

JULY-AUGUST 2007 VOL. 84, NO. 2

e-mail: add: glp\_cabletow@yahoo.com



# The Cabletow

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



**MW CHARLES MOSEBROOK**  
*Grand Master, 1964*

# CONTENTS

## *The Cabletow*

Vol. 84, No.2, July-August 2007

- 2 From the Grand Oriental Chair
- 6 Editorial
- 8 Circulars
- 18 Cover Story
- 22 Tribute to Brother Rizal: An Eulogy
- 25 Grand Lecturers' Corner
- 27 Masonic Information
- 30 Out of the Humdrum
- 32 In My Opinion
- 35 Hard Talk
- 37 Matakot sa Kinabukasan
- 39 Wikang Filipino
- 41-52 What Filipino Masons Here and Abroad Are Doing?

### OUR COVER

MWB Charles Mosebrook, our Grand Master in 1964, celebrated the centennial of his birth on August 7, 2007 in the celestial Lodge above, where the Supreme Grand Master of the Universe forever presides. We are featuring him in this issue in fraternal tribute to his memory.

### EDITORIAL STAFF

VWJ. FLOR R. NICOLAS

*Editor-in-Chief*

VW GUILLERMO "MAWI" B.

LAZARO, JR.

*Managing Editor*

BRO. BENITO T. DIONSON, JR.

*Circulation Manager*

MW REYNATO S. PUNO, PGM

*Consultant*

*From the Grand Oriental Chair*



**WISDOM: A KEY TO MOVING  
FORWARD TO MY SELF-ASSIGNED TASK**

When I was installed as the 90<sup>th</sup> Grand Master of the Grand Lodge of the Philippines, I found myself facing a myriad problems. One of these arose from the exclusion of certain candidates for the position of Junior Grand Warden at the Cebu Ancom. Certain brethren from Leyte and Samar reacted and proposed the formation of a United Grand Lodge, and the proposal got some support from other brethren in Luzon. Fortunately, the delegates to the convention of the two districts repudiated the move; instead, they proposed an alternative, namely, the formation of Regional Grand Lodges. This proposal was formally presented during the Visayan Regional Convention last August 2007, but it was voted down by the majority of the delegates thereto.

Another problem arose from the reaction of brethren from Cavite to the appointment of the DDGM from outside the list of recommended candidates of the district. This problem struck deep into the heart of and tested the Grand Master's prerogative of appointment, a long-accepted practice in our ancient and honorable fraternity. It led to the formation of the Independent Grand Lodge of the Philippine Islands (IGLPI) by some 250 or so individuals.

The foregoing problems threatened the peace and harmony of our Grand Lodge. If they were not correctly addressed, I thought, they could have led to the possible break-up of our Grand Lodge.

Then there was the long and painstaking task of recovering assets and funds that had been taken over by the Lodges of the IGLPI, at the expense of the Grand Lodge of the Philippines, the legitimate owner of those properties and cash deposit accounts.

On top of that was the misunderstanding by certain Grand Lodges abroad of Edicts 232, 232A, 232B, 232C and 232D. They thought that the series of Edicts declared the concerned Lodges as clandestine; this adversely affected the good standing of even our loyalist-brethren in Cavite.

I was faced, furthermore, with many complaints from brethren regarding the web page of our Grand Lodge as well as access problems to said web page.

# The Cabletow

---

I was also faced with many legal cases between and among brethren, which had not moved for many years for reasons unknown to me. These cases threatened the peace and harmony which normally exist among the Craft.

I was faced, in addition, with behavioral problems within the Grand Lodge staff, which affected the service level satisfaction of those brethren dealing with the Grand Lodge staff.

In the face of the aforementioned and related problems, I asked myself, "Jimmy, why did you still want to become Grand Master when you could have just stayed abroad, where you could take care of your sick wife and be with your lovely daughters? Why did you come back to face a problematic Grand Lodge when you could have lived comfortably and cozily with family and relatives in the USA?"

Having asked myself thus, I was highly resolved not to pass up the once-in-a-lifetime opportunity of serving you, dear brethren, and your families. I accepted the challenging task you had assigned to me, even at the expense of my family; for, a believer in the philosophy of never leaving anything the way I found it, I was desirous of leaving a lasting legacy behind.

Having accepted the allotted task of leading you for only one year (*Tiyak 'yon*), I again said to myself, "Jimmy, earn it for those who gave it to you as an extraordinary and special gift of a lifetime."

So, my "think tank" and I set about formulating and implementing a management plan, which revolved around this question: "What wisdom would I need in order to leave behind a less problematic Grand Lodge, an improved Grand Lodge from the one I found at the start of my tenure as Grand Master?"

Having speculated on that question, we immediately started the task of restoring harmony within our Grand Lodge with the end in view to eventually unifying the Masons in the jurisdiction of the Philippines.

To be able to do this, the Grand Lodge, we thought, must be transparent in all its ways, and the Grand Master must lead and serve as example and inspiration to the brethren. The key to transparency was communications. So, we focused our attention on developing our Grand Lodge's web page and using it as a way of communicating our true intentions and communicating indirectly with members of the IGLPI. We outlined two strategic objectives: (1) prevent them from getting fraternal recognition from other Grand Jurisdictions and (2) raid their ranks one by one and Lodge by Lodge with the intent and hope that such brethren and lodges would eventually return to the Grand Lodge of the Philippines.

We redesigned and re-engineered the web page of our Grand Lodge and gave access to it to all those brethren who were in good standing with our Grand Lodge.

Though prevented by our Constitution from conversing masonically with those that had been declared clandestine, I used back-channel approach to communicate with the IGLPI while appearing to be firm and resolute in implementing the wishes of the Ancom with the approval of the series of Edicts 232. Through emissaries, the members of the IGLPI were informed that these are the conditions for their return: (1) There is only one Grand Lodge in the Philippines, and that is our Grand Lodge, meaning they must renounce their membership in the IGLPI, and (2) There is only one Grand Master. And if these conditions are acceptable to them, they must go through a procedure that was clearly set forth by my predecessor, as outlined in Edict 233; at the same time, they must go through an interview process with the Special Committee on Cavite Concerns, the members of which will establish their sincerity in returning to our fold. Clearly, our intention is to promote peace and harmony among the brethren; for Masonry is the realm of peace, and among Masons there must be no dissension, but only that noble emulation, which best can work and best agree.

We did not achieve immediate success in this endeavor because, obviously, the leaders of the IGLPI were still living in the past. They wanted me to create a Grand Commission to investigate why IGLPI happened. It was, to me personally, a useless exercise; for, after all, the Ancom unanimously affirmed all the Edicts that had led to their expulsion.

Still, we persevered, and after a lapse of time, the officers and members of lodges belonging to the IGLPI started to realize that all their efforts at fraternal recognition were blocked, and that the universality of Masonry and the right of a Mason to visitation to other Lodges within their Grand Jurisdiction and in other Grand Jurisdictions were effective only among the Lodges of the IGLPI. In February 2007, they were rebuffed by the Grand Masters of North America Conference, which denied their request for recognition, for recognition, albeit some Grand Jurisdictions had misinterpreted who and what was/were declared clandestine. This we sought to correct when we issued our Clarificatory Letter to all the Grand Lodges, in which we explained the proper interpretation of the Expulsion Edicts and again requested that they withhold recognition of the IGLPI and refuse visitation rights to their members. We will further explain the situation during our visitation to the different Grand Lodges in the United States.

We have already brought back three brethren to our Grand Lodge; one of them was the Junior Warden of Pilar Lodge No. 3. We will have a meeting with the

# The Cabletow

---

informal leaders of the same Lodge in order to discuss the return of many members thereof to our Pilar Lodge No. 15.

In regard to our problem of recovering properties and funds of our Lodges in Cavite, we have formed a legal team composed of volunteer lawyer-Masons; they are assigned the difficult task of recovering assets.

In June 2007, we held a team building exercise, in which the Grand Lodge staff were redirected to the mission of the Grand Lodge as an excellent service provider to the Lodges, aside from its automatic role of being the keeper and maintainer of the rituals and customs, landmarks, etc. They were told that, right or wrong, the Lodges and the brethren are their customers and are always right. In exercise after exercise, the Grand Lodge staff were made to understand in simple terms that the funds contributed by the Lodges as per capita fees or as purchase for goods and services are what pays for their salaries. They must, in other words, satisfy their customers.

Today we see the benefits of our efforts to solve the behavioral problem of the Grand Lodge staff. Lately we have been receiving written endorsements and commendations of the wonderful and excellent service the brethren have been receiving from our Grand Lodge staff. We hope it will continue that way in the years to come.

And on the legal cases between and among brethren, we will work hard at the early resolution of these cases, so that peace and harmony can once more prevail in those areas and situations.

I must, at this juncture, thank all of you, dear brethren, for extending your all-out support to the Grand Lodge leadership. I am confident that as we all demonstrate our wisdom by devoting ourselves to unselfishly working for the interest, welfare, and survival of our Grand Lodge, and not for our individual or personal interest, we will strengthen the bond of brotherly affection and friendship that ties all of us into one sacred band of men under the Fatherhood of God.

I hope and pray that wisdom, harmony and fellowship prevail among us, so that the Craft in this grand jurisdiction will move forward toward accomplishing its goals and objectives and, therefore, contribute to the progress of Philippine society in particular and all humanity in general.

Faternally,

JAIME Y. GONZALES  
Grand Master

*Editorial*

**THE NECESSITY OF ACQUAINTING  
(OR RE-ACQUAINTING)  
OURSELVES WITH MASONIC LAW**

THE FUNDAMENTAL MASONIC LAW BOOK in our grand jurisdiction is the Constitution of the Grand Lodge of the Philippines. It was written for the purpose of establishing a standard by which all of us Masons, as well as our Lodges and Districts, our projects and activities, and our conduct, are regulated or controlled. It contains all the information we need to have in order to conduct ourselves properly or regularly under any circumstances or conditions, and it defines in clear detail our duties and responsibilities, as well our rights and privileges.

Why, then, do some, if not many, of us ignore many of its contents? Why do some, if not many, other brethren (and Lodges) often violate its provisions?

If we carefully examine the many actual infractions of our laws, regulations and ordinances, we find out that nearly all of them are attributable to ignorance of the contents of our Grand Lodge's Constitution.

But, as we all know very well, *ignoratio legis neminem excusat*, which means ignorance of the law excuses no one. If we are unacquainted with all the requirements of Masonic conduct, demeanor and decorum, we may fall into the many pits along the rough and rugged road which we have to travel in pursuit of personal excellence, by means whereof we will contribute to the progress of mankind. If we do fall into those pits, we will not be the only ones that will suffer great embarrassment, but also our respective Mother Lodges, as well as other *Lodges*, and above all, our Grand Lodge.

That is why we should, each of us, take the time to carefully study the contents of our Masonic Law Book as well as other sources of Masonic jurisprudence. That is why all subordinate Lodges should strictly comply with the constitutional mandate that they furnish newly-raised Master Masons with copies of our Masonic Law Book, latest edition, together with copies of our Monitors, the Manual of Masonic Demeanor & Proper Decorum, and their respective By-Laws.

To avidly study and strictly observe the laws, rules and regulations contained in the aforementioned documents is a duty incumbent on every one of us Masons in this grand jurisdiction.

# The Cabletow

---

We suggest, therefore, that we renew our resolve to faithfully fulfill the Charges which we solemnly promised, on our own honor, to discharge. For instance, we should, each of us, sincerely recite aloud to ourselves the following promises:

- I will support the dignity of my character, as a Mason, on all occasions, and be so regular in my conduct as to help remove every aspersion against our venerable Institution.
- I will strenuously support our laws and regulations, and be always ready to assist in seeing them duly executed.
- I will always observe the solemnities of our ceremonies and preserve our Fraternity's ancient usages and customs sacred and inviolate, and thus, by my example, induce others also to hold them in due veneration.
- I will carefully preserve our ancient landmarks, and never suffer them, on any pretense, to be infringed, and I will never countenance any deviation from our established customs.

We must, each of us, be steadfast in our renewed resolve to discharge our duties and charges. We must convince the world, by our acts, that, to borrow the words of the late MW Pedro M. Gimenez, our Grand Master in 1963, *"No matter how heavy the task is, no matter how rough and rugged the road may be, no Mason refuses to do his duty. No one amongst us falters to proceed to his allotted task if that would mean for the best interest, the welfare, and the survival of our ancient and honorable fraternity."*



*GM Jaime Y. Gonzales and party pose for a picture with brethren of Cagayan de Oro City at the airport. They attended the Grand Annual Assembly of the Rainbow for Girls and met with leaders of MDs RX-A and RX-B.*

# C I R C U L A R S

## **Circular No. 3**

### **ARE YOU, BROTHER, SELLING YOUR VEHICLE?**

If you are, listen to what MW Jaime Y. Gonzales, in his Circular No. 3, issued on June 18, 2007, has to say about the matter, as follows:

"It has come to my attention that many Brethren sell their vehicles with Masonic emblems still posted to non-Masons. It has also reached me that some Brethren go to the extent of even providing non-Masons with the Masonic emblems, in effect, appropriating these non-Masons the use of our emblems and their accompanying appurtenances. An incident was reported that a driver who violated a traffic rule got scot-free because of the hesitance of the policeman to arrest him. When asked why, the policeman retorted back, 'Mahirap na, Mason ang may-ari'. The truth is, the driver nor the owner was not a Mason, but the car had a Masonic emblem displayed on it.

"To avoid similar incidents from happening which, to say the least, greatly place our Fraternity and Freemasonry as a whole to embarrassment, I therefore enjoin you to remove all Masonic emblems displayed and posted in your vehicles when you sell them to non-Masons. I further enjoin you to be more preemptive and circumspect in allowing non-Masons the use of those emblems."

So, Brother, be guided accordingly.

## **Circular No. 4**

### **CHAIRMAN, VICE-CHAIRMAN, MEMBERS OF STANDING, SPECIAL COMMITTEES OF THE GLP**

MW Jaime Y. Gonzales, in his Circular No. 4 issued on June 19, 2007, announced to the brethren the chairmen, vice-chairmen, and members of various standing and special committees of the Grand Lodge for Masonic year 2007-2008. The appointees will serve in their various capacities until the Ancom of the Grand Lodge in Bacolod City.

Hereunder are the names of the appointees and their respective committees.

# The Cabletow

---

## **BOARD FOR GENERAL PURPOSES**

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

## **COMMITTEE ON FINANCE**

RW Pacifico B. Aniag, DGM	-	Chairman
RW Peter U. Lim Lo Suy, SGW	-	Vice-Chairman
RW Avelino I. Razon, Jr., JGW	-	Member
MW Rudyardo V. Bunda, PGM, GMH	-	Member
MW John L. Choa, PGM	-	Member
MW Danilo D. Angeles, PGM	-	Member

## **COMMITTEE ON ACCOUNTS**

VW Alfonso V. Obsum	-	Chairman
VW Bernard O. Go	-	Vice-Chairman
Bro. Juanito G. Espino, Jr.	-	Member
VW Rufino G. Arias, Jr.	-	Member
Bro. James A. Olayvar	-	Member

## **COMMITTEE ON MASONIC TEMPLES AND BUILDINGS**

VW Francisco M. Lovero	-	Chairman
VW Van Cornelius D. Luspo	-	Vice-Chairman
RW Pacifico B. Aniag, DGM	-	Member
VW Homobono C. Pique	-	Member
WB Henry H. Oaminal	-	Member

## **COMMITTEE ON ADMINISTRATION OF LODGES, RETURN AND CHARTERS**

RW Pacifico B. Aniag, DGM	-	Chairman
VW Agerico V. Amagna, Jr.	-	Vice-Chairman
VW Rufino G. Arias, Jr.	-	Member
VW Benito T. Ty	-	Member
VW Van Cornelius D. Luspo	-	Member
VW Samuel A. Laus	-	Member

## COMMITTEE ON CREDENTIALS

MW Danilo D. Angeles, PGM	-	Chairman
RW Avelino I. Razon, Jr.	-	Vice-Chairman
VW Agerico V. Amagna, Jr.	-	Member
VW Celso S. Viray	-	Member

## COMMITTEE ON REVISION OF CONSTITUTION AND BY-LAWS

VW Santiago T. Gabionza, Jr.	-	Chairman
MW Danilo D. Angeles, PGM	-	Vice-Chairman
VW Benito T. Ty	-	Member
VW Joselito C. Villarosa	-	Member
VW Rodrigo Y. Arandia	-	Member
VW Crispulo M. Fernandez	-	Member
VW Abelardo L. Aportadera, Jr.	-	Member

## COMMITTEE ON RESOLUTIONS

MW Rosendo C. Herrera, PGM, GMH	-	Chairman
MW Raymundo N. Beltran, PGM	-	Vice-Chairman
MW John L. Choa, PGM	-	Member
MW Oscar V. Bunyi, PGM	-	Member
VW Abelardo I. Aportadera, Jr.	-	Member
VW Benito T. Ty	-	Member

## COMMITTEE ON JURISPRUDENCE

MW Rizal D. Aportadera, PGM	-	Chairman
VW Abelardo L. Aportadera, Jr.	-	Vice-Chairman
VW Benito T. Ty	-	Member
VW Godofredo V. Señires, Jr.	-	Member
VW Godofredo C. De Guzman	-	Member
VW Raul C. Villanueva	-	Member
Bro. Galeleo P. Angeles	-	Member

## COMMITTEE ON GRIEVANCE

MW Reynato S. Puno, PGM, GMH	-	Chairman
MW Raymundo N. Beltran, PGM	-	Vice-Chairman
MW Danilo D. Angeles, PGM	-	Member
MW Eugenio S. Labitoria, PGM	-	Member
VW Joselito C. Villarosa	-	Member
VW Efren M. Cacatian	-	Member

# The Cabletow

---

## COMMITTEE ON AWARDS

MW Danilo D. Angeles, PGM	-	Chairman
MW Pablo C. Ko, Jr., PGM	-	Vice-Chairman
MW John L. Choa, PGM	-	Member
MW Agustin V. Mateo, PGM	-	Member
VW Jesus Flor R. Nicolas	-	Member
VW Van Cornelius D. Lusco	-	Member

## COMMITTEE ON YOUTH

VW Evaristo A. Leviste	-	Chairman
VW Albert K. Tan	-	Vice-Chairman
VW Ramoncito P. Javier	-	Member
VW Egidio R. Ancajas	-	Member
VW Hernani B. Lopez, Sr.	-	Member
VW Phillip Steven N. So	-	Member
Bro. Victor Antonio T. Espejo	-	Member
WB Wilfred C. Sing	-	Member

## COMMITTEE ON ANCOM EVALUATION

MW Pablo C. Ko, Jr., PGM	-	Chairman
RW Pacifico B. Aniang, DGM	-	Vice-Chairman
MW Danilo D. Angeles, PGM	-	Member
VW Van Cornelius D. Lusco	-	Member
VW Tommy O. Que	-	Member

## COMMITTEE ON RESEARCH AND MASONIC EDUCATION

VW Jesus Flor R. Nicolas	-	Chairman
VW Fernando V. Pascua, Jr.	-	Vice-Chairman
VW Isaac F. Arribas, Jr.	-	Member
VW Ignacio V. Illenberger	-	Member
VW Antonio C. Zeta	-	Member
VW Theonila A. Pala	-	Member
VW Frederick R. Castro	-	Member

## COMMITTEE ON FOREIGN RELATIONS & CORRESPONDENCE

MW Rosendo C. Herrera, PGM, GMH	-	Chairman
MW Danilo D. Angeles, PGM	-	Vice-Chairman
VW Benito T. Ty	-	Member
VW Peter Yong Chip Phoa	-	Member

## **SCHOLARSHIP COMMITTEE**

MW Eugenio S. Labitoria, PGM	-	Chairman
VW Neville P. Peñalosa	-	Vice-Chairman
VW Samuel A. Laus	-	Member
VW Jose Luis Martin C. Gascon	-	Member

## **COMMITTEE ON NECROLOGY**

VW Mariano J. Remoquillo	-	Chairman
VW Ernesto A. Uy	-	Vice-Chairman
VW Rudy L. Ong	-	Member
VW Julio M. Cabali	-	Member
VW Emmanuel J. Diesta	-	Member
Bro. Wilfredo G. Cayetano	-	Member

## **COMMITTEE ON CEMETERY**

MW Raymundo N. Beltran, PGM	-	Chairman
RW Avelino I. Razon, Jr.	-	Vice-Chairman
VW Cipriano E. Querol, Jr.	-	Member
VW Marcelo T. Reyes	-	Member
VW Victor A. Yu	-	Member
VW Raul C. Villanueva	-	Member
VW Rufino G. Arias, Jr.	-	Member
Bro. Juanito G. Espino, Jr.	-	Member
Bro. Roseller M. Malabanan	-	Member
Bro. Alexander I. Go	-	Member

## **COMMITTEE ON WAYS AND MEANS**

All Officers of Temple Builders Club

## **SUNSHINE COMMITTEE**

RW Peter U. Lim Lo Suy, SGW	-	Chairman
RW Avelino I. Razon, Jr., JGW	-	Vice-Chairman
VW Neville P. Peñalosa	-	Member
VW Voltaire T. Gazmin	-	Member
VW Philip Steven N. So	-	Member

# The Cabletow

---

## **INVESTMENT COMMITTEE**

MW Rudyardo V. Bunda, PGM, GMH	-	Chairman
MW John L. Choa, PGM	-	Vice-Chairman
MW Hermogenes E. Ebdane, Jr., PGM	-	Member
VW Benito T. Ty	-	Member
VW Bernard O. Go	-	Member

## **CHARITY COMMITTEE**

MW John L. Choa, PGM	-	Chairman
VW Antonio DF. Joson, Jr.	-	Vice-Chairman
MW Raymundo N. Beltran, PGM	-	Member
VW Sonny K. Wang	-	Member

## **SPECIAL COMMITTEE ON ASSISTANCE**

MW Hermogenes E. Ebdane, Jr., PGM	-	Chairman
VW Avelino I. Razon, Jr.	-	Vice-Chairman
VW Voltaire T. Gazmin	-	Member
VW Antonio C. Santos, Jr.	-	Member

## **SUB-COMMITTEE ON LEGAL AID**

VW Godofredo V. Señires, Jr.	-	Chairman
VW Raul C. Villanueva	-	Vice-Chairman
VW Freddie B. Feir	-	Member
WB Henry H. Oaminal	-	Member
WB Edgar P. Borje	-	Member
WB Lyceo C. Martinez	-	Member
Bro. Galeleo P. Angeles	-	Member

## **SUB-COMMITTEE ON MEDICAL AID**

VW Edgardo A. Martinez	-	Chairman
VW Wilfredo S. Juco	-	Vice-Chairman
VW Felix J. Vicuña, Jr.	-	Member
Bro. Michael Francis M. Perez	-	Member
WB Michael M. Pescante	-	Member

## **COMMITTEE ON RITUAL AND WORKS**

VW Jesus Flor R. Nicolas	-	Chairman
VW Ignacio V. Illenberger	-	Vice-Chairman
MW Romeo A. Yu, PGM	-	Member
VW Victor A. Yu	-	Member
VW Ernesto A. Uy	-	Member
VW Benito K. Tan	-	Member
VW Theonilo Pala	-	Member
All Junior Grand Lecturers	-	Members

## **SUB-COMMITTEE ON GOVERNMENT ASSISTANCE**

Bro. Juanito G. Espino, Jr.	-	Chairman
VW Joselito C. Villarosa	-	Vice-Chairman
VW Rufino G. Arias, Jr.	-	Member
VW Benvenuto C. Alegre	-	Member
VW Reynaldo A. Rillo	-	Member
VW Jose A. Roncesvalles	-	Member

## **SPECIAL COMMITTEE ON ELECTORAL REFORMS**

MW Reynato S. Puno, PGM, GMH	-	Chairman
MW Rudyardo V. Bunda, PGM, GMH	-	Vice-Chairman
MW Raymundo N. Beltran, PGM	-	Member
MW John L. Choa, PGM	-	Member
MW Agustin V. Mateo, PGM	-	Member
VW Joselito C. Villarosa	-	Member

## **COORDINATING COMMITTEE FOR APPENDANT BODIES**

MW Rudyardo V. Bunda, PGM, GMH	-	Chairman
MW Eugenio S. Labitoria, PGM	-	Vice-Chairman
MW Raymundo N. Beltran, PGM	-	Member
MW Rizal D. Aportadera	-	Member
VW Samuel C. Flores, Jr.	-	Member
VW Evaristo A. Leviste	-	Member
VW Hernani B. Lopez, Sr.	-	Member

## **FINANCIAL RELIEF ASSISTANCE PROGRAM**

MW Rudyardo V. Bunda, PGM, GMH	-	Chairman
RW Pacifico B. Aniag, DGM	-	Vice-Chairman
RW Peter U. Lim Lo Suy, SGW	-	Trustee
RW Avelino I. Razon, Jr., JGW	-	Trustee
MW Raymundo N. Beltran, PGM	-	Trustee
MW Agustin V. Mateo, PGM	-	Trustee
MW Eugenio S. Labitoria, PGM	-	Trustee
VW Crispulo M. Fernandez, Jr.	-	Trustee
VW Manuel Y. Pineda	-	Trustee

## **COMMITTEE ON INFORMATION AND TECHNOLOGY**

VW Edward D. See	-	Chairman
VW Benito T. Ty	-	Vice-Chairman
VW Victor A. Yu	-	Member
VW Lloyd Lester Y. Lee	-	Member
Bro. Jimmy A. Ang	-	Member
Bro. Victor Antonio T. Espejo	-	Member

## **COMMITTEE ON WEB PAGE DESIGN**

VW Eugenio V. Sicat	-	Chairman
VW Rosauro J. Rosales	-	Vice-Chairman
VW Ignacio V. Illenberger	-	Member
VW Geminiano V. Galarosa, Jr.	-	Member
Bro. Victor Antonio T. Espejo	-	Member

## **SPECIAL COMMITTEE ON CAVITE AFFAIRS**

MW Rudyardo V. Bunda, PGM, GMH	-	Chairman
MW Rosendo C. Herrera, PGM, GMH	-	Vice-Chairman
MW Raymundo N. Beltran, PGM	-	Member
VW Romeo B. Argota	-	Member
VW Percival T. Salazar	-	Member
VW Benito T. Ty	-	Member
VW Delfin P. Narvaez	-	Member
WB Tomasito N. Angeles	-	Member

**Circular No. 5**

**MATTERS APPROVED IN 91<sup>ST</sup> ANCOM**

In his Circular No. 5, MW Jaime Y. Gonzales reported to the brethren that the following matters had been duly approved during the 91<sup>st</sup> Annual Communication of the Grand Lodge of the Philippines held at Expo, Filipino, Clark, Angeles City, Pampanga on April 26-28, 2007:

1. Edict No. 223-A – Mandatory membership in the Grand Lodge Financial Relief Assistance Program;
2. Edict No. 228 – Revised designation of Masonic Districts;
3. Edict No. 229 – Reduction of Junior Grand Lecturers;
4. Edict No. 230 – Dispensations for Special Meetings;
5. Edict No. 231 – Creation of the Committee on Resolutions and prescribing its duties and responsibilities;
6. Edict Nos. 232, 232-A, 232-B, 232-C and 232-D were overwhelmingly approved by the brethren;
7. Edict No. 233 – Guidelines in Restoring certain Brethren to Membership in the Grand Lodge of Free and Accepted Masons in the Philippines;
8. Edict No. 234 – Declaring the late Most Worshipful Manuel S. Crudo, Sr., Past Grand Master and Past Grand Secretary, as "Patriarch of Philippine DeMolay;"
9. Increase in the benefits of the Financial Relief Assistance Program (formerly ACACIA) to P20,000.00.
10. Opinion No. 01-2006/7 (Motion for reconsideration of Opinion No. 03-2005/6 – Lack of publication in the balloting of Bro. Henry S. Oaminal by Don Lorenzo Tan Memorial Lodge No. 265) – the result of the division of the house was favorable to WB Oaminal, closing this case for good;
11. The 92<sup>nd</sup> Annual Communication will be held in Bacolod City and the venue for 93<sup>rd</sup> Annual Communication to be bidden on the next ANCOM.

MW Gonzales also reported that the following Lodges working under dispensation were granted permanent Charters and assigned their respective numbers:

1. Subic Bay Lodge No. 361, Olongapo City
2. St. John the Baptist Lodge No. 362, Bocaue, Bulacan
3. Intramuros Lodge No. 363, Intramuros, Manila
4. Quingua Lodge No. 364, Plaridel, Bulacan
5. Wenceslao Trinidad Mem. Lodge No. 365, Pasay City, Metro Manila
6. Gov. Luis T. Olimpo Ferrer, Sr. Mem. Lodge No. 366, Gen Trias, Cavite
7. Trinity Lodge No. 367, Manila

Said MW Gonzales: "The dispensation of Generoso Magrigal Mem. Lodge U.D. in Sablayan, Occidental Mindoro was extended up to March 31, 2008."

## **Circular No. 6**

### **DISPENSATION OF ALOHA TEMPLE DISAPPROVED**

Grand Master Jaime Y. Gonzales, in his Circular No. 6 issued on August 10, 2007, informed the brethren that the Grand Lodge of the Philippines had turned down the request of the Aloha Temple, AAONMS, for dispensation to conduct Hot Sands Ceremonial in our Grand Jurisdiction "because of various kinds of acts: those that are inimical to the interest of Philippine Masonry, these leading to disharmony among the brethren, and those showing disrespect to the Office of the Grand Master."

Announced MW Gonzales: "No Shrine Ceremonial will, accordingly, be held in October 2007 and during the rest of the Masonic year throughout our Grand Jurisdiction. All Master Masons are directed to desist from participating in any Shrine Ceremonial that may be conducted by misguided elements."

### **IGNORATIO LEGIS NEMINEM EXCUSAT**

## Cover Story

# PAYING FRATERNAL TRIBUTE TO THE MEMORY OF M.W.B. CHARLES MOSEBROOK, DOCTOR OF DIVINITY

by eF.R.eN

When he was elected as Grand Master during the 48<sup>th</sup> Annual Communication of our Grand Lodge, M.W.B. Charles Mosebrook expressed his confidence that he would be able to perform the duties and responsibilities attendant to the Grand Oriental Chair with the support and cooperation of the other elected, as well as the appointed, Grand Lodge Officers and with the help and guidance of the Board for General Purposes.

He told the brethren at large, *"Your Grand Master cannot carry the full load of his office single-handedly; therefore, we are counting on every Mason in this jurisdiction to do his part."*

The theme and motto during his year in the Grand East were **"Every Mason A Responsible Citizen"** and **"See the Philippines with the Grand Master,"** respectively.

Stated M.W.B. Mosebrook: *"To be a responsible citizen means that we cannot sit on the sidelines and criticize – but instead to become actively involved in applying Masonic truths to community affairs. If we are true to our obligations as Masons, we will be responsible citizens. It is our hope that we will discuss the theme in our Lodges and come to appreciate what it means, and then go out individually or as groups and apply it in the community where we live."*

M.W.B. Mosebrook invited the brethren to join his company when he went a-visitng the different Masonic Districts in order that Masons see the Philippines before going abroad.

Further stated our Grand Master in 1964-1965 in his inaugural address: *"I also recommend that we continue our concern for the public school system, recognizing that the public school system has given to the Philippines the edge of leadership in all of Southeast Asia."*

He recommended, moreover, the establishment of a Historical Committee, which would gather Masonic relics, information, and biographical sketches of Masons who had made significant contributions to Philippine Masonry.

# The Cabletow

---

Finally, he recommend that we Masons be men of faith. Explained he: "*Masonry is not a religion, but Masonry teaches us that each one has a right to choose for himself the way that he will worship Almighty God. I am not asking any one of you to worship as I worship, but I am asking you to worship God regularly and become men of faith. I am urging that every Mason be known as a God-fearing man who worships his God regularly as his conscience dictates.*"

M.W.B. Mosebrook was born in St. Paul, Minnesota, U.S.A., on August 7, 1907. On August 7, this year, therefore, we are commemorating the centennial of his birth.

He obtained his Bachelor of Divinity (B.D.) from Garrett Theological Seminary in Evanston, Illinois, and his Bachelor of Arts from Hamline University in St. Paul, Minnesota, which, later on, conferred upon him the degree Doctor of Divinity (D.D.), *honoris causa*.

After his ordination as a Methodist Minister in 1934, he served the Methodist Church in Minnesota until 1939. Then in 1940, he worked as Minister of Wesley Methodist Church in Kuala Lumpur, Malaysia.

In 1947, he came to the Philippines. He first served as professor of New Testament in the Union Theological Seminary. He reorganized and rebuilt the Central Methodist Church, which he had been serving as its Minister since 1947. He also reorganized the Union Church, which he also served as Minister for some time.

Dr. Mosebrook was Vice-Chairman of the Board of Trustees of the Union Theological Seminary in Cavite and the Philippine Christian Colleges (now Philippine Christian University).

He was a member of the Executive Committee of the National Council of Churches in the Philippines. He, moreover, served as Field Treasurer and Correspondent of the World Division of the Board of Missions of the Methodist Church. He was, furthermore, one of the organizers of the Children's Garden in Taytay, Rizal – an orphanage caring for hundreds of destitute children, which came to be a Foundation. He was, in addition, a member of Rotary International and of the Manila Polo Club.

On August 27, 1935, he married Miss Ethel Chant and from this union were born two children reared in the Philippines, namely, Karol Harry, who later on joined the U.S. Army, and Anne Marie, who later on graduated from the American School in Makati.

M.W.B. Charles Mosebrook was raised to the Sublime Degree of Master Mason in East Gate Lodge No. 314 at St. Paul, Minnesota in November 1929; he demitted from this Lodge and joined Winona Lodge No. 18 in 1943.

When he came to the Philippines, he affiliated with High Twelve Lodge No. 82 and became its Master in 1962.

He received the Scottish Rite Degrees in Winona Bodies, Winona, Minnesota. But he demitted from these Bodies and affiliated with the Philippine Bodies, Ancient and Accepted Scottish Rite (A. & A.S.R.), under the Supreme Council, 33<sup>o</sup>, of the Republic of the Philippines. In February 1955, he was invested with the rank and decoration of Knight Commander of the Court of Honor (KCCH), and coronated 33<sup>o</sup> Inspector General Honorary (IGH) in 1956. In 1965, he was crowned Sovereign Grand Inspector General (SGIG).

M.W.B. Mosebrook was an erstwhile Worthy Patron of Mayon Chapter No. 1, Order of the Eastern Star.

This is what VW Samuel P. Fernandez, PGH, has to say about M.W.B. Mosebrook: *"Forward-looking, he came to discover many facets of challenge. Life was, to him, a process. Hence, he observed, 'There's no use fighting old battles. There are new issues that need to be faced; there are new problems that need to be considered.'"*

M.W.B. Mosebrook emphatically told the brethren, *"Masonry is not a religion. It is not a political force, either, but at its heart are basic truths which men have discovered to be true across the ages. It operates not in the field of the mechanical or the material, but rather in the sphere of ideas and relationships.... It is here where men of the modern age need the most help in formulating new ideas, in finding new ways of understanding. It has been said that it is now possible for a man to fly in the air like a bird, to swim through the sea like fish, but man has not learned how to walk upon the face of the earth like man."*

When M.W.B. Charles Mosebrook and his family returned to the U.S.A. for a much-needed rest, not a few people felt their absence; for the Mosebrooks were well loved by those close to them because of their disinterested, unselfish dedication. Decidedly, the brethren missed them, too.

Brother Charles laid down the working tools of life in Ames, Iowa on October 21, 1974. He was seven and sixty years of age. He was a loss to the Fraternity and to the world. But he left us his vision of a united universe and this challenge:

*"What was true yesterday has been shaken loose today. There are new occasions that are teaching new duties. It is not enough for us to look continually backward.*

*We must be concerned with the problems of the living age we are privileged to live and work in. We need to realize that there are problems facing us on every side. Let us, dear Brethren, be of great influence."*

M.W.B. Charles Mosebrook has also left us, his Brethren, the prayer given below:

## **A Mason's Prayer**

Architect Supreme, bend me to Thy will.

Draw Thy plans on the trestleboard of my heart, and commit to me Thy builder's wisdom.

Shape Thou the structure of my life into a temple of character, a fortress of manhood, a stronghold of justice. Lead me in the paths of truth, O Grand Master of the Universe, that my thoughts and deeds may bring honor to Thy cause.

Teach me that charity which endureth all things, and temper my passions in Thy holy fire.

Circumscribe and keep me within Thy laws, and when it is appointed for me to judge, let me cleave to the plumb-line of Thy divine righteousness.

Grant me fortitude to bear my sufferings by myself, and when my travels are ended, take Thou this rough ashlar of mortality into Thy kingdom of Eternal Light.

Amen. So mote it be.

**A GRAND MASTER CAN PERFORM THE DUTIES ATTENDANT TO THE GRAND ORIENTAL CHAIR WITH THE SUPPORT AND COOPERATION OF THE OTHER GRAND LODGE OFFICERS AND WITH HELP AND GUIDANCE OF THE BOARD FOR GENERAL PURPOSES, AS WELL AS WITH THE ASSISTANCE OF THE OTHER MEMBERS OF THE MASONIC FAMILY**

## Preface to VW Briones' Tribute

*The Grand Lodge of the Philippines, led by the Grand Master and other Grand Line Officers, participated in the flag-raising ceremony at the Rizal Park (Luneta) on June 12, 2007. In attendance was a big throng of the Masonic Family composed of other Grand Line Officers, NCR Districts' leaders, Blue Lodge officers, and representatives of Appendant Bodies, Allied Orders, and side organizations. This show of force manifested Masonic unity and harmony in action.*

*The special program at the GLP premises was equally well attended. The breakfast that followed was fraternally enjoyable and warm.*

*VW Briones, our Grand Orator, delivered the tribute during the special program, one feature of which was an eloquent delivery by the Grand Chaplain, VW Manuel G. Palomo, of the "Pagpupugay sa Watawat ng Pilipinas."*

*MW Jaime Y. Gonzales, in his closing remarks, elated by the Masonic Family's response to his call for participation, stressed the import of "dwelling together" in unity.*

## **TRIBUTE TO BROTHER RIZAL: AN EULOGY**

by VW Carlos S. Briones, Grand Orator

On 19 June, this year, we reserve a day of remembrance to a late Brother, a Mason of pure and unblemished substance, a respected and revered Malay who is considered an immortal by the many who know the nobility of his birth as well as the glory of his death. (Borrowed from the words of Bro. Gen Douglas McArthur).

There is a vast and rich resource of information teeming with colorful accounts of the many facets of this man's life. He was a genius in many academic disciplines. As a man of letters and the arts, he was a linguist, a poet, writer and author, orator, a sculptor, a sportsman, and many more. He was also a devoted medicine man. An incorrigible romantic but respected lover. His love life, though kept private, was, to a certain extent, another provocative gold mine of colorful episodes. This part of his life, however, would deal more on his love for life than on his inclinations to sensuality or, for that matter, his romantic flings. Two of his favorite sculptures –The Triumph of Life Over Death and the Triumph of Death Over Life, depict his deep and inner understanding of man's existence. They are simple expressions of art but they represent a meaningful symbol of true understanding of the checkered human tableau; of man's noble beginning and an inevitable transition into the kingdom of his Maker. His death was the greatest value he could give to life. His was never a

# The Cabletow

---

useless death. It was, in fact, death's victory, not because of an inadequacy to cure a malady but a triumphant spark that awakened his country and its people to rise and proclaim their own sovereignty.

His greatest contribution to humanity is his heroism. By unselfishly dying for his country, in the most unique and courageous way, he has bequeathed to the entire Filipino people and to the whole world, for that matter, a legacy of eternal honor – that nobility of dying for the cause of freedom. Jose Protacio Rizal was able to unveil before the people of his time that he was not afraid to give up his life for the sake of his country and people. While many of his kind today would cower in fear for the loss of their jobs, Rizal would not have second thoughts in making a supreme sacrifice. While others would not part with their influence, their high positions in public office or huge salaries in maintaining those positions, he did not mind losing his life.

Within the pages of his era's most turbulent times are accounts of persecution his family has suffered in his native Calamba town. Despite the trials and tribulations they have to live through, his scholastic records leave evidence of his cool and calculating attitude under most trying and difficult moments. It should not make people wonder then how peaceably he accepted his death. Even enjoying the tranquility of the night to compose his undying "Mi Ultimo Adios". God gifted him with that serenity and calm in the face of extreme and stressful demand.

Despite the tribulations and hardships during his early, formative years, he was reaping the accolade and awe of his friends and mentors. From his grade school days and even throughout his stint at the Ateneo de Manila, it seemed so easy to reap honors and titles of excellence in his academic field. Probably, it was the hardships of the time, the tension and apprehensions, the insecurity that pervades in the country that made Rizal the kind of person he was. The deep patriotic fervor that was within him could have been fanned and intensified by the events prevailing at that time. These experiences, the emotions being controlled and kept within seemed to have been embedded deep into his system. His high intellectual acumen, his natural closeness to his relatives, friends and neighbors; his compassion to his fellow Filipinos wallowing in shame and abuse by the Spanish authorities and their minions must have been ingrained in his total person. These can be among the many influences that he has to bear most of the time. And he has learned and mastered the calm and reserved way of regarding and accepting these realities.

With all these attributes and variety of situations revealing the plight of a suffering people, what reaction can we possibly expect from a man observant of these injustices? These various exposures, ripe at the time he entered masonry, must have honed and shaped him further to the polished ashlar he turned out to be.

Had the teachings, tenets and virtues revered by the craft strengthened further

the values he stood for? If he truly lived up to the teachings of his craft, then it would not be a mystery to all of us that he should not fear death but rather welcome it not as a grim tyrant but as a kind messenger sent to translate him from an unjust and punishing world to an imaginary, perfect and celestial existence. This absence of that fear of death, that moment of accepting the reality that a rare chance was being offered to take the path to immortality, the presence of that unique possibility to be a hero in the name of liberty, or of unconditionally accepting the greatness of a supreme sacrifice for the sake of a beleaguered nation, was the most rewarding and vigilant choice he did not hesitate to take. Was that act of supreme courage the valor he learned from masonry? Was it an example he wants his brethren to emulate?

That single act of courage would fix his name eternally in the firmament. The same deed would enshrine his remembrance in the memory of the world and forever lodge him in the repository of the faithful breast of his grateful brethren. This nation has witnessed the character of a true man of mason in Brother Rizal. We, his

brethren, have exalted and reaped honors for the quality of greatness he had shown. His death in December 1896 has placed the entire Masonic fraternity in a respectable and revered niche in our history. That event has inevitably placed us in the forefront of public accolade. The question now remains, are we giving relevance to the heritage that Brother Rizal has bequeathed to us? Or are we going to allow complacency or our desire for material things to take over the more noble and glorious purpose of preserving the true brotherhood of men?

In Brother Rizal, we saw the true character of the ideal Mason. By his act we visualize until today the full meaning and essence of how it is to be a Mason. Let us relish these thoughts and contemplate on their relevance to what is happening in our country and our government today. Let us labor through these darkened moments. But let us not labor like the moth. In parting, allow me to quote Rizal's comment on the plight of the lowly moth that he said "would labor around the flame of a candle throughout the night without ever having the opportunity to enjoy the beauty of dawn..."

My only desire is to do what is possible, what lies within my grasp, what is most necessary. I have glimpsed a little light, and I believe I should show it to my countrymen – Rizal to Pablo Pastells, Dapitan, Nov. 1892

## Grand Lecturers' Corner

### THE NEED TO EDUCATE OURSELVES MASONICALLY AND TO GET MASONICALLY EDUCATED

"To live fully as a Mason is to think as a good and true Mason should: to think as a good and true Mason should is to wonder about what Masonry is and what it is trying to do in the world; to wonder about what Masonry is and what it is trying to do in the world is to inquire into its esoteric and exoteric aspects; and to inquire into the esoteric and exoteric aspects of Masonry is, for the most of us, to read Masonic literature and to listen to Masonic lectures and speeches."

Thus an anonymous Masonic author stated, thereby expressing his agreement with Brother E.R. Johnston, who pointed out in his book entitled *Masonry Defined* (1930), "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 other than an **indifferent** Mason, of no benefit whatsoever to our great Fraternity, and to such a man Masonry can be of little benefit." (Underscoring ours).

If we want to be of much benefit to our great Fraternity and to make Masonry to be of much benefit to us, we must exert all-out effort to get more and more light in Masonry. We must do so because, as Dean Berry of the Harvard Law School has very aptly phrased it, "Educate is a reflexive rather than a transitive verb." By that statement he means that one does not really get educated by other persons, but rather one educates himself. In like manner, a Mason educates himself on Masonry rather than gets educated by other members of the Craft.

But we like to think that Masonry is like the elephant in the famous ballad or story-poem of John Godfrey Saxe entitled "The Blind Men and the Elephant," and that we are the blind men. Masonry embraces the wisdom of the ages; it is so broad in scope and so deep in meaning that we cannot study and comprehend the whole of it on our own initiative. We have to complement what we have read about Masonry with what we can learn from the lectures and speeches of our better informed or more knowledgeable brethren, such as the Grand Lecturers, the Grand Lodge Inspectors, and the Directors of the Institute of Masonic Education and Studies (IMES).

The Grand Lecturers and the Grand Lodge Inspectors are tasked to responsibly perform their duties, such as those specified on pages 35-42 of our Masonic Law Book, 1994 edition and updated in 2005. These duties include (1) teaching the brethren the ritual and esoteric work of the Craft; (2) visiting Lodges and, where convenient, giving lectures or holding seminars on the government and administration

of subordinate Lodges by the Grand Lodge; (3) conducting periodic Lodges of Instruction; and (4) exemplifying the ritualistic work or requiring conformity therewith. The responsible performance by these Grand Lodge Officers of their duties will be the example which the general membership of the Craft will emulate.

All Worshipful Masters, as well as the other Lights of the Lodges, are bound by duty to give the Craft the necessary instructions whereby they may pursue their labors. Ergo, they must see to it that Masonic education is always an indispensable item in the regular order of business at the stated meetings of their respective Lodges. They should consider it a "cardinal sin" to omit or dispense with this important item in the order of business.

In fact, they must also see to it that their respective Lodges have their Committees on Masonic Education, which are to take care of the Masonic education needs of the members of their respective Lodges.

The IMES, furthermore, exists to provide us with a continuing Masonic education program. We should, each of us, avail of its services and participate in the academic courses it has designed and is conducting, such as the Lodge Officers' Course and the Grand Lodge Officers' Course.

We should, in addition, make it a habit to visit our Grand Lodge's website, *glphils.org*, which contains a great number of Masonic education materials for our further esoteric enlightenment.

If you, dear brethren, happen to come to the Grand Lodge for official business or for any other purpose, you should make it a point to visit the Grand Lodge Library, which is on the second floor of the recently renovated/reconstructed Plaridel Masonic Building and which has many books and periodicals that you may find helpful and useful to you, as well as the members of your respective Lodges, in your effort to get more and more Masonic Light.

In fine, we must read Masonic literature both extensively and intensively on our own initiative, as well as listen attentively and critically to what our better informed or more knowledgeable brethren have to tell us about the various aspects of Masonry – its history, philosophy and creed, rituals, traditions, landmarks, legends and allegories, symbolisms, and jurisprudence. Why? Because the more we know about Masonry, the more we can live as worthy and exemplary Masons; the more we live as worthy and exemplary Masons, the more we can contribute to the best interest and welfare of the fraternity which we love so much, as well as to the progress of the society in which we live; and the more we contribute to the best interest and welfare of the fraternity which we love so much, as well as to the progress of the society in which we live, the more we can be fulfilled as human beings made in the image of the Great Architect of the Universe, who created the whole human species as one great family, the members of which should aid, support, protect, and love one another.

## MASONIC INFORMATION

by VW Conrado V. Sanga, PDDGM



### **26. What are the “arts”, “parts” and “points”?**

“Arts” refers to the knowledge of things revealed or made known; “parts”, to the degrees into which Masonry is divided; and “points”, to the rules and usages of Masonry.

### **27. What does A.L. stand for?**

A.L. stands for “Anno Lucis” or in the Year of Light or in the Year of the Lodge. The Masonic era starts with the creation of the world (“Anno Mundi” or in the Year of the World). The intervening 4,000 years between the coming of Christ and the creation of the world. Hence, the Masonic year (A.L.) is reckoned by adding 4,000 to the current year – e.g.,  $2007 + 4,000 = 6007$ .

### **28. How do the Royal Arch Masons compute their year?**

The Royal Arch Masons begin their computation with the year in which Zerrubabel began rebuilding the second Temple, which was 530 years before Christ.

Example:  $2007 + 530 = 2,537$ . This is the current Masonic year of the Royal Arch Masons.

### **29. What do the initials A.O. mean?**

The initials A.O. stand for Anno Ordinis, meaning in the Year of the Order. This refers to the date used in documents connected with the Knights Templar. The Order of the Knights Templar was established in the year 1118 A.D. (Anno Domini or in the Year of the Lord).

### **30. What does a Mason mean when he says, “It rains”?**

In 18<sup>th</sup>-century England it was the custom among the Craft, when discussing Masonic matters or subjects, to announce the appearance of a “profane” by using the warning expression “It rains.” We would do well if we adopt this practice in our grand jurisdiction.

## 31. What is the real subject of Freemasonry?

In a philosophical and religious sense, the real subject of Freemasonry is the search for truth, and truth is the unity of God, the Creator, and the immortality of the soul or eternal life.

## 32. What were the dimensions of the two great pillars named Boaz and Jachin?

Each of them was 35 cubits high and 24 cubits in circumference. Both were highly ornamented.

## 33. What is a cubit?

A cubit is a measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. Although the word is derived from the Latin noun *cubitum*, which means elbow, the Hebrew name of this measure was *amah*, which means mother – that is, the mother of measures. It was commonly used throughout the Ancient East, being as basic to Babylon and Egypt as to Palestine. Like most ancient measures of length (and foot follows the same pattern), it was an expression of a bodily dimension, being the distance from the elbow to the end of the middle finger when extended or about one quarter of an average man's height. It was a multiple of smaller measures beginning with the fingerbreadth in the measurements. It must be inferred that this measure of 20.6 inches or slightly under 21 inches had been used by Solomon in the construction of his Temple.

## 34. Who are the Holy Saints John?

They are St. John the Baptist, whose festival falls on June 24, and St. John the Evangelist, whose festival occurs on December 27. These two dates of the summer and winter solstices were given new names by the majority church and their respective places in the sacred calendar. St. John the Evangelist was introduced in the 16<sup>th</sup> century. The Knights Templar and the Hospitalers dedicated their Orders to St. John the Evangelist. The ancient expression of our Institution speaks of a Lodge of Holy St. John of Jerusalem, which probably refers to the same Saint. It is worthy to know that the Grand Lodge of England was revived on the feast of St. John the Evangelist. The Scottish Freemasons observed this feast up to 1725 because of the Saint's admonition in his Epistles, particularly the cultivation of Brotherly Love. Since one of the principal tenets of Freemasonry is Brotherly Love, Freemasonry has adopted St. John the Evangelist as one of its patron saints. It has also adopted St. John the Baptist as another patron saint because of his stern integrity, which induced him to forego minor considerations in discharging his obligation to God. He met martyrdom with unshaken firmness rather than betray his duty to his Master. Besides, he

preached repentance and virtue with steady firmness. The Masonic Order has persisted in honoring the two Saints John as its patrons for reasons set forth in the article on the dedication of Lodges and as explained in the Lecture of the First, or Entered Apprentice, Degree.

## **35. When and why did operative masons begin to admit non-operative into their ranks?**

Operative masons began to admit non-operatives into their ranks in the 17<sup>th</sup> century or during the Reformation Period, when the building of great cathedrals, castles, and other stately edifices came to a standstill and, therefore, many operative masons were then out of work. The operative masons made subsequent changes relative to membership in lodge; they decided to admit men of all professions and vocations. This marked the beginning of speculative or philosophic masonry as we know it today.

Till next issue

---



*MW Jaime Y. Gonzales witnesses signing of MOA in which Alfonso Lee Sin Mem. Lodge No. 158 turned over donation of library building and multi-purpose hall to West Central II Elementary School, Dagupan City.*

# OUT OF THE HUMDRUM

by VW Robert O. Asuncion, PJGL



1. A former Royal Masonic School for boys at Hertfordshire, England provided a number of locations for the Harry Potter films, particularly some scenes set in Hogwarts School of Witchcraft and Wizardry, most notably the dining hall as well as the courtyard used for broom flying lessons. Interestingly, the motto of the county of Hertfordshire is "Trust and Fear Not".

2. In the graphic novel, "**Batman: Scottish Connection**" (D.C. Comics – June 1998) Batman's alter ego, Bruce Wayne, finds a hypnotic amulet hidden in a secret vault under the Rosslyn Chapel.

3. The ancient Egyptians thought it was good luck to enter a house left foot first.

4. Roof of the World Lodge No. 1094 ( chartered by The Grand Lodge of Scotland in 1912) regularly holds its meetings in Cerro Pasco, Peru at an altitude of 14,208 ft. and claims the distinction of being the highest regular masonic lodge in the world. In order that there might never be any question as to this claim they made an application for dispensation permitting them to hold a regular lodge meeting at the summit of Mt. Meiggs (altitude 17,577 ft.), the highest peak in the Andes region. With dispensation, the meeting was held on August 29, 1914, making it the highest regular lodge meeting in the history of the Craft.

5. Liberté Chérie (Beloved Liberty) was the only known Masonic Lodge to be founded in a Nazi concentration camp during the Second World War. It was founded on November 15, 1943 by seven Belgian Freemasons and resistance fighters inside hut 6 of Esterwergen concentration camp in Germany. On November 13, 2004, a memorial was raised by German and Belgian Freemasons at the cemetery of Esterwergen in memory of these brothers.

6. On September 9, 1942, the officers and members of Manila Lodge No. 1 who had been confined by the Japanese in the University of Santo Tomas concentration camp held a meeting of the lodge in the main building of the complex. A written dispensation to hold the meeting was granted by Grand Master John Mcfie, who was also a prisoner in the camp.

7. High Twelve Lodge No. 82 was the first blue lodge to be reorganized after World War II. It resumed its Masonic labors on April 6, 1945 after being in darkness for four years.

8. The largest fraternal organization in North America during the so-called "Golden Age of Fraternalism" (1870-1910) was not Freemasonry but the Odd Fellows. The Odd Fellows bears many similarities to the Masonic Order. Take this for example..

### **The Odd Fellows Valediction**

I AM AN ODD FELLOW:

I believe in the Fatherhood of God, and the Brotherhood of Man.

I believe in Friendship, Love and Truth as basic guides to the ultimate destiny of all mankind.

I believe my home, my church or temple, my lodge, and my community deserve my best work, my modest pride, earnest faith, and my deepest loyalty, as I perform my duty "to visit the sick, relieve the distressed, bury the dead and educate the orphan" and as I work with others to build a better world, because, in spirit and in truth, I am and must always be, grateful to my Creator, faithful to my country and fraternal to my fellow-man;

I AM AN ODD FELLOW

9. In Beijing, China, there is a place called the Temple of Heaven, the grandest of the four great temples in that city and one of the few ancient relics of the Chinese monotheistic faith. It is constructed in the form of a square, with special seats in the east, the west and the south. There is an altar in the very centre. There are three circular platforms of diameters of 90 feet, 150 feet, and 210 feet. Note that these are in the ratio of 3, 5 and 7. The temple was built in 1420, but the altar is considered to be 4000 years old.

10 Bro./Gen. Manuel Tinio, not Gen. Gregorio Del Pilar as commonly believed, was the youngest general during the revolution. He was born in Aliaga, Nueva Ecija on June 15, 1877. When Bro. Emilio Aguinaldo put up a republic at Biak-na-Bato, Bro. Tinio was appointed a Brigadier General in the Revolutionary Army. At this time Del Pilar (born November 14, 1875) was still a Lieutenant Colonel. There is a lodge in Guimba, Nueva Ecija named in honor of him, Gen. Manuel Tinio Lodge No. 167.

*Live More Masonically  
Towards A Better Society!*

## In My Opinion

by VW Godofredo V. Señires, Jr., PAGS



### **POWER OF THE GRAND MASTER TO ARREST THE CHARTER OF A LODGE**

The Grand Master, between Annual Communications of the Grand Lodge, may exercise all its executive powers, except the granting of Charters, all its judicial powers, and such legislative powers as may provide needed legislation that shall be harmoniously complementary to the Masonic Constitution and his actions are effective immediately. (Section 1, Article IX of the Masonic Constitution).

Among the powers of the Grand Master is to arrest, withdraw or revoke for good reasons the Charter or Dispensation of any Lodge until the next Annual Communication. (Section 2 g), *ibid.*)

The power of the Grand Master to arrest, withdraw or revoke the Charter or Dispensation of any Lodge should be based on "good reasons", as provided in the Constitution.

Inasmuch as it is the Charter or Dispensation which is to be arrested, withdrawn or revoked, the "good reasons" must involve the action taken by the Lodge whose Charter or Dispensation should be arrested, withdrawn or revoked. These "good reasons" must pertain to, among others, violation or infraction of the Lodge of its duties, as provided in Section 2, Article III, of the Ordinances (Part II of the Masonic Constitution) or as prescribed in its Dispensation, in the case of a Lodge Under Dispensation.

The duties of a Lodge, as provided in Section 2, Article III, of the Ordinances, are:

- a. To hold one stated meeting a month;
- b. To elect its officers at its stated meeting in December;
- c. To install its officers on or before the stated meeting in March;
- d. To equip itself with an approved volume of the Sacred Law, Square, Compasses, complete set of working tools, officers' jewels and aprons, ballot box, members' aprons, stewards' and deacons' rods, ashlar, cabletow, blindfold, candidates' uniforms, 3<sup>rd</sup> degree paraphernalia, a Tyler's book and all other accessories necessary to carry out its functions;
- e. To have a seal which shall be affixed to all its official communications and documents;

# The Cabletow

---

- f. To have a copy of the Masonic Law Book and its By-Laws available at every meeting;
- g. To provide itself with all of the approved record books and report forms;
- h. To declare null and void the degrees conferred on the ground of false statements or material omissions in the petition affecting the qualification of the candidate;
- i. To read all Grand Lodge Communications in open Lodge and include them in the minutes;
- j. To submit to the Grand Lodge its annual report, for the preceding year and remit the required dues, fees or other charges within the first fifteen (15) days of January;
- k. To render promptly all required reports on prescribed forms;
- l. To transmit to the Grand Secretary a copy of any amendment to its By-Laws as soon as adopted;
- m. To course thru the Grand Secretary all communications with lodges in other jurisdictions;
- n. To send representatives at each Annual Communication';
- o. To receive the Grand Master or his representative, Past Masters, all elective officers of the Grand Lodge, District Deputy Grand Master, Grand Lecturers or Grand Lodge Inspectors, with Grand Honors on official visits;
- p. To pay all its indebtedness to the Grand Lodge.

Consequently, where the Lodge does not violate any of the above-enumerated duties, there would be no "good reasons" to arrest, withdraw or revoke the Charter or Dispensation of a Lodge.

Edict no. 131 issued by MW John L. Choa on July 6, 1990, however, provides that "If in consequence of the maltreatment, the candidate dies or suffers serious physical injuries as likewise defined in the Revised Penal Code, the penalty of expulsion shall be imposed against the offender **without prejudice to the Lodge forfeiting its Charter ....**"

Under Article 262 of the Revised Penal Code, serious physical injuries result when, in consequence of the physical injuries inflicted:

1. the injured person shall become insane, imbecile, impotent or blind;
2. the person injured shall have lost the use of speech or the power to hear or to smell, or shall have lost an eye, a hand, a foot, an arm, or a leg or shall have lost the use of any such member, or shall have become incapacitated for the work in which he was theretofore habitually engaged;
3. the person injured shall have become deformed or shall have lost any other part of his body, or shall have lost the use thereof, or shall have been ill or incapacitated

for the performance of the work in which he was habitually engaged for a period of more than ninety days or , at least, thirty days.

Edict No. 131-A issued by MW Ricardo P. Galvez on March 29, 2004, decreed that any member who places any candidate in any degree in some embarrassing or humiliating situations such as forcing him to do menial, silly, foolish and similar tasks or activities or otherwise subjecting him to physical or psychological suffering or injury shall be guilty of unmasonic conduct; and Lodge Officers shall ensure that they have full control over Degree Conferrals and shall be liable for any violation of such edict and law. District Deputy Grand Masters, District Grand Lecturers and Grand Lodge Inspectors shall ensure that Edict No. 131 and Edict No. 131-A are strictly complied with. Otherwise they shall also be liable for failure to ensure the conformity of the Lodges in the Degree work prescribed by the Grand Lodge. Failure of such officers to attend and monitor Degree Conferrals does not excuse them from liability as they shall be considered as negligent in the performance of their duties.

It may be noted that Edict No. 131-A does not specify the penalty for non-observance of Edicts Nos. 131 and 131-A. Neither does it reiterate the penalties to be imposed on the erring brother or brothers.

Under the present state of the law, it is the opinion of the undersigned that violation by the brethren of a lodge to comply with the provisions of Edict No. 131 and Edict No. 131-A cannot be made the "good reasons" to arrest, withdraw or revoke the Charter of a Lodge or the Dispensation of a Lodge U. D, **except, if in consequence of the maltreatment, the candidate dies or suffers serious physical injuries, as defined in the Revised Penal Code.**

**WE MASONS in this Grand Jurisdiction must take the time and acquaint (or re-acquaint) ourselves with the Masonic Law without further procrastination, so that we will conduct ourselves creditably and with dignity to ourselves and the Craft.**

### Hard Talk

by Mawi Lazaro, Jr., PDDGM  
R. Palma Lodge No. 147; Bud Daho Lodge No. 102



## The Mystic Tie

The Grand Lodge of Free and Accepted Masons of the Philippines (GLP) continues with its mystic along three echoes of experience. One is along the tradition of the written word — which records the rituals, rules, regulations and practices of the GLP and its appendant and subordinate bodies. The second is Masons' tradition in stone, brick, metal, wood, clay, paint, etc.

Visitors to our temples, particularly the Grand Lodge Temple, form their perceptions about us Masons from, among others, the structure of our buildings, the statues on display, the portraits of Past Grand Masters, the ambience of our offices. The evidence of these, more often than not, imprints strong on the consciousness of petitioners. It is only later, when Masonic literature is handed unto them, that they get a glimpse of our written traditions and practices.

There are pictures of what the Grand Lodge temple building looked like in Escolta in the pre-war years. Then, the Grand Lodge moved over to the present location. The rejuvenated façade is a faithful rendition of what it looked like prior and after the Second World War. What has changed is beyond the façade. A new structure was completed in the early 1990s and this became the seat of operations, being moved from the old building. The old one was then gutted down by fire on August 12, 2000, during the term of MW Oscar V. Bunyi.

All over the Philippine archipelago, the Masonic lodges have been built along a prescribed design. Of course they vary depending on the financial circumstances of the lodges at the time of erection and on the transactional values which have been put into their specific concept and form. What is standard is that these temples are in a manner of speaking — sealed — from the prying eyes of cowans and the curious ears of eavesdroppers.

That is more, to me, because of the secrets we keep in the rituals than anything else, the search for truth from the symbols and allegories. Both our teachings, call them lessons, and the physical structure of our temples instill in us the value of silence, secrecy and calmness of temper. No wonder that there is an aura of tranquility and mystery in our temples. Brethren claim that in many of them are signs that there are spirits of departed Masons lingering around, especially in the vicinity of the East. Senior Demolays in Jolo's Bud Daho Temple have had not a few hair-raising encounters with the spirits.

That is why, to me, there is that wealth of experiences of praxis of brotherly love and relief, which rests deep in the hearts and memories of brethren and which have largely remained unwritten and undocumented. This is the third echo of experiences, hardly written nor mirrored and inscribed in the structures of temples. This is, to me, the greater part of the mystic, which thrives among Masons, and extends among their families and friends.

Foremost in this wealth are the benefits that have been generated, not only to an individual Mason, but to his family as well, through the various values of Masonry. Self-rectification and development have gone a long way for most of us, often minimizing ill-nature, gross behavior, envy, jealousy and subduing passions and anger. In Masonry, there is that unending echo of spirituality, which can be discovered if pursued. This I observe in many brethren. Such spirituality seems to go hand-in-hand with progressive wisdom.

Wise brethren, to me, stop, look and listen, than otherwise. They are careful in analyzing situations, usually paying attention to such parameters as — (1)

motive, (2) Goal, (3) Quality, (4) Quantity, (5) Period, (6) Time, (7) Place, (8) Circumstance, and (9) Method. Hardly do they boast of their knowledge. Much less their abilities, attainments, dignity or positions in life. They seldom argue or debate. Unless asked, they are silent about their knowledge of our rituals, yet they are very proficient.

I usually observe that these wise men are reserved, keeping to themselves their opinions especially when there are some brethren in a crowd they are not familiar with. They seldom brandish their ideas. They are not the contentious type. They are more focused on problems, which need solutions. And they are keen when a brother is in need. That seems, to me, is their standard — knee-jerk readiness to help to whomsoever is in need. Acts of charity are a pleasure to them and yet they never babble about them. I seem to observe these, whether I see them often or not in temples, or elsewhere.

Let us cherish them and hold them in emulation for they generate the mystic tie that makes this noble fraternity prosper and bloom. This is the third element, well beyond the records and the structures. XXX

*The Grand Lodge shall improve the appearance of its buildings and premises, as well as encourage its constituent Lodges to improve the appearance of their buildings and premises.*

## **Matakot sa Kinabukasan**

ni VW Romeo S. Musngi, PDDGM

Saan ako magsisimula  
Na walang takot sa madla  
Ang kinabukasan ba  
Na aking daratnan  
O ang kasalukuyan  
Na ginagalawan  
Ngayon ba o bukas  
Kaibigan ako ay tulungan.

Susubukan kong simulan  
Sa kasalukuyan  
Bakit ganito?  
Kay gulo sa kapaligiran!  
Nitong ating bayan  
Na pinakamamahal  
Hindi ito ang pinangarap  
Ng ating bayaning  
Si Gat Jose P. Rizal

Ang tulong kong diwa  
Ay bilang bumangon  
Makapal na usok  
Ang siyang sumalubong  
Lumalasong pilit  
Sa aking hinahon  
Sa kaisipan kong  
Pagal na sa gutom.

Pagmasdan mo ngayon  
Ang kapaligiran  
Ang hangin at tubig  
Na siya nating buhay  
Nawala ang tamis  
Ilog ay namatay  
At ang gating buhay  
Ay biglang pumanglaw.

Dumami ang sikat  
Na di mapigilan.  
Pati mga hayop  
Ay nangamamatay  
Sa taglay na lason  
Nitong sanlibutan  
Pakpak nitong ibon  
Din a maikampay.

Saan ka patutungo kaibigan?  
Kapag di ka naghinay-hinay!  
Itong ating mundo'y  
Pinagkaisahan  
Nilugamit at pinagsamantalahan  
Dinusta at pinabayaan  
Hanggang saan, Hanggang kaylan  
Ang pagbabago mo  
Aking hinihintay!



*MD RIII-B (Bataan) donates books and school supplies to pupils of Tuyo Elem. School in Balanga City. This is in connection with Meridian Lodge's "Unang Hakbang sa Kinabukasan" project. (Photo by VW S.A. Laus)*

## *Wikang Filipino*

*ni Kapatid Ireneo P. Goce*

*Sa patuloy na pagwari ng sa bansang kasaysayan  
Sa loob ng limang siglong panggigipit ng dayuhan;  
At pagbangon nating muli gusali ng Inang Bayan,  
Tila бага naging mali pagtindig ng panulukan.*

*Nang pinot si Bathala ng kay Babel nangagtindig,  
Bawa't nasyon ay binigyan wikang angkop sa paglirip;  
Itong bansang Pilipinas nung masakop at malupit,  
Sa gobyerno't paaralan wikang dayo'y s'ya nang gamit.*

*Wikang hiram ang sa ngayo'y sinasanay magsumakit,  
Kabihasma't asal dayo'y linilinang magpumilit;  
Katutubo 'tang talino at talas ng pag-iisip,  
Naunsiyami't kapus-palad, at ang diwa'y nauumid!*

*Balintunang kapalara't ang kultura'y walang laya,  
Kamalaya't pag-iisip ay bihag ng dayong diwa;  
Maging mga paaralan ay negosyo nang mistula,  
Maaksaya ang sistema't buhay nati'y nasisira.*

*Papawrong na talaga kabuhayan nitong bansa,  
Ang banyagang kapakanan sa'ting lupa'y masagana;  
Kautusa't mga batas dayo'y higit ang unawa  
At ang pobreng mamamaya'y ignorante at mulala!*

*Ang turo sa kabataan ay luma nang kaalaman,  
Pantapon na ng banyaga, bayad nama'y lubhang mahal;  
Sa tulin ng mga agham tayo'y lagging gumagapang,  
Sa pagsulong ng daigdig, bansa nati'y naiiwan.*

*Dik a tayo magtitigil sa pagbilu ng balana?  
Kabihasaan, wikam angkat halos ang lahat na;  
Utang nuon, utang ngayon; huwag na sanang utang pa!  
Kalul'wa ng saling-lahi, ngayon pa ma'y nasanla na!*

*Sa daigdig, bawat nasyong wikang angki'y pinagyaman,  
Sa negosyo at kultura't pagturo sa kabataan;  
Na ang wikang katutubo'y tangkilik at nililintang,  
Umuunlan, sumusulong ang pambansang kabuhayan.*

*Itong dunong pag tinuklas, wikang hiram ang pagsanay,  
Sa paglimi ay marupok at madaling malimutan;  
Nguni't ito kung sa wikang katutubo malilintang,  
Mabilis ang pagkatuto't matatag ang kaalaman.*

*Ang pagtuklas at pagyari ng sa bansang kailangan.  
Mas madali at mabisa sa sariling kawikaan;  
Kung patuloy na iwi sa tinuklas ng dayuhan,  
Lagi tayong mag-aangkat, mababaon pa sa utang!*

*Atin na ngang pagyamanin wika nating katutubo,  
At sa mga aaralin lagging ito ang ituro;  
Sa sariling wika natin, karunungan ay lalago,  
Ang pag-unlad nitong lahi ay sa Wikang Filipino!*



*RIII-C brethren launch tree-planting program of their district. (Photo by VW S.A. Laus)*

## WHAT FILIPINO MASONS HERE AND ABROAD ARE DOING?

### **Fraternal Greetings from Fellow Brethren in Auckland!**

by Bro. Ronald N. Venturina, Memorial Lodge No. 90

*It all started from a very small group of Filipino Masons who came to New Zealand in the hope of seeking a better future for our families. We were just three at that time meeting at least once every week to ease homesickness and loneliness which everyone experiences when he is in foreign land. The spirit of Freemasonry has inspired us to find ways to keep track of our brethren who are here in New Zealand. We then started to ask information from other Filipinos who may know some brethren who are already in the country or thinking of immigrating to New Zealand. The three of us became four, then five. Since then we have not missed a week gathering together and in each meeting we share new information regarding our brothers. We have also reached out to our foreign brethren and have attended some of their monthly stated meetings and fellowships. The numbers continued to grow, and now we are eighteen in total. We hold a fellowship dinner with our families once every month and also invite some of our foreign brethren from various lodges in Auckland.*

*In retrospect, I can honestly say that what we have done here in Auckland is indeed phenomenal. Not only have we extended a whole-hearted brotherly support to our brethren who have just arrived at the country but also the strong bond that we have has been witnessed and greatly appreciated by our brethren here in Auckland. Filipino Masons are no longer a "no, no" in New Zealand but are now completely acknowledged in most lodges here in Auckland.*

*We have realized, however, that though we have been undertaking our monthly fellowship, the spirit of Freemasonry would be more meaningful to us if we can continue to hold our stated meetings and do all the necessary floor works and associated ceremonies. With this in mind, we came to a consensual decision during the last fellowship held on 07 June 2007 to request for approval/advice regarding the possibility of forming our lodge here in Auckland under the jurisdiction of the Grand Lodge of the Philippines.*

*While we acknowledge the fact that there are various lodges here in Auckland, we feel that having a lodge of our own will create an atmosphere of "being at home away from home" and at the same time promote the spirit of Freemasonry as practiced in the Philippines. We do have four brothers here that have occupied the east before and one PDGL. We strongly believe that we can achieve this goal with your support and that the fruits of this endeavour will be most valuable for our brothers who are thinking of immigrating to this country, in particular, and the Grand Lodge of the Philippines as a whole.*

*I am hoping that you can include a copy of this letter in the next issue of our "Cabletow."*

## Job's Daughter Philippines Shine in Job's Daughters' 87<sup>th</sup> Supreme Session

The 87<sup>th</sup> Supreme Session (Hand to Hand, Heart to Heart Session) of Job's Daughters International was held July 22-27, 2007 at the Radisson Star Plaza in Morrilville, Indiana, USA. It was attended by 1,300 delegates from different states in the United States, as well as from Canada, Australia, Brazil and the Philippines.

DIANA MARIE A. FRIAS, the Grand Bethel Honored Queen of the Philippines, represented our country, with TERESITA A. FRIAS, Bethel Guardian of Bethel No. 1, Olongapo City, and NINA ARAGON, Grand Bethel Guarden of the Philippines.

Diana Marie won 2<sup>nd</sup> place in the Honored Queen's Ritual Competition and was elected as the Supreme Bethel Representative to Coara, Brazil for 2007-2008 and Mom Nina Aragon was chosen as the Supreme 1<sup>st</sup> Messenger.

Diana Marie, Past Honored Queen of Bethel No. 1, is the daughter of a now very proud dad, VW Florante S. Frias, and the granddaughter of WI Tomasito N. Angeles.



*Diana Marie and the Philippine delegation display victorious smiles*

### MDs NCR-C, RIV-C Conduct Joint Project

by VW Alex Vadil, PDGL

Led by VW Ruben A. Tingco, DDGM, the brethren of Masonic District NCR-C joined hands with their counterparts in Masonic District RIV-C, led by VW Reynaldo Calayan, Jr., DDGM, in distributing of complete sets of school supplies to 575 pupils of Tignoan Elementary School in Real, Quezon. This is part of the two districts' continuing adopt-a-school project.

The teachers and pupils expressed their heartfelt thanks to the brethren.

The community outreach would not have been a success without the all-out support of Bro. Raffy Nantes, Governor of Quezon Province, and other generous and dedicated brethren.



*VW Ireneo Roset (DGL), WI Nolan S. Cabrera, VW Sonny K. Wang (PDDGM), VW Roy Calayan, Jr. (DDGM-RIV-C), Mrs Atendido (T.E.S. principal), VW Ruben Tingco (DDGM-NCR-C), WM Jose Maria Carabana (#21), VW Lucio L. See (DGL), VW Alexander R. Vadil, WM Paul Ocampo (#100), VW Emmanuel J. Diesta, VW Marcelino C. Cruz, brethren of MD RIV-C, and TES teachers pose for a photo after the community outreach project.*

## MCCCI REPORTS ACCOMPLISHMENTS

VW Antonio F. Joson, Jr., MCCCI President, reported that the Cabanatuan Unit was re-opened, with VW Edward O. Joson reappointed as Unit Representative and with Bro./Judge Wenceslao assisting him. Informed VW Tony Joson: "Bro. Allan Sanchez of Dr. Paulino J. Garcia was appointed as the Unit Medical Director."

The MCCCI President also revealed that the MCCCI signed a Memorandum of Agreement (MOA) with the Department of Otolaryngology of the Philippine General Hospital. The latter would assist the former in lip and palate repair, nasal reconstruction, and orthographic (jaw) surgery, and so forth.



The MCCCI, moreover, rendered assistance to the burned patients of the Bamboo and Maginoo Shrine Oases at the PGH.

"Besides," added the MCCCI President, "Lodge Perla del Oriente No. 1034, S.C. sponsored a golf tournament, with the MCCCI as the beneficiary of the proceeds. WB Michael S. Pescante, a general surgeon, is now actively assisting the MCCCI at the Mary Johnston Hospital, and the PGH awarded a Plaque of Appreciation to the MCCCI during its centennial celebration."

VW Antonio F. Joson, Jr. concluded our interview with him with these words: "Again, we wish to thank all of the Brethren for their wholehearted cooperation and support."



*MCCCI receives a plaque of appreciation for its concern for disabled children.*

**MOUNT HURAW LODGE, MAQUEDA CHAPTER, OES,  
UNDERTAKE JOINT OUTREACH PROJECT**

Mount Huraw Lodge No. 98 in MD R VIII-A and Maqueda Chapter, Order of the Eastern Star, recently conducted a joint feeding project in Barangay San Vicente, Catbalogan City.

WB Joselito R. Yulo said the project was part of their Lodge's continuing program of extending help to indigent families in the community, thereby bringing Masonry nearer to the hearts of non-Masons. He added that the feeding project included cash donation from the brethren of the district, used clothes, assorted grocery items, sacks of rice, and the feeding of more than 50 school children.



*Brethren and Sisters together with their beneficiaries*

**All the lectures you deliver may be very wise and true, but I'd rather get my lesson by observing what you do**

100 years of struggles and triumphs of BBL # 17

## Being again on a condition of darkness, what you most desire?

by Nathaniel S. Golla

*“In the beginning God created the heaven and the earth. And the earth was without form and void. And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters...”*

Based on history, “In the dying days of the Spanish regime, the Gran Oriente Nacional de España established a foothold in Cavite City. Its Deputy in the Philippines, Jose Martin y Martin, founded Patria Lodge and Espana en Filipinas Lodge in Cavite with the help of Faustino Villaruel. When the revolution broke out in 1896, the members of these lodges were arrested and some were executed. Ten of those who are now remembered as the Thirteen Martyrs of Cavite came from Espana en Filipinas Lodge. Likewise, during the Revolution, many residents of Cavite fled to Hong Kong to escape the persecutions. In Hong Kong they joined Vanguardia Lodge, which was established by members of Walana Lodge, under the auspices of the Gran Oriente Español.”

Records reveal that, “After the overthrow of the Spanish government, the surviving members of Espana en Filipinas Lodge and Vanguardia Lodge attempted to reestablished Masonry in Cavite, but their plans did not materialize until 1906, when several of them held organizational meetings, first in the house of Bro. Jose Salamanca and later in that of Bro. Hugo Adorable. On September 4, 1906, they finalized a petition addressed to the Gran Oriente Espanol requesting for authority to establish a lodge in Cavite. The signers of the petition were: Hugo Adorable, Juan N. Santos, Basilio San Jose, Eulogio Santiago, Antonio Rivero, Catalino Nicolas, Jose A. Reyes, Andres Perez, and Ladislao Diwa. The founders named their lodge Bagong Buhay, or New Life, to signify that they acquired a new lease on life when they survived the days of persecution.”

Of course, the rest is history so to speak as light shone upon our founding brothers. The petition of Bagong Buhay Lodge was approved by the Grande Oriente Espanol in Madrid, Spain which sent the charter of the lodge to its first Master, Jose A. Reyes. On August 11, 1907, Bagong Buhay Lodge No. 291 was officially constituted. On 1917, Bagong Buhay was renumbered and re-chartered as Bagong Buhay Lodge # 17 under the Grand Lodge of the Philippines.

However, in 2006, barely a year before its centennial founding anniversary, darkness once again plunged the lodge when a big number of its membership

# The Cabletow

---

joined the declaration of independence from the Most Worshipful Grand Lodge of the Philippines. It almost totally wrecked havoc on the very institution that existed for a century. Almost but not quite. In 2007, three Freemasons took the cudgels and sacrificed everything to offer themselves to the service of Bagong Buhay Lodge # 17. With the help of other brethren from other affected lodges and the then District Deputy Grand Master VW Mario Marasigan, the three lights of the lodge struggled to survive and like the old days brought "a new lease in life" to the temple. The brethren of Bagong Buhay Lodge # 17 found strength on each other to continue the legacy of the founders and propagate the Masonic tenets of "brotherly love, relief, and truth". But who are the three lights of Bagong Buhay Lodge # 17?

Born on June 2, 1947 in San Pablo City Laguna. The Worshipful Master of Bagong Buhay Lodge # 17, VW Claude V. Ambion, PDGL finished high school at Ateneo de San Pablo and Bachelor of Science in Commerce Major in Accounting at Colegio San Juan De Letran at Intramuros. A businessman engaged in transportation, real estate, insurance, and agriculture. He is married to Dr. Teresita Valero, a dentist. They have two sons both of whom are college graduates. Worshipful Master Ambion joined Bagong Buhay Lodge #17 in 1976. Being a past master of Las Pinas Lodge #332 and Past District Grand Lecturer in NCR-G, Kuyang Claude has nothing to gain but has many to lose. But as a true Mason that he is, he swore again that "with equal regularity, to rule and govern the lodge over which he was called to preside".

Bro. Luciano B. Marzan was born in October 22, 1943 in Naguilian, La Union. The Senior Warden of Bagong Buhay Lodge # 17 is a military man for 30 years with the rank of captain (equivalent of full colonel in the Army branch) in Philippine Navy. He has a Mechanical Engineering tucked on his belt which he earned at Feati University and has a Master's in Public Administration at Philippine Christian University. Brother Senior is a Fourth Marine Engineer who is now member of the academe at the PNTC Colleges at Dasmariñas, Cavite. Married to Sis Delia Cereno, they have two daughters and three grandchildren. Bro Marzan is a Past Venerable Master of the Scottish Rite- Cavite Bodies. A man of discipline and resolve.

The youngest of the three "lights", Bro. Nathaniel S. Golla was born on May 5, 1975 in Manila. He obtained his degrees in Bachelor of Arts in Communication and his Master's at De La Salle University-Dasmariñas. Presently, he is a professor in his beloved alma mater under the College of Liberal Arts and is also the director of Alumni Relations and Placement Office. Perhaps his passion to serve has made him achieved so much at a young age. The Junior Warden of Bagong Buhay Lodge # 17 is the incumbent president of the De La Salle Alumni Association De La Salle University-Dasmariñas Chapter, Inc. and the president-elect of Kiwanis Club International Dasmariñas- North Chapter. Married to Sis Marissa, an active member of the Order of Eastern Star. The young couple have three wonderful kids.

Led by the three lights of the lodge, brethren from here and abroad, who were raised or were affiliated with Bagong Buhay Lodge # 17, are helping to pick up the pieces and are keeping the torch of Freemasonry in Cavite ever burning. On August, 10, 2007, the lodge celebrated its centennial founding anniversary at the Social Hall of Sangley Point Cavite City. No less than Most Worshipful Jaime Y. Gonzales, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines and party graced the occasion. Special mention to the brothers who gave their support in one way or the other: Augusto Sanding, Francisco Sanding, Joey Santos, Carlos Buzon, Dominador Lorenzo, Benjamin Babor, Ed Otenberg, Joey Bernales, Ronaldo Tesoro,

Alexander Dimapilis, Vitax Mahilum, Richie Calderon, WB Leonardo Notario, WB Rod Jaca, VW Leonardo Mendoza, VW Angelito Monge, VW Jing Antiqueña, VW ED Lupisan, VW Lito Mongge, VW Alfredo Santos, VW Dick Otero, and the worthy members of bagongbuhay17.yahogroups.com. The space is not enough to enumerate everyone but deep in their hearts they know that without them this lodge could have been a thing of the past. Above all, everything would not fall again on its proper places without the blessings of the Divine Providence. The Great Architect of the Universe, the brethren offer thanks giving and praise!

“And God said: Let there be light; and there was light.”



**Officers of Centenarian Bagong Buhay Lodge No. 17**

## **JOSE RIZAL LODGE NO. 22 CELEBRATES 106<sup>th</sup> ANNIVERSARY WITH TESTIMONIAL DINNER FOR MW JAIME Y. GONZALES**

VW Alexander F. Vadil, PDGL



Jose Rizal Lodge No. 22 of Masonic District NCR-C celebrated its 106<sup>th</sup> Founding Anniversary on June 18, 2007 with the offering of a Testimonial Dinner in honor of MW Jaime Y. Gonzales, who added a purple to Jose Rizal No. 22 for having to govern our Fraternity in the Grand East this year. The successful celebration was spearheaded by WM Reynaldo Liwanag, assisted by his SW, Joseph N. Tan. The assigned Committee for this program was chaired by JW Kenneth G. Tieng, who also acted as program Emcee together with the Lodge secretary, yours truly.

Aguinaldo Hall was almost filled with guests and brethren from Grand & Glorious Knights of the Creeping Serpent, from the Philippine Bodies, the Shrinedom, Masonic District NCR-C, and other Districts. The Masonic life of Bro. Jose Rizal was presented in a video show, courtesy of brethren from Perla del Oriente Lodge.

Invited to give testimonies about the honorage were PGM MW Raymundo N. Beltran, VW Voltaire T. Gazmin, VW Arnold D. Gunnacao, PDDGM, and VW Ruben A. Tingco, incumbent DDGM for MD NCR-C. WM Nonoy Carabana, WM of Dapitan Lodge No. 21 presented a token to the GM expressing his Lodge's appreciation for being member of their PM roll serving in 1992.

In his response, MW Jaime Y. Gonzales was very happy and expressed his heartfelt appreciation to this honor accorded him. He acknowledged the brethren for their presence, including WB Victorino R. Floro, Jr., who is the earliest living Past Master he served in 1962.

After the simple program, everybody enjoyed the fellowship and picture taking with the Grand Master.

**Bayan muna, bago kami, bago  
ako. - Brother Jose P. Rizal**

## KADUH LODGE NO. 278 REACHES OUT TO THE COMMUNITY

by Bro. Edward B. Flores

The brethren of Kaduh Lodge No. 278 celebrated their 21<sup>st</sup> anniversary as a duly constituted Lodge by extending free medical services at the General Santos City Masonic Center. WM Jerry U. Rafael spearheaded the fasting blood sugar and total cholesterol examinations, which benefited 44 patients.

The project was successful due to the assistance of Schwarz Pharma and Pfizer through Mr. Alain Panlaque, a son of VW Nestor C. Panlaque, PDDGM, and Mr. Voltaire Tiu, respectively.

Next, assisted by 15 nursing students of General Santos City Doctors Hospital Foundation School of Nursing, the brethren of the Lodge conducted Operation Tule at Apopong Barangay Hall, with elementary pupils as beneficiaries.



Another outreach project of the Lodge was an osteoporosis screening, which benefited 25 patients, most of whom were Muslims.



Finally, the brethren of the Lodge conducted another Operation Tule at the office of the Philippine National Red Cross in General Santos City. The project, which was supported by non-government organizations, benefited 102 patients.

## **GM Inducts BIRTH Officers**

by Bro. Raymond F. Ripotola  
Public Relations Officers

MW JAIME Y. GONZALES, Grand Master, inducted the officers of the Bureau of Internal Revenue Travelers Haven, Inc. (BIRTH, Inc.) for 2007-2008 at the Kalayaan Hall, Club Filipino, Green Hills, San Juan City on 20 July, 2007.

Inducted were Percival T. Salazar, Chairman of the Board; Edgar B. Tolentino, President; Gerald Alan A. Quebral, Vice-President; Oliver V. Yabut, Treasurer; Ronald A.E. Fabian, Auditor; Rodolfo A. Cañido, Secretary; and yours truly.

WB Manolo A. Rodriquez led the invocation; WB Juan M. Luna, Jr. and VW Ronald A.E. Fabian, the singing of the National Anthem and the Grand Lodge March, respectively.

VW D. Paulo D. Vidanes, Immediate Past President welcomed one and all to the special occasion.

The newly-inducted President, VW Tolentino vowed his zeal and dedication to the best interest of the association.

Introduced by VW Hermeno A. Palamine, President for 2001-2004, MW Gonzales delivered the keynote address.

WB Jose Edimar P. Jaen then led the singing of the BIRTH Theme Song.



MW Jaime Y. Gonzales, GM, inducts BIRTH, INC. officers for 2007-2008

BIRTH, INC. officers pose with MW Gonzales, GM; MW Romeo A. Yu, IPGM; MW John L. Choa, PGM, PGT; MW Roberto Q. Pagotan, PGM; and RW Pacifico B. Aniag, DGM



## RETURN TO ROOTS



10 June 2007 marked the year when Keystone Lodge No 100 under the jurisdiction of the Grand Lodge of the Philippines made history when the second Return to Roots pilgrimage was successfully held through the efforts of WB Ignacio Illenberger and the leadership of WB Paul Ocampo. As they say in tagalog "Ang hindi marunong lumingon sa pinanggalingan ay hindi makararating sa patutunguan". The Tagalog verse may have different interpretations

nowadays but for the members of Keystone Lodge, it is simply remembering that the lodge was the caretaker of the legacy of Freemasonry in Corregidor.

The event generated interest not only among the brethren of the lodge but also visitors from other lodges who, time and again, have demonstrated their support to Keystone. More than these, the attendance of our MW Jaime Gonzales was truly an overwhelming joy for the delegates.

The day started with the assembly of the brethren at the Plaridel Masonic Temple. They then proceeded to the Philippine Coast Guard office where we embarked on one of their patrol ships. This was made possible through the brotherly assistance of Vice-admiral Danilo A. Abinoja, CDR Rodel A. Aburquez, CDR Leovigildo G. Panopio and CDR Gregorio I Adel Jr.. Truly, masonry works in many mysterious and wonderful ways. As we navigate the waters of Manila Bay, camaraderie was ever present in the cabin. The laughs, the jokes and the never ending discussion about anything under the sun was present among the brethren.

The group arrived at Corregidor just before lunch so after disembarking from the ship, a specially prepared meal was shared by the delegates. Again, one can truly feel how good it is to be a Mason. After a short rest and fellowship, the bus and jeeps are ready to guide the delegates to the rest of the pilgrimage.

As the group went along the tour, one cannot discount the nostalgia it brought. As if we are brought back to 1925 when several Filipino Masons stationed in Corregidor Island conceived the idea of founding a lodge on the island. Bro. Cornelio Aguirre and 38 other brethren petitioned Grand Master Christian Rosenstock for a dispensation to open a lodge and later named it Keystone Lodge.

At the end of the day, the pilgrimage exhausted all the delegates but this was nothing compared to what it had accomplished. Indeed, this is not the last of our pilgrimage to Corregidor because it is at these times where the lodge and its members bonds together for a common cause. After all this activity, a member can then say, "Never again would the Keystone Lodge be suspended for as long as the brethren would be there to support their lodge". - JW Paul Estrella