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The Cabletow

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



MW Reynato S. Puno, Sr.

Our Grand Master in 1984

22nd Chief Justice of the Philippines



MW Romeo A. Yu, Grand Master. (3rd from left, back row) with brethren of Masonic District Overseas A (Guam).



The Big Four. (L-R) VW Benjamin S. Geli (SGL), MW Romeo A. Yu (GM), VW Gregory B. Blas (DDGM, Overseas A, Guam), and MW Danilo D. Angeles, PGM (GS) pose before the Mabini Shrine at Asan Park, Guam after floral offering.



VW Gregory B. Blas (DDGM), MW Romeo A. Yu (GM), WB Dexter Lee Tan of Milton C. Marvin Lodge No. 123, MW Danilo D. Angeles, PGM, (GS), and Benjamin S. Geli (SGL).

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OUR COVER

Featured in this issue is MW and Ill. Reynato S. Puno, Sr., 33°, PGM, PSCC, G.M.H., G.C., who is the 22nd Chief Justice of the Philippines and whom we hold in sincere esteem. We are justifiably proud of his elevation to the Chief Justice's Chair.

From the Grand Oriental Chair



HELPING PHILIPPINE MASONRY BECOME MORE DYNAMIC IN 2007

The Supreme Grand Master of the Universe has granted us yet another year in which to help our ancient and honorable fraternity accomplish its mission, which is, in the words of Brother Joseph Fort Newton, *"to form mankind into a great redemptive brotherhood, a league of noble and free men enlisted in the radiant enterprise of working out in time the love and will of the Eternal."*

The organizational structure of our fraternity in every grand jurisdiction is, clearly, a part of the Mystic Tie, which is considered the very essence of Masonry, and the cabletow is, according to the Masonic Service Association (MSA), *"the great symbol of the Mystic Tie which Masonry spins and weaves between men, making them brothers and helpers one of another."* The MSA further states, *"When the cabletow of each Mason is joined with that of every other Mason, and all are united in one Cable of Kindness, it makes a bond of brotherhood the might of which no mortal can measure."*

Masons whithersoever dispersed, decidedly, are Brothers of the Mystic Tie. We in this grand jurisdiction have been commended to the kind care, love and protection of our brothers in other grand jurisdictions, and they to ours. To be a part of anything important is always a bond; to be a part of anything universal, so widespread, so essential to so many peoples in so many lands and times – that is, certainly, a part of the Mystic Tie.

But, of course, we have to work together in closer harmony than before to prove to our brethren in other grand jurisdictions that Philippine Masonry is dynamic. This means, among other things, that we have to make our Lodges grow both in number and in strength. We can do this, at least in part, by attending the meetings of our Lodges regularly, by becoming increasingly proficient in our rituals, by actively participating in the conferral of Masonic degrees, by getting involved in our Lodges' various projects and activities, by punctually paying our dues to help our respective Lodges gain financial strength and vigor, by performing with utmost responsibility the duties of the Lodge offices or positions we have assumed, and so forth.

We have to work together in closer harmony than before to make the ceremony of the installation of the officers of our Mother Lodge an annual "showcase" for Philippine Masonry. Hence, we must carefully plan the programme and patiently rehearse for the actual staging thereof, especially if we invite non-Masons to attend it, thereby making it an effective means of erasing misconceptions about our Craft and of disseminating its gentle teachings.

Before the installation of Lodge officers, leaders of every Masonic District shall conduct proficiency examinations for Lodge Lights, as well as orient Lodge officers, elected and appointed alike, on their respective duties and responsibilities, making sure that they are well acquainted with the rules of propriety and the laws of our fraternity.

Lodge officers shall, in turn, extend unstinted support to the leaders of their Masonic Districts in the attainment of worthwhile goals. We should, for example, work in close coordination with the leaders of our Masonic Districts in order to hold a Ladies Night in February with much success. It is but meet and proper that we demonstrate our heart-warm gratitude for, as well as our ardent appreciation of, the continuing support which our ladies extend to us in our Masonic labors. Let us always remember that our success in our Masonic endeavors depends a great deal on the inspiring support of our wives, mothers, sisters, girlfriends, and daughters.

Our Grand Lodge, through the Grand Secretary's Office, the Committee on Foreign Relations, and our Grand

Representatives, endeavors to enhance its fraternal relations with other regular Grand Lodges in the world. We, its officers and members, should support it by strictly complying with its directives and by helping its leadership implement its multi-pronged program of administration. One prong is the growth and strengthening of the Masonic Family in our grand jurisdiction; for, clearly, our Allied Orders can and do help our Craft in widely disseminating Masonic tenets and principles. Ergo, we must encourage, if not persuade, members of our families, as well as our relatives, to join the Orders of the Amaranth, the Eastern Star, the Rainbow for Girls, Job's Daughters, and DeMolay. The stronger these Orders become, the more dynamic our Craft will be.

I want, at this juncture, to cordially commend those Lodges in our grand jurisdiction which have "twinned" with Lodges in other grand jurisdictions because this is also a part of the Mystic Tie. I encourage other Lodges to do similarly.

We fondly hope, dear Brethren of the Mystic Tie, that you will vote for the Brother who you sincerely believe will provide the Craft with inspired and inspiring leadership when chosen as Junior Grand Warden. That is why we are printing in this issue the profiles and programs of the brethren who have qualified to run for the position of JGW. Remember, merit is a just title to our privileges.

Whoever will be chosen as JGW, we must, each of us, roll up our sleeves and go work "in the quarries," proficiently

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using all the implements of Masonry, especially the Trowel, for helping our beloved fraternity accomplish its mission, which is, in the words of Brother Newton once more, *"to weave all the threads of human fellowship into one mystic cord of friendship, encircling the earth and holding the race in unity of spirit and the bonds of peace, as in the will of God it is one in the origin and end."*

Let us, moreover, heed this piece of advice of our Brother, Count Leo Tolstoy: *"Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their lives as a service and have a definite object in life outside themselves and their personal happiness."*

To make Philippine Masonry more dynamic in the year 2007 and beyond may as well be the definite object in life outside ourselves and our personal happiness to which we should direct our attention.

May the Architect and Master-builder of the Universe shower on us and our families a lot of blessings during 2007 in order that we may be better enabled to attain that definite object.

Fraternally,

ROMEO A. YU
Grand Master



MW Romeo A. Yu, GM, delivers fraternal relief to VW Benjamin T. Araniego. Witnesses are VW Gabriel F. Crisostomo, DDGM, MD R III-E; Sis. Fely; WB Ernie R. Carandang; and RW Pacifico B. Ania, Jr., SGW.

From the Editor's Desk

USING MASONIC EMBLEMS FOR BETTER LIVING

"In the great scheme of things," Paul Watson points out, "what matters is not how long you live, but why you live, what you stand for, and what you are willing to die for." Albert Einstein, similarly, has given us this admonition: "Try not to become a man of success, but rather a man of virtue." Masonry, likewise, advises us, its initiates, to live virtuous and well-spent lives. To assist us in doing this, it has provided us with working tools and emblems, such as those explained in the Sublime Degree of Master Mason. Let us take another close look at these emblems.

The Three Steps

This emblem reminds us that each of the stages of life, viz., Youth, Manhood, and Old Age, is unity in itself, and that each has its own duties and problems as well as its own philosophy. To live well, we must know the duties and problems, as well as the philosophy, of the stage we find ourselves in.

The Pot of Incense

This emblem teaches us that, of all the forms of worship, to be pure and blameless in our inner lives is more acceptable to God than anything else, better than incense, and that what we are matters much more than what we appear to be. Hence, we must put into practice the first lesson taught us in Masonry, namely, to be good and true in all our relationships, ever striving to bring about inner change in our lives because this is, after all, the very purpose of Masonry.

The Beehive

This emblem reminds us to be industrious and never to sit down complacently while others around us are in want; for we are taught in Masonry that "*the hurt of one is the injury of all.*" Thus, we must not lose sight of the fact that, as Ill. Albert Pike has stated, "*The great distinguishing characteristic of a Mason is a sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links, and that mighty network of circumstances, forged and woven by God.*"

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The Book of Constitutions Protected by the Tyler's Sword

By the Book of Constitutions we are reminded to ground our moral and spiritual character in law and order as much as in government or nature. This emblem is closely related to the Trestleboard, which reminds us to endeavor to erect our respective spiritual buildings agreeably to the rules and designs laid down by the GAOTU in the great book of nature and revelation. The Tyler's Sword, on the other hand, reminds us that we must ever be watchful in our thoughts, words, and actions, exercising silence and circumspection particularly when we are before the enemies of Masonry. It makes us recall this part of the Charge of the First Degree: *"As an individual, you are charged to practice the domestic and public virtues. Let Temperance chasten, Fortitude support, and Prudence direct you, and let Justice be the guide of all your actions..."* It also makes us recall that we have been charged to *"ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason."*

The Sword Pointing to a Naked Heart

By this emblem we are reminded that justice, defined in our Monitor as *"that standard or boundary of right which enables us to render unto every man his just due without distinction,"* is one of the most righteous laws, and that we should render our neighbor every kind office which justice or mercy may require. By it we are also reminded that we should help lessen the acts of

injustice which our own countrymen commit against their own kind.

The All-Seeing Eye

This emblem teaches us that we live and move and have our being in God, and that we are constantly in His presence, wherever we are and whatever we do. How important, then, it is for us to endeavor to think, speak, and act as worthy and exemplary Masons at all times, in all places.

The Anchor and Ark

This emblem teaches us that we cannot be happy unless we have acquired a sense of security and stability in our lives, which we ought to ground in truth and in faith. Hence, we must observe *"such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties; thereby enabling you to exert the talents wherewith God has blest you as well to His glory as the welfare of your fellow-creatures, (particularly your children and your children's children)."*

The Forty-Seventh Problem of Euclid

This emblem reminds us that, next to sinfulness, ignorance is the most dangerous enemy of life. That is why we should direct our attention to the study of the arts and sciences, *"especially of the noble science of Geometry, which forms the basis of Freemasonry and which, being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the*

wonderful properties of nature, it demonstrates the more important truths of morality." It reminds us, moreover, that we should help our less fortunate countrymen conquer their ignorance through the acquisition of education. That is why our Grand Lodge has directed us to adopt public schools and to sponsor scholarships for economically disadvantaged but deserving students.

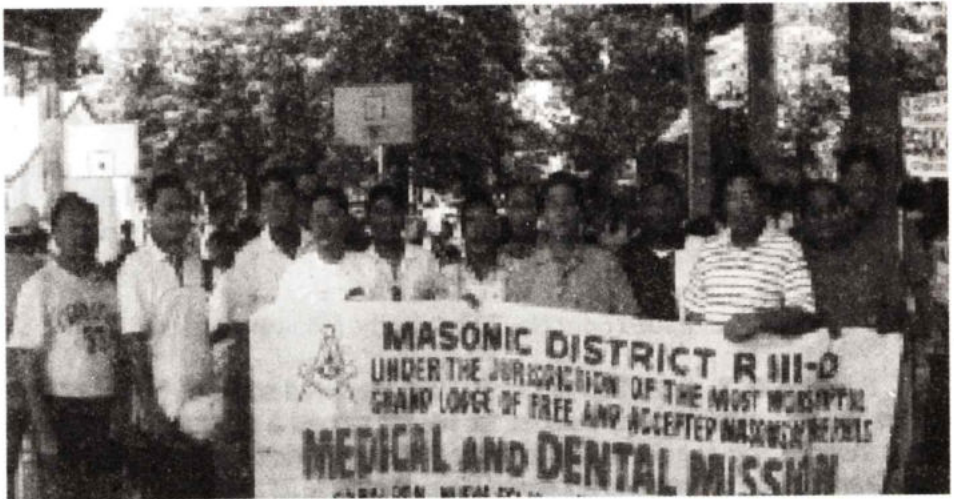
The Hour Glass and Scythe

The Hour Glass is an emblem of the transformation of life; it reminds us that no man lives forever in this world, and that there is a set of time for the work each of us has to do, while the Scythe reminds us that passing time will bring an end to our lives as well as to our work. Hence, we must dedicate ourselves to the all-important concern of preparing for eternity, constantly working at becoming what we ought to

be and living everyday in accordance with the message of the Ashlars. Indeed, if we ignore the fact that our lives are in the hands of God, and if we neglect to take into account the swift passing of time, we will make a wreck of our lives and find ourselves buried under the rubbish of sins and passions!

But even in this case, as the Sublime Degree teaches, we can recover possession of our lives; we can rise again into a new life, into a new manhood, lifted from the dead level of death to a living perpendicular, if we have learned the secret of the spiritual life and if we receive help from God and from the Brotherhood.

If we are proficient users of the emblems explained above, we will live virtuous and well-spent lives in 2007 – and even beyond!



The outreach project conducted in Laur, N.E., benefited 500 indigent residents.

GRAND MASTER ISSUES EDICT NO. 232-C

In Edict No. 232-C, issued on December 21, 2006, MW Romeo A. Yu, Grand Master, declared the following to be clandestine masons and, as such, they are not entitled to any of the rights, benefits, charities and courtesy due to a regular mason in the jurisdiction of the Philippines:

Cavite Lodge No. 2 – Ricardo Pascual, Efren Caser, Francis Dwight Jawid, Genaro Ariel Jawid, Hardie Villar, Danilo Saquilayan, Pablito Villanueva, Reynaldo Manipis;

Bagong Buhay Lodge No. 17 – Francisco Expectacion, Edgardo N. Reyes, Lorenzo F. Olaez, Armando C. Dayao, Luis A. Dela Torre, Dario B. Tan, Arnulfo G. Javier, Faustino B. Retener, Rogelio C. Zapanta, Roberto A. Monzon;

Mt. Mainam Lodge No. 49 – Emiliano Ascano;

Pintong Bato Lodge No. 51 – Roberto V. Landas, Rafael C. Velasquez, Manuel B. Lazaro, Jerry Ramiro C. Murillo, Lamberto Binungcal;

Bagong Ilaw Lodge No. 97 – Melanio Turingan, Alfredo Masangkay, Euphraim Yuzon, Rudyrick Carbonel, Joaquin Amores;

Indang Masonic Lodge No. 115 – Bernard E. Marges, Leovigildo Romerosa, Reuben Vidallon, Virgilio T. Maranan, Gary Quinones;

Mendez-Nuñez Lodge No. 316 – Teodoro Maranan, Jr., Rodolfo Ramos, Florentino San Juan.

MW Yu directed that the names of the foregoing clandestine masons be expunged from the records of the Grand Lodge of Free and Accepted Masons of the Philippines, from those of its subordinate Lodges, and from those of all appendant bodies in the grand jurisdiction.

The Grand Master issued Edict No. 232-C for the following reasons:

1. Edict No. 323, dated September 7, 2006, declared some members of Pilar Lodge No. 15 as clandestine masons for having signed a resolution *"to declare independence from the Grand Lodge of the Philippines and to subsequently form a new Grand Lodge of Free and Accepted Masons outside its auspices."*

2. The same Edict specifically stated that (a) if the brethren mentioned therein should signify in writing that they did not freely and voluntarily sign the said declaration

of independence, they would not cease to be members of Pilar Lodge No. 15; and (b) "Henceforth, a master mason who will signify a similar intention in writing or in any other form to declare independence from the Grand Lodge of the Philippines shall be considered as a clandestine mason who is not entitled to any of the rights, privileges, charities, benefits and courtesy due to a regular master mason under the jurisdiction of the Grand Lodge of the Philippines."

3. Edict No. 232-A declared certain members of various lodges in the province of Cavite as clandestine masons after they had assembled at the Aguinaldo Shrine in Kawit, Cavite, on September 10, 2006, to form the Independent Grand Lodge of Free and Accepted Masons of the Philippine Island (IGLPI). It declared, likewise, that the IGLPI is an irregular grand lodge and its officers are clandestine masons.

4. The members of different lodges in the Province of Cavite who attended the declaration of independence in Kawit, Cavite on September 10, 2006 were deemed to have voluntarily withdrawn their membership from their respective lodges and, thus, declared likewise as clandestine masons.

5. The Grand Master's Deputy for Masonic District RIV-A has informed the Grand Lodge of Free and Accepted Masons of the Philippines that more members of the different lodges in his district have continuously attended meetings and participated in other affairs of the irregular IGLPI, thereby signifying by their action a similar intention to declare independence from the Grand Lodge of the Philippines (GLP).

.... EDICT NO. 232-D

Certain persons were installed as elected and appointed officers of Pintong Bato Lodge No. 9 of the Independent Grand Lodge of the Philippine Islands (IGLPI) headed by Mr. Jaime Bantolo, with Mr. Joseph A. Capuyan, the Junior Grand Warden of said irregular grand lodge, as Installing Officer. They are as follows:

Lamberto P. Binuncal, as Worshipful Master; Jerry Ramiro C. Murillo, as Senior Warden; Rodolfo R. Almeda, as Junior Warden; Eleuterio M. Ulatan, as Treasurer; Manuel C. Lazaro, as Secretary; Roberto J. Landas, as Auditor;

Sherwin E. Foronda, as Marshal; Crispulo T. Jarcia, Jr., as Senior Deacon; Rufino A. Herrera, Jr., as Junior Deacon; Don James G. Mendoza, as Orator; Edwin Wee, as Almoner; Vic Delos Reyes, as Master of Banquet;

Simeon Peter C. Lara, as Bible Bearer; Conrado Barcega, as Lecturer; Rafael A. Velasquez, as Custodian of Works; Jaime Palani, Jr., as Senior Steward; and Evaristo A. Del Mundo, as Tyler.

Some of the aforementioned persons were declared as clandestine masons in previous Edicts.

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"By allowing themselves to be installed as officers of a lodge belonging to the irregular grand lodge they have signified their intention to declare independence from the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines," MW Romeo A. Yu, Grand Master, stated in Edict No. 232-D, issued on January 18, 2007.

Declared to be clandestine masons, *"they are not entitled to any of the rights, privileges, benefits and courtesy due to a regular mason in the jurisdiction of the Philippines,"* and their names are to *"be expunged from the records of the Grand Lodge of Free and Accepted Masons of the Philippines, as well as from the records of all appendant bodies."*

.... EDICT NO. 233

In this Edict, also issued on January 18, 2007, MW Romeo A. Yu, Grand Master, declared the restoration of VW Efren F. Barcelona as Master Mason in good standing of Magdiwang Lodge No. 238 and of the Grand Lodge of Free and Accepted Masons of the Philippines. He based his declaration on the following premises:

1. In Edict No. 232, dated September 7, 2006, in which some members of Pilar Lodge No. 15 were declared as clandestine masons, it was essentially stated that if those declared as such would signify in writing that they did not freely and voluntarily intend to declare independence from the Grand Lodge of Free and Accepted Masons of the Philippines, they would be restored to membership in their respective Lodges and in the Grand Lodge of Free and Accepted Masons of the Philippines.

2. VW Efren F. Barcelona, PDGL, of Magdiwang Lodge No. 238, F. & A.M., was declared a clandestine mason in Edict No. 232-B, but he recently declared in writing his full support to the Grand Lodge of Free and Accepted Masons of the Philippines, and his Declaration of Support was attested to by WB Emelito L. Alix, Master of Magdiwang Lodge No. 238, and MW Rudyardo V. Bunda, PGM, and favorably endorsed by the District Deputy Grand Master of RIV-A, thereby entitling him to restoration to active membership in his Lodge and in the Grand Lodge.

Stated MW Romeo A. Yu: *"Henceforth, such process should be followed by others who will seek a similar restoration."*

The Cabletow is the great symbol of the Mystic Tie which Masonry spins and weaves between men, making them brothers and helpers one of another. — MSA

... CIRCULAR NO. 20

In this Circular, issued on January 16, 2007, MW Romeo A. Yu informs all Subordinate Lodges in this Grand Jurisdiction that:

"Section 2 j, Article III of the Ordinances, Part II of the Constitution (states that) it is the duty of a Lodge to submit its annual report, for the preceding year, and remit all dues, fees and/or other charges to the Grand Lodge within the first 15 days of January.

"Section 2 q, Article IV of the Ordinances prohibits a Lodge from being represented at the Annual Communication, unless its annual report has been submitted and its dues, fees and other charges remitted to the Grand Lodge.

"As of January 15, 2007, many Lodges have failed to submit their Annual Report and have not remitted the dues, fees and other charges to the Grand Lodge.

"In order to give further time for the Lodges to submit their annual reports and to remit the dues, fees and other charges to the Grand Lodge, the deadline for the submission of the annual reports and the remittance of the dues, fees and other charges to the Grand Lodge is hereby extended to March 21, 2007.

"No further extension will be given."



Extending the humanitarian cause. *A joint mission of Sulu Masons, Sulu Medical Society Integrated Provl. Health Office, Sulu. Patient inflicted with scrotum ailment, some causative conditions may be a threat to life; hence, early treatment is imperative.*

MW ROMEO A. YU CONTINUES TO BE BUSY IN JANUARY, FEBRUARY 2007

January 2007

On January 03-04, Grand Master Romeo A. Yu officially visited Juan S. Alano Lodge No. 137 in Isabela, Basilan; Bud Daho Lodge No. 102 in Jolo, Sulu; and Bud Bongao Lodge No. 288 in Bongao, Tawi-Tawi.

On the 5th, he met with the District Officers of MD R IX-C in Zamboanga City.

On the 6th, he was Installing Officer and Guest of Honor & Speaker of Samboangan Lodge No. 310 in Zamboanga City.

On the 7th, he met with the District Officers of MD R IX-A in Pagadian City; on the 8th, with the District Officers of MD R X-C in Ozamiz City; and on the 9th, with the District Officers of MD R X-D in Iligan City. Also on the 9th he was the Guest of Honor & Speaker at the Installation of Wahid Saab Chapter, International Order of DeMolay, in Cagayan de Oro City.

On the 10th, he was Installing Officer and Guest of Honor & Speaker at the Installation of Noli Me Tangere Lodge No. 42, Abad Santos Hall, Plaridel Masonic Temple (Grand Lodge Bldg.).

On the 13th, he was Installing Officer and Guest of Honor & Speaker at the Installation of Dadiangas Lodge No. 225 in General Santos City.

On the 16th, he was Guest of Honor & Speaker at the Installation of Manila Mt. Lebanon Lodge No. 1, Scottish Rite Temple, Taft Avenue, Manila

On the 17th, he was Installing Officer and Guest of Honor & Speaker at the Installation of General Artemio Ricarte Mem. Lodge No. 322, Abad Santos Hall, Plaridel Masonic Temple (Grand Lodge Bldg.)

On the 18th, he was Guest of Honor & Speaker at the Installation of Trece Martires City Lodge No. 350, JETRON Pavillon & Resort, De Ocampo, Trece Martires City.

On the 19th, he was Guest of Honor & Speaker during the 60th Anniversary of the Jose Abad Santos Chapter International Order of DeMolay at the Jose Abad Santos Hall of the Plaridel Masonic Temple (Grand Lodge Bldg.)

On the 20th, he was in Digos City, where he served as Installing Officer and Guest of Honor & Speaker at the Installation of Digos Masonic Lodge No. 198.

On the 24th, he was in Koronadal City, where he served as Installing Officer and Guest of Honor & Speaker at the Installation of Koronadal Lodge No. 209 held at the Roberto S. Alabado Sr. Mem. Masonic Center.

On the 26th, he was in Davao City, where he served as Installing Officer, as well as Guest of Honor & Speaker, at the Installation of his Mother Lodge, Beacon No. 213, which was held at the Davao Masonic Center.

On the 27th, he was Guest of Honor & Speaker at the Installation of Tagum Lodge No. 204 in Tagum, Davao del Norte.

On the 29th, he was Installing Officer, as well as Guest of Honor & Speaker, at the Installation of San Jose Del Monte Lodge No. 357 in San Jose Del Monte, Bulacan.

On the 30th, he was Installing Officer, as well as Guest of Honor & Speaker, at the Installation of Kasilawan Lodge No. 77 at the Jose Abad Santos Hall, Plaridel Masonic Temple (Grand Lodge Bldg.).

On the 31st, he was Guest of Honor & Speaker at the Installation of Jose Rizal Lodge No. 22, Jose Abad Santos Hall, Plaridel Masonic Temple (Grand Lodge Bldg.).

February 2007

On the 1st, he was in Sablayan, Occidental Mindoro, where he presided over the Cornerstone-Laying Ceremony of Generoso Madrigal Sr. Mem. Lodge U.D.

On the 2nd, he was Installing Officer, as well as Guest of Honor & Speaker, at the Installation of Mindoro Lodge No. 157 in San Jose City.

On the 3rd, he was Installing Officer, as well as Guest of Honor & Speaker, at the Installation of Labong Lodge No. 59, which took place at the Scottish Rite Temple on Taft Avenue, Manila.

On Feb. 05-08, he attended the District Convention of Overseas-A in Guam; and on Feb. 09-10, the District Convention of Overseas-E in Saipan.

On Feb. 23-24, he attended the 51st Mindanao Regional Convention.

Thus, MW Romeo A. Yu, Grand Master of Masons in the jurisdiction of the Philippines, continued to be busy in January and February 2007, thereby showing his zeal and enthusiasm for the Craft.

In Focus

CHIEF JUSTICE PUNO'S ACCEPTANCE SPEECH

I thank Her Excellency, President Gloria Macapagal-Arroyo, for extending to me this appointment to be the 22nd Chief Justice of our country. Above all else, I thank the Almighty for this extraordinary gift, more accurately, this trust which is heavily laden with responsibility.

I accept the appointment with a clear awareness of the defining role of the Judiciary as our people confront turning points after turning points in life. The Judiciary may not have the power of the sword, it may not have the power of the purse, but it has the power to interpret the Constitution, and the unerring lessons of history tell us that rightly wielded, that power can make a difference for good.

With this acceptance, I pledge to do what is expected of me, to espouse no ideology but constitutionalism; to uphold no theology but the rule of law. The Judiciary has but one constituency and it is a constituency of one — the blindfolded lady with a sword unsheathed. She represents justice, fair justice to all, unfairness to none. I hope to be an instrument of this kind of justice.

In God, I put all my trust.

THE 22ND CHIEF JUSTICE OF THE PHILIPPINES

by VW Samuel P. Fernandez, PGH
Director, Dept. of History, IMES

Introduction

We Masons in the Jurisdiction of the Philippines welcomed with high spirit, with great happiness, and with justifiable pride the good news of the elevation of our Past Grand Master, MW Reynato S. Puno, Sr., to the honored Chair of Chief Justice of the Philippines.

One of us, Justice Abraham F. Sarmiento, a member of Hiram Lodge No. 88 like MW Puno, in his speech before members of the Quezon City Chapter of the Integrated Bar of the Philippines (IBP) on January 19, 2007, pointed out that in 2005, had the long-standing "tradition" been followed, Senior Justice Reynato S. Puno, Sr. would have succeeded Chief Justice Hilario Davide, Jr., but that, instead, he succeeded Chief Justice Artemio Panganiban.

As the Spaniards put it, "Mas vale tarde que nunca."

Masons in the Supreme Court

The delay of MW Puno's elevation to the Chief Justice's honored Chair notwithstanding, we rejoiced over his appointment by Malacañang in preference to any other candidate for the position; for we firmly believed that he was deserving of the honor conferred upon him, and worthy of the confidence reposed in him by Her Excelency, President Gloria Macapagal-Arroyo.

MW Puno is, indeed, an apt and able addition to the lustrous list of Brethren of the Mystic Tie who have occupied that eminent and esteemed position of responsibility. We have no doubt whatsoever that he will continue the high-level performance of Brethren of the Mystic Tie who have occupied the Chief Justice's honored Chair, such as the following:

- Gracio Gonzaga, founder of Minerva Lodge No. 217 in Cagayan, who served under the Revolutionary Government;
- Jose Abad Santos, Past Grand Master, of Bagumbayan Lodge No. 4, who served in 1932-1938 and 1941-1942;
- Jose P. Laurel, of Batangas Lodge No. 35, who served in 1936-1942; and
- Manuel V. Moran, of Pangasinan Lodge No, 56, who served in 1938-1951.

Other Brethren of the Mystic Tie who creditably served as Justices of the Supreme Court of the Philippines include the following:

- George C. Butt, University Lodge No. 1192;
- Jose G. David, Pampanga Lodge No. 42;
- Ramon W. Diokno, Nilad Lodge No. 12 and Sinukuan Lodge No. 16;
- Jose A. Espiritu, Bagumbayan Lodge No. 4;
- Jose Generoso, Solidaridad Lodge No. 61;
- Antonio Horrillano, Iloilo Lodge No. 11;
- John Hull, Corregidor Lodge No. 3
- Delfin Jaranilla, Sinukuan Lodge No. 16;
- E. Finley Johnson, Southern Cross Lodge No. 6;
- Alejo Labrador, Pinatubo Lodge No. 52;
- George Malcolm, Concord Lodge No. 3;
- James A. Ostrand, Manila Lodge No. 1;
- Guillermo Pablo, Pinatubo Lodge No. 52;
- Calixto Zaldivar, Iloilo-Acacia Lodge No. 11 and Bagumbayan Lodge No. 4; and
- Abraham F. Sarmiento, Hiram Lodge No. 88.

The Cabletow

Family of Masons

The Punos belong to Hiram Lodge No. 88. WB Isaac I. Puno, Sr., a dedicated and devoted leader of the Craft, was looked up to by old and young Masons alike not only for his single-minded commitment to Masonic tenets, ideals, and principles, but also for his enlightening lectures on the same.

The three sons of WB Isaac I. Puno, Sr. of Guagua, Pampanga and Sister Narcisa Serrano of Peñafrancia – Isaac Jr., Loven, and Reynato – became Worshipful Masters of Hiram Lodge No. 88.

VW Isaac S. Puno, Jr. could have become a Grand Master, but he died prematurely. His Masonic knowledge had depth and dimension that inspired us, his brethren in Masonry.

MW Reynato S. Puno, Sr. became Grand Master in 1984. He is married to the late Sister Luzviminda T. Delgado, former Clerk of Court, Supreme Court, with whom he has three children – Reynato Jr., Emmanuel, and Ruth. Reynato Jr., who obtained his BSBA Management Degree at De La Salle University, and Emmanuel, who obtained his Human Resource Management Degree at the same university, are now independent businessmen. Ruth, on the other hand, graduated from Ateneo de Manila University with the Degree of Management Economics, and from the Graduate School of Business, University of Technology in Sydney, Australia with a Master's Degree in Business Administration.

Deeply Involved in Church Activities

Chief Justice Puno has been deeply involved in church work despite his tremendous responsibilities in the judiciary and his many engagements as a much-sought-after leader of the Craft. He is a lay preacher, United Methodist Church; present Chairman of the Administrative Council, Puno Memorial United Methodist Church; past Chairman of the Administrative Board of the Knox United Methodist Church, the biggest and eldest Methodist Church in the Philippines. A Sunday School teacher, he plans to devote more time to church work when he retires from public service.

He Scored a Grandslam

Chief Justice and Past Grand Master Puno, who served as the Sovereign Grand Commander of the Supreme Council of the SGIGs of the 33rd and Last Degree, Ancient and Accepted Scottish Rite of the Philippines in 1991-1994, was conferred the Gold Medal of Honor, the highest award within the gift of the MW Grand Lodge of Free and Accepted Masons of the Philippines, in April 1998.

The week before, he was also conferred the Knight Grand Cross of Rizal Award, the highest award of the Order of the Knights of Rizal.

Before that, he was likewise bestowed the Grand Cross, again the highest award that could be given by the Supreme Council of the 33rd and Last Degree, Ancient and Accepted Scottish Rite.

On June 22, 1998, he received the Most Outstanding UP Law Alumnus Award.

Commented our multi-awarded Brother: *"If this were tennis, I can say I have scored a rare grand slam."*

He dedicated all these awards to his loved ones in the family, particularly to his wife, Sister Luz, and to his mother, Sister Narcisa.

Addressing us, his brethren in Masonry, he revealed that he had always searched for the secret of success, and he shared with us the secret as formulated by John Wesley, the founder of Methodism, who said, *"Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, and as long as you can."*

A Living Legend in the Craft

Chief Justice and Past Grand Master Puno is a living legend in our grand jurisdiction. Not only was he one of the Ten Outstanding Masons of the Philippines in 1990, but he has so deeply involved himself in the various affairs of the Fraternity that he may be said to have reached the pinnacle of dedicated Masonic leadership. The awards, citations, and accolades accorded him by the Craft, the Appendant Bodies, and the Allied Orders are prima-facie evidence of our appreciation of, as well as our gratitude for, his fraternal vision, beneficent influence and inspiring devotion to duty. All this has made Philippine Masonry richer in its civic and fraternal involvements.

He has contributed a lot to the Craft. His Edict No. 84, for example, gave birth to the Grand Guild of Past Masters of the Philippines, which is primarily dedicated to promoting the welfare and interest of Past Masters, their widows and orphans.

His inspiring and inspired messages have touched many members of the Masonic Family in the jurisdiction of the Philippines. The most-sought-after speaker, he always has something significant to say and knows how to say it effectively.

I want to quote a portion of his motivating and provocative message during the 48th Annual Session of the Supreme Council of the 33rd and Last Degree of the Ancient and Accepted Scottish Rite, as follows:

The Cabletow

"The message is clear, and the message is that Masonry can withstand the strictest of scrutiny, including the scrutiny of unbelievers. All that Masonry needs to fight falsehoods is a fair hearing for truth is on our side. Given a fair hearing, Filipino Freemasonry will acquit itself from every false charge in any forum. The CBCP cleared Masonry from those calumnies after two years of microscopic examination of our landmarks, laws, rules and rituals. There is no reason to change that well-considered judgment. Filipino Freemasonry cannot be good in 1896 and bad in 1998 when nothing has changed in Masonry.

"I like to think that Masonry is like tea – its best comes out in hot water. Harassments and persecutions will not toll the bell for Masonry. They will only weed out from our ranks the unworthy Masons – those who do not comprehend Masonry; those who understand Masonry but will compromise its teachings due to social, political, or religious convenience; and those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen.

"Like our senior brethren in the Craft, I like to resound the clarion call for a more honest-to-goodness Masonic education. I have always believed that unless we immerse ourselves in our landmarks, laws, ancient rules, rituals, traditions and practices, we will never be able to defend the Craft. Our best shield against libel and calumny is knowledge of Masonry; our best defense against falsehood is the offense provided by unarmed truth, but let us remember that truth will hold only he who actively seeks for the truth. Truth does not show itself to the slothful. Truth comes to the seeker. It is discovered. Seek and ye shall find. More than anytime, we should seek more light in Masonry.

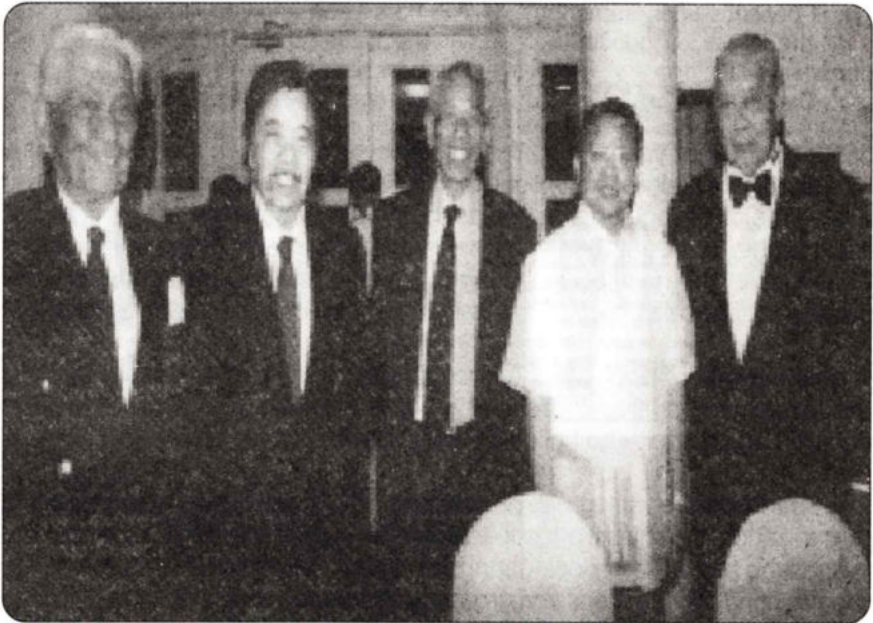
"Let me end with the fearless statement that Freemasonry in the Philippines is here to stay. The foundation of this country was built by Masons and the mightiest of men cannot obliterate the goodness of Masonry. Masonry has survived and will continue to succeed, for no institution that rests on the pillars of brotherly love, relief and truth will ever fall. There is only one thing that Masonry will not survive and that is the lack of Masonry among Masons. The future of Masonry lies in our own hands and not in the hands of others."

Taken in by Ill. Puno's eloquent wisdom, we gave him a standing ovation. We did not only get a fresh insight into, as well as a deep discernment on, a much-debated topic, but we also appreciated his choice of words and sentence structure. His speaking style is, indeed, inimitable. He is an effective and persuasive craftsman as well in speech as in writing.

He'll Deliver!

We have known MW Brother Reynato S. Puno, Sr. as a man made better by Masonry – a man to whom others may look for example and inspiration; a man who

others will say is a man of honor, virtue, and charitable feelings; a man who practices the domestic and public virtues; a man who lets temperance chasten, fortitude support, and prudence direct him, and who lets justice be the guide of all his actions; a man who is especially careful to maintain in their fullest splendor those truly Masonic emblems: Brotherly Love, Relief, and Truth. All this affords satisfactory assurance that, as he said in his acceptance speech, he will do what is expected of him, viz., "to espouse no ideology but constitutionalism; to uphold no theology but the rule of law. The Judiciary has but one constituency and it is a constituency of one – the blindfolded lady with a sword unsheathed. She represents justice, fair justice to all, unfairness to none." Chief Justice Puno is highly resolved **"to be an instrument of this kind of justice."**



Hiram Lodge No. 88 tenders testimonial dinner in honor of one of its Past Masters, MW Reynato S. Puno, Sr., Grand Master of Masons in the jurisdiction of the Philippines in 1984 and 22nd Chief Justice of the Philippines (2nd from right), at the Makati Sports Club. Others in photo are (L-R) former Justice Abraham Sarmiento, Justice Jesus M. Elbinias, Atty. Fernando V. Pascua, Jr., and Ramon G. Nuñez.



AN UNSOLICITED ADVICE TO WORSHIPFUL MASTERS

by VW Benjamin S. Geli
Senior Grand Lecturer

BOSS vs LEADER

The boss drives subordinates;
the leader coaches them.

The boss depends upon authority;
the leader on goodwill.

The boss says "I";
the leader, "we".

The boss fixes the blame for the breakdown;
the leader fixes the breakdown.

The boss knows how it is done;
the leader shows how.

The boss says "go";
the leader says "let's go".

January of every year is installation month when new leaders are installed in many subordinate Lodges within our Grand Jurisdiction. The transfer of power usually entails no major change of direction as the Wardens in almost all cases ascend to the next higher position. Remarkable changes are usually in the leadership style and qualities of the new leader. Along this line, it is of help to study the varying leadership styles and strategies to attain major objectives envisioned for the year.

A well-known worldwide volunteer organization lists three modes of leadership: 1) the leader who shares responsibility; 2) the leader who reconciles differing factions; 3) the leader who builds on what has been done before.

The sharing leader delegates powers and responsibilities to other members of the organization. He shies from public attention but usually achieves better results than one who has difficulty delegating authority. The reconciling leader strives to harmonize conflicting factions and groups within the organization. The primary step is to restore harmony and cooperation to attain goals. The building leader is one who can spot what to change and what to build on from his predecessor.

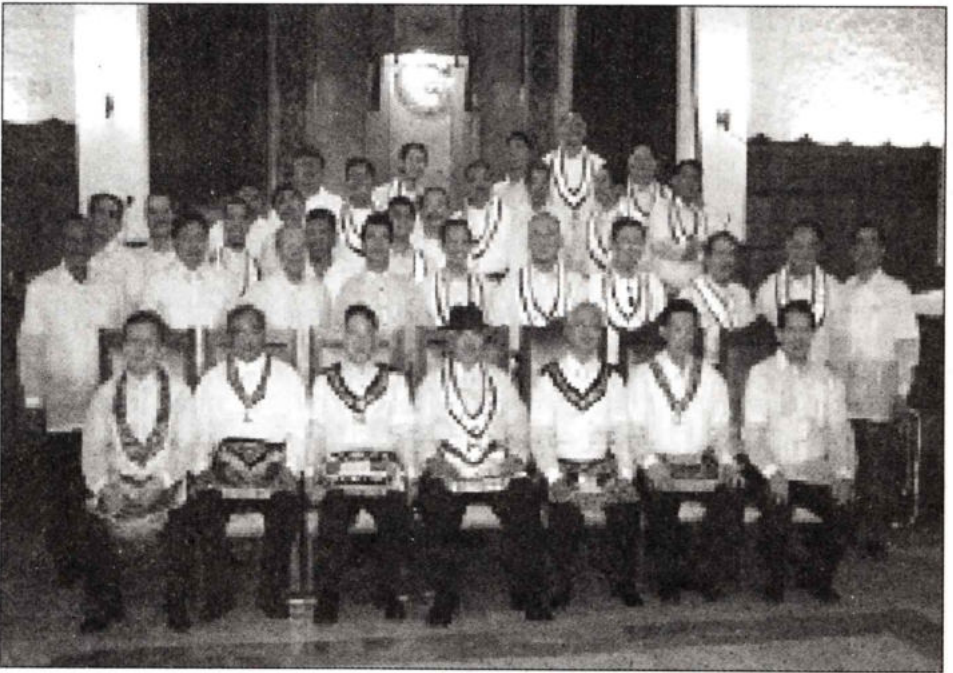
In the Masonic fraternity, leaders are theoretically autocratic. Our laws often allow Worshipful Masters to disregard parliamentary niceties and legalities. He is only answerable to the highest authority, the Grand Master, for acts during his term. A Masonic authority adds conscience and death as the other authorities the Master must answer to.

In practice, however, a Master who is too autocratic is inevitably a failure. He will be alone in his perch and lonely when he fails. On the other hand, highly successful Masters are friendly and understanding; keep open lines of communication

to the other members; provide encouragement and motivation; are generous in praise to members for a job well done; allow members to develop their full potential and take pleasure in developing the leadership talents of younger members to pave the way for their taking over the helm in the near future.

We live in a dynamic and fast-changing time. Masonic leaders would do well to make the necessary adjustments on their style of leadership without sacrificing our time-tested traditions and principles. There is such a leader known as a "benevolent autocrat." Masters must remember the term "*Sic Transit Gloria*" and that they are there for only a year.

"The final test of a leader is that he leaves behind him in other men the conviction and will to carry on." – Walter Lippmann.



MW Romeo A. Yu, Grand Master, poses with officers of newly instituted Wenceslao Trinidad Memorial Lodge U.D.

**A Masonic Lodge is an oasis of equality
and goodwill in a desert of strife...**

THE SPIRIT OF MASONRY

(This is the 4th and last in a series of articles based on Part III of THE BUILDERS, by Rev. Dr. Joseph Fort Newton, 33^o.)

Masonry, the eldest and most widely spread order, is broad and tolerant in its teaching, deep in its faith and plea for liberty, and optimistic in its vision of the meaning of life and the mystery of the universe. Gentle, gracious, and wise, it seeks *"to form mankind into a great redemptive brotherhood, a league of noble and free men enlisted in the radiant enterprise of working out in time the love and will of the Eternal."* It urges us, its initiates, to be friends, first, with God, *"the great Companion, of whom our own hearts tell us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience; to be in harmony with His purpose, to be open to His suggestions, and to be conscious of fellowship with Him."* It also urges us to be friends with all men, *"however they may differ from us in creed, colour, or condition; to fill every human relation with the spirit of friendship."*

This spirit of friendship has its roots in the Masonic philosophy, which sees that the world is friendly, and that all of us human beings must learn to be friends if we would live as befits the world in which we live, as well as our origin and destiny.

If men of every country, sect and opinion capture Masonry's spirit of friendship, then *"the wrangling sects will be lost in a great league of those who love in service of those who suffer. No man will then revile the faith in which his neighbour finds help for to-day and hope for the morrow; pity will smite him mute, and love will teach him that God is found in many ways, by those who seek Him with humble hearts."*

If Masonry's spirit of friendship pervades the realm of trade, then *"the law of the jungle (i.e., the survival of the fittest) will cease, and men will strive to build a social order in which all men may have opportunity 'to live, and to live well', as Aristotle defined the purpose of society."*

But there still exist among men much suspicion, uncharitableness, and hate; much warfare, waste, and woe; much faction, feud, and folly; much separation due to barriers of race, creed, caste, habit, training and interest. Hence, Masonry pleads that men everywhere get well acquainted with one another, and it tirelessly toils in behalf of friendship, establishing its Lodges in every country and in every clime. Each of its Lodges is *"an oasis of equality and goodwill in a desert of strife, working to weld mankind into a great league of sympathy and service."* At the Altar of a Masonic Lodge *"men meet as man to man, without vanity and without pretence,*

without fear and without reproach, as tourists crossing the Alps tie themselves together, so that if one may slip all will hold him up."

From time immemorial Masonry has toiled "to make man better, to refine his thought and purify his sympathy, to broaden his outlook, to lift his altitude, to establish in amplitude and resoluteness his life in all its relations." It has dedicated its great history, its vast accumulation of tradition, its simple faith and solemn rites, its freedom and its friendship to a high moral ideal; it has sought "to tame the tiger in man and bring his wild passions into obedience to the will of God." Its continuing mission is "to exalt and ennoble humanity, to bring light out of darkness, beauty out of angularity; to make every hard-won inheritance more secure, every sanctuary more sacred, every hope more radiant!"

Masonry has not failed us, its members, but we often fail Masonry by falling far below our high moral ideal because we share in our degree the infirmity of mankind – in Filipino terms, *sapagkat tayo ay tao (lamang)*. By the same token, Masonry constantly reminds us that we should stop making excuses for ourselves and aim at higher and higher standards, which is the message of the Ashlars.

Brother Newton, at this juncture, warns us thus: "He is a poor craftsman who glibly recites the teachings of the order and quickly forgets the lessons they convey; who wears its honourable dress to conceal a self-seeking spirit; or

to whom its great and simple symbols bring only an outward thrill, and no inward urge toward the highest of all good. Apart from what they symbolize, all symbols are empty; they speak only to such as have ears to hear. At the same time, we have always to remember ... that the most sacred shrine on earth is the soul of man; and that the temple and its offices are not ends in themselves, but only beautiful means to the end that every human heart may be a temple of peace, of purity, of power, of pity, and of hope!"

Ergo, we should, each of us, strive to become increasingly better craftsmen, dedicating ourselves to learning the lessons and teachings of Masonry and applying them in daily life. We must proficiently use the symbolic Trowel for spreading with a lot more vigor and earnestness than before the spirit of friendship and brotherly love among our fellowmen, particularly our countrymen. Why should we do so?

Let's listen to this explication of Brother Newton: "When that spirit has its way upon earth, as at last its surely will, society will be a vast communion of kindness and justice, business a system of human service, law a rule of beneficence; the home will be more holy, the laughter of childhood more joyous, and the temple of prayer mortised and tenoned in simple faith. Evil, injustice, bigotry, greed, and every vile and slimy thing that defiles and defames humanity will skulk into the dark, unable to bear the light of a juster, wiser, more merciful order. Industry will be upright, education prophetic, and religion not a shadow, but

The Cabletow

a Real Presence, when man has become acquainted with man and has learned to worship God by serving his fellows. When Masonry is victorious, every tyranny will fall, every bastille crumble, and man will be not only unfettered in mind and hand, but free of heart to walk erect in the light and liberty of the truth."

Indeed, Masonry looks forward to the dawning of the day *"when nations will be reverent in the use of freedom, just in the exercise of power, humane in the practice of wisdom; when no man will ride over the rights of his fellows; when no woman will be forlorn, no little child wretched, by bigotry or greed."* It will not cease to labor *"until all the threads of human fellowship are woven into a mystic cord of friendship, encircling the earth and holding the race in unity of spirit and the bonds of peace, as in the will of God it is one in the origin and end."* Its adamant aim is *"to bring men – first the individual man, and then, so far as possible, those who are united with him – to love one another, while holding aloft, in picture and drama, that temple of character which it is the noblest labour of life to build in the midst of the years, and which will outlast time and death."*

Brother Newton next recounts an Eastern parable which tells how the gods, having stolen from man his divinity, met in council to discuss where they would hide it. One suggested that it be carried to the other side of the earth and there buried. Another pointed out, however, that man, being a great wanderer, might find that lost treasure on the other side of the earth. A third one proposed that it be dropped into the

depths of the sea. But the others expressed their fear that man, in his insatiable curiosity, might dive deep enough to find it even there. Finally, after a space of silence, the oldest and wisest of the gods said, *"Hide it in man himself, as that is the last place he will ever think to look for it!"*

Brother Newton then submits that the great secret of Masonry lies in the fact *"that it makes a man aware of the divinity within him, wherefrom his whole life takes its beauty and meaning, and inspires him to follow and obey it. Once a man learns this deep secret, life is new, and the old world is a valley all dewy to the dawn with a lark-song over it."* He adds, *"Masonry endeavors to put man's inner train of thought on the right track, freight it with precious treasure, and start it on the way to the City of God."*

Masonry is, indeed, a great institution of leaning; for it teaches man *"how to be both brave and gentle, faithful and free; how to keep a fine poise of reason between the falsehood of extremes; how to accept the joys of life with glee, and endure its ills with patient valour; how to look upon the folly of men and not forget his nobility – in short, how to live cleanly, kindly, calmly, open-eyed and unafraid, in a sane world, sweet of heart and full of hope."*

In his penultimate paragraph, Brother Newton states: *"Such is the ideal of Masonry, and fidelity to all that is holy demands that we give ourselves to it, trusting the power of truth, the reality of love, and the sovereign worth of character. For only as we incarnate that*

ideal in actual life and activity does it become real, tangible, and effective. God works for man through man, and seldom, if at all, in any other way. He asks for our voices to speak His truth, for our hands to do His work here below – sweet voices and clean hands to make liberty and love prevail over injustice and hate. Not all of us can be learned or famous, but each of us can be loyal and true at heart, undefiled by evil, undaunted by error, faithful and helpful to our fellow-souls. Life is a capacity for the highest things. Let us make it a pursuit of the highest – an eager, incessant quest of truth, a noble utility, a lofty honour, a wise freedom, a genuine service – that through us the Spirit of Masonry may grow and be glorified."

Postscript

Brother Newton stresses that those who enter the door of Masonry in their youth find Masonry to be "a restraint, a refinement, and a conservator of virtue, throwing youth the mantle of a great friendship and the consecration of a great ideal." Then he points out that the most dangerous period of life is not

youth, with its turmoil of storm and stress, but between forty and sixty. Explains he: "When the enthusiasm of youth have cooled, and its rosy glamour has faded into the light of common day, there is apt to be a letting down of ideals, a hardening of heart, when cynicism takes the place of idealism. If the judgments of the young are austere and need to be softened by charity, the middle years of life need still more than reinforcement of spiritual influence and the inspiration of a holy atmosphere." Finally, he cites Ill. Albert Pike, who used to urge upon old men the study of Masonry, the better to help them gather up the scattered thoughts about life and build them into a firm faith; and because Masonry offers to every man a great hope and consolation.

A Final Note

We suggest that each of us take hold of a copy of the passage with which Brother Newton punctuates *The Builders*, entitled "When Is a Mason a Mason?" This passage tells us how to find the only real secret of Masonry, the one which it is trying to give to all men. – eF.R.eN

There is in man that which makes him hold to the moral ideal, and the integrity of his own soul, against all the brute forces of the world. Hence, God who made man in His own image will not let him die in the dust. – JOSEPH FORT NEWTON, 33°

In My Opinion

by VW Godofredo V. Señires, Jr., AGS



ON FILING OF MASONIC CHARGES

The procedure for filing Masonic Charges is found in Article XVIII, Sections 1 to 30, inclusive, of our Ordinances, Part II of the Constitution.

All Masonic charges against a member of the Fraternity of Masons must be accomplished in writing, with at least seven copies of the original.

A Masonic charge filed with the Blue Lodge and/or the Grand Lodge shall be considered withdrawn if the complainant fails to prosecute within a period of three years from the date of the filing of the complaint (Section 30).

1. Charges against the Grand Master (Section 1 to 4)

The charges must be preferred over the signatures of incumbent Worshipful Masters representing at least 10% of the subordinate Lodges in good standing and shall be addressed to the Grand Lodge, but coursed through the Grand Secretary, who shall transmit a copy thereof to the immediate Past Grand Master of the Grand Lodge, who may be within the Philippines and is a member of a Lodge in this jurisdiction, or, in his absence or incapacity, to the next immediate available qualified Past Grand Master.

The Past Grand Master concerned shall, within 10 days from receipt from the Grand Secretary of his copy of the charges, organize a Trial Commission, which shall be composed of five members, with himself as the Chairman and not more than four other Past Grand Masters in this jurisdiction, in the order of their reverse seniority, as his associates. He shall furnish his associates with copies of the charges filed against the respondent and request them to assemble with him at a designated place, date and time. The Grand Secretary shall be the Secretary of the Commission, but this may utilize the services of an assistant Secretary or stenographer, who shall be a Master Mason in good standing.

2. Charges against Incumbent or Past Elective Grand Lodge Officers Other than the Grand Master (Section 5 to 8)

The charges must be preferred over the signature(s) of any of the following groups:

a. At least one incumbent elective officer of the Grand Lodge and two others, who shall be incumbent or past elective officers of the Grand Lodge.

b. An incumbent elective officer of the Lodge where the officer sought to be charged holds membership and at least two Master Masons in good standing, who shall be incumbent or past elective officers of the Grand Lodge.

c. Five members in good standing of the Lodge where the officer sought to be charged holds membership.

The original, as well as all seven copies, of the charges shall be addressed to the Grand Master, but coursed through the Grand Secretary.

Upon receipt of the charges from the Secretary, the Grand Master shall appoint a Trial Commission to be composed of five disinterested members, with one incumbent Grand Lodge Officer as the Chairman and four other members of the Grand Lodge as associates. He shall furnish the appointed members of the Trial Commission with the copies of the charges and request them to assemble with him at a designated place, date and time. The Grand Secretary shall be the Secretary of the Commission, but this may also utilize the services of an assistant Secretary or a stenographer, who shall be a Master Mason in good standing.

3. Charges against Incumbent or Past Appointive Grand Lodge Officers and Employees of the Grand

Lodge Affiliated Corporations and Grand Lodge Employees (Section 9 to 12).

The charges shall be preferred over the signature of at least one incumbent officer of the Grand Lodge and addressed to the Grand Master, but coursed through the Grand Secretary.

Upon receipt of the charges from the Grand Secretary, the Grand Master shall appoint a Trial Commission to be composed of five disinterested members, with one incumbent Grand Lodge Officer as the Chairman and four other members of the Grand Lodge as associates. He shall furnish each of them with a copy of the charges and request them to assemble with him at a designated place, date and time. The Grand Secretary shall be the Secretary of the Commission, but the Commission may also utilize the services of an assistant Secretary or a stenographer, who shall be a Master Mason in good standing.

4. Charges against a Lodge (Section 13 to 16)

The charges shall be preferred over the signatures of the Master and the Secretary, in case of Lodges, and over the signature(s) of the complainant(s), in case of a member or members of the Lodge, and shall be addressed to the Grand Master, but coursed through the Grand Secretary.

Upon receipt of the charges, the Grand Master shall appoint a Trial Commission composed of five

disinterested members, with one incumbent or past officer of the Grand Lodge as the Chairman and four associates, who shall be members, Past Masters, or incumbent Wardens in good standing, selected from at least three different Lodges and belonging to the same Masonic District, if possible. The Commission shall elect a Secretary from among the members but may utilize the services of an assistant Secretary or a stenographer, who shall be a Master Mason in good standing.

5. Charges against Masters of Lodges (Section 17 to 20)

The charges shall be preferred over the signatures of at least five Master Masons in good standing of the same Lodge and addressed to the Grand Master, but coursed through the Grand Secretary.

Upon receipt of the charges from the Grand Secretary, the Grand Master shall appoint a Trial Commission composed of five disinterested members, with one incumbent or past officer of the Grand Lodge as Chairman and four Masters or Past Masters in good standing of other Lodges of the same Masonic District as associates. He shall furnish each of them with a copy of the charges and request them to assemble and organize themselves within 10 days upon receipt of the notice and to elect a Secretary from among themselves, but the Commission may utilize the services of an assistant Secretary or a stenographer, who shall be a Master Mason in good standing.

6. Charges against Individual Masons (Sections 21 to 29)

The charges shall be preferred over the signature of (a) one incumbent or past elective officer of the Grand Lodge, in cases of breaches and/or offenses against the Grand Lodge and/or any of its constituted officers; or (b) the complaining Master Mason, who shall be in good standing, in other cases.

The original and all seven copies of the charges shall be addressed to (a) the Grand Master, in cases of breaches and/or offenses against the Grand Lodge and/or any of its constituted officers; or (b) the Master of the Lodge where the respondent holds membership, but coursed through the Secretary of the Lodge, who shall transmit the same to the Master, in other cases.

The charges shall never be presented to the Master of a Lodge under dispensation, except where the respondent is a regular member of such Lodge or under or within its jurisdiction, and no chartered Lodge has concurrent jurisdiction over the same territory, in which event, the Master shall at once transmit such charges to the Grand Master, who shall, in turn, after a preliminary investigation, designate the Master of a Lodge in the Masonic District to proceed therewith in the same manner as if the charges had originally been presented to him.

Upon receipt of the charges:

1. In cases of breaches and/or offenses against the Grand Lodge and/or any of its constituted officers, the

Grand Master shall make a preliminary investigation of the charges. If, in his opinion, the charges are not frivolous, he shall appoint a Trial Commission composed of five members of his own choice.

2. In other cases, the Master shall call a special meeting of his Lodge as soon as practicable, and he shall cause the Secretary to issue a written notice thereof to such member whose residence is known and is within such a distance as may reasonably permit him to attend. The written notice shall state the day, date and time of the meeting; it shall further state that the purpose of the said meeting is to elect five members of a Commission that will try a brother, whose name must not be mentioned, upon charges filed against him.

At such special meeting, the Master shall announce the purpose and call for the election of the five Commissioners. Each member present shall write the names of five members of the Lodge upon one ballot. Upon canvassing of the votes, such members as shall have been found to have received a majority or

all of the votes cast shall be declared elected as Commissioners. In case the full number of Commissioners will not be elected on the first ballot, another balloting shall be held for the remainder until the full number of Commissioners will have been elected, each by a majority vote of those present.

The Master shall be the ex-officio Chairman of the Commission. As such, he shall preside over the trial and shall rule over all questions of Masonic Law which may arise during the trial, but shall have no vote on the judgment.

The Secretary of the Lodge shall be the Secretary of the Trial Commission, but the Commission may also utilize the services of an assistant Secretary or a stenographer, who shall be a Master Mason in good standing.

The foregoing requirements in the filing of Masonic charges should strictly be complied with; otherwise, the complaint will be returned to the complainant, without action for not being sufficient in form.

What Is the Mystic Tie of Freemasonry?

The symbolic tie that binds men together, the cement of brotherly love. The Lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship. (1 Thes. 4:9).

That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the mystic tie." (Psalm 133:1-3).

Hard Talk

by Mawi Lazaro, Jr., PDDGM (NCR-E)



ON ELECTIONS AND INSTALLATION CEREMONIES IN LODGES

My concern in this piece is that part of our Installation Service of Subordinate Lodges of the Grand Lodge of F. & A.M. of the Philippines, when the Worshipful Master-elect, after accepting the important trust of occupying the Oriental Chair, would then be asked to face the brethren of his Lodge, and the latter would then be asked by the Installing Officer thus: **"You now behold before you Brother _____ who has been duly elected to serve this Lodge as Worshipful Master, and who is now about to be installed. If any of you has any reason to urge why he should not be installed, you will now make it known or forever after hold your peace (emphasis mine)."**

Some three years ago, I had the experience of being the Installing Officer when a Brother, at that juncture alluded to earlier, stood up to raise his objection about the then Worshipful Master-elect being installed. The objection was about an alleged lack of proficiency, which was taken care of by the Certificate of Proficiency duly signed by a District Grand Lecturer, whose signature was even attested to verbally by the District Deputy Grand Master present. The Brother who objected happened to be the previous Senior Warden who was not able to gain the support of the majority among brethren. It was the then Junior Warden who took over the Oriental Chair. It was an installation ceremony opened to the public, and the whole incident was witnessed by visiting brethren, wives of Masons, sons and daughters, as well as invited guests. After all the embarrassment on all parties concerned, the Brother objecting to the installation of the Worshipful Master had to retire somewhat unglamorously.

A couple of weeks after that incident, another of that sort occurred, but this time, it was more unceremonious. The Brother who objected, who was likewise disappointed for not being voted as Worshipful Master, brought along his wife and two daughters and they cried their hearts out, quite literally even, to emphasize the objection. The then Installing Officer had to recess the ceremony and the objection had to be processed, so to speak, before the Installation ceremony could be resumed. After all the embarrassment and disharmony that had been generated, the installation ceremony proceeded and was completed, just the same.

There is a story told to me in one Lodge down South some years ago when the installing officer gave way to the objection of a Brother and the ceremony was no longer resumed as the Lodge members and their guests simply retired for refreshment and the then Worshipful Master-elect did not get to be installed right there and then. It took a week before the installation was eventually conducted.

For a couple of years I have not again heard of a similar incident. So I thought, so far, so good.

Now comes another incident of an objection last January 27, 2007, in a Lodge down South. At a similar juncture, a Brother stood up to indicate he had an objection. Good that the installation ceremony was tyled. So I asked the Brother to be at the northeast corner of the Lodge and to say his piece. Even gave him the microphone so be more audible. As he proceeded, I realized that the issues raised, if valid, were the province of civil law. And hardly was there any evidence presented. After his piece, I again asked if there was any other Brother who might have any other objection. There being none, I proceeded to rule, thus:

For a brother to become a Worshipful Master of a Lodge due for installation, compliance of a Lodge with the following provisions is necessary:

"Article X, Sec. 1. The Master, Wardens ... of each Lodges shall be elected annually by ballot at the Stated Meeting in December. A majority of the

votes of members present shall be necessary to elect.

"Article X. Sec. 3. No Master of any Lodge shall be installed unless he served as Warden and until the Grand Lodge Inspector of his Lodge, or the District Grand Lecturer or District Deputy Grand Master of the District, or the Junior or Senior Grand Lecturer, shall have certified in writing to the Installing Officer that he is proficient in the work and lectures in the three degrees and those portions of the Constitution and General Regulations of the Grand Lodge which relate to the governance of a Lodge."

Of course, there is that popular Edict that requires a Brother a Certificate of Proficiency for the Third Degree before he is eligible for election as Light.

For as long as these three aforementioned requirements are in order, no Brother has, to my mind, the right to object to the installation of the Worshipful Master-elect. The duty and prerogative of determining whether a Worshipful Master -elect is proficient rest on the aforementioned officers of the Grand Lodge, and not just on any brother.

Objections, if any, concerning any of the three aforementioned provisions should, I submit, be processed in caucuses of the Lodge, if need be.

And elections, being political in nature, resolve for Lodges who should next assume the duties of the Oriental Chair. As such, each brother should inculcate in his mind and heart that (1)

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all Masons are equal and, as such, we are therefore entitled to one vote each during elections; (2) majority rules; and (3) whoever wins as Worshipful Master becomes such for the whole Lodge and not just to those who supported or voted for him; (4) and that when elected, a Worshipful Master is not controlled by the dictates of this Lodge.

That being said, it is my deepest abhorrence as Installing Officer to rap down a brother who would dare object to the installation of a Worshipful Master-elect, who has been regularly processed as aforementioned.

Such predicament would always be the cargo of all installing officers,

wheresoever dispersed. Likewise, such will be the anxiety of duly-elected Worshipful Masters and of Lodges wanting of harmony.

For as long as we have that section in our ceremonies, however much it had been intended to be enhancing trust and making that appear so among the audience of an installation ceremony, it remains a possible instrument of abuse for a brother who may want to distort the preferment of a Lodge. For as long as that marked provision allowing for possible objection is not deleted, we continue to keep an instrument that could be used for greater evil than for the good it was intended to generate.



Grand Master Romeo A. Yu and other Grand Lodge Officers pose with brethren of Trinity Lodge U.D. It is intended and hoped that the brethren of the Lodge will work together in close unity and harmony to exalt and ennoble themselves and others.

Stirrings in the Beehive

by WM Generoso G. Calonge
Island Luz Minerva Lodge No. 5

THE BUREAUCRATIZATION OF MASONRY



Freemasonry in old times was much simpler than that we have today. It is said that our Brothers met on high hills or mountains or in low valleys the better to observe the approach of non-members. Requirements for entry in lodges were probably few, with the exception of indubitable proof of membership in the craft, which includes examination. Matters like dress and titles could not have had the importance that they have today. The presence and attendance of Brothers were all that mattered. At present, a Mason has to contend with a lot of regulations, which had made the Fraternity not only rule-bound but also inflexible in many ways. I contend that, while we need rules to have an orderly organization, we also have to accommodate certain situations in order to preserve the spirit of camaraderie and friendship in our Fraternity.

On the matter of titles, for example, we should not be overly dogmatic in that we feel uncomfortable in hearing that our titles are inadvertently omitted or inaccurately given. This is not to say that titles are trifling matters. It is just that there are Masons, especially those from other jurisdictions, who are not familiar with the right manner of addressing our officers or VIPs. We should be kind and understanding towards those Brothers. After all, titles were designed to manifest regard for achievement and position. If we respect each other, should titles stand in the way of smooth and harmonious relations?

In matters of attire, there are rules saying that a Mason should attend a meeting appropriately dressed. But suppose a Brother happened to be sojourning in an area where a lodge is about to meet. He is not in business attire or barong. Instead, he is wearing informal clothes because he is on vacation. Should we allow him to attend lodge? In my opinion, he should be allowed to join the lodge and converse Masonically with the brethren. A Brother's presence in lodge is more important than the fact that he is not formally dressed because his being a Mason and his travels made him interested in meeting his Brothers in a lodge away from home.

There is the rule that a Brother should be present in lodge elections to be elected to a position in the ensuing Masonic year. But there are instances, especially among brethren from the police and the armed services, where they have to skip meetings to attend to the extraordinary demands of their jobs. Is it not possible to allow new technology to kick in and ascertain the desire of an elected but absent brother, say,

by calling him up by mobile telephone and asking him whether he is willing to accept the position to which he was elected? This way, we will be accepting the mandate given by the lodge, and, at the same time, adjusting to the realities of modern communications without deviating from the rule that consent should be sought and freely given before holding positions of responsibility.

Most importantly, we need to continue getting good and honest men into the Craft. Many times we have heard about the challenge of managing funds in lodges. If we really have to follow all the reporting and auditing requirements, errors in management could not happen. This is one instance where bureaucratization may be of help. But, as frequently happens, it is the attitude that matters, not the rules. This is indicated by the need for consistency in reporting as well as truthfulness in the contents of the reports.

The bureaucratization of Masonry is perhaps a necessary adjunct to the growth and globalization of the Craft. But let us not lose sight of the reality that we are a Fraternity. A Fraternity is a society that makes men feel good when they are in lodge, when they leave lodge and when they reminisce events in the lodge. Rules have purposes but they are not meant to stifle creativity, enforce grudging compliance and substitute mechanical ways of doing things for the spirit and character of those who belong to the Fraternity. Let us not forget that long ago, our Brethren had to negotiate long distances, brave inclement weather and endure hardships just to assemble and be together in the evenings. Our end goal is harmonious belonging to each other. All other rules are subordinate to this purpose of our Fraternity.

Together Brethren!!!!

A Minister's Daughter and Her Boyfriend

A Minister's daughter said to her visiting boyfriend, "Dad's sermon tonight is on the text, LOVE ONE ANOTHER. Wouldn't you like to go to church and hear him?"

Replied her boyfriend: "I'd rather stay here at your house and practice what your dad is preaching."

We, likewise, should practice our Masonry rather than preach it.

BRETHREN CHOSEN TO RUN FOR THE POSITION OF JUNIOR GRAND WARDEN (JGW): THEIR PROFILES AND PROGRAMS FOR THE FRATERNITY

Note: This is in compliance with the requirement that the names, bio-data, and programs of the brethren chosen to run for the position of Junior Grand Warden (JGW) shall be published in the January-February issue of *The Cabletow*.



VW JUANITO P. ABERGAS

His Bio-Data

Born on June 24, 1942 at San Anton, San Leonardo, Nueva Ecija, VW Juanito P. Abergas is married to the former Eugenia (Jenny) B. Tabora, with whom he has four children, all of whom are now relatively successful professionals.

He was initiated, passed, and raised in Toril Lodge No. 277 in Davao City on Oct. 5, Oct. 28, and Nov. 23, 1985, respectively.

In 1986, he became a member of the Davao Bodies, Ancient and Accepted Scottish Rite (A.&A.S.R.), from which he demitted to become a member of the Quezon City Bodies, A.&A.S.R., in 1989.

A dual member of Mandaluyong City Lodge No. 277, he was Worshipful Master of the same in 1992. He was awarded by the Lodge with a Plaque of Distinction.

In 1991-1993, he was a member of the Advisory Councils of Rafael Palma Assembly No. 17, Order of the Rainbow for Girls, and Ambrosio Flores Chapter, Order of DeMolay.

He was Vice-Chairman of the Executive Committee, Ancom '92.

In 1993, VW Abergas served as the Grand Master's Deputy for Masonic District No. 9-A and a member of the Grand Lodge Committee on Buildings and Temples.

In 1994, he was a member of the Committee on Buildings and Temples of the Supreme Council, 33^o, of the Ancient and Accepted Scottish Rite (A.&A.S.R.) of Freemasonry for the Republic of the Philippines; a recipient of a Special Achievement

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Award from Mandaluyong City Lodge No. 277, as well as of the Grand Master's Award of Merit. In the same year, he was made Knight Commander of the Court of Honor (KCCH).

In 1995, VW Abergas was the Grand Marshal of the Grand Lodge of the Philippines. He was given another Plaque of Distinction by Mandaluyong City Lodge No. 277.

In 1996, he was Pryor, Kamuning Consistory, Quezon City Bodies, A.&A.S.R.; Commander, Pugad Lawin Council of Kadosh; Almoner, Diliman Chapter of Rose Croix; and Junior Warden, Balintawak Lodge of Perfection, of which he was Senior Warden in 1997 and Venerable Master in 1998.

In 1997, he was coroneted 33^o Inspector General Honorary (IGH), and in 1998, he was Regional Grand Lecturer (South Central Mindanao) and at the same time Valley Supervisor, Quezon City Bodies.

In 2001, he was Valley Deputy, Quezon City and Rizal Bodies. In 2005, he was crowned Sovereign Grand Inspector General (SGIG) for Quezon City Bodies and Rizal Bodies.

The young "Nitoy" studied at the San Anton Elementary School; then he passed on to the Araullo Lyceum, in Cabanatuan City, where he finished his secondary education and his Associate in Surveying. He obtained his BS Civil Engineering degree from the Mapua Institute of Technology in 1966. In 1996, he garnered his Master in Business

Administration (MBA) degree at the St. Francis College, and his Master in Management (MM) degree at the Philippine Christian University in 1998.

In 1971-74, He was Civil Engineer, DPH, Highway District Eng'g Office, Quezon City; in 1974-75, Sr. Civil Engineer, Region XI, DPH, Davao City; in 1975-77, Supervising Civil Engineer of the same Region; in 1977-82, Asst. District Engineer, MPH Davao City District Engineering Office; 1982-86, Asst. District Engineer, MPWH, the same office; in 1986-87, 1987-88, and 1988-95, he was District Engineer of the 2nd Metro Manila Engineering Dist., DPWH, Pasay City; Region IV-A, DPWH, Quezon City; and 3rd Metro Manila Eng'g Dist., DPWH, Malabon, MM, respectively.

In 1995-98, VW Abergas was Asst. Regional Director, DPWH, National Capital Region; in 1998-2002, Regional Director, Region XI, Southern Mindanao, Davao; and in 2002-06, Regional Director, DPWH, Region VI, Central Visayas, Cebu City.

Since 2006, he has been Assistant Secretary, DPWH Central Office.

Program and Thrusts

Every Freemason is an exponent of truth, brotherly love, and relief. And if Freemasonry is to serve any useful purpose, it must translate the moral truths taught within its Lodges into action outside the Lodge. We must rededicate ourselves to the strict adherence to our obligations and responsibilities. The programs and thrusts of Freemasonry

must be to determine achievable objectives.

My priorities are the following:

1. Administration of the Grand Lodge – To encourage others to improve themselves is to improve one self first or to set an example. And it is the desire and wish of the Grand Lodge that the Blue Lodges improve themselves in their operations and administration. In this area, the Grand Lodge should efficiently handle the business aspect of the establishment on financial matters, building administration and maintenance, budget planning and implementation, accounting, etc.

2. Membership development and education – Holding regular meetings may improve attendance and quality of the members. Apprentices and fellowcrafts can attend the meetings and fraternize with other brethren. They can be asked to take part in ritualistic works by giving lectures. There should be a follow-through in maintaining the membership of newly raised Masons by Masonic Education.

3. Maintenance and conservation of the assets of the Grand Lodge, i.e., its properties, fund and personnel – An organization such as ours thrives mainly on the membership dues and other fees. Hence, the budget is tight and needs the most judicious decision on expenses. One of the remedies is to prepare an

actual operating budget based on actual expected income to limit all expenses to those included in the prepared budget. It is also worth planning to conduct a survey on the actual workload of each employee based on the functions of each position. And if there is a need to re-structure manpower, then we must do this.

An additional focus of my stewardship of the Fraternity will be the health and welfare of its members, and to institutionalize the delivery of medical and dental services that will be made available to the members of the Fraternity. I would describe this as "taking care of the Golden Goose" program, the golden goose being the members of the Fraternity. In the story of the Goose that lays the golden eggs, the health of the goose is of utmost importance if it is to continue laying golden eggs, i.e. the good work of the members of the fraternity. Unless we have the health and welfare of our members at heart, we cannot expect them to produce good work expected of them.

If the Fraternity could consolidate all its present resources that are intended for the medical and dental services for its members, the Fraternity could establish a facility that could cater exclusively to the Master Masons in our Jurisdiction. An ambitious program perhaps, but one that I believe can be achieved in time. Someone just has to start.

VW EDWARD Y. CHUA IS NOT RUNNING FOR THE JGW POSITION

In a communiqué to the Council of Past Grand Masters of the MW Grand Lodge of the Philippines, VW Edward Y. Chua informed the Council that he was not running for the position of JGW.

"We have to forgo and sacrifice individual interest for the greater good," he wrote. *"It is not a personal choice but rather a collective decision...."*

He expressed his hope that "pure and sincere effort" be exerted to pursue *"an effective and efficient administration system of the Grand Lodge to the benefit of all Masons and Masonry under the Philippine Jurisdiction."*

He also articulated his ideas about leadership and the qualities of a Masonic leader in the following manner:

"A leader must be reliable, with initiative and progressive ideas. The strength of the fraternity rests upon discipline, courage, fidelity and unselfishness."

"Leadership should be more participative than directive, more enabling than a mere theatrical performance. A good Masonic leader is best when the brethren barely know he exists, talks little when his work is done, his aim fulfilled and the brethren would say, 'We did it ourselves, in unity and harmony.'"

VW Chua concluded his communiqué with these paragraphs:

"It is with deep gratitude and appreciation for the trust and confidence of the Past Grand Masters to include me in the nomination and I will cherish it as an honor."

"I humbly ask for your appreciation and comprehension of the decision and sacrificial choice, as I strongly believe that harmony and unity in the Lodge must take precedence over personal interest."

"The opportunity to serve our brethren will always be my priority."



JOVEN KING CHUA

His Bio-Data

VW Joven King Chua has been a member of Dadiangas Lodge No. 225 since 1981; he became its Worshipful Master in 1988.

An Honorary Member of Koronadal Lodge No. 200, he served as a District Deputy Grand Master in 1990.

He chaired the Executive Committee for the Annual Communication of our Grand Lodge held at General Santos City in 1999.

He served as Grand Tyler in Masonic year 2006-2007.

Ill. Joven King Chua is a 33^o Sovereign Grand Inspector General (SGIG) for the Orient of SOCKSARGEN.

Born on December 31, 1948, he is married to Sis. Elisa Lee Chua, with whom he has five children: Richard, incoming Senior Warden of Dadiangas Lodge No. 220; Vicent Eric, member of Beacon Lodge No. 213; Jonathan Edward, incoming Senior Warden of Beacon Lodge No. 213; Jan Wesley; and Jeneliese.

He took his elementary and secondary education at the Sacred Heart School/Boys High School in Cebu City. Then he took up B.S. Chemical Engineering at the University of San Carlos, Cebu, graduating therefrom Magna cum Laude in 1969.

In 1969-1973, he worked at Solid Bank-Cebu; in 1974-1977, at Bibiana Swine Farms, Since 1977, he has worked in Southern Mindanao Commodities, Inc., of which he is the President/Chairman. He is also the President/Chairman of Eagle Food Industries Corp., Jolina Agribusiness Corporation/Elisa Farm, Philippine MultiFarm Ventures., Inc., and GenSan Newcastle Development Corporation.

Since 1974 he has been a member of Mt. Matutum Lions Club, which he served as President in 1983-1984. In 1999-2000, he was President of the General Santos City Chamber of Commerce.

In 1997-2000, moreover, he was President of the South Cotabato Filipino Chinese Chamber of Commerce.

Program for the MW Grand Lodge of Free and Accepted Masons of the Philippines

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I. GLP Management and Administration

1. Conduct a self study or general review of the management and administrative functions of the GLP. Identify the problems if there are any. This shall be done or started on my assumption as Junior Grand Warden in addition to my constitutional duties and responsibilities.

2. After identifying the problems, the first sets of solutions shall be formulated and this shall be done if and when I serve as the Senior Grand Warden.

3. When serving as Deputy Grand Master, I will start eliminating the less workable and less effective sets of solutions. Those believed to be more result-oriented shall be finally formulated, and be made ready for implementation when I finally occupy the position of Grand Master.

4. All of the above-mentioned processes shall focus on improving effective administration, and to achieve effective fiscal management and control of the GLP funds, more transparent on where the funds are sourced and spent officially with the best effort benefits.

II. Fiscal Management for Subordinate Lodges

1. Formulate and implement a more effective procedure to ensure that all funds of the Lodge are also sourced and spent according to approved budgets and schedules.

2. Ensure that Lodge auditors work accordingly to what is expected of them as mandated during their installation.

3. See to it that Lodge funds are handled properly and be as transparent as possible.

III. Membership Growth and Development

1. Improve and continue to implement the program of PGMs to attract more potential quality members.

2. Implement new programs or continue to implement existing programs of PGMS to encourage inactive or suspended members to be active again.

3. Implement more effective methods of orientations to the candidates and to the newly raised brethren for the purpose of giving them more knowledge about Masonry and inculcating into their minds what Masons should be: honorable, dignified and honest men.

IV. Effective Communications

The present administration under the Grand Secretary has already improved tremendously in cutting down the response time to inquiries by the subordinate Lodges. With the advances in communication, this may be improved further, and it may be proper to set a minimum time frame to act on such.

V. Uniformity of Floor Works and Rituals in the Whole Jurisdiction

1. Far too often, when we attend conventions and meetings in other districts, especially distant ones, the rituals and floor works are different and depend on the instructions given by the respective Senior and/or Junior Grand

Lecturers at the time, and may vary again on the next year. We propose a thorough review of the Monitor, Constitution, and other applicable edicts, rules and regulations pertinent to floor works and rituals to iron out conflicting instructions in said manuals.

2. Come out with a Manual for Basic Instructions on the Floor Works and Rituals, to be strictly used by all Lodges.
3. Require the present and incoming SGLs, JGLs, DGLs, and GLIs to uniformly follow this Manual when making Masonic Lectures or Lodges of Instruction to ensure the desired uniformity.

VI. Continuing Involvement in Community Projects/Activities

1. Conduct free medical outreach programs in depressed communities.

The actual experience of District 12-B, in conjunction with the Scottish Rite Masons (Orient of Socksargen), the Shriners and the Order of the Amaranth, ensured continuous interests in Masonry and a sense of belonging and fulfillment such that previously inactive members have come out and count themselves in.

2. Implement programs for Environmental Protection.

VII. Other Concerns

1. Support the ongoing programs for youth organizations and appendant bodies.
2. Encourage activities in Masonic Districts that will enhance harmonious relationships among members and between Lodges.



Happiness is, to the NCR-E brethren, planting trees to save the La Mesa Dam Watershed from going to waste.



VW EDGARDO C. PEREZ

His Bio-Data

Very Worshipful Brother Edgardo C. Perez was raised on April 21, 1974 at Primera Luz Filipina Lodge No. 69, which he served as Worshipful Master in 1978. He is the founding Master of La Naval Lodge No. 269 (1983-1985). He has served his Mother Lodge as Secretary and became a Life Member thereof on April 21, 1999.

In 1980-82, he was Grand Lodge Inspector for Pintong Bato Lodge No. 51; in 1983, for Cavite Lodge No. 2. In 1993, he was Senior Grand Deacon; in 1995, District Deputy Grand Master, District No. 10 (Cavite); in 1999 Grand Standard Bearer; in 2000, Junior Grand Lecturer for Cavite; in 2004, Senior Grand Lecturer; in the same year, Senior Executive Assistant to the Grand Master and Director, Institute of Masonic Education and Studies (IMES).

Among his engagements in the appendant organizations are the following:

- Chairman, Advisory Board, Tierra Alta Assembly No. 4
- International Order of the Rainbow for Girls, 1979-1999
- Chairman, Executive Committee, IORG, Philippines & Guam, 1993
- Executive Officer, Region IV, International Order of DeMolay, 1982-84
- Past Active Member, Philippine Supreme Council, Order of DeMolay
- 33^o IGH, Cavite Bodies, Scottish Rite Freemasonry
- Founding Royal Patron, Tierra Luz Court No. 33
- Order of the Amaranth, 1997
- Grand Royal Patron, Grand Court of the Philippines, Order of the Amaranth, 2000-2001
- Deputy Supreme Royal Patron, Supreme Council, Order of the Amaranth, Inc., 2001-present

An accomplished Masonic leader, he has received many awards, including two Past Master's Jewels; Hiram Award – 2000 Primera Luz Filipina No. 69; Grand Cross of Colors, International Rainbow for Girls; numerous medals, plaques and certificates of merit and appreciation for outstanding Masonic services and leadership; Past Grand Royal Patron Jewel, Grand Court of the Philippines, Order of the Amaranth.

VW Edgardo C. Perez is an Honorary Member of Dapitan Lodge No. 21 and Pinagpagan Lodge No. 353.

Program for the Fraternity

Hereunder is VW Perez's presentation of his program for the Fraternity.

At the outset, I wish to signify my untiring and determined loyalty, allegiance and faithfulness to the Grand Lodge of the Philippines. I respectfully pledge devotion and adherence to the tenets and doctrines of Freemasonry and undertake to untiringly and selflessly devote my time and efforts for the development and progress of Masonic activities and principles for the benefit of the Fraternity in particular, and society in general.

More importantly, I recognize the value and importance of Fellowship, and in this regard, shall continue to constantly extend my hand in token of brotherly love and affection for all brothers, knowing full well that our Venerated Fraternity applies Fellowship in order to bring about Action.

In all humility, it is my belief that in order for any program of activity to be successful and to have a more lasting impact on the Fraternity, continuity is the key. All our Past Grand Masters have given themselves completely to the fruition of their desirable and enviable programs, to which they have undeniably succeeded in building up the Fraternity. With all due respect, I believe that had the said programs been vigorously continued through an institutional system, they would have had a significantly higher impact on the brethren and the Fraternity as a whole. The program I envision is therefore along

these lines of Continuity of Action based on Fellowship. In essence, this continuing program shall be composed of the following.

1. FELLOWSHIP – Our esteemed Fraternity is based on Brotherly Love and Affection. As such, the importance of increasing the number and quality of the brethren is essential for the continuity of the Craft. I humbly submit that we should provide for a system of development and advancement of Masons in the fraternity in correlation to the systems already in place. The importance of maintaining continued membership should likewise not be overlooked. To this endeavour, qualified competent staff and officers are needed to lead the Fraternity. All these to be done in the spirit of comradeship, friendliness and enjoyment.

2. OPERATIONS – While being respectful to the identities of individual Lodges and Districts, a complementary system to the present set-up should be installed in order to ensure compliance with and obedience to the Grand Lodge edicts, circulars, laws and regulations. This system should ensure that the Grand Lodge can provide direction to the Fraternity as a whole, while being sensitive to the individual needs and priorities of the Districts and the Blue Lodges.

3. EDUCATION - Learning the teachings of the Craft is not merely memorizing and repeating verbatim that which is written, it is lived by each of us, as we all do in our own special ways. For us to truly imbibe the doctrines, philosophies and principles of our Esteemed Brotherhood, I propose to institutionalize our Masonic Education

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Program; to seriously and strictly pursue the Institute of Masonic Education and Studies; and to enlighten the public on Masonry.

4. LOGISTICS – We must plan, coordinate and supervise all constructions, maintenance and repair activities of the Grand Lodge. We must identify, determine and coordinate the Grand Lodge Procurement Program, assuring the Fraternity that what is most beneficial and advantageous to the Brotherhood is attained.

5. ORGANIZATION – To streamline all Grand Lodge subordinate organizations, in order that no overlap and wastage in resource and personnel occurs so as to maintain an organization that is effective, efficient and responsive to the goals and objectives of the Fraternity. In the spirit of cooperation and understanding, this is hoped to be achieved.

6. FINANCIAL – Funds are a necessary aspect of any organization and must be addressed in the spirit of transparency and simplicity. To this end we must ensure that funds are spent in accordance with a well-defined approved budget; that we maintain a comprehensive system of accounting and audit; and a periodic reporting system to illustrate the current fiscal status of the Grand Lodge.

In connection with the above essential necessities, I respectfully submit specific programs I envision for the Grand Lodge of the Philippines as an organization and as an Exalted Fraternity.

1. ORGANIZATIONAL

With all humility and with the concurrence of the Brethren, I intend to

introduce a system that would allow the Deputy Grand Master, the Senior and Junior Grand Wardens the opportunity to directly participate in the daily administration and operational activities and functions of the Grand Lodge of the Philippines.

In the proposed system, I envision the Grand Master as one who administers the affairs of the Grand Lodge of the Philippines in much the same way as that of a Chief Executive Officer (CEO) of a corporation. The Deputy Grand Master shall be the Chief Operating Officer (COO) who shall be in charge of the day-to-day operations of the Grand Lodge. The Senior Grand Warden shall be in charge of supervising all standing and special committees while the Junior Grand Warden shall be in charge of the Administrative and Financial Functions of the Grand Lodge.

In such a set-up, the Honorable Grand Master shall have more time to attend to the more imperative concerns and problems of the Fraternity as a whole. He shall have more time to visit the Blue Lodges where he may indulge himself in the important spirit of Fellowship with the brethren; in due course he could feel the pulse of the brethren and understand more in-depth the uniqueness and identities of the different lodges. Having direct and first hand knowledge of the concerns of the brethren, the Honorable Grand Master may immediately address these issues and release appropriate legislation and circulars.

In the proposed system, the same also prepares the three Grand Lights for

the challenges of the Grand Master's Chair when they ultimately occupy the same.

I had served modestly in the Grand Lodge as an Executive Assistant and later as a Senior Grand Lecturer, and my experience has taught me tremendously about the magnitude of labor necessary for the furtherance of our Beloved Fraternity. Limited though my experience may be, I gained knowledge and wisdom about our Honored Brotherhood which could only be gained through a direct participation in its activities. The system I propose shall serve the three Lights the opportunity to gain experience and enrich their knowledge for the ultimate purpose of service for the brethren, which in due course shall also redound to the benefit of the Fraternity as a whole.

2. SERVICES

As mentioned earlier a number of Past Grand Masters adopted programs for the good of the Fraternity. Unfortunately, through no fault of theirs but due to the demands of the Oriental Chair, these praiseworthy programs could still enrich and empower our Fraternity, if fully and continuously implemented.

It is therefore my desire to pursue the full implementation of these admirable projects:

a. Establishment of Legal and Health Services at the level of Districts for the benefit of the brethren and their families. This will be the first part of the Masonic Assistance, Service Operations and

Networking System (MASONS), as proposed by Most Worshipful Bunyi.

b. Setting up of a Scholarship Program in every Masonic District. (Expanded Program of Most Worshipful Labitoria)

c. Crisis Management Teams in every District. This project aims to make the Fraternity very visible and its good works felt directly by the members of the community where Lodges are situated.

3. FINANCIAL

It is proposed that a review of the financial status of the Grand Lodge be undertaken to determine if the trust and special funds are still relevant with purposes for which they were established. Hand in hand with this review will be a program that will ensure a more judicious expenditure of Grand Lodge Funds.

Moreover, we shall address sourcing of funds. This is an opportunity for Fellowship in order to bring about action. Fund raising thru friendly tournaments such as golf or other sporting events, premiere showing, community contests and other like activities. These are opportunities for the brethren to come together as a community, experiencing each other's camaraderie while at that same time fulfilling important and essential necessities for the Fraternity. This sourcing of funds is viewed as a continuing program for the benefit of the Fraternity as a whole, and to lighten the burden of dependency of the Grand Lodge on annual dues.

4. MEMBERSHIP

With all due respect and in recognition of the wisdom and knowledge

of the brethren, I humbly propose to review membership along the following guidelines:

a. While acknowledging that each Blue Lodge has its own identity and uniqueness, we must also recognize that we are all members of the Craft, we are a band of brothers, all bound together by the same thread. With this in mind, we should look into the possibility of mergers of Lodges with very small membership and those saddled with financial problems so as to strengthen ourselves without sacrificing our individual history and traditions.

b. Lodges instituted under dispensation shall be constituted only after raising at least twenty (20) Master Masons. This proposal is put forth as to enhance the pool of leaders and to ensure a more financially secure Lodge. Moreover, it also puts in safety the possible dwindling of membership.

c. A closer look at the ageing membership; life membership by longevity; suspensions for non-payment of dues; etc.

5. INSTITUTE OF MASONIC EDUCATION AND STUDIES

Most Worshipful Demonteverde established the Institute of Masonic Education and Studies through Edict 185 in 1999. Sadly, however, up to this point in time, it still has to be fully established to function as mandated. In all modesty, I submitted a position paper to operationalize the IMES. It was presented to the Board for General Purposes and it was favourably endorsed for adoption and implementation.

With all humility, I respectfully submit myself and volunteer to be the Director

of the IMES. If allowed, I shall devote my labors in ensuring the IMES to be one of the most enduring institutions of the Grand Lodge of the Philippines. I am a firm believer in education, and as such, it is my conviction that our Honored Fraternity could achieve its objectives and goals and solve our problems through an effective Masonic Education Program.

6. MASONIC SUMMIT

A Masonic Summit is foreseen to identify the difficulties besetting the Grand Lodge and Freemasonry in the Philippines and to likewise realize the factors that led to its current state. It is also seen as a forum to propose possible courses of action to avert deterioration and for a complete turn around. The Summit is likewise seen as an avenue to validate the premises made and the solutions proposed in the Five-Year Development Plan of the Grand Lodge of the Philippines.

Having stated the above as my program of activities, I furthermore wish to state that it is my intention to Honor the dignity of the Oriental Chair. Having been raised in 1974, I remember and recall the awe and admiration that we all bestowed upon the Gentlemen occupying the station of the East. Through the years, through no fault of any person in particular, the majesty of the Oriental Chair has somewhat waned. To bring back the Mystic of the Oriental and Grand Oriental Chair that binds all Master Masons whithersoever dispersed shall be one of my top priorities. It shall once again be the rallying point of all our endeavors. Fellowship in order to bring about Action.



VW HOMOBONO C. PIQUE

His Bio-Data

Born on August 11, 1948, VW Homobono C. Pique obtained his Bachelor of Science in Civil Engineering (BSCE) degree from the Divine Word University in Tacloban, Leyte in 1965. A registered Civil Engineer, he has specialized in Transportation, Water Resources and Civil Works Engineering Study, Planning and Design, Construction Supervision Project Management and Value Engineering.

He was raised to the Sublime Degree of Master Mason in Makabugwas Lodge No. 47 in August 1974. In 1990, he became a Dual Member of Palanyag Lodge No. 323, which he served as Worshipful Master in 2000-2001. In 2000, he became a Plural Member of Las Piñas Lodge No. 332.

In 2001-2002, he served as Grand Lodge Inspector (GLI) in then Masonic District No. 13 (now NCR-G). In 2002, he became a member of Saigon Oasis, Aloha Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine (AAONMS); he also served as Grand Lecturer for Masonic District No. 13 (now NCR-G). In 2003-2004, he was the Grand Master's Deputy for the same Masonic District.

In 2004, he became a member of Leyte-Samar Bodies, Ancient and Accepted Scottish Rite (A.&A.S.R.) of Freemasonry. A 32^o Knight Commander of the Court of Honor (KCCH), he will be coroneted 33^o Inspector General Honorary (IGH) in March 2007.

He was given the Hiram Award by Palanyag Lodge No. 323 in January 2002; the Diploma of Merit for Most Outstanding Master of the Royal Secret (MRS) by the Leyte-Samar Bodies in October 2002; and the Knights Templar Award by the Supreme Council, Order of DeMolay Philippines in March 2003.

In 1998, he served as Project Manager and Co-Designer for the construction of the Masonic Centennial Clock at Luneta (or Rizal) Park, Manila. In 2003, he was a member of the Technical Committee for the reconstruction of the old Plaridel Masonic Temple (PMT). In 2005, he was Project Manager and Co-Designer for the reconstruction of the old PMT Building. He initiated and studied the fast-track construction of the building to be done, not by Contractors, but by "Administration." He managed and supervised the construction by "Administration", which resulted in cost savings of Php 5.70 million. Groundbreaking ceremony was held on December 19, 2005; reconstructed building was inaugurated on April 19, 2006.

Also in 2005, he was Project Planner for the proposed 7-storey Plaridel Multi-Purpose Tower Building. He has completed the Soils Investigation for the foundation design of the proposed building. Besides, he was Project Planner for the site development, drainage and landscaping of the whole GLP Compound, including provisions of fire hydrants, fire pump, water cistern, and standby generator. He was, moreover, Vice-Chairman, Committee on Masonic Temples and Buildings – in charge of the installation of airconditioning units at the Emilio Aguinaldo Social Hall and at the Jose Abad Santos Lodge Hall of the new PMT.

In 2006, he was a member of the Special Committee on GLP Edifice Development, as well as Vice-Chairman of the Committee on the Reconstruction and Administration of the old PMT Building, GLP Compound. He was, furthermore, Project Manager for the renovation and improvement of the Scottish Rite Temple on Taft Ave., Manila.

VW Pique is a member of such professional societies as the Philippine Institute of Civil Engineer (PICE); Council of Engineering Consultants of the Philippine (CECOPHIL); International Engineering Consortium (IEC); American Management Association (AMA); American Water Resources Association (AWRA); Project Management Institute (PMI); Institute of Transportation Engineers (ITE); Consulting Engineers and Land Surveyors of California (CELSOC); American Society of Civil Engineers (ASCE); American Society of Testing Masters/Int'l (ASTM, Int'l); and International Road Federation (IRF).

VW Pique's work/business experiences include the following:

1969-1971 – Assistant Project Engineer, Leyte Provincial Engineering Office, Province of Leyte.

1972-1975 – Supervising Civil Engineer, Biliran Provincial Engineering Office, Biliran Sub-Province.

1976-1980 – PHILNOR Consultants and Planners, Inc., Makati City: Sr. Highway Engineer, IBRD-Assisted DPH Manila North Expressway Project, Stage 2 (1976); Deputy Project Manager, ADB-Assisted Naga-Calabanga Integrated Area Development Project (1979-1980).

1985-present – President and CEO, PERTCONSULT INTERNATIONAL (Philippines). Responsible for the firm's overall business management and environment. Principal for the implementation of various overseas and domestic projects. Responsible for the provision of In-Service Training/Seminars for Multi-Disciplinary Continuing Professional Education.

The following are the notable overseas and domestic projects undertaken by VW Pique:

- Southern Tagalog Arterial Road (STAR) Tollways Project, Stages 1 & 2, Sto. Tomas-Lipa City and Lipa City-Batangas City Road Sections (1998-2007)
- Sixth Road Project, Road Improvement Component, Contract Package MI-13, Ipil-Licomo Road Section, Province of Zamboanga del Sur (2000-2005)

- Sixth Road Project, Road Improvement Component, Contract Package 6MI-9, Pagadian City-Buug Road Section, Province of Zamboanga de Sur (1995-2005)

- Sixth Road Project, Road Improvement Component, Contract Package 6MI-10, Kabasalan-Ipil Road Section, Province of Zamboanga del Sur (1999-2005)

- Asian Development Bank (ADB)-Assisted Madrasah Aliyah Education Project in Indonesia Developed college degree curriculum for Madrasah Education for implementation in various Colleges/Universities in Indonesia (1999-2000).

- ADB-Assisted Detailed Social Survey of Student Support Requirements and Detailed Designs/Recommendations for Higher Education Student Support Program Project, package IV, Indonesia (1998-2000).

- ADB-Assisted Feasibility Study and Detailed Engineering Design of 880 km Highway No. 1 under the Second Road Improvement Project, Viet Nam (1994-1996)

- ADB-Assisted Construction Supervision of 4:30 m diameter and 13.1 km long Umiray-Angat Transbasin Tunnel and Ancillary Facilities project, Province of Bulacan (1997-2000), a project of MWSS

- Independent Design Checking and Independent Certification Engineering of Metro Manila Skyway Project (Stage I), Buendia-Bicutan Section, Metro Manila (1996-2000) under the auspices of Toll Regulatory Board (TRB) and DPWH

- ADB-Assisted DOTC Detailed Engineering Design and Construction Supervision of Davao International Airport Project, Davao City (1995-2004)

- JBIC-Assisted Construction Supervision of Iloilo Flood Control Project (II), Iloilo City (2003-2006)

2001-present – President and CEO, PERTCONSULT INTERNATIONAL (USA). Responsible for the overall business management of the firm engaged in engineering, planning, project management and environmental concern consultancy services in the USA and some countries in Southeast Asia, Central/Middle Asia and Oceania. Principal in-charge for the following projects:

- ADB-Assisted Secondary Towns Water Supply and Sanitation Project in Bangladesh Services include: examination of records of all existing operational tube wells in four (4) study towns as to design, construction, maintenance, and operation; making arrangements for conduct of water quality tests and pumping efficiency tests on all tube wells; and hydrogeological investigations for enhancement of alternative water sources (2005-2006)

- Systems Review/Assessment Tasks for the 2nd \$18 Billion Tranche of USA for the Coalition Provisional Authority's (CPA) efforts to coordinate the reconstruction activities throughout Iraq. Services include Program Management support to the CPA-Project Management Office in both Iraq and Washington, D.C. under the auspices of Aecom Technology Corporation (2004-2005)

- World Bank-Financed Western Java Environmental Management Project. Services include Design of Global Environment Facility (GEF) Mechanism for Solid Waste Composting in various Industrial Areas of West Java, Indonesia in collaboration with PT Macon of Jakarta (2004).

· United Nations Development Programme (UNDP)-Financed Urgent Rehabilitation of Lacio Irrigation System, Phase I & II in Manatuto, East Timor. Services include detailed design and construction management under the auspices of UNTAET and UNOPS, (2002-2004).

Proposed Masonic Program

Here is a presentation by VW Pique himself of his proposed program for the Craft:

Our esteemed Past Grand Master and now Chief Justice of the Supreme Court, MW Reynato S. Puno, once said that, *"Indeed, the strength of Masonry lies in its teachings taken mainly from the universal teachings of the major religions of the world. We are also committed to the dispersal of harmony among all men and this objective will elude us if we do not build bridges with our fellowmen, including our critics and detractors."*

Inspired by the statement of MW Puno, I opted to use as my theme – **Freemasonry: A Bridge for Unity and Progress**, when I was appointed District Deputy Grand Master by the late MW Ricardo P. Galvez in 2003. I believed that Masons would make an excellent catalyst to spread harmony in a Nation, the development of which is being hampered by political grandstanding and desperate holding on to power. I still do.

Hence, I am again espousing the same theme during my administration, if given the opportunity to serve the

Grand Lodge of the Philippines (GLP). However, we must begin by examining ourselves and other ranks. We have to ask the questions to ourselves – Are we still the Masons who were looked up to before? Or have we deteriorated from a catalyst for harmony to initiator of discord? Have the teachings of Masonry really turned us to be Perfect Ashlars? In order to build a strong BRIDGE, we must be steadfast in our commitment to the teachings of our Brotherhood. Only then can we attain a progressive humanity.

Programs

Consistent with the Five (5)-Year Development Plan formulated by MW Hermogenes E. Ebdane, Jr., Past Grand Master, my administration will focus on the following Programs:

I. Organizational Development Program

· Review, evaluate and, if necessary, implement changes to the organizational structure of the GLP both as a corporate entity and as a Masonic fraternity. Consultation with the Council of Elders will be my routine approach during my administration.

· Review and evaluate the functions of all standing and special GLP Committees with the end view of appointing Committee Chairmen and Members for a longer of office for the continuity of service purposes.

· Study the feasibility of appointing the three Grand Lights to have a supervisory role over the different

Committees of GLP to prepare them for their eventual elevation to the Grand Oriental Chair.

- Review and evaluate the existing computerized system of the GLP for possible upgrading and assess the need to hire permanent personnel to oversee the same. By improving the computerization program of the Grand Lodge we shall then be in a position to supply information required by each member as well as by other Grand Lodges.

- Implement the micro-filming or digitizing of important documents and records of the GLP including bar coding of incoming and outgoing correspondences.

- Study the possibility of securing International Standard Organization ISO 9001:2000 Certification for Quality Management Systems which involves the development of efficient and effective administrative and financial operations towards the attainment of the goals and objectives of the GLP.

II. Education Program

- Strengthen further the role of the Institute for Masonic Education and Studies (IMES) by involving it in all Masonic-related endeavors of GLP sans corporate matters.

- Facilitate the establishment of regional Masonic Education Centers thru IMES, possibly even at the district level, to widen the reach of Masonic Education to our brethren in the jurisdiction. Lecturers will be coming from their own district but have to be certified by the IMES.

- Harmonize the programs of IMES with the functions of the Grand Lecturers.

- Institutionalize the Adopt-a-School program of GLP.

III. Administration and Membership Program

- Study the merging of Lodges which are either financially in distress or cannot muster the required number of members to hold regular meetings.

- Strictly enforce the requirements to form a new lodge and the granting of charters to lodges under dispensation to ensure that the same will result to a net increase in quality membership and not merely to add to the membership of the already existing members.

- Prior to my ascension to the Grand Oriental Chair, I will create a Search Committee which will design a system, evaluate Grand Lecturers the merits and recommend the appointments of District Deputy Grand Masters based on nominations made by the various Districts without compromising the prerogative of the Grand Master.

IV. Operations Program

- Follow on the GLP-wide Public Affairs Program such as the Adopt-a-School Program; Support and Cooperation of Law Enforcement Agencies; Masonic Information Forum; and other community-based projects to enhance the good image of our Fraternity.

- Improve GLP's link with all Appendant Bodies as well as allied organizations to guarantee coordinated efforts in accomplishing our Masonic mission and goals.

- Re-establish and enhance GLP's amity relations with other Grand Lodges

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through an Immediate Response System for all their inquiries.

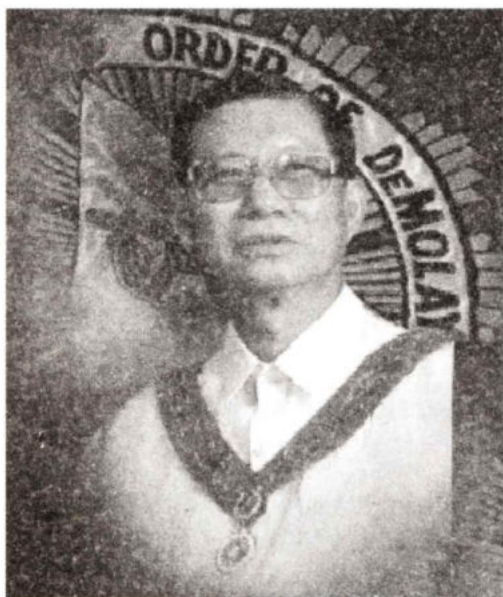
V. Financial Program

· Study the possibility of establishing a Lending Program to cater to the needs of Lodges concerning improvement of their physical facilities.

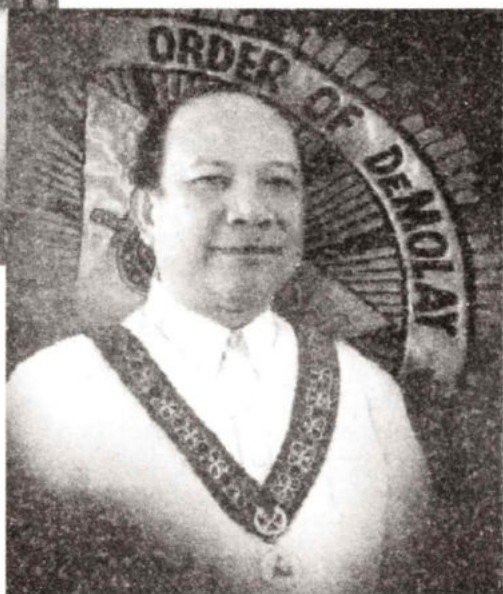
· Facilitate the early completion of the construction of the Proposed 7-Storey Plaridel Multi-Purpose Building for GLP's added revenue. The Building when completed will be managed by a Professional Property Manager.

· Optimize GLP income from the rentals of spaces in the GLP buildings.

Sincerest fraternal felicitations to:



MW ROSENDO C. HERRERA, PGM
Grand Master Emeritus



VW EVARISTO A. LEVISTE
Grand Master 2007



VW AVELINO I. RAZON, JR.

His Bio-Data

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

He was initiated, passed, and raised in Cosmos Lodge No. 8 on February 22, March 15, and April 19, 1991, respectively. He is a charter member of Datu Lapu-Lapu Lodge No. 347 in Cebu and Trinity Lodge (UD).

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

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

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

In Masonic year 2005-2006, he served as the Master of his Mother Lodge, Cosmos No. 8. In the current Masonic year (2006-2007) he serves as District Grand Lecturer (DGL), M.D. NCR-A.

A product of the Philippine Military Academy (PMA), he was commissioned as a 2nd Lieutenant of the Philippine Constabulary in 1974. Serving as Commanding Officer of the 563rd PC Company, he earned his military spurs in the hinterlands of Jolo, Sulu.

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

In October 1981, he was appointed as Commanding Officer of the 234th PC Company in Laguna and served there until 1983.

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

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

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

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

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

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

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

He took up the Intelligence Officer's Basic Course at the Special Intelligence Training School, ISAFP. He went to Fort Benning in Georgia, USA to take up the Infantry Officer's Advance Course; he graduated on top of his class. Then he went to Hong Kong, where he participated in the Drug Law Enforcement Seminar. He graduated No. 1 in his Officer's Senior Executive Course.

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

He was Most Outstanding Mason in the Field of Law Enforcement in 1998, and Most Outstanding Mason in the Field of Peace and Order in 2005.

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

Proposed Masonic Program

Vision: A Fraternity relevant to the brethren, their families, and the community

Mission: Enhance internalization of basic Masonic principles among the brethren; provide concrete Masonic relief to distressed worthy brethren and their

families; spread Masonic values through exemplary conduct and service in the community.

Theme: Harmony: Strength and Support of Freemasonry, Family, and Community

Programs shall be in the fields of (1) information, education and communication; (2) organization management; and (3) advocacy, networking and public service.

In the field of information, education and communication we shall strive for:

- Timely dissemination of information through THE CABLETOW and Circulars. (We will also encourage District and Lodge newsletters.)
- Strengthening of the Institute of Masonic Education and Studies (IMES) and its effective devolution to the District and Lodge levels through effective and progressive methods of teaching and learning.
- Closer coordination with Grand Lodge-sponsored and/or authorized organizations and Appendant Bodies.

In the field of organization management, we shall strive to:

- Build harmony among Masons, Lodges, Districts, and Appendant Bodies.
- Establish membership discipline, growth and development through progressive Masonic Education and Studies in the fundamental tenets of the Craft.
- Establish a year-round Physical Fitness and Sports Development Program

In the field of advocacy, networking and public service, we shall strive to:

- Provide support to sick and elderly brethren, widows and orphans through the establishment of a Masonic Medical Clinic at the Grand Lodge, as well as support and encourage the establishment of similar clinics in other Masonic Regions and Districts.
- Direct Lodges to conduct regular Sunshine Visitations to win back inactive members and cheer up elderly and sick Masons.
- Stimulate wholistic District/Lodge activities based on Grand Lodge monthly topics.

Rationale for the Proposed Masonic Program – Harmony is a vital principle that is essentially required in all societies, especially in ours. If harmony among Masons can be achieved, it will spread in Lodges, Families and Communities, thereby providing the badly-needed cornerstone for peace and progress in our beloved nation, which is unceasingly beleaguered by discordant passions and factionalism of interests.

With a Masonic program geared towards the propagation of Masonic harmony through concrete programs enhancing principles and values among us, as well as through monthly themes, lectures and activities, Masonic virtues will be genuinely instilled among the brethren. With more agreement and contentment among the brethren in their Masonic involvement, the influence of Masonry will deepen in their lives, encouraging them to demonstrate exemplary conduct in their various

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endeavors outside the Lodge. With such achievement, Masonry will be able to regain its role in influencing and humanizing society against the materialism, hypocrisy and callousness of the world.

In this program, fundamental Masonic values formation will be the end goal in ritual proficiency and Masonic education. As Masonic relief is learned from our Masonic education, concrete actions and programs in aiding and assisting our distressed worthy brother Masons and their families will be undertaken, such as the establishment of a sustainable Masonic Medical Clinic at the Grand Lodge. We will encourage the establishment of similar sustainable clinics in the Masonic Regions and Districts for distressed worthy brothers as well as support the outreach charity programs of the Lodges and Districts.

With a Masonic program focused on concrete application of Masonic harmony, values and principles, Masons in our jurisdiction can provide our Grand Lodge with living stones for reclaiming the dignity of its just title as the "Mother Grand Lodge of Asian Grand Lodges"; and also lay the necessary foundation for our beloved country to rebuild its lost glory as the "Pearl of the Orient."

Finally, the most important element in Masonic programs is the most prudent screening and selection of Grand Lodge Officers to be appointed for the Masonic year. For only with qualified and morally fit appointed officers can Masonic programs be effectively carried out and beneficially experienced by Lodges, families of Masons, and the Community.

Monthly Themes and Masonic Education Topics to Support the Proposed Masonic Program shall be as follows:

- May** - Grand Lodge Theme and Grand Master's Thrusts
- June** - Gat Jose Rizal
- July** - The Laws of Freemasonry
- August** - Remembering National Heroes, Masons in the Quest of Philippine Independence
- September** - Masonic Decorum and Advancement
- October** - Lodge of Remembrance
- November** - Gat Andres Bonifacio
- December** - Charity
- January** - The Installation Ceremony
- February** - Freemasonry and Women
- March** - Past Master's Apron and Jewel
- April** - Annual Communication

Proposed Activities for the Monthly Themes shall be as follows:

April – Annual Communication; Briefing of GLP Elected and Appointed Officers; Conferral of Installed Past Master's Degree; Installation of GLP Elected and Appointed Officers.

May – Turn-Over Ceremony of DDGMs; Installation and Orientation of Grand Lodge Inspectors; District Centralized Orientation and Dissemination to Lodges of the Grand Master's Thrusts and Programs; Organization of District Councils; Briefing on IMES and Masonic Education Implementation Program to

Lodges; Summer Family Outing; Swimming Competitions

June – Observance of Philippine Independence Day; Bro. Jose Rizal's Birthday; Arbor Day/Tree Planting; District Conventions

July – Renewal of Masonic Obligations; Honoring Worthy Senior Masons of the Lodge; Recollection of Lodge History; District Conventions; Basketball Tournaments.

August – Bro. Marcelo H. Del Pilar Day; National Heroes Day; Commemoration of other National Heroes than Rizal and Bonifacio; District Conventions.

September – Alay Lakad; Family Week; District/Multi-District Conventions.

October – Lodge of Remembrance; Widows and Orphans; Multi-District Conventions.

November – Bro. Andres Bonifacio Day; Multi-District Conventions; Bowling Tournament; Lodge of Instruction

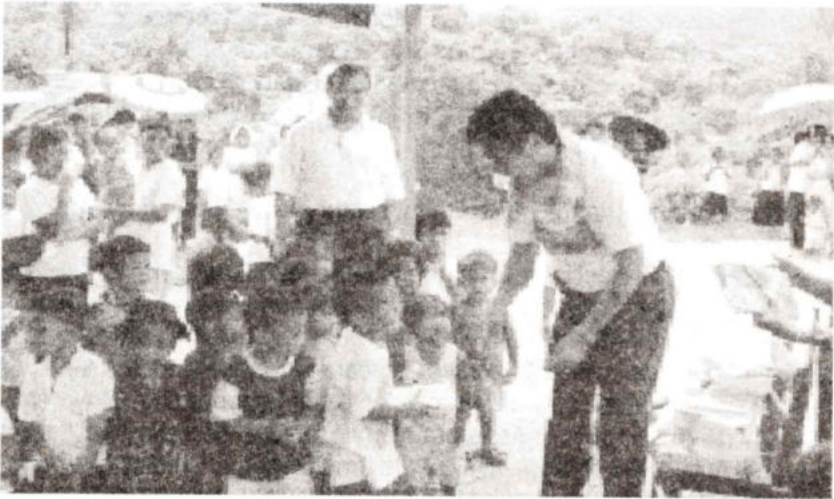
December – Grand Lodge Anniversary; Bro. Jose Rizal Day; Gift-Giving; Lodge Elections; Lodge Leadership and Management Seminars

January – Proficiency Examination of Lodge Lights; Installation of Lodge Officers; Golf Tournament

February – Regional Conventions; Ladies Night; Installation of Lodge Officers

March – Honoring Past Masters; Recognition and Awards; Preparation for the Annual Communication

April – Mini-Marathon/Fun Run; Annual Communication; Conferral of Installed Past Master's Degree; Installation of GLP Elected and Appointed Officers



WB Emor Delos Trinos distributes school supplies to elementary school pupils. Bro. Bienvenido Jimenez, Jr. looks on.



VW JOSE WALDEMAR V. VALMORES

His Bio-Data

VW Jose Waldemar V. Valmores – “Boy” to close friends and brethren – is the first Mindanaon to be appointed Civil Service Commissioner. He was born in Balingasag, Misamis Oriental on September 26, 1950 to Porfirio E. Valmores, Sr. and the former Patrofina D. Veloso. Belonging to a family of modest means, the young Waldemar resorted to shining shoes and selling bread and newspapers to earn extra pocket money. But he managed to graduate from the Malaybalay Central School in 1962 and he finished his secondary education at the San Isidro College in 1966. He graduated from the National College of Business and Arts (NCBA) in 1973, with a BSBA-Management degree.

Driven by a strong desire to succeed, he pursued graduate studies at the Polytechnic University of the Philippines (PUP), where he obtained his Master in Public and Business Administration (MPBA) in 1986. He completed the academic requirements for the degree Doctor in Public Administration in the same university.

His work experiences in the private sector are as follows:

Admission Officer/Assistant to the Principal, NCBA, May 1973 to Oct. 1976; Credit Investigator/Appraiser, Metropolitan Bank and Trust Company, Nov. 1976 to Jan. 1978; Vice-President, INTERPROM International Management Services, June 1978 to Dec. 1982; General Manager, Morning Star Placement Agency, July 1992 to June 1994; General Manager, PERT/CPM Management Exponent Co., Inc., Sept. 1988 to June 1992; and Executive Vice-President, High Eagle International Seafarers Agency, Inc., May 1990 to June 1995.

His work experiences in the government sector include the following;

Labor Development Specialist, Institute of Labor and Employment, Feb. 1983 to Nov. 1993; Chief, Labor Education, Institute of Labor and Manpower Studies, Dept. of Labor and Employment, Nov. 1983 to April 1984; Supervising Staff Officer, Office of Assemblyman Arturo D. Brion, Batasan Pambansa, July 1984 to Oct. 1984; Senior Executive Assistant, Office of the Deputy Minister of Labor and Employment, May 1986 to July 1986; Technical Assistant, Office of the Secretary of Labor and Employment, Aug. 1986 to Aug. 1987; Part-time Director, Graduate Programs in Management, Pamantasan ng Lungsod ng Maynila (PLM), Nov. 1992 to Jan. 1996; Part-time Dean, Graduate School of Business and Government, PLM, Feb. 1996 to

Dec. 1997; Full-time Dean School of Business and Government, PLM, Jan. 1998 to Jan. 1999.

Among his interim assignments are: (1) Government Representative, People Mobility Sector, Brunei, Indonesia, Malaysia, Philippines – East Asia Growth Area (BIMP-EAGA); Chairman, Subcommittee on Security, ASEAN Labor Ministers Meeting, May 9-12, 2000; POEA Representative to the Inter-Agency Technical Working Group Medium Term Comprehensive Employment Plan; overall Chairman, POEA Steering Committee, 14th EDSA Anniversary Celebration; overall Chairman, POEA Yearend Performance Assessment (YEPA); Chairman, Bids and Awards Committee, Selection and Promotions Board; and President, Employee Foundation.

VW Valmores was Deputy Administrator, Philippine Overseas Employment Administration from Jan. 1999 to May 2000 and Senior Technical Assistant (Senior Manager), Office of EVP for Corporate Services, Social Security System from May to Sept. 2000. From Sept. 2000 to Feb. 2006 he was Civil Service Commissioner. As such, he was Chairman of the Personnel Development Committee and of the Welfare Fund Committee. His special concerns included the Philippine National Police, Bureau of Jail Management and Penology, Bureau of Fire Protection, State Colleges and Universities, Local Colleges and Universities, Civil Service Commission Representative to the National Security Board, and Board Member of the National Social Action Council.

He was a consultant to the Special Action Committee, Philippine National Police from April 1997 to June 1998; to the Intelligence Training Group, PNP, June 1996-June 1999; and to the Office of the Vice-President of the Republic of the Philippines from March 1996 to June 1998.

He presented at least four papers at international conferences and at least seven in local confabs.

VW Valmores has a lifelong fondness for teaching, a trait he has inherited from his great grandfathers, who were teachers in their time. He first taught at the NCBA and then never to such reputation institutions of higher learning as Philippine School of Business Administration, Colegio de San Juan de Letran, Saint Paul's College-Manila, La Consolacion College, PUP, and De La Salle University (College of Saint Benilde). In June 1994-1996, he taught at the Graduate School of Colegio de San Juan de Letran. Since 1988 he has been teaching at the Graduate School of the PLM; since 1999, PUP; and since 2003, Rizal Technological University.

Among his awards and distinctions are Most Outstanding Alumnus in the Field of Public Administration, 1999, PUP; Most Outstanding Freemason in the Field of Public Administration, MW Grand Lodge of the Philippines, 2000; President, Association of Schools of Public Administration of the Philippines, UP-Diliman, 1996-1997; and more than 50 Certificates and Plaques of Appreciation as guest speaker, organizer, participant and/or facilitator in conferences, seminars, etc. in the

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academe, Rotary Club International, Lions Club International, and Free and Accepted Masons of the Philippines. He was commissioned as Lieutenant Colonel, Philippine Army, Army Reserve Command, Armed Forces of the Philippines.

Among his engagements as a Freemason are as follows:

Grand Orator, 2005-2006; Past District (1-C) Grand Lecturer; Past Master, Taga-Ilog Lodge No. 79; Grand Lodge Inspector, High Twelve Lodge No. 82; Past Venerable Master (33° IGH), Luzon Bodies; Editor, Masonic Education Handbook; Member, Maginoo Shrine Oasis, AAOMS; and Member of various Grand Lodge Committees since 1983; and National Awardee, Philippine Action Police, 2006.

He is also a member of the International Association of Chiefs of

Police; Rotary Club of Wack-Wack; Manila Prime Lions Club; Commander, 106th Squadron, Philippine Coast Guard (auxiliary), Director/Vice-President, Reserve Officer, Legion of the Philippines.

VW Valmores attended at least 14 international conferences as well as served as a speaker in at least 17 national conferences/seminar-workshops.

VW Valmores is married to Ms. Teresita S. Cedilla, also a public servant working at the Department of Labor and Employment (DOLE). They have three grown children – the eldest is a doctor, the second is pursuing a career in Los Angeles, California, and the youngest is currently studying law at the San Beda College. They also have a young adopted daughter undergoing primary schooling.

The exemplification of our ritualistic drama in the Third Degree should be so sincere, so solemn, so earnest as a prayer before the Altar. He who takes it trivially or with perverted humor betrays a shallowness of soul which shows him unfit to be a Mason
– TRIED AND PROVEN, p. 51.



VW Geli, MW Angeles,
and MW Yu enjoy
fellowship with
our brethren in Guam
at Leo Palace Resort.

MW Romeo A. Yu,
Sister Christine,
VW Ben Geli, and
MW Danny Angeles
take a break during
dinner at
Leo Palace Resort.



The First Couple of the GLP
with Grand Secretary
Danilo D. Angeles, PGM
get ready to take brunch
at Leo Palace Resort
after arrival from Saipan.
(2/11/07)

MW Romeo A. Yu and
Sister Christine pose
for a picture during
dinner at Leo Palace
Resort (2/11/07)



... I pledge to do what is expected of me, to espouse no ideology but constitutionalism; to uphold no theology but the rule of law. The Judiciary has but one constituency and it is a constituency of one - the blindfolded lady with a sword unsheathed. She represents justice, fair justice to all, unfairness to none. I hope to be an instrument of this kind of justice.



Oath Taking as 22nd Chief Justice of the Philippines before President Gloria Macapagal-Arroyo on December 6, 2006