

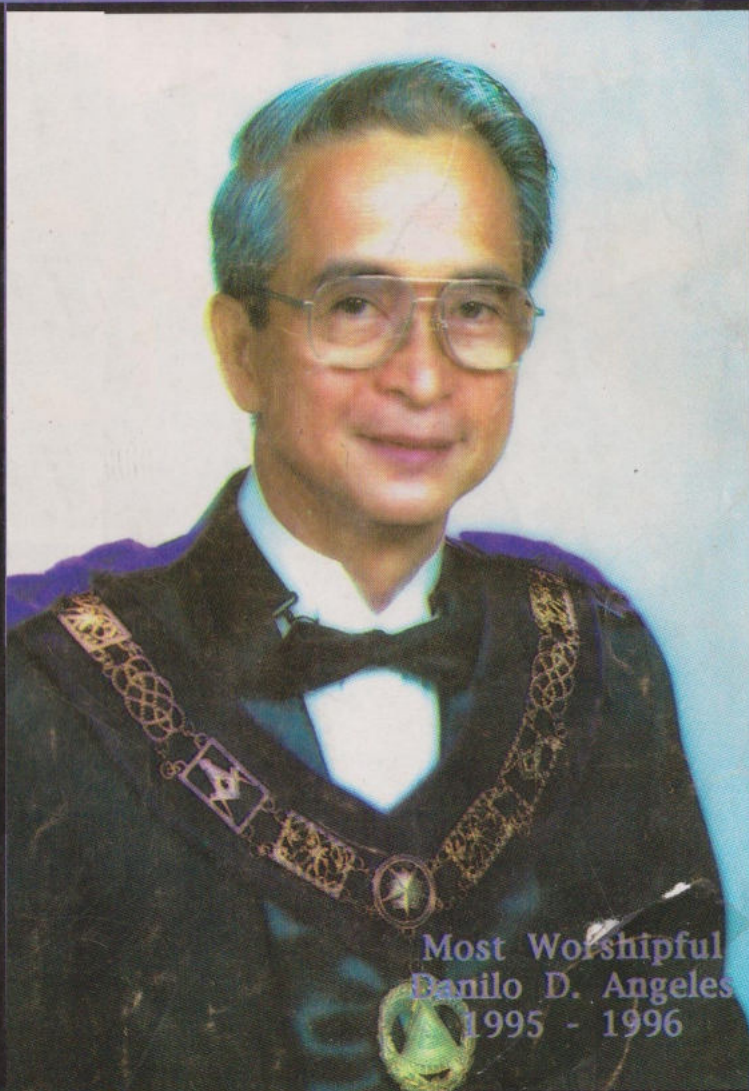
THE CABLETOW



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

VOL. 72 NO. 1

MAY - JUNE 1995



Most Worshipful
Danilo D. Angeles
1995 - 1996



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MW Danilo D. Angeles — *Grand Master*
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Editorial



he Most Worshipful Grand Master has chosen a theme that strikes at the very heart of our Institution. Our collective and individual deportments indeed are the usual bases for whatever impression the uninitiated have of us.

On one or two occasions, the Most Worshipful Grand Master has been heard to remark that, whether we like it or not, the quality of our membership today can stand some improvement. He has chosen among the major thrusts of his term to reevaluate the most basic steps in the making of a Mason; i.e., the screening of candidates and Masonic Education.

The past few years have seen the tremendous growth in membership and number of Subordinate Lodges in this jurisdiction. The nagging question is: Has the quality improved? Is there reason to wish for "the good old days?"

In a digest prepared by the Masonic Service Association based in Silver Spring, Maryland, USA, for candidate instruction programs, it was stated that "it is too much to expect that, without guidance, any man shall be able to make himself at home in such a society (Freemasonry), or, unaided, take his proper place in his Lodge's work with credit to himself and honor to the brotherhood," and that "failure to properly prepare the candidate for his duties and privileges is a failure on the part of the Craft to discharge its just obligations, and a weakness in the fundamental system of initiation which incurs the danger of weakening the whole structure by attempting to build enduring walls with rough ashlar and untempered mortar."

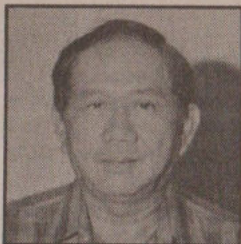
The MW Grand Master next focuses on continuing Masonic Education, pointing out the inability of a great number of Masons to articulate clearly on the true nature of our great Institution when confronted with questions, particularly in relation to religion.

Ideally, a uniform, Masonic Education can best be carried out in Lodge meetings on a regular basis, but there again another problem that must be addressed crops up — attendance.

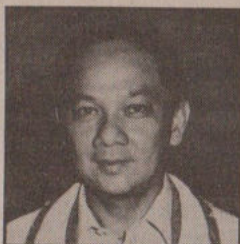
Included, therefore, among the MW Grand Master's thrusts is a comprehensive program to induce good attendance at all Lodge undertakings. This is square one. It has to be solved ordinarily before the other problems can be tackled.

Clearly, the major thrusts of the Grand Lodge for this Masonic Year are integrated programs to show the world that by becoming Masons, we have become better men. **CI**

MEET YOUR CABLETOW EDITORS



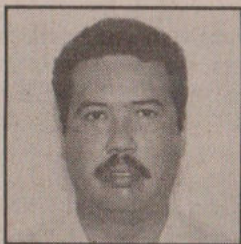
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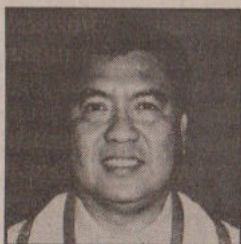
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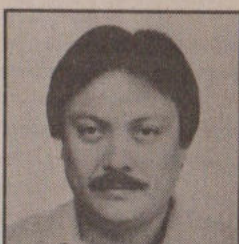
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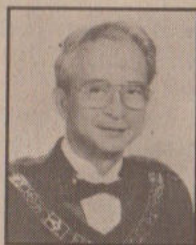
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Message

It is with extreme pleasure that I extend my warmest fraternal greetings to all Brethren in the Philippine Jurisdiction through this maiden issue of *The Cabletow* this Masonic Year.



We cannot overemphasize our need for the cooperation of every member of our Craft in the areas where we intend to focus our time, efforts and resources for this Masonic Year.

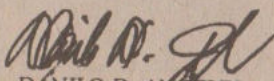
With the kind help of some Brethren, our Masonic Education Program is already nearing the implementation stage. With this endeavor, we hope to polish the skills of our Lodge officers in efficiently discharging the duties of their respective offices. This also aims to make members of our Craft be more articulate in confronting situations and answering questions clearly and authoritatively on the basic aspects and true nature of our prestigious Institution.

We have a well laid-out program to increase the attendance of members not only during stated meetings but in all Lodge and Masonic activities. By the time this copy of *The Cabletow* reaches your mailbox, I am confident that the mechanics of our Attendance Contest have already been circularized throughout our jurisdiction.

Our concern with the membership of subordinate Lodges should embrace both its quantity and quality. The first does not pose any problem at present for it is evident by its growth and the constitution of new Lodges. But we must exert our best efforts so that those who will enter the doors of our hallowed Temple are worthy, decent, and respectable additions to our Brotherhood.

We will not dwell on the above thrusts extensively for this issue of our magazine has devoted space for them. Suffice for me to express at this point my full confidence that we have in *The Cabletow* a very effective medium of communication that is of great value to the programs we intend to pursue this Masonic Year.

Thank you.


DANILO D. ANGELES
Grand Master

MW Danilo D. Angeles

Profile of a Grand Master

"That tomorrow may find us farther than today."

The 1959 yearbook of the high school in the small town of San Leonardo, Nueva Ecija had as a take-off this wistful sentiment taken from a Long-fellow poem.

It was the kind of hope that would nestle in the heart of Danilo D. Angeles, at that time, a wisp of a kid — sixteen, dreamy-eyed, intelligent, yet very poor. The eldest in a brood of 10 during an era when, obviously, the term "Family Planning" had not yet been coined, nobody needed to

tell him that his parents could hardly afford to keep their big family together, much less finance him with a college education.

At a very young age, as soon as he was physically able, he took on whatever jobs he could to earn an income, in addition to serving as an apprentice in his father's tailoring shop, to help augment the family income.



GM Danilo D. Angeles

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An uncle recalls that Danny cried the whole night before his high school graduation not because he was receiving First Honorable Mention, but because he thought that that was the end of his formal education.

He knew that without higher education, his prospects in his hometown were very dim. His family did not own any land and even the unattractive prospect of becoming a sharecropper was a remote possibility. He could end up spending the rest of his life watering betel vines (leaves mixed with betel nuts, lime, and tobacco to produce a chewing mixture known in the vernacular as *nganga*, at the time, the town's principal cash crop.)

Before the start of that school year, however, Danny found himself sitting on egg crates on a neighbor's cargo truck bound for Manila. His mission: to get a college diploma in Civil Engineering. How on earth he was going to do it, he did not know. His pocket was bulging with pocket money — eight pesos, most of them in coins, the only amount the family could spare from the family's coffers. He had no idea how much school tuition fees would cost, but he knew for certain that what he had in his pocket would hardly suffice.

No matter. The most important thing at the moment was to find a roof over his head. The answer was a cramped shanty of a close relative in a squatters' village in Caloocan.

The next few years found him doing menial jobs as a moviehouse janitor, furniture shop helper, service station attendant, and other menial positions where the hours were long and the wages were low, at times, no more than enough to finance a cold meal.

Danny's burning resolve left no room for despair. Kindness from people he hardly knew lightened his load as in the case of the school president who allowed him to pay on installment his tuition fee as well as his ROTC uniform. Much later in life, during his term as Senior Grand Lecturer, he found out that his benevolent school president was a Mason — WB Gonzalo T. Vales, PM of Pinlong Bato Lodge No. 51.

In one instance, feeling abundant after having saved up some money from doing overtime work varnishing pianos, he decided to go home for the town fiesta. He bought some hamburger sandwiches to give away as *pasalubong*. After having paid for these as well as his bus ticket, he was glad to find that he still had P13 left in his wallet. That is, before three hoodlums decided to play Jesse James and hold up the bus. Danny, on the brink of despair, began thinking that perhaps God had forsaken him. His faith, however, was of stronger stuff. Consoled by an ever-loving mother who assured him that should everything else fail his family was there to take him in, he cast aside his anguish and went back to his studies. (Besides, as

Danny loves to recall in his homespun sense of humor, the sandwiches were spared.)

Ever the realist, determined and ambitious, Danny plodded on, the vision of the sheepskin on the wall giving him the extra push whenever his determination wavered or he felt too tired to rise from the floor he slept on and face yet another cruel day.

Education in his one-track mind at that time was the only way to escape the grinding poverty he was born into.

The diploma in Civil Engineering bearing his name never saw fruition. Anticipating that a Civil Engineer without capital resources would be confined to a lifetime of employment, he shifted his course to Geodetic Engineering where, with a borrowed transit, a field book, and plenty of hard work, one could be one's own boss.

He finished his course in 1965, and promptly placed fifth in the Board examinations given that same year. The diploma of his dreams came 25 years later when his son George proudly hung it on their wall in 1989.

Armed with his college degree, Danny, as they say, hit the ground running. Even as he awaited the issuance of his professional license, he was already subcontracting jobs for established geodetic engineers. It did not take too long to establish his name in

his chosen profession. His industry, honesty, and professionalism earned him a substantial share of practice in this highly competitive field. Ably assisted by his wife, Angeling, the former Angelita Escuadro Javier, Danny branched out to real estate brokering.

As his career flourished, he wasted no time in pulling his family out of the cruel clutches of poverty by financing the education of his siblings. All throughout their pursuit for a better life, Danny always had this to say to them: "It is not a crime to be born into poverty. There is something indecent, even criminal, if you do not do something to improve your lot."

His colleagues in his profession gave him due recognition when he was elected member of the Board of Directors of the Geodetic Engineers of the Philippines and, this year, awarded him the Most Outstanding Geodetic Engineer in his private practice in Central Luzon.

Danny's fond recollection includes his growing up years as an altar boy when he even seriously considered priesthood as a vocation. In his young mind, he could not understand why the parish priest whose counsel he valued so much refused to admit into the church the remains of the then town Mayor simply because the latter was a Freemason. The incident left a deep imprint in his memory, an imprint that later led

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him to find out what Freemasonry is all about.

His curiosity ultimately led him to knock at the doors of the Masonic Institution and, upon being admitted and finally seeing the light, with almost blinding speed he "tread round after round the ladder that leads to fame in our mystic circle."

Two and a half years after being Raised, he was elected Junior Warden of his Lodge in 1977. He became Senior Warden in 1978 and Worshipful Master in 1979.

The union of devoted family man Danny and his lovely wife Angelita is blessed with three children: George, a civil engineer now married to the former Elvira Enriquez, a Certified Public Accountant, Mary Jane and Nanette. He has two grandchildren, Adrian and Gedrick.

Danny's spare, lean frame can prove misleading and hide the fact that he is actually a superb athlete. He is a class A tennis player with several tennis titles to his name. A health buff, he regularly lifts weights.

His Masonic memberships include:

- * Life Member, Cabanatuan Lodge No. 53, F. & A.M.

- * Life Member, Cabanatuan Bodies, A. & A.S.

- * Supreme Council, Order of DeMolay, Philippines

- * Life Member, Royal Order of Scotland

- * Honorary Member, Nueva Ecija Lodge No. 73, F. & A.M.

- * Honorary Member, Gen. Llanera Lodge No. 168, F. & A.M.

- * Honorary Member, Sta. Rosa Lodge No. 297, F. & A.M.

- * Honorary Member, Talavera Lodge No. 273, F. & A.M.

- * Honorary Member, San Mariano Lodge No. 307, F. & A.M.

The Masonic positions and offices he held include:

- * Worshipful Master, Cabanatuan Lodge No. 53, F. & A.M., 1980

- * District Grand Lecturer, Masonic District No. 6, 1980-81

- * Acting DDGM, District No. 6, October 1980; April 1981; August to December, 1981

- * District Grand Lecturer, Masonic District No. 6, 1981-82

- * Conferral Director, Cabanatuan Bodies, A. & A.S., 1981

- * Director, Masonic Hospital for Crippled Children, 1981

- * Sr. Grand Steward, GL of the Philippines, 1982-83

- * Jr. Grand Lecturer, GL of the Philippines, 1983-88

- * Supervisor, Cabanatuan Bodies, A. & A.S., 1984

- * Senior Warden, Cabanatuan Bodies, A. & A.S., 1983-84

- * Member, Committee on Awards, GL of the Phils., 1985-86

- * Member, Ad Hoc Committee on Constitution and By-Laws, 1986

- * Chairman, Committee on Works, 1988-89; 1990-91

- * Chairman, Committee on Res.

and Masonic Education, 1988-89

* Sr. Grand Lecturer, GL of the Phils., 1988-89; 1990-91

* Chairman, Committee on Res. and Masonic Education, 1990-91

* Vice Chairman, Committee on Lodge Administration, 1990-91

* Junior Grand Warden, GL of the Phils., 1992-93

* Senior Grand Warden, GL of the Phils., 1993

* Deputy Grand Master, GL of the Phils., 1994

He received the following awards and honors:

* Distinguished Masonic Service, GL of the Phils., 1976

* Knight Commander of the Court of Honor, Feb. 13, 1982

* 33 Degrees Inspector General, Honorary, March 12, 1987

* Most Outstanding Geodetic Engineer in Private Practice, Reg. III, 1994

His memberships in other non-Masonic organizations include:

* Rotary Club of Cabanatuan

* Geodetic Engineers of the Philippines, Inc.

* Director, Geodetic Engineers of the Philippines, Inc., Region III, 1994

* Life Member, YMCA of Nueva Ecija

* Director, Boy Scouts of the Philippines

* Director, Nueva Ecija Tennis Association

What a Mason Should Wear at Lodge Meetings

A brother who attends a Lodge meeting should wear an attire that would give credit and lend dignity to the Fraternity.

As a mark of respect, the brethren should attend Lodge meetings in business suit. The propriety of wearing a formal dress depends entirely upon the occasion and circumstances, which is a matter for the Lodge to decide.

Proper attire in Lodge meetings and other Masonic functions is preferably white barong tagalog and dark pants or dark suit and tie with the proper regalia. Aprons must be worn outside the coat. Every Lodge meeting is formal and should be regarded as such by every Master Mason.

A brother should always carry his current dues card with him.

Inaugural Address of GM Danilo D. Angeles

Most Worshipful Dignitaries of the East, Very Worshipful Sirs, Worshipful Sirs, beloved brethren, sisters, guests, ladies and gentlemen:

"Greatly honored but terribly awed" would be the best way to describe my feelings as I stand before you on this unforgettable moment in my life.

It is with sincere gratitude and humility that I accept the honor you have bestowed upon me by adding my name to the very short list of our illustrious brethren who have stood at the helm of our Grand Lodge.

And yet, looking back at the accomplishments of my predecessors and the manner with which they expertly coped with the demands and responsibilities of this position makes me aware just how awesome the tasks and challenges that lie ahead are.

But let me tell you that while your humble brother does not have the wisdom of a Grand Master Puno; the vast resources of a Grand

Master Herrera or Pablo Ko; the articulateness of a Grand Master Beltran; the influence of a Grand Master Fajardo; or the meticulous financial genius of a Grand Master Bunda or Choa; what he has is the purity of soul of not only one "anghel" but of so many angels for which his name—my name—"Angeles" stands.

Bayaan ninyong' linawin ko na ang mga angeles na aking ipinagmamalaki ay wala sa langit at walang iba kundi kayong mga kapatid ko sa Masonerya na magiging kabalikat ko sa mga gawain natin sa hinaharap.

I would like to take this opportunity to introduce to you my family who have stood by me through the years and who will have to bear the burden of carrying on without me most of the time for another year. My beloved wife, Angelina, whose undiminished love, sympathetic ears, and gentle encouragements have given me the added strength needed to overcome the sometimes daunting travails that I had to go through. My eldest son, George, who took the Civil Engineering Degree that earlier

constraints prevented me from earning. He is now self-employed as an aspiring contractor and his wife, Elvira, has a career of her own as a Certified Public Accountant. One of my daughters, Mary Jane, is a commerce graduate working in a bank; while, my other daughter, Nannette, is still undertaking her studies. Please, meet also the third generation of my seed — Adrian and Gedrick.

And now, let us go to the meat of my message.

Ours is the largest worldwide society of men organized based

on the fatherhood of God and the brotherhood of man, using builders' tools as symbols to teach basic moral truths generally accepted by persons of goodwill. It is religious in that a belief in God is the prime requirement for membership, but it is non-sectarian because no religious test is necessary. Our purpose is to enable men to meet in harmony, to promote friendship, and to be charitable. Our basic ideals are that all persons are children of one God, that all persons are related to one another, and the best way to worship God is to be of service to people.

However, I can think of no other institution that has been at the center of extraordinary controversies than ours. Art de Hoyos and S. Brent Morris, two contemporary Masonic re-searchers, in a preface to their work, has this to say, and I quote: "Masonry is a unique human institution, generating deep loyalty in its members and great misunderstanding among its detractors. It is difficult for some people to imagine that a group of men meeting behind closed doors could be doing anything good,



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much less encouraging each other to live lives of greater religious, family, and civic service."

Our principal tenets are Brotherly Love, Relief, and Truth. We never embark upon a great or important undertaking without first invoking the blessings of God and yet our institution has been condemned by the Roman Catholic Church as its enemy for at least two centuries.

The strongest and most comprehensive condemnation was promulgated by Pope Leo XIII in his encyclical *Humanum Genus* in 1884 and although most of the reasons cited for this declaration have since been found to be erroneous, the perception stands to this day that this encyclical has valid basis. (One of the reasons—that Masons advocate the separation of Church and State—is now a provision of the Philippine Constitution.)

Recently, last August 1994, the president of the organization called "Couples for Christ" declared publicly that Masons should be removed from the government. He essayed further that, "Masons espoused Relativism and Individualism where situations are judged according to one's own perception. A certain action," he added, "can, therefore, be a proper thing to do even if, for another, it is immoral." (His statement was in connection with the government's program on family planning and the Masons

being referred to were Sec. Ricardo Gloria of the Department of Education, Culture, and Sports and Sec. Angel Alcala of the Department of Environment and Natural Resources.)

In the United States, a conference of Baptist Ministers declared something similar. There was even a suggestion that Masons be banned from holding positions in the Baptist Church hierarchy.

The most common misconception about our Fraternity is that it is a religion. A lot of you, I am sure, have experienced frustration when trying to explain to the uninitiated that this concept is false. Reference is always made to the rituals that we do publicly—like the way we bury our deceased brethren or the way we always pray before any great or important undertaking.

Well, at least, it is not so terrible being mistaken for a religion:

What really appalls many of us is the bizarre claim that Masons are disciples of the devil.

This could be grotesquely funny considering that our Fraternity is the only one of its kind that demands belief in God and the existence of man's soul as indispensable prerequisites for admission. Rotarians, Lions, or Kiwanis members do not have these requirements, which means that an atheist, and for that matter, even a devil worshipper, could

become a member. Yet, these organizations are not condemned. I find this most intriguing, don't you? I find this most intriguing, don't you?

Let me give you a brief refresher on the nature of Freemasonry. Generally speaking, different countries have "autonomous" Grand Lodges. The Grand Lodge of the Philippines, though, includes Lodges in other countries like Japan, Korea, Taiwan, and others.

Grand Lodges have no control over other Grand Lodges. The only control or authority over a Grand Lodge by a sister Grand Lodge is influenced by persuasion of those bound together by mutual recognition.

If a Grand Lodge strays too far away from accepted Masonic norms, other Grand Lodges will withdraw recognition. The erring Grand Lodge thus becomes somewhat of a pariah. The most famous example occurred in 1877 when the "Grand Orient of France," which functioned as a Grand Lodge, dropped the requirement that members believe in God and that its Lodges display an open Volume of the Sacred Law. In our Fraternity, this requirement is not negotiable. The action of the French Grand Orient caused the withdrawal of all other Grand Lodges in the world.

Have you heard of the P2 Lodge in Italy which was responsible for

the collapse of the government in 1981? Propaganda Lodge No. 2, or P2 as the Lodge was called, began as a legitimately chartered Lodge. However, its Master, Licio Gelli, abused his authority by using his Masonic influence to gain favors. Gelli used illicit information to blackmail people into joining his Lodge the purpose of which was to gather more intelligence for his own political agenda. P2 then became involved in nefarious criminal activities. The Grand Orient of Italy, which is the equivalent of the Grand Lodge of the Philippines, became aware of the problems and tried to rectify the situation but failed. Gelli could not be controlled.

The Grand Lodge administered the ultimate punishment — revocation of the Lodge's charter and expulsion of its members. P2, however, continued its activities. Its members were very powerful persons in the Italian Government which included cabinet ministers and members of the Parliament.

Its charter having been removed thus making it now illegitimate, the Lodge continued with its nefarious activities until someone finally denounced it to the Public Prosecutor in Rome. The scandal that followed reverberated throughout the world and brought down the government of Italy. The image, however, of Freemasonry was tarnished, not only in that country but in many places of the world as

well because people and the press at large did not know that the P2 was illegitimate and that measures were taken earlier to correct the actions of the members of that illicit group.

These misconceptions about our Fraternity have proliferated probably for as long as there have been Masons and most likely would continue for as long as our institution is perceived by many as a "secret society." We can categorically declare that our institution is not a "secret society," although we do have secrets that are totally unrelated to politics or religion but which must be kept secret by every Mason. This secretiveness is what mystifies other people to the point of drawing erroneous and, at times, preposterous conclusions.

It is, however, no secret that, "we regard the whole human race as one family," that "to relieve the distressed is a duty incumbent upon all men," and that "Truth is a divine attribute and the foundation of every virtue."

And so, my dear brethren, we have come to the decision to try the adage that actions speak louder than words. This is to Let Masonry be judged by others by the manner of our actions.

How many of us can join a discussion on "Relativism," "Ecumenism," and whatnot and be able to articulate Freemasonry's relevance to such

subjects? I doubt if there are a handful. We can, however, by the manner of our actions, show the principal tenets we adhere to.

I would like to take you back to the charge given you when you became Master Masons. You were told to, "b fthfl, b js, b tru@ cnvc the wrld by ur acts tt upn bcmng a MM u hv bcm a btr mn."

I cannot put it more concisely than the exact words of admonition by the Worshipful Master towards the end of our Raising.

The theme we have chosen for this Masonic Year, therefore, is: "BY OUR ACTS SHALL MASONRY BE JUDGED."

I believe that, at least for this year, we should try to project our true nature by our actions, which, according to the old adage, speak better than words. Actions that are confined within the square of virtue.

Accompanying the theme, we have devised a logo for the same period.

A Freemason can easily discern the implications of the logo that has been chosen for this Masonic Year although it may look too abstract to others.

It consists of a circle circumscribing a pavement checkered with black and white. The circle runs tangent to the

two sides of the square. At a closer look, one can see a point early on in Masonry, emblematic of life, checkered with good and evil.

The point within the circle represents the individual Masons who, viewed from the top, appears as a point because he is plumb—upright. The circle, drawn by the compasses, represents the boundary line of his conduct and, as depicted here, confined by the square of virtue.

If we Masons are to be judged by our acts, then the boundary line of our actions should be defined. Such is graphically depicted in our logo.

We have three major thrusts on which we intend to commit our time, efforts, and resources and these are:

- Masonic Education that will be uniform and well coordinated.
- Emphasis on attendance of Lodge meetings.
- Promotion and development of positive community awareness of the true nature of Freemasonry through community projects.

The first is a well coordinated Masonic Education and Training Program for Worshipful Masters, Wardens, and other officers of Lodges undertaken through the

DGGMs and DGLs whom we have furnished earlier with handouts on these thrusts. The rationale is for them to assist the officers of the Lodges in their jurisdiction to focus on the most important aspects of their responsibilities and train them on how to perform their assigned tasks efficiently and speedily.

Among the handouts we gave to the DGGMs and DGLs are copies of the Lodge Leadership Handbook printed by Masonic District No. 18 during the term of WB Rizal Aportadera, which contains very comprehensive guidelines for almost all aspects of Lodge undertakings.

A well coordinated Masonic Education will include the establishment of a uniform subject matter for each month of the coming year. The District Grand Lecturers will be furnished with the materials that will be discussed each month in their respective Lodges.

Attendance is the backbone of any Masonic Lodge. Poor attendance is probably the most common problem encountered in most Lodges in this jurisdiction. There are several reasons why Masons do not attend Lodge activities. Generally, most of the reasons are due to lack of involvement. The longer a member stays away from Masonic activities, the more difficult it becomes for him to get back.

Aside from getting all members involved in Lodge undertakings to make them more active, no efforts should be spared to make each Lodge activity interesting and enjoyable so that the brethren are motivated to go not simply because they have to but because they are looking forward to a wholesome gathering.

Good attendance in Lodge activities is one of the most challenging jobs of a Worshipful Master.

Good meetings do not just happen. They have to be well-planned.

The following activities, aimed at motivating members to attend Lodge meetings, are suggested for implementation:

1. Post-meeting activities.

After the formality of a regular Lodge meeting, post-meeting activities such as sing-along sessions or even ballroom dancing may be held. Masons' wives can be encouraged to come along with a planned activity for them while the Lodge meeting is in progress. They may then be included in the post-meeting programs.

2. Inviting guest speakers to Lodge meetings.

DGGMs and DGLs will be encouraged to form a speakers bureau from among whom the Lodges can be provided with resource persons or speakers.

The worst fear of a Worshipful Master when inviting guest speakers is poor attendance. However, the opposite is true good guest speakers encourage good attendance. Given due publicity coupled with the good rating of the guest speaker, such fear is unfounded. DGGMs are in a better position to choose good speakers.

3. Sports activities.

One activity that is most conducive to participation/attendance is sports. Inter-Lodge or Inter-District athletic competitions like golf, tennis, bowling, and the like are sure-fire activities guaranteed to promote good fellowship. Such activities are highly recommended. Family members of Masons should be encouraged to participate.

This Masonic Year, the Grand Lodge will extend recognition to Lodges which are able to induce good attendance.

This will be made possible via a contest, the mechanics of which have been provided to the DGGMs and DGLs this morning.

The Grand Lodge will assist in the identification, selection, implementation, monitoring and evaluation of community projects.

The Grand Master will form a committee that will formulate guidelines and criteria in the choice and implementation of these projects.

Joint undertakings for Lodges will be encouraged.

Awards will be given to Lodges with outstanding community projects.

How are we then to conduct ourselves in relation to our community so as to project our Fraternity in a positive light? Isn't it time we took more active roles in community undertakings? While I do not encourage the vulgar publicity of one's charity as other organizations are wont to do, there are other subtle ways of portraying our true image among the uninitiated.

For this purpose, we will encourage each Masonic District to create a committee that will make a detailed study in identifying possible Lodge projects that would produce a positive moral impact in the community. The committee will serve as a sort of clearing-house for projects of Lodges in the District.

That, my brethren, sums up in a nutshell, although it seems to be an extraordinarily large nutshell, the message that I ardently wish to convey to you. I have stated clearly the targets on which we have set our sights for this year. But my message tonight will not be complete without the most important issue of all. Your cooperation.

I am fully aware that all the previous Lodge administrations

succeeded in maintaining the strength and solidarity of our Craft primarily because of the cooperation and willingness of the brethren to serve and I take great comfort in that knowledge.

Please, let me say: A good measure of the quality of the generation of Masons today is not how they are able to maintain that strength and solidarity of the Fraternity, but rather, on whether we will succeed in improving that strength and solidarity. And THAT is the one major thrust that I hope you will willingly commit yourselves to.

Again, thank you very much and may God bless us all! 

Entering a Masonic Temple

As soon as a brother enters a Masonic Temple, he is under the sway of Masonic etiquette. He should, therefore:

a. uncover his head, if wearing a hat;

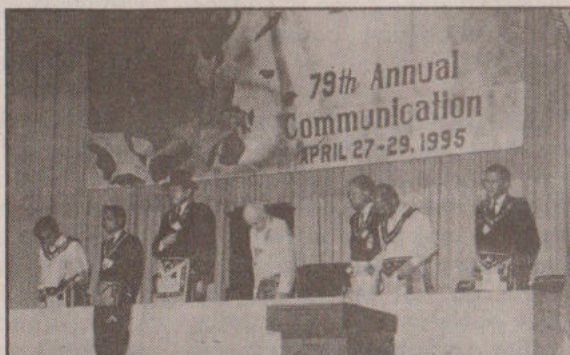
b. conduct himself with due order and propriety as if he were entering a church.

ANCOM HIGHLIGHTS

OPENING



L-R: MW Agustin V. Mateo, PGM; RW Danilo D. Angeles; *Grand Master* Pablo C. Ko, Jr.; MW William H. Quasha, PGM; MW John C. Chua, PGM; MW Rizal D. Aportadera, PGM



Reception of Guest Speaker Sen. A. Romulo



L-R: VW Fernando A. Mariano (*Junior Grand Deacon*), VW Roy M. Chu (*Grand Marshal*) and Sen. Alberto Romulo - *Guest Speaker*

Sidelights



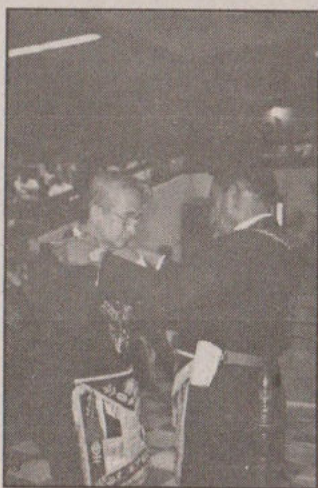
L-R: MW Agustin V. Mateo, PGM, Sis. Lolit Mateo, Sis. Elizabeth Ko, Sis. Angelita J. Angeles, Sis. Pacita F. Roads and RW David Roads





L-R: Mrs. Gloria, VW
Ricardo T. Gloria, VW
Amancio Donato, MW
Agustin V. Mateo, PGM,
Sis. Lolit Mateo and Sis.
Pacita Francisco Roads

Ascent to the Oriental Chair





Foreign
Dignitaries





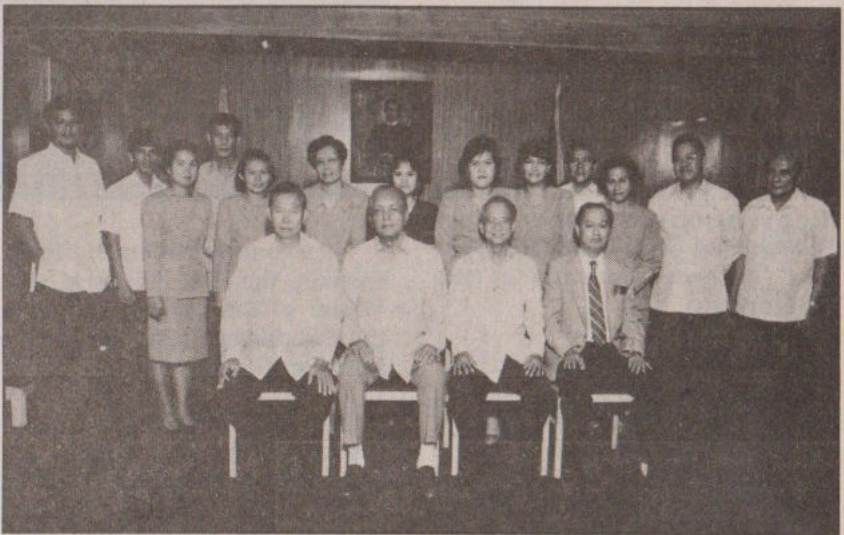


**79TH ANNUAL COMMUNICATION OF THE GRAND LODGE OF FREE
AND ACCEPTED MASONS OF THE PHILIPPINES APRIL 27-29, 1995
PHILIPPINE INTERNATIONAL CONVENTION CENTER**

GRAND LODGE OFFICERS & STAFF



1st Row (L-R): MW Rosendo C. Herrera (*Grand Treas.; PGM*), RW Leon A. Bañez (*Senior Grand Warden*), MW Danilo D. Angeles (*Grand Master*) and RW Henry Locsin (*Junior Grand Warden*)
2nd Row (L-R): Bro. Ruben Bautista, Bro. Rodrigo Gonzales (*AAGM*), Mr. Ernesto Celedonio, VW Jose Lustre (*Asst. Grand Secretary*), Bro. Benjamin Villanueva and Mr. Dario Borja



1st Row (L-R): MW Rosendo C. Herrera (*Grand Treas.; PGM*), RW Leon A. Bañez (*Senior Grand Warden*), MW Danilo D. Angeles (*Grand Master*) and RW Henry Locsin (*Junior Grand Warden*)
2nd Row (L-R): Ms. Consuelo T. Morillo, Ms. Josefina Sembrano, Ms. Nancy Que Hanko, Ms. Felina C. Araullo, Ms. Eleanor E. Moldez, Ms. Ma. Fe Corpuz and Mrs. Milagros Del Valle
3rd Row (L-R): Mr. Ernesto Celedonio, Mr. Dario Borja, Bro. Rodrigo Gonzales, Bro. Ruben Bautista, VW Jose Lustre, AGS and Bro. Benjamin Villanueva

Accountability in Public Office

by Sen. Alberto G. Romulo

At the outset, allow me to say with admiration and respect that, over the years and across the seas, the exemplary acts of benevolence, brotherhood and charity of this revered and venerable institution have made our planet a kinder and gentler world.

Congratulations to all of you.

It is thus a special privilege to be the guest of honor and speaker in this year's 79th Annual Convention of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

History tells us that, in our national struggle for independence and nationhood, the roll of honor leads with the deeds, sacrifices and heroism of Freemasons—Dr. Jose Rizal, Apolinario Mabini, Marcelo H. del Pilar, Andres Bonifacio, Antonio Luna, Mariano Ponce, Graciano Lopez Jaena and Emilio Aguinaldo.



Then come President Manuel L. Quezon, the first Filipino Grand Master of the Unified Lodges of the Philippines, Presidents Manuel Roxas and Jose P. Laurel.

There are other Freemasons in the roll of honor—worthy and outstanding Filipinos—Teodoro Kalaw, Rafael Palma, Francisco Delgado, Conrado Benitez, Camilo Osias and many others whose names and contributions are too numerous to list.

And to this day, in the neverending task of nation building Freemasons are always there.

Indeed in Freemasonry's unceasing search for Light, Truth and Justice, your active and positive involvement in the political affairs of the state remains a *Sine qua no*.

Your theme for the closing Masonic year—"Share the Masonic Light" and for the coming year—"By Our Acts Shall Masonry Be Judged"—bespeak, in clear and stentorian terms, your abiding commitment as citizens of this country to the national ideals and principles.

On May 8, about two weeks from now, the maturity and wisdom of our citizenry will be tried and tested. For on May 8, as citizens of this country, we all have a solemn duty and privilege to perform. We go to the polls to elect 12 senators, the members of the House of Representatives and all local officials, except those in the Barangays.

As conscientious citizens of the Republic, how shall we discharge this duty and privilege?

To quote a recently retired Supreme Court justice: "As the history of our elections demonstrates. . . through the years, we have elected all types of scoundrels, including thieves and smugglers and swindlers. . ."

When on May 8, we again choose and elect scoundrels and thieves for public office, are we truly and faithfully discharging our duties and privileges as citizens of this Republic?

This year, in fact, the scoundrels and scalwags are back with a vengeance.

As Ms. Loren Legarda wrote in her column yesterday: "A random look at candidates wooing the votes of their constituents reveal persons charged with criminal offenses."

A key Marcos henchman and principal suspect in the murder of Evelio Javier is back and running for office in Antique.

The Marcoses—mother and son—without any remorse or restitution, the mother with a conviction by the Sandiganbayan to a prison term of 18 to 24 years—are candidates for seats in the House and the Senate.

In spite of the clear and unequivocal moral and legal claims of our people and the human rights victims on their ill-gotten wealth, the Marcos son, Ilocos Norte governor during the years of pillage and plunder, is a key and active player in the continuous attempts to transfer their stolen funds in Swiss banks to the family's personal accounts.

During his three-year term in congress, the son's major

legislative output is the bill he filed to declare his father a national hero, a father who, as Senator Salonga reminded us in a recent U.P. speech, is listed in the Guinness' Book of Records as the "biggest thief in the world."

The mother's and son's legislative program is, in fact, to legitimize and appropriate for themselves and their progeny, what they have stolen from the Filipino people.

By bringing back to public office on May 8, the principals and accomplices of those who pillaged and plundered our national patrimony and treasury and those who murdered and tortured thousands of our countrymen, can we, in conscience, say we are faithfully and truly discharging our duties as citizens of this country?

Chino Roces once wrote: "If, in the act of reconciliation, we fail to exact justice, if we adopt a different standard for the criminal who is rich and well-connected, then we would be proven liars."

Church leaders have warned against the encroaching danger of a Marcos revival.

A recent editorial observed: "The absurdity of candidates who once wrecked good and honest government now campaigning for good and honest government. . . ."

Still, against these sordid and vile deeds, there are models to look up to like "shining cities on the hill."

Thirtyeight years ago, President Ramon Magsaysay died in a plane crash in Cebu. For many of our countrymen then, it seemed like the end of the world. Grief and mourning enveloped our nation. For the family of President Magsaysay, the concern was immediate—where to move to from Malacanang. For unlike the martial law President and his brood, President Magsaysay did not milk the public treasury to provide for his family. No mansions in New Jersey, in Long Island, in Tacloban, or in Batac for Ramon Magsaysay and his family. No buildings on Fifth Avenue, Wall Street, or in Europe for Ramon Magsaysay and his family. No gold and no dollar accounts in Switzerland, in Tokyo, or in the Bahamas for Ramon Magsaysay and his family.

Instead, close friends of the departed President pooled their contributions and finally a house was built for the family where up to this day Mrs. Luz Magsaysay lives.

In President Magsaysay's time, government was good, clean and honorable. President Magsaysay led the example for sincerity, honesty, and compassion in public service.

As the columnist Nestor Mata wrote recently: "Ramon Magsaysay was loved by the people because he reflected the nation's noblest aspiration."

For let us never forget the essence of true public service—sincerity and good deeds, honesty, integrity and truth, not lies, obtuseness and corruption, not dishonesty and hypocrisy in public service.

Public service should not ever profit materially public officials, their family or friends.

Real public service is of men and women who cannot be bought or cowed; who put character and virtue above lucre and loot; who stand for principles no matter how old-fashioned or unpopular; who devote themselves entirely and exclusively to the welfare and interests of the community and nation.

I submit that, on May 8, only those who have rendered this kind of public service deserve our full support and endorsement.

In Freemasonry's steadfast and abiding commitment to Light, Truth, and Justice, our nation is assured that only those whose record and performance exemplify good, upright and honorable government will merit your consideration and support.

Indeed as clearly affirmed in your theme for the coming Masonic year, "BY OUR ACTS, SHALL MASONRY BE JUDGED," so shall the Filipino people be judged and get the government we all deserve.

Finally, in this critical milestone in the affairs of our nation, may the Supreme Architect of the Universe guide and light our paths.

(Editor's note: The preceding article is an excerpt from the 79th Annual Convention of Freemasons of the Philippines held on April 27, 1995)

FREEMASONRY TEACHES IN STEPS

Masons learn through a series of lessons. These "degrees" of insight move from basic to more complex concepts. This no more hides the nature of Freemasonry from novice members than does having a student understand fractions before calculus.

RW ENRIQUE L. LOCSIN

Junior Grand Warden

Born 28 January 1946 in Manila, Bro. Henry is a Mason in the true sense of the word. He is ever-ready to lend an ear to a brother in distress and deals only on the level. In both his public and private life, he strives for excellence and, despite all his great achievements, keeps his feet firmly planted on the ground.

A loving family man, Bro. Henry is married to the former Susan

Romualdez with whom he has three children: Juan Miguel, Angelica Josefina, and Monica Isabela.

A Freemason since 1982 and a member of Jacobo Zobel Memorial Lodge No. 202, F. & A.M., RW Enrique L. Locsin was initiated on 27 October 1982, passed on January 14, 1983 and raised on February 23, 1993. Some of his outstanding Masonic achievements include:

- * Master Mason, Jacobo Zobel Memorial Lodge No. 202, GLP, Feb. 22, 1983

- * Grand Commandery of Knight Templar of the Philippines, Pilipinas Commandery No. 11 K.T., March 3, 1984

- * Nobles of the Mystic Shrine in Afifi Temple of Tacoma, Washington, October 21, 1984

- * Honorary Member of Islam Temple, Oasis of San Francisco, California, October 26, 1985

- * Past Master, Jacobo Zobel Memorial Lodge No. 202, GLP, February 7, 1987

- * Grand Standard Bearer, The Most Worshipful Grand Lodge of Free and Accepted Masons, April 27, 1991



Operation Islam Launched

The Podomo Lodge No. 294 headed by WM Orlino A. Pacioles of the Davao Masonic Center recently conducted the "Operation Islam" in Sirawan, Toril—a free circumcision clinic.

"At least 43 young boys were circumcised," WBro. Pacioles said.

It was conducted in coordination with Barangay Captain Racman Lingas. Sirawan is the adopted barangay of Podomo Lodge No. 294.

The operations were conducted by Bro. Alex Lim (Chairman);

WBro. Oscar Escudero, PM; WBro. Rolly Chiu, PDPGM; Bro. Rolly Ingente, SW; WM Lino Pacioles, WM; and several interns from San Pedro Hospital and nurses from the Maharlika Foundation.

Also present in the one-day civic program were VW Feliciano Inigo, District Deputy Grandmaster-Masonic District No. 18; VW Benjamin Geli, PSGM; VW Antonio Legaspi-PDDGM, District No. 18; WM Bayani Aquino, PM, Podomo Lodge No. 294; Bro. Eric Navarro, JW; Bro. Ed David, Secretary, Podomo Lodge; Bro. Cesar Villagomez, Junior Deacon. **CI**

Masonry is practised worldwide.

There are approximately
2.5 million Masons
in the United States and
nearly 6 million
throughout the world.

WALANA Centennial Book

Walana Lodge No. 13, one of the oldest Masonic Lodges in the Philippines, has released a 130-page book marking its 100th-year anniversary as "a tribute to tradition in the dawn of our second century of existence," its officials said.

Entitled, "Tribute to Tradition," the centennial book traces the birth of Freemasonry in the Philippines and the founding of Walana Lodge in 1892 by WB Faustino Villaruel who was executed by a Spanish firing squad on the same spot in the Luneta where Jose Rizal was killed one week earlier.

"I extend to you all my warm fraternal greetings and sincere congratulations on your venture in publishing your 1995 yearbook which contains information on the progress and achievements of your Lodge," expressed Most Worshipful Pablo Ko, Jr., the Grand Master, in his message.

"I am very sure, since the yearbook is very comprehensive, the brethren of the present will

obtain noble aspirations from the achievements of the past officers," he added.

The book, which was printed on glossy paper, carried articles written by MW Reynold Fajardo, WB Joel Palacios, WB Pedro Guerson, and VW Willie Ranaga.

One of the unique features of the book are the articles submitted by the children and wives of Masons, narrating their experiences as close relatives of a member of the craft.

Eloisa Soriano, daughter of VW Napoleon Soriano, contributed an article entitled, "My Father, a Mason," while Rodolfo Cardona, Jr., son of VW Rodolfo Cardona, Sr., the Lodge's secretary, wrote about his own experience from a son's point of view under the same title.

WB Crisostomo Diokno, who followed the footsteps of his father and later succeeded him as Worshipful Master of the Lodge, wrote about the lessons he gained from Masonry in an article entitled, "My Father and I: WB, Masons, PM."

Sister Chi Ibay, wife of Bro. Fred Ibay, one of the "youngest" members of the Lodge, contributed an article entitled, "Masonry Through a Looking Glass, Briefly," while Sister Leticia Mariano, wife of outgoing WB Ricardo Mariano, published her message entitled, "Masonry from the Point of View of a Wife." 

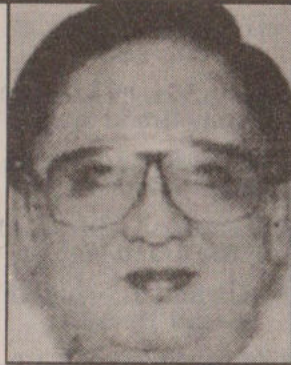


WALANA Member Wins Top Engineer Award for 1995

The Professional Regulation Commission (PRC) has chosen Bro. Armando C. Pascual as the "Outstanding Mechanical Engineer of the Year 1995."

Bro. Pascual, a member of Walana Lodge No. 13, was chosen from a list of nominees submitted by the Philippine Society of Mechanical Engineers (PSME).

He was conferred the award at the Rizal Ballroom of Shangri-La Hotel in Makati last June 21. He was the National President of the PSME in 1981 and 1982.



He served as member of the Board of Mechanical Engineering Examiners of the PRC from 1984 until his appointment as its chairman in 1986.

In February 1992, two years before the expiration of his term as chairman of the Board of Mechanical Engineers, he was appointed Associate Commissioner of the PRC. 

Makahambus Lodge No. 315 Constituted

by VW Ernesto A. Malapaya, SGL

Makahambus Lodge No. 315 was constituted in the afternoon of May 20, 1995.

The constituting team was composed of the following:

MW Danilo D. Angeles
Grand Master

RW Jose Percival L. Adiong
Deputy Grand Master

RW Enrique L. Locsin
Senior Grand Warden

VW George O. Chua Cham
Junior Grand Warden

VW Dennis T. Gabionza
Grand Treasurer

VW Bernardino L. Saplaco, Jr.
Grand Secretary

VW Roberto O. Pagotan
Grand Chaplain

VW Downey C. Valdevilla
Grand Lecturer

VW Filomeno O. Chia, Jr.
Grand Bible Bearer

VW Maximo G.W. Paderanga
Grand Sword Bearer

WI Victorino Curameng
Senior Grand Deacon

WI Leon Go
Junior Grand Deacon

WB Nicanor Magsabay
Senior Grand Steward

WI Henry Revamonte
Junior Grand Steward

VW Ernesto A. Malapaya
Grand Marshal

VW Gregorio Malicay
PM Bearing Book of
Constitution

WB Carlito Pace
PM Bearing Lighted
Candles

WI Taurino Ong
PM Bearing Lighted
Candles

VW Manuel T. Lee
PM Bearing Lighted
Candles

The Lodge has 40 members. On the trestleboard are three FCMs.

Makahambus Lodge No. 315 was instituted or granted Dispensation on December 20, 1994 with the following as principal appointed officers: WB Henry T. Ching Tiu, PM, Master; Bro. MacDuffie A. Tan, Senior Warden; and Bro. Henry L. Chiu, Junior Warden.

The following officers were installed: WB Tiu, Master; Bro. M.A. Tan, Senior Warden; Bro. H.L. Chiu, Junior Warden; VW James C. Go, Secretary; Bro. Briccio A. Bullecer, Chaplain; Bro. Robert S. Dy, Marshal; Bro. Nixon D. Gabud, Senior Deacon; Bro. Robert L. Tan, Junior Deacon; Bro. Vicente S. Cayme, Orator; Bro. Benito A.T. Barcelona, Almoner; VW Agapito S. Suan, Jr. Lecturer; Bro. Raymundo S. Panday, Senior Steward; Bro. Antonio D. Uy, Organist; and VW Andres Alfredo S. Mendoza, Tyler.

VW Dennis T. Gabionza, GO, served as Master of Ceremonies, and VW Ernesto A. Malapaya was Installing Officer.

The DDGM will install the following brethren as soon as possible: Bro. Valente S. Uylocsing, Treasurer; VW Peter U. Lim Lo Suy, Auditor; and Bro. Juanito J. Gementiza, Junior Steward.

DDGM Valdevilla gave the welcome remarks, WB Tiu, his inaugural address, and RW Locsin, a brief message.

"This is the first official function for me to attend as Grand Master," MW Danny Angeles informed the brethren. "This is also the first instance in which the Grand Master is accompanied by heavyweights in the Craft, such as the Deputy Grand Master and the Junior Grand Warden, plus a number of Grand Line Officers. And you are the first of the three Lodges to be constituted this year."

The Lodge presented the Grand Master and this writer Plaques of Appreciation and it promised to send VW Gabionza another plaque.

The double event was attended by some 70 or so brethren and four sisters.

Fraternal dinner was at one of the function rooms of the Dynasty Hotel.

During the dinner, RW Jose Percival L. Adiong delivered his inspirational message to the brethren.

Certificates of Appointments were presented to the Grand Standard Bearer, the Junior Grand Lecturer for Northern-Western Mindanao, the District Deputy Grand Master, the three District Grand Lecturers, and the 12 Grand Lodge Inspectors. (1)

FREEMASONRY IS MADE UP OF MANY ORGANIZATIONS

Masonry has many groups, each with a special social, educational, or philanthropic focus. A man becomes a Mason in his local Lodge. Then he joins any of the following "Appendant Bodies": the Scottish Rite, York Rite (which includes the Royal Arch and Knights Templar), Shriners, Grottoes, Tall Cedars, and so on.

Constitution and
Installation of
Officers of Masonic
Lodge No. 313,
Echague, Isabela,
June 3, 1995.



Appendant Bodies Host Sacrificial Dinner for a Cause

by WB Geminiano V. Galarosa, Jr.

The Craft's three appendant organizations, namely, the Order of the Amaranth, the International Order of Job's Daughters, and the Order of DeMolay, banded together and hosted a sacrificial dinner at the Scottish Rite Temple in Taft Avenue, Manila last June 15 to enable them to raise funds that would finance the sending of streetchildren back to school on scholarships. The affair, which had *lugaw* (porridge) and *Tokwa't baboy* (a dish made of pork and

tofu cooked in soy sauce) for its menu was hosted by Manila Court No. 4, Order of the Amaranth, under the able leadership of Sis. Edna S. Madamba, its Royal Matron, who was ably supported by the officers and members of Bethel No. 22, International Order of Job's Daughters, and the A. Mabini and Jose Abad Santos Chapters of the Order of DeMolay.

Standing as the watchful, albeit nervous, "godfather" of the event was VW Alexander Madamba, PDDGM, two-time district deputy Grand Master of District 1-A who

The
Presidential
Table





PGM
Rosendo
Herrera
addressing
the guests of
the dinner

was seen silently observing the proceedings from the presidential table in the company of the guests.

The affair was highlighted by a program that impressed Dr. Lourdes Macatangay, who attended on behalf of VW Ricardo T. Gloria, Grand Chaplain of the Most Worshipful Grand Lodge of the Philippines and, professionally, the ever busy Secretary of the Department of Education, Culture, and Sports who had earlier promised to attend the gathering but was unable to do so at the last minute in view of an urgent errand he had to do for his boss— Republic of the Philippines President, Fidel V. Ramos.

Some salient activities during the program included: the eloquent delivery by Bro. Ivan R. Galarosa, immediate Past Master Councilor of A. Mabini Chapter, Order of DeMolay, of "Flower

Talk," a DeMolay declamation piece rarely performed for the general public which is actually a tribute to all mothers everywhere regardless of their disposition; the speech delivered by Dr. Lourdes Macatangay who took the place of designated speaker, Dr. Ricardo T. Gloria, whose topic tackled the "Importance of Education to the Youth for Progressive Philippines 2000;" and an inspirational talk delivered by MW Rosendo C. Herrera, PGM and incumbent Grand Master of the Supreme Council Order of DeMolay of the Republic of the Philippines on "The Role of the Youth in Progressive Philippines 2000."

Dr. Macatangay's topic centered on the crucial role of the DECS in the molding of the youth of our country through formal education citing that scholarships through formal and non-formal avenues are now

being vigorously pursued by their department under Dr. Gloria. She even cited the scholarship grants awarded to the children of the controversial Flor Contemplacion. MW Herrera's theme, on the other hand, emphasized the complementary role of the education derived by the youth from their respective families to their development and molding, as a whole. He even, at one point, expressed his grave concern over an article that he read in a morning newspaper which narrated the case of a young girl, about 18 years of age, who was caught stealing school supplies in a local department store. He explained that while the girl's justification for stealing was that the money given to her by her mother was stolen thus forcing her to do what she thought she had to do, he emphasized that a wrong can never be made right by the commission of another wrong.

In her welcome address, Mom. Edna S. Madamba explained that her group was inspired by the "almost limitless reservoir of energy being demonstrated by the Herrera clan in actively supporting worthy charitable causes" thus encouraging them likewise to venture into this worthy and noble cause.

Not to be outdone, the youth organizations who took part in the affair played out their roles to the letter with Sis. Eliza S.

Madamba, Honored Queen of Bethel No. 22, International Order of Job's Daughters, introducing the guest speaker. The task of introducing the revered and highly respected Grand Master of the DeMolays, however, fell into the able hands of Bro. Ruben Carlo Espejo, A. Mabini Chapter's incumbent Master Councilor. Bro. Paul Santos Estrella, Master Councilor of Jose Abad Santos Chapter, for his part, not only gave the invocation but also delivered the "Ceremony of Light," a declamation piece that espouses the virtues of their Order which again the public hardly hears or sees.

Mom. Madeleine T. Gonzales and Sis. Chanda Evangelista, Bethel Guardian and member of Bethel No. 22, International Order of Job's Daughters, respectively, also added luster to the affair, with the former expressing her sincerest thanks to the benefactors for their very generous contributions and their wholehearted support to make the affair a success and with the young and winsome Chanda rendering a song a capella to the delight of the audience. Emcee for the affair was Bro. Antonio S. Herrera, youngest son of MW Rosendo C. and Sis. Esperanza S. Herrera, and one of the youngest members of the A. Mabini Chapter, Order of DeMolay. 67

MW R. C. Herrera Hosts Twin Celebration

The date was June 11, 1994 and the site was his regal beach house at Bancaan, in Naic, Cavite. And who else was at the helm of the twin celebration but MW Rosendo C. Herrera, Past Grand Master and Incumbent Grand Treasurer of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, Grand Master of DeMolay and the Incumbent Grand Treasurer General of the Supreme Council of the 33rd and Last Degree Ancient and Accepted Scottish Rite Freemasonry of the Republic of the Philippines!

He stood there as proud host, not in the August capacities earlier mentioned, but simply as founding chairman of the Advisory Council of the A. Mabini Chapter, Order of DeMolay and as the doting better half of his charming wife, the winsome Sis. Esperanza S. Herrera, acknowledged leader of the Federated Mothers Club of the Philippines.

The objectives of celebrating the twin events were also two-

fold. First was to recognize the exemplary feats demonstrated by the A. Mabini Chapter, Order of DeMolay at the recently concluded DeMolay conclave that was held at Tagaytay City last May 25 to 28 where the group garnered eight out of the 15 ritual awards that were at stake. The second was to honor the valuable help of the Federated Mothers Club of the Philippines, ably headed by Sis. Ching, and which, in MW Herrera's own words, "was organized to help him manage the social functions of the Grand Lodge when he was its Grand Master in 1984," and which also, to date, has refused to disband, die, or fade away, MacArthur style, but has continued to serve the Fraternity he loves so much, in many occasions imaginable.

Special guests for the gathering in addition to the young and appreciative A. Mabini Chapter DeMolays and their advisors were the lady honorees composed of Sis. Peding Navia, Sis. Cielo Tamayo, Sis. Greece Quirante, Sis. Consorcia Ramos, Sis. Lucy Flores, and Sis. Perla Evasco, most of whom were accompanied by their

filial and obedient drivers and MW Danilo D. Angeles and his better half, Sis. Geling whom MW Herrera also specially invited for the occasion. Sis. Lorma R. Galarosa, who until very recently comprised the entire membership of the A. Mabini Chapter, Order of DeMolay Mothers Club, was also on hand to watch over the shoulders of the A. Mabini boys she has learned to love.

MW Herrera exhorted the ladies never to let go of their enthusiasm in supporting the Grand Lodge at its social functions, recognizing

their valuable contributions especially in attending to the needs of the foreign dignitaries and their ladies who are invariably present during the annual ANCOMs.

For their part, Sis. Ching assured her DeMolay wards of their continued support in the latter's quest for further improvement of their young lives, as they strive to learn the values taught by their Order, how to be good citizens, good brothers and, more especially, good, if not entirely better, sons. (C)

IN THE ANTE-ROOM

- A. A brother should not indulge in loud conversation that might disturb the peace especially if the Lodge is at work.
- B. His demeanor toward other brethren should be courteous and respectful.
- C. He should not take personal liberties with another, especially if non-Masons are present, or if any candidates are awaiting their call to the preparation room. To do so would give them the impression that vulgar conduct or other forms of disrespect are countenanced by the Craft, which would utterly be a misrepresentation of the Lodge and a clear discourtesy to the Worshipful Master.

GM Visits Hong kong

Grand Master Danilo D. Angeles visited Hongkong last May 27 to attend the installation of RW Prishotam Narroomal Harilela as District Grand Master of the District Grand Lodge of the Far East under the jurisdiction of the Grand Lodge of Scotland.

This is the first time that a Grand Master of the Grand Lodge of the Philippines ever officially visited a function of the Grand Lodge of Scotland. With the Grand Master was MW Rosendo C. Herrera and his wife, Sis. Ching. MW Herrera is the Honorary Senior Grand Warden of the Grand Lodge of Scotland.

RW Harilela was installed by the Rt. Honorable Lord Burton, Grand Master of the Grand Lodge of Scotland.

MW Angeles was the only other Grand Master present and was given the honor by the Director of Ceremonies to respond on behalf of all Sister Grand Lodges represented in the occasion. He was also the only foreign Masonic dignitary who came with a token present for the newly installed District Grand Master.

The ceremonies were held at the Zetland Hall, Kennedy Road, Hongkong. The hall serves as the

common temple for the Grand Lodges of England, Ireland, and Scotland.

After the Installation ceremonies, the guests were served dinner in a formal setting complete with trumpets to announce guests as only the British are wont to do.

The following day, MW Angeles, MW Herrera, and Sis. Ching were treated to lunch at the exclusive American Club of Hongkong located at the 50th floor of the Hongkong Bank by Brother Christy C.K. Choy, Executive Director and General Manager of Wocom Securities, Limited, who is a member of a Philippine Masonic Lodge.

That evening, RW Harilela, who owns Holiday Inn, Hongkong, hosted a dinner at his five-story, 43-room mansion. In addition to dinner, MW Angeles, MW Herrera, and Sis. Ching had the pleasure of meeting several Filipina OCWs in their host's residence. RW Harilela employs 35 of them.

Incidentally, the historical Perla del Oriente Lodge No. 1034 in the Philippines is under the jurisdiction of the Grand Lodge of Scotland, but that is another story. 

WHY DON'T YOU HELP?

"If," said the brother, "the Lodge meetings were a little more lively; if the officers did the ritual with a little more oratorical ability; if we had a better choir, and a few more evenings devoted to entertainment, we would have better attendance and I would try to be one of the regulars. As it is, it does not intrigue me."

"And whose duty is it to bring all these about?" he was asked.

"Darned if I know. The Master, I suppose."

"Would you do your part towards making the meeting lively? Would you take a place in the official line and make the ritualistic work a bit higher in grade? Would you help in the choir or take a committee chairmanship on music? Would you act as the head of an entertainment committee to secure this high-class entertainment of which you speak?"

"Goodness, no! I've got too many things on my hands to do it!"

"Then, why do you expect other people to do for you the things you are not willing to do for them? Who are you that other Masons should do all these things for you?"

The Outlook

FOREIGN NEWS

Masonic Peace Prize Awarded in Argentina

The Grand Lodge of Argentina and the Supreme Council for Argentina have established the Argentinean Masonic Peace Academy whose first action was the institution of an international Masonic peace prize.

THE MASONIC FAMILY OF ORGANIZATIONS IS OPEN TO ALL

Freemasonry
admits only men,
but many Masonic-related
organizations, such as the
Eastern Star, Amaranth,
Job's Daughters, Rainbow
for Girls, and DeMolay for
Boys, offer ample
opportunities for women
and youth.

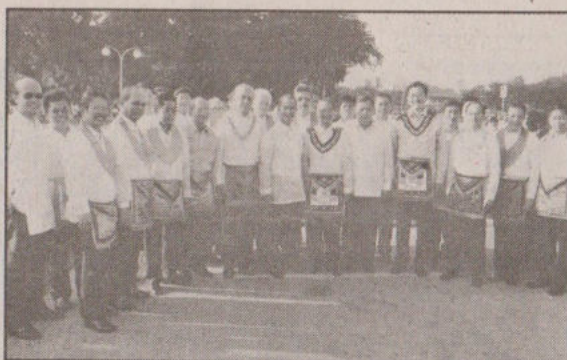
The first three Freemasons who received this award, for their untiring efforts in promoting tolerance and better understanding between different religious and racial communities, were Ill. Bro. Sahir Erman, 33 degrees, Past Sovereign Grand Commander of the Supreme Council for Turkey, Ill. Bro. Joseph E. A. Salem, 33 degree, Sovereign Grand Commander of the Supreme Council for Israel, and WB Juan Goldwasser, Past Master of "La Fraternidad" Lodge of Tel Aviv, Israel.

The awards were presented in Buenos Aires on March 28, 1995 by the Grand Master Eduardo A. Vaccaro and Sovereign Grand Commander Samuel J. Gonzales Winkler at a public ceremony in the presence of civil authorities and numerous delegations of Freemasons from abroad. 

(Source: Leon Zeldis, editor of "The Israeli Freemason")

NEWS PICTORIAL

▼
Independence
Day
Celebration
at the
Luneta,
June 12,
1995



Bro. Rizal Day
June 19, 1995
San Pablo, Laguna

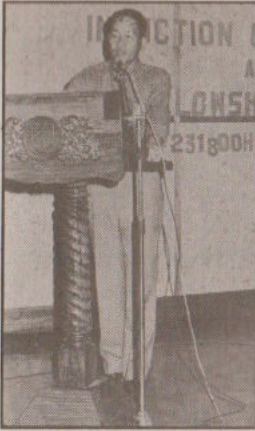


San Pablo, Laguna

Calamba, Laguna



San Pablo, Laguna
Wreath laying
(floral offering)

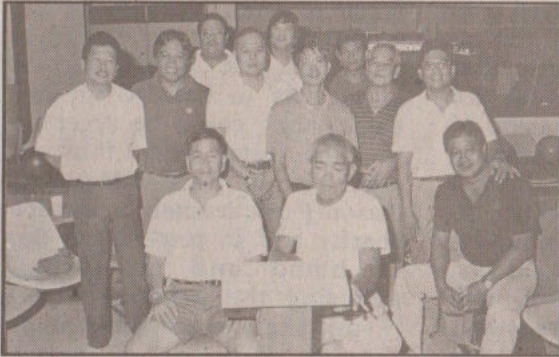


Fort Bonifacio:
VW Camiling
welcoming officers
and brethren of
district 9-B; induction
of officers and
fellowship.

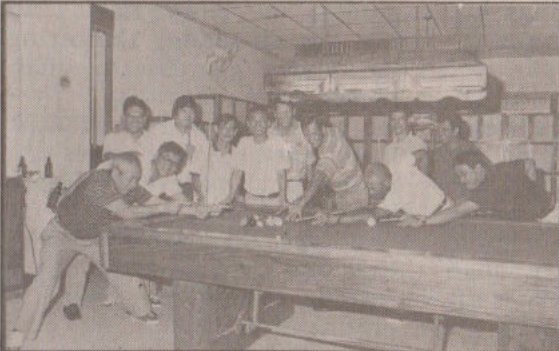
District 9-B Fellowship



Fort Bonifacio:
officers and guests at
the 9-B fellowship



Magallanes
Astrobowl:
participants in the
bowling competition
of Dist. 9-B



Magallanes
Astrobowl:
participants in the
billiards competition
of Dist. 9-B

Masonry as I Have Known It

by Sis. Merlou Quisumbing

I am a Catholic and I was brought up in a Catholic School where we were told that Masonry was godless and that all initiates kick and trample upon the crucifix. I found in all the Masonic public ceremonies which I have attended, the members always prayed ardently led by the Chaplain. I found also that they prayed directly to God and not through the intercession of Saints. In all the paraphernalias that I have made for them, I always find symbols which, to my way of interpretation, referred to God and His Goodness. The square and compass with the letter "G" on them are always found in their temples. I do not know their meanings but I think that the "G" stands for God.

If Masonry is, as I have known it, then its members could not have trampled or kicked the crucifix as claimed by fanatical Catholics. For how can people who revere God desecrate such symbols? I think Masonry is the greatest creation of man.

People of different races, opinions, and creeds sit together as brothers. In one of my conversations with a Mason, I learned that men are children of one father and therefore are brothers. This is true and I subscribe to it even if I call myself a Catholic (not a fanatical one). Masonry is not a religion, but in itself is religious. It requires its applicants to believe in God before they could be accepted into the Fraternity — thus, an atheist has no place in Masonry. Masonry teaches men to practice charity and to respect the ties of blood and friendship, adopting the principles and respecting the ordinance of religion, helping the feeble, guiding the blind, raising up the downtrodden, sheltering the orphan, guarding the altar, inculcating morality, promoting love and fear of God. If and when the time comes that all men shall believe as Masons believe — that all men are brothers — there will be no more war, and probably, the world will be one great society of brothers — UTOPIA!

I have met in the Masons the best people — kind, charitable, understanding and tolerant. Of course, I have also known of Masons who are somewhat not what I have described, but I think they are the exceptions rather than the rule. They are few in number. They probably entered Masonry for personal gains and not to learn the great lessons taught in it.

I have attended public installations of officers of Lodges and heard all the exhortations to these officers. They are told to be loyal to their country under whose protection they live; to God to Whom they owe their existence, and to be faithful to their fellowmen. If only all men can live up to those teachings, the world will be a happier place to live in. I can say that Masonry is great and Masons are good people. May their tribe increase. 

Freemasonry is an open, not secretive, society.

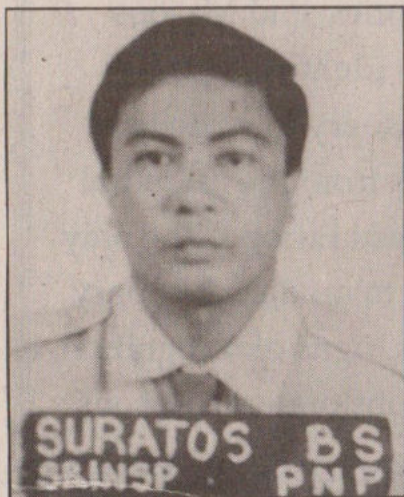
Masonic meetings are announced publicly, Masonic buildings are marked clearly and are listed in phone directories, and Masons proudly wear jewelry identifying their membership. Freemasonry inherited a tradition of trade secrets from the cathedral building guilds of medieval Europe. The only "secrets" still belonging to modern Masonry are traditional passwords, signs of recognition, and dramatic presentations of moral lessons.

This Good Cop is a Brother Mason

by VW Dennis Gabionza, GO

Born in old Albay, Legazpi City some 34 years ago, he has served in various police capacities since June 1986. A recipient of many letters of commendation, plaques of merit, awards, medals, badges, and the like, he has caused the police station in Daraga, Albay to be recognized as the most outstanding among those in Recom 5.

He and his wife, Myrna, live in his native town together with their son and three daughters,



He also devotes time to several associations like Kiwanis Club International, PNPA, Holy Name Society, and Freemasonry.

He was initiated in Catanduanes Island Lodge No. 291 on January 29, 1990, passed on February 14, and raised on March 9. Since then, he has remained an active member of the Lodge.

A blackbelter, he finds time, likewise, to teach Judo to aficionados.

When I asked him which of his accomplishments he considered most memorable, he pointed to that incident on July 6, 1994.

That particular day seemed to him like another uneventful one. He was chewing on his nails at the police station when somebody frantically called for police assistance. The caller reported that a certain Flora Marcaida had been stabbed in Barangay Kimantong.

Responding to the call for SOS, Senior Inspector and Bro. Benjamin S. Suratos, together with his men, discovered that the victim was already in the

provincial hospital suffering from numerous stab wounds inflicted by her husband Esmundo, who, after committing the crime, then boarded a tricycle, and at knifepoint, directed the driver to take him to Pilar, a town in neighboring Sorsogon province.

Bro. Ben and his men took off after Esmundo, overtaking him at Sipi, a barangay near the road junction at the boundary of Sorsogon.

Tactfully, Bro. Ben called out to the suspect, asking him to give up.

In response, Esmundo presented two hostages — his two children — one, a ten-year-old boy whom he led by the hand, and the other, a seven-month-old baby girl tucked inside his shirt with only her head showing.

Esmundo threatened to kill the children if Bro. Ben and his men came any closer. Then he ordered the tricycle driver to bring him back to his house in Kimantong, where he barricaded himself in with his two children.

"I want my other children in Sorsogon brought to me!" Esmundo demanded. "Otherwise, I will kill my two hostages."

"Esmundo, that is not possible," Bro. Ben explained. "The weather, as you see, is bad." Again, he tried to talk Esmundo Marcaida into giving up, but the latter did not

relent. He held his two hostages close to him, one hand ready with the knife.

Bro. Ben and his men did not have any alternative but to wait patiently. Later in the afternoon, Marcaida showed increased agitation. Repeatedly, he slammed his knife against the concrete wall. Then Bro. Ben hit on a bright idea. He asked for milk and biscuits, then, instructing his men to hold their fire, he took the milk and biscuits to Marcaida. But the latter refused to open the door, saying he did not want to take anything.

Bro. Ben explained that the milk and biscuits were not for him but for the children. Marcaida hesitated. Then he ordered Noel, his ten-year-old son, to get the items. Next, he ordered the boy to prepare a glass of milk for him. The boy complied.

Tucking the blade in his waist, Marcaida lifted the glass to drink. Taking advantage of the situation, Bro. Ben hurled himself at Marcaida but the latter was able to wield out the knife and strike Bro. Ben in the arm.

The two men grappled. Bro. Ben held on to Marcaida's hand that held the knife. Then he executed a *makikomi*, or a rollover shoulder throw, and pinned Marcaida on the ground.

Other policemen rushed to subdue Marcaida and Bro. Ben took the baby into his arms. She

was unharmed but Bro. Ben was bleeding profusely having been stabbed several times.

His men took him to the hospital. On the way, he said nothing.

In recognition of his outstanding display of bravery, the Sangguniang Panlalawigan of

Albay passed a resolution commending Sr. Inspector Benjamin S. Suratos, Chief of Police, Daraga PNP, for his exemplary performance and competent leadership in the successful solution to the hostage-taking incident at Kimantong, Daraga, Albay on July 6, twelve months ago. **C-1**

**Freemasons are united in their
desire to be of service to mankind.**

While Freemasonry supports homes for members and their spouses, most Masonic services, including Shrine medical and burn centers, are available to all citizens. In 1990, American Masonic philanthropy totalled more than \$525 million, of which 58 percent went to the general public.

On Reconciling Brethren

by Bro. J. Flor R. Nicolas

Why has Freemasonry endured? Is it because of its antiquity, its influence, or its social standing?

"No," the New Mexico Freemason (April-May 1994) replies. "[It is] because there have been so many who have lived it. The effectiveness of Masonic teachings will always be the measure by which the outside world judges Freemasonry. The proof of Freemasonry is in our deeds, and it is in our deeds that Freemasonry is made known to non-Masons. The only way that the Craft can be judged is by its product. The prestige of Freemasonry lies squarely on the shoulders of each one of us."

Yet, as was pointed out by a Grand Lodge Officer, a certain Lodge was about to "close shop" because some of its members could not reconcile their differences. One cause of such differences, the Grand Lodge officer told us, was the inability of one brother to settle his accounts with another.

Fortunately, the Grand Lodge officer happened to be visiting the area and was able to prod the brethren of the Lodge to make up.

"It's okay to disagree with fellow Masons on certain issues," he told them. "But it's not right to hold grudges and frown at our Masonic brothers, especially those from the same Lodge."

Using the native tongue eloquently as his is wont to do, he reminded the brethren of the nuances of Masonic Fellowship and Brotherly Love.

Quoting VW Carroll D. Johnson, a PDDGM in South Carolina, he pointed out that, "Fellowship and Brotherly Love is four things. First, it means association: we relate with each other through thick and thin. Second, it means companionship: we stick together when we laugh or cry. Third, it means friendship: we accept each other for what we are, whether rich or poor, young or old. And fourth, it means alliance: we are bound with a bond of unity that covers the whole world."

He then urged the brethren to be faithful to their charges, particularly those of the Master Mason's Degree.

"Let us convince the whole world, by our acts, that upon becoming Master Masons, we have become better men," he emphatically stated. "But first, we must convince fellow Masons that we know how to keep our covenant with them. We have to live that which we have promised to exercise: Fellowship and Brotherly Love. I challenge you, dear brethren, to reach out to a brother every day by giving him a smile, a pat on the back, a word of encouragement, and sticking by him when his life gets depressed or confused. We all need such expressions of Fellowship and Brotherly Love every day."

He then casually reminded the silent brethren that our Monitor tells us that we are linked together by an indissoluble chain of sincere affection and therefore must aid, support and protect one another. This includes dealing with one another with sincerity and transparency, and never with hypocrisy and deceit, as well as promoting one another's welfare and rejoicing in one another's prosperity. Then he asked, "Haven't we been taught not to bring anything offensive or defensive into the Lodge whereby its peace and harmony would be disturbed?"

The oldest Past Master of the Lodge interposed: "Yes, brethren, when something goes amiss, which does not sit right with any one of us, that thing must be kept within

Freemasonry does not require improper oaths.

The solemn promises taken in Freemasonry are no different from the oaths taken in court of those entering the armed services. The much-discussed "penalties," —judicial remnants from an earlier age—are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word.

our Lodge. As brothers, we should settle our differences within the family of the Lodge. Let's talk the thing over before it gets bigger. This we have neglected to do."

Noticing the old Past Master's tremulously sincere words, the Grand Lodge officer requested the brethren to form a circle and to hold each other's hands. He made the brethren promise that they will exercise utmost tact so as to avoid offending any brother, and that each one will contribute to making Lodge meetings and fellowship socials enjoyable so that nobody will go away dissatisfied.

This done, a free-wheeling tete-a-tete ensued.

Said the Master of the imperiled Lodge: "I read somewhere that amid this rapidly changing world, our Lodges should remain bastions of solidarity and havens of peace, that they should afford us a medium for settling our differences and concentrating on those things which unite us. Our Lodges, in other words, should promote unity of thought and action."

The Past Master mentioned earlier slowly rose and said, "Brethren, from hereon, let's do our best to meet as brothers on the level of honesty and understanding, to walk uprightly in our several stations before God and fellowmen, and to part on the square of morality and truth."

Added the Senior Warden: "If we've studied and considered what we have been taught in the three Degrees, then our path lies clearly before us. By carefully blending the spiritual with the material, we have a powerful weapon for good — one that will enable us to practice those lessons inculcated within the Lodge room. To merely pay lip service to Masonic teachings, as some of us have done, is of no value. We should renew our original obligations every time we attend Lodge. This is as good a reason as any for regularly attending Lodge. We should carry out into the world around us the lessons we are taught in the Lodge room, so that Freemasonry may become known as a science that walks arm-in-arm with progress toward a better way of life."

"*Tama iyon, mga kapatid,*" the Grand Lodge officer said. "Our Fraternity will always be relevant in that it builds temples in the hearts of men"

The exchange of ideas turned to suspension for non-payment of dues, IDs, other administrative matters.

Said the eldest Past Master once more: "Allow me to read an article which every one of us is familiar with." He then read, still in a tremulous voice, "I hold in my hand a little scrap of paper, 2 1/2 by 3 3/4 inches in size. It is of no intrinsic worth, not a bond, not a receipt for value, yet it is my

most priceless possession. It is my membership card in a Lodge of Free and Accepted Masons"

Reminded the Master: "Therefore, brethren, those of us who have not yet received their due cards should settle their accounts with the Lodge as soon as possible."

The Grand Lodge officer pointed out, however, that to be a Mason in good standing means much more than paying one's annual dues. Said he: "If one becomes a Mason, he puts into Masonry more than money, more than anything he possesses. In fact, he puts his life into it. . . . Unless you can let Masonry direct your life, you have no investment, and you get little, or nothing, from Masonry."

There being no more questions or comments, the Grand Lodge officer closed the colloquium with these remarks: "This, brethren, has been a fruitful exchange of ideas. It shows that, if you want, you can settle your differences without the intervention of the Grand Lodge. I entreat you, incorporate in your daily lives the doctrines of our Craft; inform the world that we have a formula whereby we discard what divides us and cultivate what unites us, namely, a belief in one Supreme Being, the common parent of all earthlings. Let us put that belief into consistent practice so that, eventually, we will convince the world that we, Master Masons,

have become better Christians, Moslems, Jews, Hindus, Buddhists, and so forth."

After everything had been settled, the brethren treated the Grand Lodge officer to a dinner consisting of native delicacies. The whole affair proved both enjoyable and fruitful for everyone.

This incident took place several months ago. The Grand Lodge officer involved is now our Grand Master. 

**Freemasonry
teaches
individual
improvement
through study.**

Freemasonry
encourages study,
including literature
by the great writers
of ancient times.
Freemasonry does
not sanction the
views of these
authors but offers
them for each
individual's reflection
and evaluation.

MASONIC EDUCATION

What Kind of Worshipful Master Do You Want to Be?

*by WB E. Doyle Freeman, PM
Lodge No. 311, Slidell, Louisiana*

The way you view your leadership role will go a long way toward shaping the decisions you make as a Worshipful Master. In any case, there is one quality you will need to demand of yourself as leader: flexibility—because you will be leading volunteers. You cannot overly reprimand or terminate them if they will fail to perform. That is to say, you cannot be so critical and harsh in your dealings with your fellow officers and/or members that you begin to alienate them from acting as a team. Tact—consideration for another's feelings—and common courtesy are always good rules to follow.

What are the various styles of leadership?

With flexibility as the key, we can say that there are three fundamental modes of leadership in a volunteer organization: the leader who shares responsibility; the leader who reconciles differing

factions; and the leader who chiefly builds on what has been done before. An unusually gifted leader may be able to sue all three styles as the occasion demands, but most people will tend to favor one style over the other.

1. The sharing leader

Shares responsibility with the other Lodge officers. The sharing leader may receive less public attention, but will surely achieve greater results than the Worshipful Master who has difficulty delegating authority. The role of this type of leader is that of delegator in the midst of personal interaction. NOTE: As point of information, it must be noted that while authority may be delegated, you cannot delegate responsibility to the person to whom you have delegated authority so that the person to whom you have delegated authority may effectively accomplish the task assigned.

Although you may delegate authority and assign the responsibility for performing, you as Worshipful Master are still ultimately responsible for all that happens in the Lodge during your year.

2. The reconciling leader

Even within the fellowship of Masonry, there are times when pressures and tensions create factions in the Lodge. No greater contribution to a Lodge can be made by a Worshipful Master who strives to restore harmony and friendship. Reconciling leaders may not see their cherished

projects realized during their year in office, but will undoubtedly pave the way for growth in many areas for the Worshipful Master who follow him.

3. The building leader

A Worshipful Master should know what to change and what to build on. Much energy is lost when a project is launched one year and dropped the next, before it is complete, and another started in its place. However, it is not an example of good leadership to allow something to continue just because "it's always been done that way."

DeMolay "Campaign and Consolidation Activities"



Held last May 20-21, 1995 at San Fabian Beach, San Fabian, Pangasinan
and sponsored by Urdaneta Lodge #302.



Grand Lodge of Free and Accepted Masons of the Philippines

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1440 SAN MARCELINO ST., MANILA

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TEL. NOS. 903263 • 903236

FAX NO. (832) 522-22-18

DANILO D. ANGELES

Grand Master

RAYMUNDO N. BELTRAN PGM

Grand Secretary

CIRCULAR NO. 1

Series of 1995 - Angeles

TO : ALL GRAND LODGE OFFICERS, DDGMs, DGLs, MASTERS, WARDENS AND OTHER OFFICERS AND MEMBERS OF SUBORDINATE LODGES IN THIS GRAND JURISDICTION

SUBJECT : ELECTED AND APPOINTED OFFICERS OF THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES FOR MASONIC YEAR 1994-1995

For the information of the Brethren in this jurisdiction, we are pleased to announce the following Elected and Appointed Officers including the new members of the Board for General Purposes for the Masonic Year 1995-1996.

Grand Master	-	MW Danilo D. Angeles
Deputy Grand Master	-	RW Jose Percival L. Adiong
Senior Grand Warden	-	RW Leon A. Ballez, Jr.
Junior Grand Warden	-	RW Enrique L. Locsin
Grand Treasurer	-	MW Rosendo C. Herrero, PGM
Grand Secretary	-	MW Raymundo N. Beltran, PGM
Asst. Grand Treasurer	-	VW Jaime D. Austria
Asst. Grand Secretary	-	VW Jose O. Lastre
Grand Orator	-	VW Amancio S. Donato
Grand Marshal	-	VW Juanito P. Abergas
Grand Chaplain	-	VW Ricardo T. Gloria
Grand Standard Bearer	-	VW Peter Lim Lo Say
Grand Sword Bearer	-	VW Hilario L. Lagui
Grand Bible Bearer	-	VW Arturo G. Villanar
Senior Grand Lecturer	-	VW Ernesto A. Malapaya
Junior Grand Lecturer	-	
Metro Manila	-	VW Ernesto A. Uy
Northern Luzon	-	VW Leonardo P. Chua
Central Luzon	-	VW Pacifico B. Anlag
Southern Luzon	-	VW Alberto L. Escalera

"By Our Acts Shall Masonry Be Judged."

THE CABLETOW

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Eastern Visayas	-	VW William C. Ko
Western Visayas	-	VW Leo G. Cuacion
Northern Mindanao	-	VW Andres Alfredo S. Mendoza
Southern Mindanao	-	VW Romeo A. Tu
Overseas	-	VW Gregory B. Blas
Senior Grand Deacon	-	VW Benito T. Ty
Junior Grand Deacon	-	VW Roger T. Mitra
Senior Grand Steward	-	VW Jovito G. Tamayo
Junior Grand Steward	-	VW Pablito S. Lacanilao
Grand Pursuivant	-	VW Rodolfo R. Soriano
Grand Organist	-	VW Dennis T. Gablonas
Grand Tyler	-	VW Gregorio T. Hoo

BOARD FOR GENERAL PURPOSES

Chairman	-	MW Reynato S. Puno, FGM
Vice-Chairman	-	MW Roenado C. Herrera, FGM
Member	-	MW Reynold S. Fajardo, FGM
Member	-	MW Raymundo N. Baltran, FGM
Member	-	MW John L. Chos, FGM
Secretary	-	RW Jose Percival L. Adiong, DGM

DISTRICT DEPUTY GRAND MASTERS

District No.	District No.
1A - VW Benito C. Ang	9A - VW Bernardino L. Sapiano, Jr.
1B - VW Medardo B. Apacible	9B - VW Gregorio M. Camling
2C - VW Rafael J. Ronas	10 - VW Edgardo C. Perez
2 - VW Renato B. Aquino	11 - VW Cesar P. Dizon
2A - VW Nicolas T. Balais	12 - VW Oscar V. Banzyl
3 - VW Francisco C. Salinas, Sr.	13 - VW Carlos S. Briones
4 - VW Amante Q. Alconcel	14 - VW Vicente E. Villafra
5 - VW Danny L. Chan	15 - VW Ramon C. Omega
6A - VW Jaime D. Anotris	16 - VW Benjamin K. Chan
6B - VW Andres R. Garcia	17 - VW Downey C. Valdevilla
7 - VW Nestor B. Callmon	18 - VW Feliciano M. Iñigo
8A - VW Ramon E. Gavino	19 - VW Suresti H. Permandand
8B - VW Avelino R. Batungbacal	20 - VW Sanny J. Poffete

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District No.

- 22 - VW George B. Sinclair
- 23 - VW Felipe A. Salvador, Jr.
- 24 - VW Andresito M. Capati
- 25 - VW Ronnie Z. Albulario
- 26 - VW Roland B. Sublay
- 27 - VW Alfredo J. Dela Paz
- 28 - VW Alfredo P. Bihis
- 29 - VW Cesar Erundino M. Cajucom
- 30 - VW Michael R. Jugan
- 31 - VW Proceso C. Bonotan, Jr.

District No.

- 32 - VW Edgar M. Tan
- 33 - VW Bernardo A. Roa
- 34 - VW George M. Kawabata
- 35 - VW Credo B. Rubio
- 36 - VW Levi P. Muñoz
- 37 - VW Nestor C. Panlaque, Sr.
- 38 - VW Wilmer L. Regencia
- 39 - VW Ponciano R. Rosales
- 40 - VW Bayani P. Mendoza

DISTRICT GRAND LECTURERS

District No.

- 1A - VW William Ranaga
- 1B - VW Pablo M. Elauria
VW Jasper T. Tan
VW Evaristo A. Leviste
- 1C - VW Edgardo S. Delmo
VW Cesar C. Mendoza
VW Renato S. Corpuz
2 VW Renato H. Cruz
2 VW Pepito B. Villafuerte
VW Felix F. Diaz III
- 3 VW Godofredo M. Balarao, Jr.
VW Francisco C. Galam
- 4 VW Ernesto E. Cua
VW Oscar P. Angeles
- 5 VW Arturo G. Llavore
VW Ernesto O. Tuquero
- 6A - VW Edgardo M. Cayanga
VW Leonardo T. Ting
VW Severo B. Carbonell
VW Rodolfo N. Estrada
- 6B - VW Jesse E. Suncuaco
VW Felix R. Ronquillo
- 7 - VW Amanto L. Salsana
VW Benildo O. Borja

District No.

- 8A - VW Emiliano V. Leonor
- 8B - VW Renato O. Decena
- 9A - VW Rey A. Banaag
- 9B - VW Roberto Q. Pagotan
- 10 VW Jose G. Santillan, Jr.
VW Eufrazio R. Manarila
VW Julio A. Agana, Sr.
VW Angelito S. Cagulat
- 11 - VW Emmanuel A. Brinas
VW Roberto C. Santos
VW Eduardo R. Altobar
- 12 - VW Wilfredo P. Frondosa
VW Leovino R. Maguyon
- 13 - VW Jose P. Hijastro
VW Godofredo O. Petera
- 14 - VW Juanito L. Veloso
- 15 - VW Andres L. Perez
- 16 - VW Rogelio C. Sanchez
VW Francisco M. Pamaran
- 17 - VW Maximo G.W. Paderanga
VW Filomeno O. Chia, Jr.
VW Agapito S. Suan, Jr.
- 18 - VW Rene S. Ramos
- 19 - VW Felino S. Salvador, Jr.
VW Elmer S. Que

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District No.

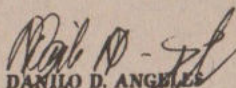
- 20 - VW Dionisio P. Gamboa
- 22 - VW Robert S. Wittwer
- 23 - VW Dante E. Simon
VW Angel T. Bacoling
- 24 - VW Eduardo J. Datusong, Jr.
VW Jaime L. Nabua
- 25 - VW Theonilo A. Pala
- 26 - VW Mañuel P. Villoria
VW Benny U. Chi
- 27 - VW Victorio H. Cortez
VW Samson P. Mateos
- 28 - VW Servando V. Lara
VW Felipe G. Sanchez
- 29 - VW Godino R. Galeon
- 30 - VW George E. Stillwell
- 31 - VW Mario R. Hataque
VW Pedro S. Giron, Jr.

District No.

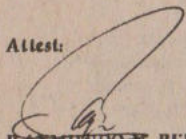
- 32 - VW Melchor S. Perdido
VW Virgilio G. Cania
- 33 - VW Lemuel M. Tortola
- 34 - VW Will K. Prestidge,
VW Joseph B. Baula
- 35 - VW Leo N. Balase
- 36 - VW Roberto D. Cua
- 37 - VW Edgar C. Dyplangco
VW Juanito U. Astillero
- 38 - VW Romeo T. Culanculan
- 39 - VW
- 40 - VW Victor M. Asuelo

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 2nd day of May 1995.


DANILO D. ANGELES
Grand Master

Attest:


RAYMUNDO N. BELTRAN, PGM
Grand Secretary

DDA/RNB:cm



Grand Lodge of Free and Accepted Masons of the Philippines

PLARIDEL MASONIC TEMPLE
1440 SAN MARCELINO ST., MANILA
P.O. BOX 990
TEL. NOS. 503263 - 595536
FAX NO. (632) 522-22-18

DANILO D. ANGELES

Grand Master

CIRCULAR NO. 2

Series of 1995 - ANGELES

RAYMUNDO N. BELTRAN, PGM

Grand Secretary

TO : ALL GRAND LINE OFFICERS, DDGMs, DGLs, MASTERS,
WARDENS AND OTHER OFFICERS AND MEMBERS OF
SUBORDINATE LODGES IN THIS JURISDICTION

SUBJECT : SCHEDULE OF VISITATIONS AND MULTI-DISTRICT
CONVENTIONS FOR 1995

For your information and guidance, hereunder is the schedule of official visitations and Multi-District Conventions in this Jurisdiction during this Masonic Year.

NO.	DISTRICTS COVERED	AREAS COVERED	DATE OF CONVENTION	HOST DISTRICT & LEAD LODGE
1	11, 12 & 28	Southern Tagalog	August 12	District No. 12 Kalilayan Lodge #37
2	19, 25, 33, 38 & 40	Western Mindanao	August 26	District No. 40 Pagadian Lodge #153
3	2, 2A, 3 & 23	Northeastern Luzon	September 02	District No. 23 Cagayan Valley #133
4	13 & 36	Bicol Region	September 8-9	District No. 36 Bulusan Lodge #38
5	18, 26, 32 & 37	Southern Mindanao	September 20-21	District No. 37 Koronadal Lodge #209
6	6A, 6B, 7, 8A, 8B & 29	Central Luzon	September 29-30	District No. 6B Narra Lodge #171
7	17, 31 & 35	Northern Mindanao	October 6-7	District No. 31 Butuan Lodge #299

"By Our Acts Shall Masonry Be Judged" . . .

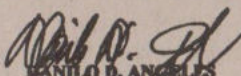
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NO.	DISTRICTS COVERED	AREAS COVERED	DATE OF CONVENTION	HOST DISTRICT & LEAD LODGE
8	14 & 27	Western Visayas	October 14	District No. 27 Karlson Lodge #64
9	4, 5 & 24	Northwestern Luzon	October 20-21	District No. 5 Baguio Lodge #67
10	10	Cavite	November 29-30	District No. 10 P. Luz Filipina Lodge #69
11	15, 16 & 39	Eastern/Central Visayas		District No. 39
12		Overseas		District No.
13	1A, 1B, 1C, 9A & 9B	NCR	December 02	District No.
14		Mindanao Regional Masonic		

This Circular shall be read in open Lodge at the Stated Meeting following receipt thereof and action thereon recorded in the Minutes.

Given under my hand and seal of the Grand Lodge of the Philippines in the City of Manila this 15th day of May 1995.


DANILO D. ANGELES
Grand Master

Attest:


RAYMOND N. BELTRAN, FGM
Grand Secretary

DDA/RNB/nem

THE THEME

"By Our Acts Shall Masonry Be Judged"

The theme selected by the Grand Master for this year was not arbitrarily chosen. It is the result of long deliberations among a group of brother Masons that was convened much earlier.

Primarily, the basis takes us back to the last injunction given all of us by the Worshipful Master when we became Master Masons. We were told to "b fthfl, b js, b tru @ cnvc th wrld by ur acts tt upn bcmng a MM u hv bcm a btr mn."

Our institution has a myriad of problems and one year is hardly enough even to attempt to solve all of them. The best one can do is to pick a few and exert his best efforts to formulate and execute a feasible solution. The adage not to bite more than one can chew is a good down-to-earth rule to follow.

One problem seen today is that, through centuries of existence, the true character of our Fraternity has not been comprehended fully by a great number of people. Because of

these, conflicts have arisen where there should be none as in the case of our individual faiths. These misconceptions have also given rise to detractors who have been voicing false accusations against us.

Thousands of words, nay, maybe millions of words, have been written through the centuries of the existence of our institution on the concept of Freemasonry and we are no nearer to being understood than in the last quarter of the 19th century when Pope Leo XIII wrote his encyclical condemning Freemasonry.

A number of people are beginning to be convinced that words of explanation uttered or written have not deterred our detractors.

The Most Worshipful Grand Master believes that, at least for this year, we should try to project our true nature by our actions which, according to the old adage, speaks louder than words. Actions that are confined within the *square of virtue*. 

The LOGO

A Freemason can easily discern the implications of the Logo that has been chosen for this Masonic Year.

It consists of a circle circumscribing a pavement checkered with black and white. The circle runs tangent to the two sides of the square. Look very closely and you will see a point within the circle; the point being at the center of the Mosaic Pavement.

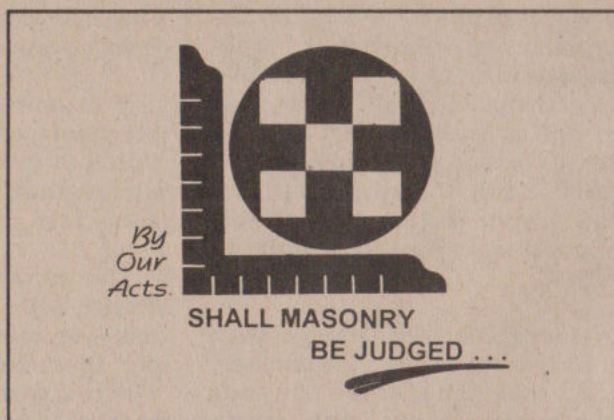
The circle circumscribes a mosaic pavement of black and white and, as we have learned early on in Masonry, emblematic of life checkered with good and evil.

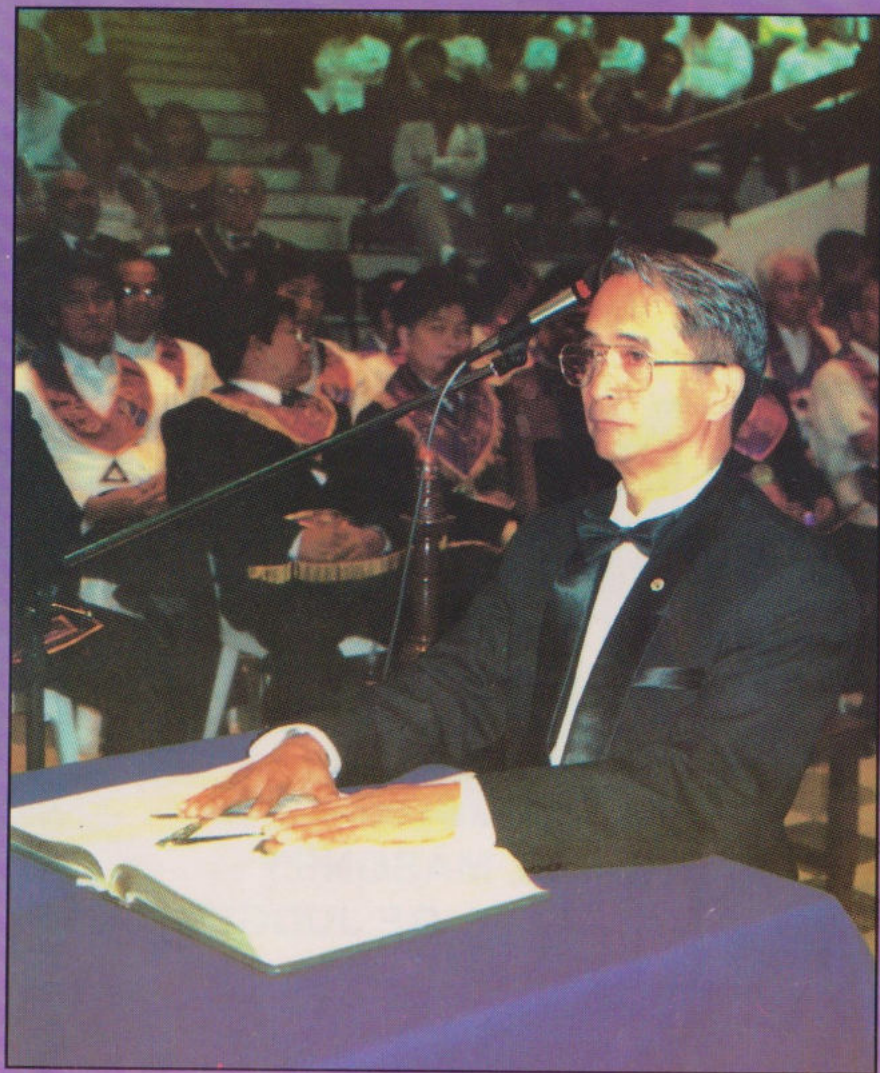
The point within the circle represents the individual Mason who, viewed from

the top, appears as a point because he is *plumb—upright*. The circle, drawn by the *compasses*, represents the boundary line of his actions and, as depicted here, confined by the *square of virtue*.

It looks so simple to the man on the street and yet, to a Mason, fraught with meaning.

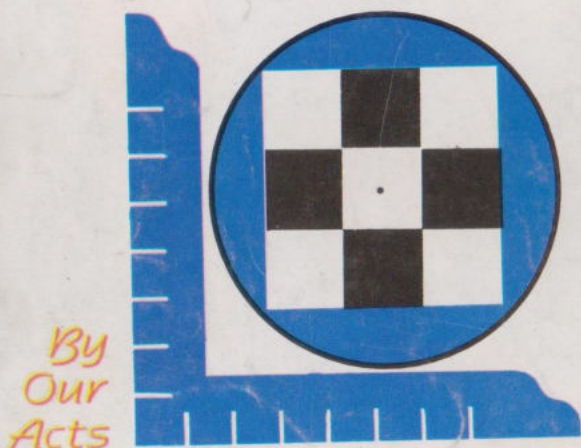
If we Masons are to be judged by our acts, then the boundary line of our actions should be defined. Such is graphically depicted in our LOGO. **CI**





Grand Master Danilo D. Angeles at the Masonic altar

The CABLETOW
Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801



SHALL MASONRY
BE JUDGED ...