condition manifesting itself in the "Black Balling" of candidates recommended by other groups or the birth of new lodges or districts when two opposing parties cannot meet to agree. Today, we have constituted more lodges but our general membership growth remains static.

One need not be a doctor to diagnose the seriousness of this malady. We see our fraternity being slowly drawn into the sphere of materialism and further cheapened by the acts of a few of our misinformed brothers.

Before the chimes of death toll for our masonic ideals and teachings.....

Before our fraternity becomes one for the "all and sundry".....

LET US ALL SHAPE UP!

Let us put our Masonic tenets first in every thought and action lest we err and commit acts we might later regret. Let us be circumspect in our conduct and whenever possible, be reminded to use our Masonic compass always. Let us keep ourselves well tiled so that no unworthy thoughts and actions may emanate from our person causing a strain in our harmonious relations as brothers.

A painter conjures in his mind, the picture he intends to depict on his canvass. The picture, whether bad or good in the beholders' eye is ultimately a reflection of himself. Masons can paint a good or a bad picture in the community. Brother what picture are you painting?



MW RIZAL D. APORTADERA  
Grand Master



*Masonerya sa Diwa at sa Gawa*  
(MASONRY IN SPIRIT AND IN DEED)