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The Cabletow

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

MASONIC CONVENTION

MW Pacifico B. Aniag with RW Juanito Abergas, and the brethren of Masonic District Region IV-C headed by VW Evergisto Dael DDGM, And VW Joselito P. Tamaray, JGL right after the floral offering at The Quezon Monument, Capitol Compound, Lucena City.

MW Pacifico B. Aniag with RW Juanito Abergas
VW Joselito P. Tamaray, JGL and VW Evergisto Dael, DDGM
During the District Convention of Region IV-C held in Lucena City

IN THIS ISSUE

THE CABLETOW

4 MW Pacifico B. Aniag shares his observations during his visits of Lodges and stimulates the brethren to "always give more than you promise." He adds that we should end our fellowship socials with the Tyler's Toast.

7 Editor-in-Chief J. Flor R. Nicolas encourages Districts and Lodges to produce high-quality newsletters by approximating the ideal Masonic publication and to widely distribute copies of issues thereof.

9 The brethren are enjoined to strictly observe the Grand Master's Circulars 4-7.

12 VW Fernando V. Pascua, Jr., SGL and IMES President, informs the brethren of the courses which the IMES is now offering and reminds them that the completion of those courses is necessary for one to qualify for appointment to the position of either JGL or DGL come April 2011. He also specifies the IMES Extension Units and the Chancellors thereof.

16 VW Roberto O. Asuncion, PJGL-NCR, in "Out of the Humdrum," focuses on Masons involved in the airline industry.

17 VW Joselito P. Tamaray, JGL-S. Luzon, reminds us, among other things, of our declaration that we were prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish to be serviceable to our fellow creatures. He stresses that it's about time we avidly study the different aspects of Masonry and to live by its ideals and principles.

19 VW Wilfredo Calinawan, DGL and Cabletow Managing Editor, states, among other things, that "Freemasonry may be practiced to the extent that is just good enough to make the grade. Pay the dues, attend meetings, reap the benefits, aid and assist, have fun. Exactly the same things you would do in any other social club." But Masonry is not just any other social club. It prods us to become the kind of Freemason described by MW Otto Kletz, PGM, Grand Lodge of Canada. To become such a Freemason, each of us must exert whole-hearted effort. Each of us must constantly improve himself ....

21 VW Samuel P. Fernandez, PGH and Chair, History Dept., IMES, explains why we hold Lodges of Remembrance every year – every last Sunday of October, to be exact. States he in part: "We want to remember the brethren we rubbed elbows with during Masonic functions. We want to draw inspiration from them because when their bodies were still vigorous, they worked with zeal and enthusiasm for the enhancement of the Craft we love so much. The labor of love they have left is eternally imprinted on the tablets of our collective memories...."

24 To stimulate us and our spouses to join, or at least to get involved in, the Order of the Amaranth, VW Bro. Hernani B. Lopez, DDGRP, District 1, uses Filipino for explaining why the Order was named after the plant called Amaranth and then expoundes on the Order's genesis and metamorphosis.

27 For like reason as before, Sis Michelle T. Bada, Worthy Matron of Rebecca Parish Council No. 5, OES, for 2008, discusses the nature, scope, history, emblem and heroines, and organization of the Order of the Eastern Star.

IN THIS ISSUE

30 As requested by WB Tom Balisi of High Twelve Lodge No. 82, we are reprinting an "Open Letter" to Prospective Members of the Masonic Fraternity posted on the Website of Rosemarie Lodge No. 123, Grand Lodge of Quebec, A.F.& A.M.

32 WB Modesto L. Nonato, a Past Master of Hiram Lodge No. 88, writes on Tolerance and Justice.

32 Our Grand Master's daughter, Katrina, recounts her dad's getting afflicted with dengue, and she relates this to the Will of the GAOTU.

35 VW Joselito P. Tamaray reports on the successful 50th annual convention of MD RIV-C (Quezon Province).

37 Bro. Carlito Y. Uy, likewise, recounts what happened during the 11th Southern Mindanao Multi-District Masonic Convention, which he dubs as "marvelous."

41-52 The rest of the issue is devoted to what members of the Masonic Family in this grand jurisdiction are doing for self-improvement, for the enhancement of the Craft, and for the welfare and happiness of residents of our communities, both local and national.

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OF VISITING LODGES, GIVING A LITTLE MORE

THE FREEMASONRY WE ALL LOVE is that which is exemplified by its members who consistently practice its precepts and principles in daily life. One such member is the late Brother John Mohler Studebaker, founder of the Studebaker Corporation. He took his commitment to the Craft seriously. He was the prime moving force of his own company; it was he who gave real meaning to his company's motto, *"Always give more than you promise."*

I have adopted that motto as my own, toward fulfilling my promise to lead our Grand Lodge and its subordinate Lodges to greater heights of achievement. Hence, despite my heavy schedule, I have found time to visit subordinate Lodges in the National Capital Region and even those in the provinces, not on special occasions like anniversaries and installations of officers, but during stated meetings and at times during special meetings, if only to inspire and stimulate the officers and members thereof to always uphold the beauty, solemnity and dignity of our rituals and ceremonies; for after all, these are what distinguishes our meetings from those of other organizations or institutions.

In my visits, I have found most of our subordinate Lodges to be proficient in the ceremonies of opening and closing Lodge, in the reception of Masonic dignitaries and giving them grand honors, in the flag ceremony and singing of the Grand Lodge March, and in the conduct of the meeting proper. There are, however, a few Lodges that fall short of the Grand Lodge standard or expectation. These Lodges need to exert a little more effort at improving their performance during stated and special meetings.

In one or two instances, I found that some of the incumbent officers, either elected or appointed, or both, were absent. Hence, the Worshipful Master was forced to designate past officers, proficient members, or even "imports" (i.e., members of other Lodges) to occupy the vacant posts or stations. Yet, on Installation Night, we promise to responsibly perform the duties of the respective offices into which we are installed. We should live up to our promise. We should not neglect our duties to our respective Lodges; rather, we should give a little more than we promise toward the enhancement of our respective Lodges.

In another instance, I found the Worshipful Master and some other officers to be lacking in proficiency and confidence when they officially received me and my party into the Lodge hall. In fact, I felt that the hands of the Worshipful Master were very cold when I shook hands with him. Besides, although the Lodge hall was airconditioned, he was perspiring profusely. He told me afterwards, *"I am quite proficient in the rituals and ceremonies. But when the Junior Deacon announced that you and your party desired admission, I became so nervous that*

I forgot my lines and was at a loss as to what to do next."

When I delivered my message, I recounted the old, familiar story about a Lodge which was unexpectedly visited by a foreign Masonic dignitary. The Junior Deacon told the Worshipful Master that there was an alarm at the door, and the latter instructed the former to *"attend the alarm and report your findings."* When he opened the door, the Junior Deacon saw, to his amazement, a Brother impeccably clad with an elaborate apron and jewels. The Tyler being slow in answering for the visiting Brother, the latter solemnly said, *"I am Brother John Smith, Past Master of my Lodge, Past Grand Master's Deputy for my District, Past Grand Master of Masons in our Grand Jurisdiction, Past Sovereign Grand Commander of the Scottish Rite in the Northern Jurisdiction of the United States, York Rite Legion of Honor, and Imperial Potentate of Shrine Temples in North America. I humbly request an audience with your Worshipful Master."* Hearing the visitor's words and awed by his apron, jewels and titles, the Junior Deacon immediately closed the door, returned to his post, and said, *"Worshipful Master, the Grand Architect of the Universe is at the door!"*

Whether the story is true or not, it demonstrates the truth of this statement of Brother Andres Bonifacio: *"All your desires will be crowned with success if you have serenity, constancy, reason and confidence in every one of your endeavors."* If we periodically practiced or rehearsed, we would not commit embarrassing mistakes in Masonic rituals and ceremonies. Practice makes perfect!

In one or two Lodges, moreover, I found that the brethren had not learned the Grand Lodge March by heart, nor did they sing it harmoniously. No wonder, some senior members of the Craft have suggested that the singing of the Grand Lodge March be made a part of the proficiency examination for Master Masons.

In another Lodge, I noticed that the Worshipful Master did not strictly observe the Order of Business prescribed in our Masonic Law Book. Yet we have been charged to manifest our fidelity to our principles by carefully observing the Constitution of the Fraternity and strictly adhering to the Ancient Landmarks thereof. I therefore suggest that incumbent and prospective Lodge Lights exert a little more effort to learn how to preside efficiently and effectively over Lodge meetings. For this purpose, they should visit proficient Lodges and observe how the Worshipful Masters thereof conduct meetings.

No, dear brethren, we must not lose sight of the fact that what we came here to do is to learn to subdue the passions and improve ourselves in Masonry. We should, therefore, renew our promise to fulfill our Charges in the different degrees of Masonry. We should make true our promise toward the end of every Lodge meeting that we practice out of the Lodge those great moral duties which are inculcated in it. Nay, more than that. we should always give a little more than we promise. By doing so, we will make life, especially Masonic life, a little more pleasant than before. If we give a little more of ourselves, of our time, talents and resources for the benefit of others, we will give real meaning to our commitment to improving ourselves and, through us, the Craft we belong to and the society we live in.

Fraternally,

PACIFICO B. ANIAG
Grand Master

Addendum

I have also noticed that some Lodges under our Grand Lodge are now reciting the Tyler's Toast at the end of their fellowship socials. This has been a long-standing practice of Lodge Perla del Oriente No. 1034, S.C. I believe that if we end each of our fellowship socials with the Tyler's Toast, then these may assume deeper significance. May this become the invariable practice among the Craft in our grand jurisdiction.

The Tyler's Toast is as follows:

"Are glasses charged in the West and South?"
The Worshipful Master cries.
"All charged in the West! All charged in the South!"
Are the Wardens' prompt replies.
Your glasses fairly drained,
Happy to meet, sorry to part, hoping to meet again.

The Mason knows the noble truth
The Scottish peasant told.
The rank is but the guinea stamp
The man himself the gold.
Herein the rich and poor unite
And equal rights maintain.
Happy to meet, sorry to part, hoping to meet again.

Dear Brethren of the Mystic Tie,
The night is waning fast.
Our labors done, our feasting over,
This toast must be our last.
Good night, good night, once more good night.
Repeat that farewell strain:
Happy to meet, sorry to part, hoping to meet again.

To all poor and distressed Freemasons wherever they may be,
Scattered over the earth's surface,
On land, at sea and in the air,
A speedy relief from their sufferings and
A safe return to their native land, if they so desire.
Happy to meet, sorry to part, hoping to meet again.

PRODUCING HIGH-QUALITY NEWSLETTERS, WIDELY DISTRIBUTING COPIES OF ISSUES THEREOF

Masonic publications are a potent tool for raising the level of the general public's awareness and understanding of what Freemasonry is and what we, its members, are doing for the progress of Philippine society in particular and of humanity in general. They are also useful instruments for Masonically educating members of the Craft and their families.

But this year, only Masonic District RIII-D (South Nueva Ecija) has, so far, sent to our editorial office copies of the issues of its award-winning newsletter, *The Craftsman*. We noticed that this district newsletter has improved both in content and in layout.

The leadership of our Grand Lodge encourages other Masonic Districts to come out with their own newsletters.

The number of Lodge newsletters, on the other hand, has significantly increased, and they have also improved in both content and layout. These include *Eavesdropper* of Manila-Mt. Lebanon No. 1, *D'Trowel* of Koronadal Lodge No. 209, *The Harmonizers* of AG MW Pedro M. Gimenez Memorial Lodge No. 370, *Lee Sin Times* of Alfonso Lee Sin Memorial Lodge No. 156, *The Level* of Pangasinan Lodge No. 60, *The Beehive* of Datu Bago Lodge No. 197, *The J.V.R. Lodge 259 Newsletter, Updates* of XIX Martyrs Lodge No. 342, *Mencius Harmony* of Mencius Lodge No. 93, *The Trowel* of Pagkakaisa Lodge No. 297, *Tinig ng Silanganan* of Silanganan Lodge No. 19, *The Trestle Board* of Sarangani Lodge No. 50, and El Vibora of General Artemio Ricarte Lodge No. 322.

The initiative and hard work of the editorial staffs of the aforementioned

newsletters are to be lauded and commended.

We hope that a greater number of Lodges will publish their own newsletters. We hope, too, that copies of issues of these newsletters are widely distributed not only among brethren and their families but among residents of the community as well for the same reasons given above.

We want to remind the Masonic Districts and Blue Lodges concerned that they must submit to the Grand Lodge's Committee on Awards at least four issues of their respective newsletters if they want the said committee to consider their newsletters as entries for the newsletter competitions sponsored by the Grand Lodge.

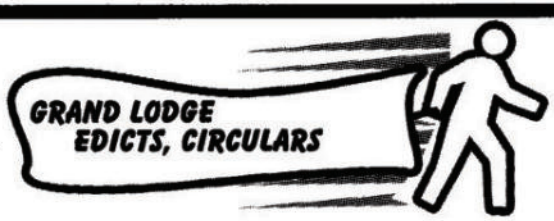
Because of the improved quality of the newsletters published this year, we surmise that the Grand Lodge's Committee on Awards will find it difficult to determine which of the Lodge newsletters is/ are most outstanding.

At any rate, we want to remind the editorial staffs of the newsletters that, according to Brother J.A. Fetterly, editor of *Masonic Tidings* (Milwaukee), the ideal Masonic publication should be educational, enlightening and inspiring; it should, moreover, be a forum wherein the readers are free to discuss subjects of interest to themselves and to the Craft. It should be neither subservient in nature or policy nor super-critical, nor yet prejudiced. It should be independent in policy, God-fearing and thoroughly Masonic in conduct and action, giving credit where credit is due, and not fearing to criticize where criticism is deserved.

Undoubtedly, the editorial staffs of District and Lodge newsletters will find it rather difficult to produce such an ideal Masonic publication. But Masonic editors and writers always exert effort to approximate the ideal. That is, after all, a part of the message of the Ashlars.

- - eF.R.eN

by Bro. J. Flor R. Nicolas, PSGL



Proper Placement of the Name of a Lodge In Relation to that of the MW Grand Lodge of the Philippines

The proper placement of the name of a Lodge in relation to that of the Most Worshipful Grand Lodge of the Philippines on signs displayed at Masonic temples or buildings is that the name of the Lodge should always be placed below that of the MW Grand Lodge of the Philippines (and never above the latter) to show the subordination of a Lodge to the Grand Lodge of the Philippines.

Thus explains MW Pacifico B. Aniag in his Circular No. 4 dated August 4, 2008.

The word "subordinate," he points out, is the proper term that expresses the relation of a Lodge to the Grand Lodge of the Philippines, which is the Supreme Masonic Power in this grand jurisdiction.

Enjoins MW Aniag: *"Signs that do not presently conform to the foregoing should be changed immediately."*

Submission by a Lodge of Its Annual Report; Remittance of Required Dues, Fees, Other Charges

In his Circular No. 5 dated September 5, 2008, MW Pacifico B. Aniag reminds every Worshipful Master, through the Secretary, that, as required by Part II, Ordinances, Article III, Section 2, Par. j, p. 29 of our Masonic Law Book, a Lodge shall submit to the Grand Lodge its Annual Report for the preceding year, as well as remit the required dues, fees or other charges, within the first 15 days of January.

He adds that, as required by Article VI, Section 9, p. 7 of our Masonic Law Book, no Subordinate Lodge which failed to submit its Annual Report, as well as pay in full its dues and fees, to the Grand Lodge within the period provided for in the Ordinances shall be entitled to representation at the Annual Communication.

Because of the foregoing provisions, MW Aniag enjoins all Lodges to settle their outstanding obligations as of December 31, 2008 not later than April 15, 2009. Categorically states our Grand Master: *"This shall be the last day for issuing proper accreditation to Lodges that have complied with the aforementioned previsions. No accreditation shall be issued at the site of the 93rd ANCOM in Cagayan de Oro (CDO) City."*

The Grand Lodge of the Philippines shall strictly implement the deadline. It shall not accept any reports or payments during the 93rd ANCOM scheduled on April 23-25, 2009 at CDO City. Hence, it enjoins all JGLs, DDGMs, DGLs and GLIs to remind all Lodges under their respective jurisdictions of the deadline and to ensure compliance to avoid the repercussions of non-compliance.

Lodges are to make payments on or before April 15, 2009 through the Grand Lodge account (Number 4931-0026-66) with the Bank of the Philippine Islands, Taft-Faura Branch.

Lodges that make payments through any other BPI branch must send to the Grand Lodge the deposit slips (proof of payments), specifying for what the payments are intended. The GLP's Fax Number is 522-2232.

Increase in GGPMP Annual Assessment

MW Pacifico B. Aniag, in his Circular No. 6 dated September 21, 2008, informs the brethren that the 92nd Annual Communication in Bacolod City held on April 23-25, 2008 approved the resolution of the Grand Guild of Past Masters of the Philippines (GGPMP) convention to increase the annual assessment from Php100

to Php200. States the Grand Master: *"The convention participants are convinced that the continuous increase in death benefit and hospital gratuity granted to concerned brethren is at Php12,000 and Php7,000 per claim, respectively, subject to its appropriate provision, necessitates the increase in the said assessment, which takes effect immediately."*

Recommendees for Junior Grand Warden

MW Aniag, in his Circular No. 7 dated October 17, 2008, reminds the brethren of this Grand Jurisdiction that pursuant to the new rules governing the election of Junior Grand Warden, all individual Masons, groups of Masons, Blue Lodges, Masonic Districts, etc., except Past Grand Masters (PGMs), are authorized to suggest the names of brethren who they believe are qualified for the position of Junior Grand Warden. From the list of suggested names, which should reach the Office of the Grand Secretary **not later than the last working day of November 2008**, the PGMs shall initially choose seven brethren who they consider are best qualified to be Junior Grand Warden. The seven shall be immediately notified of their selection, and if they accept, they will have to bind themselves **under oath** not to do certain specified acts up to the date of the election. In the meantime, the PGMs will monitor their compliance with their oath. One day before the date of the election, the PGMs will finally choose at least five of them to be the candidates for Junior Grand Warden. Their names shall be announced to the brethren one hour before the election.

Stresses the Grand Master: *"The aforementioned rules can be successfully implemented only if the brethren, Lodges and Districts will conscientiously exercise their right to suggest names for Junior Grand Warden. Therefore, all Masons, Lodges and Districts are urged to participate in the selection process; they should carefully evaluate the merits and qualifications of the leading Masons in our Jurisdiction and submit the names of those who they sincerely believe can best lead the Fraternity, making sure that their suggestions reach the Grand Lodge before the last working day of November 2008."*

FIAT LUX

by VW Fernando V. Pascua, Jr., SGL & IMES President

THE IMES

The Grand Master issued Edict No. 239 on July 24, 2008 providing that only those brethren who have a DIPLOMA from the IMES shall be qualified to be appointed to the position of Junior Grand Lecturer or District Grand Lecturer effective April 2011.

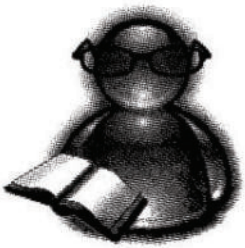
As we had previously explained, the IMES is now offering the following courses of Masonic Study, each course to run for 15 hours:

1) Course on Lodge Management
2) Course on Masonic History
3) Course on Masonic Philosophy and Symbolism
4) Course on Masonic Jurisprudence
5) Course on Masonic Rituals, Ceremony and Liturgy.

After the satisfactory completion of each Course, the student will be awarded a Certificate of Completion.

After completing the five courses, each student will be awarded a DIPLOMA from the IMES, which is the Diploma referred to in Edict No. 239 necessary to qualify a brother for appointment to the position of either Junior Grand Lecturer or District Grand Lecturer come April 2011.

In response to the clamor of brethren in the provinces to avail themselves of these courses without the necessity of enrolling in the IMES Offices in Manila, the IMES Board has decided to organize and open what has been denominated as IMES Extension Units throughout the Grand Jurisdiction and we have appointed the incumbent Junior Grand Lecturers to head these extension units with the title of "Chancellor".



These Extension Units are, as follows:

1) IMES Extension Unit - Santiago City (Isabela)
   Chancellor: VW Edilberto Carabbacan

2) IMES Extension Unit - Dagupan City
   Chancellor: VW Edilberto P. Carabbacan

3) IMES Extension Unit - Cabanatuan City
   Chancellor: VW Rodolfo N. Estrada

4) IMES Extension Unit - Lucena City
   Chancellor: VW Joselito P. Tamaray

5) IMES Extension Unit - Cebu City
   Chancellor: VW Eduardo Y. Chua

6) IMES Extension Unit - Ilo-Ilo City
   Chancellor: VW Juanito L. Veloso

7) IMES Extension Unit - Davao City
   Chancellor: VW Rodel Riezl S.J. Reyes

8) IMES Extension Unit - Cagayan De Oro City
   Chancellor: VW Franklin G. Calo

9) IMES Extension Unit - Pagadian City
   Chancellor: VW Franklin G. Calo

10) IMES NCR Unit
    Chancellor: VW Raul Villanueva

For the Overseas Districts, the establishment of an IMES Extension Unit will be discussed with the Overseas Junior Grand Lecturer, VW Gregory B. Blas.

The target date for the simultaneous launching of the IMES Extension Units is set for February 2009.

MASONIC TRIVIA AND MISCELLANEA

We offer the following Masonic trivia and miscellanea for the information of the brethren:

1) Who authored the definition of Freemasonry as "a beautiful system of morality, veiled in allegory and illustrated by symbols"?

   Answer:
   Bro. Samuel Hemming, an expert ritualist and the first Senior Grand Warden of the United Grand Lodge of England.

2) Who wrote the funeral dirge used in the Third Degree?

   Answer:
   Bro. David Vinton, an early American traveling Masonic Lecturer, born on January 6, 1774 at Massachusetts and died in July 1833 at Kentucky.

3) To what music was the funeral dirge played?

   Answer:
   Pleyel's hymn. Ignaz Joseph Pleyel was born in Austria in 1757 and died in 1831. He wrote Church music.

4) What is the connecting bond between all regular Masonic Lodges in the world?

   Answer:
   Ritual and lawful authority, as no lodge can exist and work without this recognition.

5) What are the main attributes to become a Freemason?

   Answer:
   a) Lawful age (21 yrs. in our Jurisdiction)
   b) Good moral character
   c) Belief in a Supreme Being
   d) Means of Support

6) What is the difference between a ballot and a vote?

   Answer:
   "Ballot" is one method of voting. To vote is the act. A vote by ballot is usually secret voting, by means of a ballot box with balls and cubes, or with paper ballots cast.

folded. Other means of voting may be by a show of hands, or rising (standing up).

7) Is there an official examination in use to examine a visitor?

Answer:
There is none. Each Jurisdiction uses its own method, but all require the Master's Word.

8) Who can override the objection of a Lodge member to having a visiting Mason?

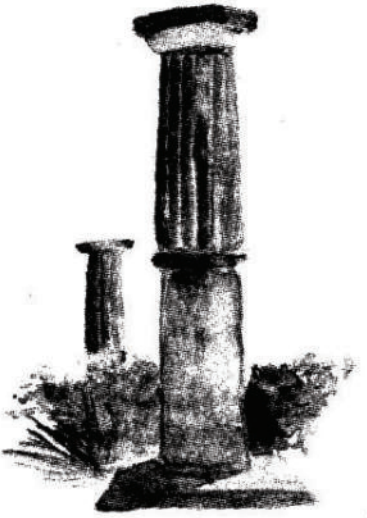
Answer:
No one, while the objecting brother is present.

9) Which is proper: "The Lodge was opened in or on the _____ degree of Masonry?"

Answer:
On the _____ degree of Masonry.

10) Stations and places: Officers are elected to stations, and are appointed to places.

PROFICIENCY FOR MASTERS-ELECT & WARDENS-ELECT



The month is fast approaching when Lodges elect annually by ballot their officers in their stated meeting in December (Art. X, Sec. 1, Ordinances) and install them not later than March 31 of each year (Art. X, Sec. 2, Ordinances).

This early, all Junior Grand Lecturers, District Grand Lecturers, and Grand Lodge Inspectors are hereby reminded to strictly enforce the proficiency requirements provided for in section 3, 4, & 5 of Article X of the Ordinances as a condition for the installation, respectively, of the Master-elect, Senior Warden-elect and Junior Warden-elect. To this end, JGLs and DGLs are urged to meet ASAP with all officers-elect in their respective jurisdictions that need proficiency requirements as a condition to installation, and assist them in gaining the proficiency required of each of them.

Out of the Humdrum

by VW Robert O. Asuncion, PJGL - NCR

1 Masonic Airline?
One of the carrier planes of Planet Airways. Based in Orlando, Florida. The airline operates charter services within the U.S.A. and to the Caribbean.

2 When they first flew over the north and south poles, polar explorers and pioneer aviators Bros. Richard Byrd and Bernt Belchen dropped Masonic flags on each pole. In his later antartic expedition, Bro. Belchen tossed his Shrine Fez on the North Pole.

3 The Wright Brothers' historic flight covered a distance less than the length of today's Space Shuttle. Bros. Wilber and Orville Wright were both Freemasons.

4 NASA expert Clark McClelland claims to have seen an ExtraTerrestial from a UFO standing in the Space Shuttle payload during a space flight. This follows on the heels of Apollo 14 Astronaut Edgar Mitchell's earlier claim that aliens had made contact during one of their space flights. McClelland in a statement posted on his website last July 29, 2008 confirmed his claim.
Clark McClelland is a retired NASA Spacecraft Operator (ScO) who during his 34 years career was responsible for ensuring the safety of numerous NASA missions, including the Apollo, Mercury and Space Shuttle space flights.
Astronaut Edgar Mitchell was a lunar module pilot for Apollo 10 and Apollo 14 and he holds the record for the longest ever moonwalk (9 hours and 17 minutes.)
Both McClelland and Mitchell are Freemasons and members of Venus Lodge No. 301, Florida and Artesia Lodge No. 28, Mexico, respectively.

5 The initiative to develop La Guardia Airport in New York City began with a verbal outburst of its Mayor Bro. Fiorello La Guardia upon the arrival of his TWA flight at Newark, N.J. as his ticket said New York. He demanded to be taken back to New York and ordered the plane to be flown to an airport in Brooklyn. Not long after, the city voted to build a new airport in Bro. La Guardia's name. Opened in 1939, and in 1960 La Guardia was voted the "greatest airport in the world" by the worldwide aviation community.

6 The Pullman loaf, sometimes called "Sliced Bread" or sandwich loaf, was derived from a resemblance between the loaf and Pullman railway sleeping car invented by Bro. George M. Pullman of Renovation Lodge No. 97, N.Y.

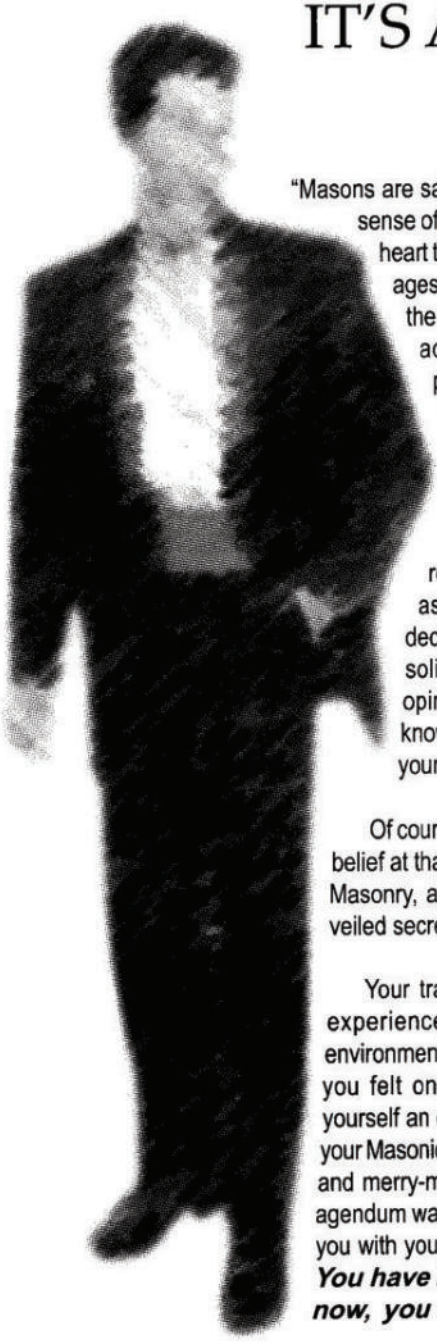
7 The cornerstone of the Tutuban Train Station was laid on July 31, 1887 by a 33 degree Freemason, Gov. General Emilio Terrero. Before the terminal was constructed, several nipa houses were demolished to give way to the project, including the house of Bro. Andres Bonifacio. In the place of the train station and the birthplace of the "Great Plebeian" now is an air-conditioned mall where "plebeian" shopping is at its best—the Tiangge.

8 The Brotherhood of Railroad Signalmen of America, organized in 1901, followed their fraternal Order from the Freemasons. Their lodge rooms were laid out almost identical to a Masonic lodge. A candidates obligated himself "to be considerate to the widows and orphans...and that I will always be an earnest advocate to create an active interest in each other's welfare. And....will always extend my right hand to aid a brother, and that I will defend his interest." (Taken from the Ritual of the Brotherhood of Signalmen of America, 1931).

9 Bro. Thomas Raffles, known as the founder of Singapore, was born aboard the ship named "Ann" in 1781 off the Coast of Jamaica. Bro. Raffles is one of the most famous Britons who expanded the British Empire.

10 The tradition of naming ships after U.S. presidents began when shipping magnate Bro. Robert Dollar purchased seven Presidents ship from the U.S. government and converted them to commercial use under the name of Dollar Lines. Bro. Dollar was born in Scotland and still ranks as one of Scotland's fifty historically wealthiest men. Bro. Dollar founded a Masonic Lodge in Bracebridge, Ontario, Canada.
The death of Bro. Dollar in 1932, coupled with the great depression and the Pacific War resulted in Dollar Lines s bankruptcy and in 1937 under the control of Bro. Dollar s sons. the company was sold to the U.S. government subsequently emerging as American President Lines (APL.

IT'S ABOUT TIME...



"Masons are said to be men of ideals, imbued with a laudable sense of self-discipline and morality, and possessed of a heart that is only benevolent and compassionate. Since ages past, our worthy brethren who preceded us in the Craft blazed the path we are now treading with achievements far beyond the comprehension perhaps of ordinary mortals. Their dedication to the noble ideals of Masonry was beyond question because it withstood the crucible of experience and the test of circumstance."

When you petitioned your Lodge to receive the degrees of Masonry, the question asked of you then was this: "Do you seriously declare upon your honor that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire for knowledge and sincere wish to be serviceable to your fellow creatures?"

Of course, you answered in the affirmative, in the honest belief at that time that you wanted to gain knowledge about Masonry, and you were then very zealous to discover its veiled secrets and mysteries.

Your travel in the Masonic world was entirely a new experience! Masonry itself was, for you, an all-new environment. When you were raised to the sublime degree, you felt oneness among the brethren and considering yourself an equal of every Mason. Because of your alacrity, your Masonic preference evolved perhaps only into fellowships and merry-making with your brothers, and your clandestine agendum was only to meet influential Masons who could help you with your foreseen dilemmas. ***Years have passed. You have borne the name of a Mason; yet, until now, you have remained deliberately blind to***

the teachings of Masonry.

How much should a Mason therefore know about Freemasonry to assure himself that he is living by its sacred principles and tenets? A Mason should know that "Freemasonry covers the entire gamut of human life. It has a history of its own, a literature for all to discover and learn, a jurisprudence that governs its norms of conduct, a symbolism distinct and known only to those who have mastered its meaning, a philosophy that encompasses human comprehension." Life is too short for a willing student of the Craft to learn all these things in his lifetime. But that doesn't mean one should not try.

We must learn to live by the ideals that we, as Masons, have promised ourselves to pursue. Yet we ask in silent trepidation: "Are we obliged to live those ideals which our noble Order stood for in times past?" Our answer may vary unless we are guided by the precepts of the fraternity. Without abandoning our beliefs, we may stand for what Masonry represents. We belong to a group of craftsmen who should be willing workers in pursuit of the improvement of humanity and the betterment of our Craft.

The only thing we can do is to take to heart the basic lessons taught us when we petitioned to receive the degrees. Let our hearts be open to the fact that **there is more to Masonry than we previously thought.**

It is about time that every Mason be required to know the lectures and rituals he has undergone. And it is equally important for him to know the meaning of the words used in the allegorical ceremonies and the meaning of the symbols that illustrate the works. We must start to educate our newly raised brothers. We should let them know the laws and ancient landmarks of Freemasonry, the histories of their respective Lodges, the philosophy of the Order and its structure and government.

A regular Masonic Education Lecture should not only aim to furnish Masons with information they need to know, but should also enable them to give accurate information about Masonry to their respective families and the public at large.

The Grand Lodge of the Philippines, through the initiative of MW Pacifico B. Aniag, has revitalized the Institute of Masonic Education and Studies (IMES), headed by the learned Senior Grand Lecturer, VW Fernando V. Pascua, Jr. This Institute is to conduct orientation seminars for the newly elected officers of Lodges and appointed officers of Masonic Districts. Its objective is to expose the members of the Craft to the problems besetting Masonry, as well as to propose solutions to end the crisis. It also has an array of subject modules for Masons who are interested in learning more. This will inevitably lead to a better understanding of the Craft and will make every Mason a reliable source of information for those who are still ignorant and wary of its purpose.

Masonry, my brethren, is a road that will lead us to order, unity, cooperation, self-mastery and, above all, harmony, the strength and beauty of our fraternity!

It's not too late to start the journey. It's about time....

by VW Joselito P. Tamaray, JGL S. Luzon

GOOD ENOUGH?

When I brought our old reliable Nissan to a smoke-emission testing center, I was told by the attendant that "the carburetor is borderline inefficient." Borderline? I thought to myself. I wanted to ask him more about fuel systems, and what constitutes an efficient performance, but he was already waving another car into the ramp. It was, as hand signals go, time for our conversation to end.

Anyway, my mind had already wandered away from the carburetor. For a while the car's similarity to the machine that is my human body did occur to me, but instinctively, I shifted the analogy to something more aged but less gruesome to think about — like, Freemasonry. How much of its teachings do I need to apply as a borderline minimum in order to be called a Mason? The question came to mind because, earlier, I read an Internet blog which argued that Freemasonry is not a place where men are prepared for sainthood (a figure of speech, to be sure), rather it is one where tenets are learned, but whose high standards render them impractical. In other words, what the writer is trying to say is that Freemasonry may be practiced to the extent that is just good enough to make the grade. Pay the dues, attend meetings, reap the benefits, aid and assist, have fun. Exactly the same things you would do in any other social club.

Many would claim to have exerted 101% on a lot of things, such as academics and career, or marriage and religion. We delve into these undertakings seriously and passionately, all the way up to that life-defining moment. "Nothing is good enough" seems to be the rule; for in due time we learn that there is only a "right" man in most cases, hardly ever is there a "good" man. The right man pursues higher education and graduates with honors. The right man moves up to become corporate CEO. The most eligible girl marries the right man. A man is not good enough for the religion of his choice unless he can be the right man who believes in its doctrines and adheres to its precepts. Needless to say,

the man who is intelligent, capable, family oriented, and spiritually inclined, is the right man for the job. Apparently, our blogger is correct in this respect. Success in these endeavors did not depend upon one's being a good man.

In fact, a lot could be accomplished without Freemasonry at all. However, what we must remember is that with Freemasonry, there is supposed to be a marked distinction in the persons doing the work. Can you tell who is the Freemason? Yes, you can.

"If you see a man who quietly and modestly moves in the sphere of his life; who, without blemish, fulfils his duty as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aids his fellowman without self-interest; whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger;

"The man who, without courting applause, is loved by all noble-minded men, respected by his superiors and revered by his subordinates; the man who never proclaims what he has done, can do, or will do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work, and then, without pretension, will retire into the multitude because he did the good act, not for himself, but for the cause of good!" — *MW Otto Klotz, PGM, Grand Lodge of Canada.*

I do not see how that could be done with half-hearted effort. Owning jewels is not the same as being a jewel among men. Masonry is not about wealth and accomplishments; it is about character and class. What is good enough? It is when you, the Freemason, can distinguish yourself from the rest of mankind. Then "you will have convinced the world by your actions that, upon becoming a Master Mason, you have become a better man."

by VW Wilfredo E. Calinawan, DGL

by Bro. Samuel P. Fernandez, PGH
Chair, History Dept., IMES

THE MYSTIC TIE OF GOODNESS

Jacob Brande recounts the story of a man who had three friends. He loved two of them very much, and the third one the least. One day he was ordered to appear in court. Alarmed, he first turned to the friend he esteemed most; the latter, however, told him, "No way! I'm not going into any court." So, he next turned to his second friend, who stated, "Okay, I'll go with you as far as the king's gate. No farther than that." In despair, he turned to the friend he esteemed the least, and the latter said, "Sure, I'll go with you all the way."

Similarly, every mother's son of us has three friends to turn to when death calls for us to appear before the Great White Throne. The friend we have predilection for is money, but it does not like to go with us a single step. The second consists of the circle of our friends and neighbors; they can only accompany us to the graveside; in no way can they defend us before him who sitteth as Judge Supreme. In the last analysis, we have to turn to the friend we tend to esteem least, namely, our list of good deeds during our earthly pilgrimage. Acting as our defense counsel, this list will win our case in God's court.

Goodness is what binds us, the living, with our brethren who have gone before us to the Great Beyond. Goodness lasts forever. Good men can never die. Their bodies may die, but their goodness will live in the minds and hearts of those they touched while still in their mortal bodies.

That is why we hold Lodges of Remembrance every year—every last Sunday of October, if possible. We want to remember the brethren we rubbed elbows with during Masonic functions. We want to draw inspirations from them because when their bodies were still vigorous, they worked with zeal and enthusiasm for the enhancement of the Craft we love so much. The labor of love they have left is eternally imprinted on the tablets of our collective memories.

Yes, once a year we hold a Lodge of Remembrance in order

to renew our mystic tie with our brothers who have dropped life's working tools, by recalling the many virtues they have practiced during their earthly pilgrimage; we also want to be reminded that we who survive them should be strongly cemented by the ties of brotherly love, so that during the brief space allotted to us here (on earth), we may wisely and usefully employ our time, and in the reciprocal intercourse of kind and friendly acts, mutually promote one another's welfare and happiness.

We should also invite to the Lodge of Remembrance the widows and orphans of our departed brethren; for, after all, when we presented the scroll of Remembrance to them, we said in part:

"Let not his (a deceased brother's) passing obscure the many virtues he practiced while in the body. To you, his family, we give assurance that his memory is safely deposited in the faithful breasts of his brethren. Doubt not that this beloved had lived his life in amiable, discreet, and virtuous conduct; that he had shown the world that he is one to whom the burdened heart can seek solace, the naked can be clothed, and the hungry can have food... We have witnessed his filial love and reverence to God, which earned for him the respect of his brethren. His upright conduct and purity of intentions have merited the honors which our fraternity had conferred upon him. Overcome, therefore, this moment of sorrow that it be a floating experience. Unite with us in the memory that our beloved brother had passed into the eternal realm prepared to welcome death, not as a grim tyrant, but rather as a kind messenger sent to translate him from this imperfect world to that all perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides..."

Such is the nature – nay, the mystery – of our Masonic life, that as one may, of necessity, die, so must we, the living, learn to accept it. For he who had exalted in the life he borrowed must learn to return it to the One who had given it. As we mourn the loss of a beloved brother, so we must also rejoice in the thought that his spirit shall live when time shall be no more, and that our spirits, too, will join his spirit in that house not made with hands, eternal in the heavens, there to meet again and part no more.

This last thought was poetically portrayed by MW Robert Morris in the following poem:

The Level, the Plumb and the Square

by MW Robert Morris

We meet upon the Level, though from every station brought,
The Monarch from his palace and the Laborer from his cot;
For the King must drop his dignity when knocking at our door
And the Laborer is his equal as he walks the checkered floor.

We act upon the Plumb – 'tis our Master's great command,
We stand upright in virtue's way and lean to neither hand;
The All-Seeing Eye that reads the heart will bear as witness true,
That we do always honor God and give each man his due.

We part upon the Square, - for the world must have its due,
We mingle in the ranks of men, but keep the Secret true,
And the influence of our gatherings in memory is green,
And we long, upon the level, to renew the happy scene.

There's a world where all are equal,– we are hurrying toward it fast,
We shall meet upon the Level there when the gates of death are past;
We shall stand before the Orient and our Master will be there,
Our works to try, our lives to prove by His unerring Square.

We shall meet upon the Level there, but never thence depart,
There's a mansion bright and glorious, set for the pure in heart;
And an everlasting welcome from the Host rejoicing there,
Who in this world of sloth and sin, did part upon the Square.

Let us meet upon the Level, then, while laboring patient here.
Let us meet and let us labor, the labor be severe;
Already in the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.

Hands 'round, ye royal Craftsmen in the bright, fraternal chain!
We part upon the Square below to meet in Heaven again;
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the Square.

Goodness is, indeed, the mystic tie which binds us, the living, with our departed brethren, who are described by an anonymous brother of ours in the following manner:

They never quite leave us
Our Brethren who have passed
Through the gateway eternal
To the sunlight above.

A thousand sweet memories
Are holding them fast
To the place they blessed
By their presence and love.

The memories of the past should make us happy. We should forever remember our brethren for their good deeds, particularly their dedicated labor for the welfare and interest of our beloved Craft. The goodness they exuded should be enshrined in our minds, hearts and souls. Our brethren are no longer with us in their mortal bodies. But they are, or should be, alive in our memories.

ni Hernani B. Lopez, DDGRP,
District 1

ANG ORDEN NG AMARANTH

Ang Halamang Amaranth

Ito ay isang halaman nakilala noong unang panahon mula sa mga Griyego na nangangahulugang walang pagkalanta o pagkupas. Sa mga Botanista, tinatawag itong Cetosia cristata. Ang tuyong bulaklak nito ay nanatiling sariwa ng mahabang panahon, at ayon kay Pliny, kahit hindi mapaniniwalaan, na kung mabasa ng tubig ay muli itong mamumukadkad at mananariwa.

Noon ito ay simbolo ng kawalang kamatayan at ginagamit ng mga sinaunang tao sa mga ritwal sa libing ng namatay.

Kadalasan, sa panahong ito ang bulaklak nito ay inilalagay sa kabaong na may maliit na kahulugan kung kaya isa na lamang itong palamuti sa Lohiya ng Pagdadalamhati. (Lodge of Sorrow).

Ang Orden ng Amaranth

Ang Order of the Amaranth ay isang pangkapatirang samahan na binubuo ng mga Mason at ng kanilang pili at karapat-dapat na mga babaeng may kaugnayan sa kanila. Sa mga katuruan nito, ang mga kasapi ay tahasang pinaalalahanan ng kanilang tungkulin sa Diyos, sa kanilang bansa, at sa kapwa nilalang. Inaatasan silang maging huwaran sa pamamagitan ng gawa at halimbawa, ng kanilang paniniwala sa Gintong Aral at sa mataas na kabaitang minana sang-ayon sa Katotohanan (Truth), Pananalig (Faith), Karunungan (Wisdom) at Kawanggawa (Charity). Ito ay mapapatunayan sa pag-uukol sa iba ng kabutihang isinasaad o pinapatupad ng Orden.

Ang lawak ng kanilang Gawaing Pagkakawanggawa at ang pangkalahatang Pagkakawanggawa ay batay sa kakayahan nito sa kasalukuyan, at sa paglikom ng pondo para dito. Ang mapagkawanggawang proyekto nito ay ang Amaranth Diabetes Foundation. Ang bandila ng bansa ay palaging makikita sa mga pulong nito na nagbibigay ng matibay na pagpapahalaga sa pagmamahal sa bayan at sa kani-kanilang sariling bansa.

Nakalantad sa Altar and Banal na Kasulatan, kung saan nakatala ang mga makabuluhang salita ng Diyos. Ang banal na kasulatan na nagpapahayag ng kagandahan nito sa lahat ng panig ng mundo at ginagamit natin ito bilang simbolo ng mga utos ng Diyos. Sa pamamagitan nito ay pinaaalalahanan tayo ng Makapangyarihang Maykapal na nilulukuban tayo ng Kanyang dakilang pag-ibig at nagkakaloob sa lahat ng Kanyang banal na mga biyaya.

Ang dahon ng halamang Amaranth, tulad ng "Laurel", ay nagpahayag ng pagdakila at pagpaparangal, at inayos ng pabilog bilang simbolo ng pagmamalasakit at pagmamahal na siyang pangunahing layunin ng Orden at nasa pinakagitna ang korona at espada ng ating bandilang pang-seremonya

(Standard Bearer's Ceremonial Flag).

Maikling Kasaysayan

Mga tatlong daan taon na ang nakaraan sa bansang Sweden, may isang anim na taong batang babaeng ang pangalan ay Christina ang naging pinuno ng bansang yaon. Sa kanyang paglaki at pagdadalaga, napakahilig niya sa mga bagay na maganda, maayos at may kahalagahang panglipunan. Sa panahon ng kanyang pamumuno bilang Reyna, itinatag niya ang Orden ng Amaranth para sa mga kababaihan at mga kabalyero ng kanyang marangyang korte, kawangki ito ng Babaeng Amaranth, na naglalarawan ng kagandahan ng walang pagkupas na pulang bulaklak ng Amaranthus na nabubuhay ng marami sa Espanya at Portugal. Ang Orden ay patuloy at nananatili sa magandang Korte ng Sweden sa kasalukuyan. Sa orihinal na pagkakatatag nito ni Reyna Christina, ang marangya at sosyal na Orden na Amaranth ay walang kaugnayan sa Masonerya tulad ng pagkakagawa ng mga katedral ng mga Katoliko na ginawa ng mga Mason at ng mga matatanda dito bago pa itinatag ang kabubuan ng Masonerya at pinaunlad ng kasalukuyang Kapatiran. Kaya iwan natin muna and Orden of Amarantha ng Sweden at magbalik tayo sa kasalukuyang panahon.

Sa kalagitnaan ng ika-labing siyam na siglo, maraming mga samahang panlipunan ay nagsimulang itatag sa Amerika, kung saan ang mga babae ay maaring maging kasapi. Ang dalawa dito na ating pinagtutuunan ng pansin ay ang "Order of the Eastern Star" at ang "Order of the Amaranth."

Mula sa ulat ni Marangal na Babae Grace Scheninger, kasapi ng kasalukuyang Orden na dumalaw sa Sweden kamakailang taon, ay nakita ang mga sumusunod na ulat: "Isang pahayag na iniulat ng isang Ingles na lalaki, na kasapi ng Orden at mahabang panahon na panauhin ng Korte ni Christina, ay waring naniniwala at nagpapahalaga sa mga aral nito na ipinagkaloob sa kasalukuyan nating Orden. Sinabi niya: "Ang taong nakaluhod sa harap ng Reyna ay nagtaas ng kamay sa pagitan ng mga kamay ng Reyna: nagpahayag siya ng kanyang tungkulin sa Orden, na pamamalagiin at ipagtatanggol ang kabaitan at ang karangalan ng maunawaing kababaihan, na mananatili sa mabuting pag-uugali, na magsasagawa ng mararangal na pagkilos, na mananatili sa pananampalataya, sa lahat ng mga bagay na may kinalaman sa karangalan at kabutihan sa kanyang mga kilos; na siyang ipinatutupad ng Orden. Ipinatong ng Reyna sa kanyang kaliwang balikat at itinali sa kanang baraso ang isang telang pula na may pinilakang guhit sa paligid nito; at ang hiyas ng Orden ay nakalawit sa tela, ito ay kalahati ng kabilugan ng korona; yari ito sa ginto, inayos itong pabilog na mga dahon at kinulayan tulad ng laurel, at sa gitna ay may baligtarang letrang AA, napapalamutihan ito ng magkakadikit na mga diamante, ang dalawang AA ay una at huling letra mula sa salitang Amaranth, at sa pabilog na dahon ay nakasulat ang 'dolce nelle memoria', 'Sweet in the memory', yaon ay maharlika at kinikilalang babaeng ang pangalan ay Amaranth, kung saan tinularan at inihalimbawa bilang pinakamataas na karangalan at pagkamaunawain, sa karangalan at alaala nito itinatag ang Korte.".

Muli itong lumabas sa Francia nang ang Lohiya ng Pagpapatibay (Lodges of Adoption) ay itinatag noong taong 1730, kung saan ito ay nasa pangangasiwa ng isang Lohiya ng Mason hanggang noong Hunyo 10, 1974, nang ang Grand Orient ng Pransya ang nangasiwa sa lahat ng Lohiya ng Pagpapatibay.

Noong 1860, ang Kapatid na James B. Taylor ng Newark, New Jersey, ay nagtangkang bumuo ng alintuntunin upang itatag ang "Bagong Lipunan." Napag-alaman niyang noong 1653, si Reyna Christina ng

Sweeden ay pinagsama ang mga "Sir Knights" at mga Kababaihan upang magdaos ng isang marangyang pagtitipon. Tinawag niya ang kalipunang ito na "Orden of the Amaranta."

Labis na nasiyahan si Kapatid na Taylor sa kanyang nabasa kung kaya kinuha niya ang maraming simbolo nito at mga katawagan o salita na ginagamit ditto. Kinopya din niya ang pangalan, ang "Order of the Amaranth."

Ang Kapatid na Robert Macoy, na siyang may pangangasiwa sa "Order of the Eastern Star" noong 1870 ay nagpasiyang maaaring imungkahi na dagdagan ito ng dalawa o higit pang mga antas. Kaya, noong 1873, itinatag niya ang "Rite of Adoption" kung saan ang "Order of the Eastern Star" ang una o pangunahing antas, at ang "The Queen of the South" ang pangalawang antas at ang "Order of the Amaranth" ang pangatlo, o pinakamataas na Antas. Balak niyang ipagkaloob ang mga antas na ito na magkakahiwalay, nguni't nasa ilalim ng isang Pamunuan.

Ang mga "Chapters" ng Eastern Star at ang mga Korte ng Amaranth ay isinama sa "Adoptive Rite Ritual." Ang "Order of the Amaranth" ay opisyal na itinatag noong June 14, 1873 sa Lungsod ng New York bilang bahagi ng "Rite of Adoption". Si Robert Macoy ang unang Supreme Royal Patron at si Rob Morris ang unang Supreme Recorder ng Orden sa ilalim ni Robert Macoy. Sinasabi sa Rite of Adoption organisasyon ay tatawagin bilang "Rite of Adoption of the World" at bubuuin ng mga antas ng Easter Star, ng Queen of the South at ng Amaranth"

Natipon ni Kapatid Robert Macoy ang mga materyales na sinulat ni Kapatid Taylor tungkol sa Amaranth, at binago at pinagbuti ito bilang anyong "ritualistic" upang magamit sa ritwal ng pangatlong antas. Mula noong 1873 hanggang 1921, ang lahat ng kasapi ng Amaranth kailangang unang sumapi sa "Order of the Eastern Star" at palagiang kasapi nito upang manatili namang kasapi ng Amaranth.

Noong 1921, sa pamamagitan ng nagkakaisang kasunduan, ang kautusang ito ay inihinto. Sila ngayon ay lubos nang magkakahiwalay na Kapisanan o Samahan.

Pumanaw noong 1895 si Robert Macoy. Itinatag ng mga bagong pinuno ang Supreme Council ng "Order of the Amaranth" at nagdaos ng unang pulong ng mga Pinuno at Kasapi noong 1897. Simula noon, ay taun-taon nang idinaraos ang Taunang Pulong (Grand Session). Sa ilalim ng kapangyarihan ng "Supreme Council" ay may apatnapu't tatlong (43) Grand Courts (sa bawa't isang estado o bansa), na natatagpuan sa United States, Canada, Australia, England, Pilipinas at Scotland. Gayon din, ang mga lokal na Subordinate Courts sa Hawaii, New Zealand at Ireland. May mga estado sa U.S na walang Grand Courts.

Ang "Order of the Amaranth" ay nangangahulugan ng maraming bagay sa mga mamamayan. Sa mga bagong kasapi nito ay isa itong pagkakataon na magtatag ng matibay na pondasyon ng Katotohanan, Pananalig, Karunungan at Kawanggawa. Isang kapatirang samahan na may layunin, paglilingkod sa sangkatauhan, mga awitin at musika ng pag-ibig sa kapatid na kasapi. Sa kasalukuyan nitong mga kasapi, ang "Order of the Amaranth" ay isang hamon upang magtayo ng mataas at matibay sa pondasyon nito ng pagmamahal Kapatid at Paglilingkod.

Nangangahulugan ito ng "Hand of Fraternal Friendship" sa mga nasa kagipitan. Nangangahulugan din ng Pagbibigay-pansin at Pagdamay sa mga kasapi sa oras ng kalungkutan at karamdaman.

Higit sa lahat, nangangahulugan ito ng pagkakataong maglingkod sa kapwa, upang tamasahin ang malapitang ugnayan bilang magkakapatid na may paggalang at unawaan upang mapalago ang buhay na may pagkakaibigang mahalaga pa sa ginto at pilak.

by Sis. Michelle T. Bada
2008 Worthy Matron
Rebecca Parish Chapter No. 5

ORDER OF EASTERN STAR

The Order of the Eastern Star is the largest fraternal organization in the world that both men and women can join. It was established in 1850 by Rob Morris, a lawyer and educator from Boston, Massachusetts, who had been an official with the Freemasons. It is based on teachings from the Bible, but is open to people of all monotheistic faiths. It has approximately 10,000 chapters in twenty countries and approximately one million members under its General Grand Chapter. Members of the Order are aged 18 and older. Men must be Master Masons and women must have specific relationships with Masons, but the Order now allows other relatives, as well as Rainbow Girls and Job's Daughters, to become members when they become of age.

History

The Order of Eastern Star was created by Rob Morris in 1850 when, while confined by illness, he set down principles of the Order in his Rosary of the Eastern Star. By 1855, he had organized a "Supreme Constellation in New York, which chartered chapters throughout the United States. In 1866, Dr. Morris started working with Robert Macoy, and handed the Order over to him while Morris was traveling in the Holy Land. Macoy organized the current system of Chapters, and modified Dr. Morris Rosary into a Ritual. The "General Chapter" was formed in Indianapolis, Indiana on November 6, 1876. Committees formed at the time created the Ritual of the Order of the Eastern Star in more or less its current form.

Emblem and heroines: The emblem of the Order is a five-pointed star representing the Star of Bethlehem with the white ray of the star pointing downwards towards the manger. In the Chapter room, the downward-pointing white ray point to the West. The character-building lessons taught in the Order are stories inspired by Biblical figures: Adah (Jephthah's daughter, from the judges), Ruth, the widow, Ester, the wife, Martha (sister of Lazarus, from the Gospel of John), Electa (the "elect lady"), from II John, the mother.

The General Grand Chapter headquarters is located within the embassy section of Washington. D.C., in the former Perry Belmont Mansion. General Grand Chapter purchased the building in 1935. The secretary of General Grand Chapter lives there while serving his term of office.

Rebecca Parish Chapter No. 5, located at Olongapo City, Philippines, one of the many chapters of Order of Eastern Star celebrated Rob Morris Day last August 31, 2008. Rebecca Parish Chapter No. 5 has approximately 60 active members. This year's set of officers with the leadership of its Worthy Matron Michelle T. Bada and Worthy Patron Rolen Paulino, has accomplished projects which benefited the poor community of Olongapo and its neighboring town, and schools. As follows:

1. Dengue Control (fogging operation) / information;
2. Supplemental feeding for 2 schools feeding approximately 600 school children;
3. "Share a Book" donated to school library;
4. Food Donation to Blind and Deaf;
5. Feeding of Street Children, Dental Mission (extraction) of approximately 89 indigent patients;
6. Beach Clean-up, a joint project with Lincoln Lodge No. 34.

Rebecca Parrish Chapter No. 5 Order of the Eastern Star also hosted of the 9th Triennial Convention successfully held at Subic Bay Freeport Zone, Olongapo City, Philippines on May 30 to 31, 2008 attended by 200 delegates from all over the Philippines, with the Grand Master MW Pacifico Aniag as our guest speaker.

There are 18 main officers in a full chapter:

Worthy Matron- presiding officer;
Worthy Patron- a Master Mason who provides general supervision;
Associate Matron- assumes the duties of the Worthy Matron in her absence;
Associate Patron- assumes the duties of the Worthy Patron in his absence;
Secretary, Treasurer, Conductress – Leads visitors and initiations,
Associate Conductress- assists with the introductions and handles ballot box.
Chaplain – leads the chapter in prayer;
Marshal – Organist

The 5 star points: Adah, Ruth, Ester, Marth, Electa, Warder-sits next to the door room, to make sure those that enter the chapter are members of the Order. Sentinel-sits next to the door outside the chapter room, to make sure those that wish to enter are members of the Order.

Traditionally, a woman who is elected Associate Conductress will be elected as Conductress for the following term, then the next year's Associate Matron, and the following year Worthy Matron. A man elected Associate Patron will usually be the next year's elected Worthy Patron. Usually the woman who is elected Associate Matron will let it be known who she wishes to be her Associate Patron, so the next year, they will both go to the East together as Worthy Matron and Worthy Patron, There is no male counterpart to the Conductress and Associate Conductress. Only women are allowed to be Matrons, Conductresses, and the Start Points and only men may be Patrons.

AN "OPEN LETTER" TO PROSPECTIVE MEMBERS OF THE MASONIC FRATERNITY

WORSHIPFUL BROTHER TOM BALISI of High Twelve Lodge No. 82 strongly suggests that the Website of our Grand Lodge should post an "open letter" to prospective members of our Craft similar to the one posted on the Website of ROSEMARIE LODGE NO. 123, under the jurisdiction of the Grand Lodge of Quebec, A.F. & A.M. This "open letter" reads as follows:

You have expressed a wish to become a part of the Fraternity of Freemasons. The realization of this desire will depend, under our organization, upon the judgment of the Brethren as to whether you may be suitable material for the Order, and whether the Order is suitable to you. Examine yourself again, therefore; see whether you can answer the expectations of the Order. Above all, endeavor to become conscious of what you seek amongst us, and what motives have led you to seek our Society. In order to facilitate this self-examination, to guard you against a mis-step and to secure ourselves against the danger of being hereafter reproached for any disappointment on your part, we deem it a duty, previous to your proposal, to meet you with candour, and ask you to reflect on the following points.

FIRST: Do you expect, by initiation into the Masonic Fraternity, to obtain any outward advantages relative to your position as a citizen and as an individual? If so, pause while it is yet time, for in this instance you would be disappointed.

SECOND: Would your present convictions prevent you from forgetting the differences made in society between individuals, as to their station, wealth, capacities, religious opinions, politics, etc.? If so, relinquish the idea of becoming a Freemason, as you would probably find no pleasure in our meetings, where no notice is taken of these differences.

THIRD: Should you, however, believe that we work at a chimerical annihilation of the necessary civil relations; that we aim at a liberty and equality that are neither good nor practical; or that we even teach a chilling indifference, then you will do well to consider your resolution to come among us, because with such views you would not suit our Order.

FOURTH: Should your request for initiation arise only from curiosity, or, what is equally fallacious, the desire to enlarge the circle of your social acquaintances, we beg you, for your own

sake, to renounce it for you would not attain your expectations. Neither your curiosity nor your desire to obtain secrets would be gratified. Your vanity might also be sensibly touched when you found yourself beneath those whom you had, perhaps, heretofore considered your inferiors. The mere purpose of enlarging your circle of acquaintances could be accomplished in many other societies and with greater ease and less restraint than with us.

FIFTH: Every Freemason has to make a vow of the most inviolable secrecy. It might be thought that, disappointed expectations, aggrieved selfishness or excited passions might induce some to break their word, yet singular as it may seem, such cases are rarely, if ever, heard of. From you such a vow will be demanded and you should, therefore, seriously consider the motives by which you are governed. If you are not quite clear within yourself, you may be in danger of forgetting our vow, and becoming a traitor, which we, nevertheless, should not feel on our account, but on yours.

SIXTH: The obligations which, as a Freemason, you will be required to assume in no wise conflict with the duties you owe to God or to the rulers of your country, neither with your honour, good manners nor domestic relations.

SEVENTH: Our membership is also attended with some expense, which we require to be promptly and punctually paid, that our good works may not cease for want thereof. The amount you can readily ascertain by reference to our by-laws, and you should give this due attention.

EIGHTH: As the Masonic Society, as has been already said, consists of men of all classes and circumstances, you might perhaps find someone among us with whom you have been or are at variance. It, therefore, requires serious deliberation on your part as to whether you will be strong enough to acknowledge such a man as your brother.

NINTH: It may also be possible that you will meet someone in the Order who, for good reasons, you may deem unworthy of your esteem. A moment's reflection must, however, convince you that the Fraternity cannot guard against all mistakes in regard to initiation, and it is probably no dishonour to it when it, only in an extreme case and then with great reluctance, renounces a man whom it had once conferred the name of Brother. But now, while you can still choose, consider seriously whether you will have the courage to bear with such a one, to lead the erring, to raise the fallen, to love one who almost seems past redemption. This is unquestionably one of the most difficult virtues, but it does not thereby cease to be such, and unless you be familiar with it, you will never be a Freemason in the true sense of the word.

We ask you to ponder these remarks and allusions, assuring you that if you find a place in your heart for the principles contained in them, you may hope for a generous welcome to the Society in which you ask to be initiated.

by WB Modesto L. Nonato, PM
Hiram Lodge No. 88

ON TOLERANCE AND JUSTICE

Tolerance is the disposition to be patient and fair toward those whose opinions and practices differ from our own, while Justice is that standard or boundary of right which enables us to render unto every man his just due without distinction. Tolerance and justice must balance each other in order that peace and order be maintained in civil society. Too much tolerance breeds apathy and contrives scarcity of justice. But a double standard of morality, where might is right, disturbs peace and order. In this case, the poor suffer more than the rich from the crimes against persons and properties; they live in constant fear, and they are deprived not only of food and shelter but of justice as well. While charity may be showered on them on time to console their miseries and allay their fears, it may fade over time due to budget and time constraints.

Peace and order seem to be an impossible dream. But this dream can still become a reality if and when all the elements of society, particularly the home, the community, the church, the school, and the government, put in their respective contributions to the balancing of tolerance and justice; if and when residents of our local and national communities all practice the four cardinal principles: Temperance, Fortitude, Prudence and Justice; if and when all avoid the seven deadly sins: Pride, Wrath, Greed, Gluttony, Envy, Lust and Sloth; then and only then can the common tao sleep in peace and enjoy the fruits of his honest labor.

by Katrina U. Aniag

THE GREAT ARCHITECT OF THE UNIVERSE

When brethren open and close their activities by offering a prayer to what they refer to as the "Great Architect of the Universe," I often wonder what that means. I wonder why they do not call Him the Supreme Being or the Almighty. But then I realize, maybe this is the way they see Him, as the grand planner and designer of everything in this universe. The recent events in our family gave new meaning and depth, at least for me, to what they call the "Great Architect of the Universe."

My father would always profess serendipity about how destiny led him to the Grand Oriental Chair. But other than this experience, I would always think that destiny takes him to situations he would not even imagine he would get himself into. He would always say that he had not planned for these great opportunities, it was all destined for him. Our family has been a witness to this and we have accepted that these are blessings even if it means spending less time with our dad.

Everyday he would wake up at 5:30 a.m. He would always have the ordeal of waking my youngest brother for him to prepare for school. He starts his day with an hour or two, depending on his mood, of exercise. Our home cannot be without fruits because this is all he would have for breakfast-nothing

but fruits. Taking care of his health is of top priority for him. Getting sick is something we did not expect of our dad. I see him as someone so invincible, but who would have known that a single mosquito would be his greatest nemesis?

Hours before my parents' scheduled flight for the United States his platelet count was observed to be declining. We all agreed that he be confined at the nearest hospital for observation just to be sure that he would be in good condition to travel. Two hours before the scheduled departure, it was confirmed, he had dengue. The trip was cancelled.

Morning of the next day, there was a slight improvement in his platelet; his hopes were high again, and he was trying to rebook a flight for three days hence. He wanted to push for that trip because so many were expecting him and had prepared for his arrival; he wouldn't want to disappoint them. But that night his platelet count continued to drop and he needed blood transfusion. Seven bags of platelet were transfused with three bags of plasma. We had a hard time looking for blood; but when he was transfused with blood, there was a sigh of relief. We did not know that the next day would be the worst day.

Early the next morning my dad had visitors and when he opened his mouth to speak, his mouth was dark, filled with blood that had dried up while he was sleeping. His gums started to bleed. Immediately they took his blood sample, later to find out that the blood that had recently been transfused had just been eaten up by the virus. He needed another blood transfusion.

Given the situation in our province, where there was no ready supply of type-B platelet, we had to make a decision. We all agreed to transfer him to an institution with complete facilities. We wouldn't want to go around looking for blood because it might be too late–time was of the essence.

When we arrived at St. Luke's Hospital, we were welcomed by Bro. Arnel, the chief security at the hospital. I was touched when he personally pushed my dad's wheelchair to the emergency room. While the security guards tried to take the wheelchair from their boss, he just gave them a shrug.

Many brothers were also there to check on my dad, watch over him, and give him comfort. I may have forgotten their names, but their faces are imprinted on my memory. They should please rest assured that I am most grateful. We did not have anything to worry about because the brothers helped us arrange for his admission.

Text messages spread from Luzon to Mindanao, and I guess even overseas, instantly announcing my dad's condition and that he needed blood transfusions. I cannot thank the inventor of text messaging enough at that time; the power of technology saved my dad's life. Learning about my dad's

condition, many brothers volunteered to donate blood for my dad. When we came to the blood bank to inquire of the process, we were so surprised to see workers of Bro. Benny Ty lined up to donate blood. Policemen who came all the way from Bulacan with Bro. Manny Lucban also lined up at the blood bank. Many brothers came to donate as well. Some were rejected, but we thank them all nonetheless. There was also a brother of a different but unknown nationality, but he and his wife came and visited. His wife wanted to donate blood but was disqualified. People came. Some visited and donated blood; others just went there to donate blood. Bro. Billy Del Rosario and Bro. Paul Estrella, doctors in St. Luke's, watched over him and never left his side, until they were confident enough that his condition was stable.

There were many who passed by and visited, sent flowers and fruits, gave comfort and a few laughs, offered the medicinal tawa-tawa herbs. Some called, some sent text messages, some sent get-well-soon cards. There were also those who had tawa-tawa shipped to Manila. But there was one brother who traveled all the way from Palawan, passing by the hospital first to donate blood before going on his way to an appointment. We later on learned that he had the exact blood type as my dad's. If my dad needed more blood they could have undergone a direct transfusion. When I learned about this, I blurted that he was the "brother from another mother." But then realized, Masons are all brothers to my father-brothers of the truest sense.

I am writing this article to express my sincerest gratitude and admiration to this brotherhood that my dad, my brother and my grandfather believe in so much, and to all of the Masons who showed concern for my father during this stage of his life. We could have lost a Grand Master, a friend, a brother and a father had he stepped on to that airplane that night. But the Great Architect of the Universe had designed our lives so beautifully that He had not allowed this to happen. But we had to face this phase in our life in order to appreciate what he has in store for us, especially for my dad.

The Great Architect of the Universe had not only planned so beautifully for those things that can be seen by our eyes, he has also planned for those that we cannot see– our fate, our destiny, our future. My mom has taught our family this verse in the Bible and this is what our family lives by, and allow me to share it with readers: "... all things work together for good for those who love the Lord..." True enough, despite what my dad had been through we all know that it was meant to happen for a reason. I hope that this little experience of ours will inspire the Masons and this brotherhood that everything happens for a reason and that no matter how ugly things might get along the way, there is always beauty in them, just the way the Great Architect has designed it to be.

by VW Joselito P. Tamaray
JGL, Southern Luzon

THE SUCCESSFUL 50TH ANNUAL CONVENTION OF MD RIV-C (QUEZON PROVINCE)

The 50th annual convention of our district, RIV-C, which was held on August 9, 2008 and hosted by Tayabas Lodge No. 43, was a success because the officers and members of the different Lodges extended full support to the convention organizers, and the representatives of the following appendant bodies/allied orders actively participated in the special event:

- Lucena Bodies, Ancient and Accepted Scottish Rite (A. & A.S.R.);
- Banahaw Chapter, Order of the Eastern Star (OES);
- Kalilayan Chapter, International Order of DeMolay (IOD); and
- Banahaw Chapter, International Order of the Rainbow for Girls (IORG).

At 7:30 a.m., together with MW Pacifico B. Aniag and other Grand Lodge officers, we assembled at the Kalilayan Lodge Temple and then paraded to the monument of the first Filipino Grand Master and first President of the Philippine Commonwealth, MW & Pres. Manuel Luis Quezon (MLQ), at the Perez Park, Capitol Compound, Lucena City, where we conducted a floral offering ceremony.

This writer, in his message, brought to light the existence of documents known as the Quezon Papers in the custody of the National Library, which contain MLQ's Masonic Communications & Correspondences from 1918 to 1926.

"It is about time," this writer said, "that these documents are brought to public light for the benefit of the next generation of Masons and the public at large."

This writer's remarks prompted MW Pacifico Aniag to direct the Grand Historian, VW Isaac Arribas Jr., to retrieve the Quezon Papers at the National Library and have them published.

From the Quezon Monument we motored to Max's Restaurant in Brgy. Isabang, Tayabas City, where the convention proper was going to be held.

In his welcome address, our DDGM,

VW Evergisto D. Dael, informed the assembly that:

1. Early triangles and lodges operated in Tayabas toward the end of the Spanish regime in the country.

2. Long before the establishment of the Grand Lodge of the Philippine Islands on December 19, 1912, several lodges operated in the province under the Grande Oriente Español. These included Lodges Rizal No. 312 (now 20) in Lopez, Quezon; Banahaw No. 332 (now 24) in Atimonan, Quezon; Balintawak No. 354 (now 28) in Gumaca, Quezon; and Kalilayan Lodge No. 37 in Lucena City.

3. The very first Filipino to be initiated a Mason in 1972 in a Lodge in Pandacan, Manila was Bro. Enrique Paraiso, a native of Tayabas and one of the leaders of the Reform Movement of 1872. He was later exiled to Cartagena, Spain together with Bros. Crisanto de los Reyes and Maximo Inocencio, who were members of a Lodge in Cavite.

WMs Neil R. Follesco, Edilberto D. Escobar, Totoy T. Gomez, Ronaldo L. Racquel, and Robinson L. Chua next reported the accomplishments of their respective Lodges: Rizal No. 20, Balintawak No. 28, Kalilayan No. 37, Tayabas No. 43, and Plaridel No. 74.

Next Bro. Rafael P. Nantes, Governor of the Province of Quezon, delivered an eloquent message, followed by a Masonic Education session presided over by VW Fernando V. Pascua, Jr., SGL and IMES President, and VW John Llamas, PSGL and IMES Operations Director. VW Ike Arribas ably moderated the open forum that ensued.

MW Aniag passionately expounded on the need for us Masons to practice harmony at all times. Said he: "Masonry is the only organization in the world that has as its members men of intellectual prominence. Regardless of color, creed or condition, these men come into the Lodge as brothers and always meet on the level. On the principle of Brotherly Love, Masonry unites men of every country, sect and opinion in harmony, and by this mystic tie of brotherhood it produces a beautiful blending of opinions with a united purpose...."

The fraternal fellowship that capped the convention was delightful. In fact, the Grand Master and his ensemble delighted the brethren and other members of the Masonic Family in the district by rendering old songs.

THE MARVELOUS 11TH SOUTHERN MINDANAO MULTI-DISTRICT MASONIC CONVENTION

by Bro. Carlito Y. Uy

(The author of this account is the Marshal and Librarian of Koronadal Lodge No. 209 and a member of the Lodge's Committee on Publication)

VW ADONIS G. AGREDA, District Deputy Grand Master of the host Masonic District RXI-B, could not contain his excitement on the day District Officers, some brethren and he met MW Pacifico B. Aniag and party at the General Santos International Airport in the morning of October 23, 2008.

From the airport the hosts and visitors travelled at easterly direction towards the city proper, which was named after Bro. and Gen. Paulino T. Santos, to pay a fraternal visit to VW Froilan G. Tecson, who served as Regional Deputy Grand Master (RDGM) in 1998-99. Now 80 years old, he is the oldest Mason in the District. On November 15, this year, he would have continuously served the Fraternity for 51 years.

After the visit, the hosts and visiting brethren motored to the City of Koronadal, whose urban center is called Marbel, capital of South Cotabato and venue of the 11th Southern Mindanao Masonic Multi-District Convention. To watch the sports fest (golf, shooting and tennis) going on.

Later that evening, the winners of the three sports received their awards at Celema's Place, which is owned by WB Jose Dindo O. Abantao. Hon. Arthur Y. Pingoy, Jr., MD, Representative of the Second District of South Cotabato, was the sports fest patron and guest speaker.

Early in the morning of October 24, the host brethren and visiting dignitaries held a floral offering ceremony at the monument of Bro. and Dr. Jose P. Rizal in the city's Rizal Park. WB Orlando N. Dela Cruz of Koronadal Lodge No. 200 led the invocation, then he and MW Argel R. Rodriguez of Sultan Kudarat Lodge No. 348 assisted MW Aniag in offering the floral wreath at the monument. HL Lorna Ignacio-Rodriguez, Royal Matron of Koronadal Court No. 29, Order of the Amaranth, led the singing of the Lupang Hinirang. Then MW Aniag gave a fraternal tribute to Bro. Jose Rizal, whose attributes need to be emulated by us and other Filipinos. This reporter facilitated the conduct of the program.

The District Officers next had a breakfast meeting with MW Aniag at Fred-Ann's Food Hauz.

MW Aniag, accompanied by District Officers and some brethren, then paid WB Leonardo A. Sandoval and WB Antonio A. Angtui, both Past Masters of Koronadal Lodge No. 209, a visit at their respective

residences,

Prior to resting, MW Aniag was shown the interior of the Roberto D. Alabade, Sr. Memorial Masonic Center.

At 1:30 p.m., the Lodge was opened in due and ancient form by a composite team of brethren from District RXIII-B, led by WM Orlando N. Dela Cruz and this reporter as Marshal.

The event was held at the Convention Center of the sprawling The Farm at Carpenter Hills, which is owned by Bro. Sonny T. Tao. First to be received were the Presiding Officers, VW Adonis G. Agreda, together with VW Carlo A. Hilario, DDGM, RXI-A; VW Arnold O. Ancog, DDGM, RXII-B; and VW Hemington H. Yap, DDGM, RXII-A. They were accompanied by their District Grand Lecturers, namely, VWBs Antonio U. Alvarez, Jr., Julius S. Valdez, Alexander U. Ampatuan, Modesto C. Sanchez, Jr., and Agustin D. Dema-ala. Also with them were the Grand Lodge Inspectors.

VW Agreda then received the keynote speaker, MW Rizal D. Aportadera, our Grand Master in 1993-1994, and MW Aniag.

The singing of the Pambansang Awit and Grand Lodge March over, VW Agreda delivered a very congenial welcome address.

The call of the roll revealed that there were 225 registered delegates.

The brethren approved the minutes of the 10th Southern Mindanao Masonic Multi-District Convention previously read by Bro. Herminio G. Javier, District Secretary.

VW Fernando V. Pascua, Jr., SGL and IMES President, gave his observations on the opening of the Lodge and the reception of dignitaries. Next he announced that by Masonic year 2010 all appointed DGLs and JGLs must have undergone a minimum of 15 hours of training on Masonic History, Masonic Jurisprudence, Masonic Liturgy, Masonic Philosophy and Symbolism and Lodge Management. If a Brother completes a course, he will be issued a Certificate; if he finishes all five courses, he is issued a Diploma. VW Pascua also announced that, for the convenience of brethren in the provinces, extension units of the IMES shall be opened later in the cities of Davao, Pagadian and Cagayan de Oro. Then he delivered an eloquent oration on the raging issues of the Mindanao Conflict. *(The text of VW Pascua's oration will be printed in the November-December 2008 issue of THE CABLETOW.—Ed.).*

VW Isaac F. Arribas, PSGL, Grand Historian and Chairman of the Dept. of Masonic Liturgy, Rituals and Ceremonies, IMES, shared his sentiments on the Cavite Matters.

The brethren were then called from labor to refreshment until the sound of the gavel in the East.

After the break, VW Reizl Rodel SJ. Reyes, JGL for Southern Mindanao, introduced MW Rizal Aportadera, PGM, keynote speaker.

MW Aportadera dwelt on the confusion permeating society today. Said he in part: "Masons known for their integrity must not be fence-sitters. We must emulate the example set by MW Reynanto S. Puno, our Grand Master in 1984 and the current Chief Justice of the Philippines, who may be considered as an epitome of what a Mason should be. This convention shall be for naught if no concrete action is taken..."

All four DDGMs later made a Powerpoint presentation of their reports.

Before adjournment, VW John Llamas, PSGL, expounded on Lodge management, particularly on balloting, reception of petitioners, treatment of candidate, and the like.

The traditional Grand Master's Night took place at the Del Rio Splash Resort, where the delegates, Amaranths, DeMolays and guests savored lechon, tuna, roast beef, and roast sheep, as well as imbibed Tanduay Rhum, San Miguel lite beer, and wine.

During the programme, this reporter acted as emcee. VW Dema-ala gave the welcome remarks, while VW Sanchez acknowledged the presence of the dignitaries.

The dinner sponsor was the Hon. Fernando Q. Miguel, City Mayor of Koronadal and guest speaker, who was introduced by WB and City Councilor Oscar J. Pagunsan.

Presented by VW Agreda, the Grand Master MW Aniag, expressed his elation over the huge turnout. "I appreciate the fact that I can speak before an intact crowd unlike in other conventions, where the number of delegates has considerably dwindled by the time it is the turn of the Grand Master to speak," he said. He added that "this is one of the best conventions I have attended."

The fellowship was capped with dance numbers by representatives of Rajah Buayan Court No. 28, Order of the Amaranth, led by Royal Matron Cherrylin Marie A. Espinosa and Royal Patron Ricardo P. Misa. Representatives of Koronadal Court No. 39, led by Royal Matron Lorna Ignacio-Rodriquez and Royal Patron Argel R. Rodriquez, were not to be outdone; they presented a song-and-dance medley. The brethren of the two lead Lodges, together with their children, gave substance to the theme "We are Family." WB Hospicio F. Faderan, VW Cesar D. Taleon (PDGL), and Bro. Erwin T. Luntao, all of Koronadal Lodge No. 209, instantly forming themselves into Trios Los Panchos, rendered surprise song numbers that delighted even the Grand Master and his party. Bro. Edwin Fidelis D. Ceniza, SW of Datu Bago Lodge No. 197, also gamely participated by singing with the Peace Echo Band and further added life to the assembly by his stand-up comic performance. Three

young ladies, said to be performers of WM Manuel Gervise of Daguma Mt. Range Lodge No. 244, likewise rendered sexy song-and-dance numbers.

On October 25, Hon. Daisy P. Avance-Fuentes, Provincial Governor of South Cotabato, who was the guest speaker, was warmly received by the brethren and their guests. Introduced by this reporter, she dwelt on the theme "Genuine Tolerance and Friendship Leads to Everlasting Harmony." She praised the Masons for "your harmonious relationships among yourselves." She cautioned us, however, to be a little more careful in admitting men into our organization. "Those who are not worthy of admission will be the rust that destroy your fraternity," she said. She added that "your Fraternity has a role to play in the preservation of harmony in Philippine society."

As she received her Plaque of Appreciation, the brethren and their guests gave her a prolonged round of applause.

A much-needed break ensued....

After the break, a composite team from the two lead Lodges performed the dramatization of the 2nd Section of the 3rd degree. The exemplar was the youngest member of Koronadal Lodge No. 209, Bro. George A. Alocada. VW Nanding Pascua gave his comments on the exemplification. Then VW Arribas and VW Llmas gave their suggestions on how to further improve the exemplification.

Koronadal Lodge No. 209 submitted seven resolutions for discussion and approval. The whole assembly nominated VW Joven K. Chua, PDDGM, as candidate for the position of Junior Grand Warden. Next VW Datu Pax S. Mangudadatu Al Haj, incumbent Representative of the 1st District of Sultan Kudarat Province, and VW Liberate R. Delizo, Jr., both of Koronadal Lodge No. 209, received their 25-years Diplomas.

In his closing message, MW Pacifico B. Aniag summarized his 8-day Mindanao Caravan in August, the first ever to be undertaken by a Grand Master in our grand jurisdiction. He also informed the brethren that our jurisdiction is, so far, the only one in the Asia-Pacific region with increasing membership. He stressed that we Masons should first focus our attention on self-perfection or self-mastery without, of course, neglecting to help improve the quality of life in our communities and of the residents therein. "For me," he said, the best definition of freemasonry is this: "it is an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building."

The brethren finally retired to the gazebo to share in the hearty lunch sponsored by Gov. Avance-Fuentes before returning to their respective places of abode.

That is the story of the marvelous 11th Southern Mindanao Multi-District Masonic Convention.

WHAT MEMBERS OF THE MASONIC FAMILY ARE DOING

The officers and members of subordinate Lodges or Masonic Districts have involved members of their own families, as well as those of our appendant bodies, allied orders and side organizations, in the implementation of the activities proposed by the present leadership of the Grand Lodge of the Philippines.

Examples are given on the subsequent pages.

DADIANGAS LODGE NO. 225 COMMUNITY PROJECTS

In cooperation with the City Health Office, Gen. Santos City, the brethren of the Lodge, led by WM Richard Chua, conducted thermal fogging at the three major schools in Brgy. Bula shortly before the start of school year 2008-09.

As part of their Lodge's 29th Charter Anniversary, they planted 50 langka trees along the Gensan-Davao National Highway.

After the thermal fogging, the brethren pose with school teachers and staff of the City Health Office.

A group of Dadiangas brethren plant a langka tree. Toward a better environment.

KORONADAL LODGE NO. 209 CONTINUES TO BUZZ WITH VARIED ACTIVITIES

Besides publishing *D' Trowel*, their monthly newsletter, the brethren of Koronadal Lodge No. 209 in the City of Koronadal, South Cotabato, present miniature gold-plated souvenir trowels to newly-raised brothers. They also encourage each favorably–balloted petitioner to donate one unit of blood as his contribution to the Lodge Blood Banking. Besides, they undertake community outreach projects, such as medical-dental missions, jointly with brethren of Beacon Lodge No. 213.

In July, they planted 150 mahogany trees and 50 acacia trees at the South Cotabato Golf Course. In August, they participated in the Grand Master's Mindanao Caravan. They also approved a resolution implementing an Alay-Aral program entitled "Ang Silid-Aklatan ay Silid-Kaalaman" to coincide with the hosting of the 11th Southern Mindanao Masonic Multi-District Convention.

The aforementioned convention was held on October 24-25, 2008 at The Farm, Carpenter Hill, City of Koronadal. The convention theme, *"Genuine tolerance and friendship leads to an everlasting harmony," is, in the words of WM Orlando N. Dela Cruz, "a manifestation of our genuine thrust to further bolster the importance of harmonious relationships not only among the brethren but among the residents of our communities as well. It motivates us to work harder towards winning more friends to advance our important tenets and educate more people about Masonry."*

OF DATU BAGO LODGE NO.197

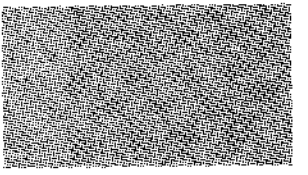
Now 34 years old, Datu Bago Lodge No. 197 is one of the vibrant Lodges in Davao City. Of its 36 charter members, 22 have gone to the celestial Lodge above, 8 are still within the brethren's bounds, but the whereabouts of the other 6 are not known anymore. But the Past Masters have worked hard to keep the banner of the Lodge up high for others to see.

VW Rodel Riezl SJ Reyes, JGL, in particular lauded the present leadership of the Lodge for reviving their Lodge's monthly newsletter, The Beehive. The editor-in-chief is JW Joseph Michael C. Sapaula, and his associate is Bro. Rex A. Obcena. VW Reyes encouraged the members of the Lodge to contribute to this publication. The Lims – WB Armando G. Lim, WB Diomedes G. Lim, and WB Partrick David L. Lim – are among the consistent contributors.

VW Carlo A. Hilario, DDGM, describes Datu Bago Lodge No. 197 as one that boasts of responsible brethren whose thought, act and way of life hinge on the Golden Rule, and who keep their eyes, night and day, riveted to that which is just, right and true. Its younger members work well alongside its senior members; hence, they are constantly reminded of the dignity and high importance of Masonry, which they should never disgrace. Its officers and members evaluate its programs and activities, including those they have done and those they failed to do. That is why Datu Bago Lodge No. 197 is vibrant today, and it will exist until time shall be no more.

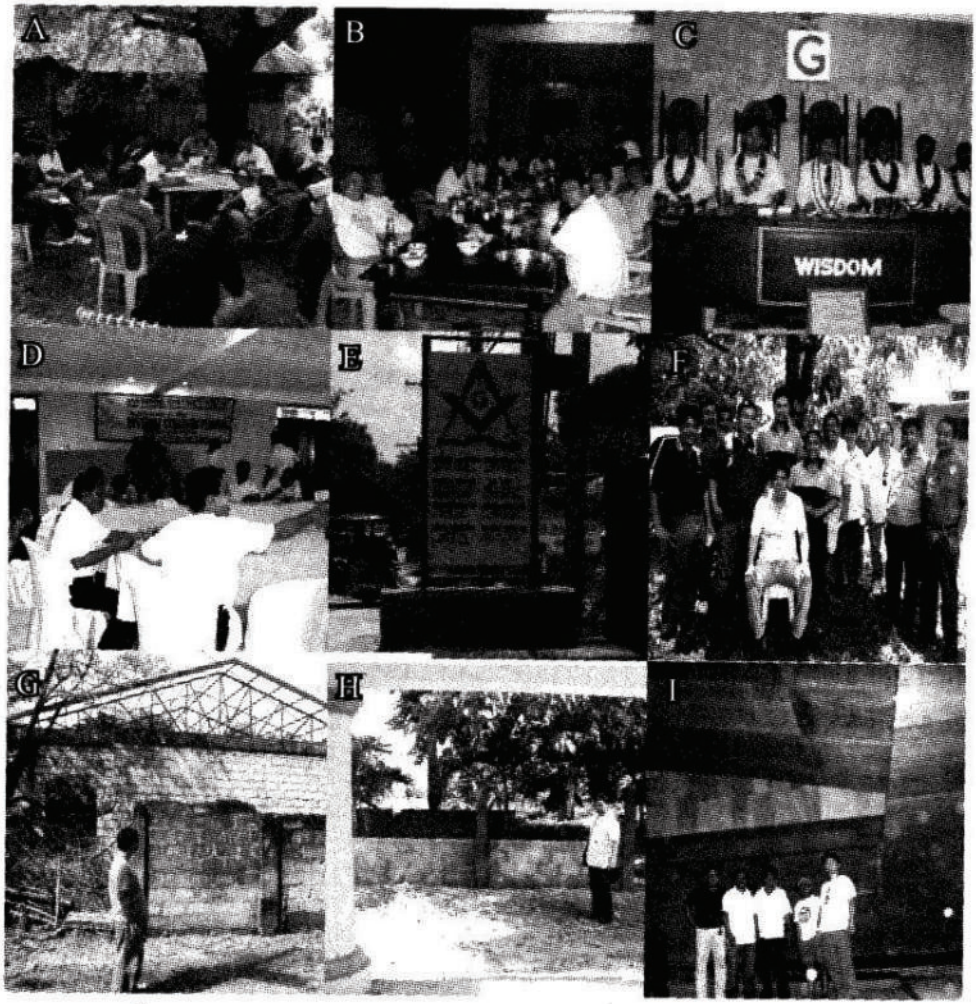
VW Antonio U. Alvarez, Jr., DGL, describes the Lodge as a cradle of excellence and a bastion for the defenders of our Craft's unwritten laws.

Note: We will print in subsequent issues of this publication some of the essays published in **The Beehive.**



A glimpse of activities undertaken in Masonic District RIII-G

District Theme: Harmony, exemplifying the true meaning of brotherhood.



A – District council meeting and approval of district By–Laws
B – Fellowship among brethren of different Lodges
C – Stated meeting of AREM #284 with DDGM & 4 DGL's
D – District strategic planning, formulating the district theme, mission & vision
E – Masonic district signage along Brgy. Aguso, Mc Arthur Highway, Tarlac
F – Dual lodge hosting of RIII-G lodges held every other month
G – Construction of AB YAP TEMPLE in Victoria, Tarlac
H – Construction of AREM Lodge perimeter fence in Anao, Tarlac
I – Completion of Cosmo P. Antonio Lodge #339 Temple, its interior works
J- District ID & discount card to some establishments

Masonic District RIII-D to establish a cooperative

We learn in the September 2008 issue of THE CRAFTSMAN, the most outstanding district newsletter for 2006 and 2007, that the incumbent District Deputy Grand Master for MD RIII-D, VW Narciso Nieto, is resolute to lead the brethren in his area of responsibility to the path of cooperative movement. He will tap brethren with management expertise to operate and run a marketing and credit cooperative, which aims at alleviating the financial woes of brethren who have less in life.

Stated the DDGM for MD RIII-D: "The establishment of a cooperative is a rare chance for us to develop opportunities that need to be tapped and explored; it is another great step toward extending our arms, as Masons, longer, to reach and touch the lives of others, particularly our brethren in Masonry and their families."

He told the brethren of his district, "We should not content ourselves with delving on our Monitors and Lectures. We should also be flexible in creating new ideas anchored on the immortal Masonic virtues, ever remembering that Masonry has taught us to be useful and helpful to our fellowmen, especially fellow Master Masons and their families."

Amaranthine Courts in District 5 Carry out Charity Projects

We learn in the same issue of THE CRAFTSMAN that the Amaranthine Courts in District 5 (Nueva Ecija) carried out separate charity projects in August. The projects were inspired by the presence of officers of the Grand Court of the Philippines, namely: HL Ellen David, Grand Associate Conductress; HL Evelyn del Rosario, District Deputy Grand Royal Matron; and HL Luz Pine, Asst. Grand Lecturer.

On August 21, led by HL Bessie Mangahas, Royal Matron, and SK Val Santos, Royal Patron, the members of Pantabangan-Bonari Court No. 45 conducted Supplementary Feeding, as well as distributed writing pads, crayons and pencils, at the Poblacion West Day Care Center in Rizal, Nueva Ecija.

On August 26, led by HL Aurea Reyes, Royal Matron, and SK Mauro Reyes, Royal Patron, the Honored Ladies and Sir Knights of Muñoz Royal Court No. 17 carried out a free dental mission (tooth extraction) at the Muñoz Central School, Science City of Muñoz, Nueva Ecija. Their mission benefited 126 pupils.

by Bro. Roberto B. Arevalo, PDGL

Pinagsabitan Lodge No. 26 Conducts Medical-Dental Mission, Other Projects

Pinagsabitan Lodge No. 26 in Sta. Cruz, Laguna, with WB Nelson G. Tolentino as Worshipful Master, in partnership with Norenells Trading, under its Marketing Manager, Bro. Norman T. Tolentino, a Master Mason of the said Lodge and eldest son of the Worshipful Master, conducted a medical-dental mission at the compound of Nells Battery Store and Norenells Trading at Batangay Pagsawitan, Sta. Cruz, Laguna.

Other participants in the affair were the Jose T. Kamatoy DeMolay Chapter of Sta. Cruz, Laguna; the Laguna Dental Club; the Sta. Cruz, San Pedro, Biñan and Calamba Dental Clubs; and the Medical Personnel of ARESCOM 4th RCDG, Philippine Army.

The activities started at 9 a.m. with a Mass celebrated by Fr. Ronnie Abrera, IFI, followed by the giving of wheelchairs to 10 recipients coming from the municipalities of Liliw, Pila, and Sta. Cruz, Laguna. Then there were demonstrations and lectures on dental hygiene, flouridization, and proper waste management. Next came the distribution

of fee toothbrushes, followed by medical and dental examination and treatment.

The affair turned out to be very enjoyable and memorable to the Masons in attendance. Overheard during the Mass were remarks like "Uma-attend pala ng Misa ang mga Mason," "Nagdarasal pala ang mga Mason," "Nagsusubo pala ng ostya ang mga Mason." These remarks brought many a smile on the brethren's lips.

But what touched the brother Masons more, as well as the non-Masons who contributed to the success of the affair, were the reactions of the wheelchair recipients. One of them, a 20-year old young man, a paraplegic since birth, after receiving a wheelchair and already seated there, whispered to his companion, "Makakapasyal na ako sa kalsada." Three of the recipients, limbless after being operated on due to complication of diabetes, tearfully stared at the brethren and expressed their gratitude, with. An elderly couple at the front seats during the Mass, with the wife wobbling after a recent stroke, heard about the affair the day before, did not make it to the list of recipients. Right there and then, the couple pleaded to be given a wheelchair, and WM Nelson G. Tolentino immediately approved the request and gave one to the said couple.

The brethren did not expect, until that moment, how significant, how gratifying, and how enjoyable this affair would turn out to be.

The mission was originally conceived and inspired by Bro. Norman T. Tolentino, who celebrated his natal day on October 27. Instead of the usual partying with food and drinks with friends and relatives, he decided to hold this medical-dental outreach project, with the assistance of his wife, a dentist and member of the Laguna Dental Club, in conjunction also with the 11th anniversary of Norenells Trading. Then he informed his father, WM Nelson G. Tolentino, about his plan. The latter in turn pledged the full and wholehearted cooperation and participation of Pinagsabitan Lodge No. 26.

MD NCR-D SHOWS CARING FOR ORPHANS

Hiram 88 Is Lead Lodge

In coordination with the Asociacion de Damas located at Plaza Dilao in Paco, Manila, the Lodges in Masonic District NCR-D, led by Hiram No. 88, recently brought joy to the hearts of approximately 80 orphans.

Some 19 Hiramites, headed by WM Raymond W. Lee, were joined by representatives from Lodges F.D. Roosevelt Memorial 81, Noli Me Tangere 42, Taga-Ilog 79,

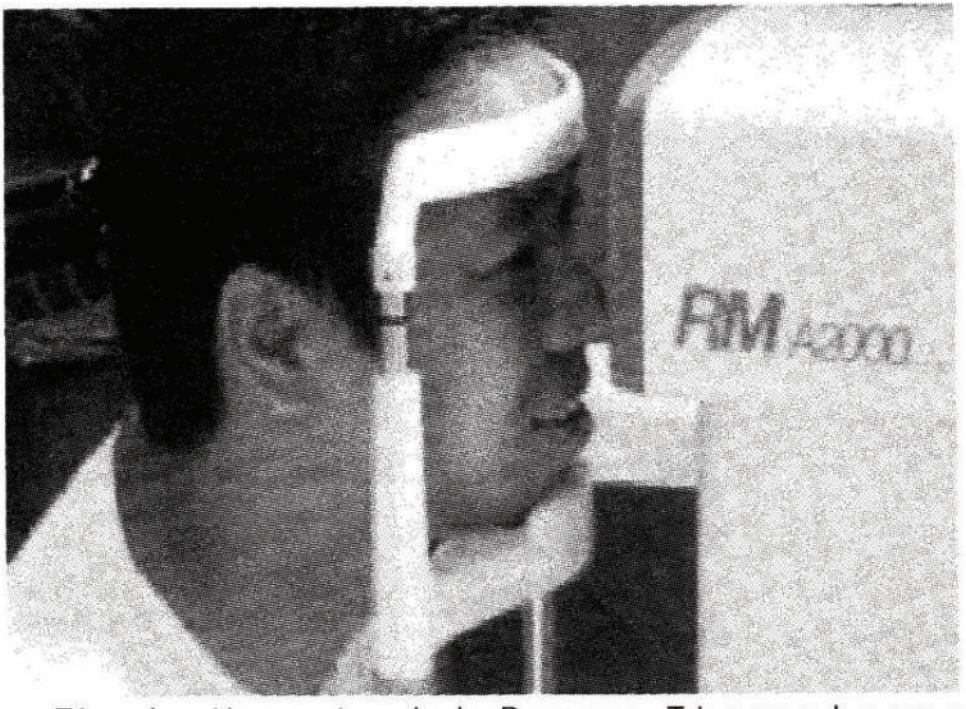
Manuel Roxas 152, and High Twelve 82.

The following brethren gave short talks before the actual commencement of the program: VW Julio M. Cabali, PDDGM; VW Lorenzo Reyes, DGL; WB Tomas Balisi of High Twelve, who is the Inspector assigned to Hiram 88, and WM Raymond W. Lee.

The actual program was spiced with entertainment by the Jollibee Mascot and the orphans were subsequently treated to delicious Jollibee foodstuff. After receiving packages containing powdered milk, vitamins, towels, hopia bread, crackers and plastic toys, the children entertained their benefactors with more dances and songs. The undistributed packages were entrusted to the care of Mrs. Carina Bellosillo, who would give them to the children who were not able to attend the day's affair.

The Asociacion de Damas de Filipinas, as well as the teachers, were very appreciative of what the brethren had done for the benefit of the orphans. The brethren in turn felt an inner flow of achievement for having brought cheers and joyful moments to the children.

OCT. 18, 2008: MEDICAL DIAGNOSTIC DAY FOR MASONS



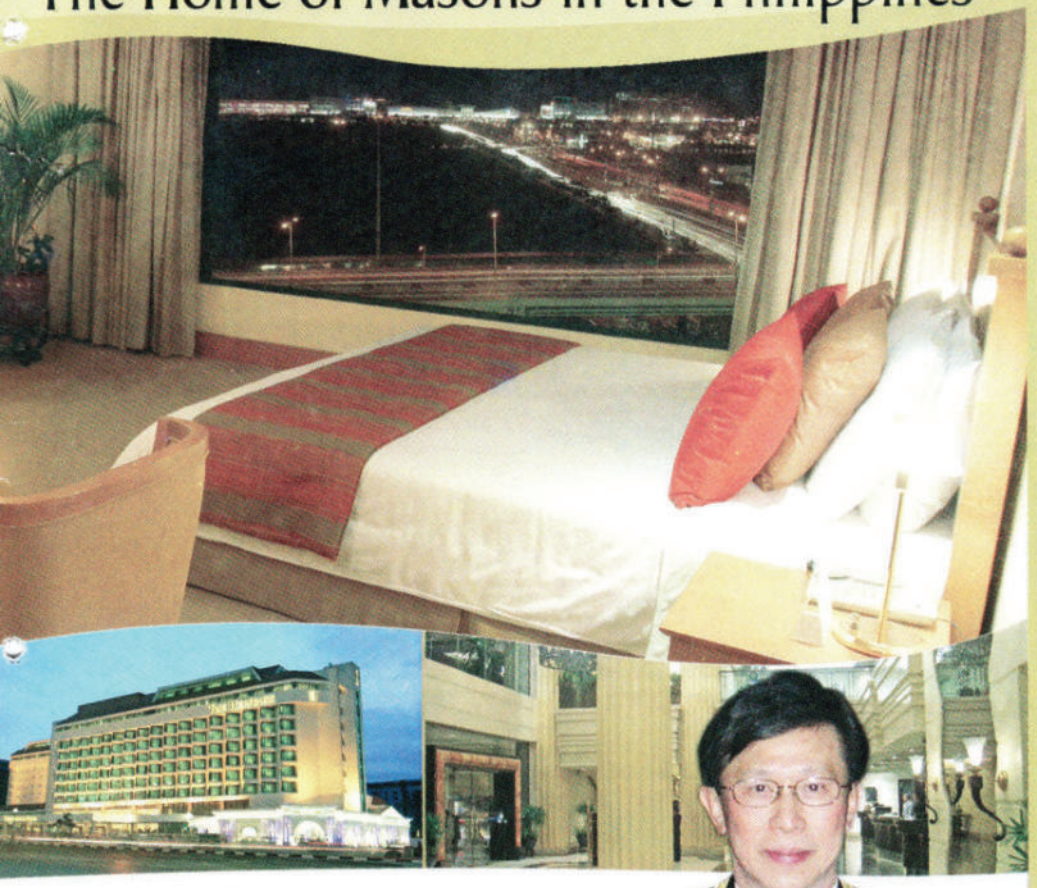
The brethren of Alfonso Lee Sin Memorial Lodge No. 158 held their annual medical diagnosis for Masons on Oct. 18, 2008 at their newly-renovated and refurbished temple in Dagupan City. Members of other Lodges in MD RI-A availed of the services offered, like complete blood count and fasting blood sugar examinations, courtesy of Therapharma (Unilab), which also brought in an electrocardiograph machine in order to provide ECG readings for Masons and their guests.

Eye examinations were also conducted through the help of the visual acuity charts and eye refractor machine brought by Siapno Tada Optical.

More than 100 people participated in the medical diagnostic examinations.

Earlier, on October 1, our ALSM brethren had their newly repaired and renovated Lodge blessed by Fr. Lei Tao Tan, SVD, who told the brethren, "The majority of us Chinese Catholic priests have nothing against Masonry. So far, we have not seen any un-Christian acts being committed by Masons that may warrant ex-communication from the Catholic Church...."

The Home of Masons in the Philippines



Special Mason Rate

Single inclusive of breakfast P4,800 net
Twin inclusive of breakfast P5,300 net

Valid until December 31, 2008 upon presentation of Lodge I.D.

W. Bro. Eddie Yeo, D. G. Tyler
District Grand Lodge of the Eastern Archipelago
Noli me Tangere Lodge #42
General Manager
The Heritage Hotel Manila

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NCR MULTI DISTRICT CONVENTION

18TH CENTRAL LUZON MULTI DISTRICT CONVENTION