

**The Cable Tow**

**Vol. 77 No. 1 Year 2000**

**THE OFFICIAL PUBLICATION OF THE  
MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES  
1440 San Marcelino st., Ermita, Manila**



***MW Oscar V. Bunyi***  
**Grand Master**  
**MY 2000-2001**



### ELECTED GRAND LODGE OFFICERS

(L-R) Grand Treasurer John L. Choa, PGM; JGW Ricardo P. Galvez; DGM Napoleon A. Soriano; GM Oscar V. Bunyi; SGW Eugenio S. Labitoria and Grand Secretary Reynold S. Fajardo, PGM, GMH



### THE GRAND LODGE'S FIRST FAMILY

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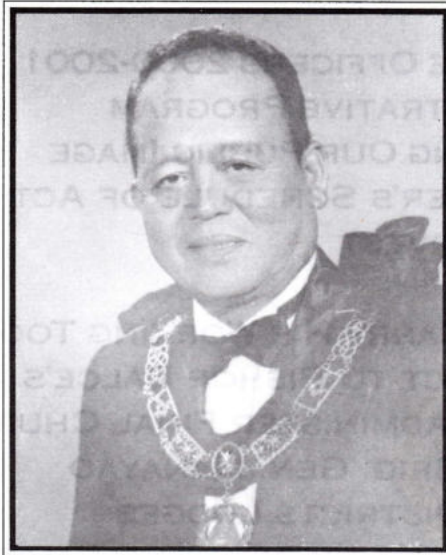
From the Grand Oriental Chair

## THE NECESSITY OF WORKING TOGETHER IN UNITY

**W**e Freemasons firmly believe that harmony is the strength and support of all societies, especially of ours. That is why throughout the days, weeks and months that I will serve as your Grand Master, I will persistently urge the brethren and their families, as well as the members of the various appendant bodies and orders of our grand jurisdiction, to "dwell together in unity" as a team to accomplish the many worthwhile goals we have set before us.

I am determined to work as hard as I can to help unify and strengthen the Masonic Family in our grand jurisdiction, as well as to get the members thereof to demonstrate their pride in Freemasonry to one another and to the general public. The hallmark of Freemasonry, after all, is working together in close harmony toward common purposes. Decidedly, if and when we work together in close harmony, share together in sincere love and fellowship, and show our pride in being members of the widespread Masonic Family, then we will make things happen. We can bring the Masonic Light – the light of Masonic tenets and principles – into brighter focus throughout our grand jurisdiction. Together, we can light up our Grand Lodge, our Masonic Districts, our Blue Lodges, our other Masonic bodies and institutions more brightly than before, so that the non-Masonic public will recognize Masonry as a "quality product" and, as a consequence thereof, we can create a demand for it. Then quantity will take care of itself.

To be able to advance Philippine Masonry, ensuring that it becomes relevant to today's society whilst maintaining its high moral, social and charitable standards, your Grand Master will periodically convene the Masonic Coordinating Council, as did my worthy predecessor, MW Franklin J. Demonteverde.



*MW Oscar V. Bunyi*

Your Grand Master will also consult the Board for General Purposes, including the other Past Grand Masters who are not members of the Board, in regard to this Masonic year's administrative program, the main objectives of which are (1) improving the Craft's financial condition; (2) actively promoting the growth of new members, the return of inactive brethren, and the maintenance of current members; (3) sustaining Masonic education programs; (4) raising the level of the general public's awareness and understanding of Freemasonry; and (5) providing public service to the community.

There is, certainly, a need to improve the financial condition of our Grand Lodge and its constituent Lodges. There is no gainsaying the fact that poor finances threaten the survival of the Craft in our grand jurisdiction. If our Grand Lodge and its constituent Lodges cannot operate without spending more than they take in, there can definitely no growth in Philippine Masonry, and our beloved Craft will soon face an insurmountable problem in simply surviving – at least in the form as we know it today.

It is of paramount importance, moreover, that we actively promote the growth of our new members, win back our inactive brethren, and maintain our current members.

We must also strengthen the Institute for Masonic Education and Studies (IMES). Our Senior Grand Lecturer has put together a year-round program of activities for this particular purpose. I am pretty confident that individual brethren will exert effort to increase their knowledge of Masonic history, jurisprudence and philosophy; for, after all, the inner work of each one of us is to get the esoteric meaning of Masonic statements, legends, allegories and symbolisms.

We have to enhance our Fraternity's public image, too. The outer work of Masonry, after all, is to disseminate among non-Masons the valuable teachings of our ancient and venerable institution. Let's face it: the image that the general public has of Freemasonry (or any organization for that matter) is influenced, in no small measure, by the manner and extent its members communicate, as well as live by, its purposes and principles. Therefore, what follows is a public attitude that may either be supportive, indifferent, or hostile to our Craft.

Clearly, there is a need to increase our efforts to correct misconceptions about our Craft that may still linger in the minds of the general public. We should not "hide our light under the bushel." Rather, we should let our light shine forth, so that the general public may know correctly the essence and purposes of our Craft, as well as become aware of the charitable and related projects we are undertaking on a continuing basis.

As individuals, as Blue Lodges, as Masonic Districts, or even as a Craft, we can do a lot in this regard.

We must show to the world that Masonry is socially responsive, dynamic and purposive vis-à-vis the enormous challenges posed by the new millennium. Indeed, the changing times have brought about new opportunities for growth, new vistas for exploration.

To concretize and put life to its intentions of being a positive contributor to the progress, development and welfare of our country, our Grand Lodge will implement five public service programs, namely: (1)

disaster preparedness, (2) people empowerment against crime, (3) family fitness, (4) awards and recognition, and (5) establishment of a scholarship foundation.

For this purpose, our Grand Lodge has formed its own action and response team called Masonic Assistance Service and Operations Network System (MASONS). This, in turn, will be coordinated by a secretariat named Masonic Assistance and Information Center (MAIC).

Your Grand Master, furthermore, will continue to build upon the foundation laid so solidly, carefully and meticulously by his predecessors in the Grand East. Your Grand Master does subscribe to the proposition of continuity of effort, so that our Grand Lodge will be constantly a-building in conformity with designs laid down by the exigencies of the times.

Dear brethren, I want to reiterate my profound appreciation and gratitude to all of you for extending to me the opportunity to serve you and your families. I hope and pray that my administration will succeed in bringing pleasure and satisfaction to you and the other members of the Masonic Family in our grand jurisdiction.

There is, undoubtedly, much to be done. But time flies so fast that it waits for no man. At any rate, what we have to do, we can, in the manner best known to us: "TOGETHER, BRETHREN!"

Yes, together we can build a stronger, more unified Masonic Family in our grand jurisdiction. Together we can bring the light of Philippine Masonry into a brighter focus throughout our grand jurisdiction.



OSCAR V. BUNYI  
*Grand Master*

## Editorial

# IT'S UP TO US, BRETHREN!

**T**o give subscribers more efficient and effective service, the current Grand Lodge leadership revamped the management and editorial staff of *The Cabletow*.

VW Raul A. Laman accepted the management responsibility for this newsmagazine. As managing director, he oversees and coordinates the work of the editorial staff and business management.

The editorial staff is now composed of the following:

- An editor-in-chief, who takes charge of the content of the publication.
- An executive editor, who helps the editor-in-chief in writing articles and editing manuscripts contributed by brethren and other members of our widespread Masonic family, takes care of the layout, and acts as liaison officer with the printing press.
- A circulation manager, who, besides taking charge of mailing lists, subscriptions, and courtesy mailing, serves as exchange editor.

The business management, on the other hand, which used to be handled by only one brother, is now in the hands of two young, dynamic Grand Lodge officers. They are in charge of the current and future funds of *The Cabletow*.

The Grand Lodge leadership approved the new management and editorial staff's recommendation that *The Cabletow* be so redesigned as to create (1) bright, attractive information package which would appeal to member and non-member alike and (2) a design which would be readily adaptable to computerized desk-top publishing, and which would accommodate advertising. Hence, the change of the size of this publication to 8x10.

Since the rates of subscription to this newsmagazine have not been increased since 1992, we decided to accommodate advertising as a possible means of partial support of the cost to produce at least six issues in a Masonic year.

This newsmagazine has the potential of (1) bringing inactive brethren back to the mainstream of Philippine

Masonry; (2) encouraging and inspiring currently active members to improve themselves in Masonry; (3) arousing or attracting the interest of potential members through its attractiveness and its content and coverage of Masonic activities at all levels of the Craft; and (4) raising the level of the general public's awareness and understanding of Freemasonry.

All of us want *The Cabletow* to accomplish the aforementioned goals. We Masons, after all, should always be people working together towards common objectives.

That is why we have no doubt that brethren throughout our grand jurisdiction will extend to us their cooperative support by advertising their own business and/or by soliciting advertisements on a commission basis. That is why we have no doubt, either, that Blue Lodges and Masonic Districts would not mind paying a small amount of money for the publication of their respective activities on the pages of this newsmagazine. (This will be duly explained most probably in a Circular issued by the Grand Master.)

We plan to collect outstanding Masonic education articles published in *The Cabletow* from 1923 to the present into small volumes, copies of which will be made available for sale to the brethren and interested non-Masons.

These ventures and others similar will help *The Cabletow* achieve financial stability.

But, of course, the more permanent and dependable funding must come from the brethren in the form of increased per-capita annual assessment *if* we are to continue to produce and enjoy the very attractive *Cabletow* that is ours to enjoy at the present time.

Brethren, the responsibility of producing quality issues of *The Cabletow* is not only ours but yours as well. Will *The Cabletow* become a veritable "showcase" for Philippine Masonry? The answer rests in the hands of each one of us; it is up to all of us! - eF.R.eN

## **The Cabletow**

Plaridel Masonic Temple  
1440 San Marcelino St.  
Ermita, Manila, Philippines D-2801

Dear MW/RW/VW/WB/Bro.:

To produce issues of *The Cabletow*, our Grand Lodge's official publication, which are more interesting and more Masonically educational and informative, and to ensure timely circulation of copies thereof among the brethren, we, the Cabletow management and editorial staff, are soliciting your assistance in the form of advertisement.

*The Cabletow*, as you may already know, has a circulation of more than 15, 000 copies, with a minimum of six issues per Masonic year. Our readers include not only subscribers and their families, but also members of foreign Grand Lodges and Filipino Masons living and working abroad, specifically members of the Philippine Masonic Association of America, Inc. (PMAAI). Copies of Cabletow issues are also mailed to the National Library and Libraries of reputable universities and colleges here and abroad, as well as to government agencies and selected nongovernment organizations.

*The Cabletow* is a rich source of Masonic knowledge and information. It is at the same time an outlet for information dissemination about Freemasonry to non-Masons. It is, in effect, a potent tool for giving meaning and substance to our Grand Master's theme namely "Brighther Masonic Light in the 3rd Millennium."

By placing your advertisement in the different issues of *The Cabletow*, you will not only make known your corporate products, professional services, and Lodge and other Masonic events, but will also help us publish more than six issues and to deliver copies of the same to the brethren on time.

Attached are advertisement contracts for your consideration. Discounts are offered for longer period of advertisements.

Please remember this is our CABLETOW. Through your assistance, its length should reach the heart of every Brother. Through your advertisement, you will help disseminate the Craft's philosophy, customs, traditions, practices, and moral virtues taught to us inside the Lodge. Thus, you are performing Masonry's outer work.

ADVERTISE IN THE CABLETOW NOW, AND MAKE KNOWN TO OUR READERS YOUR GOODNESS AND GENUINE PRIDE IN YOUR MASONIC MEMBERSHIP.

Fraternally yours,

VW Raul A. Laman  
*Managing Director*



# ANCOM 2000

## ANCOM 2000 SIDELIGHTS

by VW Samuel P. Fernandez, GH

Iloilo City – land of fine colonial churches, of *dinagyang*, exuberant *Ati-Atihan*-like fiesta, of *Pancit Molo* and *La Paz Batchoy*. *Pancit Molo*, which was introduced in the 18<sup>th</sup> century by Chinese cooks and popularized by *Molo Ilongos*, and delicious *batchoy* popularized by La Paz residents.

Iloilo City – cultural, religious and educational (it has five universities and several colleges), as well as commercial and manufacturing, center of Western Visayas.

That city was the venue of Ancom 2000 of the Grand Lodge of the Masons of the Philippines – specifically, the Rose Memorial Hall of the Central Philippine University (CPU), the president of which is a Past Master, WB Juanito M. Acanto.

Ancom 2000, by the way, bannered the millennial theme “Casting the Light of Truth upon a Stony Way.”

### April 25, 2000

Despite knowing that one of its planes had crashed in the Garden City of Samal Island, I took a flight of Air Philippines. My decision turned out to be a blessing in disguise, for I was the only Ancom delegate in the plane.

VW Procopio “Bobbie” Trabajo II volunteered to be my instant tour guide. He and I had our fill of *batchoy* at SM Iloilo. Then we spent the rest of the evening getting acquainted with Iloilo brethren and “early birds” who wanted to savor Iloilo hospitality as soon as they could.

### April 26, 2000

Quite encouraging was the early turn out of the Grand Guild of Past Masters of the Philippines (GGPMP) at the Rose Memorial Hall.

The GGPMP held its annual convention at the Mansion House on J.M. Basa St. in downtown Iloilo City. Again, attendance was heartening to the organizers thereof.

Dignitaries at the presidential table were duly introduced. These included GGPMP President John

L. Choa, GGPMP Vice-President Agustin V. Mateo, GGPMP Past President Rosendo C. Herrera, Past Grand Master Rudyardo V. Bunda, and Ancom 2000 Chairman Severino C. Aguilar, DDGM of host Masonic District No. 20.

Then the Grand Line Officers – Grand Master Franklin J. Demonteverde, Deputy Grand Master Oscar V. Bunyi, Senior Grand Warden Napoleon A. Soriano, and Junior Grand Warden Eugene S. Labitoria – were properly received.

Bro. Luisito S. Yu of Palilan Lodge No. 239, MD No. 34, was the earliest registrant this year; Bro. Manny Angeles was the youngest registrant and Bro. Henry Ang was the oldest to register; and my humble self, the Worshipful Master of Noli Me Tangere Lodge No. 148 in 1971, was the recipient of the Oldest Active Past Master Award. Indeed, up to now I am still active not only in my Mother Lodge but in the Grand Lodge as well.

MW John L. Choa was re-elected GGPMP President, while MW Franklin J. Demonteverde was unanimously chosen GGPMP Vice-President.

The venue for the fellowship dinner was filled to capacity. The occasion was one of Masonic

bonding, with Masonic dignitaries and visiting foreign brethren enlivening the evening's affair.

## April 27, 2000

Early morning some brethren went to church only to receive tracts with the bold title "Catholics Cannot Join the Freemasons!" At the back of the tract was this warning: "Right now, from April 27 to 29, 2000, an international convention of Freemasons is being held in the WVSU and CPU, Iloilo. We want to remind all the people of good will of the danger of this sect of Freemasonry. May our Lady of the Most Holy Rosary protect the Philippines from the hands of our enemies."

The "enemies" referred to in the tract, in any case, went through with the opening of Ancom 2000, with Hon. Ramon Z. Abad, Chairman of the Development Bank of the Philippines (DBP), as keynote speaker.

The "Evolution of the Flag," which was facilitated by Jacques DeMolay Lodge No. 305 brethren, was a revelation. The presentation clearly showed the contribution of Masons to the Filipino people's quest for freedom and struggle for their country's emancipation from foreign rule. The rendition by the CPU Choir of the National Anthem added solemnity and pomp to the occasion, and VW Manuel G. Brasileno, in his invocation, eloquently underscored the meaning of the Masonic assemblage.

Judge Severino C. Aguilar, the Grand Master's Deputy for the Host District and therefore Ancom 2000 overall chairman, welcomed the delegates with all the candor he could muster.

DeMolay Antonio F. Herrera, Past Master Councilor of Mabini Chapter, delivered the Flower Talk with all his heart, thereby touching the hearts of the "Dads" and "Moms" in attendance.

The Grand Master's Night, which was held at the West Visayas State University (WVSU), was, to say the least, a very festive one; the hosts provided foods and drinks fit for royalty, for they did not want anybody to leave the affair dissatisfied. The delegates and foreign dignitaries alike came to realize that the Filipino cultural heritage is very rich. The local troupe's

rendition of ethnic dances was superb; it mesmerized the audience.

The large and well-appointed Rose Memorial Hall in the afternoon session was suddenly occupied to the rafters during the roll call of Lodges. The last Lodge having been duly recognized, a dismal number of delegates remained to hear the Grand Oration. Hence, GM Demonteverde postponed the delivery of the Grand Oration for the next day.

VW Raul A. Laman delivered his *opus* in his usual enthusiastic style. His penetrating wisdom did not fall on stony ground, but the delegates who did not stay behind missed his erudite speech.

As usual, the election of the Junior Grand Warden brought back the delegates to the session hall. After the second balloting, VW Ricardo P. Galvez emerged as new Junior Grand Warden, with VW Jaime Y. Gonzales as his closest rival.

## April 29, 2000

VW John B. Llamas, Senior Grand Lecturer, ably installed Masters and Past Masters with the Past Master's Degree, with VW B. J. Torres, PAGS, and this chronicler assisting him.

The installation of Grand Officers was a spectacle to behold. MW Pablo C. Ko, Jr. and MW Danilo D. Angeles, Installing Officer and Master of Ceremonies, respectively, were very proficient. Their performance lent solemnity to the occasion. Pomp and pageantry characterized the ancient ceremonies since the Grand Line Officers donned their tuxedos and black ties in such rare social formality. MW Oscar V. Bunyi was dramatic in involving all attendees in invoking God's blessings and grace.

Grand Master Oscar V. Bunyi gave a touching, heart-warming inaugural address, in which he presented his five-point administrative program with characteristic clarity and candor

MW Reynato S. Puno, PGM, presented the Past Grand Master's Jewel to outgoing Grand Master Demonteverde. The incisive insights he gave into

MW Demonteverde's stewardship were, as usual, well crafted. His literary style of presenting the PGM's Jewel added solemnity and color to the evening's program.

**April 29, 2000**

It was time to depart for our respective places of abode. The Iloilo airport was filled with Brother Masons and their families. Some of them waited for the promised airlift that never came. They therefore

proceeded to the historic Iloilo wharf and then bade farewell to the city which they had made alive with their presence.

Memories of our stay in Iloilo City cannot be sufficiently captured in print. Those who renewed friendship and bonding with brethren from other Masonic Districts can only give you bits and pieces of their checkered Iloilo City encounters. In any case, one has to experience attending an Ancom to know the joy of the profound meeting of kindred minds during that kaleidoscopic annual occurrence.

## **DOING THE OUTER WORK OF MASONRY WITH A LOT MORE VIGOR**

by Ramon Z. Abad

*(Keynote address delivered during the Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines on Thursday, April 27, 2000 in Iloilo City)*

**I**t is indeed a great honor and rare privilege for me to be with you on this significant event, the 84<sup>th</sup> Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines, and share with you the joys of your glorious fellowship and sublime brotherhood.

When your Grand Master, MW Demonteverde, a dear colleague of mine at the Development Bank of the Philippines, asked me to make a speech on Freemasonry before illustrious and enlightened Masons not only of the Philippines but of other grand jurisdictions as well, my first impulse was to turn the invitation down; for, frankly, I cannot pretend to know more than you do about your fraternal institution.

But from close range, I have observed the intimate fraternal relationship of the Masons associated with the Development Bank of the Philippines. Those Mason friends and colleagues are palpably bound together by an indissoluble chain of sincere affection.

As an ordinary citizen, moreover, I have been deeply fascinated and extremely amazed by your Fraternal Order, the builder of nations. In fact, I know that most of the founders of the United States, as well as the Central and South American Countries, were Masons. I know, likewise, that many of the organizers of the European Economic Community are Masons.

If only for that reason, I accepted your Grand

Master's invitation for me to give the keynote address during this significant Masonic assemblage. And I now believe that I made the right decision.

I must, first of all, thank you for according me a very solemn and impressive reception. Your ceremonies are indeed marked by pomp and pageantry. When I was being received into this convention hall, I felt as if I was being received into the court of some medieval king like King Arthur and his knights of the Round Table. *Maraming salamat* for welcoming me very warmly into your midst. It is an experience I will forever cherish for the rest of my life.

One of the first things I observed during this Masonic event is that "Masons never enter into any great or important undertaking without first invoking the blessing of God." That practice of yours belies the accusation of anti-Masons that Masonry is atheistic, occultic, satanic, and so forth. Now I know that what my Mason friends and colleagues have told me about Masonry is true, namely, that Masonry does not accept any atheist into its folds. Now I am convinced of what my Mason friends and colleagues have told

me – that every member of the Craft is enjoined to learn and obey the laws of the Supreme Being, known among Masonic circles as the Great Architect of the Universe. Now I know that every member of the Craft exerts effort to search for God's divine precepts and tenets, as well as labours hard to make them flower in every man's life. Now I know that a Mason, of his own free will and accord, has submitted himself to become an active, militant and useful part of the venerable fraternity of Freemasonry and is expected to exemplify in life the beauty of love, peace and understanding. I am now convinced that a Mason ought to practice charity, in the fullest splendor of brotherly love, relief and truth; to keep alive the cardinal virtues of temperance, fortitude, prudence and justice; and to respect duly constituted authorities of the country in which he lives.

From my readings I have learned that the Masonic constellation of yesteryears include a very great number of brilliant men – men of high moral and intellectual attainments. Among them were Kings of England, Presidents of the United States, founders and heroes of various nations the world over, writers, artists, musicians, inventors, businessmen, military men, political scientists and philosophers, statesmen, and so forth.

I have learned from Masonic publications that Mozart, Goethe, Leo Tolstoi, Rudyard Kipling, Sir Conan Doyle, Garibaldi the Great of Italy, Joseph Mazzini who unified Italy, Winston Churchill, Marti of Cuba, even a Pope, were Masons. I have learned, too, that Bolivar, Washington, Hamilton, Ben Franklin, Lafayette, the Roosevelts, Truman, Gerald Ford, and a host of great Americans were members of the Masonic Fraternity. I have learned, furthermore, that a great many Filipino heroes and statesmen like Lopez Jaena, Rizal, Marcelo H. del Pilar, Bonifacio, Ladislao Diwa, Emilio Aguinaldo, Apolinario Mabini, most of the martyrs of Cavite and Bagumbayan, Manuel Luis Quezon, Manuel Roxas, Camilo Osias, Quintin Paredes, Conrado Benitez, Rafael Palma, and a host of other Filipino great men were Masons, too.

Indeed, the catalogue of names of great men of the ages who were Masons appears to be endless.

These great men, decidedly, cannot be branded as godless or atheists, much less satanic. They joined Masonry because they knew that Masonry is a worldwide brotherhood of men which started in time immemorial to improve human conduct, to ameliorate the human condition, and to subjugate evil. Other men of high moral and intellectual attainments from various countries, sects and opinions have sought admission into the Fraternity and have helped bring to practical realization the spirit of liberty, equality, fraternity and charity.

One of my Mason friends and colleagues revealed to me something which caused much amazement on my part. He said that Jesus Christ, our Lord himself, might have been a Mason since his statue in the Cathedral of Sta. Crose in Florence bears Masonic signs and holding in his hand the Square, one of the working tools of a Mason.

That revelation that Jesus Christ was a Mason was bolstered by evidence brought forward by the authors of the book *Hiram Key*.

I was further amazed when my Mason friends and colleagues told me that Masonry's patron saints are Saints John the Baptist and John the Evangelist, who were two eminent patrons of Masonry.

From my Mason friends and colleagues at the Development Bank of the Philippines I learned that President Truman of the United States became a member of Belton Lodge No. 450 in Missouri, and that years later he was appointed Grand Lecturer and subsequently elected Grand Master.

When he was campaigning for reelection as Senator of Missouri, he met the bitterest and cruelest campaign in his political career. His political enemies accused him as a protégé of Tom Pendergast, a supposed political backer of the Democratic Party who had been sent to jail for income tax frauds.

Truman's opponents made it appear that Truman was a product of a corrupt political machine. But the apologists of Truman made it clear that Truman could not be the type of a person they had portrayed him to

be because he had been elected overwhelmingly as a Grand Master in St. Louis.

I also read several stories of the Masonic display of brotherly love, fraternity, and sympathy in moments of distress.

For instance, during World War I, in the thick of battle, an officer of the American Expeditionary Forces, while rushing into the German lines, suddenly ordered a ceasefire. Why? Because he heard the Masonic password of a dying German soldier. Hence, to save a fellow Mason from instant death, he ordered the ceasefire.

Another example happened during the administration of the late President Ferdinand Marcos. President Marcos, according to the story, considered bypassed three Justices who had been appointed by President Macapagal. But a retired Justice, also a Mason and close to the administration, worked hard for the re-appointment of his Brother Mason. Because of his intercession, President Marcos decided to re-appoint the Justice concerned.

These and similar incidents have convinced me that Masonry cannot be godless or atheistic, nor yet unchristian in faith. The recurrent accusation of anti-Masons that Masonry is godless, atheistic, or satanic does not hold water at all.

Masonry, on the contrary, has been intensely dedicated to the welfare of humanity. If such dedication is imbedded in the heart of everyone, Masons and non-Masons alike, we would yet realize on this planet true brotherhood of all men under the Fatherhood of God.

As has been stressed by your Grand Master during his one-year term, you Masons must do the outer work of Masonry with a lot more enthusiasm, a lot more vigor, a lot more zeal. That work is to disseminate among non-Masons the genuine principles of Masonry.

You Masons have imbibed the creed and philosophy of Masonry and have embraced it as a way of life. You must, therefore, perform your bounden duty to help raise the level of the general public's awareness

and understanding of Masonry – what it is, what it stands for, and how meaningful it is for all in these fast-changing times.

If, as you have avowed, Masonry is for the improvement of society to make this world a better place to live in, you must not hesitate at all to share the light of Masonic tenets and principles with non-Masons.

You have to face it! The general public's impression of Masonry and Masons is not so pleasant. Therefore, if you really love your Fraternity, individually and collectively, you must create a positive image of Masonry in the eyes of the general public.

Invariably, the prestige of Masonry lies squarely on the shoulders of each one of you. You have, therefore, to always reflect in your daily lives and conduct the image of Masonry passed on to you by those great Masons of yesteryears. Only so can you prove yourselves worthy of the trust reposed in you when you were advanced to positions of leadership in your beloved Fraternity. Only so can you continue to build your Fraternity strong and great.

You know very well that the image of Masonry brought to the minds of non-Masons does not include the tyled Lodge, nor the rituals you love so much, nor yet the warmth of fellowship and fraternalism among you. We non-Masons draw our picture of Masonry from what we see of you Masons outside the Lodge room. We see what manner of husbands and fathers you are, as well as what manner of professionals you are. We note whether you regularly attend church, what kind of company you keep, and what activities in your communities you engage in.

Therefore, it helps little to advance your beloved Fraternity to recite with fervor and eloquence the great truths and lessons taught in your rituals and allegories if the image of Masonry you reflect outside the Lodge room fails to be a credit to you and to your ancient and venerable Fraternity.

Do you, individually and collectively, practice public relations? But, what is public relations? Public relations may be briefly described as the truth well told. Tell,

then, to your families, friends and even strangers the truth about Masonry. Tell them, as a 33<sup>rd</sup> degree Scottish Rite Mason, Ill. Bro. Warren T. Schueler, Sr. has put it, Masonry is at least ten things.

**One.** In the lodge room, Speculative Masonry is information and inspiration.

**Two.** In the home, Masonry is kindness and fidelity.

**Three.** In business relationships, Masonry is honesty and veracity.

**Four.** In our daily work, Masonry is thoroughness and dependability.

**Five.** In social contacts, Masonry is moderation and self-control

**Six.** Toward the unfortunate, Masonry is congratulations and best wishes.

**Seven.** Towards the weak, Masonry is compassion and assistance.

**Eight.** Toward wickedness, Masonry is rebuke and resistance.

**Nine.** Toward the penitent, Masonry is forgiveness and another chance.

**Ten.** Finally, toward God, Masonry is reverence, love and obedience.

To all Masons in this hall lay the bounden duty to lead the crusade in piercing the Masonic veil of secrecy to its maximum limit, so that the general public's negative or at least indifferent attitude toward Masonry will be corrected. Then and only then will everybody, Mason or non-Mason, appreciate and adopt the Masonic creed.

John Donne stated, "No man is an island." Masonry, similarly, cannot and should not remain an "island." Its teachings and tenets should be disseminated among the people; for the welfare of mankind and service to God that Masonry has attained and will attain will remain secure only as its environment permits.

May God Almighty, whom you refer to as the Great Architect of the Universe, be most gratuitous in bestowing upon all of you Masons strength and wisdom in advancing the frontiers of Masonry in a world bedeviled with rank materialism, vile greed, much consumerism, envy, hunger, war, nay, man's inhumanity to fellowmen.

May all Masons wheresoever dispersed ever bear in mind these statements of Albert Pike in *Morals and Dogma*:

1. "The natural work of Masonry is practical life; the use of all the faculties in their proper spheres, and for their natural function. Love of Truth, justice and generosity as attributes of God, must appear in a life marked by these qualities; that is the only effectual ordinance of Masonry ... the natural form of Masonry is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's Law."

2. "If Masonry will be true to her mission, and Masons to their promises and obligations, ... if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, ... then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay."

3. "The true Mason labours for the benefit of those who are to come after him, and for the advancement and improvement of his race."

And, Albert Pike concludes, if men were all Masons, and obeyed with all their heart her mild and gentle teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the Masonic Creed: BELIEVE, in God's Infinite Benevolence, Wisdom, and Justice: HOPE, for the final triumph of Good over Evil, and for Perfect Harmony as the final result of all the concords and discords of the Universe; and be CHARITABLE as God is, toward the unfaith, the errors, the follies, and the faults of men: for all make one great brotherhood.

May this Annual Communication of your Grand Lodge result in much fruition, so that you will go back to your respective jurisdictions, more determined than ever before to share the light of Masonic teachings and principles with your fellow human beings and therefore make this world a much better place to live in.

*Mabuhay ang Masonerya! Mabuhay po kayong lahat!* God bless and love you all.

# PROBLEMS IN PRESENT-DAY PHILIPPINE MASONRY, SUGGESTED SOLUTIONS THERETO

by VW Raul A. Laman



**A** hundred years and almost five decades ago, men of distinction came to our shores to establish an association founded on the principles of Brotherly Love, Relief, & Truth.

As its principle coincided with the desire of our countrymen to alienate themselves from the clutches of tyrannical rule, that association flourished with such

alacrity that the rulers had to resort to imposing the dreaded Inquisition on hapless citizens.

Bloodsheds and the wish that our country be represented in the foreign rulers' parliament transposed to the desire of attaining our country's independence. Several of our forebears died in the gallows and most of them were members of this association.

As our independence was declared and freedom from foreign power was at the doorstep, another invader came to our country but this time avowedly with the intentions of educating our people. About this time schisms had erupted among the members of this association. Confusion was observed until a unified association was established under the auspices of new rulers. But this time our yesteryears Brethren were afforded a status equal to that of members.

This association is now what we call THE MOST WORSHIPFUL GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES. Its members are composed of cross sectors of society. The rich and the poor, the frail and the mighty, men of different races, different beliefs, different breeds, and different lifestyles have joined together in a bond that only death can separate them. Men in high places, in the executive department, in the legislature,

in the judiciary, in the military, in the academe, and in various businesses stood on the level of a Lodge room.

Masonry's customs and traditions were practiced with vigor, ability and zeal, and most primarily, strict adherence to the Ancient Landmarks. Its members had deposited in their faithful hearts the philosophy and the moral teachings inculcated and called for in their daily life.

During the period under Spanish rule, the Commonwealth, and the Japanese occupations, they showed their steadfastness in times of crises. They shed precious blood in the defense of the Craft and their country. They were executed in the name of Masonry. And they were excommunicated for their strict adherence to the Craft's philosophy and their fortitude in the defense of the Institution. They never wined nor cried aloud. They were Masters of themselves. Indeed, they were true Masons, in words, in thoughts and in deeds.

These, of course, were the Brethren of yesteryears.

Today, almost a hundred years since its inception, the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines has changed a lot. Sad to say, downstream. Instead of heroes, we have hoodlums in apron. Instead of men of integrity, we have scalawags in jewels. The moral teachings, which we learned inside and are to practice outside of the Lodge, have lost steam and fervor. We are supposed to be the pillars of morality in the society in which we live. Instead, we have become complacent and have indulged in matters far from the true intentions of Masonry. How many of us have violated that immortal Grand Master's theme: "BY

OUR ACTS SHALL MASONRY BE JUDGED"? We have neglected our moral obligations to our wayfaring Brethren and to our society.

Our sense of morality has deteriorated to such an extent that moral fibers have lost their threads to uplift society's rapport and harmony to live among others. We are supposed to be gems among men.

We have become oblivious of the symbolism of the HOODWINK, namely, TO LEARN TO SUBDUE OUR PASSIONS AND TO IMPROVE OURSELVES IN MASONRY. We have not detached that hoodwink on becoming Master Masons. Instead, we are blinded by an intense desire to have that purple collar around our shoulders to show off the distinction of position. We have come to be so politicized that ANCOM, instead of serving as an opportunity to demonstrate our active participation, has become a venue of excesses and violations. We have gone out of our Lodge and extend social and civic services instead of asking ourselves, "WHO ARE THE DISTRESSED WORTHY BROTHER MASONS?" We have raised funds to build temples instead of extending a helping hand to help a fallen Brother. We have prepared budget year after year and yet we have not solved the perennial and recurring problem of financial hemorrhaging of the Grand Lodge and with no immediate remedies at hand. We revised the Constitution three times in the past decade, but do the revisions conform to the Ancient Landmarks, the general rules of the Fraternity, customs, practices and traditions of the Craft? We keep on lobbying for ourselves to attain that purple jewel, and yet we keep on violating the sacred laws of elections and we have not really answered "IS HE DULY AND TRULY PREPARED, WORTHY AND WELL QUALIFIED AND PROPERLY VOUCHERED FOR"? We have criticized the Grand Lodge and its officers instead of working harmoniously with one another. And worst, we keep commenting adversely on Edicts and orders of the Grand Master,

*It is either we lack the will to educate our candidates or our system of accepting petitioners has been deviated from, that we have now Brethren with a agenda different from the true intention of the Craft.*

questioning his authority. We have gone to such an extent as to neglect to give that due respect to the dignity of the Grand Oriental Chair.

Consider this statement emanating from the lips of a Brother: "This will be the first time the Grand Master will be impeached." Or consider a case where a non-paying Brother tenant in the Grand Lodge building sued the Grand Lodge and its officers when being ejected for non-payment of lease.

These are apparent indicators of inadequacies in Masonic knowledge of the Ancient Landmarks and ignorance of the general rules of Freemasonry and the failure to acquire the moral teachings of the Craft.

These are examples of moral decadence in our Craft. Or, we have neglected to impart the knowledge to newly raised Brethren. QUO VADIMUS? Tolerance and patience are two deadly virtues of a Mason, but the

length of a cabletow has an end.

We are now entering the new millennium. Astronomic advancement in technology has changed the world setting. Globalization, Cyberspace, Virtual Reality, E-Mail, Y2K, terminologies unknown just a decade ago, are now the milieu of our daily life. We have sent men to the moon and built space stations above the earth's orbit. We have split the atom and have mapped the human DNA. We have cloned sheep, pigs, rats and other animals. And we have the capability of cloning human beings.

The last advancement, the science of cloning, will distinguish the moral fibers of humanity. There will be no good or evil but power and greed. Nor will there be emotions but motions. Human beings will become robots, and death, the mighty leveler, will be a thing of the past. And once we have cloned human beings, then freedom and independence of thought, which we Masons all over the world have

fought for and for which we have given our lives, will mean nothing. It will be the greatest battle, the Armageddon, the Apocalypse, and in the words of MW Reynato S. Puno, the battle of a Superman and the Perfect Man.

These are realities that the Craft must address with resoluteness and determination. There are no short cuts. It will be a long shot. And in the end the Perfect Man must and will prevail. What shall we do now? This is a question which all of us have heard or have uttered and our answer to it has been one of escape, of evasion to face the Truth.

Our Grand Masters have selected the themes for their respective terms. And the themes adopted vary from one another. This has been a practice for quite sometime. But we have not visualized what will happen to Masonry during this age of technology. We know that Masonry will outlive us, but will Masonry be the same as designed by the Supreme Architect of the Universe?

It is therefore fitting, indeed timely, in this constantly and abruptly changing world that a Grand Lodge Master Plan for the quarter of the new Millennium be undertaken. Indeed, a GRAND LODGE QUARTER MILLENNIUM PLAN. The plan will involve all Masonic organizations and Appendant Bodies with the Grand Lodge as the catalyst. We have to rationalize every aspect of the Grand Lodge management and operations to address the ever-changing world without deviating or departing from the Ancient Landmarks, the general rules of the Fraternity, the customs, traditions, practices, and the philosophies of the Craft.

Several suggestions have been made, but we are considering the following;

1. Adoption of stringent rules & safeguards in

*Note: VW Raul A. Laman was initiated, passed and raised at Tamaraw Lodge No. 65 in 1979. He served as Master of Jacobo Zobel Lodge No. 202 for three consecutive years, and as District 9-B (now 13) Deputy Grand Master for two consecutive years. He was a Junior Grand Lecturer for the National Capital Region and Cavite and Regional Deputy Grand Master for the NCR. Besides serving as Grand Orator during MW Demonteverde's term, he was a member of The Cabletow editorial board in 1993. At present, he is managing director of The Cabletow, chairman of the Committee on Revision of Constitution, and a member of the Committees on Jurisprudence, Resolutions, Grievance, and Masonic Assistance. He is also a member of the Executive Committee of Grand Master Oscar V. Bunyi.*

receiving petitioners

2. A continuing Masonic education
3. A revised Constitution which adheres to the Ancient Landmarks and which responds to the needs of the Craft
4. A well defined organizational structure of the Grand Lodge manpower complement and descriptive flow of operations
5. A financial study and undertaking to avoid recurring budget deficits
6. A public awareness program that responds to adverse commentaries from other sectors of society
7. Solicitation of the active participation and support of the Orders of the Eastern Star and the Amaranth, as well as other appendant bodies or orders, in the task of bringing the moral decadence of our society to its proper perspective
8. An intensive and extensive support for the youth with the DeMolays, Rainbow Girls and Job's Daughters as synergists in order to prepare them morally and uprightly as men and women of society.

These, my Brethren of ANCOM 2000, are foods for thought. We must, one way or another, address the present issue of moral decadence with vigor and zeal. We must cleanse first ourselves and our environs, before we venture into helping society's moral deterioration. We must act with immediate dispatch to prepare and face Superman. We must respond to adversities with the practice of our moral virtues taught to us inside the Lodge, We must act with unity and in harmony. Then and only then, we, as Masons, will survive the technological onslaught that deprives human beings of the right to live, the right to think, the right to do, and the right to speak. Then and only then can we act as guardians of morality in the society we live in. And then we will, indeed, have the right start toward "CASTING THE LIGHT OF TRUTH UPON A STONY WAY."

## AWARDS GIVEN OUT DURING GRAND MASTER'S NIGHT

**M**W Franklin J. Demonteverde, Grand Master, presided over the awarding ceremonies held during the event given in his honor on Thursday, April 27, 2000, at the West Visayas State University.

The recipients of the Ten Outstanding Masons Award were the following: WB DEMETRIO V. ORIA, Agriculture & Technology; VW FROILAN T. MADRIÑAN, JR., Art & Sculpture; WB MARFENIO Y. TEN, Business; WB JUANITO M. ACANTO, Education; VW DANILO MANGILA; Government Service; BRO. ROBERT S. ROBBINS, Humanitarian Service; DEAN & WB HERMOGENES S. DECANO, Legal Service; DR. & WB WILLIE ANG BUE TE, Medicine; BRO. ANTONIO C. SANTOS, JR., Military; and VW EDUARDO S. RAMOS, Public Service.

The recipients of the Grand Master's Cup Award were as follows:

ANDRES BONIFACIO #199, Most Outstanding Lodge; WB CELSO S. VIRAY, Most Outstanding Worshipful Master; MD #3, Most Outstanding District; VW RODOLFO ASEL TOR, Most Outstanding District Deputy Grand Master; WB MANUEL RODRIGO PEREZ, Most Outstanding Master Mason; VW SIMEON L. TORRALBA, Most Outstanding Lodge Secretary; WB ALEJANDRO TAN, Most Outstanding Grand Lodge Inspector; and THE SQUARE of MAKAHAMBUS LODGE NO. 315, Most Outstanding Newsletter.

The Grand Master also gave out special awards to brethren who contributed significantly to the attainment of the goals of his administrative program.

## ISSUES RESOLVED DURING THE 84<sup>TH</sup> ANNUAL COMMUNICATION

**L**isted below are the various matters that were presented, discussed and approved by the Grand Lodge in the Annual Communication held in Iloilo City from April 27 to 29, 2000.

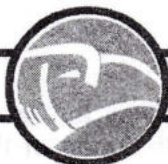
1. Resolution creating a committee tasked to design and develop a twenty-five (25) year development plan, formulate a mission statement and provide a vision for the Grand Lodge of the Philippines with intermediate goals of five, ten, fifteen and twenty years. The completed program will be presented for approval of the Grand Lodge at the 85<sup>th</sup> Annual Communication, which will be held at Legaspi City.

2. The qualification for Life Membership by Longevity (LML) of a Master Mason in his dual Lodge must be reckoned from the time he became a dual member of that Lodge. He should have served as a member of that Lodge for twenty-five years continuously and paid his dues. This interpretation applies to all Master Masons previously granted Life Membership by Longevity by their dual Lodges, hence

a re-examination of all Life Memberships by Longevity will be made.

3. The authority to act on petitions for the degrees of Masonry rests exclusively with the Blue Lodges, hence the Office of the Grand Secretary should publish in Grand Lodge Circular No. 12 the names of candidates submitted by the lodges even if defects in the answers of the candidates in the application form are detected.

4. Edict No. 188, revising the installation ritual in the Blue Lodges was not approved and was instead referred to the Committee on Rituals for further study. In view thereof all subordinate lodges should immediately revert to the use of our old installation ritual.



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## **MW PUNO PRESENTS PGM'S JEWEL, MW DEMONTEVERDE ACCEPTS**

**O**ne special feature of the installation ceremonies on April 29, 2000 was the presentation of the Past Master's Jewel by MW Reynato S. Puno, PGM and Chairman of the Board for General Purposes, to Immediate Past Grand Master Franklin J. Demonteverde, who gladly and even proudly accepted the award.

### **MW Puno's Presentation**

There is a world of difference between Philippine politics and Grand Lodge politics, but let me just emphasize one. In Philippine politics, we discourage the promotion of family dynasties, but in masonry, we do not prohibit family dynasties for we want our children and our children's children to knock at the door of masonry and if possible govern in the East. The reason for the difference is because politics in masonry is governed by the principle of who best can serve and best agree. Masonic politics is the politics of service, the politics of unselfishness, the politics of servanthood to the brethren, to country and to God. A mason's elevation to the Grand East is the culmination of these efforts to serve and when no less a father and son make it to the top of masonry the super-human achievement gives us a reason to rejoice. In the long history of masonry in the Philippines, we have had only two instances when a son followed the footsteps of his father to the Grand East. The first to achieve the record was the Kalaw family and the second is the Demonteverde family. It is thus my honor to present to MW Demonteverde the PGM's jewel well knowing that his feat may never be replicated again.

As chairman of the Board for General Purposes, I have the opportunity to have close encounters with MW Demonteverde. In these encounters, I tried hard to unlock the key to his Masonic achievements. To be sure, MW Demonteverde is a man of many talents but I like to think like most of the brethren, that the virtues that enabled him to reach the Grand East are the power of humility, a conquering patience and a quiet industry. The son of an illustrious GM, he never boasted about his bloodline; he could have don the purple on quicker time but he awaited his time with patience; and when finally, the brethren

gifted him with the seat in the East, he worked hard and returned their love with a lot of accomplishments. I will not reiterate these accomplishments for they are now cast in stone in our Masonic history. But he reigned at a time when amidst the onslaught of technology, the relevance of masonry is met with quizzical eyebrows. His stress on Masonic education was therefore timely and his theme "Casting the Light of Truth Upon A Stony Way" provided us direction. His life and his successes constitute the most eloquent evidence that masonry still makes good men better. And I like to add that MW Demonteverde reaped all these glories even if he did not enjoy the advantage of overflowing wealth, even if he did not enjoy the favor of power in government. Truly, Socrates was correct when he said that the test of greatness is the ability to emerge powerful out of powerless.

I said that humility is the hard core of MW Demonteverde's virtues. So let me end this presentation with the story when her majesty, Queen Wilhelmina was crowned queen of Holland at a very young age. Thousands and thousands of people cheered her and the little girl, too young to realize the gravity of the occasion, was unable to take it all in. Turning to her mother, she said: "Mother, do all these people belong to me?" Her mother smiled and with characteristic wisdom replied: "No dear, these people do not belong to you; it's you who belong to all these people." In the same vein, MW Demonteverde, as you receive your PGM's jewel, and as you descend from the Grand Oriental Chair, and once again return on the level with others, let me assure you of the love of your brethren, your people to whom you belong.

Let us give MW Demonteverde and his family our standing ovation.

## MW Demonteverde Responds, Gives Out Awards

**H**aving introduced the members of his family, MW Demonteverde said, "This is a indeed beautiful piece of jewelry; therefore, I accept it."

Then he ascribed the success of his term to the Grand Lodge officers and staff and, above all, to the brethren.

He pointed to the creation of the Institute of the Masonic Education and Studies (IMES) as the foremost of his modest accomplishments. He expressed his fond hope that succeeding Grand Masters would build on this accomplishment.

Next he gave out plaques of appreciation to certain brethren and groups of Masons who helped him in other initiatives, such as the following:

VW Rock Tor and the brethren of Masonic Districts No. 3 for their help in the renovation, refurbishment and restoration of the old Abad Santos Hall to its old glory.

Masonic District No. 15 (Guam and Saipan), led by VW Al Guerrero and Ely Buenaventura, for its devotion and untiring support for all the programs and special projects of the Grand Lodge and for co-hosting the Grand Master's Night.

Masonic District No. 20, led by VW Severino Aguilar, for successfully hosting the Grand Lodge's 84<sup>th</sup> Ancom.

Central Philippine University, led by its President, Wb Juanito Acanto, for the use of the Rose Memorial Hall as a venue of the Ancom.

Jacques DeMolay Memorial Lodge No. 305, led by VW Nick Salvador, for renovating the Grand Master's quarters in the old Plaridel Masonic Temple.

Kagitingan Foundation Inc., led by VW Juanito Vaño, for providing the furniture in the GM's quarters, including an air-conditioning unit and television set.

Order of the Knights of Crippling Serpent, led by WB Ernie Tumulad, for continuing to help the Grand Lodge, including donation of an air-conditioning unit. The group is based in San Diego California.

Sublime Venetia Lodge No. 5 in Vallejo, California, led by WB Franco Ibo, for its continued cooperative support, including donation of an air-conditioning unit.

VW Pax Mangudadatu, Governor of Sultan Sultan Kudarat, for greatly contributing to the hosting of the first Grand Master's Golf Tournament and for pledging to provide the furniture for the Past Grand Master's Hall.

WB Alex Mozo, for his terrific effort as project manager for the renovation of old Abad Santos Hall (now PGM's Hall).

Bro. Juanito "Jun" Espino, for his invaluable assistance in the successful hosting of the first Grand Master's Golf Tournament.

Bro. Antonio Cabangon L. Chua, for his continuing support to the Grand Lodge.

MW Oscar V. Bunyi for his unstinted support to the Grand Master in all his endeavors.

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# Grand Lodge Officers 2000-2001

## ELECTED GRAND LODGE OFFICERS

Grand Master	-	MW Oscar V. Bunyi
Deputy Grand Master	-	RW Napoleon A. Soriano
Senior Grand Warden	-	RW Eugenio S. Labitoria
Junior Grand Warden	-	RW Ricardo P. Galvez
Grand Treasurer	-	MW John L. Choa, PGM
Grand Secretary	-	MW Reynold S. Fajardo, PGM, GMH

## APPOINTED GRAND LODGE OFFICERS

Grand Auditor	-	VW Melvyn S. Jurisprudencia
Asst. Grand Treasurer	-	VW Rufino G. Arias, Jr.
Asst. Grand Secretary	-	VW Mario Catalino Q. Angeles
Adm. Asst. to the Grand Master	-	VW Francisco M. Lovero
Grand Orator	-	VW Nicolas G. Ricafrente
Grand Marshal	-	VW Fernando F. Mariano
Grand Chaplain	-	VW Felicisimo O. Josen, Jr.
Grand Standard Bearer	-	VW Danilo P. Mangila
Grand Sword Bearer	-	VW Albert K. Tan
Grand Bible Bearer	-	VW Clemente S. Salvador, Jr.
Grand Historian	-	VW Samuel P. Fernandez
Senior Grand Lecturer	-	VW John B. Llamas
Junior Grand Lecturers	-	
North Western Luzon	-	VW Roy V. Serrano
North Eastern Luzon 1	-	VW Angel T. Bacoling, Jr.
North Eastern Luzon 2	-	VW Antonio D. Catembung, Jr.
West Central Luzon	-	VW Jaime R Camino, Jr.
East Central Luzon	-	VW Inocencio B. Sagun, Jr.
National Capital Region 1	-	VW Rodrigo Y. Arandia
National Capital Region 2	-	VW Dominador Victor R. Eugenio
Cavite	-	VW Edgardo C. Perez
Batangas/Mindoro	-	VW Jaime M. Tolentino
Laguna/Quezon	-	VW Ben-Hur Sacopla
Bicol Region	-	VW Jose Nelson D. Doloiras
Central Visayas	-	VW David S. Odilao, Jr.
Eastern Visayas	-	VW Edward Y. Chua
Western Visayas	-	VW Emiliano G. Jison, Jr.
North Central Mindanao	-	VW Renato M. Guerra
Eastern Mindanao	-	VW Santos B. Gabison, Jr.
Western Mindanao	-	VW Ervin S. Aspiras
South Central Mindanao	-	VW Bonifacio K. Tan
Overseas	-	VW Celso S. Gianchand
Senior Grand Deacon	-	VW Edgardo S. Delmo
Junior Grand Deacon	-	VW Medardo Benjamin O. Apacible
Senior Grand Steward	-	VW Roger Allan G. De Leon
Junior Grand Steward	-	VW Ko Chin Tong
Grand Organist	-	VW Emmanuel A. Briñas
Grand Pursuivant	-	VW Dionisio C. Panajon
Grand Protocol Officer	-	VW Emiliano P. Langomez, Jr.
Grand Webmaster	-	VW Pieter Nootenboom
Asst. Grand Webmaster	-	VW Franco S. Ibo
Grand Tyler	-	VW Serafin ER. Manarin

## BOARD FOR GENERAL PURPOSES

Chairman	-	MW Rosendo C. Herrera, PGM
Vice Chairman	-	MW Pablo C. Ko, Jr., PGM
Member	-	MW Reynato S. Puno, PGM
Member	-	MW Danilo D. Angeles, PGM
Member	-	MW Jose Percival L. Adiong, PGM
Member	-	MW Franklin J. Demonteverde, PGM
Secretary	-	RW Napoleon A. Soriano, DGM

## DISTRICT DEPUTY GRAND MASTERS

District	Names	District	Names
1	VW Nicanor S. Salvador	28	VW Bonefebe D. Leyson
2	VW Arturo Y. Capada	29	VW Andres Merlin N. Bernardo
3	VW Rodolfo A. Tor	30	VW Jose A. Fuentes II
5	VW Hermogenes E. Ebdane, Jr.	31	VW Restituto M. De Leon
6	VW Joselito O. Follosco	32	VW Adonis B. Macute
7	VW Emilio C. Dalican	33	VW Eduardo C. Vendivil
8	VW Wilfredo P. Frondoza	34	VW Alberto P. Caga-anan
9	VW Gil F. Cruz	35	VW Benjamin G. Chua
10	VW Juanito F. del Rosario	36	VW Robert S. Co
11	VW Kim Alvin D. Villanueva	37	VW Edward C. Chua Cham
12	VW Felicisimo P. Capucan, Jr.	38	VW Eddie M. Dela Cruz
13	VW Juanito B. Vaño, Jr.	39	VW Leandro V. Quiming
14	VW William C. Cu	40	VW Billy E. Emphasis
15	VW Elias C. Buenaventura	41	VW Rimas G. Calixto
16	VW Gil L. Viojan	42	VW Marcelino Z. Claudio
17	VW Dennis E. Provencher	43	VW Nicolas T. Balais
18	VW Patricio A. Coruña	44	VW Antonio Q. Deleña
19	VW Charles A. Bond	45	VW Conrado U. Gabriel, Jr.
20	VW Glenn Amauri M. Catedral	46	VW Gregorio Nealson M. Dy
21	VW George E. Stillwell, Jr.	47	VW Llewellyn M. Santos
22	VW Beethoven B. Fuentesfina	48	VW Orlando S. Manaluz
23	VW Nicolas G. Tablante	49	VW Perfecto U. Lingan, Jr.
24	VW Patrick Evans R. King	50	VW Mark Peter F. Fernandez
25	VW Gerardo R. Valdecañas	51	VW Wilfredo D. Palada, Jr.
26	VW James Douglas T. Libres	52	VW Antonio S. Catibog II
27	VW Enrique B. Arquero	53	VW Rodolfo C. Blanco

## DISTRICT GRAND LECTURERS

District	Names	District	Names
1	VW Alejandro L. Tan	29	VW Ulysses R. Chan
	VW Romualdo V. Velasco		VW Elpidio D. Escobar
	VW Eric S. Delmo		VW Danilo V. Dumlao
2	VW Reynaldo D. Generillo		VW Edmundo A. Wong
	VW Ricardo A. Alfaro		VW Florencio M. Gloria
	VW Antonio M. Mendoza		VW Antonio D. Capia
	VW Rolly H. Sarmiento		VW Fernando M. Bernardo
	VW Bernardo E. Marges	30	VW Oscar P. Musni
	VW Ronelio R. Dela Cruz		VW Enrique P. Saab
	VW Camilo T. Tabular	31	VW Atilano Huaben B. Lim

**District**

3 VW Paul Y. Chua  
 VW Rafael P. Legayada  
 VW Antonio D. Tuazon, Jr.

5 VW Wilfredo S. Bonilla  
 VW James K. Raterta  
 VW Jaime L. Canatoy  
 VW Wilfred M. Yu

6 VW Gregorio A. Tabuena  
 VW Generoso B. Opiña  
 VW Victorino F. Javier, Jr.

7 VW Edgar D. Lim  
 VW Wifrido S. Juco  
 VW Ruben G. Azarcon III  
 VW Emmanuel S. Medina

8 VW Joselito P. Tamaray  
 VW Reynaldo O. Calayan, Sr.

9 VW Cristolito P. Balaoing  
 VW Joselito P. Sevilla, Jr.  
 VW Salvador A. Tapawan

10 VW Antonio C. Hernandez

11 VW Gregorio C. Mendoza  
 VW Dave V. Dacanay

12 VW Elmo P. Pilapil  
 VW Armando B. Navarroza

13 VW Clifordo V. Noveras  
 VW Edwin H. Vargas  
 VW Felix D. Mendoza  
 VW Elson T. Tayko

14 VW Josue F. Ernacio

15 VW Virgilio R. Soriano  
 VW Benjamin C. Budano

16 VW Leland M. Castillo

17 VW Nelson E. Macabasco

18 VW Walderico F. Bonifacio

19 VW Zaldemar T. Ricamona

20 VW Romulo R. Gomez  
 VW Reynato V. Alba  
 VW Teotimo B. Arandela

21 VW Jimmie D. Warnell

22 VW Francisco P. Ledesma, Jr.  
 VW Amando K. Alcantara

23 VW Vicente S. Garcia, Jr.

24 VW William S. Chu  
 VW Dennis R. Villamor

25 VW Teodoro M. Toledo

26 VW Simon R. Diez  
 VW Edgar P. Fernandez  
 VW Abelardo A. Muyco, Jr.

27 VW Bayani C. Tierro

28 VW Florencio B. Maghinay  
 VW Alfredo T. Goking

**District**

VW Reynaldo K. Dalusong  
 VW Antonio L. Marollano

32 VW Eleuterio L. Barinaga

33 VW Eustaquio B. Agliam  
 VW Adwin DL. Abuan  
 VW Rodrigo C. Banalagay  
 VW Edgar B. Sinagub  
 VW Julius S. Viray

34 VW Ramon I. Gighe, Jr.  
 VW Loreto T. Bhagwani

35 VW Manuel C. Yu  
 VW Romeo A. Briones

36 VW Graciano Audwin T. Garzon  
 VW Manuel S. Gaite

37 VW Daniel C. Uy  
 VW Marcelo C. Espinosa

38 VW Norberto T. Bana, Jr.  
 VW Aniceto P. Bersales  
 VW Clinio G. Romarate

39 VW Ignacio A. Galindez

40 VW Deogracias B. Navaja  
 VW Aristoteles D. Trani

41 VW Ralph A. Asuncion  
 VW Francisco S. Manalo, Jr.

42 VW Salvador G. Doce  
 VW Eugenio D. Resabal

43 VW Edwin T. Tubban  
 VW Eugene F. Afidchao

44 VW DAtukan M. Guiani

45 VW Jesus Alex L. Castillo, Jr.  
 VW Cipriano F. Baniqued  
 VW Antonio R. Palogan, Jr.

46 VW Amancio G. Avellanosa, Jr.  
 VW Ponciano A. Sagun

47 VW Enrique C. Cuadra

48 VW Peter S. Del Valle  
 VW Ernesto P. Cruz, Sr.

49 VW Rogelio P. Matalang  
 VW Ederlino B. Diego  
 VW Perfecto B. Garcia

50 VW Federico A. Kandero  
 VW Rogelio J. Francisco

51 VW Antonio A. Ramos  
 VW Eduardo L. Reyes  
 VW Antonio A. Quilang

52 VW Ruben G. Medina

53 VW Cesar H. Dela Peña  
 VW Pepito J. Agaser  
 VW Gregorio P. Francia, Jr.

# GLP 2000 ADMINISTRATIVE PROGRAM

## Our Vision

The Craft at all levels (Grand Lodge, District, Blue Lodge) working together in close harmony in bringing the light of Philippine Masonry into a sharper, brighter focus in the 3<sup>rd</sup> millennium.

## Our Mission

To bring the light of Philippine Masonry into sharper, brighter focus in the 3<sup>rd</sup> millennium, we will continue to pursue with a lot more vigor and zeal the worthwhile thrusts of the Grand Lodge of the Philippines in previous years, with particular focus on:

1. Improving the Craft's financial resources;
2. Enhancing membership growth and development, with emphasis on regaining inactive and suspended Brethren;
3. Sustaining Masonic Education programs;
4. Raising the level of the general public's awareness and understanding of Masonry and Masons; and
5. Providing service to the community.

## Our Five-Pronged Program of Administration

### 1. Improving the Craft's Financial Resources

The Grand Lodge of the Philippines (GLP), besides coming up with a balanced budget for Masonic year 2000-2001, shall review the per-capita annual dues of the brethren since it has been hit by falling resources due to decreasing membership as well as inflation.

The GLP will also study the feasibility of charging service fee to cover the administrative cost of collecting specific-purpose funds. Again, this is imperative since for the past several Masonic years, the GLP has been operating on a meagre budget. In fact, it tapped the resources of the Acacia Mutual Aid Society, Inc. (AMASI) by borrowing a substantial amount to finance its infrastructure projects and operating expenses.

The GLP, definitely, is financially in the red, while other Masonic organizations, such as the Masonic

Charities for Crippled Children, Inc. (MCCCI), are a-washed with liquid cash.

Since the MCCCI reportedly has a current cash balance of approximately P20 million, it is deemed expedient that its specific-purpose funds be reverted/diverted for the next five Masonic years, starting with Masonic year 2000-2001.

The GLP, moreover, will tap other sources for funds, one of which will be the Grand Master's Cup for the 3<sup>rd</sup> millennium.

The GLP, furthermore, will issue guidelines relative to the fund-raising projects of the various Districts and Lodges.

Additionally, to forestall misappropriation/malversation of Lodge funds, the GLP shall require Lodge Auditors to submit to it quarterly audit reports. The GLI will be a co-signatory to the Auditor's report.

It is, indeed, desirable that the Craft is financially viable at all levels.

### 2. Enhancing Masonic Membership Growth and Development

Our past concern to take in members rather than to make Masons has created a new concern – that of inculcating Masonic beliefs and principles upon members who have never subscribed to those beliefs and principles of our Fraternity in the first place. There are a significant number of brethren who actually know very little about Masonry or their duty as Masons, and the apparent lack of interest to learn more about the Fraternity is an equal cause of concern. Yet, how shall we fault them when we, the leaders of our Grand Lodge, Masonic Districts, and Blue Lodges, have failed to give them the real vision of Freemasonry and to set the example?

Our gentle Fraternity has sown to the wind with indifferent, hurried and incomplete investigation of the qualifications of some who have knocked upon our doors for admission, and we now reap the whirlwind of unconcerned indifference to the morality which is so

characteristic of a fraternity which should be composed only of good moral men.

Lodge officers, therefore, are admonished to pay closer and more careful attention to the investigative process when petitions are filed in the Lodges. Undesirables and misfits are better prudently denied admission to our Fraternity than reformed while dwelling in our midst. Let us be more eager to qualify men for Masonry!

For this reason, recommenders of petitioners should be reminded of their important role in the admission/screening of candidates. It is strongly believed, therefore, that after the publication of the candidate's name in G.L. Form No. 12, a candidate should undergo at least a three-month probationary period, so that he may be known to the members of the Lodge before balloting and at the same time undergo basic Masonic briefing.

The pet project of the Grand Lodge leadership for Masonic year 2000-2001 is "*Bring Home a Brother*", i.e., luring back to Lodge inactive or suspended brethren.

There are varied reasons for a Brother's inactivity or non-attendance in Lodge and other Masonic functions. To address this particular concern, we will carry out two projects: the "*Utol Ko Bitbit Ko*" and the "*Letter from the GM*" to inactive or non-attending brethren. It is the responsibility of Lodge and District officers to reach out to as many inactive or non-attending members as they reasonably can, so that we will know how to deal with their cases. Every Blue Lodge, therefore, should perform as many sunshine activities as it can each Masonic year. For this purpose, the Grand Lodge leadership for Masonic year 2000-2001 expects every Blue Lodge to send to the Grand Lodge a list of its inactive/non-attending members, accompanied by the complete address of each of them, and the Grand Master will write these brethren personally. Let us all make the "*Letter from the GM*" and the "*Utol Ko Bitbit Ko*" projects a success.

Another program which may contribute to

membership growth and development is conveniently titled "*Tayo na sa Ancom*." This program envisions to rationalize the Ancom fee with the view to encouraging more members of the Craft to attend the Ancom

Still another program designed to enhance membership growth and development is the drafting and development by the Lodge of a many-sided *Annual Program* of activities with few out-of-the-ordinary, special events. Such a program should be submitted to the Grand Lodge through the District Deputy Grand Master.

Another project is the *Ritual Contest*, which is to climax in the Ancom. This will not only encourage teamwork, but will also improve proficiency on the part of the contest participants and at the same time provide spice and excitement during the Ancom.

### **3.Sustaining Masonic Education Programs**

We shall have a synchronized Masonic Education program for all subordinate Lodges within the jurisdiction.

Toward having a systematic Masonic Education program, all subordinate Lodges shall undertake certain activities, such those given below.

*Masonic Books/Pamphlets.* All brethren in general and newly-raised Master Masons in particular shall be equipped with copies of the following Masonic books/pamphlets (Edict #164): monitor, basic instruction pamphlets for the first three degrees of Masonry, brochure on Masonic demeanor and proper decorum in Lodge meetings, basic instruction pamphlet for floor work, and Masonic Law Book (Revised 1994).

*Committees.* Every Lodge shall form a Committee on Rituals & Degree Works and a Committee on Masonic Education. The former committee shall form the degree cast and schedule degree works as well as rehearsals before degree works. The latter committee shall orient candidates and handle and implement the Masonic Education Program of the



*Grand Master Franklin J. Demonteverde, Deputy Oscar V. Bunyi and Grand Lodge dignitaries remembering and recalling Bro./Dr. Jose Rizal's deeds.*

*Courtesy visit to the City Mayor of Iloilo, the Hon. Mansueto A. Malabor.*



*"Receive this gavel, symbol of authority, and with it govern the Grand Lodge..."*

*GM F.J. Demonteverde welcoming DBP President Ramon J. Abad, 2000 Ancon Guest Speaker.*





*CPU Ensemble providing music to Ancom delegates.*

*Grand Secretary Reynold S. Fajardo greeting GM F.J. Demonteverde*



*Visiting dignitaries:*



*"Are the Grand Lodge Officers present and ready to be installed...?" PGM Pablo C. Ko, Jr., 2000 Ancom Installing Officer, asks.*



*PGM Danilo D. Angeles presenting Grand Lodge Officers: MW Oscar V. Bunyi, Deputy Grand Master Napoleon A. Soriano, RW Eugenio S. Labitoria and RW Ricardo P. Galvez.*



*Senior Grand Warden Eugenio S. Laboria and Junior Grand Warden Ricardo P. Galvez.*

*Grand Treasurer John L. Choa, PGM*



*MW Oscar V. Bunyi Praying for Divine guidance.*



*MW Oscar V. Bunyi delivering his inaugural address*



*RW Stanley Threfall presenting his token to GM Bunyi.*



*Other dignitaries: (L-R) VW Arturo Capada, VW Rodolfo Tor, VW Hermogenes Ebdane, VW Emil Dalican, VW Boyet Delmo, and VW Emanuel Brinas.*

Lodge as well as that of the Grand Lodge.

*Masonic Orientation.* Every Lodge, as enunciated in Edict No. 127, shall "conduct orientation lectures to the candidates before they are initiated, passed and raised to the sublime degree." All candidates shall be required to undergo a brief Masonic orientation. For this purpose, the *Lodge System of Masonic Instruction* shall be used; copies of this publication were distributed by VW Fernando V. Pascua, Jr. to the DDGMs and DGLs during the '99 Ancom. Master Masons who have undergone this orientation, as has been observed by not a few Masonic leaders, have a better understanding of Freemasonry than those who have not. Only a handful of Lodges, it has also been pointed out, are complying with this Edict. Hence, as a matter of policy, "No orientation, no degree work."

*Masonic Education during Stated Meetings.* MW Franklin J. Demonteverde issued Edict No. 185 establishing the Institute of Masonic Education & Studies (IMES) and requiring all subordinate Lodges to enter Masonic Education as the 3<sup>rd</sup> item in the Order of Business as well as to devote 15 to 30 minutes of the monthly stated meeting to Masonic education.

*Well-Trained Ritual Team.* Every Lodge shall create a well-trained ritual team that is capable of properly executing ritualistic work.

*Familiarization with the Masonic Law Book.* Every Lodge shall devote part of its stated meeting to the interpretation of the rules and regulations, Ordinances, Landmarks, etc. But every Mason should feel obliged to get himself familiar with the contents of the Masonic Law Book.

*Monitor Reading.* A significant number of Master Masons cannot read the Monitor relative to the works and rituals of the three degrees and therefore cannot participate in degree works and in the opening and closing of the Lodge. Oftentimes, they shy altogether from attending stated and called meetings because of this predicament. It is imperative, therefore, that monitor reading on the coded portion of the Monitor be conducted by every Lodge.

*Holding of a School of Instruction.* Every Lodge, or every District Council, shall give a thorough instruction on the following rituals and works of Masonry in conformity with the correct form of working and floor works based on the Monitor: (1) opening and closing of the Lodge of the 1st, 2nd and 3rd degrees; (2) conferral of the 1st, 2nd and 3rd degrees with emphasis on the 2nd section of the 3rd degree; (3) reception of dignitaries; (4) presentation and retirement of the Flag (5) Masonic funeral and memorial services; (6) Lodge of Remembrance or Lodge of Sorrow.

In a word, let us improve our performance in our ritualistic work.

*Strict observance of reporting as mandated in Edict No. 185.* All brethren tasked to submit reports on their Masonic Education activities shall strictly comply with the provisions of Edict No. 185 relative to this matter.

To ensure the success of the aforementioned program, all Lodge Masters must have the will to implement it in their respective Lodges. Grand Lodge Inspectors, District Grand Lecturers, District Deputy Grand Masters and Junior Grand Lecturers shall assist the Senior Lecturer in this endeavor.

#### **4. Enhancing Public Image**

(See Comment on p. 31.)

#### **5. Providing Service to the Community**

Freemasonry must become more socially responsive, dynamic, and purposive in view of the enormous challenges posed by the new millennium. Besides, the changing times have brought about new opportunities for growth, new vistas for exploration.

In upholding its glorious tradition of patriotism, nationalism, unity, charity and cooperation, the Brotherhood must relentlessly pursue its mission of rendering public service and leadership.

To concretize and put life to its intentions of being a positive contributor to the progress, development and welfare of the country, the Grand Lodge of the Philippines will implement five public service

programs. For this purpose, the GLP has formed its own action and response team called the Masonic Assistance, Service, Operations & Networking System (MASONS), which in turn will be coordinated by a secretariat named Masonic Assistance and Information Center (MAIC).

The MASONS was formed to render assistance, relief and rehabilitation during provincial, regional and national emergencies, calamities, disasters, etc. The group will be organized at the district and lodge levels, with communications and coordination support from the MAIC. The MASONS shall also be involved in community education and information projects, skills training and other civic actions. To meet the specific needs of different sectors, the GLP has identified five implementing programs to be implemented as soon as possible.

The programs are disaster preparedness, people empowerment against crime, family fitness, awards and recognitions, and scholarship foundation.

*Disaster preparedness.* Through its members, the GLP aims to educate, train and assist the public in disaster management. Different teams will help communities on how to respond to different types of disasters. Action teams will be in the middle of disaster areas, helping government agencies and personnel in ensuring the safety and security of disaster victims in affected areas all over the country.

*People empowerment against crime.* The GLP will involve itself in community organizing, education and training with the aim of fighting crime. It will actively support the government's crime reduction drive by disseminating information and importing skills useful to law enforcement and crime prevention.

*Family fitness.* The GLP will also actively promote among its members a lifestyle of clean and balanced living, physical fitness, freedom from substance abuse and strong family values.


*Awards & Recognition.* To continue motivating its members to faithfully play their roles as "Builders" of men and of the nation, the GLP will organize a formal

awards and recognition program for members, lodges and districts that will perform extraordinary services and display high levels of achievement in their respective fields and areas.

*Scholarship foundation.* To assist widows and children of its members, and if need be, other deserving beneficiaries, the GLP will establish loan assistance packages and an educational foundation. Funds shall be raised and be made available for financial assistance projects and scholarship grants.

Freemasonry has existed and flourished for the Glory of God and the Service of Man. The continued value of its existence will rely on the Brotherhood's ability to continue stretching itself as a public servant and social builder or extending the organization's productivity and usefulness in society.

Let us hearken to the call of the nation. Let us attend to the urgent needs of our communities and the pressing concerns of the country; all these require the skills, the tools and the Men of Freemasonry.



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## Comment

# ON ENHANCING OUR PUBLIC IMAGE

Let's face it!

Anti-Masonic sentiment continues to flourish in certain quarters, and misconceptions still linger in the minds of the general public.

Ergo, at all levels, we should exert a lot more effort to enhance our public image.

As individuals, we should always reflect in daily life the image of Masonry passed on to us by those who went this way before us. Clearly, non-Masons draw their picture of Masonry from what they see of us outside the Lodge room. They see what manner of husbands, fathers, sons and brothers we are. They discern what manner of professionals we are. They note whether we regularly attend church, what kind of company we keep, and what activities in our respective communities we engage in. Hence, as we go about among our fellows, it is imperative that we so conduct ourselves that we earn their respect, their admiration, and their sincere esteem and affection.

As individuals, we should, moreover, exert a lot more effort not only to imbue members of our families with Masonic values, but also to motivate them to peruse Masonic literature as well as to join our appendant bodies and orders.

As Masonic Lodges, or even as Masonic Districts, we should organize more projects or activities that involve our families, as well as relatives and close friends. If we have our families, as well as relatives and close friends, involved in our projects or activities, not only will they realize that Masonry does not pull the Mason away from his family, but rather, supports it, but also we ourselves will get involved.

We should, moreover, invite more non-Masons to our public gatherings and special events/programs. On such occasions, we should make it a practice to devote a portion of the programme, as well as to distribute flyers/brochures on Freemasonry, for informing and educating the non-Mason guests on the Craft.

One of these special events is the Friend-to-Friend Night. This activity requires every member of a

Lodge to invite a friend who he believes possesses the qualifications of a good and true Mason to dinner *cum* fellowship at the Masonic Temple. If well organized, the event will help us gain quality new members.

Masonic publications are a potent force for disseminating Masonic teachings and information. Hence, more Blue Lodges and Masonic Districts should get additional subscriptions to *The Cabletow*, to be distributed to school libraries in their respective areas. For the same purpose, more Blue Lodges and Masonic Districts should purchase copies of such Masonic books as those authored by MW Reynold S. Fajardo, PGM, and VW Mabini G. Hernandez, PDDGM. Copies of these books are available at the Grand Lodge.

More Blue Lodges and Masonic Districts, furthermore, should publish their own newsletters and distribute copies of the same as widely as possible, thereby making more non-Masons become aware of and understand the essence, purposes and achievements of Masonry.

More Masonic Bodies, in addition, should establish their own websites on the Internet, so that people everywhere will learn the dynamism and vigor of Philippine Masonry.

Since our Craft is concerned with the enhancement of the public school system, we should, as Blue Lodges and Masonic Districts, establish closer relationship with public elementary and secondary schools, as well as with state colleges and universities, in our respective areas.

Besides continuing to give awards to outstanding public school teachers, we should adopt selected elementary and/or secondary public schools. This project entails, among other things, donating much-needed pieces of furniture, equipment and facilities to the schools; distributing school supplies to pupils/students; sponsoring scholarship/financial assistance for economically disadvantaged but talented pupils/students; and sponsoring sportfests and other contests among the pupils/students.

To bring the Masonic Light into brighter, sharper focus in our respective communities, we should also

actively participate in community affairs. We should be more responsive to the needs of the community, which are numerous. We can coordinate with the local DSWD office in planning and implementing charity-related projects. We can also coordinate with the DENR and DA local officers regarding continuing participation in the greening or Save-Mother-Earth projects.

We should, in addition, plan and implement charity programs jointly with our appendant bodies or orders.

We should also promote interaction with other civic, religious, and fraternal organizations in the community and undertake projects jointly with them. Such projects include medical-dental missions and other charitable works, sports competitions and sponsorship of symposia/lecture series on vital issues affecting the local, national and international communities.

As Blue Lodges or Masonic Districts, we should, likewise, harness available local or national media facilities to further disseminate relevant information on Freemasonry and District/Lodge activities.

Since many brethren throughout our grand jurisdiction have expressed a need for our Grand Lodge to help them improve Lodge attendance, increase Lodge membership, put their Lodges in a more visible focus in their communities, answer criticisms/attacks against the Craft, and make the public be more aware of Masonry and understand it better, the Grand Lodge will establish a special committee on public relations, which shall, generally,

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be responsible for planning and implementing programs of public relations within the Grand Lodge and its constituent Districts and Lodges and with the general public.

According to plan, we will institutionalize the holding of a nationwide oratorical contest, in collaboration with the Commission on Higher Education (CHED). The theme of the oratorical contest for this Masonic year will be determined by an ad-hoc committee created by the Grand Master, who will, in due time, issue a circular on this special event.

Another plan is to establish in the Grand Lodge an audio-visual room, where we can show our visitors, local and foreign alike, what Philippine Masonry is, what its purposes are and what it has done for the benefit of Philippine society down the years.

There are, certainly, other projects we may undertake to enhance our public image than those given above.

But the most important thing is this: All of us must get involved and excited about how we are perceived by the general public. Our acre of diamonds is in the community. Let us, therefore, take our Masonry into it. Let us, individually and collectively, enhance the image of Philippine Masonry in the eyes of the general public and help minimize attacks or criticisms against it.

This is, my brethren, a very exciting task. Let's do it! — eF.R.eN

# GRAND MASTER'S SCHEDULE OF ACTIVITIES

Millennium Year 2000 – 2001

2000

MAY

04-05 24<sup>th</sup> Grand Annual Session, Grand Court of the Philippines, Order of the Amaranth, Garden Orchids Hotel Convention Center, Zamboanga City

06 Provincial Ancom – Hongkong

12 Turnover Ceremonies – District No. 13

13 Constitution of Ang Tipolo Lodge No. 334, Antipolo City

20 Twinning Ceremonies – Sierra Madre Lodge No. 18 53<sup>rd</sup> Anniversary of Marikina Lodge No. 119

21 District No. 2 – Turn-over Ceremonies

23 Meeting with Executive Committee for Ancom 2001 – 2:00 PM

24 Square & Compass Golf Classic – Aguinaldo Golf Club – 8:00 A.M (Manila-Mt. Lebanon Lodge #1)

26 Joint Shrine Committee Meeting – 6:00 PM GLP Con. Room

27 Constitution of Guillermo Bongolan Lodge No. 330

JUNE

02 Cavite Lodge No. 2 - 5:00 PM

03 Institution of Misamis Oriental Lodge U.D.

07 1<sup>st</sup> Wednesday Mass - 3:00 PM

08 Meeting – Executive Committee – 6:00 PM

09 Corner Stone Laying of Mario S. Garcia Mem. Lodge No. 306

10 Constitution, Palayan City Lodge No. 331 – 9:00 AM

11 Golf Tournament – Marikina Lodge No. 119 - 7:00 AM, Camp Aguinaldo

12 Wreath Laying Ceremony, Motorcade/Parade– Rizal Monument – 6 AM

14 Courtesy Call – DeMolay–11 AM Meeting- Masonic Coordinating Council – 3:00 PM-MCCCCI

16 Meeting – Acacia Board of Trustees – 12:00 nn

17 Constitution of Las Piñas Lodge No. 332, Las Piñas City

18 Golf Day – Orchard Golf & Country Club 7:00 AM - Fellowship Night, Los Baños

19 Jose P. Rizal's Birth Anniversary, Calamba, Laguna

20 Col. Danny Mangila – Golf Tournament–Puerto Azull Fellowship Night – MW Rody Herrera Resort

JULY

01 Constitution of Dau Masonic Lodge No. 333

04 T. M. Kalaw Lodge No. 136 - 47<sup>th</sup> Charter Anniversary & Past Masters Night Kowloon House Restaurant, Diliman, Q.C.

3-5 Lunch – Tentative MOA signing with PNRC

06 1<sup>st</sup> Wednesday Mass – 3:00 PM

07-09 Visayas Regional Convention-Host: Mt. Huraw Lodge No. 98, Masonic District No. 16

13 Meeting – Executive Committee

14 District Visitation – Calapan, Mindoro

15 Dedication – Bongabong Lodge No. 324

16 Departure Mindoro for Manila

21 Institution – Cosmo P. Antonio Mem. Lodge U.D. – 2 PM

22 Visitation – Capitol City Lodge No. 174

27 Departure for Cebu

27-30 Philippine Masonic Association of America, Inc. Convention, Cebu City

29 Joint Shrine Committee Meeting – Cebu - 10:00 AM

31 Departure for Manila

AUGUST

02 1<sup>st</sup> Wednesday Mass – 3:00 PM

05 Golf Fellowship with Cavite Brethren – Orchard Golf and Country Club; Visitation at Pilar Lodge No. 15 and Primera Luz No. 69 Fellowship Night at Primera Luz No. 69

10 Meeting – Executive Committee

11-12 Western Mindanao Multi-District Convention-Host: Masonic District No. 50

19 Symposium of District Deputy Grand Masters

24 Departure for Taiwan (Coordinate with VW Domingo Chua)

24-26 Grand Lodge of China – Installation of 7 Lodges

27 Departure for Manila

SEPT.

01-02 Southern Mindanao Multi-District Convention-Host: Masonic District No. 44

06 Fellowship Night – VW Lito Monge's residence

07 GM's Night – Host District No. 31, Malolos, Bulacan

09 Southern Tagalog Multi-District Convention – District No. 8

14 Meeting – Executive Committee

14-15 Personal Visitation of GM to Naga City

17 Second Luzon Grand Master's Golf Cup

22-23 Bicol Multi-District Convention-Host: Naga City Lodge No. 257

SEPT.

20 to OCT 18 U.S.A. Masonic Visitation

OCTOBER

12 Meeting – Executive – 6:00 PM

20-22 Private Appointment (Out of Town)

29 Golf Tournament – Masonic District No. 29

26-28 Aloha Shrine Ceremonials

NOV.

03-04 Northeastern Luzon Multi District Convention

09 Meeting – Executive Committee

10-11 Northern Mindanao Multi-District Convention Host: Masonic District No. 30

17-18 North Western Luzon Multi-District Convention MD No. 37

25 National Capital Region Multi-District Convention

30 Masonic District No. 2 Convention-Host: La Naval Lodge No. 269

DEC.

02 Central Luzon Multi-District Convention  
Host: Masonic District No. 33

06 1<sup>st</sup> Wednesday Mass – 3:00 PM

08 Visitation – Malinaw Lodge No. 25 – 5 PM

14 Meeting Executive Committee

16 Grand Lodge Staff Christmas Party

2001

JANUARY

Blue Lodges Installation  
3<sup>rd</sup> Saturday – Dist. 13 Golf Tour

FEBRUARY

Guam Visitation (1st Week)

26 First Mindanao Grand Master's Golf Cup – Cagayan de Oro City

27 Mindanao Regional Convention

MARCH

Japan Ancom Visitation

APRIL

Mindanao Regional Convention  
26-28 Ancom 2001, Legaspi City

## Masonic Harvest

by eF.R.eN

### Keeping the “Body of Freemasonry” Healthy

The late Ill. Allen Earl Roberts, “the most prolific author the Fraternity has ever seen,” urged us, his brethren, to keep the “body of Freemasonry” healthy by paying close attention to its various facets or parts. These include the ritual, symbolism, benevolence or charity, philosophy, jurisprudence, and history.

Pointed out Ill. Roberts: “As with the human body, if these parts don’t function harmoniously, we’re in trouble. Too often one part is favored over all others. We will find experts who work with and teach the ritual. We forsake the other parts of this body of Freemasonry.”

The framework, according to Ill. Roberts, must be the ritual since it is what makes Freemasonry the distinctive order it is.

From the ritual comes the heart and brains that keep Freemasonry alive and vital, namely, its symbolism.

The ritual reminds us to practice benevolence or charity toward all mankind. To us, every human being has a claim upon our resources. This, then, becomes the soul, the conscience, of every Master Mason.

Freemasonry’s philosophy pumps the blood that brings life-giving qualities to the body and keeps it alive.

Its jurisprudence, or laws, provides the muscles which enable the body to function fully.

Its history puts flesh on the body, binding it into an unbreakable whole. This history tells us how well we have treated the body over the years.

Ill. Roberts averred that Freemasonry has something to offer to today’s world. But, he added, it does only if we consider the body of Freemasonry as a whole; if we realize that every part of it is important. The Order, as a whole, has what the world has needed and urgently needs today and in the future. It has been vital for several centuries. It will still be vital in the future, if we will let it be so.

### Masonic Philosophy

Since Freemasonry’s philosophy pumps the blood that brings life-giving qualities to the body and keeps it a alive, every Master Mason must study Masonic philosophy, so that he will be able to explain it to non-Masons, particularly those who consider themselves our critics or adversaries.

For this purpose, the Master Mason is admonished to read *The Builders* (1914) by Ill./Dr. Joseph Fort Newton (1880-1950), one of the great Masonic philosophers.

*The Builders* is composed of three parts, namely:

1. The early history of Freemasonry: its tradition, mythology and symbolism;

2. The story of the Order of builders through the centuries from the building of King Solomon’s Temple; and

3. A statement and exposition of the faith of Freemasonry.

The following excerpt on Masonic philosophy is from the final part of the book:

"Because the human soul is akin to God, and is endowed with powers to which no one may set a limit, it is and of right ought to be free. Thus, by the logic of its philosophy, not less than the inspiration of its faith, Masonry has been impelled to make its historic demand for liberty of conscience, for the freedom of the intellect, and for the right of all men to stand erect, unfettered, and unafraid, equal before God and the law, each respecting the rights of his fellows.

"What we have to remember is, that before this truth was advocated by any other, or embodied in any political constitution, it was embedded in the will of God and the constitution of the human soul. Nor will Masonry ever swerve one jot or tittle from its ancient and eloquent demand till all men, everywhere, are free in body, mind, and soul.

"Some day, when the cloud of prejudice has been dispelled by the searchlight of truth, the world will honor Masonry for its service to freedom of thought and the liberty of faith. No part of its history has been more noble, no principle of its teaching has been more precious than its age-long demand for the right and duty of every soul to seek the light by which no man was ever injured, and that truth which makes man free.

"Down through the centuries – often in times when the highest crime was not murder, but thinking, and the human conscience was a captive dragged at the wheel of the ecclesiastical chariot – always and everywhere Masonry has stood for the right of the soul to know the truth, and to look up unhindered from the lap of the earth into the face of God. Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of skepticism.

"Not only does Masonry plead for that liberty of faith which permits a man to hold what seems to him true, but also, and with equal emphasis, for the liberty which faith gives to the soul, emancipating it from the despotism of doubt and the fetters of fear.

"Therefore, by every art of spiritual culture, it seeks to keep alive in the hearts of men a great and simple trust in the goodness of God, in the worth of life, and the divinity of the soul – a trust so apt to be crushed by the tramp of heavy years. Help a man to a firm faith in an Infinite Pity at the heart of this dark world, and from how many fears is he free!

"Once a temple of terror, haunted by shadows, his heart becomes a cathedral of serenity and gladness, and his life is enlarged and unfolded into richness of character and service. Nor is there any tyranny like the tyranny of time. Give a man a day to live, and he is like a bird in a cage beating against its bars. Give him a year in which to move to and fro with his thoughts and plans, his purposes and hopes, and you have liberated him from the despotism of a day. Enlarge the scope of his life to fifty years, and he has moral dignity of attitude and a sweep of power impossible hitherto. But give him a sense of Eternity; let him know that he plans and works in an ageless time; that above his blunders and sins there hovers and waits the infinite – then he is free!

"Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality – its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness; upon that moral culture without which man is rudimentary, and that spiritual vision without which intellect is the salve of greed or passion. What makes a man great and free of soul, here or anywhither, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God.

"How to live is the one that matters; and the oldest man in his ripe age has yet to seek a wiser way than to build, year after year, upon a foundation of faith in God, using the Square of justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest, and service to our fellows.

"Let us begin now and seek the wisdom in the

beauty of virtue and live in the light of it, rejoicing; so in the world shall we have a foregleam of the world to come – bringing down to the Gate in the Mist something that ought not to die, assured that, though hearts are dust, as God lives what is excellent is enduring!"

Postscript: Ill./Dr. Newton also wrote other books than *The Builders*, such as *The Religion of Masonry* (1926); *The Men's House* (1938), in the third chapter of which is found the oft-quoted passage, "When Is a Man a Mason?"; and *River of Years* (1944), an autobiography.

Ill./Dr. Newton, moreover, lived his Masonry. He constantly chose how best he could serve his church

and how in his everyday life he could apply its teachings in his own life, in his contact with others, and in his preparation for ultimate judgment by his Creator. He also practiced such Masonic teachings as the supremacy of the spiritual over the material and the faithful performance of our basic obligations to God, to other men, to ourselves, and to our respective countries.

As the late Ill. Albert Pike, author of the celebrated *Morals and Dogma*, would put it, Ill./Dr. Newton endeavored to so live that when he came to die even the undertaker was sorry.

Indeed, one may add, the following definition by MW James L. D'Acosta, PGM, York Grand Lodge of Mexico, would fit Ill./Dr. Newton to a "T":

## The True Mason

**I**would define a Mason as a man of character and good will, who believes in the Supreme Being we call the Great Architect of the Universe. A Mason is a man who tries in all his actions to stand upright, to do what is right. He is one who engages in the great moral conflicts of our times, in his own way, from whatever humble or great station in life he finds himself. A man of character, he strives for truth, searches for eternal light and ponders the everlasting question of God's purpose for man.

But a Mason is more than a philosopher. He is a builder, a constructive force for good, who works toward the relief of human suffering. He is a practical man, demonstrating by example in works and deeds that to live by the Square is not to be chided as old-fashioned, but rather, is to be admired and applauded as an unfortunately too rare an example of what man, at his finest, can achieve.

A Mason believes in freedom—freedom of thought and speech. He is no anarchist; he believes in freedom with responsibility, respecting the laws of his country and the rights of others. He is also a man of peace; as such, he respects the rights of others, as well as believes in peaceful evolution, rather than violent revolution.

Finally, a Mason believes in brotherly love; not just a close friendship for his fellow Masons, but the broader expressions of compassion,

companionship and charity for all mankind. He makes no distinctions of religion or race, but believes and tries to practice the meaning of the brotherhood of men under the Fatherhood of God.

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## Prose-Poem?

### "imagery"

by: the petitioner

traces of their works greatly alluring  
men like them showed so much belonging  
but the way they work deliberately hidden  
an evolving imagery is urging for meaning

a mason I suspected showed no interest  
my attempt to discover outrightly dismissed  
this prompted me to examine myself  
am I that serious in my quest for help

slowly my interest evolved to its fullest  
ways to enter started a new quest  
books and pamphlets of masons i seek  
hoping to understand Masonic secrets

belief in God and brotherhood of men  
a credo I found so noble and clean  
the likes of heroes and statesmen I've seen  
these ranks of masons revealed much of them

finally I gathered the courage to see  
but the Lodge Secretary prompted not me  
forms and advice he handed me anyway  
finally my application was its way

months have passed yet I heard no word  
encouragement or not is sincerely beg the Lord  
but with enthusiasm my name drifted far and wide  
an elated feeling I was proud not to hide

suddenly one evening I was informed to attend  
a meeting of brethren I found encouraging  
but never was I made to enter the Lodge room  
I felt uneasy my petition was bound to gloom

Apprehension & doubt kept pounding on me  
But participation I did in many more masonic ways  
Till one stated meeting they voted on me  
I felt relieved only white balls covered me

And so revealed as petitioner's imagery  
That promising cowans may find a better way  
But Masonic imagery is richer in many ways  
You'll love it my friend, even for a fee.

**Note:** The foregoing is an unedited short piece for a Masonic petitioner in the dark but decided to pursue his journey, submitted by WB LEO S. PATES of Iligan City.

# WE HELPED HIM CARRY HIS WORKING TOOLS

by WB Danilo P. Malubag

*Note: This is an account of the last few hours of the Very Worshipful Bro. Josefino B. Manayao, Colonel, PA, who was a victim of an ambush staged by the NPA in Jones, Isabela on June 27, 2000.*

**H**e was astride the operating room table, his huge frame almost reaching the overhead set of operating room lights. A Brother propped up his upper back, tapping it occasionally to help him expel blood and blood clots. Blood flowed profusely from his mouth, or what used to be it, with reddened sterile held by a nurse to tamponade the bleeding, soaking his undershirt and the front of his camouflage pants. His left hand was wrapped with a 4-in. elastic bandage. Similarly stained with blood. I saw a ring on one of his left fingers, not knowing it has a square and compass design. An intravenous line was inserted in one of the veins of his left forearm, with Dextran running. His right hand also had an IV line with blood infusing. Another doctor, in military uniform, kept on prodding him to hang on. An anesthesiologist administered oxygen through the anesthesia mask placed over a layer of sponges. Another nurse used a suction catheter connected to a Gomco apparatus to evacuate blood from his wounds. Despite about ten years of knowing him, I did not recognize him.

He coughed out blood almost continuously, blood splattering on the white tile-covered walls, the OR lights and the foot part of the OR table. He could not lie down for endotracheal intubation; for in 2-3 seconds he pulled himself up, again coughing out blood clots.

Tracheostomy was the only option for us to have a patent airway. Local anesthesia was administered and a horizontal incision was made. Dissection proved extremely difficult with him still sitting on the OR table. The EKG monitor did not show any abnormality, the pulse oximeter showed that oxygen saturation was high. Finally, the lifesaving Et tube was in place. There was good aeration, only to discover in 3-5 respiratory exchanges, blood coming out through the ET tube, and into the corrugated plastic tubing connected to the anesthesia machine.

About 3 hours earlier, a 5-vehicle convoy carrying doctors and a dentist, a nurse, a midwife and a medical technologist, soldier and resident of the mountain barangay of Dicamay Dos, Isabela was negotiating a bumpy road cut through the hills on their way home from a 2-day civic activity. The vehicles were moving slowly, separated by about 50 meters by the serpentine road lined by trees and heavy foliage on both sides.

VW/Col. JOSEFINO B. MANAYAO, commanding Officer, 502 Infantry Brigade of the 5<sup>th</sup> Infantry Division

based in Camp Melchor dela Cruz, Jones, Isabela, led the medical-dental mission for the people of the barangay of Dicamay Dos, on June 26 and 27, 2000. Most of the members of the team spent their Monday night in the boondocks, mingling with the residents.

Communist rebels had planted a locally-made land time-one that might or might not explode when detonated at the boundary of Brgy. Linomot and Sta. Isabel, Jones, Isabela. They had tried to detonate the bomb for the first vehicle, but for one reason or another, they failed. Three more vehicles, with the medical team on board, passed by. Finally, the bomb exploded as the army truck with 12 soldiers and a civilian from the barangay passed by. Some of the soldiers tried to jump out of the vehicle but were met by gunfire from both sides of the dusty dirt road. Nobody survived the initial carnage. Occupants of the other vehicles hit the dirt, all covering for their lives.

VW MANAYAO, PDGL of Masonic District 6-A, now Masonic District No. 29, upon hearing of the incident through his 2-way radio returned to the site in spite of warnings by an officer of the medical corps. While heading the pursuit operations in the forested hills, he was hit by a sniper bullet on the left side of the chin, shattering his mandible, the bullet ricocheting and exiting through his mouth. He has another wound on

his left hand.

He was taken to the Jones Community and Emergency Hospital. The military doctory (Capt. Willy Go, MC) was joined a little later at the hospital by a surgeon-Mason (or Mason surgeon), namely, Bro. Ildefonso Costales, Jr., and some soldiers. Then the doctors decided to take VW Manayao to the Callang General Hospital in Santiago City. They, together with some soldiers, took two hours to traverse the distance from Jones to Santiago City. Upon arrival at the Callang General Hospital, VW Manayao was taken directly to the operating room.

The EKG Monitor started to show bad prognosis-fibrillation. Life-saving medicines, defibrillation, cardiac

massage were all given and done continuously. Blood was continually given; blood was suctioned out of the ET tube. Urine output was measured. I can not remember how long it took or how many times his heart arrested. Despite heroic measures of at least seven doctors, two brethren including several nurses, and pulmonary therapists, we failed.

VW JOSEFINO B. MANAYAO dropped his working tools!

**Notes:**

1. With first-hand accounts from men in the field.
2. The author, WB DANILO P. MALUBAG, is a Past Master of Santa Rosa Lodge No. 297, Masonic District No. 29. He is a general surgeon.

## **DAILY INFORMER** **Features Grand Master's Night**

*The following news item, authored by Nenita Gobuyan of the PNA, appeared in the May 3, 2000 edition of the DAILY INFORMER:*

### **Ilonggos Thrilled Masons**

**T**o taste the best of Ilonggo hospitality, the 2,000 delegates to the 84<sup>th</sup> Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines were fortunate to have been entertained by the internationally known performers in this region.

After the opening program at the Rose Memorial Hall of the Central Philippine University in Jaro district Thursday, April 27, the delegates proceeded to the huge ground of the West Visayas State University in La Paz district for the Grand Master's night celebration.

The football ground was transformed into an open restaurant with wide space for special performers of the night.

Four caterers prepared delicious Ilonggo food with several lechon for the guests.

While drinks and food flowed, the host lodge presented the Daguay Dance Troupe and the Bola Bola Tribe.

They performed the royal Muslim dance, tinikling dance and highlighted it with an ati-atihan performance.

The fast and nimble dance of the Bola Bola Tribe excited some of the delegates from abroad, who were urged to join the tribe at the center space.

The other numbers were performed by the mixes of the local Masons and Order of the Amaranth.

The delegates went home late after a memorable program participated in by the best of Ilonggo talents.

They stayed here up to Saturday, April 29, for more activities and more fun with their Ilonggo hosts.



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# Masons React to Bishop Balce's Refusal to Administer Final Church Rites on WB/Brig. Gen. Manayao

Given below are two items that appeared on the July 13, 2000 edition of the PHILIPPINE DAILY INQUIRER.

## A burial, Freemasonry and Opus Dei

**T**his is about Cabanatuan Bishop Balce's refusal to administer the final church rites on Brig. Gen. Josefino Manayao, a Worshipful Master of the Capitan Pepe Masonic Lodge 293. (PDI, 7/6/00)

One reason the Freemasons have always drawn the wrath of the Vatican is because the society's secrecy tends to advance a neo-gnostic spiritual snobbery. But what of the Opus Dei, which many observers claim also possesses the same trait, promoting the illusion that it creates "Super Catholics"?

The question of secrecy has raised millions of eyebrows on the motives of the Opus Dei. Listings of names for the 75,200-member organization -- about 74, 000 lay people and 1, 200 priests in 80 countries -- are simply not made public. Equally well-concealed is its constitution

and personal instructions to its followers.

Writing about the papal secret society in his biography, "Franco," Brian Crozier states: "It (Opus Dei) is often referred to as a new kind of Freemasonry, a club of the 'ins' that makes sure the 'outs' stay out." A British Catholic weekly, *The Universe*, makes a similar judgment: "It is almost as though the organization wishes to foster a quasimonic air of elitism, made more enticing to potential members by an air of mystery." Which leads the publication to add, "It is frequently true that those who appear to be hiding something have something to hide."

## Masons assail Church denial of rites for slain general

by Alex Pal, PDI Visayas Bureau

**M**asons in the Visayas have assailed the Roman Catholic Church for refusing Catholic burial rites for slain Brig. Gen. Josefino Manayao.

They also warned that the incident might force them to reveal the "secrets" behind the Masonic rituals that would "cause deep psychological fissure upon the Catholic faith"

Manayao's failure to get church rites caused an uproar during the Masonic Visayas Regional Convention held last July 7 and 8 in Catbalogan, Samar.

Speaking on behalf of the 4,000 Masons in Eastern, Central and Western Visayas, Past Deputy District Grand Master Joel Obar said the Masonic Fraternity was again directly confronted by the Roman Catholic Church by denying Manayao the Christian burial rites he so deserved.

"The late... Brig. Gen. Josefino Manayao lived the

tenets of Freemasonry which taught him to be a good Catholic and a good Catholic he was," Obar Said.

Obar challenged the Roman Catholic Church to sow the seeds of unity, cooperation and love instead of adopting the principles of disinformation, discrimination, apathy and segregation.

"What happened to Brother Manayao is an example of what has been taking place in many parts of the country. Lest we forget, more than 80 percent of the

(cont. on p. 44)

# ANG TIPOLO NO. 334: A BRIEF HISTORY

*Note: To encourage Blue Lodges to submit their respective historical accounts to the Grand Lodge, c/o VW Samuel P. Fernandez, Grand Historian, we are publishing this.*

**A**NG TIPOLO LODGE NO. 334 was duly constituted as a regular Lodge under the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippines on May 13, 2000 at Antipolo City by MW Oscar V. Bunyi, Grand Master, and other Grand Lodge officers.

The installed officers are: LEOCADIO SC SANTIAGO, JR., Worshipful Master; NAZARIO G. CORDOVA, Senior Warden; PEDRO U. PAGUNURAN, Junior Warden; EDGARDO ALCANITES, Treasurer; RICO C. CASTRO, Secretary; MARIO NAVARRO, Auditor;

EMMANUEL J. DIESTA, Chaplain; ARTEMIO CACAL, Marshal; FELICIANO ROMERO, JR., Senior Deacon; ROLANDO VELICARIA, Junior Deacon; ALFREDO ESPINO, Lecturer; ELISEO C. MIRANDA, Orator;

JUANITO P. ABERGAS, Historian; CARLOS C. PORMENTO, Almoner; JOJO V. VITERBO, Senior Steward; SER ARNEL CRUZ, Junior Steward; CIRIO ERNANI CRUZ, Organist; and GREGORIO C. ALVAREZ, JR., Tyler.

The Charter of Constitution is now regularly enshrined in the hearts of these officers and other charter members of the Lodge, all of whom are pretty determined to give due meaning and substance to the theme "Bringing the Masonic Light into Brighter Focus ..." in our communities, particularly those in the Province of Rizal, desirous as they are to reclaim the Masonic heritage of bringing nations from the darkness of tyranny into the light of liberty, equality and fraternity.

The organization of Ang Tipolo Lodge No. 334 may be traced back to the fragmentation of the Province of Rizal after the creation of Metro Manila in the 1970s. As a result of this fragmentation, several Masonic Lodges went with their mother municipalities and cities. The Masonic Lodges existing at that time, unfortunately, belonged to municipalities absorbed

into the newly created Metro Manila. Juan Sumulong Lodge No. 169, for instance, was located in the Municipality of Cainta but opted to operate in the Capitol Masonic Temple in Quezon City. Hence, there was no longer any Masonic Lodge in the Province of Rizal.

In late 1998, a group of Master Masons residing in and near the Province of Rizal had a fellowship social, which was hosted by brethren assigned with the Rizal Police Provincial Office (RPPO) at Hilltop, Taytay, Rizal. During that event, the plan to organize a Masonic Lodge in the Province of Rizal was brought to light. It was pointed out that there had been no Masonic Lodge in that premier province for more than a quarter of a century. Members of the Craft residing in or near the said province, therefore, had to travel to attend stated meetings and other Masonic functions, enduring heavy traffic, outside the province. There was clearly, a need to form a new Lodge in the Province of Rizal. The brethren in attendance agreed to meet again to discuss the matter.

After several fellowship socials, the following brethren affixed their signatures to the petition for a dispensation to form and open a Masonic Lodge in the Province of Rizal: Velicaria, Rolando; Cacal, Artemio; Pagunuran, Peter; Viterbo, Jojo; Navarro, Mario; Demonteverde, Franklin; Alcanites, John Tristan; Alcanites, Edgardo; Bunyi, Oscar; Camilet, Pedrito Jr.; Santiago, Leocadio Jr. SC; Yebra, Efren Oichi; Octaviano, John Yu; Cordova, Nazario; Reyes, Romero; Miranda, Eliseo; Romero, Feliciano Jr.; Alvarez, Gregorio Jr.; Cruz, Ser Arnel; Castor, Rico; Diesta, Emmanuel; Ong, Arnold; Andres, Alfredo; Ignacio, Agaris; Cruz, Josefino; Cruz, Cipriano;

Espino, Alfredo; Valentino, Rodolfo; Ricardo; Romeo; Abergas, Juanito; Cruz, Ernani Cirio; Ativo, Edilberto; Nuñez, Ramon; Pormento, Carlos; Valenzuela, Bernard; Salvador, Benjamin; and Villanueva, Kim Alvin.

These brethren decided to name their Lodge Ang Tipolo, the big leafy tree after which Antipolo City was named. It is said that the natives of Rizal used the leaves of the tipolo tree for tea and for curing stomach pain. Like the tree, Ang Tipolo Lodge will disseminate, by precept and example, the soothing, beneficent, and replacement light of Masonic teachings and principles among the residents of the Province of Rizal.

Members of Lodge Juan Sumulong Memorial No.

*Postscript: The Historian, aided by the Secretary and Worshipful Master, should religiously record all activities of the Lodge and provide THE CABLETOW and the Grand Historian with copies of reports of Lodge activities. This holds true for all Blue Lodges in our grand jurisdiction.*

169 and Marikina No. 119 sponsored the formation of Ang Tipolo Lodge, and VW Benedicto Madarang favorably endorsed the petition to then Grand Master Franklin J. Demonteverde, who, in turn, granted a Dispensation on December 20, 1999.

From then on the brethren of Ang Tipolo Lodge U.D. assembled regularly and labored in the quarries. "They raised Gustav Joseph Boseck, Henry Ubungan and Edgardo Cariaso to the sublime degree of Master Mason and initiated Arnel Querubin as an Entered Apprentice Mason.

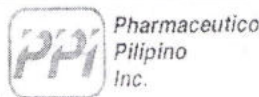
With VW Madarang's inspiring support, they were able to comply with all the requirements for the grant of a Charter...



Bro. Leocadio SC Santiago, Jr. about to be installed as Master of the Lodge...



MW Bunyi presides over ceremony of constitution.



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## MASONIC DISTRICT NO. 51 COMES OUT WITH MAIDEN ISSUE OF THE NORTHEAST BEACON

**M**asonic District No. 51 (Southern Isabela and Quirino Province), under the leadership of VW Wilfredo D. Palada, Jr., DDGM, came out with the maiden issue (April-June 2000) of its quarterly newsletter, THE NORTHEAST BEACON, edited by WB Dominador M. Apaga, immediate Past Master of San Mateo Lodge No. 319 and District Council Secretary.

The front page of the maiden issue announces the election of district council officers; the launching of the outreach project of Court No. 12, Order of the Amaranth, namely, laundry soap making; sponsorship by Cagayan Valley Lodge No. 133 of a seminar-workshop for barangay folks of Santiago City on the processing of tapa, red egg, longganisa and tocino; and the demise of two Masonic stalwarts, VW Pablo D. Baguioen, PDDGM, and WB Jolly Jesus P. Silverio, Past Master of Cagayan Valley Lodge No. 133

Other activities of the Masonic Family in the district include the following:

- Installation of officers of Bethel No. 15, International Order of Job's Daughter, led by Honored Queen Joanna C. Bacoling, by "Mom" Luzviminda R. Roque of the Grand Guardian Council of the Phils.
- Conferral of the 3<sup>rd</sup> degree of Masonry on Bro. Roland V. Apaga at Magat Lodge No. 68 in Bayombong, Nueva Vizcaya, by brethren of

(THE CABLETOW joins the entire Masonic Family in this grand jurisdiction in felicitating the editorial staff of THE NORTHEAST BEACON, whose Editor-in-chief, WB Dominador M. Apaga, PM, in effect, is Masonic District No. 51's correspondent to THE CABLETOW. – eF.R.eN)

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### masons assail church... (cont.)

Masons in the Philippines are Catholics," he said. Manayao, 502nd Infantry Brigade Chief, was killed along with 12 soldiers in an ambush by New People's Army guerrillas in Isabela last June 28.

The Catholic Church denied him the final rites before he was buried on July 4 because of his membership with Freemasonry. Manayao was first elected Worshipful Master of the Capitan Pepe Masonic Lodge 293 and a past Masonic Lecturer.

*REMINDER: An important part of our thrust to raise the level of the general public's awareness and understanding of Masonry is to harness, where feasible, available local or national media facilities. Let's do this with much fervency and zeal.*

San Mateo Lodge No. 319, led by WM Bong Leaño, Past Master Frank S. Bumagat, and Past Master Dominador M. Apaga.

- Installation by Ill. Dante E. Simon, 33rd degree SGIG, of the officers of Northeastern Luzon Bodies, Ancient and Accepted Scottish Rite of Freemasonry, led by Venerable Master Henry M. Lobo

- The first monthly meeting of the District Council, in which were discussed plans, such as the multi-district sportsfest and the multi-district convention, which will be hosted by Masonic District No. 51 in Santiago City on Nov. 3-4, 2000.

- Donation by WM Ernesto C. Apaga of Springfield Lodge No. 217 in Virginia, U.S.A, of Php 4, 000 for the San Mateo Lodge Temple Fund.

Other features of the maiden issue than the editorial are "The Philippine Flag: An Icon of Freedom" by WB Arthur L. Coquia and "Masonry and Religion" by VW Nicomedes P. Federizo, PDGL.

The newsletter is financially supported, at least in part, by advertisements.

Msgr. Michael Veneration, Vicar General of the Cabanatuan City Diocese, earlier explained that it was not local practice but a universal policy of the Catholic Church that was observed in Manayao's case.

He said the giving of sacraments and Catholic rites to members of the Free and Accepted Masons is prohibited by the Catholic Church all over the world and this position was reiterated during the plenary council of the Catholic Bishops Conference of the Philippines in January 1991.

## MW BUNYI, GUEST OF HONOR AND SPEAKER OF CAVITE LODGE NO. 2

**M**W Oscar V. Bunyi, current Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines, was a guest of honor and speaker during the stated meeting of Cavite Lodge No. 2 in

Cavite City last June 2.

In his message, he stressed the desirability for the brethren and other members of the Masonic Family in our grand jurisdiction to "dwell together in unity"



*Seated fourth from left is MW Oscar V. Bunyi. Other officers present during the occasion were VWB Arturo Capada (4th from right), DDGM; Bro. Rafaelito V. Sacdalan, Junior Warden; WM Braulio Candia (center); and Bro. Bayani Leoncio, Senior Warden. (Photo by Bro. Adolph C. Perez.)*

## DEPUTY GRAND MASTER, GUEST OF HONOR AND SPEAKER OF DAET LODGE OF PERFECTION

by VW Godofredo O. Peteza, Sr., PJGL

RW Napoleon A. Soriano, Deputy Grand Master, was a guest of honor and speaker during the installation of officers of the Daet Lodge of Perfection, Bicol Bodies, A.&A.S.R, held on May 20, 2000 at the Scottish Rite Temple along Gov. Panotes Avenue in Daet, Camarines Norte.

The installation coincided with the 53rd birthday anniversary of installed Venerable Master Benjamin L. Ong, 32nd degree, KCCH, who saw to it that the fraternal dinner and fellowship were to be held at the Music Theatre II, Central Plaza in downtown Daet.

In his fraternal message, RW Soriano underscored the need to conduct Masonic Education even in Lodges of Perfection "if Masonry is to survive the onslaught of destructive criticisms from without."



*Left to Right: RW Napoleon A. Soriano, Deputy Grand Master, Grand Lodge of Free and Accepted Masons of the Philippines while delivering his fraternal address; Ill. Juan C. Nabong, JR, 33rd degree, SGIG and Venerable Grand Prior, Supreme Council, 33rd degree, A.&A.S.R.; Ill. Vicente N. Ongtenco, 33rd degree, SGIG, Orient of North Bicol; installed Venerable Master Benjamin L. Ong, 32nd degree, KCCH; and Honorable Roy A. Padillar, Jr., Congressman, Lone District of Camarines Norte.*



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## 3rd Square and Compass Golf Classic

**B**rethren of Manila Mt. Lebanon Lodge No. 1, led by VW Ernie A. Uy, sponsored last May 24 the 3rd Square and Compass Golf Classic, which was participated in by approximately 100 civilian golfers. The event was dubbed "Golf for Charity."

On hand for the ceremonial tee-off were MW Oscar V. Bunyi, Grand Master; Col. Angel G. Atutubo, Camp Commander, GHQ and HSC, AFP; BGen. Manuel L. Carranza, Jr., President of the Travellers Square and Compass Golfers Club, Inc.; and VW Uy, overall chairman of the Golf Classic.

Every participant received as souvenir a specially made porcelain coffee mug.

The tee mounts were decorated with the streamers of the various hole sponsors, and the bunting of Torres Brandy and Birch Tree gave the clubhouse a festive atmosphere.

An important Hotrocks gas griller and eight sets of Roadstone radial tires were up for grabs as hole-in-one prizes on 3 holes. Since nobody made a hole-in-one, the prizes were included in the raffle during the awarding ceremonies. The hole-in-one prizes were donated by Messrs. Wilson S. Uy and William L. Tan.

VW Robert Liao presided over the awarding ceremony, which was emceed by VW Mario Buenaventura and made more enjoyable by the singing of the charming Ms. Mikee Reyes. The participants, meanwhile, enjoyed the aroma of Torres Brandy. In the end, everybody went home with one or more prizes.

The following won the major raffle prizes: Bro. Johnny del Rosario, a 21" Sanyo colored tv; Bro. Rey Cedeñe, a Hotrocks gas griller; Gen. Manuel L. Carranza, Jr., a Torres mountain bike; Bro. Joel Palacios, a sharp washing machine; VW Willy Rañaga, Standard Supreme vacuum cleaner; and Sis. Jo Cabrieto, a turbo broiler.

Maj. Gen. Alex Costales, Army Vice Commander, at the request of Awarding Committee Chair Robert Liao, awarded the trophies and prizes to the tournament winners and major raffle winners.



*Vic Alcaraz receives his trophy and prize from Maj. Gen. Alex Costales. Others in photo are WB Mike Sevilla and VW Ernie Uy.*

*L-R: VW Robert Liao, VW Edward Chua Cham, VW Ernie Uy, MW Oscar Bunyi, Ato Galindez, Sis. Chat Lagarto, WB Lini Hernando, VW Ike Flores, WB Mike Sevilla, Bro. Rey Cedeño, and Bro. Edmond Lim in front.*



## SAN PEDRO LODGE JOINS "PASKUHAN SA ABRIL" IN ANTIQUE

by VW Pyke L. Alibadbad, PJGL

Over 300 poor residents were happy recipients of the loving kindness of a grateful family, friends and Masons from lodges here and abroad, in an unprecedented show of innate charity. A microcosm of universal Masonic charity it seemed, by the extensive participation of Masons coming from the east and west of the globe and from north to south of the country. The participation of San Pedro Lodge No. 292 is incidental though vital to the celebration of thanksgiving of a grateful family and friends that look back to its roots and its humble beginnings.

All eight siblings of the Bautista family of Pandan, Antique, have since shared their blessings with the poor after having been successful in their own simple lives. They have chosen this time of the year when most of them could be personally available in time for the barrio fiesta celebration in April. Because of the festive spirit of giving and thanksgiving, the annual event has thus earned the name "Paskuhan sa Abril," coined by the grateful barrio residents themselves who have been its beneficiaries in years past. Indeed, it's Christmas in April for a poor community whose residents wait and expect some bounty during the dry lean months after the rice harvest.

On the early morning of April 25, 2000, the Bautista family, their friends, some Masons and a team of doctors and nurses swooped down on the sleepy barangay of Dionela, half a kilometer from Pandan, Antique, for a day of service, charity and fun. Service in the form of free medical check-up and treatment of illnesses of poor and needy families who cannot afford to see a doctor for treatment even for the most minor of diseases. Charity, by way extending brotherly love to the less fortunate families and giving away medicines for common ailments and sharing materials and goodies not usually enjoyed by those who have less in life. And fun for the benefactors themselves, who after the day's work, would hopefully savor the sweet balmy and unpolluted air of a provincial summer, enjoy the sun and sand at the beach and frolic in the pristine sea waters of Pandan Bay for a day or two, energizing themselves again before their return to the dust and din of the city.

By 2:00 p.m. of the same day, after attending to the last patient, the group had served some 150 persons, mostly children, and treated them of various ailments, from common skin infection to upper respiratory diseases. The patients and some other 200 indigent residents went home each with a bagful of assorted

goodies containing medicines, pairs of rubber slippers, ballpens, used clothes, etc. and various foodstuffs fit for the Christmas table.

The idyllic barangay by the beach is home to the successful Bautista children. Christmas comes a second time around for its poor residents every April 25, in time for the festive celebration of St. Vincent Ferrer Day, the town's patron saint. The Bautista children residing near Manila and in the U.S. make a yearly homecoming trek to the barrio of their birth to celebrate the traditional fiesta with their kin and fisher folks and also to share their little blessings in life. Yes, Virginia, there is a Santa Claus. There is Christmas in April in Barangay Dionela!

Fortunately, the Bautista siblings, three boys and five girls, are successful in their chosen careers. Three of the girls, except Yoling and Faith, are married to husbands who later became active Masons. Sis. Daughlet is a successful real state broker in the land of milk and honey – in the U.S.A! She is happily married to another Pandanon, Bro. Romy Ordinario, a retired U.S. Navy officer. Bro. Romy is an active member of Three Stars Lodge No. 839 in San Diego, California. He was one of the Filipino Masons of his Lodge who warmly received and broke bread with MW Grand Master Franklin J. Demonteverde and party in the latter's official visitation to the Grand Jurisdiction of California last year. Sis. Daughlet is also active in the appendant bodies for ladies in her husband's Lodge.

Sis. Sol, a CPA and presently working on her doctoral thesis, is Chief, Assessment Branch at the Assesment Bureau of Internal Revenue. Third in the line of authority at RDO No. 57 at San Pedro, Laguna, she is married to Bro. Dionisio "Boy" Kung, a retired overseas merchant marine officer who is now a businessman. Bro. Boy joined the Craft at San Pedro

Lodge and is presently serving as Lodge Treasurer.

Another sibling, Sis Vicky, is a nurse and now a U.S. resident. She works and lives with her three children who are studying abroad. Her husband, Bro. Col. Arcadio "Bay" Seron, is Vice Commander, Tactical Operations Command, PAF, in Mactan, Cebu. He is awaiting completion of his military tour of duty to rejoin his family abroad upon his retirement. Incidentally, Bro. Bay Seron is one of the first three Masons raised by San Pedro Lodge at the time of its dispensation in March 1991.

The Bautista siblings, led by eldest sister Yoling Batara, and their spouses were assisted by family friend, Dr. Bob Alojipan, of Makati Medical Center, who is also a native of the place. Also notable was the presence and valuable contribution of another native of Pandan, and an eminent Mason, Bro. Atty. Mariano "Monet" Dioso of Macawiwili Lodge No. 55, Roxas City, Capiz.

Other Masons and Sisters from San Pedro Lodge who supported and helped supervise the affair were WB Bong Maghirag, PM; Bro. SW Joel and wife Sis. Cecille, and Sis. Susan Cleofe.

Conducted two days to ANCOM 2000 at Iloilo City, the civic action coordinated by WM Rene Mogol of San Pedro Lodge had the express permission of incoming MW Grand Master Oscar V. Bunyi, who himself donated medicines and biologics. In addition to drugs and sundry materials worth some P20,000 solicited from abroad, other material support and donations came from San Pedro brethren Erny Cleofe and Rani Cada of Unilab and Bio-Medis Pharmaceuticals, respectively. A big boxful of assorted medicines came from Bro. Mike Casipit and Sis. Dr. Helen Casipit, also of San Pedro Lodge, and VW Allan de Leon of Pharmaceutico Pilipino Inc. Sis/Dr. gave several boxes of cough syrups.

With the laudable success of this year's joint effort, the benefactors themselves, led by the Bautistas, some members of "PAGTATAP," an organization of Pandan professionals here and abroad, (of which the Bautistas are also active members) and friends and Masons with links to Antique made a covenant to join hands to make "Paskuhan sa Abril" a regular event and expand its assistance service to cover other distressed barangays in the town of Pandan, Antique. Surely, the Masons behind the charitable work will continue to support this praiseworthy community project and San Pedro Lodge will always be in the forefront of this outreach program.



*The Bautista family and friends, brethren and their ladies pose behind the children-beneficiaries. Note prominence of San Pedro Lodge No. 292 and Three Star Lodge No. 839 (San Diego, California, USA) on the streamer in the background.*

*"PASKUHAN SA ABRIL" -- Sis. Cecille Adato (extreme right) of San Pedro Lodge helps in dispensing medicines to patients (foreground). Note the credit given MW Grand Master Oscar V. Bunyi on the lower right bottom of streamer.*



# KORONADAL LODGE NO. 209 CONDUCTS "OPERATION TULI"

by Bro. Carlito Y. Uy

**B**elieving that "Mga batang binyagan ay responsableng mamayan," the brethren of Koronadal Lodge No. 209 in Koronadal, South Cotabato, conducted an "Operation Tuli," which benefited 17 young boys whose ages ranged from 10 to 14. The venue was the Koronadal Masonic Center.

The ritual of passage to manhood was witnessed by equally nervous mothers and one apprehensive father. It was performed by Bro Nelson Joel Decolongon and WB Manito C. Ong of Daguma Mt. Range Lodge No. 294. These two Brother doctors were assisted by seven pretty nurses from the South Cotabato Provincial Hospital.

On hand to extend assistance to the medical team were WM Suharto T. Mangudadatu, SW Oscar J. Pagunsan, JW Cesar D. Taleon, IPM Joseph Y. Ang, IPDDGM Antoni E. Sarrosa, GLI Leonardo A. Sandoval, IPDGL Isaac Alvero V. Moran, WBs Laureane M. Kabigting and Gerencio D. Loyola, and Bros. Pacifico L. Padua, Delfin O. Riego de Dios, Joveniano T. Tiu, and Monato S. Martinez -- and, of course, this reporter.

The Sisters were also on hand to dole out merienda

and souvenir t-shirts provided by WM Suharto Mangudadatu, as well as to give the needed prescribed medicines to the boys.

Some brethren, such as Bro. Sonny T. Lao, WB Gerencio D. Loyola, Sw Oscar J. Pagunsan, and several non-Masons generously contributed money for the project, while others, such as Bro. Rizaldy C. Del Carmen, WB Manito C. Ong, Bro. Nelson Joel Decolongon, Bro. Delfin Riego De Dios and Miss Corazon Y. Uy, provided material support like medicines.

Our Worshipful Master provided lunch at the Giacomine's Pizza.

The project was made all the more successful due to the cooperation of Brgy. Kagawad Edwin Amoloria.



*The three Lights flanking the Sisters who participated in the project.*

*The brethren led by WM Suharto T. Mangudadatu.*



# KORONADAL LODGE NO. 209 PURSUES ITS ALAY-ARAL PROGRAM

by Bro. Carlito Y. Uy  
Community Service Chair

**L**iezel Jaganas Carriedo went happily back to school just like her classmates in grade 6 did last June 5.

But with this difference: She has the distinction of being the lone beneficiary of our "Alay-Aral" scholarship grant to poor but, as usual, deserving pupils. As such, she is entitled to receive a monthly allowance of P200 for the entire school year until she graduates in March 2001.

Now 11 ½ years old, Liezel has been a consistent honor pupil. Her father, Nelson, vends fish in front of their shanty in order to support the family composed of three other siblings. The mother is a plain housewife. Liezel, the second among the four children, is industrious and a voracious reader.

Her parents and the Lodge signed the Memorandum of Agreement last May 20. During the occasion she delivered a touching speech, in which, among other things, she expressed her wish that our Lodge reach out to other needy school children like her.

Our Lodge is determined to do that; for we agree with Bro. Benjamin Franklin that an investment in education yields the best interest.

After the brief program, everyone present partook of the hearty meal provided by our Worshipful Master, Mayor Teng Mangudadatu.



*Signing the MOA are (L-R) SW Oscar J. Pagunsan, Liza Carriedo, our scholar Liezel J. Carriedo, Nelson B. Carriedo, WM Suharto T. Mangudadatu, IPDDGM Antonio E. Sarrosa, and GLI Leonardo Sandoval.*

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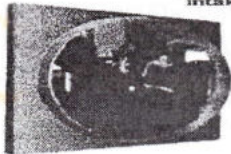


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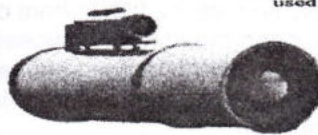


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