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# The Cable

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



## Conference of Masonic Grand Lodges of Asia-Pacific Region

July 29-30, 2008 Sydney, Australia





MASONS CELEBRATE INDEPENDENCE DAY ANNIVERSARY

JUNE 12, 2008



9 MW Aniaga's First Three Months in the Grand East



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# OUR COVER

**O**n the front cover are shown our Grand Master, MW Pacifico B. Aniag, and other Masonic dignitaries who attended the Conference of Masonic Grand Lodges of the Asia-Pacific Region held in Sydney, Australia under the auspices of the Grand Lodge of New South Wales on July 29-30, 2008. MW Aniag was unanimously elected Chairman of the Conference. (*Mabuhay po kayo, Most Worshipful Brother Pacifico Aniag!*)

Shown on the back cover are five of the paintings/photos displayed at the lobby of the Makati Sports Club during the Past Masters Night of Jose Rizal Lodge No. 22, which celebrated the 107th anniversary of its founding on June 18, 2008. Most of the paintings/photos were set in the residence of Jualiana Gorricho



Pardo de Tavera, the mother of Trinidad Herminigildo (T.H.), Felix and Paz, in Paris, France in the 1890s. The topmost (L-R) shows an unidentified young man, Juan Luna, Jose Rizal, and Trinidad Herminigildo Pardo de Tavera. Below it is a painting/photo showing (rear, L-R) an unidentified young man, Jose Rizal, painter Felix Resurreccion Hidalgo, Nelly Boustead, Paz Pardo de Tavera (Juan Luna's wife), and another unidentified young man; seated in front is Jualiana G. Pardo de Tavera holding her grandson Andres, child of Juan and Paz Luna. The next painting/photo shows (L-R) Jose Rizal, Paz Pardo de Tavera-Luna, Nelly Boustead, Felix Resurreccion Hidalgo, and an unidentified young woman. At right is a photo of T.H. Pardo de Tavera, founding father of Jose Rizal Lodge No. 22. At bottom are shown (L-R) four close friends: Felix Resurreccion Hidalgo, Juan Luna, T.H. Pardo de Tavera and Jose Rizal.

Our cover, in effect, suggests the effort of the current Grand Lodge leadership to recapture the old glory of Philippine Masonry as a deciding influence on the affairs of our local, national and even international communities.

## ON OUR FRUITFUL TRIP TO AND FROM THE LAND DOWN UNDER

**A**S YOUR GRAND MASTER, I accepted the invitation of the Grand Lodge of New South Wales for me to attend a two-day meeting of Masonic leaders at its Masonic Center in Sydney, Australia on July 29-30, 2008. Some baker's dozen brethren accompanied me in my trip to the Land Down Under, including my Deputies for Masonic Districts RIII-D and RIII-E, namely, VWBs Narciso B. Nieto and Emmanuel R. Sacay.



Grand Jurisdictions other than New South Wales and the Philippines were represented in the two-day conference. These included Victoria, Queensland, West Australia, Tasmania, South Australia and the Northern Territory, New Zealand, India, Chile, Ecuador, Peru, France, Israel, California, Washington State, and other Asian Grand Jurisdictions.

We who participated in the two-day Masonic assemblage decided not to form a confederation, but rather a conference – similar to the Conference of Grand Masters in North America, in Latin America, or in Europe. We eventually named our organization Conference of Masonic Grand Lodges of the Asia-Pacific Region, which



is to serve as venue for sharing experiences; for consulting one another; for presenting problems prevailing in our respective grand jurisdictions and finding solutions to those problems; and for deliberating on vital issues affecting the Asia-Pacific Region and its peoples.

On the first day of the Conference, each representative was given a chance to speak. When my turn came, I tried my best to “sell” the brand of Masonry practiced in our grand jurisdiction. My listeners must have bought what I was selling, hook, line and sinker, so that on the day following, they unanimously elected me as Conference Chairman.

We expressed our resolve and commitment to make our new organization a potent force for the amelioration of the region we live and work in, the Asia-Pacific. The Grand Lodge of New South Wales, which initiated the move to create a bigger aggrupation of Masonic Grand Lodges in the Asia-Pacific Region than any previous one, would remain as the Secretariat of the Conference; it will see to it that all Grand Lodges in Australia are actively involved in the activities of the Conference. The Grand Lodge of Chile will ascertain that the Grand Lodges near





it will also participate actively in the projects and activities of the Conference. As Chairman of the Conference, I assured my fellows that the Grand Lodge of the Philippines would insure the active participation of other Grand Jurisdictions in Asia in the affairs of the Conference. In fact, I volunteered that our Grand Lodge would host the next Conference, which would take place sometime in March or April 2009. This is another opportunity for us Filipino Masons to show the vigor, vibrancy and dynamism of Masonry in our Grand Jurisdiction.

Together, the Grand Lodges in the Asian-Pacific Region can and will show to the rest of the Masonic world that they, too, are working together in close harmony to help Freemasonry bring about a universal league of mankind or to



establish on earth a veritable Brotherhood of Man under the Fatherhood of God. Together, they can help Freemasonry build its symbolic temple of Liberty, Equality and Fraternity in the souls of the peoples and nations of the Asia-Pacific Region. Together, they can make a big difference in the region they are located in.

**O**n August 1, 2008 we attended the Grand Installation of the Grand Lodge of New South Wales. We were impressed by

the high solemnity of the occasion. I believe we can adopt some of the practices of New South Wales in order to make the ceremonies in the Annual and Special Communications of our Grand Lodge more snappy, more solemn, more impressive and therefore more meaningful.

I want to stress, finally, that Freemasonry cannot and ought not be sold, and that it cannot and ought not be bought, either. Being a "quality product" in itself, Freemasonry will be sought out by good men and true on their own free will and accord; it will not be joined by them with mercenary motives. What we, its votaries, should



do is to live our Masonry properly everyday. Thus, by our example, we will induce others also to be strictly obedient to its precepts. No, we need not sell Freemasonry. There will always be worthy men who will gladly and willingly buy it as their way of life, patronize its mysteries, and join in its assemblies.

Let us all exert all-out effort, then, to ever display the discretion, the virtue and the dignity which become worthy and exemplary Masons.

Fraternally,

**PACIFICO B. ANIAG**  
Grand Master



## WHY MW ANIAG IS ENJOYING HIS GRAND MASTERSHIP

Concededly, to be a Grand Master entails much time, talent, and tact; much patience, perseverance, and prayer – prayer particularly for wisdom necessary to enable one to draw designs upon the trestleboard whereby the Craft may pursue their labors; much exertion of effort and energy; much perspiration – and much more inspiration, as well as dedication to duty.

Having occupied the Grand Oriental Chair for at least three months, MW "Boy" Aniag has already found out that to be a Grand Master is a very challenging and demanding task, and that it is even a thankless job. He has frequently left family and business (or professional work) behind in order to go to the Grand Lodge or to other places, near and far, to perform the many grave responsibilities inherent to the Grand Oriental Chair. Those responsibilities include (1) making quick but judicious decisions or taking expeditious action on pressing administrative and related concerns; (2) receiving and entertaining courtesy callers of all sorts; (3) presiding over certain rites or ceremonies, such as those of constituting subordinate Lodges, laying cornerstones of Masonic temples, and dedicating Masonic halls, the solemn, dignified, proficient and impressive conduct of which presupposes patient, painstaking and persevering practice on the part of the Grand Master and his Grand Line Officers; (4) serving as guest of honor and speaker on various Masonic occasions or functions like conventions, assemblies, sessions, anniversary celebrations, special project launchings, and so forth; (5) leading the Craft and other segments of our Masonic Family in participating in government-initiated programs in commemoration of the contributions of Mason heroes and other prominent Masons to the birth, growth and development of our nation, or in holding programs organized by the brethren in fraternal tribute to the memory of our Masonic forebears; and (6) traveling throughout our grand jurisdiction, as well as to and from other grand jurisdictions, to promote the welfare and best interests of our Grand Lodge in particular and those of Philippine Masonry in general, as well as to enhance our Grand Lodge's fraternal relations with other Grand Lodges.

The foregoing catalogue of a Grand Master's responsibilities

*From the Editor*



is by no means complete or exhaustive. But, at least, it shows that a Grand Master of Masons in any jurisdiction must exemplify the oxymoronic statement "Busiest men find time." Yes, the Grand Master must also find time for his other engagements. In his case, MW Pacifico Anig must attend to his duties as the Sovereign Grand Inspector General (SGIG) for the Orient of Bulacan and Pampanga, Ancient and Accepted Scottish Rite; as officer of the Supreme Council, Order of DeMolay Philippines; as member of the York Rite; as officer, or at least member, of several civic, professional, religious and sports organizations; as a community leader; as chief executive officer of his own business firms and other establishments; and as head of his beloved family.

His very busy daily schedule notwithstanding, MW Pacifico Anig is firmly resolute to perform the responsibilities of Grand Master, as well as those of his other engagements, with all his heart and soul, with all his strength, and to the utmost of his ability and skill.

And he demonstrated that firm resolve in the past three months. He affirms, moreover, that he has enjoyed those months; for, we



like to think, he views his Grand Mastership as a "journey of service to the Craft and the other segments of our Masonic Family." In fact, he regards Masonry in general and the Grand Mastership in particular as opportunities for service to

**have** happiness is to **halve** it." As we may glean from the reports of his activities in the first three months of his sojourn in the mystic Grand East, MW Pacifico Anig has happily shared his time and talent, as well as his fraternal love

**WE** FOCUS THIS ISSUE on the activities of MW Pacifico B. Anig in the first three months of his year in the Grand East, if only to prove to all and sundry that, as he himself avers, he has, so far, enjoyed his Grand Mastership, in spite of the fact that right after his installation as our 91<sup>st</sup> Grand Master at the Ancom in Bacolod City, the Past Grand Masters extended to him, not their congratulations, but rather their condolences, thereby strongly suggesting that although to be a Grand Master is a high honor, it requires hard work.

others – service without counting the cost, service without expecting any other reward than that inner flow of achievement which one feels who has done his job well for the benefit of others.

According to MW Pacifico Anig himself, an Indian fellow Rotarian leader once told him, "If I do some good to you, and you endeavor to requite my benefaction by doing me another favor, that is death. But if I do you something good and you requite my benefaction by serving others, then that is life."

Yes, serving others is life because, as the Rev. Dr. Joseph Fort Newton, 33<sup>o</sup>, has pointed out, serving others is a fundamental form of worshipping God.

No wonder, then, MW Pacifico Anig asserts that he has found his life as Grand Master enjoyable – so far. He has the proper perspective of his work as Grand Master. His perspective is akin to that of the punster who said, "The best way to

and fellowship, with the brethren and other members of our Masonic Family. He has done so, not because he is obliged or required to do it, but because he is desirous of doing it for the enhancement of Philippine Masonry. In his essay entitled "But Hard Work Isn't Bad For You," the American psychiatrist Hans Selye has given us these definitions: "Work is what we have to do; play is what we want to do." This is, we like to think, the secret behind MW Anig's assertion that he is, so far, enjoying his Grand Mastership. He finds joy and satisfaction in serving others.

We challenge you, dear brethren, to do things, not because you are duty-bound to do them, but because you really want to do them for a noble and glorious purpose. Then you will enjoy your life. Attend Lodge, for instance, not because you are obliged to do so, but because you want to be with your brethren with whom you are linked together by an indissoluble chain of sincere affection and to



share your fellowship with them, as well as to share your knowledge of Masonry with them. Then you will enjoy attending Lodge; in fact, you will look forward with much anticipation to attending the next Lodge meeting.

We also like to think that MW Pacifico Aniaga considers his work as Grand Master as an **adventure**. Wrote the English writer G.K. Chesterton: "Adventure is an inconvenience rightly considered." Decidedly, performing the many grave responsibilities attendant to the Grand Master's Office is a great inconvenience; but, as mentioned earlier, MW Pacifico Aniaga has rightly considered that inconvenience as an opportunity to be of sincere service to others. Hence, the Grand Mastership has become, for him, an **adventure**.

In addition, MW Pacifico Aniaga has set an example for us to emulate. He started planning his program of administration for his year in the Grand East even as early as when he was Junior Grand Warden. He subsequently worked in close harmony with a group of knowledgeable and dedicated leaders of the Craft to refine the administrative program he had put together and to identify effective strategies for successfully implementing the program's rally thrusts. Next he carefully chose the appointive Grand Line Officers, his Deputies for the different Masonic Districts, and the District Grand Lecturers. He came out with a Manual for Grand Lodge Officers, and he briefed his fellow Grand Lodge Officers on his administrative program and its rally thrusts, soliciting their all-out cooperation and unstinted support toward the attainment of the program's objectives. After his installation at the Ancom in Bacolod City, he embarked upon his journey of service to the Craft and other



segments of our Masonic Family with much zeal and enthusiasm, and he urged his fellow Grand Lodge Officers to wisely and usefully employ the principle of subsidiarity in their dealings with the brethren. In short, he applied these statements of the Roman poet Horace: "Well begun is half done" and "He has the deed half done, who has made a good beginning." We like to think that since he has started his Grand Mastership quite well, he will end it successfully and harmoniously as well.

We invite you, dear brethren, to read the reports on our Grand Master's activities given on the pages following, and see for yourselves why he has, as he avers, so far enjoyed his Grand Mastership.



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by Bro. J. Flor R. Nicolas, PSGM



## Order of the Amaranth Breaks the Ice with GM

When the 33rd Annual Session of the Grand Court of the Philippines unfolded on May 3, 2008, it had the distinction of being the first event to be attended by the MW Pacifico Aniag, in his official capacity as Grand Master of Masons in the jurisdiction of the Philippines. With close to 400 delegates, it was a highly attended affair at the Grand Lodge of the Philippines. The session was dedicated to two pillars of the Order: SK Irineo R. Racimo, who was recuperating from a heart attack, and SK Rogelio T. Manuto, who passed away on April 22 this year. The guest of honor, who

traveled all the way from his native Athens, was Emmanuel S. Vordonis, executive director of a Greek shipping company.

Also in May 2008, over a four-week period, seven Lodges were constituted. Officiated by the Grand Line officers led by MW Pacifico Aniag, Grand Master, with the able participation of RW Peter Lim Lo Suy, Deputy Grand Master, RW Avelino Razon, Senior Grand Warden, and RW Juanito Abergas, Junior Grand Warden, a ceremony of constitution was usually followed immediately by the installation of the first set of officers of the Lodge.

**Hagonoy Lodge No. 369**, constituted on May 8 at the Jade Farm in Hagonoy, Bulacan. WM Eduardo Alfonso, SW Eriberto Crisostomo, JW Ruel Angeles. VW Faustino Garcia, Installing Officer, VW Reynaldo Dionisio, Master of Ceremonies.

## ..... And then there were **Nine**

by Bro. Boyet Arellano

Nine months after it was granted a dispensation, Hagonoy Lodge No. 369, of Masonic District RIII-E, was born. At exactly 4:00 p.m. on May 8, 2008, at Jade Farm Resort in Hagonoy, Bulacan, the labor to constitute the Lodge was initiated by MW Pacifico B. Aniag, ably assisted by the Grand Line Officers.

Flashback to the first weeks of May 2007 at Jade Farm Resort in Hagonoy, Bulacan. Bro Reynaldo Dionisio, then the DDGM of District RIII-E, and Bro Faustino Garcia, sat with several members of Bulacan-based Lodges to discuss the formation of a ninth Lodge in the province, which was to be established in the township of Hagonoy. On August 30, 2007, coinciding with the 157th birth anniversary of Bro Marcelo H. del Pilar, it received its dispensation from the Grand Lodge of the Philippines. MW Pacifico Aniag, being active in the political affairs of the province, issued a challenge to the brethren of Hagonoy to ensure that Masonry in Hagonoy would not fail as other organizations in Hagonoy had fallen in the past. An indication of its

*continued on next page*

**Escudo Lodge No. 371,**  
constituted on May 6 at the GLP.



Constitution and Installation of Officers of Hagonoy Lodge 369 with GM Pacifico B. Aniang. Background is the home of Hagonoy Lodge 369 at Jade Farm Resort, Hagonoy, Bulacan

determination to succeed is its having been awarded a Lodge number [369] during the 2008 Annual Communication in Bacolod City.

The installation of Officers for the Masonic year 2008-2009 followed the ceremony of constitution. Outgoing Charter Master Francis Salamat conveyed his deepest gratitude to all the brethren who supported him during the Lodge's development stage; in particular, to SW Eriberto Crisostomo, who unselfishly shared his Jade Farm Resort with Hagonoy Lodge No. 369 for its home, and to Bro Pao Panganiban, who spent time to assist him in organizing the activities of the Lodge.

At the conclusion of the constitution ceremonies and installation of officers, fellowship among the brethren and guests ensued, with Peace and Harmony prevailing.

**Frank Reed Horton Memorial Lodge No. 379**, constituted on May 14 at the GLP. WM Antonio Ampil, SW Alexander Madamba, JW Jimmy de Castro, VW Isaac Arribas Jr, Installing Officer, VW Dave de Rama, Master of Ceremonies, and VW Ace Tan Espejo, Assistant Master of Ceremonies.

**AG MW Pedro Gimenez Memorial Lodge No. 370**, constituted on May 16 at the GLP. WM Juanito Espino Jr, SW Miguelito Aquino, JW Alfredo Reyes, MW Rosendo Herrera, Installing Officer, MW Oscar Bunyi, Master of Ceremonies, VW Rufino Arias Jr, Assistant Master of Ceremonies. Guest Speaker was Chief Justice MW Reynato Puno, who came with another guest, MW Ruperto de Monteverde, who delivered an inspirational talk.

May 17, **Model Lodge No. 373**, constituted on May 17 at Nueva Ecija. WM Prudencio Elegado, SW Anacleto Fernandez, JW Manolo Mercado, MW Danilo Angeles, Installing Officer, VW Jose Matutino, Master of Ceremonies. Guest of honor and speaker was MW Pacifico Aniang. Bro Gov Aurelio Umali delivered an inspirational talk.

**La Guardia Lodge No. 378**, constituted on May 29 at the GLP.

**Montalban Lodge No. 376**, constituted on May 22 at the GLP.



# And God said: "Let there be light, and there was light."

by Bro Prudencio J. Elegado, PDGL

And so it was with the new Lodge located at Baloc, Sto. Domingo, Nueva Ecija. Talks and plans of forming a Lodge actually started in 1999.

**Model Lodge** was instituted under dispensation (U.D.) on October 31, 2007 by then Grand Master Jaime Y. Gonzales, after nine months of planning and deliberations. Finally, it was constituted on May 17, 2008 by no less than MW Pacifico B. Aniaq, our Grand Master, ably assisted by the Grand Lodge Officers, led by our very own MW Danilo D. Angeles, PGM, Grand Secretary. District RIII-D officers led by our new DDGM, VW Narciso B. Nieto, one of the Charter members of this Lodge, were on hand to oversee the event. On the same day, the first set of officers was installed by MW Danilo Angeles, with VW Jose A. Matutino, PDGL, serving as Master of Ceremonies. Bro Aurelio M. Umali, provincial governor, who is also one of the charter members, gave the inspirational message. MW Pacifico Aniaq was Guest of

Honor and Speaker. The three ceremonies were held at the temple of Cabanatuan Lodge No. 53 in Cabanatuan City.

Its initial organization was led by the late Bro Felicisimo Joson, Past Master of Nueva Ecija Lodge No. 73 and Past Grand Bible Bearer. Brethren from other Masonic districts were recruited, but the effort did not prosper. Moreover, when in 2005 Bro Joson was called to the celestial Lodge above, no further moves were undertaken to enthuse each one to pursue their desire of forming a new Lodge.

In mid-May, 2007, a group of original organizers, led by Bro Monico G. Delgado, Past Master of Nueva Ecija Lodge No. 73, encouraged this writer to take the lead. Convinced, this writer identified the activities, divided them among the members (and got the bulk of the task), and set the deadline for submission of documents. Internal rules and procedures were formulated, funds accumulated, members'

certificates of good standing gathered, and more charter members recruited. At last, all the necessary documents needed for the Grand Lodge to grant a dispensation were submitted on July, 2007, including the endorsement by the then DDGM of District RIII-D, Bro Emil Andrew A. dela Rosa. Meetings were held at Talavera Lodge No. 273 and Kapatiran Lodge No. 228.

During the 92nd ANCOM held in Bacolod City, the birth of the new Lodge, the MODEL LODGE NO. 373, F. & A.M. was formally announced to the whole Masonic World.

Great Architect of the Universe, your guidance is hereby solicited to bestow upon us Your everlasting blessings that we may assemble peacefully, live Masonically and proceed in all our doings to serve humanity, especially the underprivileged; ever remembering that HARMONY is the STRENGTH and BEAUTY of Freemasonry.

# Testimonial Dinner for MW Pacifico B. Aniang

In honor of MW Pacifico B. Aniang, the Masons of Bulacan led by the officers of Malolos Lodge No. 46, tendered a testimonial dinner at the Barcic International Center in Malolos, Bulacan, on June 6, 2008.

Malolos Lodge No. 46 is MW Aniang's mother Lodge. Bulacan now has the distinction of having the first Grand Master who hails from the province.

WM Luisito Andres delivered the welcome address; then VW Carlo Pacifico U. Aniang, the GM's eldest son, acknowledged the guests.

Testimonials were delivered by VW Moises Roque, Grand Sword Bearer; VW Felix Flor Cruz, Grand Tyler; VW Gabriel Crisostomo,

PDDGM; and Hon. Governor Joselito Mendoza of the Province of Bulacan.

After the sumptuous dinner and the testimonials, the honoree, MW Aniang, gave a response.

Bro. Emmanuel Mateo, Junior Warden of Malolos Lodge No. 46, and Circulation Manager of this publication, was Master of Ceremonies.



**MW ANIANG'S FIRST THREE MONTHS AS GRAND MASTER**

# MASONIC FAMILY OBSERVES INDEPENDENCE DAY



patriotic brethren to the protracted struggle of our country and people for independence from foreign rule.

In the National Capital Region (NCR), led by MW Pacifico B. Aniang (Grand Master), RW Avelino I. Razon, Jr. (Senior Grand Warden), RW Juanito P. Abergas (Junior Grand Warden), Past Grand Masters Raymundo N. Beltran and Eugenio S. Labitoria, and other Grand Line Officers, the brethren, together with representatives of the Scottish and York Rites and the Orders of the Amaranth, Eastern Star, DeMolay, Rainbow for

Garcia, Jr., the Asst. Grand Secretary.

VW Nazario S. Cordova, Grand Chaplain, led the invocation. Then, assisted by other Grand Line Officers, MW Aniang presided over the flag-raising ceremony, followed by the singing of the Grand Lodge March.

Next, assisted by his fellow De Molays, the Grand Master led the brethren in the wreath-laying ceremony. Then RW "Sonny" Razon and VW "Itos" Briones delivered the welcome remarks and the grand oration, respectively.

Mr. Dondie Ong sang three songs in Filipino composed by Mason "maestros."

Finally, MW Aniang delivered his message.

Breakfast and fellowship at the Emilio Aguinaldo Hall ensued.

In Kawit, Cavite, meanwhile, RW Peter U. Lim Lo Suy, Deputy Grand Master, led the Masons in that province and other parts of Southern Tagalog in participating in the celebration of Independence Day at the Aguinaldo Shrine.

**M**ASONS THROUGHOUT THIS GRAND JURISDICTION celebrated the 110th anniversary of the Declaration of Philippine Independence on June 12, 2008 by participating in government-sponsored commemorative programs and/or holding their own, in demonstration of their justifiable pride in the contributions of their heroic and

Girls, and Job's Daughters, joined the flag-raising ceremony at the Rizal Park (Luneta) at about 7 a.m. After listening to the message of President Gloria Macapagal-Arroyo, they offered floral wreaths at the monument of Bro./Dr. Jose P. Rizal.

They then proceeded to the Grand Lodge premises, where they held their own program, which was ably emceed by VW Marcelino S.



# DAMBANA NG KAGITINGAN LODGE #377 CONSTITUTED

by Bro. Arnold D. Gunnacao, PDDGM  
Worshipful Master

A scenic golf course. . . . dreamy conversations . . . . exotic delicacies. . . .  
friday the 13th . . . . DAMBANA NG KAGITINGAN LODGE. . . .

Lodge #377 was aptly conceived by seven brave brethren at the province of Bataan – the land of the brave. The solemn constitution of the Lodge was presided by no less than MW Pacifico B. Anig, Grand Master of Masons in the Philippine jurisdiction, assisted by Grand Line Officers, who displayed their proficiency in the rituals.

The constitution rite was followed by the installation of Officers of the Lodge for MY 2008. VW Amado Garcia, PDDGM, installed the nineteen officers of the Lodge. Serving as Master of Ceremonies was VW Domingo Inohaldo, PDDGM, with WB Alex Banzon, PM, assisting him.

In my inaugural speech as installed Worshipful Master, I

emphasized the need for cooperation among the charter members so as to keep the light burning in the new Lodge. I also encouraged perseverance and zealotness in attending all the activities of the Lodge for its life does not depend on my leadership alone but mostly on the cooperation and participation of the members.

Grand Master Pacifico B. Anig, our Guest of Honor and Speaker, reiterated that thought in his speech, adding that maintaining the life of a newly constituted Lodge is the

most challenging of all; thus, he advised the members and brethren present to keep on giving their support to their respective Lodges as well as to be active in all Masonic activities.

MW Anig also acknowledged the presence of the wives of our brethren, emphasizing the importance they have in the activities of Masons. He further cited that their presence adds more life, more light and color to Freemasonry. Likewise, he inspired the brethren to include



the participation of the whole family in Masonic activities. For, after all, the family must be the primary institution which could best amplify what Masonry is all about.

# 3 MORE LODGES IN ZAMBALES

by VW Johnson N. Lee, DDGM,  
Masonic District RIII-C

Other activities in May included the acknowledgment by the Grand Master of courtesy calls made by different Lodges and Appendant Bodies:

On May 7, by the Rainbow for Girls, the Eastern Star, and the Manila-Mt. Lebanon Lodge No. 1.

On May 12, by the Philippine Balanghay Association, and the Montalban Lodge No. 376.

On May 14, by the Order of the Amaranth, and the Royal Order of Scotland.

On May 15, by the Luzon Shrine Club.

Early on, the Grand Master attended to some pressing requirements of the GLP in a meeting, on May 2, with the Committee on Accounts, and with the Committee on Information Technology, on May 5. In the afternoon of the same day, the Grand Master squeezed in just enough time to attend the NCR-G district turnover ceremonies at the Jacobo Zobel Masonic Temple in Makati.

Likewise, on May 9, he witnessed the turnover ceremonies of District RIII-D in Nueva Ecija. Attending the May 10 stated meeting of the Malolos Lodge No. 46 (his mother lodge) in Malolos, Bulacan, and fulfilling a May 15 invitation to the PGMs Club Fellowship Night at the Philippine Columbian in Paco, Manila, completed what turned out to be a hectic first-month-in-office for MW Pacifico Aniag, which only Grand Masters can perform with equal equanimity and grace.

Coming from Abucay, Bataan, where Dambana ng Kagitingan Lodge No. 377 was constituted and its new set of officers installed, MW Pacifico B. Aniag and party arrived at Ridgecrest Gardens Hotel in Olongapo City on June 13, 2008 at 8:30 p.m. A grand fellowship with the brethren of Masonic District RIII-C ensued, with VW Johnson Lee acting as host.

Present were the Worshipful Masters of the three Lodges to be constituted the following day. The Grand Master's entourage included the Junior Grand Warden, RW Juanito P. Abergas, and most of the Grand Line Officers. VW Johnson N. Lee, District Deputy Grand Master of Masonic District RIII-C, together with his blood brothers, Bro George and Bro Tony, ensured that MW Aniag and his party were suitably provided for.

The Constitution of the three new Lodges was held at the Unity Masonic Temple, Subic Bay Free Zone, the following day, June 14, 2008. Under the supervision of VW Fernando Pascua, Jr., SGL, the constitution of Mt. Redondo Lodge No 372, Sagrada Familia Lodge No. 375 and San Marcelino Lodge No. 380 went on smoothly and was completed before 12:00 noon.

The Installation of Officers of the three newly constituted Lodges under the leadership of Worshipful Masters Rico Dela Cruz, Luisito Marty and Joseph Lim III was conducted after lunch. VW Johnson N. Lee, DDGM, delivered the closing remarks and formally closed the installation ceremonies in short form. Dinner and fellowship followed the ceremonies.



# A MEANINGFUL, MEMORABLE 107th LODGE ANNIVERSARY

by Junior Warden Ruben K. Chua



**L**ED BY WORSHIPFUL MASTER JOSEPH N. TAN, we celebrated the 107th founding anniversary of our Lodge, JOSE RIZAL NO. 22, with a series of meaningful, memorable activities.



In the morning of June 18, 2008 we offered floral wreaths in fraternal tribute to the memory of the brother after whom our Lodge was named, first at his monument at the Luneta, then at his monument in the Plaridel Masonic Temple.

Our Lodge was founded by a contemporary of Bro. Jose Rizal, namely, WB Trinidad Hermenegildo Pardo de Tavera. We were fortunate to have located and established communications with one of WB Pardo de Tavera's grandsons, Mr. Alexander Pardo de Tavera Loinaz, who taught us the location of the tomb of our Lodge's founder in the Manila Memorial Park, where we also offered a floral wreath in fraternal tribute to his memory.

In the evening of the same date we honored the successors of WB Trinidad Hermenegildo Pardo de Tavera

by holding a Past Masters Night at the Makati Sports Club, at the lobby of which we displayed some rare paintings featuring WB Pardo de Tavera and his contemporaries, which were provided us by Mr. Loinaz, who also graced the occasion with his presence and who later on expressed his desire to join the fellowship of the Craft.

Bro. Lloyd T. Ang invoked God's blessing on the assembly; Bro. Jasher Y. Go acknowledged the presence of the dignitaries and visiting brethren, such as MW Pacifico B. Aniag, MWDanilo D. Angeles, RW Juanito P. Abergas, MW Jaime Y. Gonzales, VW Ireneo D. Roset, and other officers of

our district, past and present.

Dinner ensued after WM Joseph N. Tan's welcome remarks. After dinner, WM Tan, assisted by VW Emmanuel J. Diesta, presented tokens to the Past Masters of our Lodge present, led by WB Victorino R. Floro, Jr., our Master in 1962, and WB Ricardo G. Co, Sr., our Master in 1965.

After WB Floro's response in behalf of the Past Masters, our Grand Master, MW Aniag delivered his message.

A warm fraternal South capped the evening's program, which was ably emceed by Bros. Manuel M. Zarcal and Jhosep Y. Lopez.



# MASONS CELEBRATE THEIR BROTHER RIZAL'S 147TH BIRTH ANNIVERSARY



MW PACIFICO B. ANIAG, accompanied by Grand Sword Bearer Moises S. Roque and Grand Tyler Felix C. Flor Cruz, as well as representatives of Lodges belonging to the aggrupation called Rizal Lodges League (RIZALL), left the Grand Lodge premises early in the morning of June 19, 2008 in order to join their brethren in Masonic District R-IVB (Laguna) and from other Masonic Districts in Southern Luzon at the Masonic Temple of lead Lodge J.P. Rizal No. 270, where they broke fast together. Masarap ang lugaw sa Laguna!

After breakfast, upon the request of the DDGM for R-WB, VW Edwin C. Tan, MW Aniag kept the brethren abreast on the developments in the Grand Lodge since his ascension to the Grand Oriental Chair. After his talk, the brethren motored to the Rizal Shrine (which is termed by them as "Bahay ni Kuya"), where they conducted a program emceed by VWBs Artemio A. del Rosario, PDGL, and Rolando B. Darao, PDDGM.

After the invocation led by WB Oscar B. Jaurigue, Sr., VW Cesar L. Medina, DGL led the singing of the National Anthem and WB Ariel T. Abinoja, as expected, eloquently delivered

the "Pagpupugay sa Watawat." WM Ponciano M. Mabaga of the lead Lodge having welcomed one and all, RIZALL President Flor R. Nicolas and VW Edwin C. Tan gave their brief remarks.

VW Edwin Tan having read the RIZALL Manifesto, VW Joel F. Limpengco, DGL, introduced the Guest of Honor, no other than our Grand Master, MW Aniag, who stimulated the brethren to emulate the example set by our Masonic forebears, especially Brother Jose P. Rizal, who led in the battle on the moral front. "We have to do this," he said, "because as we march forward with technology and information, we are, however, wavering in our battle on the moral front..."

Floral offerings led by MW Aniag, VW Tan, WM Mabaga, and VW Nicolas ensued.

Before VW Esteban C. Godilano, DGL, closed the program, it was moved and seconded that Intramuros Lodge No. 363 should be admitted as member of the Rizal Lodges League.

## Postscript

The current officers of RIZALL are as follows:

President

J. Flor R. Nicolas (42)

Vice-Presidents

Celso B. Hilbero (270)

and

Rodolfo L. Tan (42)

Secretary

Robert O. Asuncion (42)

Treasurer

Reynaldo C. Liwanag (22)

Auditor

Roberto P. Aris (4)

Press Relations Officer

Rosauro E. Regala (185)

Marshal

Baltazar B. Taracina (20)

Trustees

Angel Servando U. Topacio (12)

Jose Ma. P. Carabana (21)

Jose Michael G. Sandoval (270)

Samuel P. Fernandez (42)

Nelson S. Milo (42).



**THE SABLAYAN STORY**

# The 13<sup>th</sup> Lodge Constituted

by VW Carlo Pacifico U. Aniag, SGD

June 20-21, 2008 turned out to be a fruitful and memorable weekend for the Grand Master, MW Pacifico B. Aniag, and his Grand Line Officers, including this writer, who went to Mindoro to officiate in the constitution of Generoso D. Madrigal Mem. Lodge No. 368, the 13th Lodge to be constituted this Masonic year.

Our travel was over a rough and rugged road, beset with adversities - bad weather, transportation hassles and roadblocks; but nevertheless, we were determined to reach our destination. We struggled to go on with our journey; after two hours by land to Batangas Port and two and a half hours' by boat to Abra de

Ilog, and another three hours drive again, we arrived at our destination.

We were graciously received by the brethren from Sablayan headed by the Hon. Mayor Godofredo B. Mintu, Senior Warden, and Nolasco Talucod, Charter Master.

The next morning, preparations for the Constitution, Installation and Dedication of Generoso D. Madrigal Sr. Memorial Lodge No. 368 were undermined by typhoon Frank, which was threatening to devastate

the island. Heavy rains and winds did not stop the solemn Ceremony of Constitution headed by MW Aniag, assisted by the Grand Line Officers. The brethren, together with their families, were in high spirits after MW Aniag declared that the Lodge had been duly constituted. WB Nolasco Talucod was so delighted that he gave the longest and loudest triumphant applause. The brethren's patience and hard work paid off. Power blackouts did not restrain the



**MW ANIAG'S FIRST THREE MONTHS AS GRAND MASTER**

much awaited Installation of Officers. VW Edgar Lim, Junior Grand Deacon, was the Installing Officer, assisted by VW Felix Flor Cruz, Grand Tyler, as Master of Ceremonies, and VW Moises Roque, Grand Sword Bearer, as Asst. Master of Ceremonies. We were all impressed with the eloquent inaugural speech delivered by WB Nolasco Talucod. The Installation was concluded by an inspiring and extensive message from MW Aniaga.

After a short lunch break, MW Aniaga, assisted by the Grand Lodge officers, proceeded immediately with the dedication of the Masonic Hall. The Lodge was closed in due and public form by VW Apollo Feraren, DDGM of RIV-E.

The experience did not end that day. As typhoon Frank grew in intensity, shipping operations were suspended. We were stranded for 2 days. Thanks to Bro. Mayor Mintu, who graciously accommodated us, the two-day extension turned out to be a wonderful vacation; for we were treated very well by our brothers in Sablayan. The never-ending stories and memorable experiences we had will never die.

"Determination gives you the resolve to keep going in spite of the roadblocks that lie before you."

Denis Waitley



## TEODORO M. KALAW MEMORIAL LODGE NO. 136

# CELEBRATES 55<sup>TH</sup> FOUNDING ANNIVERSARY

Chief Justice Reynato S. Puno Is Guest of Honor

by Bro. Teodoro Kalaw, IV

In ceremonies held at the historic Kalayaan Hall of Club Filipino last July 4, 2008, the brethren of Teodoro M. Kalaw Memorial Lodge No. 136, led by the WM Inigo O. Golingay, Jr., commemorated the 55th Anniversary of the founding of their Lodge. Following a long established annual tradition, the site of the event was chosen to commemorate the Lodge's Chartering in San Juan City, where the Lodge's original temple was located. One of the Lodge's long-term goals is to eventually return to San Juan City once a suitable site is obtained and a new Masonic temple built.

Over 200 Masons and guests attended the event, with brethren from all the member Lodges of Masonic

District NCR-F in attendance to show their support. Also present were representative members of Mabini-Kalaw Lodge No. 195 from Lipa City (the hometown of the late MW Teodoro M. Kalaw); Kalaw Chapter No. 9 of the Order of the Eastern Star; and the Plaridel York Rite Bodies (home to Teodoro M. Kalaw Commandery No. 5, Knights Templar).

After WM Golingay's welcome address and the traditional reporting of the history of the Lodge by Bro Jaime R. Camino Jr., PJGL, there followed the rendering of Memorial Honors. The Companion Knights of the Teodoro M. Kalaw Commandery No. 5, Knights Templar, under VW Rogelio T. Torrices, DDGM for Masonic District NCR-F,

served as lead escort. Brethren and sisters from appendant bodies named in honor of the late Bro Teodoro M. Kalaw, our GM in 1928, took turns presenting memorial wreaths in his memory.



Sister Eva Estrada Kalaw, widow of Bro Teodoro V. Kalaw Jr., our GM in 1975, and Past Worthy Matron of Kalaw Chapter No. 9 of the Order of the Eastern Star, provided the response on behalf of the Kalaw family. She focused particularly on the significance to the Kalaw clan of the Worshipful Lodge and its work. She committed herself and her family to continue to support the Lodge. She was given a standing ovation by the audience at the beginning and end of her message.

The anniversary celebration immediately followed the commemoration ceremonies, beginning with the introduction by VW Jaime R. Camino Jr., PJGL, of the brother unanimously elected by the brethren of the Worshipful Lodge as their Model Member for this Masonic year: Bro Arturo D. Brion, former Labor Undersecretary, former Foreign Affairs Undersecretary, former Court of Appeals Justice, former Secretary of Labor and Employment, and the newest

Associate Justice of the Philippine Supreme Court. WM Golingay then formally recognized Bro Brion and his model of servant-leadership by reading Bro Brion's Plaque of Commendation presented by the Worshipful Lodge.

Following his response to the recognition given him by his fellow Masons, Bro Brion in turn formally introduced the Guest of Honor for the evening, Chief Justice Reynato S. Puno, our GM in 1984.

Bro Puno delivered a meaningful and most fitting keynote address concerning the relevance today of Bro Teodoro M. Kalaw and the latter's ideas. In particular, Bro Puno highlighted the relationship between Bro Kalaw's persecution as a journalist and the subsequent establishment of press freedom in our democracy. Bro Puno also dwelt on Bro Kalaw's legacy being an illustration of how to live a principled life in thought, in word, and in deed. The guest of honor was also given a lengthy standing ovation by the audience.

Pursuant to Masonic

rules and traditions, the formal part of the affair concluded with the annual Grand Master's Message provided by MW Pacific B. Aniag, Grand Master of Masons in the jurisdiction of the Philippines. MW Aniag congratulated the Worshipful Lodge for achieving its current milestone as well as for the success of the affair. He also gave an update on the accomplishments of his term, and thanked the brethren again for electing him Honorary Member several years back. He noted that the Aniag family of Bulacan has always had strong ties to the Worshipful Lodge, MW Aniag's brother, Francisco B. Aniag, Jr., being a well-loved member thereof.

A fellowship dinner capped the rest of the evening, with sterling performances of popular Broadway hits and classic Filipino songs by the Velvet Moon Musical Ensemble. It was clearly an affair to remember, with many brethren and their spouses lingering for some time even after the orchestra had finished playing.

## Grand Master of the Grand Lodge of Tennessee Visits Jose Rizal Lodge No. 22

Last July 23, 2008, Jose Rizal Lodge No. 22 of Masonic District NCR-C headed by its Worshipful Master, Bro Joseph Tan, opened a Lodge in special session to receive MW Jerry Hason, Grand Master of the Grand Lodge of Tennessee, who was accompanied by WB Rey Hamilton and WB Dandy Barawid, Jr., both of whom are members of Unity Lodge No. 95.

MW Pacifico Aniang, Grand Master of Masons in the jurisdiction of the Philippines, also graced the occasion. The dignitaries arrived on time to witness the initiation of a candidate of the Lodge.

In his speech, MW Hanson expressed his appreciation for the warm welcome accorded him by Filipino Masons. Lodges in Tennessee had received Filipino

MW Jerry gave special souvenirs to the officers of Jose Rizal Lodge and in return, WB Joseph Tan also gave a special token to the Grand Master.

In his speech, MW Aniang talked about a higher plane of affinity between the Philippines and Tennessee. Tennessee was home to a number of distinguished Freemasons who also became US presidents, including Andrew Jackson, James Polk, and Andrew Johnson. He said that while these presidents were contemplating the measures that would eventually



therefore bring Freemasonry to the here and now. Let us continue the struggle of our forefathers." MW Aniang capped his speech by saying that the presence of the foreign dignitaries makes for two Grand Lodges truly working hand-in-hand for peace, unity, and human progress.

Later the brethren of District III-C accommodated MW Hason and showed him around Subic. Teodoro R. Yangco Lodge No. 351, headed by WB Rico Reyes, Jr. sponsored a fellowship that made their stay a memorable one.

The party proceeded to Camuigin, accompanied by our brothers from Camuigin Lodge. They mentioned to RW Peter Lim Lo Suy, who was with them, about how much they had enjoyed their stay, and that MW Jerry Hanson most probably would be present during our Annual Communications in April of 2009.



Grand Masters in the past; he said he felt that it would be nice to pay the Philippines a visit. MW Hanson is the first Grand Master of the Grand Lodge of Tennessee to have ever visited our country.

As token of his appreciation,

was being born.

MW Aniang thus noted that, "our forefathers shared a common vision of peace, unity, and human progress. On their ancient wisdom Freemasonry depends for its inspiration and strength ... Let us

lead to the abolition of slavery, Jose Rizal — he it was who would say that "there are no tyrants where there are no slaves." —



**GRAND LODGE  
EDICTS, CIRCULARS**

Chairmen,  
Vice-Chairmen,  
Members of Grand Lodge Committees

WE PUBLISHED THE NAMES of the Chairman, Vice-Chairman, members, and Secretary of the Board for General Purposes in the last issue of this publication. Hereunder are the names of Chairmen, Vice-Chairmen, and members of Grand Lodge Committees, Standing and Special.

**FINANCE** - RW Peter U. Lim Lo Suy, DGM, Chairman; RW Avelino I. Razon, Jr., SGW, Vice-Chairman; Members - RW Juanito P. Abergas, JGW; MW Rudyardo V. Bunda, PGM, GMH; MW Danilo D. Angeles, PGM.

**ACCOUNTS** - VW Edgar B. Tolentino, Chairman; WB Juanito G. Espino, Jr., Vice-Chairman; WB James A. Olayvar, Member; VW Ronald Allan E. Fabian; Bro. Wilfredo D.S. Reyes.

**JURISPRUDENCE** - VW Abelardo L. Aportadera, Jr., Chairman; VW Victor A. Yu, Vice-Chairman; Members - VWBs Benito T. Ty, Godofredo C. De Guzman, and Raul C. Villanueva.

**REVISION OF CONSTITUTION AND BY-LAWS** - VW Santiago T. Gabionza, Jr., Chairman; MW Danilo D. Angeles, PGM, Vice-Chairman; Members - VWBs Fernando V. Pascua, Jr., Benito T. Ty, Victor A. Yu, and Rodrigo Y. Arandia.

**ADMINISTRATION OF LODGES, RETURNS & CHARTERS** - RW Peter U. Lim Lo Suy, DGM, Chairman; VW Francisco M. Lovero, Vice-Chairman; Members - VWBs Crispulo M. Fernandez, Jr., Marcelino S. Garcia, Jr., and Van Cornelius D. Luspó.

**GRIEVANCE** - MW Raymundo N. Beltran, PGM, Chairman; VW Raul C. Villanueva, Vice-Chairman; VW Freddie B. Feir, Member.

**RITUALS AND WORKS** - VW Fernando V. Pascua, Jr., SGL, Chairman; all Junior Grand Lecturers, Members.

**MASONIC TEMPLES & BUILDINGS** - RW Juanito P. Abergas, JGW, Chairman; VW Homobono C. Pique, Vice-Chairman; Members - VWBs Crispulo M. Fernandez, Jr., Francisco M. Lovero, and Ramon B. Nuñez.

**WAYS AND MEANS** - RW Avelino I. Razon, Jr., SGW, Chairman; RW Juanito P. Abergas, JGW, Vice-Chairman; Members - VWBs Benito T. Tan, Victorino R. Floro, Jr., and Eliseo DL. Dela Paz.

**CREDENTIALS** - MW Danilo D. Angeles, PGM, Chairman; VW Marcelino S. Garcia, Jr., Vice-Chairman; Members - VWBs Francisco M. Lovero, Celso S. Viray, and George L. So.

**RESOLUTIONS** - VW Victor A. Yu, Chairman; VW Edgar P. Borje, Vice-Chairman; Members - VWBs

**MASONIC RESEARCH AND EDUCATION** – VW Fernando V. Pascua, Jr., Chairman; VW Edilberto P. Carabbacan, Vice-Chairman; All IMES Faculty, Members.

**FOREIGN RELATIONS AND CORRESPONDENCE** – MW Rosendo C. Herrera, PGM, GMH, Chairman; VW Isaac F. Arribas, Jr., Vice-Chairman; Members – MW Danilo D. Angeles, PGM, VW Crispulo M. Fernandez, Jr. and VW Victorino R. Floro, Jr.

**AWARDS** – RW Peter U. Lim Lo Suy, DGM, Chairman; MW Danilo D. Angeles, PGM, Vice-Chairman; Members – RW Avelino I. Razon, Jr., VW Hernani B. Lopez, Sr., and VW Tommy O. Que.

**YOUTH** - VW Evaristo A. Leviste, Chairman; VW Albert K. Tan, Vice-Chairman; Members - VW Carlo Pacifico U. Anig, WB Victor Antonio T. Espejo, and Representative from Rainbow for Girls and Job's Daughters.

**INVESTMENTS** – MW Rudyardo V. Bunda, PGM, GMH, Chairman; MW Jaime Y. Gonzales, PGM, Co-Chairman; Members – VWBs Benito T. Ty, Manuel Luis P. Idquival, and Jose B. Abejo.

**MASONIC ASSISTANCE AND INFORMATION CENTER** – Chairman; RW Avelino I. Razon, Jr., SGW, Vice-Chairman; Francisco M. Lovero.

**MEDICAL AND DENTAL** – Chairman: VW Antonio D.F. Joson, Jr; Vice-Chairman: VW Edgardo A. Martinez.

**LEGAL AID** – Chairman: VW Enrique L. Flores, Jr.; Vice-Chairman: VW Rizal Antonio D. Meru.

**LABOR RELATIONS** – Chairman: VW Benvenuto C. Alegre; Vice-Chairman: VW Godofredo V. Señires, Jr.

**GOVERNMENT ASSISTANCE** – Chairman: VW J. Waldemar V. Valmores; Vice-Chairman: VW Hermeno A. Palamine.

**ELECTORIAL REFORMS** – MW Reynato S. Puno, PGM, GMH, Chairman; MW Raymundo N. Beltran, PGM, Vice-Chairman; Members – VWBs Crispulo M. Fernandez, Jr., Victor A. Yu, and Santiago T. Gabionza, Jr.

**CEMETERY** – VW Rodrigo Y. Arandia, Chairman; VW Marcelo T. Reyes, Vice-Chairman; Members – VW Nathaniel B. Madrid, WB Paul H. Ocampo, and Bro. Jose D. Ramos.

**CHARITIES** – VW Gregorio A. Vicente, Jr., Chairman; VW Antonio D.F. Joson, Jr., Vice-Chairman; Members – VWBs Marcelino C. Cruz, Nelson T. Yau, and Tomas G. Rentoy, III.

**SCHOLARSHIP** – MW Eugenio S. Labitoria, PGM, Chairman; VW Samuel P. Fernandez, Vice-Chairman; Members – VWBs Danilo C. Datu, Neville P. Peñalosa, and Willie Rañaga.

**NECROLOGY** – Bro. Wilfredo G. Cayetano, Chairman; VW Mariano J. Remoquillo, Vice-Chairman;

Members – VWBs Ernesto A. Uy, Emmanuel J. Diesta, and Julio M. Cabali.

**INFORMATION AND TECHNOLOGY** – VW Van Cornelius D. Luspo, Chairman; VW Edward See, Vice-Chairman; Members – VWBs Benito T. Ty, Victor A. Yu, Marcelino S. Garcia, Jr., Ramoncito P. Javier, and WB Victor Antonio T. Espejo.

**ANCOM EVALUATION** – MW Pablo C. Ko, Jr., Chairman; RW Peter U. Lim Lo Suy, DGM. Vice-Chairman; Members – MW Danilo D. Angeles, PGM, and VWBs Marcelino S. Garcia, Jr. and Francisco M. Lovero.

**FINANCIAL RELIEF ASSISTANCE PROGRAM (FRAP)** – MW Rudyardo V. Bunda, PGM, GMH, Chairman; RW Peter U. Lim Lo Suy, DGM, Vice-Chairman; Trustees – RW Avelino I. Razon, Jr., SGW; RW Juanito P. Abergas, JGW; MW Raymundo N. Beltran, PGM; VW Crispulo M. Fernandez, Jr. AGT; and VW Faustino C. Garcia.

**SPECIAL COMMITTEE ON CAVITE AFFAIRS** – MW Rudyardo V. Bunda, PGM, GMH, Chairman; MW Rosendo C. Herrera, PGM, GMH, Vice-Chairman ; Members – MW Raymundo N. Beltran, PGM, and VWBs Erwin A. Punzalan and Benito T. Ty.

**PUBLIC RELATIONS** – Chairman: VW Eduardo S. Alcaraz; Member: Bro. Elpidio M. Macalma

**EDICT**  
NO. **239** ISSUED 

Our Grand Master, MW Pacifico B. Anagi, issued Edict No. 239 on July 24, 2008. The edict provided for mandatory qualifications for appointment to the position of Junior Grand Lecturer (JGL) or that of District Grand Lecturer (DGL).

ON the basis of the following premises, MW Anagi decreed that “only those brethren who have a Diploma from the Institute of Masonic Education and Studies (IMES) shall be qualified to be appointed to the position of Junior Grand Lecturer or District Grand Lecturer”:

1. The duty and responsibility of teaching the ritual and esoteric work, and providing the direction that Masonic Education should take in this Jurisdiction, rests with the Senior Grand Lecturer.

2. To make a serious effort to educate the members of Lodges in this Jurisdiction not only on the primordial virtues of Freemasonry but also on the intricate aspects of Masonic philosophy, jurisprudence, history and symbolism, the Senior Grand Lecturer requires the assistance of the Junior Grand Lecturers and District Grand Lecturers.

3. There is a need to appoint to the position of Junior Grand Lecturer or District Grand Lecturer only qualified brethren who will be able to deliver and conduct Masonic lectures in this Jurisdiction in order to ensure a high quality of instruction to the Brethren.

MWAnagi further decreed that “this requirement for appointment to those positions mentioned before shall take effect in April 2011 in order to provide the opportunity in the meantime for brethren to qualify themselves by enrolling in the pertinent courses offered by the Institute of Masonic Education and Studies.”



## **MW ANIAG CREATES SPECIAL COMMITTEE ON MASONIC ASSOCIATIONS AND CLUBS**

**G**rand Master Pacifico B. Aniag, in his Circular No. 3 dated June 30, 2008, informed the brethren that he had created a Special Committee on Masonic Associations and Clubs, which shall assist the Grand Master in verifying as well as recommending amendments or revisions in the internal rules or internal law of government of those Masonic Associations and Clubs. Stated the Grand Master:

"We all know for a fact that various Associations, Organizations, Square and Compasses Clubs and similar aggrupations (hereinafter referred to as Masonic Associations and Clubs), both formal and informal, composed exclusively of Master Masons, are in existence in private and government offices in our Grand Jurisdiction and such freedom of association is an internationally recognized human right and a right guaranteed by the 1987 Constitution of the Republic of the Philippines.

"With this rationale, there is a need to verify the internal rules or law of governance by which those Masonic Associations and Clubs, both existing and those which the brethren are intending to form or organize. The verification will determine that the vision, mission and organization of those Masonic Associations and Clubs are in consonance with the objectives of Freemasonry in general and of the Grand Lodge of the Philippines in particular."

The particular objectives of this special

committee are **(1)** to coordinate the activities of those organizations and ensure that their programs are aligned to and in consonance with that of the Grand Lodge of the Philippines; **(2)** to recommend rules and guidelines which will ensure that the internal rules or law of governance and conduct of those Masonic Associations and Clubs are in harmony with the general rules and regulations of the Grand Lodge of the Philippines; **(3)** to see to it that those organizations would serve the interest of Freemasonry in general and that of the Grand Lodge of the Philippines in particular; and **(4)** to recommend to the Grand Master any amendments or plans of action that will enable this special committee to perform its mandated functions.

MW Oscar V. Bunyi, PGM, and VW Crispulo M. Fernandez, Jr. shall be the chairman and vice-chairman of the Special Committee, with VW Manuel S. Crudo, Jr., VW Andrew O. Nocon, Bro. Francisco B. Aniag, Jr., and Bro. Dennis L. Cunanan as members.

All brethren, particularly the principal officers of those Masonic Associations and Clubs, are advised to submit the following to MW Bunyi not later than August 31, 2008:

1. Articles of incorporation and By-Laws or similar internal laws of governance;
2. Listing of all members, both active and inactive;

3. Mode or method or system in admitting or de-listing a member; and
4. Planned projects and special activities.

The following are exempted from the coverage of Circular No. 3 of MW Aniaq:

1. Scottish Rite of Freemasonry;
2. York Rite of Freemasonry;
3. Masonic Charities for Crippled Children, Inc.;
4. Royal Order of Scotland;
5. Order of the Eastern Star;
6. Order of the Amaranth;
7. Job's Daughters International;
8. International Order of Rainbow for Girls; and
9. Order of DeMolay

In case the brethren concerned fail to comply within the period given, the Special Committee is empowered to recommend that the activities or special projects of said Masonic Associations and Clubs will not have the blessings or sanction of the Grand Lodge of the Philippines. It shall submit its findings and recommendations to the Grand Master not later than November 30, 2008.



**EDICT  
NO. 82-C**



## **STRENGTHENS, INSTITUTIONALIZES AND PROVIDES RULES OR PROCEDURE FOR THE MASONIC TEMPLE OF HARMONY, THE DISTRICT TEMPLE OF HARMONY AND THE LODGE HARMONY OFFICERS**

**M**ost Worshipful Pacifico B. Aniaq issued on the 1st day of August 2008 Edict No. 82-C, in which he promulgated and decreed that Edict Nos. 82-A and 82-B be, as they are hereby amended, modified and revised insofar as they may be inconsistent with the following provisions which are to be strictly enforced and are hereby incorporated for the purposes of establishing, institutionalizing and operationalizing the organization, composition, powers and duties of the following:

**1. a.**

The Masonic Temple of Harmony shall be chaired by the Deputy Grand Master, who shall conduct mediation and conciliation proceedings prior to and as a prerequisite for the conduct of any proceedings in appropriate cases and disputes under the Grand Master's jurisdiction involving Grand Lodge officers as mandated under Article XVIII, of the Constitution.

The duties, functions, and procedures of mediation and conciliation shall be conducted in the manner as provided for in Article II, Section 1 of the "Rules and Regulations for Dispute Resolution under the Masonic Temple of Harmony."

**1. b.**

The District Temple of Harmony shall be chaired by the District Deputy Grand Master, who shall conduct mediation and conciliation proceedings prior to and as a prerequisite for the conduct of any proceedings in appropriate cases and disputes under the jurisdiction of the Masters of the Lodges within the District concerned, as provided under Article XVIII, of the Constitution.

The duties, functions and procedures of mediation and conciliation shall be conducted in the manner as provided for in Article IV, Section 1 to 8 of the "Rules and Regulations for Dispute Resolutions under the Masonic Temple of Harmony."

**1. c.**

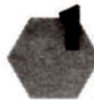
The Lodge Harmony Officer shall be elected by every Lodge and shall perform his duties and serve his term as provided for in Article III, Section 1 to 4 of the "Rules and Regulations for Dispute Resolution under the Masonic Temple of Harmony."

The Lodge Harmony Officer shall also be a member of the District Temple of Harmony and shall assist the DDGM in the conduct of proceedings as provided for in Article IV, Section 1 to 8 of the aforementioned Rules and Regulations.

**2.** The failure to conduct mediation and conciliation proceedings and to exhaust all efforts at dispute resolution shall be among the grounds or issues that may be raised on appeal against decisions rendered by the Trial Commissions and may be deemed as an error of judgment if so established from the Records submitted to the Grand Secretary or Committee on Grievance as required under the provision of Article XVIII, Sections 49 of the Constitution.

### What are the premises on which the edict is based?

They are as follows:



The Masonic Fraternity is a brotherhood of men whose strength lies in the harmony of its members.



The spectacle of a brother filing and prosecuting a case against another brother in the courts, quasi-judicial tribunals, administrative bodies or even within the trial procedures at the various levels of the Trial Commissions mandated under Article XVIII, Section 1 to 57 of the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines, if resorted to without giving the Craft a chance to harmonize their relationship, has exposed the fraternity to divisive strifes, public ridicule and embarrassment.



Edict No. 82-Puno was promulgated on 31 July 1984, wherein it was decreed, among other things, that "the filing of any administrative, civil or criminal case by a member of the Craft against another in any government office, quasi-judicial agency, or regular court without notifying the Grand Lodge, through

the Grand Secretary, and giving the latter a reasonable opportunity to settle their dispute as Masonic Brothers shall henceforth be considered unmasonic conduct and shall be dealt with in accordance with our construction and ordinances."

4 Edict No. 82-A-Galves was promulgated on 29 March 2004, whereby a permanent body known as the Masonic Mediation Center was established and tasked "to plan and implement a program that will effectively enable the brethren to settle Masonic and non-Masonic disputes as well as rules and regulations pertaining to its operation", and for this purpose the initial officers of the Center, with the VW Godofredo Señires, Jr. as Executive Director, were designated to serve for a period of three years commencing on their date of appointment and expiring at the close of the Annual Communication three years thereafter, or in April 2007.

5 Edict No. 82-B-Pagotan was promulgated on April 12, 2006 together with the attached Guidelines (Annex "A" thereof) containing the "Rules and Regulations" for Dispute Resolution under the Masonic Temple of Harmony, wherein it was further mandated that aside from the erstwhile Masonic Mediation Center (now Masonic Temple of Harmony), there should also be created in every Masonic District a District Temple Harmony with the District Deputy Grand Master as Chairman and there should be likewise elected in every Lodge a Lodge Harmony Officer to serve for a period of three years and that the elected Lodge Harmony Officers

shall compose the Governing Board of the District Temple of Harmony; and the aforementioned Rules and Regulations further decreed in Article III, Section 5 thereof, that "... The District Deputy Grand Master (DDGM) shall exert his best efforts to resolve the dispute among Masons in his district. When such best efforts should fail, the District Deputy Grand Master shall give those disputing parties the option whether to refer their dispute to the Masonic Temple of Harmony."

6 In the context of the present situation in our fraternity and the objective conditions prevailing in the nation at large, the Craft is confronted with the clarion call for it to contribute its share in healing the wounds of divisiveness, inequality and individualism threatening the peace, stability and progress of the nation. The Craft is, therefore, faced with the challenge to rediscover Masonry's historic role in influencing the life of the nation by promoting peace and harmony among Masons. Hence, in these times, more than ever, our Masonic Obligation demands that our Masonic Lodges should reflect within their ranks the peace and harmony that we advocate for the nation. Thus the need for the institutionalization and operationalization of the processes and procedures in the Masonic Temple of Harmony under the Most Worshipful Grand Lodge, as well as in the District Temple of Harmony in each Masonic District, and in obligating all Lodge Harmony Officers to perform their sworn duties in their respective Lodges.

## FREEMASONRY IS SIMPLE; WE ARE COMPLEX

The Bitukang Manok river in Pasig City, the historic landmark so named for its peculiar shape, is abuzz with construction activity along its banks. As a result of the city's resolve to implement a 3-meter easement rule in the area, homeowners are having entire sections of their houses demolished, so that, eventually, none will be found encroaching on what lawyers call "imminent domain" (a polite way of putting it; for in reality, the residents, in one great mix-up with the *presidencia* generations ago, had apportioned the riverbanks to themselves).

Homes being reduced to rubble is not a pleasant sight to behold; even if, as I see it in this case, the encroachment has come to signify all the excesses, bad habits, and desires, which, incidentally, made an eyesore of the river. Although much can be said about having the people incur unplanned expenses for its renovation, that is now water under the bridge, so to speak. This is as good a time as any to come to terms with the river, to preserve its momentous ties to Gat Andres Bonifacio and his Katipunans, or to simply give it a facelift. After all, upholding the rule of law and invoking the spirit of *bayanihan* are what civic duty is all about.

I watch in amused silence atop a bridge. I hear setting mauls booming against concrete, as walls are taken down. Of whatever remains, the rough edges are chiseled straight and plastered to give it that smooth finish. Suddenly it occurs to me that demolishing an encroachment is similar to "divesting our hearts and consciences of all vices and superfluities of life," but just like attending to the river's upkeep, "fitting our minds as living stones to that spiritual building" would likely come about only at some cost and

great sacrifice.

In the subsequent rebuilding and refurbishing stages, however, actual learning experience is gained from watching the operative masons go about their difficult task. Each time I witness a new structure rise from the rubble – a progressive science, I must say: first the cornerstone, then the foundation holes for the columns, then the building blocks that make the walls, followed by the covering on top – I cannot help thinking that the tools of masonry most certainly assure its completion, just as the "implements of Architecture, most expressive, are selected ... to imprint on the memory wise and serious truths."

And each time, the question that lurks in my mind – Is masonry for real? – gets answered in the affirmative. Yes, we can give up vices and superfluities and still enjoy the good life, primarily because we will have a different although refreshingly better life to enjoy. That is the lesson of Bitukang Manok, as the operative masons seem to convey. Indeed, that is the lesson every speculative mason knows in his heart. Can we realistically live the tenets? Can we really expect to be met with finality, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord"? Can we be too good? Absolutely. I figure, whoever says that Freemasonry is unreal, that it is merely the stuff that would make great fictional stories and beautiful poetry, and that it is merely the esoteric complement that provides pleasure to those who desire to have a faith that reassures them; he is most assuredly wrong on all counts. Freemasonry is do-able, but only if we learn to choose the right tools and apply them properly every step of the way. He who thinks otherwise will not be equipped to build an abode, let alone "that spiritual building, that house not made with hands, eternal in the heavens."



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by VW Wilfredo E. Calinawan, DGL



## THE INSTITUTE FOR MASONIC EDUCATION & STUDIES



As promised in our column in the previous issue of this magazine, here is the schedule of regular classes of the IMES as approved by the Academic Council:

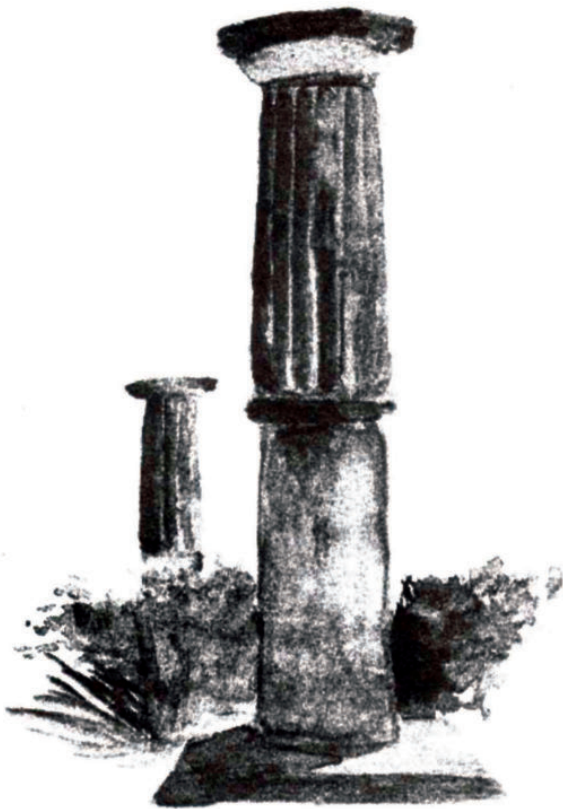
- VENUE :** Masonic Library, New Plaridel Masonic Temple
- DATES :** September 6, 13, 20, 27 and October 4, 2008  
9:00 am – 12:00 noon - Lodge Management  
LUNCH BREAK  
1:00 pm – 4:00 pm - Masonic Jurisprudence,  
Laws of Regulations
- DATES :** November 8, 15, 22, 29 and December 6, 2008  
9:00 am – 12:00 noon - Masonic Philosophy &  
Symbolism  
1:00 pm – 4:00 pm - Masonic History
- DATES :** February 7, 14, 21, 28, and March 7, 2009  
9:00 am – 12:00 noon - Masonic Liturgy, Rituals  
and Ceremonies  
1:00 pm – 4:00 pm - Lodge Management
- DATES :** May 2, 9, 16, 23 and 30, 2009  
9:00 am – 12:00 noon - Masonic Jurisprudence,  
Laws and Regulations  
1:00 pm – 4:00 pm - Masonic Philosophy &  
Symbolism
- DATES :** July 4, 11, 18, 25 and August 1, 2009  
9:00 am – 12:00 noon - Masonic History  
LUNCH BREAK  
1:00 pm – 4:00 - Masonic Liturgy, Rituals  
and Ceremonies

- o Unless changed, this schedule will be on a regular cycle.
- o Enrollment is now on-going

Please see either: VW Isaac F. Arribas, Jr. Ms. Jho E. Moldez  
VW John B. Llamas Or call 09193940435  
VW Manuel Y. Pineda 5366281



# THE POWERS OF THE WARDENS



**T**he government of a Masonic Lodge is essentially tri-partite, although a Lodge may be legally opened, set to labor and closed by the Master in the absence of the Wardens, the chairs being filled by temporary appointments. The Senior Warden presides in the absence of the Master, and the Junior Warden in the absence of both the Master and the Senior Warden.

No other brothers in the Lodge have this power, privilege or responsibility. The Warden who presides in the absence of his superior officer

may, if he desires, call a Past Master to the chair, to preside for him, but no Past Master, in the absence of the Master, may legally congregate the Lodge. That must be done by the Master, the Senior Warden in the absence of the Master, or the Junior Warden in the absence of both. While the Senior Warden takes the East by right in the absence of the Master, the Junior Warden does not take the West by right in the absence of the Senior Warden. Each officer is installed with a ceremony which gives him certain duties. A Warden in the East is still a Warden, not a Master. It is the Master's privilege to appoint brethren to stations temporarily unfilled. The Master, after elected and installed, or the Senior Warden acting as Master in the real Master's absence, may appoint the Junior Warden to fill an empty West. But the Junior Warden cannot assume the West without such appointment.

On the contrary, in the absence of the Master, the Senior Warden, when present, is the only brother who can assume the East and congregate the Lodge.

The Wardens occupy a high office; their duties are many, their responsibilities are great, their powers exceeded only by those of the Master. He is a good Warden who so acts in the South or West as to command for himself the respect of the brethren, rather than demand it because of law and custom.

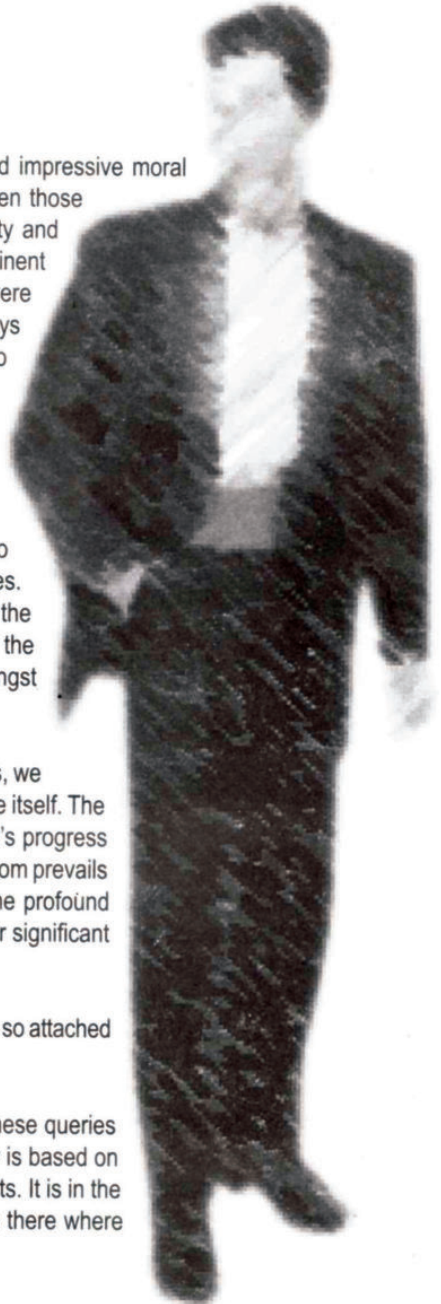
# WHERE LIES MASONRY?

Much has been written about the beautiful and impressive moral doctrines and philosophy of Masonry that even those who are profane are overwhelmed by the enormity and depth of knowledge a Mason has to learn from it. Eminent mortals who charted the history of the world and were Masons in their time even came out with several essays on the subject of Masonry with one purpose – to illustrate and define the Masonic symbolisms for a better understanding of everybody and the more we learn from it, the more we are motivated to seek further light to increase our knowledge. The literature of the Order is so immense that it points the way to discovering enlightenment; it urges us to exemplify in our daily lives the virtues which it teaches. It aims to inculcate into the minds of its votaries the wisdom of the ages, to seek only what is good for the welfare of humanity and to promote harmony amongst the creatures of the Divine Being.

As we are impressed by its principles and tenets, we are convinced that Masonry is a picture of human life itself. The first three degrees represent the pathway of a man's progress from his birth until he will reach the stage where wisdom prevails in his judgment to his ultimate mortality. Such is the profound interest we pour into our Masonry that we give it our significant space and time.

What mystic tie binds us together and why are we so attached to Masonry?

We cannot present here concrete answers to these queries but one thing is certain. Our attachment to masonry is based on the fact that we were made Masons first in our Hearts. It is in the heart where the mysticism of Masonry lies and it is there where its secrets are safely deposited.



All the greatness and beauty of its teachings are imbedded in the faithful breast of every Mason and we are confident that unless a Mason has the heart, no amount of untruthful accusation and insidious attacks against it could destroy his belief in it. For after all, "what we hold secret and sacred in each of our hearts and mean to do in our lives constitute the Masonic approach to the truth."

It is time that we re-examine ourselves whether we deserve the wages of the craftsmen in the quarries as builders of temples in the hearts of men. We cannot speculate on what Masonry can do for us but rather we should reciprocate Masonry for enlightening us to understand the vicissitudes of life. We must always remember that a true Mason is, "he who chooses the right with invincible resolution, who resists the sorest temptations from within and without; who is

calmest in storms, and whose reliance on Truth, on Virtue, on God is the most unflinching."

Yes, Masonry means everything to the brother who believes that its tenets are unalterable and immutable; for Masonry is a fine seeker of truth, and truth is Masonry.

"The real secrets of Masonry are never told, not even from mouth to ear ... The real secret of Masonry is spoken to your heart, and from it to the heart of your brother...!"

Brethren, we must in earnest strive to understand the meaning of our rites and ceremonies and diligently search for a better understanding of our symbols and allegories. It

will take a long time, even decades, before we can have a working knowledge of Masonry. It is so extensive that only by a diligent, honest and zealous effort at serious study that we may acquire a sufficient knowledge about its teachings. Only when we have assiduously worked to perfection our desire to achieve and learn from the lessons of the first degrees that we can have the heart to defend Masonry, for "The real secrets of Masonry are never told, not even from mouth to ear ... The real secret of Masonry is spoken to your heart, and from it to the heart of your brother...!"

by VW Joselito P. Tamaray, JGL S. Luzon

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## ERRATUM

On page 14 of our May-June 2008 issue, the third paragraph should have read:

VW Fernando V. Pascua, Jr., Senior Grand Lecturer and IMES President; VW Raul C. Villanueva, Junior Grand Lecturer (JGL) for National Capital Region.

# Out of the Humdrum

by VW Robert O. Asuncion, PJGL



**1** Sedated only by brandy, Bro. James Polk, the 11<sup>th</sup> President of the United States, survived gall bladder surgery at age 17.

**2** Probably "The Most Masonic Beer in the World," King Solomon's Beer is brewed in British Columbia and sold widely in Japan.

**3** During the 1950's, the Seagram Company founded by Bro. Joseph E. Seagram conducted extensive research into all aspects of whiskey making process. One experiment was conducted with barrels that were continually rocked to imitate the motion of a boat. Some observant drinkers noted that whiskey tasted smoother after it spent months crossing the Atlantic in oak barrels. The cost of rocking thousands of barrels ruled out any chance of implementation.

**4** During World War II "reduction of consumption" activists argued that soldiers should not be permitted to drink alcohol; however, Bro. George C. Marshall, Chief of Staff of the U.S. Army, insisted that such prohibition would be "harmful for the men in service."

**5** The body of Bro. Horacio Nelson, Britain's Greatest Naval Hero, was preserved prior to burial in a cask of his favourite rum when he died aboard a ship during the famous battle of Trafalgar.

**6** Bro. Francis Scott Key used a popular British drinking song called "Anacreon" as the basis for the tune of the Star Spangled Banner.

**7** Frederick The Great, a Freemason, once banned coffee to bolster sagging beer sales of Prussia.

**8** The Egyptian pyramids were built over beer; stonemasons, slaves and public officials were paid in a type of beer called KASH, whence the word "Cash" originated.

**9** The first Six Pack of beer was produced by Pabst Brewery in the 1940's. The brewery founded by Bro. Frederick Pabst conducted numerous studies which found six pack cans were the ideal weight for an average housewife to carry home from the store.

**10** The Blood Compact, a masterpiece painted by Bro. Juan Luna in 1898, shows the Spaniard Miguel Lopez de Legaspi and Bohol's Rajah Sikatuna drinking wine with drops of their blood. The model used by Bro. Luna for Sikatuna was Bro. Jose Rizal and the model for Legaspi was Bro. Trinidad H. Pardo de Tavera.

**11** Brewed using a time-honored recipe, Rolling Rock Beer has baffled beer lovers for generations. Since the beer emerged in 1939, patrons have contemplated the mysterious meaning of "33" provided on the back of its bottles. One of the many theories is that it refers to the 33<sup>rd</sup> degree of Scottish Rite Masonry. Though it might not be true, the beer is advertised as "best served at about 33 degrees Fahrenheit".

## LET'S RETURN TO THE BASICS!

# HOW TO - OPEN & CLOSE LODGE - BEHAVE WHILE THE LODGE IS IN SESSION

IN CONFORMITY TO the directive of our Grand Lodge that we return to the basics in order to recapture the spirit of our ancient brethren, we in the Institute of Masonic Education and Studies (IMES), particularly the Department of Philosophy and Symbolism, invite you, dear brethren, to join us in taking another close look at two basics or fundamentals:

(1) how to open and close Lodge and

(2) how to behave when the Lodge is in session.

### Ceremonies of Opening & Closing Lodge

A Lodge, as we have already learned, is a certain number of brethren duly assembled, with a Volume of Sacred Law (VSL), Square and Compasses, and a Charter or Dispensation authorizing them to meet. When we are duly assembled as a Lodge, a copy of our Masonic Law Book or the Constitution of our Grand Lodge should be available in the Lodge room, so that we can readily refer to it, should occasion require it. As a Lodge, we cannot hold a lawful communication, either, unless we open and close with appropriate rites or ceremonies, which we must perform with such dignity and proficiency as to impress awe and reverence to the brethren present who have receptive minds, as well as to attract their attention to certain rites or ceremonies that are fundamental to the precepts and practices of our ancient and honorable fraternity. This we must do because these rites or ceremonies are what distinguishes our meetings from those of other orders or organizations.

To conduct the ceremonies of opening and closing Lodge in such a proper, dignified and excellent manner that is worthy of our Order's noble and glorious purposes is a duty incumbent not on the officers alone but on all the other brethren present as well. The officers are, of course, particularly expected to pay special attention to their respective duties because the attention of every brother present is directed to the propriety of their manner and conduct, and the less informed brethren expect the officers

to set an example well worthy of emulation by them. But the other brethren present are also expected to contribute to the impressive conduct of the ceremonies of opening and closing Lodge.

Since a good beginning augurs for a successful and harmonious ending, both individually and collectively, we must exert all-out effort to open Lodge very well. If we begin each of our meetings very well, we are likely to end it very well, too. But if we neglect order and method at the beginning, rarely will we find them at the end.

We now invite you, dear brethren, to join us in a brief review of the salient parts of the ceremony of opening Lodge with the end in view to stimulating you to get actively involved in the dignified, solemn, proficient and impressive conduct of the ceremony. The salient parts are as follows:

**1. Congregation** – At the sound of the Master's gavel, the officers and the other brethren present assume their places properly clothed. As they take their seats, they should desist from engaging themselves in conversation of any kind. They must, moreover, turn off their cellphones or place these in silent mode. All brethren present must, in other words, "tune in" to the activity at hand.

**2. Purging** – Merit is, as we have been taught, a just title to our privileges. Hence, upon the Senior Warden's direction, the right of every brother to be present is ascertained in a manner prescribed in the ritual

**3. Tying** – The Master ascertains that the outer avenues or approaches to the Lodge room are securely guarded. Through the Junior Deacon, he directs the Tyler to perform his duty.

**4. Lecture, Notice of Intent, Concurrence** – The Master interrogates the officers concerning their duties and gives to all brethren present formal notice of his intent to open his Lodge. The officers employ certain esoteric rites; each brother signifies his concurrence in the ceremonies, as well as his knowledge of the degree in which the Lodge is to be opened.

**5. Displaying of Great Lights** – The Senior Deacon displays the three Great Lights of Masonry (viz., the Volume of Sacred Law, Square and Compasses), with due reverence and solemnity and in a manner characteristic of the degree in which the Lodge is to be opened.

By doing so, the Senior Deacon reminds all the brethren present that the Great Lights sum up all that Masonry stands for, or that they present the leading principles of the Masonic philosophy, which are as follows:

That there is a Great Architect of the Universe (GAOTU), whose Eye is All-Seeing.

That the GAOTU gives directions to the Craft (symbolized by the VSL).

That the GAOTU gives man a conscience and a will, by means whereof he is to know and obey His directions (symbolized by the Compasses).

That the GAOTU's directions (to the Craft) are upright and just (symbolized by the Square).

The Senior Deacon should be particularly careful that the arrangement of the Great Lights is exact and distinctive, and he should make sure that the hinge of the Compasses points to the East.

## 6. Illumination of Lesser

**Lights** – After displaying the Great Lights, the Senior Deacon illumines the Lesser Lights, which, as we all know very well, represent the Sun, the Moon, and Master of the Lodge.

The brethren present are, at this juncture, reminded of their all-important task, namely, to attain self-mastery. To attain self-mastery, a Mason has need of two divergent qualities of character: (1) energy, force, or initiative (symbolized by the Sun) and (2) tact, resourcefulness or adaptability (symbolized by the Moon). To be Master of himself, a brother, especially the Worshipful Master, must be energetic or forceful at the right time; he must also be compromising, tactful, resourceful or adaptive at the right time. Possession of the two divergent qualities of character will enable a brother, especially the Worshipful Master, to undertake his symbolic studies and progressively improve himself in Masonry, which is a progressive moral science divided into different degrees.

**7. Prayer** – In accordance with the first lesson they are taught in Masonry, namely, that they should not enter upon any great or important undertaking without first invoking the blessing of God, the brethren, through the Chaplain, address an appropriate invocation to the Deity. Since no specified prayer is required in any Masonic ceremony, the Chaplain may offer an extemporaneous prayer, or he may use any of the prayers in the Monitor. In either case, the other brethren present than the Chaplain should pray from a supplicant's heart and soul. That is precisely why they pray under the sign of fidelity.

**8. Declaration** – Although the Master has previously declared his intent to open his Lodge, it is only after the prayer that the true official opening of the Lodge occurs. The

opening of the Lodge is the Master's act.

After declaring his Lodge to be duly open, the Master requires all brethren present to conduct themselves with due order and propriety during the time the Lodge remains open.

**9. Notice to Tyler** – The Master, through the Junior Deacon, informs the Tyler that the ceremony of opening is complete. The Tyler must not give an alarm for any brother desiring admission until after receiving this notice.

At the sound of the Master's gavel, the Senior Warden erects his column, and the Junior Warden lowers his own.

**B**efore reviewing how the brethren should behave while the Lodge is in session, let us briefly take another look at the ceremony of closing Lodge. This ceremony is similar to the opening. Here the less important duties of Masonry are observed. The necessary degree of subordination in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and His blessing invoked and extended to the whole Fraternity. "May the blessing of Heaven rest upon us and all regular Masons!..."

Each brother present faithfully locks up in the repository of his faithful breast the treasure he has acquired during the meeting. Then, pleased with his reward, he retires to enjoy and disseminate among the private circle of his brethren the fruits of his labor and industry in the Lodge. He should not forget that he has promised to practice out of the Lodge those great moral duties which are inculcated in it and to reverently study and obey the laws which God has given him and other brethren in His Word, or the Volume of Sacred Law, which, together with Nature (or His creation), should serve as the trestleboard whereupon to erect his future spiritual, moral and Masonic edifice.

# Behavior

while the Lodge Is in Session



**T**here are many sources of information on how to behave when the Lodge is in session. But for now let us limit ourselves to the Ancient Charges.

While the Lodge is in session, we should not hold private committees or separate conversations without leave from the Master, nor talk of anything

impertinent, behave unseemly, nor interrupt the Master or Warden or any other brother speaking to the Master, nor behave ourselves in an unbecoming manner while the Lodge is engaged in what is serious and solemn, nor use personal or unbecoming language upon any pretense whatever.

We should ever bear in mind the symbolic meaning of the Rite of Divestment, namely, that we should bring nothing offensive or defensive into the Lodge whereby its peace and harmony might be disturbed. We should, in other words, bring no private piques or quarrels within the door of the Lodge, far less any discussion of differences which are connected with religion, race or politics.

Rather, we should focus our attention on the symbolism of King Solomon's Temple, as well as on what we came here to do, which is to subdue our passions and improve ourselves in Masonry, so that we will gradually erect in our souls our respective spiritual temples fit to be God's dwelling places. All of us are expected to read manuals and other pieces of Masonic literature which dwell on proper conduct and decorum/demeanor while we are in the Lodge and its environs. We must strictly observe the norms or standards of behavior specified in those sources of information, ever remembering that, as our Monitor puts it. Masonry is an honorable fraternity because it tends to make all men so who are strictly obedient to its precepts and principles, as well as laws, rules and regulations.

## Our Prayer

May we, henceforth, contribute our respective shares to the dignified, solemn, proficient and impressive conduct of the ceremonies of opening and closing Lodge, and may we, henceforth, conduct ourselves with due order and propriety during the time the Lodge remains open. May we all return to the basics in order to recapture the spirit of our ancient brethren. So mote it be. Amen.

## TILAMSIK NG DIWA UKOL SA KASALUKUYAN SA PANANAW NG MASON

Matapos ang pananaliksik na ipinatupad sa labing tatlong bansa nuong nakaraang taon, inihayag nuong ika-13 ng Marso 2007 ang lagay ng suholan at bilihan ng pabor na dadanasin ng isang dayuhan na nagnanais magtayo ng negosyo sa rehiyon na ito ng Asya, ayon sa pahayagang "International Herald Tribune-Business". Ang gumanap ng pagsusuri ay isang mahusay na organisasyong nakatalaga sa Hongkong, ang "Political and Economic Consultancy Group". Hanga ako talaga sa Singapore, na siyang itinuring na may pinakamababa (halos wala) na marka sa ganitong uri ng suholan. Sumusunod sa kanya ang Hongkong at ang Hapon sa ikalawa at ikatlong posisyon, bilang mga lugar na

inirekomenda ng nasabing pangkat. Hango ito sa pahayag ng 1,487 dayuhang negosyante at matataas na ehekutibo ng malalaking kumpanya na nakapanayam nuong nakaraang Enero at Pebrero ng nasabing taon.

Sa nasabing pagaaral at mismong panayam, tinalo na ng Pilipinas ang Indonesya sa puntos na 9.4 ngayong 2007 kumpara sa 7.8 nuong 2006 kung kailan ang Indonesya ay may puntos na 8.03. Ang sukatan ay 0 (pinaka mababang bilang ng suholan) hanggang 10 (pinaka talamak). Ang impresyong iniwan ay nakalulungkot, ang Pilipinas daw ang pinaka walang kwentang lugar na pagtayaran ng negosyo sa rehiyon. At tila pagod na ang mga mamayan sa basyong pangako ng mga kinauukulan na lalabanan nila at susugpuin ang katiwalian. Natuklasan din na ang mga bansang Pilipinas, Thailand at Indonesya ay may pagkakapareho bilang mga bansa kung saan ang katiwalian ay nag-ugat na ng malalim. Kadalasan, kahit

ganong kalinis na pagkatao at hangarin mayroon ang isang tagapaglingkod, sa katagalan ay nasasadlak o kinakain ng sistema. Dulot nito ay ang

pinakamaliit na bahagi ng kapital na galing sa mga dayuhang mangangalakal ang natanggap ng ating bansa kumpara sa mga kalapit bansa natin sa rehiyon.

Tinatayang nasa labing tatlong porsyento (13%) ng taunang "budget" ang napupunta sa komisyon, padulas o anumang uri ng kita ng mga maykapangyarihan kapag ang anumang

gawain  
ay ipinatutupad.

Ito ay nasa 2 bilyong dolyar, o sa kasalukuyang palitan ay mahigit 80 bilyong piso, katumbas sa pangangailangan ng 9 na milyong manggagawa na kumikita ng "minimum wage" na siya namang bumubuhay sa isang pamilya ng apat.

Dahil sa ulat na ito, walang duda na ang tanging kalaban ng mamamayang Pilipino sa kasalukuyan ay ang tila di na mapipigil na salot ng korupsiyon. Sa simula ay mahirap maunawaan ng isang pangkaraniwang tao, lalo na kung di magbabasa ng mga pag-aaral na isinasagawa tungkol dito; sapagkat kadalasan, ito ay balot ng matatamis na salita at pangako. Mga mabababaw na palabas upang libangin ang pamayanan, mga pakita lamang, na sa isang di mapanuring nilikha ay tila kadakilaan, bagkus pala'y harap-harapang panloloko at pagpapahirap, sa di tuwirang pamamaraan.

Naala-ala ko tuloy ang aking talumpati sa okasyon

ng aking pagtatapos bilang "Venerable Master" ng Bulakan Bodies Scottish Rite nuong isang taon. 'Ika ko, mas madaling maging dakila at bayani nuong panahon nila Kapatid na Marcelo del Pilar at Jose Rizal, maliwanag pa sa sikat ng araw na nakabulaga sa bawat isang Pilipino ang kapangyarihan ng mga Prayle na nahigitan pa ang sa mga pinuno ng dayuhang pamahalaan. Tumingin ka sa likod at matutunghayan mo ang mga Pilipinang nawasakan ng puri ng mga Prayle; sa tagilirang kanan, ang mga kawawa mong kababayan na kinukustilyasan ng mga makapangyarihang nakatago sa tila banal na sutana; sa tagilirang kaliwa, ang mga kabataan na pinanatiling mangmang at sa harap-harapang pagsasamantala sa likas na kayamanan ng iyong Inang Bayang Pilipinas.

Sa kasalukuyan, kung ang pisikal lamang na pagtanaw ang gagamitin, mahirap kilalanin ang tunay na katunggali. Hindi basta-basta kayang liripin ang maraming kaganapan sa paligid na lubhang labag sa Obligasyong sinumpaan ng bawat kapatid na mason. Tila baga laging may nakayunyong na palamuti na laging tumatakip sa tunay na nagaganap. Ang ganda sana'ng tingnan - ang pagpapaayos ng kalsada at

kanal sa Malate, ang tila walang humpay na hukayan sa tuwing sasapit ang tag-ulan, at ang paggiba at pagtatayo muli ng mga "island" sa Quezon Avenue, dahilan upang hindi na lumubog sa baha ang kalye Dimasalang sa Sampalok sapagkat pinatungan na muli ng aspalto ang dating semento. Lahat sana ng iyan ay tungo sa kapakanan ng nakararami, 'di nga lang natin alam kung magkano ang napunta sa proyekto at magkano rin ang natapon sa katiwalian.

Sa bandang huli, naala-ala ko ang "final exams" sa "Social Philosophy class" nuong ako ay nag-aaral pa ng MBA sa Ateneo. Isa lamang ang tanong ng aming guro. Aniya, "Ano ang maiaambag mo sa paglutas ng katiwalian sa gobyerno o sa pribadong sector sa ating bansa?" Ibinagsak ko ang lekat na eksamin. Nasasabi ko tuloy sa sarili ko, kung ngayon sana itinanong sa akin 'yun, siguradong pasado at mataas ang aking makukuhang marka, sapagkat gagamitin kong kodigo ang ating Monitor, ang "Morals & Dogma" at marami pang mga aklat na naisulat o nalimbag ng mga dakila at sikat na Mason. Tiyak na naroroon ang lahat ng kasagutan at pag-gabay. Bakit ba sila del Pilar at Rizal, naipasa nila ang mga pagsusulit ng kanilang panahon?

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VW Marcelino Garcia, AGS  
Malolos Lodge No. 46



Taking the place of the current Grand Orator, VW Manny Palomo, who was in the United States, VW Carlos S. Briones, Past Grand Orator, delivered a grand oration during the program on the Grand Lodge premises on June 12, 2008. He entitled his grand oration...

## THE ROLE OF MASONS IN THE PHILIPPINE INDEPENDENCE OF 1898

**M**AGANDANG UMAGA PO sa inyong lahat! Sana madama natin ang tunay na kahulugan at kahalagahan ng pagiging lubos na Malaya. Sa pagpapasinaya nating ito ng ika-110 pagpupugay natin sa mga kapatid natin na yumao na, minabuti kong bigyan diin ang taon na kinunan at binigyan ng halaga, ika-12 ng Hunyo, 1898. Ang dahilan ko po dito ay walang iba kundi ilahad ang katotohanan na sa araw na ito isang daan at sampung taon na ang nakakaraan, ipinahayag ng magigiting nating mga kababayan an gating kalayaan sa mapangbusabos na mga Kastila. Karamihan po sa kanila na namuno sa pakikihamak na humantong sa kalayaang ito ay mga kapatid nating Mason.

Wala po akong hangarin na habulin ang galing ng ating dating Grand Chaplain na ngayon ay siya nang may hawak ng dati kong tungkulin bilang Grand Orator; sa Bacolod ko lang po nalaman, noong ika-25 ng Abril na ako muna

ang magtalumpati ngayon dahil nasa ibang bansa po siya.

And so, to avoid further delay or waste of time, let me proceed in my usual style of conveying an important message.

Call it destiny or fate, whatever, our role in this big troubled world had been written; it is even designed, carefully crafted, so that the gem of the true Mason among us must think, feel and act in the fine tradition he was honed up. History has a heaping and overflowing collection of distinguished deeds of Masons who have been bestowed rare and distinct honors in even the most powerful nations of the world. They have gone beyond designing and constructing churches and edifices that are works of art. They have



not only made themselves the exemplars of genuine friendship and trusted leadership in their communities. They built nations; they excelled in the arts and sciences, in the written and spoken media; they did not only conquer nations; they were the first to scour the universe and land on the moon. And the stories that have been written

about them are what make us what we are today. The early Filipino Masons were a product of the continental Masonic trestleboard, and we cannot deny that their monumental accomplishment is the freedom and liberty we enjoy today. The question is, **Are we doing our Masonic duty to preserve the glitter of the freedom bequeathed to us?**

Many orations have been delivered, and numerous treatises, essays and narrative accounts have been written about the heroic deeds of Filipinos in the liberation of their Motherland. Probably, as a tribute to their unique and distinctive role in the fight for freedom, we enjoy and relish until now the full essence and substance of the clause *"The battle that led to our final liberation was Masonically planned, Masonically fought, and Masonically won."* This clause was crafted by Brother Emilio Aguinaldo, who was responsible for that historic declaration at his home in Kawit, Cavite.



As a Mason, I have relished that honor and regard for the past 25 years. The entries written in blood by our late brethren are accounts expected to be revered by us Masons. They are sterling records gallantly executed by men and brothers deserving of our profound gratitude. Theirs is a colorful story of exploits in the annals of human sacrifice for love of liberty, love of people and



of country. Theirs was a long 300 years of accumulated suppressed anger, controlled passion and endured pain. Three hundred years of torturous humiliation of being enslaved and deprived of dignity – all accumulating in the breasts of men who had stored up hatred that had become a furiously deadly mass and like a threatening volcano, it finally exploded; it was to erupt two years later, after the tyrants made the monumental error of executing a Mason. He was a man who had devoted years of his productive life to work for the freedom of his land, to instill patriotism in their hearts, and to give respect to his race.

The date  
June 12,  
1898



became worthy of the honor probably because it covered the longest struggle, it contained the narrative of our people's sufferings duly recorded in the journals painstakingly written not just on the domestic soil of an enslaved country, but also in the conquerors' homeland. Our archives on those years also treasured the fine writing of the talented Filipinos who could match any Castillian writer in the articulation of the Spanish language, their own language. Many of these patriotic expressions found print on the pages LA SOLIDARIDAD in Madrid, where the likes of Jose Rizal, Marcelo H. Del Pilar, Graciano Lopez-Jaena, Tomas Arejola, the Luna brothers, Juan and Antonio, and other patriots were knocking at the doorstep of the Spanish Cortes.

On our own soil, the same patriotic fervor was imparted in the hearts and brains of our immortalized brethren like Apolinario Mabini, so fragile in his physique but so brilliant in his oratory and wise in his thinking and judgment. The men of extreme courage like Andres Bonifacio, Emilio Aguinaldo, and scores of other, named or unnamed



Masons in the hierarchy of the revered Katipunan. Yes, they were Masons who crept to the battlefield in the night without the thought of ever seeing the dawn the next morning. Yes, they were the selfless Filipinos barren in wealth but rich in courage. They were men of valor who had the single purpose of doing a patriotic duty and who went to their war without rancor for the loss of their lives; without the braggadocio of showing off the kind of fiber they were made of. They were the performing assets of the Craft and all they had in mind was to execute the task they were supposed to do.

How ironic that some of them must die without even seeing the glory of their triumph! How sad that those who survived and received the accolade of their grateful nation and could have relished the fruits of their labors did not have much time to really see what happened to the liberty they had passed on!

It is not only we who can claim their heritage. History has emblazoned and has made their

colorful accounts accessible to the minds of the young and the living men and women of the nation today. By directly having relations and ascendancy to their past, as Masons, we have somehow inherited the regard accorded to them by people past and present. Their strong attachment and adherence to things upright and honorable have, by our own choice, become our attachment and adherence, too. The high expectations of being men of



distinguished refinement in character, of exuding dignity and maintaining a fair and just response to prevailing situations have now become a part of our identity, of our very person. Society has somehow rewarded us with the same esteem and pride. Before the eyes of many people, we have become a source of reliable expectations, especially in times of uncertainties. In short, by living as Masons today, we have somehow inherited the obligation of guarding the world they had left behind and ensuring that the changes they had introduced therein shall be kept for posterity. Rightfully; we

are expected to preserve their legacy.

*But, are we really, truly free? Are we indeed a grateful people? Do we give genuine value to the freedom they have given? Are we deserving of their sacrifice, especially of their **supreme** sacrifice? How far have we assessed ourselves in responding to these expectations?*

*Brethren, as we part to proceed to our respective places of abode, let us find time to contemplate. Let us reflect on the goodness of Masonry and the men who were made better because they embraced the teachings of the Craft. Let us call to mind the saga of the elder Masons and deeply consider what in Masonry drove them or influenced them to bequeath a legacy of greatness. We owe it to them that for over a century, we have been extended the respect and endearment of our own people because we are Masons. Let us go in peace and reflect, too, on how we are now, on how we have been, on how we intend to guard the liberty they have bequeathed to us.*



# Teodoro M. Kalaw, Sr. Filipino Mason



by MW Reynato S. Puno, PGM, GMH  
Chief Justice, Supreme Court

A quarter century ago, I had the opportunity to write a foreword for MW Teodoro M. Kalaw, Sr.'s centenary. I had written then that:

Legends leave a lot of legacies. As one of our Past Grand Masters, I like to take a peek at MW Kalaw from the prism of masonry. Like us, he lived in a putrid body politic, shocked by a society sliced into shreds by schisms and squabbles. A committed Mason, he did not seek the stronghold of safety but summoning the strength of his spirit, he waged war against the throng that would throttle our liberty, against the supporters of servility and against the coddlers of colonialism. He did not tremble before the establishment, he refused to be cowed by religious intolerance but raged relentlessly for he was certain of the constancy of his cause and the indefeasibility of his ideas. Even when he fought alone, he resisted all coercions to compromise with convenience for he would not exchange the enduring for the ephemeral.

Tonight, let me affirm what I had said then and allow me to relocate MW Kalaw right here, into our midst. For context, a preliminary glimpse of MW Kalaw's life is in order.

He was born on March 31, 1884 in Lipa City, Batangas. He witnessed with youthful curiosity the Philippine Revolution, which he would later on document. His formal education was obtained, from the Liceo de Manila and the Escuela de Derecho. From the former, the degree of Bachelor of Arts; and from the latter, Bachelor of Laws.

In 1907, Teodoro M. Kalaw Sr. commenced his journey in Masonry. It was a long, eventful journey, which would culminate in his being one of the greatest Filipino Masons ever. MW Reynold Fajardo, PGM, chronicles this odyssey for us:

[H]e is the only one to have served as Grand Master of two Masonic Grand Lodges in the Philippines, the youngest ever elected Grand Master and the only one to have sat in the Grand Oriental Chair before serving as Master of a subordinate Lodge.

[H]e played a leading role in the historic unification of Masonic forces in this country in 1917

[H]e was among the first Masons in the country honored with the 33rd degree of the Scottish Rite of Freemasonry

[H]e rescued from oblivion and put to print numerous old documents which shed light on the early days of Masonry in the Philippines

[T]hrough the power of his facile pen and persuasive eloquence

he gave expression to Masonic tenets and chronicled Philippine Masonic history; he edited four Masonic publications, *Hojas Sueltas*, published by the Nilad Lodge, *El Aguila*, the journal of Philippine bodies, *The CableTow*, official organ of the Grand Lodge of the Philippines and the *Far Eastern Freemason*, official publication of the Scottish Rite of Freemasonry. Likewise, his pamphlet, *Masonic Parliamentary Law*, published in 1918, was a bestseller and his *Philippine Masonry*, written in 1920, is still considered the best book on Philippine masonic history.



MW Kalaw's journey in public life was no less inspiring. He was initially elected as the representative of the Province of Batangas to the Philippine Assembly. In succession, he was appointed Director of the Philippine Library and Museum, Secretary of Interior, and Secretary of Instruction. He was Executive Secretary and chief adviser of the Philippine Commission for Independence. This was capped by his reappointment as Director of the National Library.

As scholar and historian, he was widely regarded as the chronicler of the Philippine Revolution. During his incumbency, seminal works on the Philippine Revolution were published and disseminated, notably the *Epistolario Rizalino* and *La Revolucion Filipina*. Likewise, the development of Philippine Constitutional Law benefited greatly from MW Kalaw's collection of Constitutions from other countries as well as his *Planes Constitucionales*.

Needless to say, one could pick up one strand from MW Kalaw's life, follow its course, and conclude that, yes, MW Kalaw remains relevant, both within and without the Masonic fraternity. Accolades do abound, which in themselves could be the subject of a separate discourse.

I submit, however, that MW Kalaw's roles as Mason, journalist, man of letters and Filipino all coalesced into the most pivotal event of his life, one that undoubtedly gave him national prominence and recognition: the libel case against *El Renacimiento*.

The case sprang from an editorial, "Aves de Rapina" or "Birds of Prey" published by MW Kalaw. Let me read part of the editorial, which contained, in so many words, allegations of wrongdoing and misconduct on the part of a high American official. While not directly named, only one person could have been referred to by the article, which listed instances of wrongdoing, as well as other allusions. It was Dean C. Worcester, then Secretary of the Interior. This editorial was published at the height of American colonialism, which endowed MW Kalaw with greater audacity and lent greater credence to the act of defiance.

It was all that the establishment needed: a pretext to sue and ultimately cripple *El Renacimiento*, which had hitherto already been staunchly nationalistic.

The images then were undoubtedly titanic. It was MW Kalaw against the colonial establishment, as represented by one of its most powerful minions. In his own words:

Ours was correctly called the suit of the people against the government. The directly offended party, and the real accuser, was the then Secretary of the Interior, the Hon. Dean C. Worcester.

History, however, could only bear so much. MW Kalaw lost the case. After a valiant defense

led by fellow Mason Felipe Agoncillo, MW Kalaw's cause succumbed to the prevailing powers. The case went all the way to the Supreme Court. MW Kalaw's conviction was affirmed. No extensive rationalization was given; none, it seemed then, was necessary.

The vindication for MW Kalaw's position came a few years after the decision in *United States v. Ocampo*. In a decision that has since then become the hallmark of free speech in relation to official conduct, the Court announced in *US v. Bustos* :

The interest of society and the maintenance of good government demand a full discussion of public affairs. Complete liberty to comment on the conduct of public men is a scalpel in the case of free speech. The sharp incision of its probe relieves the abscesses of officialdom. Men in public life may suffer under a hostile and an unjust accusation; the wound can be assuaged with the balm of a clear conscience. A public officer must not be too thin-skinned with reference to comment upon his official acts. Only thus can the intelligence and dignity of the individual be exalted. Of course, criticism does not authorize defamation. Nevertheless, as the individual is less than the State, so must expected criticism be born for the common good. Rising superior to any official, or set of officials, to the Chief Executive, to the Legislature, to the Judiciary — to any or all the agencies of Government — public opinion should be the constant source of liberty and democracy.

We can only speculate how different things may have turned out had this test been applied to MW Kalaw's editorial in *El Renacimiento*.

At the conclusion of the struggle between MW Kalaw and Dean C. Worcester, MW Kalaw lost his property interests in *El Renacimiento*. Thus began the struggle for public discourse on official accountability. It was exactly a century ago. I surmise that it has not ended; today the challenges are far more daunting, with lives -- not merely property -- lost in the search for truth, in the probe for "abscesses in officialdom." Today's victims are journalists like MW Kalaw: they who struggled for truth and sought public accountability. This is an area which should be seriously considered, if we are to ensure the continued survival of freedom and of our democratic way of life.

MW Kalaw has served as beacon in the early days of the Filipino struggle for recognition of public accountability. But now the struggle has been transmuted: it is no longer between an incipient republic and a colonizer, but by Filipinos against fellow Filipinos. It is tragic that the latter struggle should be characterized by greater violence than the former, but that is the sad reality.

In this context, I conclude now as I had concluded then:

MW Kalaw continues to be relevant because we have not ceased to be irrelevant. He remains a vision because we have refused to be visionary. He honored his creed with deeds while we still redeem our tenets in tokens. So long as oppressions remain, Kalaw will be a reminder. As long as intolerance exists, Kalaw will continue to be exciting. Kalaw lives because evil is not dead.

# BULACAN LODGES

## — the **SECRET** is out



I started writing this article the day my wife and I returned from ANCOM 2008 to our beautiful province of Bulacan. I wanted to write about Masonry in Bulacan, and how it differs, in terms of attitudes and emotions, from the ones that I have encountered outside of the province. I am not in any way saying that Bulacan

general store in Colorado, and the wonderful Masonry that was practiced there. It wasn't that different from the other Lodges in Colorado, except for the way it caught the attention of Masons from the city. I would describe Bulacan Masonry a little differently, but the feelings I have for both are almost the same. I would like to invite

wife and I were getting ready for our retirement here in the Philippines, I had decided that I would dedicate the rest of my life to Freemasonry. With her permission, of course! I seemed unable to locate a Lodge in my new home in Santa Maria, Bulacan, because the alphabetical listing of Lodges on the Grand Lodge website did not go beyond "C" (It turned out that there was another list.) Was it there at the time, or did I suffer yet another "senior moment"?

**I will tell you now that what has been a unique experience for me in getting to know Bulacan Masons, and becoming one of them, has reshaped my foundation as a Mason.**

Masons are better men, or that their knowledge and delivery of our work or the level of the love of the Craft is better. What I am trying to say is that the vast majority of Bulacan Masons are Masons through and through, and that you can't walk away from Bulacan without feeling something quite different. There is a poem written in 1898 by a Past Grand Master from Colorado, entitled *The Lodge Over Simpkins Store*. I am hoping that it will soon be published in *The Cabletow*. It tells of a most moving story about a simple little Lodge in an old rundown room over a

everyone (in case I forget to mention it later) to come and visit one or more of our nine Lodges.

Since this article is about the attitude and emotions of the Masons in Bulacan and not a story about them, I will tell you now that what has been a unique experience for me in getting to know Bulacan Masons, and becoming one of them, has reshaped my foundation as a Mason. In a way this article is also about myself.

About two years ago, when my

What I did then was to search the Web for days, until I came across a Past Master's name and email address. I wrote a nice letter of introduction and he responded within a matter of hours. Reading that first letter, I felt as if I had met a new friend. He replied to all my queries, coming up with answers to my questions as fast as I could think up new ones. Finally, he asked if we might exchange pictures. Imagine my surprise when I printed his picture and took a close look -- he was wearing the jewel of a Junior Grand Warden. His email profile gave the name, Pacifico B. Aniaq.

But I will mention here the attitude of the members, officers, district officers and Grand Lodge officers as well as the Grand Master: one word, **FANTASTIC!**

Fast forward to the present. Our Most Worshipful Grand Master is a product of Bulacan Masonry. As a result, much of Bulacan Masonry has been and will continue to be affected by our leader's journey to the Grand Oriental Chair. So many of us in Bulacan have been changed by the attitudes and actions of both the Bulacan Lodges and the Grand Master. I hope to point out how one fed off the other. If I fail, then surely I will have done a great injustice to both.

Would that everyone was in Bacolod to hear our new Grand Master's inaugural address; as well as the speech he gave that evening at the dinner prepared in his honor, in recognition of his ascent to the Grand East.

Over the nine months that I had lived here, I have been to each of the Lodges in our district. But I felt the need to witness any change in attitude of the brothers since ANCOM 2008. So throughout May, I sat in each of our Lodges. There were two very special nights



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by Bro. Robert Blanton, PM

which I would go into detail about, but they may have been featured elsewhere in this magazine [You bet –WEC]. But I will mention here the attitude of the members, officers, district officers and Grand Lodge officers as well as the Grand Master: one word, FANTASTIC! It seemed that all anyone could do was smile. We here in Bulacan feel comfortable with our Grand Master, because we all feel as if we are all friends of his friends who treat him with a great deal of love and admiration. For us, he is our Grand Master before he is anyone else's. Of course that is not the reality, but we cannot help feeling that way. At this time he is not just Grand Master; he is Masonry in Bulacan.

Harmony is not just a word, but something quite tangible, if you open both your mind and your heart. If we choose to live in harmony with our brothers in Masonry, then we choose to openly love and care for all Masons. Our MWGM would like us to begin here in the Philippines. I saw with my own eyes and felt with my own heart how harmony can move from one Mason to another when, on May 10, the Grand

Master made his first official visit to Malolos Lodge No. 46, his Mother Lodge, the Lodge where he served as Worshipful Master, the Lodge in which he started his Masonic career. I thought I heard a little "crack" in his voice and caught a glimpse of moisture in his eye when he began to address his Lodge.

There are now nine Lodges in Bulacan: Malolos No. 46 in Malolos, Marcelo H. Del Pilar No. 72 in Meycauayan, Cupang No. 295 in Bulacan, Baliwag No. 301 in Baliwag, Kakarong No. 327 in Sta. Maria, San Jose Del Monte No. 357 in San Jose Del Monte, St. John the Baptist No. 362 in Bocaue, Quingua No. 364 in Plaridel, and Hagonoy No. 369 in Hagonoy. There is a 66-year spread between the founding of the first and the second Lodges, but only a 23-year spread between the second and the ninth. Interesting? I think so.

But it has never really mattered where Masons meet, or how old or poorly constructed their Lodges might be. What matters is the stuff that the Masons themselves are made of. Bulacan Masons are made of the strongest, most long-lasting, flexible and – yes, I believe, even the most noble – of clays ever to come from the plains of Jordan.



This is in line with our theme for this Masonic year, "Harmony, The Strength and Beauty of Masonry."

I modestly propose that each of us periodically recite to himself the "Small Prayer" given below. I am confident that if all of us do this, relationship amongst the Craft will be improved.

## A SMALL PRAYER

Great Architect of the Universe, please grant us a little more patience with this person, particularly this brother with whom I am compelled to work and who is not at all congenial to me; a little more firmness to continue this task, even if I do not want to do it; a little more humility to remain at this post to which my superior has called me, and which does not correspond with my dreams and plans; a little more common sense to take people, particularly my brethren in Masonry, as they are, and not as I should like them to be; a little more prudence to bother as little as possible about others, particularly my brethren, in their affairs; a little more strength to endure an event which so suddenly and profoundly disturbs my peace of mind; a little more cheerfulness so as not to show I have been hurt; a little more unselfishness in trying to understand the thoughts and feelings of others, particularly my brethren in Masonry; a little more charitable feeling so as to avoid speaking ill of another person, particularly a brother, in his absence; and above all, a little more piety in order that I will take time out from my busy schedule everyday to commune with Thee, thereby drawing Thee to my heart and taking counsel with Thee. Amen.

VW STEPHEN ONG  
DDGM, MD NCR-D

## Describing a Brother as a "Chinese-Filipino"

Dear Editor,

I am writing to you not to complain or to criticize the articles in the Cabletow but to point out that describing a Brother as a "Chinese-Filipino" (Another Kind Hearted Soul, page 24, March-April issue) and "... of Chinese descent (Mr. Charity, page 48, same issue) may be [divisive]. Is it really significant to use this description? I know that no malice was intended; but are we not all Filipino Masons?

Other than this, I, together with the brethren of our Lodge, enjoy reading The Cabletow. Please keep up the good work and may the GAOTU keep you and your staff safe in His hands.

Fraternally Yours,  
A Brother

The phrase, "of Chinese descent, but he proudly considers himself a Filipino," is significant in that it aims to promote that kind of thinking much like "a Fil-Am who is proud of his Pinoy heritage." But your point is well taken. We will, as a matter of journalistic policy, stick to "Filipino" and "Masons"



## *Acceding to a Brother's Request*

*VW Reuben M. Abenojar, PDGL, of Dalisay Lodge No. 14, sent us a note in which he requested that the following pledge be published toward enhancing harmonious relationships among members of our Masonic Family.*

## **Pledge of Brotherly & Sisterly Love**

I pledge to share with my brothers and sisters friendship to brighten our existence; faith for us to believe; hope to understand the substance of the unseen; relief to those in need; compassion to make pain or difficulty more bearable; perseverance to break through any problem; prayers for reconciliation, healing and transformation; courage to know ourselves and others better; patience to accept the truth; confidence when we are in doubt; comfort on difficult days; smiles to send messages of inspiring love to everyone; laughter to kiss our lips; gentle hugs when our spirit sags; harmony with everyone and everything to live in peace; and love that we may all have a complete, fulfilled, and purpose-driven life. So help me, God, to abide by this pledge of mine.

## Tracing Our PGMs

### **A letter from MW Juan C. Nabong, PGM**

MW Juan C. Nabong, PGM, wrote us a letter dated May 26, 2008, in which he informed us that he is putting up a modest collection of his published poems in magazines and journals. Two of these poems were published in this publication, namely, "Bagong Bayan" (January 1964) and "Sayang" (November-December 1998).

(Certainly, MW Johnny, you can and should include those two poems in your book. We look forward with much anticipation to receiving a copy of your book of poems.)

By the way, MW Johnny C. Nabong is now residing at 2605 Wembley-cross Way, Orlando, FL 32828. He is staying there with his children and grandchildren. His heart condition, diabetes 2, general debility together with aging (he turned 73 in June) no longer allow him to travel to the Philippines at this time. So, the brethren interested in getting in touch with him may write him at the address given above.

**A  
SUCESSFUL JOINT  
COMMUNITY OUTREACH  
PROJECT**

by WM Alejandro A. Vidallo

**T**OGETHER WITH THE PHILIPPINE NAVY, we conducted a medical-dental outreach project at Barangays Asis and Galicia in Mendez, Cavite on May 31, 2008, thereby making the celebration of the 11th founding anniversary of our Lodge, Mendez-Nuñez No. 316, meaningful and fruitful. The project benefited 276 indigent patients.

Cavite Naval Hospital and 1302nd PN Dental Dispensary personnel, under the supervision of Lt. Cdr. Merle V. Ortogosa, NC, provided quality medical-dental services, including check-ups, neo-natal and gynecological care, and circumcision. They also lectured on dengue prevention and protection from water-borne diseases.

Brethren and sisters extended help to the pharmacists of the said hospital in dispensing prescribed medicines and vitamins.

Hon. Manuel L. Romera, Municipal Mayor, and Dr. Jose N. Auditor, Municipal Health Officer, fully supported our community outreach project.

**Mt. Diwata Lodge  
conducts Brigada Eskwela**



Seated from Left: WB Antonio A. Yuipco, Bro. Edward Tiu and Sister Editha Yuipco. Standing from Left: Bro. Albert Go, WB Jun Olita, Bro. Fernando Larong, WB Von Ocenar



WB Antonio Yuipco, Sister Editha Yuipco and Sister Elma Olita looks on WB Jun Olita as he arranges bags for the recipient.

Mt. Diwata Lodge No. 236 F. & A.M. recently held its "BRIGIDA ESKELA" last June 15, 2008 at Lodge located at Km. 3, Surigao City with the prime mover WB Antonio A. Yuipco, Worshipful Master for the Masonic Year 2008-2009. There were 125 recipients from school aged 6-10 years old who were given bags with selected school supplies. These children were identified as deserving pupils coming from different schools and belonging to depressed families of Surigao. Said bags and school supplies were donated by brethren with soft spot for children of the underprivileged. It was an eye-opener for most of the brethren attending the event and the angelic smiles coming from the children made all the effort worthwhile.

# Joint medical-dental outreach benefits the needy



“Faith, hope, charity.  
But the greatest of the three is CHARITY.”

by WB Nathaniel “Nathz” S. Golla

Practicing one of the tenets of Freemasonry, that of Relief, Cavite brethren in collaboration with civic groups spearheaded one of the biggest medical and dental community outreach projects in the province on May 11, in Dasmariñas, Cavite.

The project was made successful through the initiative of Dasmariñas Lodge No. 346 under the leadership of WM Benjardi Mantele in partnership with Bagong Buhay Lodge No. 17 headed by WM Nathaniel Golla, the Cavite Shrine led by Noble High Sheriff Mario Marasigan, Pinagbuklod Lion’s Club, and the Caloocan Charity Clinic.

The outreach program benefited

approximately a thousand indigents who are mostly from Dasmariñas, Cavite and nearby towns. Free medical and dental services were provided during the event. The organizers also handed out free eyeglasses and medicines for the patients. Nursing students under the mentorship of Bro. Tom Durias, Chairman of the

Committee on Charity of Dasmariñas Lodge No. 346, volunteered and assisted in the implementation of the medical-dental outreach.

According to WM Mantele, “these efforts are only the beginning.” He stressed that there are upcoming projects geared towards helping those who have less in life.



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