

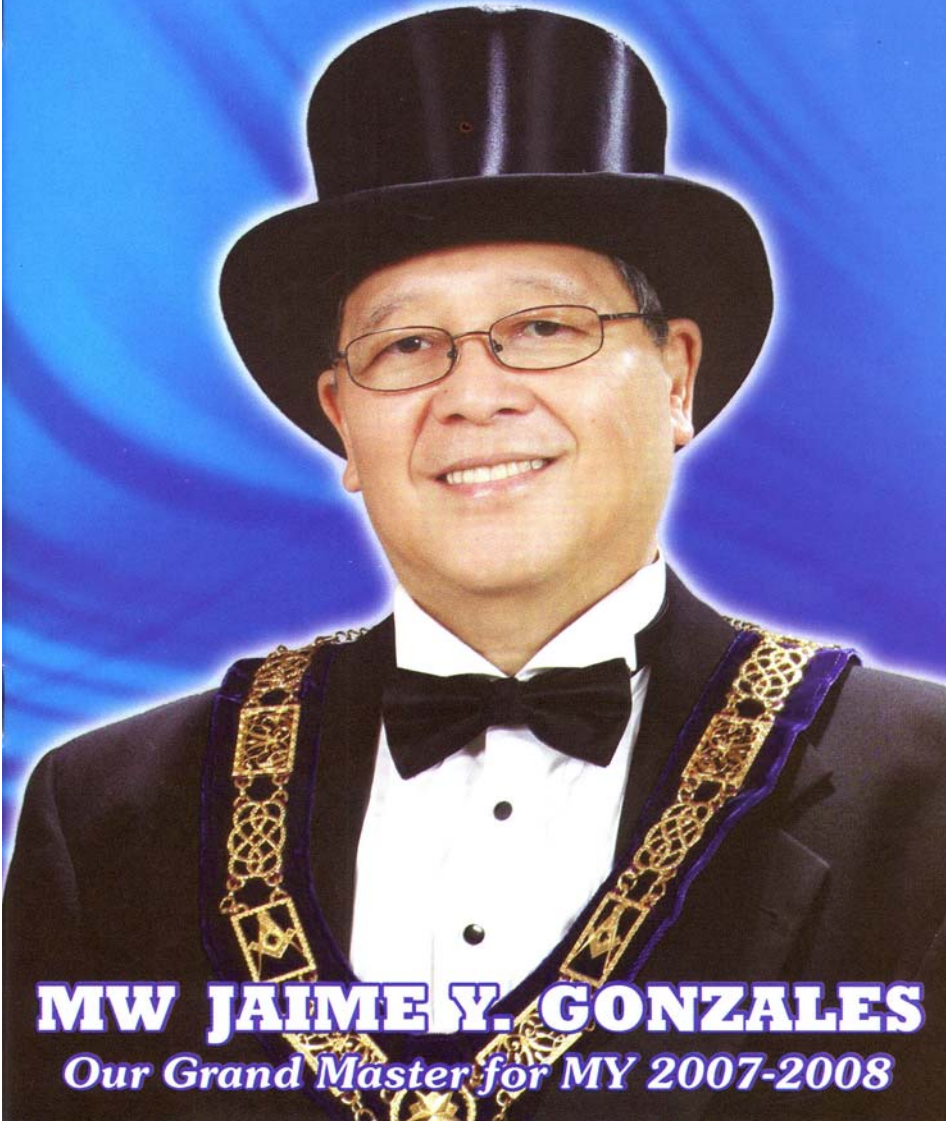
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The Cabletow

THE OFFICIAL PUBLICATION OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES



MW JAIME Y. GONZALES
Our Grand Master for MY 2007-2008

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OUR COVER

MW Jaime Y. Gonzales, our Grand Master for Masonic Year 2007-2008, is featured on the front page. On the back page are our elected Grand Lodge officers. On the inner front page are photos of the Grand Master with the other elected, as well as appointed, officers. On the inner back page is the logo of this year's theme and its explication.

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From the Grand Oriental Chair

OUR TASK AT HAND

I must, first of all, express my heart-warm gratitude to all of you, dear brethren, for having reposed in my person and character your confidence in my ability to lead you throughout Masonic year 2007-2008. I assure you, in turn, that I will try my utmost to administer the affairs of our Grand Lodge and its subordinate Lodges efficiently and effectively, as well as to promote the interests of our Craft and to work for its enlargement and advancement.

But, definitely, I cannot go it alone. I need not only God's blessings and the beneficial influence of Masonry's pure principles, but also your all-out cooperation and unstinted support; for, after all, you are my co-workers in giving due meaning and substance to the theme we have adopted for the current Masonic year, namely, "LIVE MORE MASONICALLY TOWARDS A BETTER SOCIETY!" You, as well as members of your own families, and those of our appendant bodies, allied orders, and side organizations have to work together in close harmony in order to accomplish our vision and mission, implement the various rally thrusts of our Grand Lodge's administrative program, and carry out the activities lined up for every month of the Masonic year.

All the foregoing are explained in the Grand Lodge Officers Manual as well as on the pages of this issue of our Grand Lodge's bimonthly publication.

I rest assured that the Grand Lodge Officers, both elected and appointed, will serve with me and the other Grand Lodge Trustees as one great team of players highly resolved to show to the non-Masonic public that we are, indeed, a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue, and charitable feelings; an organization of excellence; a potent force for the betterment of Philippine society; and a society of friends and brothers who work for the welfare of mankind, striving morally to exalt and ennoble themselves and others.

We will involve members of our own families as well as those of our appendant bodies, allied orders, and side organizations in our Masonic endeavors in order to bring about a revitalized, more dynamic, more responsive, and more united Masonic Family in our grand jurisdiction, with the end in view to helping Philippine Masonry recapture its old glory as a deciding influence in the affairs of our local and national communities.

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Like our Masonic forebears, we will proudly stand in the community in which we function as men and Masons, walk uprightly and humbly before God, be merciful and just to other men, keep ourselves from wrongdoing, and live in the company of one another in mutual trust and respect. Thus we can convince the world that we are "a sacred band, or society of friends and brothers" united in seeking to overcome godlessness, selfishness, immorality, and vice in this fast changing and increasingly materialistic world, as well as in bringing about in Philippine society "a juster, wiser, more merciful order."

I fondly hope that the brethren will make optimal use of the Grand Lodge Officers Manual.

Let us be more service-oriented than before, endeavoring to worship God by serving our fellow-souls; for, as our eminent Brother, Count Leo Tolstoy, has very aptly pointed out, "Life is a life of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look at their lives as a service and have a definite object in life outside themselves and their personal happiness."

May we have a fruitful because service-oriented or altruistic Masonic year 2007-2008.

Fraternally,

JAIME Y. GONZALES
Grand Master

- Live more Masonically towards a better society!
- Live a life that is oriented to service!

Editorial

**REAFFIRMING THE MASONIC
EDITOR'S VOW**

"The Masonic Editor's Vow" reads as follows:

"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 persons, things, and events; to be temperate in 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 attack or belittle that which others firmly believe to be right, just, and holy, nor 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 interests, but will proceed without fear or favor and prefer honest poverty 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 that high level which it should and must occupy."

The foregoing vow was first published in the June 1927 issue of this official publication of the Grand Lodge of the Philippines, and it was reprinted in the December 1958 edition of the same. We are publishing it again because we want to reaffirm our resolve to use it as our guide in the production of issues of THE CABLETOW. We fondly hope that editors of other Masonic publications in our grand jurisdiction, as well as writers of articles and news reports, also use it as their guide.

— The Editorial Staff

MW JAIME Y. GONZALES: A PORTRAIT

by eF.R.eN

Bro. Jaime Y. Gonzales (Kuya Jimmy to brethren close to him) is, I humbly submit, worthy of being elevated to the position of Grand Master of Masons in the jurisdiction of the Philippines and deserving of the confidence which we, his brethren, have reposed in him.

Product of Proper Parenting

Born on May 5, 1948, he is the *unico hijo* of the late Fernando L. Gonzales and former Aurea R. Yutuc, who created for him and his three sisters (Nelia, Lydia, and Susan) a home environment conducive to wholesome growth and development – one where strict discipline, mutual loving concern, and filial piety prevailed.

The young Jimmy and his sisters were stimulated by their parents to walk justly and uprightly before God and man, as well as to strive for their personal perfection, by means whereof they would contribute to social and human progress.

Reared properly by his parents, the young Jimmy shunned tobacco, wine and hanky-panky; instead, he engaged himself in healthy sports and clean fun.

Tio Pinong's Beneficial Influence on Him

One of his uncles, the late WB Rufino Macalinao, a Past Master of Noli Me Tangere Lodge No. 148, exerted a beneficial influence on the young Jimmy. WB Macalinao occasionally brought the young boy with him to the old Plaridel Masonic Temple, where the latter was able to observe the sincere affection that prevailed among the Masons. But, of course, the young Jimmy could not yet understand what his Tio Pinong told him about Masonry and the Masons.

Consistent Honor Student

Jimmy Gonzales was a consistent honor student in De La Salle University (DLSU) and, therefore, deserving of becoming a member of the school's elite Jose Rizal Society, which was composed exclusively of honor students.

He also stood out in ROTC. In fact, he was awarded by no less than President Ferdinand E. Marcos as Most Outstanding Cadet of the Philippines.

In 1970, he graduated from DLSU with two academic degrees: Bachelor of Science in Commerce (BSC) major in Accounting and minor in Finance and Bachelor of Arts (AB) major in Economics. He was an honor graduate.

Ambitious Business Executive

Jimmy Gonzales trod round after round of the ladder that led to fame in the corporate world.

In 1970, he served as Cost Accounting Manager in Procter and Gamble PMC. Then in June 1971, he became Portfolio Manager of Bancom Development Corporation (BDC), an investment banking and investment management company. As such, he reported directly to the President and Chief Executive Officer (CEO) of the company. In July 1976, he was promoted to the position of Vice-President and Investment Manager of BDC.

It was during this period that he read in the company's newsletter that the company's Senior Vice-President, Rudyardo V. Bunda, was elected Junior Grand Warden of the Grand Lodge of the Philippines. Remembering his Tio Pinong, Jimmy Gonzales approached RW Rudyardo V. Bunda and expressed to him his desire to seek membership in the Masonic fraternity.

Sensing the younger executive's sincere desire to become a Mason like his Tio Rinong, RW Bunda referred him to Jose Rizal Lodge No. 22, where he was subsequently initiated, passed and raised.

"During the petition and initiation, passing, and raising process," MW Jimmy Gonzales recalled in an interview with him, "I found out that my father-in-law, Rollin S. Tusalem, was raised at

Maguindanao Lodge No. 40 in Cagayan De Oro City."

In September 1982, Brother Jimmy moved to Interlek, Inc., a semiconductor assembly and testing company with marketing office in San Jose, California. Here he worked as Treasurer and Chief Financial Officer up to June 1990.

In July 1990, Brother Jimmy transferred to Reynolds Philippines Corporation (RPC), a subsidiary of Reynolds Marketing Corporation in Virginia, USA. In this company, he served as Treasurer and Chief Financial Officer until October 1994.

In January 1995, he became President and Chief Executive Officer of New Saga Power Corporation (NSPC), the equity investment of which was equivalent to 40% of Batangas Power Corporation, a 110 MW plant in partnership with Enron Power Corporation. Bro. Jimmy sat as board member of BPC and, as such, represented the company with its project financiers. He worked in NSPC up to December 2004.

From December 1994 to June 2001, Bro. Jimmy was the President and CEO of Reynolds Philippines Corporation (RPC). As such, he was a democratic leader although he was inflexibly faithful to the trust committed to his care. He persistently practiced the principle of subsidiarity, trustingly delegating powers to his subordinates and sincerely going down to the production line and to the clerical department, thereby immersing

himself in the subculture of the lower ranks.

Revealed MW Gonzales in the same interview: "As RPC President and CEO, I introduced value-driven programs designed to instill in the workers positive attitudes that would enhance their efficiency and provide them with a new outlook in life. These programs were intended to generate oneness, industry, sharing, mutual concern, and total involvement in the workplace; they were meant to boost the workers' morale and productivity by rounding up their physical and intellectual well-being.

One of the effective programs he introduced was "Coffee with the President," in which the other managers and the employees were given the opportunity to huddle with the President and CEO and discuss with him their individual collective concerns.

Said MW Gonzales: "As Grand Master, I will institute similar programs."

Since January 2004, Bro. Jimmy Gonzales has been the Managing Director and Owner of Reynolds Kitchen Magic, Inc., a consumer and food service company which distributes branded aluminum foil, plastic cling wrap, and wax paper to groceries and supermarkets as well as to institutional accounts.

Since July 2005, he has been Chief Financial Officer of Chemical Industries of the Philippines. Among his duties as such are to work with the banks and

other financial institution for the generation of the company's financial requirements and to assist the President and CEO, as well as the Chairman and CEO, in, managing the company and its subsidiaries.

Advance Academic Degrees

An avid seeker of light, Bro. Jimmy pursued graduate studies in his Alma Mater, DLSU. He now holds a Master in Business Administration (MBA) degree.

He later on enrolled in postgraduate courses at the Kennedy Western University in Idaho, USA. He is soon to obtain therefrom the degree Doctor in Business Administration (DBA).

Attendance in Seminars, Training Programs

Early in his professional career, Bro. Jimmy attended local seminars on various subjects, including those on interpersonal behavior, management by objectives, and basic, as well as advanced, management skills. He also went to New York, where he participated in training programs on portfolio management, the bond market, and related topics.

In 1980, he went to North and South Carolina as a Rotary Exchange Scholar. Then in 1984, he underwent training in leverage buyout, under the auspices of the American Management Association, thereby developing his knack for buying and taking over large international corporation.

Computer-Literate

Bro. Jimmy Gonzales is familiar with various programs like Microsoft Word, Excel Spreadsheet Programs, and Powerpoint.

Said he in the interview: "I will use my managerial know-how and computer skills for improving both the operations of the Grand Lodge and the Masonic education programs of the Craft."

Part-Time Professorial Lecturer

Desirous of sharing his know-how with young Filipinos, he would, every now and then, teach on part-time basis at his Alma Master's Graduate School of Business and its College of Engineering.

"I want to help Filipino students to become globally competitive," he said.

Finding Time with Family

Despite his busy schedule as business executive, Bro. Jimmy manages to go to the United States to be with Sister Lylwynn and their four lovely daughters – Camilla, Katrina, Rea and Lisa.

He hopes and prays that Sister Lylwynn recover soon from her ailment, so that she can return to the Philippines and join him in some activities during his year in the Grand East.

He is proud of his daughters, particularly Katrina and Rea, who graduated from Arizona University cum laude and magna cum laude, respectively. Their course is B.S. Global Business.

"Whenever I am in the US," MW Gonzales said, "I endeavor to spend quality time with my wife and daughters."

MW Jimmy Gonzales is in close contact with his wife and daughters although they are abroad. Added he: "They are the wind beneath my wings. They are all supportive of me in my Masonic activities."

Actively Involved in Civic, Professional Organizations

Bro. Jimmy also manages to get actively involved in the affairs of the civic and professional associations he belongs to such as Rotary Club of Makati, Parañaque Balikatan Jaycees, Financial Executives Association of the Philippines, Makati Business Club, and American Chamber of Commerce.

Hence, he exemplifies the oxymoronic statement "Busiest men find time."

Active, Dedicated Masonic Leader

Commented MW Jimmy Gonzales in the same interview: "I migrated to the US, but my job frequently took me back to the Philippines. I worked for a company that had offices in the Silicon Valley, in Spain, and in the Philippines... In spite of my residency in America and then in Canada, I have never been suspended. In fact, I am a Life Member by Longevity of Jose Rizal Lodge No. 22 and Dapitan Lodge No. 21."

He is a Dual Member of other Lodges, such as Las Piñas Lodge and Judge Rovira Lodge. He is also an Honorary

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Member of Lodges like Araw, Kagitingan, King Solomon, and Don Lorenzo Tan.

In 1981, he served as the Senior Warden of Dapitan Lodge No. 21. In 1992, he was its Worshipful Master; from 1995-2002, its Treasurer.

Bro. Jimmy served the Grand Lodge of the Philippines (GLP) in various capacities, as follows:

- Grand Lodge Inspector, 1993-94
- District Grand Lecturer for Masonic District No. 5 (now NCR-C), 1994-95 and 1995-96
- District Deputy Grand Master, M.D. No. 5 (now NCR-C), 1997-98
- Senior Grand Steward, 1999-2000
- Grand Auditor, 2000-01 and 2001-02
- Assistant Grand Secretary, 2003-04
- Junior Grand Warden, 2004-05
- Senior Grand Warden, 2005-06
- Deputy Grand Master, 2006-07

Reminisced MW Gonzales in our interview with him: "When I was appointed DDGM, I started dreaming of sitting at the Grand Oriental Chair some day... It was a LONG journey of six years – until I won as JGW in Cagayan De Oro City."

Since 2002, Bro. Jimmy Gonzales has served as Vice-President and Trustee of the Masonic Charities for Crippled Children, Inc. (MCCI).

Recalled MW Gonzales: "One of the memorable highlights of my Masonic career is when the Grand Lodge awarded me in 1997 as Most Outstanding Master Mason in the Field of Business Management."

His involvement in the Scottish Rite is equally impressive. He has been a member of the Scottish Rite Foundation Task Force. It is he who initiated the revival of the Scottish Rite Luncheon Forum. He is a Life Member by Longevity of the Philippine Bodies, A. & A.S.R.

In 1996, he was conferred the rank and decoration of Knight Commander of the Court of Honor (KCCH). In March 1999, he was coroneted 33^o Inspector General Honorary (IGH).

He served as Junior Warden, Senior Warden, and Venerable Master of Lakandula Lodge of Perfection, Philippine Bodies, in 1999, 2000, and 2001, respectively.

Sincere 2000 he has served as the Valley Deputy of Luzon Bodies, A. & A.S.R.

In the Biennial Session of the Supreme Council, 33rd and Last Degree, A. & A.S.R. of Freemasonry for the Republic of the Philippines held at Dagupan City in September 2006, he was elected to be crowned as 33^o Sovereign Grand Inspector General (SGIG).

His other Masonic engagements include the following:

- Member of the Royal Order of Scotland (since 2005)
- Member of the Manila York Rite (since 2005)
- Member of the Far Eastern Court No. 1, Order of the Amaranth (since 2004)

- Member of the Maginoo Shrine Oasis, Ancient and Arabic of Nobles of the Mystic Shrine (AAONMS) – since 2000
- High Shereef, Maginoo Shrine Oasis (2003-04)
- Member of the Grand and Glorious Knights of the Creeping Serpent (since May 2000)
- 1st Vice-President, Grand and Glorious Knights of the Creeping Serpent, 2000-01 and 2001-02
- President, Grand and Glorious Knights of the Creeping Serpent, 2002-03 and 2003-04

Such is the extent of the engagements of MW and Ill. Bro. Jimmy Y. Gonzales in the Craft, in the Appendant Bodies, in the Allied Orders, and in the side organizations of Freemasonry, so that he may be regarded as an active and dedicated Masonic Leader – one who is worthy of occupying the Grand Oriental Chair and deserving of the

confidence which we, his brethren, have reposed in him.

Concluding Statements

As our Grand Master for Masonic year 2007-08, MW Jaime Y. Gonzales has resounded the clarion call "LIVE MORE MASONICALLY TOWARDS A BETTER SOCIETY!" Let us all give him and his set of Grand Lodge Officers our all-out cooperation and unstinted support in the implementation of the rally thrusts of his administrative program, which is designated to bring about a revitalized, more dynamic, more responsive, and more united Philippine Masonry.

Individually and collectively, we can help the Grand Lodge leadership recapture the old glory of the Craft in this grand jurisdiction as a deciding influence in the affairs of our local and national communities.

MASONIC INFORMATION

by VW Conrado V. Sanga, PDDGM

11. In the funeral and memorial services, why should the Holy Bible be opened at the 12th chapter of Ecclesiastes with the Square on one page and the Compasses on the other?

This indicates that the Square and Compasses have other symbolic interpretations than those given in the Ritual. The key is given by the verse "Then shall the dust return to the Earth as it was, and the spirit shall return to God who gave it." When a man dies, his body made from dust on the ground (Gen. 2:7) shall return to the ground. (Gen. 3:19). This is symbolized by the Square (physical body). His spirit, breathed into his nostrils (Gen. 2:7) shall return to God who gave it. (Ecclesiastes 12:7), which is symbolized by the Compasses (spiritual).

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OUR THEME FOR MASONIC YEAR 2007-2008

The thematic focus of our Masonic labors in 2007-2008 shall be "LIVE MORE MASONICALLY TOWARDS A BETTER SOCIETY!"

This focus was inspired, at least in part, by the confession with which Worshipful and Illustrious Brother Emilio Famy Aguinaldo closed the address which he delivered before officers and members of the Grand Lodge of the Philippines in 1955 or approximately two and fifty years ago, as follows:

"Since becoming a Freemason, I forgot hate. Instead, I learned to love God and my fellowman. I am now at ease with my conscience. I only do what is right, and shun all evil. I also forgot fear. I can be alone no matter where I am, what I do, or where I go. A clear conscience makes a man brave. I hope that Freemasonry has had the same influence upon all of you, which is an assurance of a better world to live in, and a happier humanity to live with."

Brother Aguinaldo confessed that Freemasonry had exerted a beneficial influence upon him, and that it had taught him to lead a meaningful life. He also expressed the hope that Freemasonry had exerted the same influence upon all other men who had entered the portals of Freemasonry, as well as upon other men who strictly obey the gentle teachings of Freemasonry with all their heart, for this would result in a better world to live in, and a happier humanity to live with.

The statements of Brother Aguinaldo are bolstered by ideas which other preeminent Freemasons have propounded in their writings.

In his monumental work entitled *The Builders* (1918), for instance, Brother Joseph Fort Newton, 33°, avers that he considers the following definition found in the German *Handbuck*, an encyclopedia of Masonry published in 1900, as one of the best descriptions of Masonry:

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

Indeed, we Freemasons are closely united. We are linked together by an indissoluble chain of sincere affection. We are, or should be, in the words of our

Monitor, **"a sacred band, or society of friends and brothers among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree."** We are, or should be, in the words of the late Worshipful Brother and Chief Justice Manuel V. Moran, **"a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue, and charitable feelings."**

According to our Monitor, Masonry is an ancient and honorable fraternity – **ancient**, as having existed from time immemorial; and **honorable**, as tending to make all men so who are strictly obedient to its precepts.

Brother Newton explains the foregoing definition in this manner:

"Now as always, it (Masonry) toils to make man better, to refine his thought and purify his sympathy, to broaden his outlook, to lift his altitude, to establish in amplitude and resoluteness his life in all its relations. All its great history, its vast accumulation of tradition, its simple faith and its solemn rites, its freedom and its friendship are dedicated to a high moral ideal, seeking to tame the tiger in man and bring his wild passions into obedience to the will of God. It has no other mission than to exalt and ennoble humanity, to bring light out of darkness, beauty out of angularity; to make every hard-won inheritance more secure, every sanctuary more sacred,

every hope more radiant." (*The Builders*, p. 209).

How wise Masonry is in its approach to accomplishing its long-term goal, which is "to bring about a universal league of mankind" or to establish on earth a veritable Brotherhood of Man under the Fatherhood of God! It best serves society and humanity by first making the individual man better, drawing him into the circle of a great friendship, exalting his faith, refining his ideals, and enlarging his sympathies.

Put in another way, Masonry provides an environment where good and true men can come together in unity and fellowship to pursue meaningful intellectual, moral, and spiritual growth and development, or to develop themselves from "rough" to "perfect ashlar." It urges every one of us, its initiates, to exert all-out effort to attain personal excellence, by means whereof we will contribute to the progress of society and humanity.

After exalting and ennobling ourselves through an honest-to-goodness Masonic education, we should, each of us, by precept and example, induce others also to exalt and ennoble themselves. Through us and those we have influenced by precept and example, society and humanity will be exalted and ennobled.

That is the main purpose of Masonry.

But, unfortunately, not all men who enter the portals of Masonry succeed in exalting and ennobling themselves, most probably because they have not been duly and truly prepared in their hearts

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to become Freemasons; or because they have not suffered the pure principles and mystic ceremonies that are regularly developed and illustrated in the different degrees into which Masonry, as a progressive moral science, is divided to make a deep and lasting impression upon their minds; or because they have lost sight of the fact that Masonry is an institution having for its foundation the practice of the moral and social, as well as the domestic and public, virtues.

Practice! This is the word that sums up the obligations which we promised to perform and the charges which we swore, upon our honor, to fulfill.

Hence, the current leadership of our Grand Lodge resounds the clarion call: **"LIVE MORE MASONICALLY TOWARDS A BETTER SOCIETY!"**

The exclamation point at the end of our theme indicates the urgency of living so loyally by our fraternity's touchstone tenets, imperishable ideals, and pure principles that we will convince the non-Masonic world, including our critics or detractors, that Masonry is a worthwhile way of life, a never-ending search for truth, an incessant pursuit of excellence.

In response to our Grand Lodge's clarion call, we should, each of us, renew our commitment or resolve to ardently study Masonry; to consistently live by its simple lessons of practical morality and sublime teachings of religious philosophy; and to vigorously disseminate its teachings as widely as we can among our fellowmen, especially fellow Filipinos, ever bearing in mind the following statement of Brother Albert

Pike, 33°, in his magnum opus, **MORALS AND DOGMA**:

"If men were all Masons and obeyed with all their heart the gentle teachings of Masonry, then this world would be a paradise, while bigotry, greed, ignorance, injustice, intolerance, persecution, superstition, and other moral evils make of it a hell...."

Another significant statement we must ever remember reads as follows:

"A bell is not a bell until you ring it. A song is not a song until you sing it. Masonry is not Masonry until you live it. And brotherhood is not brotherhood until you share it."

We should, each of us, be avid students of Masonry, which is, undoubtedly, a great institution of learning. As Brother Newton once more has pointed out, it teaches us **"how to be both brave and gentle, faithful and free; how to keep a fine poise of reason between the falsehood of extremes; how to accept the joys of life with glee, and endure its ills with patient valour; how to look upon the folly of men and not forget his nobility – in short, how to live cleanly, kindly, calmly, open-eyed and unafraid, in a sane world, sweet of heart and full of hope."**

We were informed early in our Masonic career that **"to so high an eminence has its (Masonry's) credit been advanced that, in every age and country, men preeminent for their moral and intellectual**

attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel to patronize our mysteries and join in our assemblies.”

Decidedly, many great men have been affiliated with our ancient and honorable fraternity. Admittedly, we may not belong to their elite category. But, as Brother Newton has admonished, **“each of us can be loyal and true of heart, undefiled by evil, undaunted by error, faithful and helpful to our fellow-souls. Life is a capacity for the highest things. Let us make it a pursuit of the highest – an eager, incessant quest of truth; a noble utility, a lofty honor, a wise freedom, a genuine service...”**

Another preeminent Brother, Count Leo Tolstoy, similarly stated, **“Life is a life of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people**

look upon their lives as a service and have a definite object in life outside themselves and their personal happiness.”

Correlatively, our Grand Master in 1969, the late MW Manuel M. Crudo, recurrently told the brethren: **“To me, Masonry means, among other things, unselfish and dedicated service to family, community, country, and humanity, all for the greater glory of the Deity. Masonry is service without counting the cost, service without expecting any other reward than that inner flow of achievement which one feels when one has done his duties to the best of his ability.”**

Let us, therefore, do our duties as men and Masons to the best of our ability. Throughout the current Masonic year we will live more Masonically towards a better society!

Individually and collectively, we will work to help the Grand Lodge leadership realize its vision, accomplish its mission, and implement the rally thrusts of its administrative program.

MASONIC INFORMATION (cont.)

12. Who were the “sons of Light”?

The initiates in the ancient Mysteries of Egypt were called “Premassen,” which means children of the sun. The Egyptian word *Pre* means the sun, and the word *massen*, which is the plural of *mass*, means children. The Sons of Light were, accordingly, the Egyptian Premassen who had received the Light of Knowledge. It is said that Masonry, which was associated with Lux (Latin for Light), was already regarded as ancient even at the building of King Solomon’s Temple.

OUR VISION AND MISSION

Our modest vision is to bring about a revitalized, more dynamic, more responsive, more united, more harmonious Philippine Masonry with the end in view to recapturing its old glory as a deciding influence in the affairs of our local and national communities.

To realize that vision, the Grand Lodge leadership will adopt a participatory approach to implementing the ten rally thrusts of its administrative program. The Craft at all levels (Grand Lodge, Masonic District, Blue Lodge) will work in closer harmony with the other segments of our Masonic Family (appendant bodies, allied orders, side organizations), as well as with various stakeholders in our communities, toward accomplishing worthwhile goals and carrying our planned projects and activities. We will also involve members of our own families in Masonic endeavors.

We will exert all-out effort to accomplish our main mission which is threefold: (1) to immerse ourselves in an ardent study of the different aspects of Masonry; (2) to live by its touchstone tenets, imperishable ideals, and pure principles in daily life, on all occasions; and (3) to disseminate Masonic teachings as widely as we can among our fellowmen, especially fellow Filipinos.

If we accomplish that threefold mission, we will help build a social order in which all men may have the opportunity to live, and to live well – a juster, wiser, more merciful social order.

TEN RALLY THRUSTS OF THE PROGRAM OF ADMINISTRATION OF OUR GRAND LODGE

as individual Masons and as Blue Lodges or Masonic Districts, we are expected by the Grand Lodge leadership to extend to it our unstinted support and all-out cooperation in the implementation of the ten rally thrusts of our Grand Lodge's administrative program, as follows:

1. Undertaking a more vigorous membership "growth and revival" development

- 1.1 We will attract intelligent young men of promise to seek membership in our respective Lodges by:
 - 1.1.1 Organizing interest-arousing projects like:
 - a. "Invite a Friend, Win a Brother Night"
 - b. "An Afternoon with Prospective Freemasons"
 - 1.1.2 Adopting the "Fan the Flame of Masonry Program"
- 1.2 We will carefully screen petitioners for Masonic membership by strictly adhering to the established procedure of investigating the latter's background, motives, and qualifications.
- 1.3 We will properly orient candidates for Masonic degrees by
 - 1.3.1 Strictly adhering to the procedure detailed in **Tried and Proven**
 - 1.3.2 Implementing the Mentorship Program faithfully. (Brethren assigned to be instructors/mentors of the newly initiated, passed, or raised must do their duties with utmost responsibility and dedication.)
- 1.4 We will endeavor to retain the current active membership of our Lodges by creating therein an environment which best conduces to the growth and development of the brethren and their families. This includes, among other things, identifying members' expectations and determining ways and means of satisfactorily meeting these expectations.
- 1.5 We will pursue the "Lost Sheep Program," which consists in persuading suspended and/or non-attending brethren to go back once more to Lodge and rejoin us in our assemblies and fellowships.

2. Strengthening the Craft's financial and fiscal vitality

- 2.1 We will strictly adhere to the established practices for safeguarding the funds of the Craft at all levels.
- 2.2 We will conduct fund-raising activities.

Undoubtedly, a sound financial management at all levels of the Craft means greater motivation for the brethren to get actively involved in Masonic endeavors. It helps the Craft at every level in its operations, most especially in the conduct of its works of charity and in rendering service to those in need of them.

3. Involving our families, as well as other segments of our Masonic Family, in Craft-initiated endeavors

Involving members of our own families and those of our appendant bodies, allied orders, and side organizations in Craft-initiated projects and activities is imperative since it manifests that a strong Masonic Family exists in our grand jurisdiction.

We have a sworn duty to our families, as well as to the widows and orphans of our departed brethren. Hence, we must continue to hold family outings and other projects that involve not only members of our own families, widows and orphans, but also members of the other segments of our Masonic Family, such as Christmas parties, Lodges of Remembrance, Widows and Orphans Day, Ladies of Masons Nights, inter-Lodge sports/athletic and other contests or competitions.

4. Strengthening or enhancing partnerships between and among segments of our Masonic Family

- 4.1 We will revive the Masonic Coordinating Council (MCC), which is composed of officers of the Grand Lodge and representatives of our appendant bodies, allied orders, and side organizations, who are to meet periodically to discuss ways and means of efficiently and affectively attaining common goals and objectives.
- 4.2 All segments of our Masonic Family, including members of our own families, will carry out joint undertakings that will have a greater impact on the non-Masonic public.
- 4.3 We will get members of our own families to be actively involved in Masonic endeavors by imbuing them with Masonic ideals, principles, and values, and even to the point of persuading them to join our allied orders – the Amaranth, Eastern Star, Rainbow for Girls, Job's Daughters, and DeMolay.

- 4.4 We will stimulate officers and members of our Blue Lodges to pursue inter-Lodge visitations and to undertake joint projects, particularly community outreach projects, in which the members of the brethren's families and those of our appendant bodies, allied orders, and side organizations are involved – and, if possible, in partnership with various stakeholders in our communities.
- 4.5 We will encourage the different Masonic Districts to plan and carry out joint initiatives, such as Conventions, Lodges of Remembrance, Lodges of Instruction, environmental projects, medical-dental missions, and other community outreach projects, again for the sake of creating greater impact on the general public.

Certainly, strengthened partnerships between and among the different segments of our Masonic Family will project a better image of the fraternity in the eyes of the residents of our communities.

5. Improving our Grand Lodge's fraternal relations with other Grand Lodges; stimulating our subordinate Lodges to establish linkages with their counterparts in other grand jurisdictions

- 5.1 Our Grand Lodge will improve and enhance its fraternal relations with other Grand Lodges, partly through
 - 5.1.1 More effective and more frequent interchange of communications and publications
 - 5.1.2 A revised and, therefore, strengthened roll of Grand Representatives
- 5.2 We will also stimulate our subordinate Lodges to "twin" or establish linkages with their counterparts in other grand jurisdictions.
- 5.3 We will find and carry out other ways of enabling our Grand Lodge and its constituent Lodges to participate with other Grand Lodges and their constituent Lodges in the realization of universal Masonry's long-term goal, viz., the establishment on this planet of a true Brotherhood of Man under the Fatherhood of God.

6. Getting involved in, demonstrating concern for, the protection and development of our country's environment

We will hold tree planting, green the highways, pollution control, coastal clean-up, and similar projects in our respective areas of responsibility, thereby sending a clear message to the residents of our communities that we Masons are always

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people who care for the preservation of our natural resources and beautiful environment.

In this regard, we will coordinate with the local government officials, community leaders, and other stakeholders, and work closely with them towards making our communities healthier and safer places to live in.

7. Revitalizing Masonic leadership and education development

- 7.1 We will revitalize our Grand Lodge's website in order to enable it to serve as an information or relevance source on issues relating to Masonry (e.g., jurisprudence, history, philosophy and creed, symbology, ritual, etc.).
- 7.2 Our Grand Lecturers will tie up with the Institute of Masonic Education and Studies (IMES) in regard to the provision/conduct of Masonic education during district, multi-district, or regional conventions, as well as the conduct of courses for Master Masons, Lodge Officers, and Grand Lodge Officers.
- 7.3 We will post articles contained in THE CABLETOW on the revitalized website of our Grand Lodge.
- 7.4 The Grand Lodge leadership will meet with the IMES for the purpose of discussing such matters as the following:
 - 7.4.1 The IMES recommendations submitted during the Ancom in Clarkfield, Pampanga
 - 7.4.2 Ways of improving the Masonic education portion of district, multi-district, regional conventions
 - 7.4.3 The IMES courses of study;
 - 7.4.4 The feasibility of having the IMES academic courses accredited by the Commission on Higher Education
 - 7.4.5 The feasibility of establishing IMES branches in various regions of our grand jurisdiction
- 7.5 We will revive the Philippine Lodge of Research.

8. Projecting a positive image of Philippine Masonry, raising the level of the general public's awareness and understanding of Masonry and Masons

- 8.1 The Grand Lodge will improve the appearance of its buildings and premises, as well as encourage its subordinate Lodges to improve the appearance of their buildings and premises.
- 8.2 The Grand Lodge buildings will be made available for visitations by non-Masons, particularly those engaged in research on Philippine Masonry.
- 8.3 The Grand Lodge will revive its Public Relations Committee, as well as encourage its constituent Districts/Lodges to set up their own public relations committees.
- 8.4 The Grand Lodge will strengthen its Committee on Masonic Information Forums and Dialogues.
- 8.5 The editorial staff of THE CABLETOW will improve the layout and circulation of the said publication, copies of issues of which are to be sent to various libraries, government agencies, and even non-government organizations.
- 8.6 The Grand Lodge will continue to give awards to outstanding District and Lodge newsletters, with the hope that other Districts and Lodges will publish their own newsletters. Copies of issues of these newsletters should be circulated as widely as possible.
- 8.7 The Grand Lodge will assist in the preservation of historical sites in which Freemasons played important roles. It will place Masonic landmarks in the birthplaces of Mason heroes and other prominent Masons.
- 8.8 The Grand Lodge will place the highlights of the lives of our Past Grand Masters below their portraits displayed in the Aguinaldo Hall of the Plaridel Masonic Temple.

9. Increasing our charitable works, services

- 9.1 We will continue extending our charities or philanthropies for the benefit of the economically disadvantaged residents of our communities/barangays.
- 9.2 We will direct special attention to our brethren and their families, including the widows and orphans of our deceased brethren, who are in need of our assistance and support.
- 9.3 We will enhance the Scholarship Program of our Grand Lodge.

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- 9.4 We will revive the Masonic Relief and Assistance Program of our Grand Lodge. We encourage the various Masonic Districts to set up their own Masonic Relief and Assistance Programs.
- 9.5 The Grand Master will recognize and reach out to the old Pillars of the Craft through a KAPIHAN AT ANG GRAN MAESTRE PROGRAM. He will meet with the senior members of the Craft and spend quality time with them over cups of coffee.

10. Making our rites and ceremonies uniform, impressive

- 10.1 The brethren are enjoined to study diligently and to comply strictly with the contents of our Monitors and other manuals of rites and ceremonies.
- 10.2 The Grand Lodge will constitute a committee tasked to review the contents of our Monitors and other manuals of rites and ceremonies, and to recommend revisions or corrections, if any.
- 10.3 The Grand Lodge will revive its Conferral Team, which is to set the example for the Districts/Blue Lodge to emulate. The Grand Lodge leadership encourages its constituent Districts to set up their own Conferral Team.
- 10.4 We will conduct periodic Lodges of Instruction.

MASONIC INFORMATION (cont.)

13. What significance does the number three have to Masons?

Among the ancients, three was deemed most sacred of numbers. There are three degrees of Craft Masonry, three principal officers of the Lodge, three supports, three great lights, three lesser lights, three movable and three immovable jewels, three wages, three principal tenets, three original orders of architecture, three ruffians, etc. The 24-inch gauge is divided into three parts. There are three stations, three positions of the sun during the day, and so forth. The poet Virgil is said to have written, "God delights in odd numbers."

14. What does the right-angled triangle represent?

The right-angled triangle represents Nature – male, female, and offspring, the living trio. The perfect equilateral triangle is formed by the three principal officers of the Lodge, who are illumined by the Great Lights and the lesser ones.

15. What is the root of the word Lodge?

The word Lodge comes from the Sanskrit word *loga*, which means world, of which every Lodge is a representation. Sanskrit is the sacred language of the Ganges.

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PROPOSED MONTHLY ACTIVITIES

May 2007 - Transition, Planning Month

Masonic Districts start their respective programs of activities with the following:

- Formal turnover of district leadership
- Organization of District Council
- Presentation of plans, programs, projects
- Installation of GLIs
- Discussion of the current Masonic year's theme and logo, vision & mission, rally thrusts of the GLP's administrative program.

Grand Master's activities include:

- Attending, speaking before delegates to allied orders' annual sessions, assemblies, conventions
- Receiving courtesy callers, visiting Lodges/Districts
- Organizing Masonic Coordinating Council (MCC)
- Meeting with Corporate Board, Board for General Purposes, Institute of Masonic Education & Studies (IMES), other Masonic groups, bodies, or organizations
- Finalizing composition of Grand Lodge Committees
- Distribution of certificates of appointments of Grand Lodge officers

June 2007 - Mason Heroes, National Flag Month

- Brethren recall exploits/achievements of Mason heroes, patriots, & statesmen, as well as their contributions to the country's independence.
- Participating in the celebration of Independence Day (12th) & Bro. Jose Rizal's birth anniversary (19th)
- Rendering by each Lodge of the "Tribute to the Flag" or "Pagpupugay sa Watawat" in the opening of its stated meeting during the month
- Launching by each Masonic District of its Adopt-a-School Program, including its Scholarship Program
- Start of GM's visitation of Masonic Districts

July 2007 - Community, Environment Month

- Launching by each Masonic District of its clean and green the community program, with participation/involvement of appendant bodies, allied orders, side organizations, various stakeholders in the community.

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- Honoring Filipino-American Masons (in observance of July 4, which is Philippine-American Friendship Day)
- Recalling exploits, contributions, achievements of Brother Apolinario Mabini, whose birth anniversary is July 23

August 2007 - Masonic Youth, International Youth Month

- Supporting activities of Orders of DeMolay, Job's Daughters, Rainbow Girls
- Sponsoring various competitions among students of schools in the district/locality
- Organizing activities during Linggo ng Wika in which young people in the community are participants
- Sponsoring livelihood projects for out-of-school youths in the community
- Celebrating Manuel Luis Quezon's birth anniversary (19th)
- Celebrating Marcelo H. del Pilar's birth anniversary (30th)
- Celebrating centennial of birth of the late MW Charles Mosebrook (7th)

September 2007 - Masonic Health Month

- Holding inter-Lodge/inter-District sports/athletic competitions and/or other health-related activities.
- Organizing lecture-fora/symposia on health maintenance/improvement and illness prevention/avoidance
- Visiting sick, elderly members of the Craft/Masonic Family

October 2007 - Masonic Family Month

- Sponsoring lectures/symposia on the Craft, appendant bodies, allied orders, and side organizations, in which the resource speakers are representatives thereof.
- Observing Widows & Orphans Day; holding of Lodge of Remembrance (by Masonic District/Lodges)
- Organizing by Masonic Districts/Lodges of "Invite a Friend, Win a Brother Night" or "An Afternoon with Prospective Masons"
- Holding district-wide symposium on Membership "Growth and Revival" Development
- Grand Master's fellowship with "aged ashlar"
- Grand Master's visits to Districts/Lodges

November 2007 - Masonic Education Month

- Participation by Lodge officers in an intensive Masonic Education course conducted by the IMES

- Intensifying by each Lodge of its Mentorship Program; Strict observance of Tried and Proven Method of Masonically educating candidates for Masonic degrees.
- Dissemination of information or IMES plans, programs, and projects

December 2007 - Masonic Charities, Lodge Officers Election Month

- Giving of holiday cheers to children (Lodge/Districts are to organize charitable activities focused on children, such as sponsoring a Carnival Trip, an amusement show with gift giving in a hospital for sick children or in an orphanage; distributing gifts to children of economically disadvantaged parents in the community.)
- Election of Lodge officers
- Conduct by District officers of a leadership seminar, to be participated in by Lodge officers, both elected and appointed
- Celebration on the 19th of the 95th founding of the Grand Lodge of the Philippines
- December 30 is Rizal Day. We are to participate in festivities or ceremonies in commemoration of the death anniversary of Brother Jose Rizal. In this connection, Lodges/Districts are encouraged to organize a symposium on Rizal with Knights of Rizal and college/university professors.
- Holding of Christmas parties in which the brethren's families are involved

January 2008 - Lodge Officers' Proficiency, Installation Month

- Start of year for subordinate Lodges – Lodge officers are to take the required proficiency examinations before their installation.
- Installation of Lodge officers – The brethren should make this a "showcase" for Philippine Masonry; they should invite as many non-Masons as they can afford.
- Holding by Masonic Districts of Ladies Nights in honor of the brethren's wives, mothers, sisters, daughters, and girlfriends
- Sponsoring by subordinate Lodges of a Masonic Ladies Banquet

March 2008 - Evaluation, Local & National Awards Month

- Holding by Lodges/Masonic Districts of a Past Masters Night
- Submission by DDGMs of their quarterly reports to the GLP
- Submission by Grand Lodge Officers and Committees of their reports to the GLP
- Submission by Lodges/Districts of resolutions, which are to be discussed during the Ancom in Bacolod City
- Giving by Lodges/Districts of awards to deserving brethren

Anccom Highlights



MW Rudyardo V. Bunda, PGM, the Installing Officer of the Installation Ceremonies of the Grand Lodge of the Philippines, leads the college of Past Grand Masters.



Foreign dignitaries are warmly welcomed by the delegates into the convention hall.



MW Jaime Y. Gonzales takes his oath of officer as Grand Master for Masonic Year 2007-2008.



MW Franklin J. Demonteverde, PGM, the Master of Ceremonies, invests upon MW Jaime Y. Gonzales the Grand Master's Jewel.



MW Jaime Y. Gonzales, Grand Master, delivers his inaugural address.



MW Jaime Y. Gonzales, Grand Master, and to his right the Deputy Grand Master, RW Pacifico B. Aniag



MW Franklin J. Demonteverde presents for installation RW Peter U. Lim Lo Suy as Senior Grand Warden and RW Avelino I. Razon, Jr. as Junior Grand Warden.



MW Danilo D. Angeles, PGM and Grand Secretary, presents Past Grand Master's Jewel to MW Romeo A. Yu, IPGM. Beside the recipient is his wife, Sister Christine. Dignitaries in the Grand East look on.

April 2008 - Grand Lodge Month

- Renewal by Lodges/Districts of their commitment to the GLP
- Finalization of reports to be included in the Proceedings of the GLP
- Discussion by Lodges/Districts of items to bring up for deliberation during the plenary session in the 92nd Ancom in Bacolod City
- Assessment by the brethren of the qualifications and programs of nominees for the position of Junior Grand Warden

MASONIC INFORMATION (cont.)

16. What does the color blue signify to us Masons?

The color blue is, to us Masons, a symbol of universal friendship and benevolence. It is the color of the vault of heaven, which embraces the whole earth. By it we are reminded the universal friendship and benevolence should be present in the faithful breast of every Mason because they make up the spirit of Masonry. Blue is also the color that symbolizes truth and fidelity.

17. Who were the Masons credited with contributing most to the ritual of the Third Degree as conferred at the present time?

Rev. John T. Desaguliers, I.I.D., and Rev. James Anderson, D.D.

18. Who were the Athol Masons?

The Athol Masons were those Masons who separated from the Grand Lodge of England in 1752 and established themselves under the name of Ancient Masons when they elected the Duke of Athol as their Grand Master in 1776. The Duke of Athol occupied that position for 37 years until the union of the two Grand Lodges took place.

19. Who were the Modern Masons?

The Ancient Masons called those Masons who supported the original Grand Lodge of England (established in 1717) "Modern Masons."

20. What was the first code of laws adopted by the Grand Lodge of England?

The first code of laws adopted by the Grand Lodge of England was the Charges of a Freemason, which was added to the first edition of the Book of Constitutions by Dr. James Anderson, D.D., published in 1723.

21. What made the Athol Lodges popular?

The addition by the Athol Lodges of the Fourth Degree made them popular. This degree is now known to the fraternity as the Royal Arch.



Grand Lodge Officers for Masonic Year 2007-2008

Grand Master	MW Jaime Y. Gonzales
Deputy Grand Master	RW Pacifico B. Aniang
Senior Grand Warden	RW Peter U. Lim Lo Suy
Junior Grand Warden	RW Avelino I. Razon, Jr.
Grand Treasurer	MW Rudyardo V. Bunda, PGM
Grand Secretary	MW Danilo D. Angeles, PGM
Assistant Grand Treasurer	VW Sonny K. Wang
Assistant Grand Secretary	VW Van Cornelius D. Luspo
Grand Auditor	VW Alfonso C. Obsum
Grand Chaplain	VW Manuel G. Palomo
Grand Orator	VW Carlos S. Briones
Grand Marshal	VW Voltaire T. Gazmin
Grand Historian	VW Ignacio V. Illenberger
Senior Grand Deacon	VW Richard T. Uy
Junior Grand Deacon	VW Manuel Luis P. Idquival
Grand Standard Bearer	VW Peter Yong Chip Phoa
Grand Sword Bearer	VW Mariolito O. Carlos
Grand Bible Bearer	VW Jose A. Roncesvalles
Senior Grand Lecturer	VW Jesus Flor R. Nicolas
Junior Grand Lecturers	
National Capital Region	VW Rodrigo Y. Arandia
Northern Luzon	VW Edilberto P. Carabbacan
Central Luzon	VW Edgardo A. Alfonso
Southern Luzon	VW Generoso B. Opina
Western Visayas	VW Elmer C. Balbin
Central and Eastern Visayas	VW Edward Y. Chua
Northern and Western Mindanao	VW Oscar P. Musni
Southern Mindanao	VW Charles Reginald D. Reyes
Overseas Districts	VW Romulo A. Cayetano
Senior Grand Steward	VW Buenaventura C. Alipio
Junior Grand Steward	VW Angelito C. Monge
Grand Web Master	VW Eugenio V. Sicat
Grand Pursuivant	VW Frederick R. Castro
Grand Organist	VW Wilfrido S. Juco
Grand Tyler	VW Ernesto Gregorio, Jr

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BOARD FOR GENERAL PURPOSES

Chairman Members

MW Reynato S. Puno, PGM
MW Rudyardo V. Bunda, PGM
MW Rosendo C. Herrera, PGM
MW Raymundo N. Beltran, PGM
MW John L. Choa, PGM
MW Oscar V. Bunyi, PGM
MW Hermogenes E. Ebdane, Jr., PGM
RW Pacifico B. Aniag, DGM

Secretary

CORPORATE APPOINTMENTS

Administrative Assistant Chief of Staff

VW Francisco M. Lovero
Bro. Victor Antonio T. Espejo

DISTRICT DEPUTY GRAND MASTERS

DISTRICT NUMBERS

NEW	OLD	LOCATION	NAME
NCR-A	1	Metro Manila	VW Reu Lawrence D. Agustin
NCR-B	3	Metro Manila	VW Rufino S. Lanaca
NCR-C	5	Metro Manila	VW Ruben A. Tingco
NCR-D	7	Metro Manila	VW Samuel A. Laus
NCR-E	9	Metro Manila	VW Allan O. Bontuyan
NCR-F	11	Metro Manila	VW Celestino S. Caingat, Jr
NCR-G	13	Metro Manila	VW Antonio M. San Luis, Jr.
CAR-A	43	Bontoc, Kalinga	VW John B. Flores
R I-A	37	Pangasinan	VW Paul Francis T. Co
R I & CAR-B	41	Baguio, La Union	VW Amerhassan G. Lucman
R I & CAR-C	47	Ilocos Sur/Norte, Abra	VW William A. Pre
R II-A	39	Nueva Vizcaya (South)	VW Constante L. Espiritu
R II-B	45	Isabela (North)	VW Antonio D. Catembung, Jr
R II-C	49	Cagayan	VW Flor B. Mandac
R II-D	51	Isabela (South), Quirino	VW Gilbert G. Pagulayan
R II-E	53	N. Viscaya (North),	VW Romeo G. Parungao
R III-A	23	Pampanga	VW Lorenzo B. Detran, Jr.
R III-B	25	Bataan	VW Delano R. Baluyot
R III-C	27	Zambales	VW Ricardo F. Otero, Jr.
R III-D	29	Nueva Ecija (South)	VW Emil Andrew M. De la Rosa II
R III-E	31	Bulacan	VW Reynaldo M. Dionisio

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R III-F	33	Nueva Ecija (North)	VW Celso G. Paderes
R III-G	35	Tarlac	VW Armand T. Uy
R IV-A	2	Cavite	VW Delfin P. Narvaez
R IV-B	6	Laguna	VW Emmanuel A. Brinas
R IV-C	8	Quezon	VW Reynaldo O. Calayan, Jr
R IV-D	10	Batangas	VW Democrito P. Manalo
R IV-E	52	Mindoro	VW Jaime G. Nuevas
R V-A	12	Cam. Norte	VW Armando B. Navarroza
R V-B	14	Albay, Sorsogon	VW Roberto U. Palanca
R VI-A	20	Iloilo, Antique, Aklan	VW Nery D. Duremdes
R VI-B	22	Negros Oriental, I	VW Restituto V. Pahilanga, Jr.
R VII-A	24	Cebu, Bohol"	VW Dennis R. Villamor
R VIII-A	16	Samar	VW Allan P. Mate
R VIII-B	18	Leyte	VW Winton V. Alvero
R IX-A	38	Zamboanga del Sur	VW Angelito L. Martinez II
R IX-B & X-B	32	Misamis Occidental	VW Jaime S. Vesagas
R IX-C	50	Zamboanga, Joloi	VW Rodolfo C. Maadil
R X-A	28	Misamis Oriental	VW Prudencio R. Plaza, Jr.
R X-B	30	Misamis Oriental	VW Lyndel A. Desquitado
R X-C	34	Misamis Occidental	VW Ramon I. Gighe, Jr
ARMM-D	36	Lanao	VW James T. Yu
R X-E	40A	Bukidnon	VW Jose M. Galario, Jr.
R X-F	40B	Bukidnon (South)	VW Carlos Clemente C. Naguio, I
R XI-A	44	Davao City	VW Rodel Riezl SJ Reyes
R XI-B	42	Davao Prov., Davao Or.	VW Franciso Rivero
R XII-A	46	Cotabato City	VW Abraham G. Castillo
R XII-B	48	SOCKSARGEN	VW Esteban L. Co
R XIII-A	26	Agusan, Surigao	VW Reynaldo C. Ybanez
OVERSEAS			
A	15	Guam	VW Jose A. Manzon IV
B	17	Okinawa, Japan	VW Amado P. Arnaiz
C	19	Camp Zama, Japan	VW Raulito F. Galgana, Jr.
D	21	Korea	VW John Aquino
E	54	Northern Marianas Island	VW Joselito R. Arce, Jr.

DISTRICT GRAND LECTURERS

DISTRICT NUMBERS

NEW	OLD	LOCATION	NAME
NCR-A	1	Metro Manila	VW Nicanor B. Altares VW Joselito D. Bulawin VW Arnel Ofendo M. Reyes

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NCR-B	3	Metro Manila	VW Antonio G. Lim VW Gregorio A. Vicente, Jr. VW Reynato M. Paynaganan
NCR-C	5	Metro Manila	VW Rolan B. Llamas VW Ireneo D. Roset VW Lucio L. See
NCR-D	7	Metro Manila	VW Joel Cantos VW Rodrigo Q. Cayetano, Jr. VW Stephen L. Ong
NCR-E	9	Metro Manila	VW Rommel S. Corral VW Jose T. Gabionza VW John G. Sy
NCR-F	11	Metro Manila	VW Rodolfo A. Cañido VW Magdaleno Dante J. Ypil
NCR-G	13	Metro Manila	VW Wilthy D. Benal VW Sim M. Canonero VW Reinaldo A. Cedeno VW Keith Ernard L. Singian
CAR-A	43	Bontoc, Kalinga	VW Thomas T. Basco VW Jaime O. Liban
R I-A	37	Pangasinan	VW Marlito V. Ocampo VW Jesus D. Ringor
R I & CAR-B	41	Baguio, La Union	VW Alberto N. Gahid
R I & CAR-C	47	Ilocos Sur/Norte	VW Antonio Delfin S. Sumabat, III
R II-A	39	Nueva Vizcaya (South)	VW Rolando A. Aguada
R II-B	45	Isabela (North)	VW Dante D. Balao VW Josue D. Mendoza
R II-C	49	Cagayan	VW Romulo C. Adduru VW Julius A. Jimenez
R II-D	51	Isabela (South), Quirino	VW Danilo B. Asirit VW Nelson G. Macato VW Dennis M. Siclot
R II-E	53	N. Vizcaya (North)	VW Florencio A. Padilla, Jr.
R III-A	23	Pampanga	VW Martin Y. So
R III-B	25	Bataan	VW Vic Y. Santos
R III-C	27	Zambales	VW Neil C. Farala VW Charles E. Garrett
R III-D	29	Nueva Ecija (South)	VW Jaime V. Magno VW Narciso B. Nieto VW Alan L. Purisima VW Emmanuel Antonio M. Umali
R III-E	31	Bulacan	VW Bonifacio S. Garcia VW Norberto S. Ramos, Jr.

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R III-F	33	Nueva Ecija (North)	VW Tereso A. Abella VW Rufino D. Escote
R III-G	35	Tarlac	VW Raphael I. Batangan VW Ceferino T. Agustin VW Ting Pian S. Co
R IV-A	2	Cavite	VW Eric Serafin S. Reyes VW Methodio B. Antiquina VW Virgilio T. Del Rosario VW Edgardo G. Narvaez VW Erwin A. Punzalan VW Alredo A. Santos VW Petronio G. Vicedo
R IV-B	6	Laguna	VW Vicente J. Go VW Eddie C. Loo VW Ben R. Esconde
R IV-C	8	Quezon	VW Apolinario V. Pañebe VW Noel D. Rallama VW Ronaldo Genaro E. Ylagan
R IV-D	10	Batangas	VW Simeon B. Caguicla VW Pablito M. Guevarra
R IV-E	52	Mindoro	VW Carlos B. Carlos VW Nelson M. Tolentino
R V-A	12	Camarines Norte	VW Efren M. Arayata
R V-B	14	Albay, Sorsogon, Masbate	VW Juan S. Dealca VW Julliard Manuel E. Monilla
R VI-A	20	Iloilo, Antique, Aklan	VW Virgilio R. Exmundo VW Ricky S. Magno VW Marcellus U. Rebadulla
R VI-B	22	Negros	VW Benigno G. Gequillana VW John L. Go VW Vizmino P. Santiago
R VII-A	24	Cebu, Bohol	VW Emmanuelito T. Lim VW Richard Alexander T. Lim
R VIII-A	16	Samar	VW Vicente C. Catudio VW Jose A. Balite III
R VIII-B	18	Leyte	VW Cesar A. Aquitania VW Arnaldo R. Bonifacio
R IX-A	38	Zamboanga del Sur	VW Floresto G. Florendo, Jr. VW Arnold R. Gavenia VW Ric K. Gaviola
R IX-B & X-B	32	Misamis Occidental	VW Teodoro B. Hinampas VW Edgar V. Iman

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R IX-C	50	Zamboanga, Jolo	VW Inocente F. Gonzales VW Ernesto R. Gutierrez
R X-A	28	Misamis Oriental	VW James M. Bomediano VW Yaope B. Chang VW Lyndon P. Omandan
R X-B	30	Misamis Oriental	VW Jaime S. Bernadas VW Peter R. Gaquit
R X-C	34	Misamis Occidental	VW Vincent O. Soledad VW Marcellan C. Tapayan
R X & ARMM-D	36	Lanao	VW Lyndon L. Abucay VW Edgar A. Masorong
R X-E	40A	Bukidnon	VW Francisco L. Alkuino VW Roland F. Deticio
R X-F	40B	Bukidnon (South)	VW Armando S. Evangelista, Jr.
R XI-A	44	Davao City, Davao del Sur	VW William Lowell C. Bragat VW Carlo A. Hilario
R XI-B	42	Davao Province	VW Precioso M. Abrasaldo VW Alberto L. Cainghog
R XII-A	46	Cotabato City,	VW Godofredo R. Rapacon VW Hemington H. Yap
R XII-B	48	SOCOSKARGEN	VW Adonis G. Agreda VW Carlos M. Serrano, Jr.
R XIII-A	26	Agusan, Surigao	VW Noel Anthony Libres VW Isidro D. Olan, Jr. VW Carlito Ranoco

OVERSEAS

A	15	Guam	VW Danilo P. Quicho
B	17	Okinawa, Japan	-
C	19	Camp Zama, Japan	-
D	21	Korea	-
E	54	Northern Marianas Island	-

“When am I a leader?”

Answers John Quiney Adams: “If your actions inspire others to dream more, learn more, do more, and become more, you are a leader.”

RW AVELINO I. RAZON, JR.

Last April 27, 2007, at the Annual Communications in Clark, Pampanga now Right Worshipful Avelino I. Razon, Jr. won by landslide on the first balloting the post of Junior Grand Warden of the Grand Lodge of the Philippines for the current year. It was one of the quickest elections ever for that post. In the victory party held afterwards in his honor, the reasons for his winning were not hard to find.



One, there was unmistakably a network, as brethren even of far-flung Lodges were there. Two, there was strong, disinterested bonding among those in celebration. And most importantly, our new Junior Grand Warden has undoubtedly a wealth of stakeholder capital. As he rounded the tables, the man exuded regularity, dependability, consistency and predictability. And the brethren love him as reflected in the dynamism and vigor of the fellowship, including that of the ballroom dancing.

RW Avelino I. Razon, Jr. is best known for his professionalism and no-nonsense dedication to duty. Always looking ahead and with astute foresight, he has instituted reforms and innovations in all his undertakings.

He was initiated, passed, and raised in Cosmos Lodge No. 8 on February 22, March 15, and April 19, 1991, respectively. He is a charter member of Datu Lapu-Lapu Lodge No. 347 in Cebu and Trinity Lodge (UD). He had been twice conferred "Outstanding Mason" in this Grand Jurisdiction.

He became a member of the Ancient Arabic Order of Nobles of the Mystic Shrine (AAONMS) in October 2002 and is the High Sheriff of Maginoo Shrine Chapter. He is an honorary member of Saigon Shrine Chapter.

On September 27, 2003 he became a Master of the Royal Secret (MRS) of the Ancient and Accepted Scottish Rite (A. & A.S.R.) of Freemasonry. On October 25, 2004, he was conferred the rank of Knight Commander of the York Rite.

He is the Treasurer of the ancient Royal Order of the Cork and a member of the Order of the Secret Monitor, Philippine Conclave.

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In Masonic year 2005-2006, he served as the Master of his Mother Lodge, Cosmos No. 8. After serving as District Grand Lecturer of M.D. NCR-A for the past Masonic year (2006-2007), he has indeed matured Masonically, so to speak.

He is a dedicated public servant and no-nonsense professional police officer. A product of the Philippine Military Academy (PMA), he was commissioned as a 2nd Lieutenant of the Philippine Constabulary in 1974. Serving as Commanding Officer of the 563rd PC Company, he earned his military spurs in the hinterlands of Jolo, Sulu.

From 1978 to 1981 he served as the Senior Aide-de-Camp to Major General Fidel V. Ramos, then Chief of the Philippine Constabulary.

In October 1981, he was appointed as Commanding Officer of the 224th PC Company in Laguna and served there until 1983.

In October 1983, he was recalled to Camp Crame. He was instrumental in the formation of the PC Special Action Force, serving as its Deputy Force Commander and as Executive Officer in concurrent capacity.

In February 1986, he served as Special Assistant on Security for Acting Chief of Staff Fidel V. Ramos and figured in an active role during the EDSA People Power Revolution.

Subsequently he served in other capacities – as Chief of the National

Capital Region Narcotics Field Unit; Deputy Group Commander for Special Operations, Presidential Security Group (PSG); Group Commander, Presidential Protection Group (PPG); District Director, Western Police District (1996-1998), where he was promoted as a One-Star General. He served in the same capacity at WPD from 1999 to 2001.

While serving as the Regional Director of Police Regional Office 7 in Cebu City, he got his second star.

He next served as Director for Human Resource and Doctrines Development, and then as Director for Operations.

Designated later on as the Regional Director of the NCR Police Office, he got his third star. Then he was designated as the PNP Chief of Directorial Staff and Deputy Chief PNP for Operations. At present he is 2nd in command as the Deputy Chief PNP for Administration.

A graduate of the UP Elementary School and of the UP High School, he holds Master's degrees in Management and in Public Administration, taken from Philippine Christian University and Manuel Luis Quezon University, respectively. He is a 4th year Law student at the Jose Rizal University.

He took up the Intelligence Officer's Basic Course at the Special Intelligence Training School, ISAFP. He went to Fort Benning in Georgia, USA to take up the Infantry Officer's Advance Course; he graduated on top of his class. Then he went to Hong Kong, where he participated in the Drug Law

Enforcement Seminar. He graduated No. 1 in his Officer's Senior Executive Course.

He is a recipient of 48 Military and Police medals, among which is the Distinguished Conduct Star (2nd highest military award); of a decoration from Sultan Hadji Hassmal Bolkiah, Sultan of Brunei; and of a decoration from King Juan Carlos of Spain. He is, moreover, a Philippine Military Academy Alumni Association Cavalier Awardee for Command and Administration.

Born in Manila on September 27, 1952 and happily married to the former Cecilia Cleofe, with whom he has four children, VW Avelino I. Razon, Jr. is a parachuter, skydiver, scuba-diver, and motorcycle rider.

As he journeys to the Grand Oriental Chair, he would ponder more about his avowed theme— "Harmony: Strength and Support of Freemasonry, Family, and Community".

MASONIC INFORMATION (cont.)

22. What are the "Laws of Masonry"?

The laws of Masonry are of three categories: (1) the Landmarks, (2) General Laws adopted prior to 1723, and (3) Local Laws, which are the regulations which, since 1721, have been enacted by the Grand Lodge and are only enforced in jurisdictions that have adopted them.

23. How many Landmarks are there?

According to Brother Albert G. Mackey, who published an article entitled "The Foundation of Masonic Laws" in 1858, there are 25 Landmarks.

24. What is the symbolism of the Temple to a Master Mason?

The Temple of Solomon is, to a Master Mason, the symbol of this life; it is also the symbol of the search for truth. The Temple of Zerrubabel is, to the Royal Arch Mason, on the other hand, the symbol of the future life; it is a symbol of the discovery of the truth as well.

25. How many worked on King Solomon's Temple?

According to the Rev. James Anderson, D.D., about 113,000 men worked on King Solomon's Temple. Some of these men worked in the quarries and in the forest of Lebanon. Our Monitor informs us that there were employed in the erection of the Temple on Mount Moriah three Grand Masters (King Solomon, King Tiram of Tyre, and Hiram Abiff); 3,300 Masters or overseers of the work; 80,000 Fellowcrafts or hewers on the mountains and in the quarries; and 70,000 Entered Apprentices or bearers of burdens.

Pagbibigay Kabuluhan sa Kalayaang Natamo Noong 1898

ni Punong Mahistrado Reynato S. Puno, PGM

H UNYO 12, 1898. Sa araw na ito ating inaalala ang dakilang araw ng ating kalayaan. Taong 1898 ng magtagumpay ang mga Pilipino na mailunsad ang isang pambansang rebolusyon laban sa rehimeng kolonyal ng Espanya. Halos tatlong daang taong nagpunyagi ang mga Pilipino upang makamit ang matagal ng inaasam na kalayaan.

Isang daan at siyam (109) na taon na ang nakakaraan ng ideklara ng rebolusyonaryong gobyerno ang kalayaan ng bansang Pilipinas. Sa pagkakataong yaon iwinagayway ang bughaw, pula at puti na watawat ng Pilipinas upang maging simbulo ng ating aspirasyon tungo sa pagiging isang tunay na bansa.¹ Doon din ay pinatugtog ang *marcha nacional* para isambulat sa sangkatauhan ang isang paninindigan—na ang bansang Pilipinas ay isang bansang Malaya.

Ayon sa mga talaan na nasa pangangalaga ng ating National Historical Institute (NHI), noong ika-12 ng Hunyo 1898, nilagdaan ng ilang mga Pilipino at ng isang Amerikano, si Koronel L.M. Johnson sa harap ng notaryong (na naging War Counsellor) si Ambrosio Rianzares Bautista, ang dokumentong ***Declaration of Philippine Independence***. Ang paglagda sa dokumentong ito ay ipinag-utos ni Hen. Emilio Aguinaldo sa tulong at proteksiyon ng bansang Estados Unidos. Ayon sa dokumentong ito, ang Pilipinas, sa pangunguna ng rebolusyonaryong gobyerno ni Hen. Aguinaldo ay nagsasarili mula sa pagiging lupang-sakop ng gobyerno ng Espanya. Idineklara din sa dokumentong ito na ang Pilipinas at ang bawat mamamayan nito ay magtatamasa na ng tinatawag na “political and economic rights” na siyang nararapat sa isang bansang malaya.²

Nakasulat sa dokumentong ito (*Declaration of Philippine Independence*) ang mga naging dahilan ng rebolusyon.

Nariryan ang pagiging sawa na ng mga Pilipino sa pagiging alipin ng ibang bansa. Nandun din ang mga “arbitrary arrest” na ginawa ng mga guwardya sibil at ang mga pagpatay ng walang katarungan na maihalalintulad sa “extrajudicial killing” sa ating kapanahunan. Nandun din ang pangangamkam ng mga lupa at pag-aari ng mga makapangyarihan, na imbes magtaguyod ng nararapat nilang tungkulin ay naging ganid sa kapangyarihan at kayamanan. Nariryan din ang kawalan ng edukasyon ng mamamayan na lalong nakadagdag sa pagiging mahirap at api ng mga Pilipino. Nariryan din ang “deportation” o pagpapa-alis ng mga *illustrado* o iyong mga nakapag-aral sa ibang bansa at nagtataguyod ng pagtuturo sa mga Pilipino ng mapagpalayang mga pananaw.

Kung may lugar na dapat kilalanin na puso ng himagsikan, ito ay ang Kalookan. Ang salitang "*caloocan*" ay nagmula sa lantay na Tagalog na *lo-ok*; *kalook-lookan* o *kaloob-looban*. Dito sa Lungsod ng Kalookan dapat mas maigting ang pag-alaala sa ating mga bayani. Sa isang maliit na tahanan sa gitna ng Kalookan, doon tumira ang bayaning si Andres Bonifacio. Bagamat ipinanganak si Bonifacio sa Tondo, Maynila, siya ay lumaki at naghanap-buhay dito sa Kalookan. Siya na tinaguriang **Supremo** ng Kataas-taasang Kagalang-galangang Katipunan ng mga Anak ng Bayan ay dito sa lugar na ito nagpunla ng mga binhi ng rebolusyon noong Hulyo 7, 1892. Makasaysayang gunitain natin sa lugar ding ito ang kanilang mga ginawa. Mula sa mga maralita ng Kalookan, ay may sumigaw para sa kalayaan at naging ***Ama ng Rebolusyong Pilipino***.

Ang pagpunit ng cedula at ang pagsigaw sa Pugadlawin (na dating sakop ng Kalookan) ni Gat. Andres Bonifacio ang siyang pinakamakulay na imahe ng rebolusyon. Mula sa pagiging isang simpleng magsosombrero at peyon, nagmula ang pinuno ng grupong nagtataguyod ng kalayaan. Matapos ang ginawang pagpunit ng cedula ng mga katipunero ay ang mga sunod-sunod na pag-aalsa sa walong probinsiya ng Pampanga, Bulacan, Maynila, Cavite, Batangas, Laguna, Morong (ngayon ay Rizal), at Nueva Ecija. At humangga ito sa lubos na pakikidigma ng mga Pilipino laban sa gobyernong Kastila.

Hanggang sa maitatag ang rebolusyonaryong gobyerno na siyang nagdeklara ng ating kalayaan noong Hunyo 12, 1898.

Naririto tayo ngayon sa puntod ng paggunita sa kadakilaan ni *Supremo* Andres Bonifacio. Marapat lamang na alalahanin natin ang mga ginawa ni Supremo Bonifacio, maging ng lahat ng mga katipunero at iba pang mga bayani natin, sa kanilang pagbubuwis ng buhay alang-alang sa kalayaan ng Pilipino.

Nang sagupain nila ang mga dayuhang mananakop, sila ay walang katiyakan na mananalo. Wala silang kakilalang maimpluwensiya. Wala silang kapangyarihan sa lipunan. Wala silang sapat na kakayahang militar. Wala rin silang dalang yaman kundi ang pag-asa na sa kinabukasan sila ay lalaya—at kung hindi man sila, ang kanilang mga anak ay lalaya.

Sa lugar na pinagdanakan ng kanilang dugo ay naroroon ang mga tirahan ngayon ng mga taong tinuturing natin na malaya. Malaya dahil hindi na nasasakop ng ibang bansa.

Ngunit kamustahin naman natin ang kalagayan ng mga taong naturingan na malaya.

Totoo na nakamit natin ang isang uri ng kalayaan: ang tinatawag na "political independence" o kalayaang nauukol sa pamamalakad ng gobyerno. Hindi na tayo nasasakop ng liping banyaga. Ngunit tanungin natin, ano ang kalagayan ng Filipino ngayon? Mayroon na ba siyang **dangal** na matatawag? Totoo bang taas noo na siya kahit kanino? Sapagkat ang ipinaglaban ng mga bayani ay hindi abstraktong ideya, marapat lamang tayong mamuhay **ng may dangal**. May sapat na kabuhayan, may

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pinagkukunan ng maihahanda sa hapag-kainan, may edukasyon para sa mga kabataan, at may paghahanda para sa pagtanda ng mga tao sa lipunan.

Kung ito ang diwa ng rebolusyong 1898 **ang makamit ang dangal ng bawat isang Filipino** sa pamamagitan ng paghahangad ng kalayaan; kung gayon ay **hindi pa tapos ang laban**.

Hanggang salat pa rin ang Filipino sa kakulangan ng edukasyon, hindi pa tayo malaya. Hindi maaaring maging malaya ang isang taong hindi nakakaunawa ng kaniyang karapatan at responsibilidad sa lipunan. Hangga't may nagdarahop at nililisan ang ating bayan dahil sa kawalan pag-asa sa kinabukasan, ay hindi pa rin tayo lubos na malaya. Hanggang may naglalahad ng kamay sa lansangan at napipilitan gumawa ng krimen upang mabuhay, hindi tayo malaya. Hanggang may nalalapastangan na sagradong boto ng kahit isa lamang mamamayan, hindi pa rin tayo malaya. Hanggang may Pilipino na hindi maitaas ang kaniyang noo sa kaniyang pagiging Pilipino, hindi tayo malaya. Ang kalayaan ay kaakibat ng dangal. Ang isang taong malaya ay isang taong may dangal—buo at kumpleto ang kaniyang pagkatao. Hindi siya alipin ninoman at hindi nadidiktahan maliban na lamang ng sarili niyang kunsensiya.

Ito ang damdaming nagbunsod sa ating mga bayani upang makipaglaban para sa kalayaan. Ang paghahangad ng dangal bilang isang tao. Ito ang nagtulak sa mga bayani natin, sikat man o hindi, upang iwaksi ang sarili at gumawa para sa bayan. Ang paghahangad din ng dangal ang dahil bakit sila nakipaglaban hanggang kamatayan. Nandoon ang karangalan na sa pagpapantay ng iyong paa sa hukay ay maaalaala ng iyong mga kasambahay, hindi man ng sambayanan, na sa iyong buhay ay nakatayo ka ng tuwid at wala kang ginawang pagluhod sa kabuktutan.

Ang pinakamataas na uri ng dangal ay yaong nagmumula sa pagiging isang matuwid na kaanib sa ating bayan. May dangal ang taong masipag na naghahandog ng bahagi ng kanilang kabuhayan para sa ating buwis. May dangal ang taong nagtitiis sumunod sa ating mga batas upang mapanatili ang kaayusan at katahimikan. May dangal ang taong naglilingkod ng tapat, kahit tahimik, sa ating gobyerno para sa ating lipunan. May dangal ang bawat Pilipino na sa kanilang pag-gawa sa araw-araw ay iniisip nila ang pagtulong sa kapwa at hindi ang kung paano makapang-lalamang.

Sundin natin ang payo ni Apolinario Mabini, na nagsabing, "*pagsakitan mo ang kaginhawahan ng iyong bayan ng higit sa iyong sarili at pagpilitan mong siya'y pagharian ng kabaitan, ng katuwiran at ng kasipagan: sapagka't kung maginhawa siya'y pilit ding giginhawa ikaw at iyong kasambahay at kamaganakan.*"³

Narapat na ating alalahanin ang kabayanihan ng mga naunang nakipaglaban para sa ating kalayaan. Ngunit higit natin ngayong pahalagahan ang ating landas na patutunguhan. Hindi tayo dapat mawalan ng pag-asa sa karamihan ng kamalian at kabulukan na maaaring nanalaiti sa ating sistema. Kung ang kalayaan ay ating nakamit—bakit hindi ang kabaitan at kasarapan ng isang lipunang mapag-aruga?

Mayroon pa nga bang magtataguyod sa Pilipino kung hindi kapwa Pilipino? Aling bayan ba ang dapat na mag-aruga sa isang Pilipino kung hindi ang Pilipinas? Huwag na nating hayaan na maulit ang kamatayang sinapit ni Supremo Andres Bonifacio sa kamay ng sarili niyang kababayan. Si Bonifacio ay pinatay sa Bundok Nagpatong noong Mayo 10, 1897 ni Major Lazaro Makapagal sa pag-uutos ni Hen. Mariano Noriel—mga Pilipino rin. Huwag na nating hayaan na sa paghahangad ng sariling pakinabang ay ipagkanulo natin ang ating sariling bayan.

Ang puntong kailangan natin maituldok sa araw na ito ay ang matanto natin sa pamamagitan ng pag-aalaala natin kung ***naging*** sino tayo bilang Filipino, **upang maituro natin kung sino tayo *magiging* sa kinabukasan.**

Namatay si Bonifacio na gaya ng sinapit ni Elias sa nobela ni Jose Rizal na ***Noli Me Tangere***. Hindi niya nakita ang kalayaan ng bansang Pilipinas. Bagaman hindi nila nakita ang kalayaang ating tinamo, naroroon pa rin ang kanilang pag-asa na ang bayang ito ay magiging maginhawa at matiwasay pagdating ng panahon.

Ang ating kalayaan sa kasalukuyan ay mga pananaw at mga pangarap ng ating mga ninuno. Ang ating kasalukuyan ay hindi na nakita ng mga dakilang yumao. Maaaring ang ating kinabukasan ay iiwan din natin para na lamang sa ating mga anak at mga kaapo-apuhan. Ngunit ang bayan nating ito na pinag-alayan ng maraming buhay at kabuhayan—ito ay mananatili. Bagamat napakahalaga na magpakasipag tayo para sa ating ikagiginhawa sa kasalukuyan, isipin natin na may nakipaglaban noon para sa atin upang makamit natin ang ngayon. *Utang na loob* natin sa mga nagsipag ***noon***, na tayo'y magpakasipag hindi lamang para sa ***ngayon*** kung 'di para sa ***bukas*** ng ating bayan.

At sa tanging dokumentong natitira sa panulat ni Supremo Andres Bonifacio, ang kaniyang tulang pinamagatang ***Pag-Ibig sa Tinubuang Lupa***, doon ay kaniyang isinulat:

"Pagpupuring lubos ang palaging hangad/ sa bayan ng taong may dangal na ingat/ Umawit, tumula, kumatha't sumulat/ kalakhan din niya'y isinisiwalat."⁴

Ating ipakita sa mundo—na sa dakong Silangan, doon may isang magiting na bayan—isang Bayang Magiliw, tunay na perlas sapagkat malinis at kaakit-akit. Isang hindi matatawarang bayan na ang mga naninirahan ay mga taong dakila—mga taong may dangal. Mga taong ***tunay na malaya***.

Kaawaan tayong lahat ng Poong-Maykapal at nawa ay pagpalain pa Niya ang Pilipinas!

Salamat po.

Grand Lecturers' Corner

A MASON'S UNSOLICITED ADVICE TO ANOTHER MASON

To love other men, however they may differ from us in color, creed, or condition, is a duty incumbent on all men, especially on us Masons, who are linked together by an indissoluble chain of sincere affection.

Have you, Brother, mentally looked at yourself in the mirror lately? Have you been practicing the Masonic virtues, especially that of Brotherly Love?

We admonish you to answer the eight questions given below. On the space provided before each of the items, write "yes" or "no." If you answered all of the questions in the negative, then you are practicing your Masonry. But if you answered any one of them in the affirmative, then you have some work to do to improve the Masonic virtue of Brotherly Love.

1. Do you usually presume that others have ulterior motives?
2. Do you criticize others in their absence?
3. Do you repeat stories to others with the justifications that "all should have the right to know" even if the story is based on second-hand information?
4. Do you react to what others say without talking to them to ensure that there was no misunderstanding?
5. Do you discuss problems with an offender before reporting his fault?
6. Do you condemn the efforts of others while not offering your own services?
7. Do you nit pick on issues that are trivial?
8. Do you say one thing to a person's face and another when he was gone?

Probably, dear Brother, you will improve the Masonic virtue of Brotherly Love if you take into serious consideration the following definition of a Mason, which is found in an issue of the *Scottish Rite Bulletin*, and then govern yourself accordingly:

"A Mason should be a man of integrity, a whole man, a man whom you can trust because you know that he will not betray your confidence. He should be a man to whom you can commit your interests and even your honor because you know that he will keep them safe. He should be a brave man – one who fears nothing except to lie or be dishonest. He should be one who is true to you because he is true to himself; true to the holy aspirations and the high and noble possibilities which the Supreme Father has planted in his soul."

OUT OF THE HUMDRUM

by VW Robert O. Asuncion, PJGL



The Square and Compass resting on the Holy Bible accompanied by a gardener's pruning knife.

1. When Bro, Eugene "Buzz" Aldrin of Clear Lake Lodge No. 1417 in Seabrook, Texas landed on the moon in 1969 in an area known as Sea of Tranquility, he carried with him a deputation from his Grandmaster, appointing him as his Special Deputy and granting unto him full power to represent the Grandmaster, and authorizing him to claim Masonic territorial jurisdiction on the moon for the Most Worshipful Grand Lodge of Texas. To commemorate humanity's great achievement and to solidify and establish Texas Freemasonry on the moon, the Grand Lodge of Texas chartered Tranquility Lodge No. 2000. According to its charter, it was established for the purpose of promoting, encouraging, conducting and fostering the principles of Freemasonry, and to assist in promoting health, welfare, education and patriotism of children worldwide. Until such time as the Lodge may hold its meeting on the moon, its meetings are held quarterly in various cities of Texas.

2. Haley's comet appeared in the sky when Bro. Mark Twain (Samuel Clemens) was born in 1835. The comet moves in a seventy-five or seventy-six year orbit and as it neared earth once again, Bro. Twain said, "I came in with Haley's comet... it is coming again... and I expect to go out with it... The Almighty has said, no doubt: 'Now here are these two unaccountable freaks, they came in together, they must go out together.'"

Sure enough, he died on April 21, 1910, just as the comet made its next pass within sight on earth.

3. The Order of Ancient Free Gardeners, today almost extinct, is a fraternal society founded in Scotland in the middle 17th century and which later spread into England and Ireland. From its rituals it would appear that the lodge officers were

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the Master, two Wardens, Chaplain and inside and outside Tylers. There were three degrees: Apprentice, Journeyman and Master. Each ceremony included an obligation, passwords and catechism.

4. The Prince of Wales, who later became King of England, presented PGM H. Eugene Stafford with a solid silver cigarette case in recognition of the surgical services of Dr. Stafford to the King when the latter suffered a deep gash over one of his eyes while playing Polo in Forbes Field (now Forbes Park) during his visit in the Philippines in May 1922.

5. Johnny Weissmuler was not the first actor to play Tarzan. The series started in 1918 with the barrel-chested, Bro. Elmo Lincoln (born Otto Elmo Linkenhelt) playing the lead in the silent movie "Tarzan of the Apes". With acrophobia (fear of heights), Bro. Lincoln was kept from doing any tree work and was limited only to filming just the scenes that took place on the ground. His first filmed scene in the movie is one of the most famous in Hollywood history. The scene had him actually killing a lion with his knife. Bro. Lincoln has a star on the Hollywood Walk of Fame.

6. In 1935, PGM Rafael Palma, the first Filipino President of the University of the Philippines, commissioned the National Artist, Guillermo Tolentino, to translate the second stanza of Bro. Jose Rizal's "My Last Farewell" into a monument. The result was to be a masterpiece... the Oblation. Its cornerstone was earlier laid by Mrs. Aurora Quezon, wife of PGM Manuel L. Quezon. In 1939, the Oblation was

unveiled and dedicated to the National Heroes at the U.P. Padre Faura by Gregoria de Jesus de Nakpil, widow of Bro. Andres Bonifacio.

7. Wendy's Restaurant is credited with creating the first modern day "drive thru window", an innovation they introduced in November 1970. Wendy's was founded by Ill. Bro. Dave Thomas, 33^o (1932-2002). He named the restaurant after his 8-year old daughter, Melinda Lou, whose nickname was Wendy. Bro. Thomas is also known for personally appearing in 652 TV commercials for the chain from 1989 to 1992, more than any other person in television history.

8. MW Luther Bewley, our Grandmaster in 1960, has the sole distinction of being the only Grandmaster to be installed on his birthday, the oldest man to occupy the Grand Oriental Chair at age 84 and the longest time before becoming a Grand Master, 46 years.

9. Nearer my God to Thee is the title of a painting of Jack Kevorkian, M.D., a controversial American pathologist. He is most noted for publicly championing a terminal patient's right to die via physician-assisted suicide and claims to have assisted at least 130 patients to that end. Imprisoned in 1999 for second degree murder of a patient, Kevorkian was released from prison on June 1, 2007.

10. Contrary to popular belief, the physician and founder of the French Academy of Medicine, Bro. Joseph-Ignace Guillotin, neither invented nor met his death by the Guillotine. As a Deputy

to the French Assembly, he proposed in October of 1789 that capital punishment be inflicted as speedily as possible and argued for a machine designed for this end. Dr. Antone Louis is credited for constructing the Guillotine, the French

version of the decapitation machine already being used then in Germany and Italy. The last person to be guillotined in France was Hamida Djandoubi; he was executed 30 years ago at 4:40 am of September 10, 1977.

FOOD FOR THOUGHT

- Why do we now have Brothers who have agenda different from the true intention of the Craft? It is either we lack the will to educate candidates for the degrees of Masonry or our system of accepting petitioners has been deviated from.
- We should, each of us, get involved and excited about how we are perceived by the general public. Our acre of diamonds is in the community. Hence, we must take our Masonry into it. Individually and collectively, we must enhance the image of Philippine Masonry in the eyes of the general public and help minimize attacks or criticisms against it.
- The ritual reminds us to practice benevolence or charity toward all mankind. To us, every human being has a claim upon our resources. Charity, therefore, becomes the soul, the conscience of every one of us Master Masons.
- Our Masonic forebears were benefactors of their communities, and they were recognized as such. Hence, we too must pursue our public service program with a lot more vigor and enthusiasm, so that we will bring the light of Philippine Masonry into brighter, sharper focus in our communities.
- Our eminent Brother, the late US President Woodrow Wilson, stressed, "The character of Masons speaks more eloquently than all the books and pamphlets written about Masonry."
- In his book entitled *Masonry Defined* (1930), Brother E.R. Johnston pointed out, "If a Mason has merely taken the degrees and considers himself a Mason in all that the term implies but has not been properly informed or makes no effort to inform himself, he cannot be no other than an indifferent Mason, of no benefit whatsoever to our great Fraternity and to such a man Masonry can be of little benefit."

In My Opinion

by VW Godofredo V. Señires, Jr., PAGS



NOMINATIONS FOR JUNIOR GRAND WARDEN

In Section 5 d of our Constitution, it is provided:

“d. Rules Governing the Election of Junior Grand Warden:

1. All suggested names for the position of Junior Grand Warden, coming from individual masons, blue lodges and districts should reach the Past Grand Masters, thru the office of the Grand Secretary, by the last working day of November. Past Grand Masters are prohibited from making any suggestion.

2. Within one week after the last working day of November, the Grand Secretary shall prepare a certified list of the brethren suggested for the position of Junior Grand Warden. The certification shall indicate the brethren who *prima facie* appear to qualify/not to qualify on the basis of our Constitution, Ordinances, edicts and other pertinent rules and regulations per records of the MW Grand Lodge of Free and Accepted Masons of the Philippines. The ultimate determination of the qualifications or lack of qualification of the suggested brethren shall, however, be made by the Past Grand Masters.

3. Not later than the 7th day of December, the reigning MW Grand Master shall call the Past Grand Masters to a meeting to consider the suggested names for the position of Junior Grand Warden. The meeting shall be presided by the most senior Past Grand Master present. Only the brethren included in the certified list prepared by the Grand Secretary shall be considered by the Past Grand Masters.

4. After deliberation, the Past Grand Masters shall choose from the certified list of suggested names, the seven (7) brethren whom they believe as best qualified to be considered by the brethren as Junior Grand Warden. The seven (7) brethren shall be immediately notified in writing, thru the Grand Secretary, of their initial choice. Within a week after receiving the notice, they should inform the Past Grand Masters, thru the Grand Secretary, whether they agree with the recommendation of the Past Grand Masters. If they agree with the recommendation, they should submit within the same period their bio-data and a brief but comprehensive statement of their programs for the fraternity.

5. Within the first week of January, the Past Grand Masters, thru the Grand Secretary, shall circulate to the blue lodges the names of the seven (7) brethren, their bio-data and their programs for the fraternity to enable the brethren at large

to comment thereon. The expenses of circulation shall be borne by the Grand Lodge. The Grand Secretary shall report to the most senior Past Grand Master compliance with this duty. Their names, bio-data and programs may also be published in the January issue of *The Cabletow* and the website of the Grand Lodge.

6. The seven (7) brethren chosen by the Past Grand Masters shall be strictly enjoined to follow all the laws, edicts, rules and regulations governing Masonic elections. Any breach thereof, whether done directly or indirectly, personally or thru agents or representatives shall not be countenanced. In addition to the present laws, edicts, rules and regulations, the seven (7) shall bind themselves, in writing and under the Masonic oath, to refrain from committing any or all of the following acts: (a) directly tolerate any person or group of persons to work in favor of his election; (b) attend any blue lodge meetings (except his own blue lodge) district or regional convention; (c) accept any invitation to be the speaker or lecturer in any blue lodge meeting or district or regional convention or be the guest of honor or installing officer in any blue lodge installation, and attend or participate in any Masonic function, fellowship or gathering, whether in blue lodges or appendant bodies and other related institutions.. Under exceptional circumstances however, they can request for dispensation from the Past Grand Masters to attend a Masonic function, gathering subject to the condition they may impose. Compliance with the prohibition shall be monitored by the Past Grand Masters. The prohibition shall last until the day of election for the position of Junior Grand Warden.

7. On the day before the election of Junior Grand Warden, the MW Grand Master shall again call the Past Grand Masters to a meeting to make a final re-assessment of the qualifications of the seven (7) brethren previously chosen. On the basis, among others, of the comments of the brethren at large on their qualifications and programs, the Past Grand Masters shall make a final deliberation on the worthiness of the seven (7) previously chosen brethren for the position of Junior Grand Warden. The Past Grand Masters are specially enjoined to consider whether they strictly complied with our election laws, edicts, rules and regulations on the basis of best available information. The final list of brethren worthy for the position of Junior Grand Warden, which shall not be less than five (5) nor more than seven (7), shall be announced to the brethren one (1) hour before the election.

8. The qualified brethren for the position of Junior Grand Warden selected by the Past Grand Masters, shall be allowed inside the Grand Lodge Hall and will be required to speak briefly on his platform or plans for the welfare of the Grand Lodge and benefit to the Lodge. (199 INCOM, Gen. Santos City, ANCOM 2004, Cagayan de Oro)"

The records of the Grand Lodge show that from the 82nd Annual Communication in 1998 up to the 91st Annual Communication in 2007, the following were nominated for the position of Junior Grand Warden:

The Cabletow

82nd ANCOM (1998, Manila)

VW Juanito P. Abergas
VW Benjamin S. Geli
VW Clemente M. Nava;
VW Eugenio S; Labitoria; and
VW Napoleon A. Soriano.

83rd ANCOM (1999, Gensan)

VW Eugenio S. Labitoria;
VW Marlowe Pedregosa; and
VW Jaime Y. Gonzales.

84th ANCOM (2000, Iloilo City)

VW Hermogenes E. Ebdane;
VW Santiago Gabionza;
VW Ricardo Galvez;
VW Jaime Y. Gonzales; and
VW Nicolas Ricafrente.

85th ANCOM (2001,,Legaspi City)

VW Samuel P. Fernandez;
VW Jaime .Y. Gonzales;
VW Roberto Pagotan;
VW George Chua Cham; and
VW Edgardo Perez.

86th ANCOM (2002, Olongapo City)

VW Emilio Andrion, Jr.;
VW Hermogenes E. Ebdane, Jr.;
VW Jaime Y. Gonzales;
VW Patrick Evans King; and
VW Bonifacio Tan.

97th ANCOM (2003, Manila)

Principal nominess:

VW Fernando V. Pascua, Jr.;
VW Jaime Y. Gonzales;

VW Felicisimo Joson, Jr.;
VW Gregorio M. Camiling, Jr.; and
VW Manuel T. Lee;

Alternates:

VW Marlowe S. Pedregosa;
VW Romeo A. Yu; and
VW Pax Mangudadatu.

88th ANCOM (2004, Cagayan de Oro City)

VW Peter U. Lim Lo Suy;
VW Jaime Y. Gonzales;
VW Edward Chua;
VW Samuel Fernandez; and
VW George Chua Cham.

89th ANCOM (2005, Tagaytay City)

VW Pacifico B. Aniag;
VW Manuel T. Lee;
VW Peter U. Lim Lo Suy;
VW Edgardo C. Perez;
VW Homobono C. Pique; and
VW Antonio C. Santos, Jr.

90th ANCOM (2006, Cebu City)

VW Peter U. Lim Lo Suy;
VW Peter T. Aragon; and
VW Edgardo C. Perez

91st ANCOM (2007, Clark Filed, Pampanga)

VW Juanito Abergas;
VW Edgardo C. Perez;
VW Avelino I. Razon, Jr.;
VW Waldemar V. Valmores; and
VW Homobono C. Pique

It will be noted that several brethren had been repeatedly nominated for election to the position of Junior Grand Warden, namely:

VW Juanito Abergas (1998, 2007), MW Eugenio S. Labitoria (1998, 1999), Marlowe Pedregosa (1999, 2003), MW Jaime Y. Gonzales (1999, 2000, 2001, 2002, 2003, 2004), MW Hermogenes E. Ebdane, Jr., (2000, 2002), George Chua Cham (2001, 2004), Edgardo Perez (2001, 2005, 2006, 2007), RW Peter U. Lim Lo Suy (2004, 2005, 2006), VW Manuel T. Lee (2003, 2005), Samuel Fernandez (2001, 2004) and Homobono Pique (2005, 2007).

Some of those nominated more than once became Grand Masters. Among them are MW Eugenio S. Labitoria, MW Hermogenes E. Ebdane, Jr., and MW Jaime Y. Gonzales, all of whom are from Luzon..

It will also be noted that most of the nominees for the position of Junior Grand Warden are brethren from the island of Luzon.

There should be a further amendment to our election laws, by providing that those who have failed to get elected to the position of Junior Grand Warden, in an Annual Communication, should not be nominated again in the succeeding two (2) Annual Communications. With such an amendment, the brethren will be given a chance to choose from a new group of brethren for election to the position of Junior Grand Warden.

SOME MORE FOOD FOR THOUGHT

Many a Masonic leader has emphasized the importance of harmony. MW Bro. Leonard Philip Harvey, Past Grand Master of Masons in the Jurisdiction of Texas, emphatically told the brethren in that State, "Masons should always be people working together in close harmony toward a common purpose. Doing things together, accomplishing things together, sharing together in sincere love and fellowship, working together in unity and demonstrating our pride in our ancient and honorable fraternity to one another and to the public – this will make wonderful things happen. That is, to me, what Masonry is all about. And if we lose that, we have lost it all."

Past Grand Master Harvey also said, "If we are going to be unified and proud Masons, we must live our Masonry and take it out of the lodge room into the community. We have to accept that responsibility. We must dedicate ourselves to that purpose, and we must have a deep commitment to accomplishing our purpose."

Hard Talk

by Mawi Lazaro, Jr., PDDGM

R. Palma Lodge No. 147; Bud Daho Lodge No. 102



Chief Justice Reynato S. Puno's Speech — A Watershed

The Editors of *The Cabletow* decided to print in full in this issue the Independence Day commemorative speech delivered by Most Worshipful Chief Justice Reynato S. Puno last June 12, 2007 at the Bonifacio Monument at Caloocan City, because, to us, the speech is no less than a watershed (please refer to pages, 30-33 of this issue).

I am sure I cannot do justice in commenting on that speech. But because that speech and the MW Chief Justice inspire me no end, I humbly share my reflections.

1. I have not encountered, in my whole life as a Mason, as prominent a Mason as the MW Chief Justice issuing out so poignant and solid a statement as — “If to achieve dignity for every Filipino by way of struggling for freedom is the spirit of the 1898 revolution, then that struggle is not yet completed. (*translation mine*)”.

Definitely, this is not what has been dished out by the successive regimes at Malacanang ever since I began to learn to read and write. The usual fare is that democracy has been realized from 1898 through 1946 and even through the so-called EDSA Revolution of 1986.

2. By defining what constitutes human dignity in very concrete terms, MW Chief Justice Puno has in no incontrovertible way set the guideposts by which to measure its desired and indispensable elements. Not only are they indispensable for achieving human dignity for every Filipino, they are also essential for the strong foundation of our national life. In short, what MW Puno is trying to say is that there is much to be desired in so far as fulfilling the democratic dimension of our freedom is concerned. And how much that lack diminishes the very completion of the whole national struggle for self-determination.

These guideposts should spur Masons at least to put their working tools to utility — to appreciate, even measure, issues like income distribution, access to resources and opportunities, justice in law and in the courts, human rights, poverty incidence, and so on and so forth. How much democracy is really palpable downstairs? At the same time, how much political, economic and social dependencies are translated to the ground?

3. And, to me, his message is unmistakably clear — to unite the whole nation around the indispensability of these elements as the mechanism of overcoming internal conflicts of interest and of opinion. And it is in this frame that he salutes the leaders of the 1898 revolution, among whom, he paid the highest accolade to

the Great Plebeian, Andres Bonifacio. Our heroes, in a sense, are our benefactors to whom we owe a moral debt.

4. Without belittling what has been achieved as political independence, he issues the challenge to pursue a welfare-oriented society where kindness and prosperity reign. And here he underscores the phenomenon of self-reliance. That we should be astute to work for the betterment of the nation, for the generations more to come, as the fitting tribute and manner of paying our debts to those heroes who have labored ahead of us.

Thus he heightens the sense of morality and appeals to the people's sense of the same so that imbalances of wealth, the social inequities and their accompanying conflicts can be overcome. His appeal is for more of the moral spirit which has a thoughtful consideration for others.

5. But more than anything else, this speech, to me, has catapulted MW Chief Justice Puno, whether he likes it or not, to the level of a national sage. Easily, he has become the most respectable personality, whose integrity and wisdom can be recognized as the national conscience. His voice is buttressed by his impeccable scholarship, which espouses no ideology. He does not advocate for new philosophies or religions. What he has respectably denounced are the imperfections of system where inadequate notions of liberty and justice reign. He does not even claim originality of ideas, nor of making up anything of his own. He just distills the lessons of wisdom and truth.

6. MW Chief Justice Puno, through his Independence message, among others, has literally opened the floodgates for the Filipino mind's retrospection and introspection about what ails our national life. Logically, such pursuits would entertain analyses of systems, or abstract representations, that pervade the politico-socio-economic landscape.

It is only by way of a correct appraisal of such ills can some scenarios for sustainable Filipino all-round progress be sorted out and pursued. He, however, shares with us that much can be unearthed from the love and passion of our departed and dedicated heroes. The path, as drawn up by our national heroes, will, however, have to be sorted out more neatly than as did by our forefathers.

7. MW Chief Justice Puno thus enjoins all Filipino to some self-awakening while appealing to their hearts, hoping that from such a phenomenon, some critical mass may in due time generate a great moral momentum to reconstruct the democratic facets of our national political independence.

The last elections revealed a lot of signs of the times. We are fortunate, to say the least, that we have in our league a beacon of historical conjunctures whose guiding light will surely prove invaluable as interesting social developments unfold. To us brother Masons, let us celebrate, as we continue to rub shoulders with a very worthy national sage, who has definitely come of age.

Most Worshipful Grand Lodge of Free & Accepted Masons
of the Philippines



THE BIG SIX IN THE GRAND LINE:

(L-R) MW Rudyardo V. Bunda, PGM, Grand Treasurer; RW Pacifico B. Aniaga, Deputy Grand Master; MW Jaime Y. Gonzales, Grand Master; RW Peter Lim Lo Sui, Senior Grand Warden; RW Avelino I. Razon, Jr., Junior Grand Warden; and MW Danilo D. Angeles, PGM, Grand Secretary