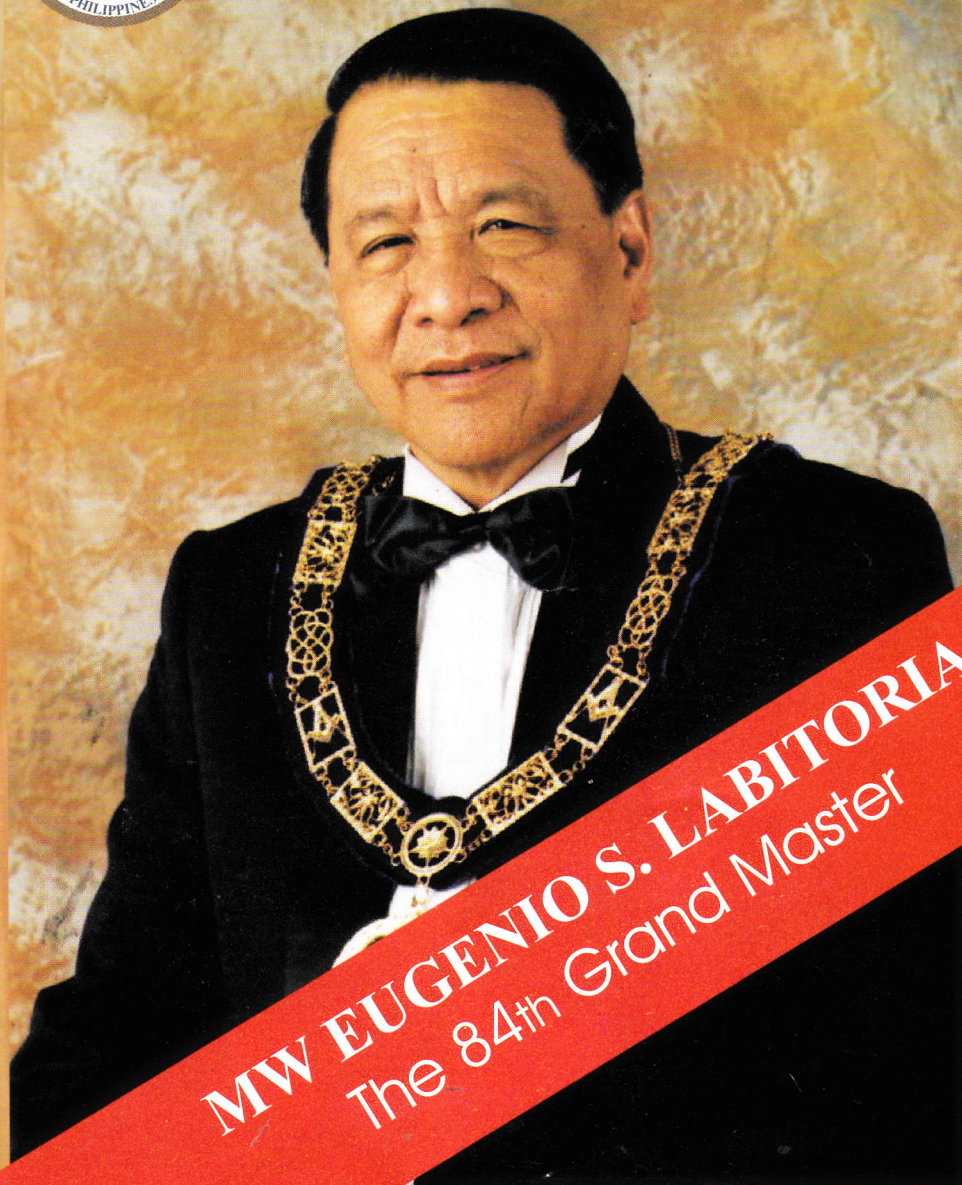


# The Cable Tow



The Official Publication of the  
Most Worshipful Grand Lodge of Free and  
Accepted Masons of the Philippines  
Vol. 79, No. 1, April-June 2002; 1437 General Luna St., Paco, Manila



**MW EUGENIO S. LABITORIA**  
The 84th Grand Master



**The Grand Master's Family (L-R)** Antonette, Mrs. Jeanette Labitoria-Agpaoa, Jeanelle, Natasha, Dr. Juliet F. Labitoria, M.W. Eugenio S. Labitoria, James, Eugene, Son-in-Law Leonard S. Agpaoa

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MW Napoleon A. Soriano, PGM

RW Ricardo P. Galvez

**OUR COVER:** During the recent 86th ANCOM, MW Eugenio S. Labitoria was installed as the 84th Grand Master of this jurisdiction. This is so as MW William Taylor was installed twice (4th and 5th ANCOMs; 1916-17) as was MW Michael Goldenberg (30th and 31st ANCOMs; 1945-46)

## GRAND MASTER'S MESSAGE

Dear Brethren:

About two months have passed since the holding of the 86<sup>th</sup> Annual Communication in Olongapo City. Although I was excited over my installation at the Grand Oriental Chair. I could not help but be awed once again by the significance of this yearly gathering of Philippine Masonry. The seemingly ever present threat of disharmony within our ranks appeared during the proceedings of the 86<sup>th</sup> ANCOM. Once again, the brethren at large showed their collective concern for unity and displayed remarkable resiliency in addressing the pressing problems confronting the Craft. I was filled with admiration for the unspoken agreement among the Masons in attendance to set aside the irrelevant issues and forge ahead to address those which mattered to the fraternity. In the end, the gathered brethren found their bearings and a clear sense of direction was once again found.



Inspired though I was with my faith in the individual Mason to assert his concern over both the external and internal threats to our fraternity, I nevertheless became more determined to make a difference during my watch. Two months have passed since I assumed the Grand Oriental Chair and my feet are now firmly grounded, enabling me to look forward to the work ahead.

Our theme for this Masonic Year is - "Harmony through Justice and Service". This shall be advocated all year-round by our Cabletow and through the different regional and district activities. That is why the seminars for DDGMs, JGLs, DGLs, and GLOs should take up the issues of Truth, Justice, Relief and Service with priority.

I consider it my primordial duty to further generate trust between the Grand Lodge and its constituent and appendant bodies. I am committed to enhance open-book governance by issuing out Monthly Reports to include Monthly Financial Reports.

I have three priority projects:

- \* Rehabilitation of ACACIA
- \* Publication of Book on Lodges' History
- \* Start of the Construction of the Burnt Temple
- \* Setting up of the Masonic Service Network

I therefore hope that the whole fraternity will move as one to achieve these targeted goals.

I therefore call on the districts and lodges, and even our fraternal networks overseas, to stand and be counted and join in our effort to be of better service not only to our brethren, their kin, but more importantly to our surrounding communities which continue to be battered by man-made and natural disasters. Expect me to prod and nag you all on this for I will be moving around to see that these concerns are carried through.

In fact, as early as now I am already more than eager to be in fellowship with you my dear brethren. And be sure to bring your better-halves because your Sister, Doctora Juliet, will always be around to watch over your Grand Master so that he doesn't get to drink one too many.

See you all, Brothers and Sisters, soon!

EUGENIO S. LABITORIA  
Grand Master

# GRAND ORATION

*Delivered By:*

**VW MARIANO T. LICAUCO**

*Grand Orator*

*During the Ancom on April 26, 2002  
at Olongapo Convention Center*

**M**W Napoleon A. Soriano, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines; RW Eugenio S. Labitoria, Deputy Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. Right Worshipful Sirs, Past Grand Masters, Most Worshipful Sirs, Dignitaries in the East, Brethren from other countries, Very Worshipful Sirs, Worshipful Sirs, My Brethren.

When I was appointed by Most Worshipful Napoleon A Soriano to the position of Grand Orator, I declined the offer because I was hesitant of the responsibility of such a magnanimous and prestigious position. According to William Hazlitt on William Pitt the Elder, the business of the orator is not to convince, but to persuade not to inform, but to rouse the mind, to build upon the habitual prejudices of mankind (for reason of itself will do nothing) and to add feeling to prejudice, and action to feeling. This is the reason why I was hesitant to accept the position. My question is, what is there for me to persuade, when I, as the Grand Orator will give the message to the Brethren at the end of the term of the Grandmaster? What is there to rouse the mind, to add feeling, to have action to that feeling? I think that to be an effective Grand Orator, the message should be given at the beginning, right after the installation of the newly elected and appointed officers of the MW GL of F & A.M. of the Phils. However, my Brethren, MW Napoleon A. Soriano prevailed upon me and I had to accept the position. I'll just have to do my best.

My Brethren, when Most Worshipful Napoleon A. Soriano took over the gavel from the immediate Past Grand Master last year, his year began with a disturbing scenario. However amidst the turmoil and crises that we Freemasons were able to observe, we went thru life by being non-attached to what was going on because we know that life in this world is just an illusion and we still have the Word to lift us out of this chaotic situation.

These problems we have in our country, as well as in our Fraternity (that is undergoing trying times and financial crisis, etc.) seems through a Masonic Eye, that we are undergoing a purification process. There is really no peace here on earth because the turmoil has a purpose - to make us learn lessons about loving our Brethren with non-attachment and in the process, getting spiritual freedom. True peace and happiness comes only from serving the G.A.O.T.U. through love. We can look at our financial distress, burned temple and disappointed Brethren as the winds of change signifying purification and cleansing.

We should view all these as though atop a mountain with an expanded vision. Then we get to understand that every karmic event is being resolved. And while the evil forces are active, the power of the Word is always at work to balance life.

In the Shariyat-Ki-Sugmad (book of prophecy- p. 65) it says and I quote "the physical world is a world of turmoil and strife, never shall there be any peace in it, this is the way of the Sugmad (the ancient name of God- in Masonry we call Him the G.A.O.T.U). It is so designed that the Pinda Worlds (physical earth worlds) shall have nothing but strife, for the good of each soul that must dwell therein. For these worlds are the testing ground of the soul, the place it must spend its long periods of existence, creating perfection and spiritual maturity" You will notice that more souls would be hungry for answers about life, and so many seekers would be coming from all walks of life. This is the opportune time for Freemasonry to open wide its doors to the public, to give them the opportunity to know the truth. What is the truth? That life is serving the G.A.O.T.U. by giving unconditional love to others and to all living things.

Some ten years back, I was attending a Masonic District Christmas Party in Manila, and I noticed that majority of those present were incumbent or past Worshipful Masters of their lodges. We were laughing, enjoying and were so happy, and out of the blue, most probably because of my enjoyment, I asked a question, which by that time I felt we had the answers because we already underwent the necessary training as leaders in our organization.

In our Masonic Education, we are taught the meaning of each symbol used in Freemasonry and the application of the virtues in our life as found in the symbol. An example of which is the Square and the Compasses. The Compasses teach us to circumscribe our desire and to keep our passions within due bounds towards all mankind. Buddha once claimed that desire is the cause of all sufferings. Did you notice that in our first degree we were taught to detach ourselves from any metallic object? And we should not desire anything to possess it in order to avoid bondage to those material things? It is also said that, it is the internal and not the external qualifications which recommend a man to be made a Mason?

By getting rid of desire we gain peace of self (Shanti or Santosha). If one wants nothing, then he has everything. From the days of the Buddha to the present, the prevailing teachers in the Orient have taught that desire is the cause of all sorrows and the other ills of man. Hence, the cure of all ills is the destruction of desire. Just how to accomplish this stupendous task has been the great question of all sages. In Freemasonry we are taught to circumscribe our desire, have we all done this being Master Masons? I leave it up to you to answer this question yourself.

The next is to keep our passions within due bounds towards all mankind for our spiritual development. But what are these passions that we are supposed to circumscribe and keep within due bounds.

My Brethren, There are five destructive passions that we are

supposed to curb and these are: LUST (Kama); ANGER (Krodha); GREED (Lobha); ATTACHMENT (Moha); and VANITY (Ahankara).

LUST (Kama) my Brethren is an abnormal desire to satisfy our physical needs like alcoholic drinks, tobacco, drugs, "the flesh" or even food which are eaten for the sake of taste. Lust pulls men down to the animal level. In order not to go down to the animal level we should be moderate in all things.

ANGER (Krodha); it destroys peace, engenders hatred and turns individuals and groups into enemies, solely for the purpose of destruction. Anger tears down, weakens and annihilates every finer quality of mind and soul. It is a consuming fire that destroys its victims and leaves him a total wreck. Anger is a very useful servant of the negative power. It is a disease that will hang on for years manifesting itself as slander, gossip, backbiting, profanity, fault-finding, irritability, jealousy, malice, impatience, resentment, destructive criticism, haughtiness, mockery, lecturing on mistake and faults of others.

This is one of the first five destructive passions to come to the forefront when we do not pay attention to the Moral and Spiritual teachings of Freemasonry.

Third is GREED (Lobha). The function of greed is to bind us to material things and cloud the mind to all higher values. It is the most poisonous of all the unholy five passions. As lust binds man to the animal plane, and anger to the mental plane, so does greed binds man to the mineral plane. It makes a worship of the commercial gods of gold and silver.

Some of the signs of greed are: miserliness, lying, hypocrisy, perjury,

misrepresentation robbery, bribery, and trickery of all sorts.

Fourth is ATTACHMENT (Moha): meaning delusive attachment, infatuation. This is the most insidious, the most deceitful of them all. It creeps upon its victims, like the others, or it comes with flares of trumpets like the tamash that goes before the approach of the king. It generally comes with the appearance of well dressed respectability, of noble bearing and good credentials. It can announce itself as your ally and friend and its ideals are plausible.

Attachment begins its deadly work under the guise of a most respectable friend. Its method is to blind us to the relative values of our surroundings and associations so that we may begin to set false valuation upon them. After we have become absorbed in them, then we will have no time for anything else. This is exactly the purpose of attachment. We are kept forever on the go, most of the time between work. Attachment takes us away from our spiritual development.

Hence, attachment is the channel of procrastination. It involves us in everything possible to keep our time on nothingness, so we can become a slave to it and become attached to it.

The main signs of attachment are worries, anxieties, and business complications. None of these have any importance in the realms of heaven, so we shouldn't be bothered by them here.

Fifth is VANITY (Ahankara), the last of the deadly five passions. The word Ahankara has two meanings. First is the faculty of mind which gives the power of awareness of the soul, self-determination, the I-ness. It is that faculty which executes the mandates of

the Buddhi or the G.A.O.T.U., in the interest of the self. But the abnormal exaggeration of this faculty becomes Ahankara, which is vanity or self-admiration.

Vanity has a thousand claws by which to dig into the minds of its victims. Its deadly poison infiltrates the entire being.

It is the work of self-righteousness which makes it so strong. It is the last of the five deadly passions to surrender. Its method is to distort the viewpoint to present everything out of proportion, to make itself the center of the world. It destroys all sense of humor.

Some of the phases of vanity are bigotry, self assertion, obtrusive show of wealth and power, bossiness, scolding, fault-finding, liking publicity, making a show of religion and being noisy about giving charity.

So, my Brethren, how can we keep our passions within due bounds towards all mankind? By looking at the individual person as a soul.

The square, teaches us to square our actions towards all mankind. It is the symbol of morality.

We are also taught that there are two kind of ashlar, one rough, the other refined or perfect. By the rough ashlar we are reminded of our crude and imperfect state by nature. By the perfect ashlar, of that state of perfection at which we hope to arrive by virtuous education, our own endeavors and the blessings of God. We are also taught the study of science, literature, grammar, mathematics and geometry. But the study of geometry we could see that there is a creator and creation. By geometry we discover the power, wisdom and goodness of the G.A.O.T.U. We are also taught the value of charity which is love.

Of Love I would like to quote to you 1 Corinthians 13: "Though I speak with the tongues of men and of angels, and have not Love, I am become a sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains and have not love, I am nothing.

"And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not Love, it profiteth me nothing.

"Love suffereth long, and is kind: Love envieth not, Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth: beareth all things: believeth all things, hopeth all things, endureth all things.

"And now abideth faith, hope, Love, these three, but the greatest of these is Love."

This brings me back to that meeting where I asked a question- "What are we doing here?" And somehow, someone echoed, yes! "What are we doing here?"

So, my dear Brethren, I would like to ask you the same question, what are we doing here in this world today?

Have you ever asked yourself?

What you are doing on this earth? Have you unraveled the mysteries of life? Have you really asked these questions?

Who am I?

Why am I here? Or why am I in Freemasonry?

Where did I come from?

Where am I going?

As you might have noticed my Brethren I mention four important aspects in my message, and they are; 1. Spiritual Development; 2. Squaring our actions; 3. A rough ashlar to be refined and 4. Charity or Love.

For me, knowledge of these four aspects have answered my question "Why am I here?". On the question "Who am I?", these are my insights: I have learned that I am a soul, a creation of the G.A.O.T.U., that I exist on earth because the G.A.O.T.U. loves me. To go through my own spiritual development is to undergo the Masonic Initiation the purpose of which is to uplift that latent force in the individual. And through each stage of this initiation we are given a Word to guide us in discovering our true nature as souls. Unfortunately many do not use this Word. On the matter of spiritual unfoldment I realized that we are Souls within our bodies in order for us to exist here on this earth.

On squaring our actions. I found out that it would be for my own good if I am upright with my dealings towards others and that any thought or action should be without any malice at all no matter how seemingly trivial are our thoughts about other people. With this I am reminded of the Masonic teachings that our ancient Brethren served their master with freedom, fervently and zealously, emblematically represented by the chalk, charcoal and clay. There being nothing freer than the chalk, the slightest touch of which will leave behind a trace. This to me means that a slightest thought on my part, whether good or bad would leave a mark and would be recorded in the record of life or what we call in the spiritual wolds as the Akashic Record.

We should remember that our roughness or negative traits like lust, anger, greed, attachment, and vanity are also recorded in the book of life. These are balanced by the positive traits or virtues like temperance, fortitude, prudence, justice, love, etc. which are also recorded in the record of life.

As we progress in our initiatory label in Freemasonry, we have a choice in life, to be either good or bad. We should become more aware that our purpose in life is really to work towards the goal of becoming a God-like being in order that we could uplift mankind.

For me therefore, my purpose in life is to be a co-worker with God or the G.A.O.T.U., by serving others through unconditional love in keeping with the teachings of 1. Corinthians 13 and I quote again, "Love suffereth long and is kind; love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not iniquity, *but rejoiceth in truth; beareth all things, believeth all things hopeth all things, endureth all things.*

"And now abideth faith, hope, love, these three, but the greatest of these is Love. Unquote, and my understanding of this Love means that we should give service to others without the expectation of any reward, shining all the time like the sun ray, giving it Free, to all that it could reach. If we can remember this at all times my Brethren then we will be content with life and we will always be dwelling in heaven.


My Brethren, we must try our best to learn the lessons as taught in Freemasonry in circumscribing our desire and keeping our passions within due bonds toward all mankind specially toward our brother masons in order we

could develop ourselves spiritually.

You have shown your unconditional love in Legaspi City last Annual Convention by Electing MW Napoloen A. Soriano to the Grand Oriental Chair of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines because you knew that his preparation to assume as Grand Master started as Junior Grand Warden. In order that we could have peace and harmony in Freemasonry my Brethren you must be ready to give your unconditional love to our Masonic

brothers.

Are you willing to serve Freemasonry and the G.A.O.T.U. without thinking of any reward or material benefits?

If so, I hope that somehow, I have shared with you the answers to my questions about our purpose in life and in Freemasonry. Good day and I thank all of you for listening to my message. May the blessings of the G.A.O.T.U. be upon as all. 

## 86<sup>TH</sup> ANCOM AWARDEES

### MOST OUTSTANDING LODGE

- |                       |                                     |
|-----------------------|-------------------------------------|
| A. Whole Jurisdiction | - Manila-Mt. Lebanon Lodge No. 1    |
| b. NCR                | - T.M. Kalaw Lodge #136             |
| c. Luzon              | - Talavera Lodge No. 273            |
| d. Mindanao           | - Leonardo T. Pañares Lodge No. 220 |

### MOST OUTSTANDING DISTRICT

- |                       |                           |
|-----------------------|---------------------------|
| a. Whole Jurisdiction | - Masonic District No. 28 |
|                       | - Masonic District No. 29 |
| b. NCR                | - Masonic District No. 1  |
| c. Luzon              | - Masonic District No. 10 |
| d. Mindanao           | - Masonic District No. 44 |

### MOST OUTSTANDING WORSHIPFUL MASTER

- |                       |  |
|-----------------------|--|
| a. Whole Jurisdiction | - WM Ernesto A. Uy<br>Manila-Mt. Lebanon Lodge No. 1     |
| b. NCR                | - WM Alberto D. Burdeos<br>T.M. Kalaw Lodge No. 136      |
| c. Luzon              | - WM Maximo D. Suner<br>Talavera Lodge No. 273           |
| d. Mindanao           | - WM Ramon G. Tabor<br>Leonardo T. Pañares Lodge No. 220 |

### MOST OUTSTANDING DISTRICT DEPUTY GRAND MASTER

- |                       |  |
|-----------------------|--|
| a. Whole Jurisdiction | - VW Agapito S. Suan, Jr., Masonic District No. 28 |
|                       | - VW Rodel T. Matias, Masonic District No. 29      |
| b. NCR                | - VW Alejandro L. Tan, Masonic District No. 1      |
| c. Luzon              | - VW Servando V. Lara, Masonic District No. 10     |
| d. Mindanao           | - VW Reynaldo I. Reyes, Masonic District No. 44    |

**MOST OUTSTANDING DISTRICT GRANDLECTURER**

- a. Whole Jurisdiction - VW David L. Co
- VW Jose S. Aluyen
- b. NCR - VW Percival T. Salazar
- c. Luzon - VW Emmanuel S. Villena
- d. Mindanao - VW Frederick R. Castro

**MOST OUTSTANDING GRANDLODGE INSPECTOR**

WI Eduardo S. Chua

**MOST OUTSTANDING LODGE SECRETARY**

- a. Whole Jurisdiction - Robert P. Liao  
Manila-Mt. Lebanon Lodge No. 1
- b. NCR - Artemio C. Cacal  
T.M. Kalaw Lodge No. 136
- c. Luzon - Celso G. Mendoza, Jr.  
Talavera Lodge No. 273
- d. Mindanao - Teodorico B. Capuyan  
Leonardo T. Pañares Lodge No. 220

**MOST OUTSTANDING MASTER MASON**

Bro. Bienvenido S. Panganiban - Okinawa Lodge No. 118



***The Outstanding Master Mason Awardees***

OUTSTANDING MASTER MASONS

Andres Merlin N. Bernardo- *Agriculture*; Alexander M. Ang- *Business*;  
Eugenio S. Labitoria- *Judiciary*; MW Agustin V. Mateo, PGM- *Public Service*;  
Mardonio M. Lao - *Education*; Bernard O. Go- *Local Government*;  
Dominador P. Ramos - *Music* ;Leonardo T. Chua - *Humanitarian Services*;  
Andrew B. Bacala, Jr.- *Military*; Nicolas B. Cunanan - *Labor*;  
Reynato V. Alba - *Information Technology* ; Tony N. Lee - *Tourism* ;  
Victor C. Ho- *Transportation*; Rodolfo A. Tor- *Police Affairs*;  
Datu Pax S. Mangudadatu - *Government Service*

DISTRICT PUBLICATION

The Bulletin - Masonic District No. 9  
The Lanao Trowel - Masonic District No. 36

LODGE PUBLICATION

LeeSin Times - Alfonso Lee Sin Mem. Lodge No. 158  
Ang Mandil - Cabanatuan Lodge No. 53  
Eavesdropper - Manila-Mt. Lebanon Lodge No. 1

SPECIAL AWARDS

Ruperto S. Sangalang Anthony O. Syngo  
Graciano Audwin T. Garzon Procorpio B. Trabajo II

POSTHUMOUS AWARDS

VW Josefino S. Manayao Bro. Manuel Rivera

*perspectives*

ETHICS ACCORDING TO KANT

IMMANUEL KANT, considered the most influential philosopher of modern times, sought to lay down "categorical imperatives" in determining whether a proposed act is right or wrong. First, an individual considers acting as though he were the ruling monarch of the universe. Second, always act in such a way that the maxim determining your conduct might well become a universal law to be followed by everyone. Third, act as to treat humanity, whether in thine own person or in that of another, in every case as an end and never as a means. For Kant, the "categorical imperatives" form a law imbedded in the human reason so basic and fundamental that it directs all human activity. Should man attempt to act contrary to this moral law, human association would be chaotic.

# GRAND MASTER'S PROGRAM

## Masonic Year 2002-2003

**VISION:** Fraternity relevant to brethren and the community.

**MISSION :**

1. Enhance Masonic Education for Justice and Service.
2. Rationalize structures for service to brethren, their kin and the public.
3. Strengthen Masonic Leadership at the District/Lodge level.
4. Active and Cooperative Relationship of the Grand Lodge with the Appendant Bodies.

**THEME :** HARMONY THROUGH JUSTICE AND SERVICE

**PROGRAMS :**

### **In the Field of Information, education and Communication**

- \* Open-book Governance
- \* Cabletow Thrust: Harmony, Truth, Justice, Relief and Service
- \* Seminars for DDGMs/JGLs/DGLs/GLIs on Leadership & Service
- \* District Conventions for 5-Year Planning
- \* District Bulletins for Generation of Information and Aesthetic Values
- \* Continuing Seminars on Lodge Management

### **In the Field of Organization Management**

- \* Pro-active Corporate Board and Board for General Purposes
- \* Reconstruction of the Old Plaridel Temple Building
- \* Generation of Transactional Values through I.D. System
- \* Continuing Rationalization of GLP's Office Policies & Procedures

### **In the Field of Advocacy, Networking and Public Service**

- \* Rehabilitation of ACACIA
- \* Publication of Book on Lodges and History of Appendant Bodies
- \* Setting up of the Masonic Service Network

# GRAND LODGE OFFICERS

## Masonic Year 2002-2003

<b>Grand Master</b>	MW EUGENIO S. LABITORIA
<b>Deputy Grand Master</b>	RW RICARDO P. GALVEZ
<b>Senior Grand Warden</b>	RW ROBERTO Q. PAGOTAN
<b>Junior Grand Warden</b>	RW HERMOGENES E. EBDANE JR.
<b>Grand Treasurer</b>	MW JOHN L. CHOA , PGM
<b>Grand Secretary</b>	MW REYNOLD S. FAJARDO, PGM, GMH
<b>Asst. Grand Treasurer</b>	AGERICO V. AMAGNA, JR.
<b>Asst. Grand Secretary</b>	SAFIRO A. VINARAO
<b>Grand Orator</b>	FERNANDO V. PASCUA, JR.
<b>Grand Marshal</b>	CESAR D. GO
<b>Grand Chaplain</b>	NERVILLE P. PEÑALOSA
<b>Grand Standard Bearer</b>	PETER U. LIM LO SUY
<b>Grand Sword Bearer</b>	JOSE R. DIZON
<b>Grand Bible Bearer</b>	ELAÑO C. ONG
<b>Grand Historian</b>	TEODORO A. BAY
<b>Senior Grand Lecturer</b>	VICTOR A. YU
<b>Junior Grand Lecturers:</b>	
<b>North Western Luzon</b>	MICHAEL V. NAVA
<b>North Eastern Luzon 1</b>	DANTE E. SIMON
<b>North Eastern Luzon 2</b>	ALVARO S. RUMBAUA
<b>West Central Luzon</b>	ANTONIO W. PEREZ

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<b>East Central Luzon</b>	JAIME S. MARCELO
<b>National Capital Region 1</b>	MARIANO T. LICAUCO
<b>National Capital Region 2</b>	NOE A. DELA CERNA
<b>Cavite</b>	IRENEO L. RACIMO
<b>Batangas/Mindoro</b>	CESAR A. ABAYA
<b>Laguna/Quezon</b>	JESUS R. DECENA
<b>Bicol Region</b>	SANTIAGO M. TURINGAN
<b>Central Visayas</b>	WILLIAM S. CHU
<b>Eastern Visayas</b>	EDWARD Y. CHUA
<b>Western Visayas</b>	ALIPIO C. YKALINA II
<b>North Central Mindanao</b>	AGAPITO S. SUAN, JR.
<b>Eastern Mindanao</b>	PROCESO S. BONOTAN, JR
<b>Western Mindanao</b>	THEONILLO A. PALA
<b>South Central Mindanao</b>	ROMEO A. YU
<b>Overseas</b>	JOE S. SAN AGUSTIN FEDERICO V. MULI, JR. JORGE M. MANALILI
<b>Senior Grand Deacon</b>	RODOLFO A. PANOPIO
<b>Junior Grand Deacon</b>	RODOLFO O. VELASCO
<b>Senior Grand Steward</b>	ALBERTO P. CAGA-ANAN
<b>Junior Grand Steward</b>	WENCESLAO A. NG-EE
<b>Grand Organist</b>	RODRIGO C. SY
<b>Grand Pursuivant</b>	RAMON I. GIGHE, JR.
<b>Grand Tyler</b>	ADONIS B. MACUTE

---

<b>Grand Auditor</b>	CYLDE G. QUINTOS
<b>Grand Webmaster</b>	EUGENIO V. SICAT
<b>Chief of Staff</b>	GUILLERMO B. LAZARO, JR
<b>Grand Temple Keeper</b>	ALFREDO P. BIHIS
<b>Exec. Asst. to the Grand Master</b>	FRANCISCO A. LABAO

**Masonic District****District Officers**

- |   |  |
|---|--|
| 1 | VW Nemesio P. Jardeleza, DDGM,<br>DGLs: VW Edgardo Z. Paredes<br>VW Philbert G. Togle<br>VW Benjamin F. Antonio  |
| 2 | VW Hermogenes F. Arayata, Jr., DDGM<br>DGLs: VW Eflen T. Barcelona<br>VW Wil-Mar A. Agaloos<br>VW Rodolfo S. Ancheta<br>VW Merito L. Javier<br>VW Raul M. Del Rosario<br>VW Antonio Y. de Guzman<br>VW George B. Fojas |
| 3 | VW Dennis L. del Rosario, DDGM<br>DGLs: VW Gerardo B. Marasigan<br>VW Eduardo S. Chua<br>VW Sigfredo M. Ibay   |
| 5 | VW Eliseo C. Miranda, DDGM<br>DGLs: VW Ruben A. Tingco<br>VW Nazario G. Cordova<br>VW Apolinario P. Pascual, Jr<br>VW Edgardo A. Martinez  |
| 6 | VW Alfredo A. del Rosario, Jr., DDGM<br>DGLs: VW Norman B. Averion<br>VW Antonio Justo M. Zuñiga<br>VW Fidel G. Posadas  |
| 7 | VW Robert O. Asuncion, DDGM<br>DGLs: VW Virgilio T. Mauricio<br>VW Roy C. Ong<br>VW Gilbert L. Pazcuguin   |

**Masonic District**

**District Officers**

- 8                   VW Don C. Victoria, DDGM  
DGLs: VW Augusto E. Angeles  
          VW Raul A. Ibal
  
- 9                   VW Celso S. Viray, DDGM  
DGLs: VW Allan O. Bontuyan  
          VW Freddie B. Feir  
          VW Raynor L. Taroy
  
- 10                  VW Antonio L. Fortuna, DDGM  
DGLs: VW Gilbert R. Vergara  
          VW Orlando A. Buhay
  
- 11                  VW Mario G. Macatangay, DDGM  
DGLs: VW Rafael C. Andrada  
          VW Bernardo O. Valenzuela  
          VW Edilberto R. Ativo
  
- 12                  VW Tito C. Collada, DDGM  
DGLs: VW Aurelio R. Aguilar  
          VW Leo L. Intia  
          VW Edgardo C. Quinto
  
- 13                  VW Ricardo C. Marquez, DDGM  
DGLs: VW Joseph T. Aragon  
          VW Alexander C. Costales  
          VW Rommel D.P. Garcia  
          VW Roseadel A. Ocbina  
          VW Homobono C. Pique
  
- 14                  VW Jose R. Conjares, DDGM  
DGLs: VW Teodoro G. Hatol, Jr.  
          VW Cesar M. Padre
  
- 15                  VW Michael M. Pope, DDGM  
DGL: VW Romeo P. Cruz
  
- 16                  VW Cesar Y. Velarde, Jr., DDGM  
DGLs: VW Edmundo A. Cinco  
          VW Elito E. Dapulag
  
- 17                  VW Napoleon A. Sison, DDGM  
DGL: VW Benjamin R. Flores
  
- 18                  VW Walderico F. Bonifacio, DDGM  
DGLs: VW Romeo D. Dirilo  
          VW Rogelio P. Allosa

## Masonic District

## District Officers

- 19 VW Hollis M. Fullerton, DDGM  
DGL: VW Alan R. Huntley, Jr.
- 20 VW Reynato V. Alba, DDGM  
DGLs: VW Arthur U. Young  
VW Ahmed C. Pama  
VW Diosdado J. Aspa, Jr.
- 21 VW Robert E. King, DDGM  
DGL: VW Michael R. Jugan
- 22 VW Leo G. Cuachon, DDGM  
DGLs: VW Hermie G. Agad  
VW Conrado C. Yulo  
VW Gilfredo M. Geolingo, Jr.
- 23 VW Nicanor B. Dela Cruz, DDGM  
DGLs: VW Danilo C. Sigua  
VW Edgar R. Pattau
- 24 VW Patrick Evans R. King, DDGM  
DGLs: VW Wei Leng S. Chu  
VW Emmanuel B. Mende
- 25 VW Amado M. Garcia, Sr., DDGM  
DGL: VW Simplicio V. Palac
- 26 VW Simon R. Diez, DDGM  
DGLs: VW Enrico S. Rojas, Jr.  
VW Emmanuel E. Ferrer  
VW Romeo S. Momo
- 27 VW Rolando H. Dela Rosa, DDGM  
DGLs: VW Leonilo P. Jarin  
VW Bayani C. Tierro
- 28 VW James C. Go, DDGM  
DGLs: VW Manuel C. Felicia  
VW Gil U. Bollozos
- 29 VW Jorge C. Roque, DDGM  
DGLs: VW Isagani G. Irabagon, VW Venancio T. Trinidad  
VW Nelson T. Graza, VW Victoriano F. Lina  
VW Bernardo M. Parungao, VW Carlos R. Manabat  
VW Eliseo C. Mendoza, VW Emiliano G. Perez

**Masonic District****District Officers**

- 30 VW Edward A. Matilos, DDGM  
DGLs: VW Pantaleon M. Magallanes  
VW Francis U. Ku
- 31 VW Atilano Huaben B. Lim, DDGM  
DGLs: VW Mario O. Lacson  
VW Pastor G. Garcia
- 32 VW Oscar D. Tomarong, DDGM  
DGLs: VW Demetrius K. Nazario  
VW Gerardo M. Pangilinan
- 33 VW Martin P. Ciriaco, DDGM  
DGLs: VW Mauro C. Reyes  
VW Salvador B. Manuel  
VW Florencio C. Florblanco  
VW Gregorio R. Gavina  
VW Angelo C. Mendoza  
VW Rolando R. Valencia
- 34 VW Manolo B. Dybongco, DDGM  
DGLs: VW Greg R. Calit  
VW Sifredo R. Limbaring
- 35 VW Manuel C. Yu, DDGM  
DGLs: VW Reynaldo T. Caisip  
VW Romeo C. Aguinaldo  
VW Rosito T. Chan
- 36 VW Frederick R. Castro, DDGM  
DGLs: VW Wellington H. Yee  
VW Warlito M. Sanguila
- 37 VW Amado V. Araos, DDGM  
DGLs: VW Melvin E. de Guzman  
VW Andres D. Guillermo, Jr.  
VW Teodoro E. Coquia
- 38 VW Aniceto P. Bersales, DDGM  
DGLs: VW Jose A. Bayawa  
VW Jose G. Ty  
VW Guillermo G. Mendoza
- 39 VW Edwin V. Garrovillo, DDGM  
DGLs: VW Renato L. Pataueg  
VW Gideon A. Andres

**Masonic District****District Officers**

- 40 VW Dante L. Villa, DDGM  
DGLs: VW Antonieto M. Unabia  
VW Hermelo S. Tapdasan  
VW Pedrito L. Dulanias
- 41 VW Ralph A. Asuncion, DDGM  
DGLs: VW Florentino I. Paragas  
VW Cheston D. Valencerina
- 42 VW Alan R. Sombito, DDGM  
DGLs: VW Ursulino S. Nolasco  
VW Dante P. de Castro
- 43 VW Romeo M. Urmeneta, DDGM  
DGLs: VW Alexander C. Castañeda  
VW Cipriano G. Santiago
- 44 VW Reynaldo I. Reyes, DDGM  
DGL: VW Catalino U. Patron, Jr
- 45 VW Gualfredo C. Martinez, DDGM  
DGLs: VW Jovencio J. Miguel  
VW Rustico A. Manuel  
VW Ramon P. Blanco
- 46 VW Raul A. Malaluan, DDGM  
DGLs: VW Hector F. Celis  
VW Roberto A. Omandac  
VW Rodolfo V. Lim
- 47 VW Andres B. Singson, DDGM  
DGLs: VW Samuel C. Parilla  
VW Saldy S. Santiago  
VW Henry B. Crisologo  
VW Enrique C. Cuadra
- 48 VW Marcelito M. Santos, DDGM  
DGLs: VW Suharto T. Mangudadatu  
VW Alexander L. Chiu
- 49 VW Edmundo R. Udarbe, DDGM  
DGLs: VW Quintin S. Bañez  
VW Firmo R. Narag
- 50 VW Artemio M. Zambo, DDGM  
DGLs: VW Servando D.L. Halili  
VW Moh. Fayez Jaime L. Carpizo

**Masonic District**

**District Officers**

- 51 VW David L. Co, DDGM  
DGLs: VW Rodrigo M. Vicarme  
VW Rogelio B. Uy  
VW Jose G. Rupac, Jr.  
VW Wilfredo Philip R. Leaño, Jr.
- 52 VW Virgilio S. Coronado, Sr., DDGM  
DGLs: VW Jose J. Lopez  
VW Edgar P. Yuson
- 53 VW William B. Calderon, Sr., DDGM  
DGLs: VW Isabelo C. Cabugao  
VW Romulo M. Camat
- 54 VW Romulo A. Cayetano, DDGM  
DGL: VW Ernest J. Strange

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- MW Reynato S. Puno, PGM - Vice-Chairman
- MW Rizal D. Aportadera, PGM - Member
- MW Reynold S. Fajardo, PGM, GMH - Member
- MW Rosendo C. Herrera, PGM - Member
- MW Leon Angel P. Bañez, Jr., PGM - Member
- MW Agustin V. Mateo, PGM - Member
- MW Enrique L. Locsin, PGM - Member
- RW Ricardo P. Galvez, DGM - Secretary

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- RW Roberto Q. Pagotan, SGW - Vice-Chairman
- RW Hermogenes E. Ebdane, Jr. - Member
- MW John L. Choa, PGM - Member
- MW Reynold S. Fajardo, PGM, GMH - Member

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- VW Victor A. Yu - Vice-Chairman
- VW Lucas T. Ty - Member
- VW Benny T. Ty - Member
- Bro. Rolando F. Rocha - Member

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VW Eduardo S. Marfori	-	Vice-Chairman
VW Gilbert Pazcoguín	-	Member
VW Guillermo B. Lazaro, Jr.	-	Member
VW Edilberto R. Ativo	-	Member

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VW Benito K. Tan	-	Vice-Chairman
VW Dennis T. Gabionza	-	Member
VW Manuel A. Leander	-	Member

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VW Guillermo B. Lazaro, Jr.	-	Vice-Chairman
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VW Alberto P. Cagaanan	-	Member
VW Safiro A. Vinarao	-	Member

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VW Raul Victorino	-	Vice-Chairman
VW Teodoro Bay	-	Member
VW Santiago T. Gabionza, Jr.	-	Member

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VW Teodoro A. Bay	-	Member
VW Hermeno A. Palamine	-	Member

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MW Juan C. Nabong, Jr., PGM	-	Vice-Chairman
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VW Carmelo T. Naguiat	-	Vice-Chairman
VW Tommy O. Que	-	Member
WB Joven K. Chua	-	Member
WB Ignacio V. Illenberger	-	Secretary

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VW Evaristo A. Leviste	-	Vice-Chairman
VW Elmer C. Gamiao	-	Member
VW Neville P. Peñalosa	-	Member
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VW Guillermo B. Lazaro, Jr.	-	Member
VW Kim Alvin D. Villanueva	-	Member

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WB Manuel A. Leander	-	Member

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WB Julio M. Cabali	-	Member

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All Officers of Temple Builders Club

COMMITTEE ON CEMETERY

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WB Marcelo T. Reyes	-	Vice-Chairman
WB Charles U. Tang	-	Member
VW Alexander I. Go	-	Member
WB Pascasio P. del Castillo	-	Member
VW Safiro A. Vinarao	-	Member
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VW Neville P. Peñalosa	-	Vice-Chairman
VW Magtangol A. Nuevo	-	Member
VW Froilan G. Tecson	-	Member

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RW Ricardo P. Galvez, DGM	-	Member
MW Rudyardo V. Bunda, PGM	-	Member
RW Roberto Q. Pagotan, SGW	-	Member

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VW Jose Marlowe S. Pedregosa	-	Vice-Chairman
VW Roberto T. Lastimoso	-	Member
VW Enrique S. Atanacio	-	Member

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VW Enrique L. Flores	-	Member

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VW Carlos R. Manabat	-	Vice-Chairman
VW Dante E. Simon	-	Member

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VW Victor A. Yu	-	Chairman
BW Ernesto A. Uy	-	Vice-chairman
VW John B. Llamas	-	Member

SUB-COMMITTEE ON GOVERNMENT ASSISTANCE

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VW Joselito C. Villarosa	-	Vice-Chairman
Bro. Benny C. Baldovi	-	Member

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MW Raymundo N. Beltran, PGM	-	Vice-chairman
MW John L. Choa, PGM	-	Member
RW Ricardo P. Galvez, DGM	-	Member
MW Reynato S. Puno, PGM	-	Consultant

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MW Rosendo C. Herrera, PGM	-	Chairman
MW Reynold S. Fajardo, PGM, GMH	-	Vice-Chairman
MW Enrique L. Locsin, PGM	-	Member
VW Jaime Y. Gonzales	-	Member
VW Jacinto C. Tomacmol	-	Member

SPECIAL COMMITTEE ON FUND RAISING FOR GM'S PROJECT

RW Hermogenes E. Ebdane, Jr., JGW	-	Chairman
VW Roberto T. Lastimoso	-	Vice-Chairman
VW Jose Marlowe S. Pedregosa	-	Member
VW Antonio F. de los Santos	-	Member
VW Carlos R. Manabat	-	Member

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VW Jaime Y. Gonzales	-	Member
VW Rudy L. Ong	-	Member
VW Celso S. Viray	-	Member
WB Hermogenes F. Arayata, Jr.	-	Member
Bro. Rolando F. Rocha	-	Member

COMPUTERIZATION COMMITTEE

VW Alejandro L. Tan	-	Chairman
VW Benito T. Ty	-	Co-Chairman
VW Edward See	-	Vice-Chairman
VW Guillermo B. Lazaro, Jr.	-	Member
VW Rudy L. Ong	-	Member
VW Victor A. Yu	-	Member
Bro. Rolando F. Rocha	-	Member
Bro. George H. See	-	Member

## GRAND MASTER'S BIOGRAPHY

Justice Eugenio S. Labitoria, Chairman of the 5<sup>th</sup> Division of the Court of Appeals, a Valedictorian in 1954 from the then Bambang High School now Nueva Vizcaya State Polytechnic College at Bambang, Nueva Vizcaya, obtained his Associate in Arts from the Lyceum of the Philippines and Bachelor of Laws degree from San Beda College of Law in 1960 and passed the BAR Examination that same year with a rating of 83.9%.

He was the Book Review Editor of the Law Journal of the San Beda College of Law during his fourth year Law Proper.

Justice Eugenio S. Labitoria has served the government for thirty two (32) years, (1) as a special attorney of the COMELEC for one (1) year, (2) as Municipal Judge for twelve (12) years; (3) RTC Judge for eleven (11) years; and (4) now eight (8) years in the Court of Appeals.

In 1961 immediately after passing the BAR, he was Special Attorney during the presidential election and was assigned as Special Attorney at Surigao City, Surigao del Norte by the COMELEC.

Justice Eugenio S. Labitoria from 1962 up to 1971 was one of the leading law practitioners for the province of Nueva Vizcaya until he was appointed Municipal Judge of Bambang, Nueva Vizcaya on September 1, 1971.

He was promoted Regional Trial Court Judge, Branch 31, on June 6, 1983 at Cobarroguis, Quirino.

He was detailed Executive RTC Judge, (1) Branch 21, Santiago City, Isabela (1984); (2) Presiding Judge, Branches 11 and 14, Malolos,

Bulacan (1984 and 1987), respectively); (3) Presiding Judge RTC, Branch 55, Macabebe, Pampanga (1986); (4) Presiding and Executive Judge, RTC Branch 79, Morong, Rizal (1987-'988); and (5) Presiding and Second Executive RTC Judge, Pasig City, Branches 161 and 165 (1989-1994).

He was appointed on March 22, 1994 as Associate Justice of the Court of Appeals. He is now the Chairman of the 5<sup>th</sup> Division. As of February 28, 2002, his case load is only 42 pending for decision. His records show that he had been constant in disposing and reducing the cases assigned to him since the time he was appointed to the Judiciary.

Justice Eugenio S. Labitoria was the Philippine official (a) delegate to the 12th appellate Judges Seminar Series sponsored by Appellate Judges of America and the American Bar Association from July 22-25, 1996 at Jackson Hole, Wyoming, U.S.A.; (b) Philippine official delegate, 8<sup>th</sup> International Anti-Corruption Conference, Beijing, China, October 6-10, 1995; (c) Philippine official delegate World Jurist Association 19<sup>th</sup> Biennial Conference, Budapest Hungary and Vienna, Austria (Oct. 7-10, 1999) and the World Jurist Association 20<sup>th</sup> Biennial Conference Dublin-Belfast,



*MW Eugenio S. Labitoria, appointed as Municipal Trial Court Judge*

Ireland (September 30 October 4, 2001).

Among some of his many awards are: (1) Outstanding RTC Judge of Region 2 (1985); (1) Nominated twice as Outstanding Judge of RTC Pasig (1992-1993); (3) Ourstanding alumnus, Bambang High School now Nueva Vizcaya State Polytechnic College (1995); (4) Most outstanding Nueva Vizcayano in the field of law and jurisprudence, being the first Nueva Vizcayano to reach the Court of appeals, during the 158 Founding Anniversary of Nueva Vizcaya on May 24, 1997.

He is an active member of the Masonic fraternity and the Lions Club both non religious, non political and non profit organizations but both charitable organizations. He is the incumbent Grand Master of Masons of the Philippines. Previously, in 1996, he was the Grand Royal Patron of the Grand Court of the Philippines,

International Order of the Amaranth, Inc. Together with his wife Juliet, who was then the Grand Royal Matron of the Order of the Amaranth, Inc., they attended the 100<sup>th</sup> Annual Supreme Session of the International Order of the Amaranth, Inc. in Hersey, Pennsylvania in 1996.

He was raised to the sublime degree of Master Mason on February 18, 1969 in Magat Lodge No. 68. He became an MRS in Cagayan Valley Bodies A. & A. S. R. in June 1969; was conferred the Rank and Decoration of KCCH on February 2, 1979, coroneted IGH on February 12, 1982 and was crowned Active Member (SGIG) of the Supreme Council, 33 on March 9, 1999. He is presently Grand Chancellor of the Supreme Council, 33.

Justice Eugenio S. Labitoria is at present a professor of law teaching Legal Ethics at Far Eastern University and Pamantasan Ng



*MW Eugenio S. Labitoria, appointed to Regional Trial Court Judge.*

hindrance in his quest for a better future for he believes that the dreams of today are the realities of tomorrow.

He was born on December 13, 1935 in San Fernando, Bambang, Nueva Vizcaya of the spouses Mariano Labitoria Y Valdez

Lunsod Ng Maynila (PLM) from 1995 and 1996, respectively.

Orphaned as the age of three (3) inspite of poverty and hardships, for seven (7) long years, he had to rent a bed space and cooked his food at Paquita Sampaloc, Manila until he became a lawyer. He managed to finish his studies thru the sacrifices of his mother, a small time business woman, and his only brother Roberto, a farmer. Hardship was not a

of Panaga, Manaoag, Pangasinan and Catalina Salango y Narboneta of Tara-tara, Sison, Pangasinan. He is married to Dra. Juliet Falguera of Bayombong, Nueva Vizcaya with whom he has one daughter Jeannette, a MassCom graduate of Miriam College, Quezon City, who is married to Leonard S. Agpaoa. They are blessed with five (5) children, Natasha, Jeanette, Eugene, James and Antonette.



*The GM with President Gloria Macapagal-Arroyo, RW Hermogenes E. Ebdane and Assistant Grand Treasurer VW Agerico V. Amagna.*



The Grand Lights

Deputy Grand Mastér Ricardo P. Galvez and Master of Ceremonies MW Agustín V. Mateo, PGM



Senior Grand Warden Roberto Q. Pagotan and Junior Grand Warden Hermogenes E. Ebdane, Jr flanking MW Agustín V. Mateo, PGM

Bro. Rommel Y. Roxas pays tribute to the National Standard, while other brethren look on.



VW Neville P. Pénalosa leads invocation

Foreign Dignitaries





*Incoming Grand Master Eugenio S. Labitoria pledges his allegiance to God and his fellow brethren.*

*PGM Agustin V. Mateo, Master of Ceremonies invests MW Eugenio S. Labitoria with the Grand Master's Jewel.*



*Incoming Grand Master Eugenio S. Labitoria receives his hat.*

*Masons bow reverently to the newly installed Grand Master, signifying their allegiance to him.*





MW Napoleon A. Soriano receiving Grand Honors from the brethren for a job well done.

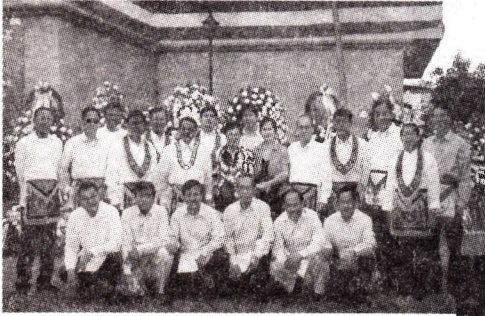
Sis. Erlinda Soriano pins PGM's Jewel on her beloved husband's Coat.



Newly installed Grand Master Eugenio S. Labitoria delivers his inaugural address.

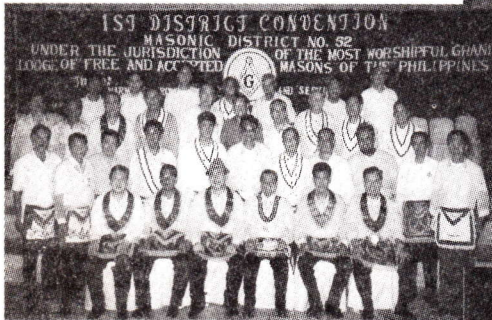
The elected and appointed Grand Lodge Officers for MY 2002-2003





MW Eugenio S. Labitoria with the brethren and sisters from MD#6 during the Birth Anniversary of our Bro. Jose Rizal.

Turn-Over Ceremony of District II Officers.



MW Labitoria with the brethren of MD#52 during their District Convention.

MW Eugenio S. Labitoria with the Grand Line officers during the mass installation of GLI's of MD#29.



MW Eugenio S. Labitoria during the 26th Annual Grand Session of Queen Isabella.

## THE NEWEST GRAND LIGHT


**U**r newest Grand Light is also the newest Chief of the Philippine National Police. But to Masons of the Philippine jurisdiction, RW HERMOGENES E. EBDANE Jr. is the brother who invested half of his productive life to the Craft.

The new Junior Grand Warden was born on January 3, 1949 in San Nicolas, Pangasinan. RW Ebdane graduated from the Philippine Military Academy in Baguio City in 1970 and joined the then Philippine Constabulary where he embarked on a multi-dimensional career. At a young age, of 28, Bro. Ebdane became a Mason and started his Masonic travels with the Alfonso Lee Sin Memorial Lodge No. 158 in Dagupan City .

When Bro. Ebdane joined the constabulary, it was thickly involvement in national affairs as a para-military organization. The PC was both police and national guard charged with internal security tasks. As a junior constabulary officer, Bro. Ebdane was trained and immersed as a field officer prosecuting formidable insurgent forces in the hinterlands of the country. His development as a combatant officer saw him train with the Australian Army Jungle Training Center and with the Philippine Army's airborne paratrooper school. As he grew in experience in leading paramilitary forces, his organization further invested in his professional growth by sending him to the US Army Command and General Staff College in Fort Leavenworth, Kansas.

In the pursuit of the other half of the constabulary role - that of police duties, Bro. Ebdane specialized in police intelligence and security. Along the way, he was posted as police chief of premiere cities and provinces, culminating in his designation as head of the country's most prestigious police organization, the Western Police District, the erstwhile Manila Police Department of the nation's capital. He also saw to it that he was academically prepared for his profession by earning degrees in engineering and criminology. Presently he is a candidate in the Doctor of Philosophy in Peace and Security Administration program. As RWEbdane matured as a police officer so did he as a Mason.

Bro. Ebdane has reached the Commandery in the Manila York Rites, the 32<sup>nd</sup> Degree in the Luzon Bodies of the Scottish Rites and is a Afifi Shriner of the Saigon Shrine Oasis where he was Past High Shereef. Due to the calling of his profession, RW Ebdane became a dual member with Dapitan Lodge No. 21 where he became Worshipful Master in 1996. He also rose to the rank of District Deputy Grand Master of Masonic District 5 in 2000.

During the 86<sup>th</sup> ANCOM in April 2002, RW Ebdane was elected Junior Grand Warden. In July 2002, Bro. Ebdane was designated as Chief of the Philippine National Police. *"Grand Honors, Brethren."* **IVI** 



# GRAND MASTER'S CALENDAR OF ACTIVITIES

## MAY

- 02 - Courtesy Call , Scottish Rite & DeMolay Officer, 2:30 PM  
GLP Staff Meeting - 3:00 PM  
Corporate Board Meeting, 5:00 PM
- 14 - PGMs Meeting, Metro Club, Makati City 6:00 P.M.
- 15 - Dinner Masonic District No. 9, Quezon City
- 09-11 - 11<sup>th</sup> Grand Annual Session, Grand Court of the Philippines  
Order of Amaranth Venue: Port Ilocandia
- 17-18 - National Triennial Convention, Cagayan de Oro City, 6:30 PM
- 19 - Turnover ceremonies Masonic District No. 2 6:00 P.M.  
Dr. Hermogenes T. Arayata, Sr. Sports Complex  
A. Soriano Highway, Tanza, Cavite
- 24 - Acacia Meeting, GLP Conference Room 2:30 P.M.  
NCR DDGMs Meeting, 5:00 P.M.
- 25 - Turnover Ceremonies Cabanatuan City
- 30 - Meeting Special Committees 4:00 P.M.

## JUNE

- 01 - District Convention Masonic District No. 52  
Host: Halcon Lodge No. 249, Roxas Gymnasium, Oriental  
Mindoro
- 06 - Corporate Board Meeting 5:00 P.M.
- 08 - Constitution Gualberto C. Agatep, Sr. Lodge No. 341
- 12 - Wreath Laying Ceremonies, Rizal Monument, 6:00 AM  
Independence Day Parade 2:00 P.M.
- 14 - Guest Speaker Knights of Rizal 3:00 P.M.  
Mandaluyong Lodge No. 277 Anniversary, 7:00 PM,  
Aguinaldo, AFP

JUNE

- 17 - Courtesy Call Menciuis Lodge No. 93, 4:00 P.M.
- 19 - Jose P. Rizal's Birth Anniversary, Calamba, Laguna
- 22 - Dedication, Bongabong, oriental Mindoro
- 26 - Acacia Meeting Jade Graden, Makati City, 12:00 Noon
- 28 - Charter Day, Menciuis Lodge No. 93

JULY

- 04 - Corporate Board Meeting
- 06 - Meeting The Royal Order of Scotland 5:00 :00P.M.  
Scottish Rite Temple
- 19-20 - Tri-Orient Scottish Rite Convention  
Gymnasium, 3<sup>rd</sup> Floor, PLT College, Bayombong, Nueva  
Vizcaya
- 21 - Ribbon Cutting Multi Purpose Hall Narra Lodge No. 171  
San Jose, Nueva Ecija
- 27 - District No. 10 Convention Host: Batangas Lodge No. 35

AUGUST

- 01 - Corporate Board Meeting
- 03 - Institution La Trinidad Lodge U.D.
- 14-15 - Institution Lapu-Lapu Lodge U.D.
- 17 - Visayas Regional Convention, Ormoc City  
Host: Ormoc Lodge No. 234
- 24 - Grand Master's Night Masonic District No. 23
- 26-28 - **Start of USA/Canada visitation Chicago**
- 29 - New Jersey

SEPTEMBER

- 02 - New York
- 03-04 - Washington D.C.

**SEPTEMBER**

- 05-21 - Canada
- 22 - Seattle, Washington
- 23-26 - San Francisco, California
- 27-28 - San Diego, California
- 29 - Depart for Hawaii

**OCTOBER**

- 02 - Arrive Manila from USA/Canada visitation
- 03 - Corporate Board Meeting, Shrine Ceremonies
- 11-12 - Joint District Convention (Districts 12 & 14)  
Host: Daet Lodge No. 247
- 18-19 - Southern Central Mindanao Convention  
Host: Kidapawan Lodge No. 170, District No. 46
- 25-26 - Tri-District Convention  
Host: Abra Lodge No. 86

**NOVEMBER**

- 02 - 9<sup>th</sup> Western Mindanao District Convention, Tanguib City
- 06 - Corporate Board Meeting
- 08-09 - India, New Delhi
- 15-16 - Northern Mindanao Multi-District Convention  
Host: Masonid District No. 28, Cagayan de Oro City
- 22-23 - NCR Multi-District Convention
- 30 - Masonic District No. 2 Convention (AM)  
Andres Bonifacio Lodge No. 199, Quezon City (PM)  
Bamboo Shrine Oasis 100 Years Anniversary 7:00 P.M.  
Elk's Club, Makati City

**DECEMBER**

- 05 - Corporate Board Meeting
- 06-07 - Central Luzon Multi-District Convention  
Host: Bataan
- 08-09 - Installation Meeting, United Service Lodge No. 1341, E.C.,  
Hongkong
- 13-14 - Multi-District Convetnion Cagayan Valley
- 19 - GLP Anniversary, Presentation of Grand Medal of Honor  
to MWs Tria, Bunda and Herrera; Post Birthday Celebration  
of GM ; GLP Employees Christmas Party

**JANUARY 2003**

- 03 - Corporate Board Meeting
- 04 - Podomo Lodge No. 294, Davao City (Guest Speaker)
- 18 - Installation, Taga-Ilog Lodge No. 79 (Guest Speaker)

**FEBRUARY**

- 05 - Valentine Party Masonic District No. 9
- 06 - Corporate Board Meeting
- 08-09 - Guam Visitation
- 15 - Rafael Palma Lodge No. 147 Installation (Guest Speaker)
- 21-22 - Mindanao Regional Convention

**MARCH**

- 06 - Corporate Board Meeting
- 09-15 - Japan Ancom and Okinawa Visitation

**APRIL**

- 03 - Corporate Board Meeting
- 04 - Final Meeting with the GLP Staff
- 24-26 - Annual Communication Davao City

## MASONIC EDUCATION

### Senior Grand Lecturer's Column

#### REDISCOVERING FREEMASONRY

by: VW VICTOR A. YU

**W**e number about 13,000 Masons in the Philippines. Such number is small considering our 70 million population. However, we have a great diversity of membership and a lot of our brethren discharge important functions in society. Such situations give rise to a lot of opportunities to spread the tenets of Freemasonry, promote love, foster brotherhood and achieve harmony among the different sectors of Philippine society. In sum, we have the capability to contribute significantly to national development.

The current sad state of our nation is evidence that we, Filipino Masons, have failed to respond effectively to such opportunities, leaving our country to its present depths of economic, social, political and cultural depression.

Could it be that we did not respond effectively because our spiritual and moral temples are in confusion and that we fail to see our obligations as Masons? Or have the designs written down in our respective spiritual, moral and Masonic Trestle Boards become very blurred nowadays due to lack of exemplary Masons.

When we were young in Masonry, we initially found ourselves in confusion amidst the numerous requirements and peculiarities of our Masonic tradition. But when we saw the principal tenets truly practiced among Masons, there was never a shortage of guidance on how Masons may build their moral and spiritual Temples. The actual lives of exemplary Masons provide the necessary light to guide Masons in their labors for an upright life.

By our name "Mason" alone, we expected labors to be an inherent part of our lives as Masons. Such labors consist of: (a) dedicated efforts in learning the rituals and mysteries of Freemasonry and (b) daily striving to improve our character and attitudes in life using the principles learned in Masonry.

Our rituals are an important part in our mysteries. Our rituals are supposed to instill principles in us during our Masonic labors. However, if hypocrisy and deceit exist among us, could it be that our rituals have become irrelevant?

Worldwide, great Masons have brought much benefit to humanity using substantially the same rituals and employing the same Masonic tradition. Filipino Masons in the past have also contributed much to Philippine nationhood and community development. So, our rituals were effective in the past, in inspiring such great Masons. But are they inapplicable in the present times?

Freemasonry is supposed to be a moral sanctuary where brotherly

love, relief and truth are exercised among Masons amidst the confusion in society. If truly practiced among Masons, our Masonic tenets should have naturally flowed out to Philippine society and the community should have benefitted from our promotion of charity, brotherhood and harmony among men.

We can definitely be proud of our rich history of promoting liberty, equality and fraternity as well as our important role in Philippine nationhood and community development. But is our past history the only pride we have left nowadays?

We require proficiency in our rituals and ceremonies. But the standard has been too focused on memorization proficiency and not practical proficiency in life. The time is now to learn the underlying principles behind our rituals and seriously employ the principles learned in our rituals to our daily lives. We should not be content with remembering words or doing actions for form purposes only. We should deeply seek the hidden meanings of our rituals so that we may learn time-tested Masonic principles that are useful in gaining a well-spent life in this world. Our Monitor itself is a very good source of Masonic education and the serious study of it certainly imparts in us sound fundamentals of Masonic principles. Hence, we should not only memorize its contents but also study it deeply and use it as a moral strengthening tool.

Masonic principles have practical uses in life. The principles have become ineffective because of our lack of use in our daily lives. Even management gurus now look to ancient teachings to respond to present challenges. For instance, critical in team-building efforts of management is to make sure that team

members complement each other. Is this not our principle of "who best can work and best agree"? Further, are the principles of temperance, fortitude, prudence and justice not useful tools in the management of human resource and institutions? It is stupidity that we are turning back on the practicality of our ancient teachings that benefitted mankind and that have passed from generation to generation onto us.

Masonic principles shall be the major focus of our Masonic Education Program in this Masonic year. We enjoin Masons to diligently learn about our mysteries by examining and studying the principles behind our rituals. We also plead for Masons to use as working tools for our lives the principles learned. With so much of our rituals focused on morality, we should be enabled to work diligently, live creditably and act honorably in all our aspects of our lives. Masonic principles have not been effectively at work because most of us have not studied them seriously and consciously put them to practice in our daily lives. If we continue to disregard the practice of our Masonic principles in our daily lives, then we have become hypocrites. In Lodge ceremonies, we may become like animals copying human actions and speech for the sake of doing the motions.

There is no shortage of study materials in Masonry. The supply store at our Grand Lodge Building has numerous inexpensive materials where all young Masons can learn and old Masons may refresh themselves with the lost beauties of Masonry. Such inexpensive materials include the following:

1. What is Freemasonry?
2. Basic Instruction

Pamphlets for:

- a. The Candidate
- b. The Entered Apprentice
- c. The Fellow Craft
- d. The Master Mason

3. Masonic Demeanor and Proper Decorum in Lodge Meetings, Duties, Regulations and Suggestions


4. Basic Instruction for Floor Works in the Ritual

5. A Lodge System of Masonic Education

However there is now a great need for Masons to let Masonic principles govern their lives and actions and let such principles be convincing proof of the goodness of our institution. In these times where moral decadence is at an alarming rate, Freemasonry should provide the necessary light and inspiration; that future generations of Masons may look at us with similar pride and honor

as we do now for our Masonic heroes and martyrs.

Our acts should be the greatest testimony of the goodness of Freemasonry because our conduct and character outside the Lodge may be the only factual Masonic literature our critics will read in their lifetime.

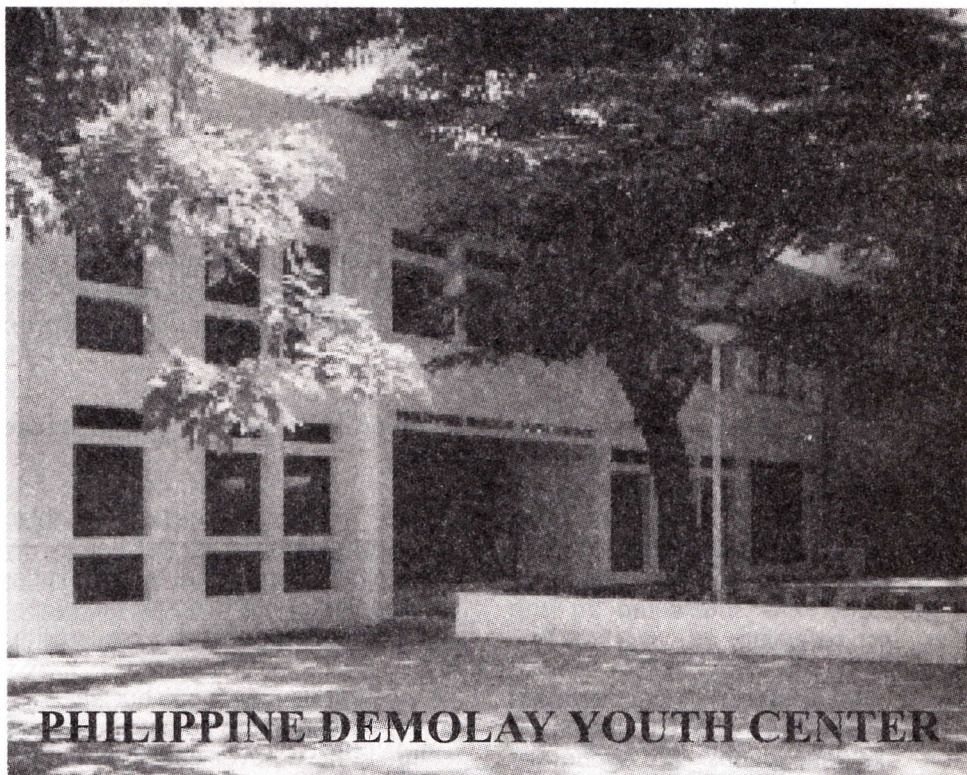
The beauty of true friendship among Masons and the efficacy of Masonic principles to improve character in men are incomparable. It is sad that some Masons have not experienced such true friendship and efficacy of character improvement in their lives. Unless we see more Masons exuding Masonic principles, our Fraternity will lose its endurance. So, brethren, let us now labor together and rediscover Freemasonry through serious study and actual practice of Masonic principles. *Together, Brethren.* 

## MASONIC EDIFICES

**W**hen a Mason visits the premises of the Grand Lodge in historic Paco district, he will be confronted with the heart rending sight of the ruins of the Plaridel Masonic Temple that burned down on August 12, 2000. This old Grand Lodge building was declared a National Heritage Site during its Diamond Jubilee on December 19, 1987 and served as a symbol of Philippine Masonry's raising from the ruins of the second World War. A few moments later the Masonic visitor's sight will be given the treat of beholding a sparkling new edifice alongside the ruins and among the beautiful Narra and Acacia trees in the multi-purpose courtyard the Philippine De Molay



MW Rosendo C. Herrera, PGM  
Grand Master of DeMolay



## PHILIPPINE DEMOLAY YOUTH CENTER


Youth Center.

The PDMYC was inaugurated on June 28, 2001. The significance of that occasion was aptly captured by the Grand Master of De Molay, MW ROSENDO C. HERRERA, PGM in his message:

*"No words can express the happiness and gratitude I feel for the completion of a dream project the Philippine DeMolay Youth Center. This is heartily dedicated to our children in the Order who choose to trek the right path of life through the teachings of the seven cardinal virtues.*

*"Although it took less than two years to complete the project, I was never wanting in support from*

*the planning to the actual construction of the building. The brethren were so generous in their support for the Order be it materially or just morally. Many of them do not even want to be known and recognized for their contribution. The Senior DeMolays who have been my steady partner in planning and realizing this dream project have been a great source of inspiration for all of us.*

*"The driving force behind all our efforts is the understanding of how our children in the Order need this edifice, a place they can call their own, for more interaction and learning in a conducive place. In this edifice, I am certain that many future leaders of the community will be nurtured." IVI* 

# ESOTERIC REALM

## LAMBSKIN APRON

By: Bro. Florencio Y. Sy, PDGL  
Bagumbayan Lodge No. 4, F.&A.M.

**B**eing the maiden issue of the Esoteric Realm, we would like first to take this opportunity to express our sincerest gratitude to the Cabletow for providing us a regular column to address the brethren on the esoteric side of our Craft.

Firstly, let me enumerate some of the basic requirements so that the brethren can better understand the inner meanings in esoterics. I will enumerate a few that will suffice for the brethren at large, but not enough for those who are interested in the discipleship training.

1. Vocabulary. Our present usage of vocabulary have limitations in that all descriptions are generally material in nature. When this is applied to dwell into the spiritual side of discussions, Sanskrit words are normally employed for more effective description of the subject being discussed.

2. Conditioning of the mind over a long period of time on background knowledge. Conditioning will avoid interpretative conflicts when higher teachings are intellectualized as positive responses.

3. Basic understanding of the Principles of Man. This will be discussed in more detail in the future issues.

4. Understanding of the Laws of Karma and Reincarnation helps in the appreciation of the discussion on esoteric matters. Future issues will

touch on the basic principles on these Laws.

5. Tradition and cultures taught to us by our parents, by religion or by some other sources that tend to hinder the opening of our mind for the proper acceptance of the esoteric discussions.

Let us now focus our attention on the portion of the Lambskin Apron's lecture. "... a never ending argument for the **nobler** deeds, for **higher** thoughts, for **purer** action, and for a **greater** achievements....." Thus, let us consider this as one of the ultimate **objectives** intended in this portion of the article.

With the above portion of the Lambskin Apron's lecture as the background, I would like to introduce some of the teachings of Mr. J. Krishnamurti, in his book entitled "On Mind and Thought" which mentioned in part the following quotations:

*"Thought is NEVER new, but relationship is always new; and thought approaches this thing that is vital, real, new, with background of the old. That is thought tries to understand relationship according to the memories, patterns, and conditioning of the old and hence there is a conflict."*

*"So thinking is the response of the background, of the past, of accumulated experience; it is the response to memory at different levels, both individual and collective, particular and racial, conscious and unconscious. All that is our process of thinking. Therefore our thinking can never be new... our conditioning, our traditions, our experiences, our collective and personal accumulations. So when we look to thought as a means of discovering the new, we see the utter futility of it. Thought can only discover its own projections, it cannot discover anything new; thought can only recognize that which it has experienced, it cannot recognize that which it has not experienced."*

*"I have met many psychologists throughout the world who, seeing what human beings are actually, how contradictory their behavior is, what unhappy miserable beings they are, are saying that what we ought to do is to **reward** them and thereby condition them in a different way. That is, instead of punishing them for their bad behavior, **reward** them for good behavior and forget their bad behavior. So from childhood you are conditioned by reward, in this way to behave rightly, or what they think is rightly not antisocially. They are still living with thoughts. To them thought must be shaped, thought must be conditioned, in a different way, and from that different structure there will be different behavior. But they are still living in the pattern of thinking."*

I believe that the situation from the last quotation is seeping into our society, and by the looks of it, in a different way of "reward". Its echo is that of our brethren regarding ANCOM of late. It seems that a certain degree of parallelism, in some mysterious way, have already fallen on our laps.

Otherwise, how can those saying "*kung limpio ka te...*" ever come out in such huge banners. I must further add some queries, is it the majority who initiated it, or, it is only a meager few that have the talent to manipulate us by this low level practice and to subject us into such an ugly scenario?

In addition, let us explore the other book of Mr. J. Krishnamurti, entitled "On Learning and Knowledge":

*"Our problem is the mind, the mind which is conditioned, which is shaped, which is the plaything of every influence, every culture, the mind which is the result of the past, burdened with innumerable memories, experiences."*

*"Thinking, surely, is the reaction of what you know. Knowledge reacts, and we call it thinking. If you are aware of your own process of thinking, you will see that whatever you think has already shaped the mind; and a mind that is shaped by thought has ceased to be free, and therefore it is not a mind that is individual."*

Thus far, the quotations I have enumerated from Mr. J. Krishnamurti, I believe, show the basic problems for each and every one of us regarding the attainment of the ultimate objective, which is, nobler deeds, higher thoughts, purer actions and greater achievements.

Although Mr. J. Krishnamurti proposed some corrective approaches, yet, they might be too complicated for the brethren to understand. Instead, let me quote from Ms. Annie Beasant's book entitled "Man and His Bodies":

*"Our thoughts are the materials we build into this mind body; By the exercise of our mental faculties, by the development of our artistic powers, our*

*higher emotions, we are literary building the mind body day by day, each month and year of our life. If you are not exercising your mental abilities; if, so far as your thoughts are concerned, you are a receptacle and not a creator; if you constantly accept from outside instead of forming from within; if, as you go through life, the thoughts of other people are crowding into your mind; if this be all you know of thought and of thinking, then, life after life, your mind body cannot grow; life after life you come back as you went out; life after life you remain as an undeveloped individual."*

*"Presently you will find that as you welcome into your mind all thoughts that are good and useful, and refuse to entertain thoughts which are evil, this result will appear: that more and more good thoughts will flow into your mind from without, and fewer and fewer evil thoughts will flow into it. The effect of making your mind full of good and useful thoughts will be that it will act as a magnet for all the similar thoughts that are around you; as you refuse to give any sort of harborage to evil thoughts, those that approach you will be thrown back by an automatic action of the mind itself. The mind body will take on the characteristic of attracting all thoughts that are good from the surrounding atmosphere, and repelling all thoughts that are evil, and it will work upon the good and make them more active, and so constantly gather a mass of mental material which will form its content, and will grow richer every year."*

As a summary, this short article presented "an objective" from our Lambskin apron, the corresponding difficulties that our mind stuffs are so attached to the old ways of thinking and finally, some recommendations to

correct our conditioned mental habits. This will take quite a long time to overcome. Several life cycles perhaps, depending on the level of evolution of any particular brethren.

While I have utilized the Lambskin apron as an example, the above enumerated problems and corrective methods can also similarly be utilized to other symbols such as, square, compasses, plumb line, level and the likes. The exoteric explanations to all our symbols, for which, we intend to penetrate the hidden or esoteric meanings, the presentation of this article on the problems and corrections will also be applicable.

Finally, let me further share with the brethren a different observation based on the quotations that I have presented. If we will carefully read and understand the intentions of these quotations with a serious mind, one can see that the authors have differentiated a physiological life and a psychological life, which for the time being, most of us still feel are integrated. We do need a strong body to conduct our daily activities. Yet, the psychological body is concerned with our daily meaningful relationship with the world at large. It can be said that for one who has an underdeveloped psychological life, it will be a source of his life's problems now. On the other hand, if these explanations, as presented, will develop us to understand, to improve, and to adopt these teachings to our daily activities, there will be a definite enhancement in our appreciation towards the Principles and Tenets of Freemasonry. Again, the process of acquiring these positive traits will take a long time.



## FEATURES

### JOSE ABAD SANTOS

by: WB John W. Ferrier, Sr.

(A Condensed Reprint from 50<sup>th</sup> Anniversary Edition, The Golden Harvest, 1968)

**J**ose Abad Santos, former Chief Justice of the Honorable Supreme Court of the Republic of the Philippines and once our Most Worshipful Grand Master was born in San Fernando, Pampanga, on February 19, 1886. His parents were Vicente Abad Santos and Toribia Basco. His early education was obtained in his hometown, but in 1904 the government sent him to the United States for higher studies at Santa Clara College, San Jose, California. He received his Bachelor of Laws degree from the University of Illinois and his Master of Laws from George Washington University.

As a pensionado, he started to fulfill his obligation to serve the government on December 1, 1909 first as a clerk in the Executive Bureau at a salary of P80 a month. On July 31, 1914, he was appointed assistant attorney in the Bureau of Justice, and later as attorney for the Philippine National Bank and as technical adviser and ex-officio member of the first Independence Mission to the United States, and Under Secretary of Justice. On April 26, 1922 he was appointed Secretary of Justice. On June 18, 1932 when he became Associate Justice of the Philippine Supreme Court, where he served until December 6, 1938. President Quezon then recalled him to his old position of Secretary of Justice. On December 24, 1941, President Quezon appointed him Chief Justice of the Supreme Court. In all these positions he served with honesty and faithfulness -- a quality in a public servant which unfortunately is not common at the present time.

President Quezon, recognizing

the great merit of the man, added to his duties as Chief Justice those of Secretary of Justice and Secretary of Finance, Agriculture, and Commerce, and took brought him along to Corregidor on December 24, 1941. There he worked tirelessly until February 20, 1942 when he left with the President and the Vice-President for the Island of Negros from where the two leaders later departed for the United States by way of Australia.

Before his departure, President Quezon gave the Chief Justice his choice of going with the party or remaining in the Philippines. He chose the latter course, saying "I prefer to remain, carry on my work here, and stay with my family."

There has been argument as to whom the President on his departure, entrusted the reigns of government, but the following letter, addressed to Chief Justice Jose Abad Santos, settles the question:

"My dear Chief Justice Santos,

*In addition to your duties as Chief Justice and acting Secretary of Finance, Agriculture, and Commerce, I hereby designate you as my delegate with power to act on all matters of government which involve no change in fundamental policies of my administration of which you are quite familiar. Where circumstances are such as to preclude previous consultation with me, you may act on urgent questions of local administration without my previous approval. In such cases, you are to use your own best judgment and sound discretion.*

*With reference to the government-owned corporations, you are also authorized to take such steps as will protect the interest of the government either by continuing, curtailing or terminating their operations as circumstances warrant.*

Sincerely yours,

(sgd) MANUEL L. QUEZON"

His many years of able service proved sufficient preparation for the trust so suddenly placed in him. He was also undoubtedly strengthened by his Masonic relationships.

He filed his petition for membership in Bagumbayan Lodge No. 4 of this Grand Jurisdiction on February 23, 1919, and was elected on April 9, 1919. However it was in the United States with the first Independence Mission that he was initiated an Entered Apprentice Mason by courtesy by Washington Lodge in Washington, D.C. Upon returning to the Philippines he was passed to the degree of Fellowcraft in his own lodge

on August 27, 1919, and raised to the sublime degree of Master Mason on September 6, 1919. He was a faithful worker in his lodge, eventually becoming its Worshipful Master in 1937.

His worth was recognized by his brethren and in 1934, he became Grand Orator of the Grand Lodge of the Philippine Islands, Junior Grand Warden in 1935, Senior Grand Warden in 1936, Deputy Grand Master in 1937, and Most Worshipful Grand Master in 1938.

Brother Abad Santos imbibed deeply at the wells of Masonic learning and teaching, and never forgot the duties he owed to God, to his country, to his neighbor, and to himself. He was a soft-spoken and deeply meditative individual who took God as a companion and friend. The duty he owed to his country he paid to the last drop of his blood. To himself he applied the rules he thought should be applicable to all men.

Let us briefly resume the immediate events leading to this martyr's death. He and his son were captured by the Japanese while on the road near Carcar, Cebu on April 11, 1942. He identified himself as the Chief Justice of the Supreme Court of the Philippines. Father and son were confined to a concentration camp in Cebu, where the Japanese learned that he was the actual head of the Philippine Government and subjected him to all sorts of demands. His answers sealed his doom "I cannot possibly do that because if I do so, I would be violating my oath of allegiance to the United States"

In attempted justification of his

execution, the Japanese imputed to him the destruction of the bridges and other public works in Cebu, falsehoods sufficient for the purpose of his accusers.

In April, 1942, the patriot and his son were brought by the Japanese to an expedition to Mindanao. It was in Malabang, Lanao where his captors finally decided on his fate. At two o'clock in the afternoon of May 7, 1942, a Japanese interpreter came to the barracks and told the Chief Justice that he was wanted at the Japanese Headquarters. When returned he called to his son "Pepito, come down. I have something to tell you." Father and son repaired to a nipa shack nearby, where the father said calmly -- "I have been sentenced to death. They will shoot me in a few minutes." The son filled with horror broke down and cried, but smilingly the father mildly

admonished his son "Do not cry. What is the matter with you? Show these people that you are brave." He added: - "This is a rare opportunity for me to die for our country; not everybody is given that chance."

And thus ended the life of a jurist and statesman, a patriot and martyr, a dignified but humble spirit, a becomingly modest and self-possessed individual who never lost his head or his temper even under the most trying of circumstances. He was well known as one of the ablest, purest, and noblest of men who ever graced the government service. He was gentle, kind, and true. Like Rizal, he was an idealist; like Mabini, he was stoical.

May his soul rest in peace, and may his Masonic Brethren always hold him in reverence.



## *perspectives*

### THE MASONIC EDITOR'S VOW

*(The Masonic Editor's Vow was originally printed in the The Cabletow in 1927 and has since been reprinted in Masonic publications the world over)*

I am firmly resolved: To write only that which is clean and true and for the best interest of the Craft; to endeavor to instruct and enlighten the readers of my paper; to let Brotherly Love, tolerance and charity guide me in my judgment of expression, show fortitude under attack, display prudence in dealing with questions of moment, and endeavor to do justice to all, whether friend or foe.

I will not mock or belittle that which others firmly believe to be right, just and holy, now will I hurt the feelings of any person, great or small, if I can help it.

I will not allow my judgment and policy to be influenced by mercenary motives, but will proceed without fear or favor and prefer honest policy to ill-gained affluence.

Towards my colleagues of the press I will ever be courteous and honest, abstaining from borrowing their thoughts and ideas and copying their work without giving due credit in each case, and I will do all I can to bring Masonic journalism to the high level which it should and must occupy.

## FEATURES

### Freemasonry and the Catholic Church

*(A lecture delivered by WB L.M. TAM during the stated meeting of Maranaw Lodge #111)*

*(Bro. Lamingo M. Tam is a graduate of Master of Arts in Pastoral Ministry (MAPM) from St. John Vianney Theological Seminary, a Catholic Seminary administered by the Jesuits in Cagayan de Oro City. He also earned his Master of Engineering degree (MSE) from MSU, Marawi City. He is an active member of a Catholic covenanted community of the Community of Christian Families (COCF) and he is the Chairman of its Religious Education Ministry in Iligan City. As a mason, he is a Past Master of Iligan Lodge #207, a KCCH, a York Rite Mason and a Shriner of Aloha Temple. He is the Past Pres. Of the Rotary Club of Iligan North and a Paul Harris Fellow.)*

**Who do Catholic Church Authorities say Freemasons are? The official statements of the Church as found in the "Acts and Decrees of the Second Plenary Council of the Philippines" of 1991 are the following:**

**#229** In the not too distant past, the universal Catholic Church and the local Church in the Philippines felt the impact of Masonic Activities adverse to the Church. Recently, due to the fact that Masonry is no longer mentioned by name in the 1983 Code of Canon Law, many Catholics assumed that a Catholic could now, in good conscience, be a Mason.

**#230** We want to acknowledge here, welcome changes in the attitudes on many Masons. We are also cognizant of many good things they have done and continue to do for their fellow human beings. But we wish to reiterate that it is not allowed for Catholics to join a Masonic lodge. A basic incompatibility precludes membership of Catholics in a Masonic Lodge.

**#231** Such a statement is not a judgement passed on the conscience of Catholics who have joined a Masonic lodge. It is rather a statement of the objectively serious wrongness of such membership by Catholics.

**#232** Catholics who belong to a

Masonic lodge are not ipso facto (automatically) excommunicated from the Church. But if, knowing the prohibition against joining a Masonic lodge, they nevertheless persist in retaining active membership, they should not receive Holy Communion, nor stand as sponsors in a Catholic Baptism or Confirmation.

**#233** We have to deal firmly with problems that arise in connection with the membership of Catholics in Masonic lodges, but we recognize the need for appropriate pastoral guidelines. Bishops and priests will exercise great pastoral prudence and charity in this regard so that with God's grace, they may "Unite all in Christ".

The committee formed by the German bishops in 1980 to study the compatibility of membership in the Catholic Church and in Masonic lodges concludes: "The examination of the rites of the spiritual Masonic lodge brings out the incompatibility between membership in the Catholic Church and membership in Freemasonry."

The important reasons for this incompatibility are the following:

- A.) total rejection of dogma and therefore of objective Revelation;
- B.) rejection of any kind of magisterial authority;
- C.) relativism and indifferentism in religious and ideological matters;
- D.) deism in their concept of God as the Supreme Architect;
- E.) a tolerance incompatible with Catholic tolerance. The Catholic faith demands respect for the person who errs, but not the acceptance of errors as such. Masons accept different ideas---even though they are contradictory among themselves---they are indifferent to their truth or falsity. They impose this false tolerance, thus fostering infidelity to the Faith;
- F.) their endeavor to morally ennoble themselves and others seem to leave no room for the action of grace on the soul;
- G.) Masonry demands the total involvement of its members. It claims membership in life and death, and exclusivity in the formation of the conscience and characters of its members. A statement of the Peruvian Bishops (June 13, 1988); they say: "Adhesion of Masonry tends to weaken its members' strong convictions in their own faith, to relativize all believers and undermines the deep motivations of their personal and social lives as they slowly lose their Christian faith."

The position taken here on Freemasonry is consistent with the statement of the Congregation for the Doctrine of the Faith (Nov. 26, 1983).

This congregation declares further as follows: "Therefore; the church's negative judgement in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enroll in Masonic associations are in a state of grave sin and may not receive Holy Communion."

Commentaries: Now, you know what the Catholic Church officially thinks and its stand about the Masons. But what about you my Brothers? Who do say Masons are? What do you know of Masonry? The so-called reasons of incompatibility as mentioned above are unfortunately not true. But make no mistake, as a graduate from a highly respected Catholic theological seminary, I will defend every page of the Catechism of the Catholic Church (CCC), the Dogmas and Traditions of the Church anywhere and any time. I will articulate the conciliar documents and pronouncements of the Vatican II Council. However, with all honesty and humility, my conscience cannot accept the findings of the German Bishops' Study as stated beforehand. These are all purely false imputations and accusations that are uncalled for and unfair to all faithful Catholics who are members of the Free and Accepted Masons of the Philippines. Masonry as an organization does not have any religious or spiritual doctrines of its own. Masonry is not a religion and it does not even talk about religion and politics during its formal meetings. However, Masonry requires all its members to believe and to love in One God and everlasting life after death. Masonry does not indorse a particular religion

but rather respects and upholds the basic human right of any person to select his own religion. Masonry looks with high favors to those people, especially their own members who sincerely profess their faith in one God and do good things for all creation to support their love of God. Christian Masons strongly believe that the Holy Bible is the greatest light in Masonry and it is the rule and guide of every Christian Mason's faith.

Scholars of Philippine church history will tell us, that the Filipino Masons during the time of Spanish regime were not against the Church, but were against the friars who were suppressing the rights and human dignity of Filipino priests. The friars have never developed within the Church itself. There is nothing in history that can question the loyalty, the piety and faith in Christian beliefs of our national heroes who were Masons.

Going against the priests and bishops whose practices and doings are against the fundamental teaching and morals of the Church does mean going against the Church. The Church is not the priests or bishops, but the Church is the people whose head is the Lord God Jesus Christ. By our Baptism, we Catholics become adopted children of God and we constitute the mystical body of Christ Jesus. It is a distorted theology to deny any part of the body from the nourishment of the whole body.

To think that a lot of good and very respectable names among Jews, Muslims and Christians of different denominations were and are active Masons prove one thing, that Masonry has the ingredients of unifying different peoples of the world and promotes

"Brotherhood of men under the Fatherhood of God." Masonry can greatly help make true peace on earth for all mankind. Gathering Jews, Muslims and Christians together out of brotherly Love, Relief and Truth is certainly not religious relativism or in differentism. If only all men can be Masons, our mother earth can be a better place to live.

In my almost three decades in Masonry (Scottish Rite, York Rite and Shriner), I have not read nor heard even just a single word that can support or corroborate the findings of the German Bishops' study of incompatibility between Masonry and Catholicism. On the contrary, the teachings of Masonry are parallel and very complementary to the teachings of morals and social ethics of the Catholic Church. This German Bishops' Study is hearsay and very unfortunate. Indeed, this study is a product of imagination rather than reality and it is the farthest from the truth.

At any rate, we should not be worried of those "erstwhile" Masons or "renegades" of the craft; they are proving their unworthiness and ignorance in Masonry. As the saying goes: "Purity of Gold is tested in fire." Similarly, according to MW Reynato S. Puno: "I like to think that Masonry is like a Tea its best comes out in hot water. Harassment will not toll the bell for Masonry, they will only weed out from our ranks the unworthy Masons: those who understand Masonry but will compromise its teachings due to social, political or religious convenience; and those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen." These unworthy Masons should not have

been admitted into our craft.

Let us therefore be more cautious in the admission of new members into the Fraternity and make sure that the applicants, and not the candidates, are coming on their own free will and properly vouched for to be worthy of becoming your own brother. Make sure that the applicant has the sufficient mental capacity to understand the teachings of Masonry so that they can have the knowledge to articulate and defend the cause and nature of Masonry. That the applicant has some inherent qualities that can help add luster to our Fraternity and assist our brothers in times of their needs. Make sure, that you can be proud of and we all can be proud of in calling and introducing such a person to

be a "Brother Mason" in public.

Let us strive to promote quality masonry not mediocrity. We need Masonry among Masons and not more men in Masonry. As I have asked in the beginning, Who do you say Masons are? What do you know of Masonry? If these things are clear in your minds my Brothers, then you are honest and upright men. I will be proud to call you and be with you as my "Brothers."

Our life on earth is a passing scene; it is too short and at times shorter than we expect. Let us therefore do our best in Masonry, let us talk Masonry, let us do Masonry and let us share Masonry to all good and honorable men, for we shall not pass this way again. AMEN



## PUBLIC PROPERTIES

**M**asons who are active in the affairs of the Craft inevitably experience the gentle guiding hands of those elderly Masons who always seem to be present in every meeting of the lodges within a locality. They perform roles in rituals as fillers when the lodges cannot find performers from among their own members. These little known and seldom appreciated elders burst into our consciousness only when they suddenly drop their working tools. We then get to miss them with a profound sense of loss that never fails to remind us that we are Masons whose time will inevitably come. Then we got to wonder, "Who would take their places?". "I would if I could only fill their shoes, but can I?". Every now and then some of us unconsciously take over, and when we do, we need to do those little things that ensure the appreciation of those who remain with us, the living. In this issue we are featuring four such elders who for a long time were "alalay ng bayan" or "public properties" of the twenty odd lodges meeting at Plaridel Temple.



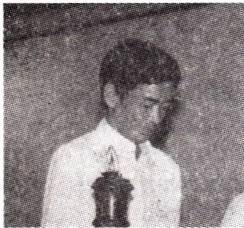
*BRO. ANGEL SIONGCO PILI, aka "Ka Totoy" aka "Tyler ng Bayan" aka "Caterer ng Bayan". Ka Totoy belonged to Jose Rizal Lodge No. 22. Although his roots were from San Simon, Pampanga, he was born in Intramuros, Manila on March 1, 1933. He finished his early schooling at the Araullo High School. Going through college during those years was a difficult undertaking, so Ka Totoy had to settle for a vocational course in bookkeeping at the then spanking new Francisco Villaroman College along Herran (now Pedro Gil) Street in Paco. Ka Totoy was both "streetsmart"*

as he was "Old School" in his ways. Ka Totoy learned the secrets of the wet market and how to cook small tasty snacks, skills he further improved when he ran a seasonal delicatessen at then Clark Air Base. As a caterer for the Brethren at the Plaridel Temple, the Chinese brethren, no amateur cooks themselves, got to wonder, "how does he make a profit with those low prices for his snacks?" He was also an NBI Special Agent during the term of MW JOLLY R. BUGARIN, in charge of spotting rackets for the Bureau as a bookkeeper. Ka Totoy was the ever-present Tyler of the Plaridel lodges, ensuring that the secrets of the Craft were protected. He was also a Black Capper of the Philippine Bodies of the Scottish Rite. Ka Totoy died on Dec. 30, 1996 and was buried before the rest of us can make a fuzz, a grizzled shadowy figure to the end. His widow Sis. Guadalupe Guiao Pili has taken over the catering business.



VW VICTOR TAN TEK SIAN, aka "Kuya Vic" aka "Junior Warden ng Bayan." Kuya Vic belongs to Biak-na-Bato Lodge No. 7. A lifelong bachelor, Kuya Vic was a dormitory resident of the old Plaridel Building before it burned down and the official taster of Ka Totoy's newest Lugaw concoctions. Then you see both of them don their barongs and assume their posts in all the lodges' stated meetings. Kuya Vic was a forlorn figure for some time, first it was Ka Totoy death, then his old home burned down. Tragedy however hasn't dampened Kuya Vic's Masonic fervor. Although he now lives in Marikina and has

retired from Fortune Tobacco, rare is the Master Mason raised at Plaridel who was not handed the "test" gavel by Kuya Vic.



WB MARIANO ONG TIAN UN, aka "Ka Nano" aka "Prompter ng Bayan" also belonged to Biak-na-Bato Lodge No. 7. He was born July 24, 1944 in Pandacan, Manila. Ka Nano studied at Philippine Anglo High School along Echague Street in Quiapo. Ka Nano was the classic "masungit na matandang binata" who knew the Monitor like the back of his hand. Appearing during the conferrals of the lodges at Plaridel Temple, he would somehow know who among the conferral team was in need of moral support and prompting and would soon be seen following the footsteps of the conferral team, prompting

from memory key phrases in the Monitor everytime they are needed. Ka Nano's family are old hands in the hardware business centered in Sampaloc but Bro. Ongtianun's haunts were the slums of Balut, Tondo and Quiapo. The joke was when Ka Nano finally got married at age 44, he ceased to be "masungit", he simply became a perfectionist. Visayan Masons would derive comfort in that the "masungit" Ka Nano fell for the charms of a Cebuana, Sis. Arcy Chua of Tres de Abril Street, Cebu City. Like Ka Totoy, Ka Nano died on December 26, 2001 when everybody was on vacation. He was cremated on December 30. When the Brethren started to meet during the New Year, another "public property" has passed away into the sunset.



VW MAGTANGGOL A. NUEVO, aka "Manong Mags" aka "Tyler ng Bayan" aka "Cabletow Mailman ng Bayan". Manong Mags belongs to Cagayan Valley Lodge No. 133 but knows the road to San Jose, Mindoro Occidental as well as San Jose, Antique and San Jose, Nueva Ecija as the perennial alalay to Grand Masters. He would bring along bundles of The Cabletow so that precious postage money can be saved. As a retiree with

his graying revolutionary haircut, smiling demeanor as well as the lilting accent of the Ilocano and Ibanag. Manong Mags has become a refreshing replacement to the unsmiling Ka Totoy and the taciturn looking Ka Nano and a perfect team-up with the ever smiling Kuya Vic Tan Tek Sian.

These "public properties" are found in all Masonic temples nationwide. We therefore encourage the brethren to contribute their share in immortalizing the memories of those departed elders and extending our timely appreciation of those who remain to enrich our lives as Masons. IVI



## BOOK CORNER

### PHILIPPINE MASONIC LODGES

*A Book by MW REYNOLD S. FAJARDO, PGM, GMH*

For the past ninety years, the glory and the burden of propagating the tenets of Masonry in the Philippines and other parts of the Asian region have rested on the shoulders of the Grand Lodge of the Philippines. Organized in December 1912 by three Blue Lodges (Manila No. 1, Cavite No. 2 and Corregidor No.3), it has so far chartered 341 lodges 307 in the Philippines, 14 in Japan, 6 in China, 5 in Okinawa, 3 in Guam, 2 in Korea, 2 in Saipan and one each in Vietnam and the Marshall Islands.

Only 290 of the lodges chartered by the Grand Lodge of the Philippines are still working under its jurisdiction. Fifty one have disappeared from its rolls for various reasons. Some grew weak and could not maintain their existence, so they voluntarily surrendered their charters. On the other hand, the Grand Lodge arrested the charters of several for non-compliance with requirements. A few lodges merged with others for their mutual benefit. Those in China and Japan, except for two, left the jurisdiction of the Grand Lodge of the Philippines when they organized their own Grand Lodges.

Over the years several attempts have been made to compile the histories of Philippine lodges, all without success. As early as 1920, Grand Master Rafael Palma requested the members to write the histories of their lodges, but the response was discouraging. In 1941, Grand Master Jose delos Reyes issued a Circular requiring all the lodges to send their histories to the Grand Lodge, but only a few complied. In 1955, Grand Master Camilo Osias sent out a Circular instructing every lodge to appoint a historian, whose main duty would be to prepare the history of the lodge. Since that time lodges have religiously appointed historians but still many have no written histories.

This book is the latest effort to chronicle the history of the lodges and by no less than our leading Masonic historian who has written THE BRETHREN series of historical books on Philippine Masonry. Philippine Masonic Lodges is due to come out as a milestone to the tenure of the current Grand Master, MW Eugenio S. Labitoria.

# THE CABLETOW PROGRAM & BUDGET - MY 2002-03

## Introduction

*The last revisions on the policies governing the operation of The Cabletow were put into effect in 1992. Since then the jurisdiction has underwent many changes in response to the changing times. It is however the issue of rising costs vis-à-vis the non-increase of The Cabletow subscription rate that has grossly affected the operation of the magazine. The cumulative effects of this ten year period require serious changes both in the structure and operation of The Cabletow. It is for the purpose of starting these needed changes in a rational manner that this policy primer is being published. Fundamentally the contents herein are consistent with the vision/mission statements of the Grand Master for Masonic Year 2002-03. It is hoped that the other inevitable changes will become more acceptable to the Brethren at large.*

### I. EDITORIAL POLICIES

- A. The Cabletow is the official publication of the Grand Lodge.
- B. The Cabletow content shall reflect the Masonic way of life within the context of Philippine culture and history.
- C. The Cabletow shall publish at least four quarterly issues during a given Masonic Year.
- D. The Cabletow content shall be contributed by the Brethren at large.
- E. The Cabletow reserves the right to edit any contributed article provided such editing shall not dilute the theme of the article.

### II. BUSINESS POLICIES

A. Inasmuch as the yearly individual dues levied on the Brethren of this jurisdiction specify a component for the subscription of The Cabletow, funds generated for this purpose shall be administered separately from the general fund of the Grand Lodge of the Philippines and shall not be realigned for any purpose other than the operation of the magazine.

B. When the yearly individual subscription fee of ₱= 80 was set in 1992, the cost of postage was only ₱= 2. The present individual postage cost for 2<sup>nd</sup> Class Mail under which The Cabletow is classified starts at ₱= 7 for Metro Manila and ₱= 12 for the provincial destinations. Untenable postage costs notwithstanding, the mailing lists presently being used by The Cabletow are grossly outdated, resulting to widespread delivery failures. These two conditions

necessitate cost cutting measures if The Cabletow is to be published within the capacity of the current subscription rate to support.

C. In order to preclude the continued widespread failure of postal delivery arising from outdated mailing addresses of individual Brethren, delivery of copies shall be made through various bulk modes effective Masonic Year 2002-03 (See Paragraph VII)

D. Brethren desiring to have their copies mailed to them individually shall communicate in writing to The Cabletow office their updated mailing addresses.

E.. Effective Masonic Year 2002-2003, The Cabletow shall establish a Website on a test run basis. An advance copy of each issue shall be posted as soon as the final draft is approved by the Grand Master. Access to this Website shall be in accordance with the general directory of the Grand Lodge of the Philippines and shall be free of charge to all brethren during its initial experimental year.

F. The awarding of printing contracts shall be covered by sealed lowest bid procedures prescribed by pertinent Grand Lodge policies.

III. THE EDITORIAL BOARD

The Editorial Board shall be composed of the following with their broad functions:

- A. Grand Master: Final approving authority
- B. Editor-In-Chief: Implements editorial policies
- C. Managing Editor: Organizes content for publication
- D. Associate Editors: Assist the Editor-In-Chief in articulating the Grand Master's vision statements
- E. Consultants: Provides inputs to editorial positions upon request.
- F. Circulation Manager: Implements distribution program
- G. Secretary: Serves as in-charge of layouts and acts as office caretaker and clerk.

IV. CABLETOW CONTENTS

The Cabletow shall be composed of regular columns and feature articles.

A. The regular columns shall include the following:

1. *Message of the Grand Master* : Consistent with editorial policy, this regular column shall constitute the Editorial Page.
2. *Grand Master's Activities*: This column shall be composed of pictorial and written reports on the activities of the Grand Master during a quarter. This data will be provided by a corps of The Cabletow correspondents in the Masonic Districts the

appointment of which shall be covered by a separate circular.

3. *Masonic Education*: This column shall be written by the Senior Grand Lecturer consistent with the Masonic education program for the current Masonic Year.

4. *Appendant Bodies*: The contents of this column shall be in accordance with the agreed informational program of the respective appendant bodies.

5. *Masonic Charities*: This column shall contain reports and other informational matters relating to the various Masonic charities.

6. *From Across the Seas*: This column is devoted to the Grand Lodges of other jurisdictions with which the GLP has fraternal relations. They shall contain its history and other important information, current set of grand line officers, pictures of edifices, and the GLP representative, who shall be assigned the task of providing The Cabletow with the above data.

7. *Wages*: This column shall contain incidents and events where Masonry has played the important part, or when Masonry has enriched the life of the bystander and the Mason involved. These short narratives shall be contributed by all the Brethren.

8. *TEXT NEWS Around the Lodges*: A compilation of short narratives of events from around the Lodges throughout the jurisdiction. This column shall consist of contributions from the Secretary of the Lodges.

9. *Masonic Edifices*: This regular column shall present to the readers a pictorial of a Masonic Center or Temple, a cemetery, an arc or such structures which symbolizes the existence of Masonry in an area of the country. Also to be contained is the history of the edifice and the Masonic body which caused its construction and the important circumstances leading to its creation.

10. *The Esoteric Realm*: This column shall be maintained by Brethren who are active in the study of theosophy and such other branches of philosophy which deal with the mysteries of Masonry.

11. *Masonic Trivia Quiz*: This column shall be a quiz contest where several questions on Masonry shall be asked of the readers who shall submit their answers by mail. Entries with perfect answers shall be included in a quarterly draw the winners of which shall receive prizes.

12. *Transit to that Undiscovered Country*: Worthy Masons stand as major contributors to the richness of the human experience, their passing into that undiscovered country from whose borne no traveler ever returns shall be published in this column replete with their significant lifetime Masonic achievements.

13. *Communications from the Brethren*: This column shall consist of letters from the readers commenting on the contents of a particular issue, reactions on the feature articles and such responses to the general effect of The Cabletow on the

fraternity. Responses to these communications shall be made by the Editor-In-Chief.

14. *Quarterly Issue Financial Statement*: In the interest of transparency, a running balance on The Cabletow finances and expenditures shall be published every quarter. As much as practicable this statement shall be signed by the Accountant, Treasurer, Auditor and Editor-In-Chief.

B. Feature Articles shall be contributions from the brethren at large or from such sources determined by the editorial board as worthy as enrichment of the Masonic way of life.

V. FREQUENCY OF PUBLICATION AND CALENDAR

A. The Cabletow shall be published every quarter ending in the following months: 1<sup>st</sup> Issue Quarter ending June; 2<sup>nd</sup> Issue Quarter ending September; 3<sup>rd</sup> Issue Quarter ending December; 4<sup>th</sup> Issue Quarter ending March.

B. Quarter is deemed to compose of 13 weeks counted back from the last week of each quarter except December which shall end at the third week. The following sequence of activities shall comprise the quarterly calendar:

	<u>1<sup>st</sup> Issue</u>	<u>2<sup>nd</sup> Issue</u>	<u>3<sup>rd</sup> Issue</u>	<u>4<sup>th</sup> Issue</u>
Collation of Articles (4 <sup>th</sup> Week)	Apr 27	July 27	Oct 19	Jan 25
1 <sup>st</sup> Draft by Editor-In-Chief (5 <sup>th</sup> /6 <sup>th</sup> Week)	May 4	Aug 3	Oct 25	Feb 1
Preparation of Initial Lay-out (7 <sup>th</sup> Week)	May 18	Aug 17	Nov 9	Feb 15
Approval of Grand Master (8 <sup>th</sup> Week)	May 25	Aug 24	Nov 16	Feb 22
Preparation of Final Lay-out (9 <sup>th</sup> Week)	Jun 1	Aug 31	Nov 23	Mar 01
Printing (10 <sup>th</sup> /11 <sup>th</sup> /12 <sup>th</sup> Week)	Jun 8	Sep 7	Dec 14	Mar 22
Distribution (13 <sup>th</sup> Week)	Jun 29	Sep 28	Dec 21	Mar 29

VI. BUDGET ALLOCATIONS

A. Special Allocations

1. Website Establishment Fee =P= 5,000
2. Website Design and Start Up 15,000
3. Cabletow Primer for ANCOM 02 6,000 =P= 26,000

B. Quarterly Allocations

1. Printing Costs	=P= 120,000	
2. Labeling	10,000	
3. Mailing Costs	50,000	
	180,000	720,000

C. Monthly Allocations

1. Salary (1 Clerk/Secretary)	=P= 9,000	
2. Honorarium (Circulation Manager)	5,000	
3. Telephone Rental	1,500	
4. Internet Cards	1,200	
5. Office Supplies	5,000	
	21,700	260,400

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=P=1,006,400

VII. DELIVERY MODES

A. Lodge Bulk Pick-Up: Applied to lodges within Metro-Manila area. Packaging shall be by lodges with names of individual subscribers pasted on the back page of intended copy. Releases by The Cabletow to the lodges shall be made only upon presentation of authority to withdraw signed by the Worshipful Masters. Distribution to the individual subscribers shall be the responsibility of the lodge concerned.

B. District Bulk Delivery: Applied to Masonic Districts whose constituent lodges are determined to be within convenient distances. Packaging shall be by lodges with names of individual subscribers pasted on the back page of intended copy. Distribution to the district constituent lodges shall be the responsibility of District Deputy Grand Masters.

C. Lodge Bulk Delivery: Applied to individual blue lodges whose locations are determined to be outside of convenient distribution by District Deputy Grand Masters. Packaging shall be by lodges with names of individual subscribers pasted on the back page of intended copy. Distribution to individual subscribers shall be the responsibility of lodge concerned.

D. Individual Postal Delivery: Applied to individual subscribers who communicate with The Cabletow in writing their up-dated mailing addresses.

VIII. DISSEMINATION

This Operating Program and Budget shall be reproduced in primer form and distributed during the 86<sup>th</sup> Annual Communication in Subic, Zambales on April 25-27, 2002.

(sgd)VW RUDY L. ONG, PDDGM  
Editor-in-Chief

(sgd)RW EUGENIO S. LABITORIA  
Deputy Grand Master

**MW EUGENIO S. LABITORIA**

**GRAND MASTER OF MASONS IN THE JURISDICTION  
OF THE PHILIPPINES**

**OLONGAPO CITY CONVENTION CENTER - APRIL 27**



## **ELECTED GRAND LODGE OFFICERS**

*(L-R) Grand Treasurer John L. Choa, PGM, SGW Roberto Q. Pogotan; GM Eugenio S. Labitoria;*

*DGM Ricardo P Galvez; JGW Hermogenes E. Eddane, Jr.; and*

*Grand Secretary Reynold S. Fajardo, PGM, GMH.*



104 years later, the nation has not forgotten the role of Masons in the struggle for Philippine independence.