

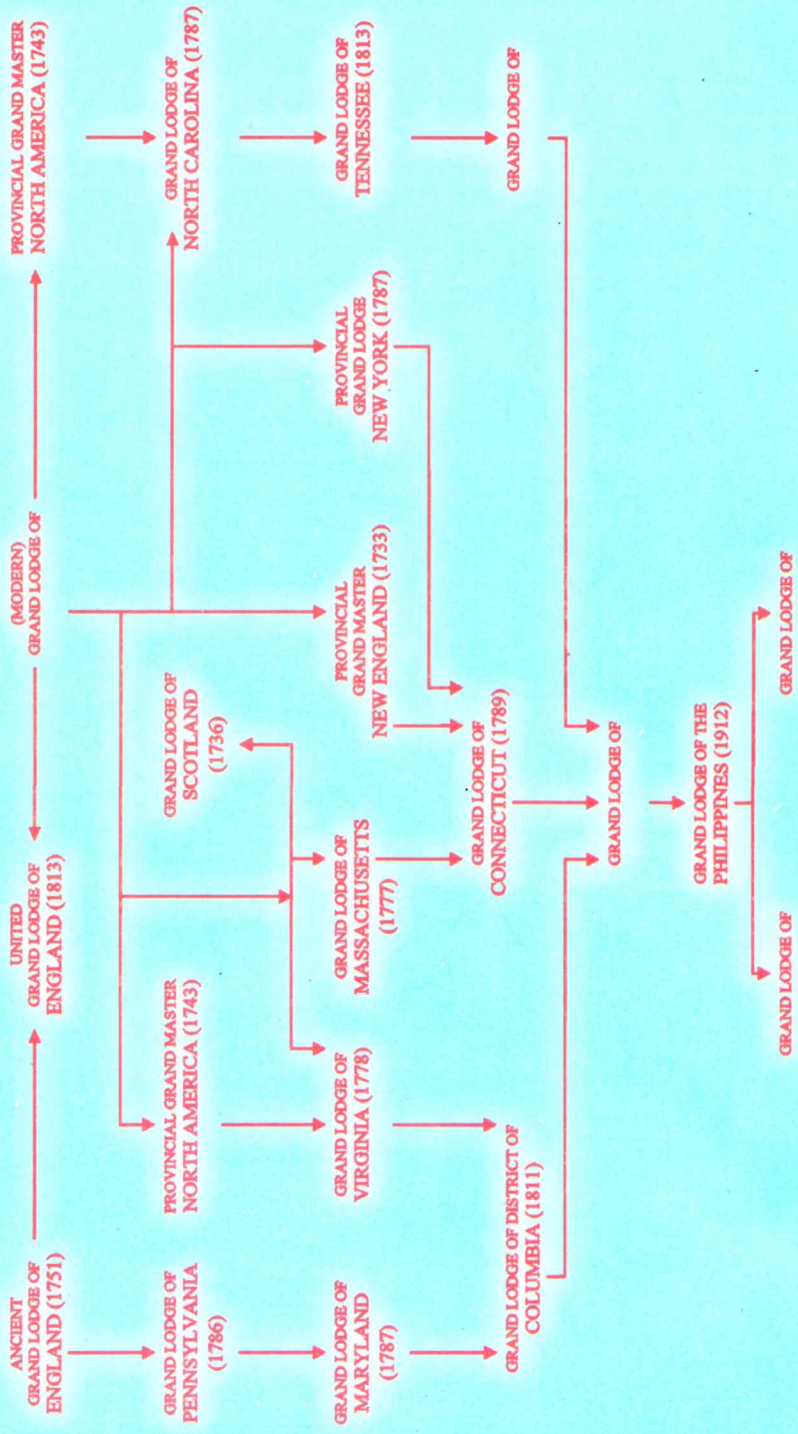


The Cabletow

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



NINE HIEROGLYPHICAL EMBLEMS USED IN THE MM DEGREE



The Genealogy of the Grand Lodge of the Philippines and Her Daughter Grand Lodges



THE CABLETOW

- 2** In his message from the Grand East, MW Pacifico B. Aniaga dwells on the District, Multi-District, and Regional Conventions he and his party have attended and gives some suggestions toward improving such conventions. He also stimulates the brethren to make the Ancom in CDO City the most fruitful ever.
- 5** The editor-in chief discusses Bro. Andres Bonifacio's message to us latter-day Masons and the import of strict compliance with the provisions of our Masonic Law Book on Lodge Lights' proficiency.
- 7** Circular No. 8 of our Grand Master mentions matters approved during the 92nd Ancom held in Bacolod City.
- 10** The SGL and IMES President offers solutions to the Mindanao Conflict.
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1. ON MASONIC CONVENTIONS

MY PARTY AND I have attended almost all of the District, Multi-District and Regional Conventions held from August to December this year. By doing so, we have personally felt the pulse and directly heard the heartbeat of Philippine Masonry; we have actually witnessed the vigor and vibrancy of our subordinate Lodges and Masonic Districts. With much elation we have seen our brethren involve members of their own families and representatives of our appendant bodies/allied orders in the painstaking preparations for, as well as in the actual staging of, those annual Masonic gatherings.

Our host brethren have accorded to us warm welcome, admirable accommodation, and regal reception. They have exerted all-out effort to entertain us with well-organized, well-coordinated and therefore enjoyable Souths or fellowship socials.

But, of course, Masonic conventions are not only occasions for fellowships or for strengthening the indissoluble chain of sincere affection by which we members of the widespread Masonic Family are linked together: they are also opportunities for us to present problems obtaining in our Lodges and Districts, as well as to find solutions to those problems.

Each Masonic Convention is, moreover, a seminar or an in-service training, in which we renew our commitment to persistently learning or relearning the principles and precepts of Masonry, and then consistently living them in daily life. Masonry is, after all, *"an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building."* Its primary purpose is *"to create in the world a band of men to whom others may look for example and inspiration—men who others will say are men of honor, virtue and charitable feelings."*

To help us become a band of such men, the President and Directors of the Institute of Masonic Education and Studies (IMES), together with the Grand Lecturers, conduct Masonic Education sessions during each Masonic Convention.

We need to be reminded that:

1. We should improve our proficiency in the rituals and ceremonies of the Fraternity because these are what distinguishes our meetings or conventions from those of other organizations. We have got to uphold or maintain the uniformity, solemnity and impressiveness of

our rituals and ceremonies.

2. We should enhance our efficiency and effectiveness in managing the affairs of our Lodges and Districts, if only to convince our younger brethren that we are capable of providing them with inspired and inspiring leadership.
3. We should continuously increase our knowledge of the history, philosophy, symbolism, jurisprudence and other aspects of Masonry. Why? The more we know about Masonry, the more we can do for its welfare and happiness; and the more we do for its welfare and happiness, the more we can be fulfilled as men and Masons.

Another important part of each Masonic Convention consists of the reports of District Deputy Grand Masters and Worshipful Masters. All of us should listen intently to those reports in order to acquaint ourselves with the present state of our respective Districts and Lodges.

I have observed, however, that many brethren have left the convention hall when it is time for the DDGMs and WMs to report; that many others are no longer around when resolutions and other vital concerns affecting the Craft are presented and discussed; and that only a relatively small number of brethren have stayed behind to listen to the Grand Master deliver his message.

The same malpractice obtains in the

Annual Communications of our Grand Lodge.

Is this the way to demonstrate our pride in the Fraternity to one another and to the general public?

We have got to put an end to this demonstrated lack of discipline if we really want our conventions or communications to be crowned with much success or to result in much fruition.

I have gleaned from the reports of the DDGMs and WMs, furthermore, that we seem to be putting more emphasis on conducting community outreach projects than on attaining self-mastery. This does not mean that I am discouraging you from undertaking projects that benefit the less fortunate residents of our communities. On the contrary, I am encouraging you to do more in this regard; for, after all, as the German philosopher Henri Bergson has very aptly pointed out. "It is more appropriate to call our species **homo faber** (making man) than **homo sapiens** (knowing man) because man's characteristic feature is not his wisdom but his constant urge to improve himself and his environment."

We must, as strongly suggested by Bergson, first develop ourselves to our highest potential before we endeavor to contribute to the development of our communities and the residents therein. Nobody can give what he does not have.

At any rate, I commend you, dear brethren, for undertaking community development projects because this is a striking evidence that Masonry is a living force for all that is good and for all that

is just. It is, in fact, an effective means of making the residents of our communities feel once more the relevant presence of Masonry and Masons in their midst.

But, I repeat, we must establish our priorities as Masons.

In conclusion, in behalf of my own family and the other officers of our Grand Lodge, I most sincerely wish all of you, dear brethren, and your families, "MAPAYAPA'T MALIGAYANG PASKO AT MANIGONG BAGONG TAON!"

Masonry has always identified itself with the improvement of man's stature and with the country's program for peace, progress and prosperity.

2. TOWARD MAKING ANCOM 2009 THE MOST FRUITFUL EVER

We will assemble in Cagayan de Oro City on April 23-25, 2009 to chart the course of Philippine Masonry at least for Masonic year 2009-2010. We must not allow the misgiving of the past to be any hindrance to our future efforts. We must, instead, take them as lessons learned and use them as guidelines that will lead us to greater success. All together we should push our Grand Lodge forward and insure its stability and dignity, as well as the high esteem for it of all Masons wheresoever dispersed.

All of us have to be present during the transaction of business in the Ancom, as well as actively participate in the discussion of vital issues and resolutions affecting our Craft. The voting delegates among us should actively participate in the election of the principal officers of our Grand Lodge, particularly the Junior Grand Warden (JGW).

Hence, for our information and

guidance, the biographical sketches and programs for the Fraternity of the nominees for the position of JGW are printed in this issue.

We should listen intently to the reports of The Grand Lodge Officers and Committees, ever remembering that the Ancom occurs only once a year. Hence we must wisely and judiciously exercise our Masonic power and authority. Otherwise, we will commit the mistakes we committed in past Ancoms. We must work together in closer harmony than before toward making the Ancom in CDO City the most fruitful ever in terms of the number of delegates there to and the quality resolutions passed and approved therein.

Fraternally,
PACIFICO B. ANIAG
Grand Master

1. BROTHER ANDRES BONIFACIO'S MESSAGE TO US

Last November 30 we again paid fraternal tribute to the memory of Brother Andres Bonifacio, who had meager formal education but read both extensively and intensively because he was intensely desirous of conquering the poverty into which he had been born. A member of Logia Taliba under the jurisdiction of the Grande (not Gran) Oriente Español, he adopted "Sinukuan" as his code name; with fervency and zeal he helped in propagating the Masonic Program and Code which Logia Nilad had initiated because he saw it as an eloquent expression of the Filipinos' libertarian aspirations for their "lost eden."

A staunch believer in the unceasing message of the Ashlars, he exerted all-out effort to develop himself to his highest potential. As a consequence thereof, he became an eloquent speaker and a prolific writer, using "Agapito Bagumbayan" (Lover of the New Country)

as his pen name.

At first, Bro. Andres Bonifacio advocated reforms as means of improving the lot of his "idolized country" and its people. Hence, he joined La Liga Filipina, the civic organization which Bro. Jose P. Rizal had envisioned to be the foundation of his envisioned Filipino nation. When the latter was suddenly exiled to Dapitan in faraway Zamboanga, however, the former joined hands with other Masons, such as Deodato Arellano, Jose Dizon, Valentin Diaz, Teodoro Plata, and Ladislao Diwa, in establishing the Katipunan. In fact, he went on to be the leader of the first phase of the Philippine Revolution against Spanish tyranny and oppression, which was abetted by what reformist writers had referred to as frailocracy or church-dominated government. Those and other like-minded brethren chose armed struggle to obtain the freedom of their country and countrymen from

centuries-old slavery. They dreamt of a republican form of government to enhance and enforce those democratic ideals and principles which Dalton, Robespierre and other Mason founders of the French Republic had so courageously espoused. Their libertarian dream was launched into a reality. So, today we, their countrymen, are enjoying the democratic way of life.

It must be pointed out, at this juncture, that not everything in a democratic country is enjoyable. The republican form of government is not the cleanest government there is. Ours is a democratic country. But there exists much graft and corruption therein. Full liberty and equality are not given to the people. Slums and poor people abound in our midst. Criminals are on the rampage, and crimes continue unabated. When elections come, politicians promise progress and prosperity for the people. Yet

government units continue to be misgoverned by one party after another. These and related problems have driven not a few Filipinos to desire to have another form of government than republican, such as the dictatorial or the communistic one.

But Brother Andres Bonifacio would have preferred a democracy, with all its faults and failings, with its uncertainties and its

changes, with its struggles and efforts for a better life, to any other form of government that treats the people like automatons.

We latter-day Masons should reaffirm our faith in democratic principles and ideals, and make a solemn pledge to uphold the same. Masonry and democracy are, after all, great allies. Both stand for the freedom of man. Where democracy reigns,

Masonry thrives. The leaders of a democratic country are, by and large, the pillars of Masonry. Hence, we Masons in the jurisdiction of the Philippines should maintain our zealous regard for our civic duties; our loyalty to duly constituted authorities; our strict obedience to the laws under whose protection we live; and our vigilant care for the welfare and safety of our country, to which we owe allegiance.

2. On Lodge Lights' Proficiency

The Grand Lodge Officers referred to in our Masonic Law Book, Article Sections 3-7, should see that the provisions therein contained are strictly complied with; for it is important that the Lights of a Lodge prove themselves worthy of the confidence the other members thereof have reposed in them by showing their proficiency in ritualistic and Lodge work. Besides, they must convince the

other members of the Lodge that they are well versed in Lodge administration and management because the brethren who elected them to their respective high stations expect them to (1) run the affairs of the Lodge in the proper way; (2) solve its problems with dispatch; and (3) effect its programs and projects with efficiency.

The Lodge Lights should, furthermore, prove themselves to be inspired and

inspiring leaders, "who best can work and best agree." If they cannot do so, the other members of the Lodge may not extend to them their unstinted support and all-out cooperation. If they can do so, on the other hand, then they will bless their own Lodge, their own Lodge will then bless the Grand Lodge, and the Grand Lodge will, in turn, lead the Craft in blessing our nation by projecting to our countrymen a favorable image of Masonry.



by Bro. J. Flor R. Nicolas, PSGL



**GRAND LODGE
EDICTS, CIRCULARS**

Circular No. 8

MATTERS APPROVED DURING THE 92ND ANCOM OF OUR GRAND LODGE

In his Circular No. 8 dated November 17, 2008, MW Pacifico B. Aniag informs the brethren of matters duly approved during the 92nd Annual Communication of our Grand Lodge held at the Bacolod Pavillion Resort, Bacolod City, from April 25 to April 27, 2008. They are as follows:

1. EDICT No. 233-A

-- WB Ponciano M. Mabaga, Bro. Esmeraldo I. Cantada and Bro. George D. Lopez were restored to Regular Membership in Pilar Lodge No. 15 and the Grand Lodge of the Philippines. WB Mabaga was, in addition, restored to Active Membership in Dr. Jose P. Rizal Lodge No. 270.

2. EDICT No. 233-B

-- Bros. Joselito A. Quintana and Reynaldo G. Abad were restored to Regular Membership in Pilar Lodge No. 15 and the Grand Lodge of the Philippines.

3. EDICT No. 233-C

-- Bro. Eduardo P. Navarro was restored to Regular Membership in Mendez-Nuñez Lodge No. 316, Las Piñas Lodge No. 332, and the Grand Lodge of the Philippines.

4. EDICT No. 233-D

-- Bro. Edward Y. We was restored to Regular Membership in Pintong Bato Lodge No. 51 and the Grand Lodge of the Philippines.



5. **EDICT No. 233-E** -- WB Bernardo F. Bondoc was restored to Regular Membership in Pilar Lodge No. 15 Las Piñas Lodge No. 332, and the Grand Lodge of the Philippines.
6. **EDICT No. 233-F**
-- WB Gonzalo Q. Mapili, Jr. was restored to Regular Membership in Emilio Aguinaldo Lodge No. 31, Gov. Luis O. Ferrer Lodge No. 366, and the Grand Lodge of the Philippines.
7. **EDICT No. 233-G**
-- Bro. William B. Bilugan and Bro. Jerusalem T. Alla were restored to Regular Membership in Emilio Aguinaldo Lodge No. 31 and the Grand Lodge of the Philippines.
8. **EDICT No. 233-H**
-- Bro. Loreto Roa was restored to Regular Membership in Pilar Lodge No. 15 and the Grand Lodge of the Philippines.
9. **EDICT No. 235**
-- Gambling shall be prohibited within the premises of all Masonic Lodges throughout the Grand Jurisdiction.
10. **EDICT No. 236**
-- Proof of publication (in Circular No. 12 of the Grand Secretary) shall have been read in a previous or earlier stated meeting before balloting of a candidate is held.
11. **EDICT No. 237**
-- The increase in the contribution for the Charity Fund of the Grand Lodge from Php10 to Php100 per year is to be used for the hospitalization and death benefits for all brethren who are not yet Past Masters.
12. **EDICT No. 238**
-- The conduct of installation ceremonies of officers of Blue Lodges must be according to the Grand Lodge's rules and regulations.



- 13.** The contribution of all Master Masons to the Grand Guild of Past Masters of the Philippines shall be increased from Php100 to Php200.
- 14.** The 93rd Annual Communication of our Grand Lodge shall be held in Cagayan de Oro City.
- 15.** All Grand Lodge Committee Reports as submitted were duly approved.

The Lodges under dispensation were granted their permanent charters and assigned their respective numbers, as follows:

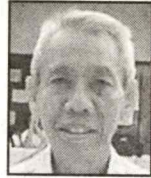
1. Generoso Madrigal No. 368, Sablayan, Occidental Mindoro.
2. Hagonoy No. 369, Hagonoy, Bulacan
3. AG MW Pedro A. Gimenez No. 370, Commonwealth, Quezon City
4. Escudo No. 371, Plaridel Masonic Temple, Manila
5. Mt. Redondo No. 372, Subic, Zambales
6. Model No. 373, Sto. Domingo, Nueva Ecija
7. Pinaglabanan No. 374, San Juan, Metro Manila
8. Sagrada Familia No. 375, Sta. Cruz, Zambales
9. Montalban No. 376, Rodriguez, Rizal
10. Dambana ng Kagitingan No. 377, Abucay, Bataan
11. La Guardia No. 378, Manila
12. Frank Reed Horton Mem. No. 379, Quezon City
13. San Marcelino Lodge No. 380, San Marcelino, Zambales

The dispensations of the following were extended up to the date of chartering:

1. Grand Sec Reynaldo S. Fajardo Mem. Lodge U.D.
2. Batasan Lodge U.D.
3. San Felipe Lodge U.D.
4. Camarines Sur Lodge U.D.



by VW Fernando V. Pascua, Jr.
Senior Grand Lecturer & IMES President



SOLUTIONS TO THE MINDANAO CONFLICT

(This is, actually, the speech which VW Bro. Pascua delivered during the Southern Mindanao Multi-District Convention held on October 25, 2008 at Koronadal City and during the Western Mindanao Multi-District Convention held on November 15, 2008 at Baroy, Lanao del Norte.)

Brethren and Friends:

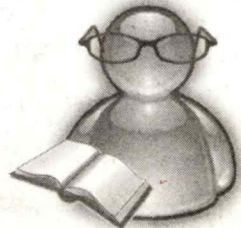
Taking off from this year's theme of the Grand Master, "*Harmony: the Strength and Beauty of Freemasonry*", I propose to share with you my views on the role of Freemasons and Masonic Lodges in the Mindanao peace process, as a means of addressing what has been loosely termed as the Mindanao Conflict.

Statement of the Conflict

In simple terms, the Mindanao conflict revolves around the lack of trust by the Christian majority in Mindanao for the Muslims, and the impression felt by the Muslims that the Christian majority has not recognized their aspirations for social justice, having been discriminated against in employment opportunities, as well as being the victims of political and economic injustice by the majority and even by the government itself.

What Is the Root of This Conflict?

When Islam was introduced into the country about the year 1180 A.D., there were existing Hindu, Buddhist and indigenous religions in Mindanao, but



FIAT LUX

there was no Mindanao problem then. The Islamic period between 1180 and 1521 was a period of peace in Mindanao. Then Magellan arrived in our shores in 1521 and within a few decades thereafter, the Spanish sent expeditionary forces to Mindanao to uproot Islam, sowing the seeds of hatred against the Prophet Muhammad and his followers. Understand that Spain had been dominated by the Moors for over 800 years. It was therefore not surprising that Spain was imbued with the spirit of *reconquista* and sent *conquistadores* to subjugate the Moros of Mindanao but failed, to the great embarrassment of Spain, then a world naval power. This attempt at subjugation of the Moros gave birth to the hostile attitude against the Muslims of the Christianized indios or natives inculcated in them by their Spanish rulers.

Now this hostility has come down to us from generation to generation, resulting in the oppression, discrimination, distrust and sufferings of the Muslim minority. These became the conditions that bred Muslim violent reactions like separatism, secession, revolution and other socio-political uprisings.

But the Muslims' violent reaction, to be sure, is also rooted in the Arab orientation taught the Muslims against Christians as the aftermath of the Crusades that were mounted by Christian armies from Europe to re-conquer Jerusalem from the Muslim infidels.

So, there are, on both sides, deeply rooted attitudes that now characterize the Mindanao Conflict.

Proposed Solutions

I submit that in order to provide lasting solutions to the Mindanao Conflict, the *root cause* of the Mindanao problem has to be addressed.

This is the first step. I believe that the Freemasons and Masonic Lodges are in a unique position to provide a solution to the ancient hostilities that have sharply divided the Muslims and non-Muslims (or Christians) and have kept them apart because of the attitude of mistrust that prevails, and continues to prevail, between both parties.

The admission to membership of Muslims in Masonic Lodges that are predominantly Christian is one great step in breaking down the wall of hostility between Muslim and Christian. The Masonic Lodge, then, becomes the center of the union among persons who might otherwise have remained at a perpetual distance.

Freemasons and Masonic Lodges are urged to start revising even now their perspective of Philippine history by considering the struggle of the Muslims in Mindanao and Sulu against foreign invaders as part of the Filipino people's tradition and history in their fight for freedom

and independence and not just the fight waged by our Muslim brothers. The struggle of the Moros decades even before the arrival of Magellan should be considered to be the beginning of the struggle for freedom of the entire Filipino people, not just the Moros, and such ancient struggles should be studied and integrated as part and parcel of genuine Philippine history.

Perhaps, another important point to consider is how to represent and include the Muslims of the Southern Philippines in the symbol of our country – the Philippine Flag. For several years, the Sultanate of Sulu had used a flag on which was depicted a crescent moon with five stars on a field of green, until it was prohibited in 1915. Is it not proper, it may be asked, to depict in the Philippine Flag the Muslims' struggle for freedom that even antedates the Philippine Revolution of 1898, by including a green crescent moon with 5 stars (to represent the Muslims) in the white triangle of our Flag, thereby including all peoples of the Philippines to be represented in our Flag in their fight for independence?

Ancient Philippine history can show that Muslim Mindanao and Sulu were exposed to the oriental civilizations of ancient China, India, Arabia and Malaysia even before the arrival of Magellan and the Spanish presence in 1521. Of course, the arrival of Magellan and subsequent Spanish Conquistadores also brought to the islands the Christian culture and tradition. It is in the understanding and acceptance of the mingling of these two separate and distinct cultures in the lives of the inhabitants of the Philippines with their resultant influences that can bring about national unity based on the realization that we, the Filipino people, Christian, Muslim, and other indigenous peoples, are indeed inheritors of a glorious past and should be able to face the future together based on principles of mutual love and trust.

This idea of understanding and accepting the mingling of the Christian and Muslim cultures and traditions may start as a simple dialogue between Christians and Muslims in Mindanao in the form of symposia where the ideas I discussed before may be pursued further, with the end in view of creating a new attitude of Christians and Muslims alike, founded on a knowledge of each other's religious and cultural traditions, and supplanting that old hostile attitude that had its roots in ancient rivalries and conflicts, with a new attitude of friendliness, love and understanding. It will take time to develop such a **new attitude** as the change envisioned will take a long process. After all, it took the Spaniards about eight centuries to create the divisive and hostile minds that developed into the problem that we now call the Mindanao Conflict. But we have to start, and to start **here and now**.

A second step that may be taken to end the Mindanao Conflict is the creation by Executive Order of a Muslim Mindanao Social Economic Commission (MMSEC) to be placed under the office of the President of the Republic of the Philippines, and abolish the present office of Muslim Affairs. This Commission should be funded directly to enable it to move with dispatch and decisiveness in undertaking projects that will improve the condition of the poor in Mindanao, Muslims or non-Muslims alike, and uplift their lives from age-old poverty

and social inequity. In other words, instead of the current practice of allotting congressional funds to congressmen and other provincial officials ostensibly for community or country-side development projects, funds will be given directly to the Commission for purposes as I have mentioned, such as infrastructure and livelihood projects that can give employment opportunities for the marginalized citizens of Mindanao.

To ensure that the proposed MMSEC shall perform its task without fear or favor, an honest, career-oriented, fearless and competent Administrator should be selected and appointed to head such a Commission. Who better can be appointed than a Mason, all other things being equal?

A third step that may be taken to solve the Mindanao problem involves a political solution of far-reaching effects. Considering the diversity of religions, ethnic and cultural traditions prevailing among the various inhabitants of the Philippine Republic, a FEDERAL SYSTEM may be the best form of government that could address and reconcile the various conflicting interests in the country. Although untried, it could prove yet to be the best solution to the age-old Mindanao Conflict. Former Senator Jovito S. Salonga, Senator Aquilino Pimentel, Jr. and former Speaker Jose B. Laurel, Jr. in the past and even Jose Rizal have espoused federalism as probably the best form of government for the Philippines today. Federalism could provide the answers to the question of the failed MOA on the ancestral domain of the Bangsa Moro people.

Conclusion


If the three steps proposed in this paper are undertaken seriously, we have reason to believe that Mindanao can break away from the clutches of poverty and social and economic inequities. More importantly, we can begin to integrate Christian and Muslim cultural and religious traditions in order to start a genuine historical understanding of our roots as a nation. Thus, when the Mindanao problem is solved, and we, as a people, succeed in forging unity among Filipinos regardless of creed, ethnic groupings, or cultural differences, we have no doubt that our country will once again be looked upon with admiration, as the land where reigns true social justice, genuine unity, and real peace and prosperity.

So mote it be!

Acknowledgement: The historical data and many of the ideas mentioned in this paper were based on two books entitled "Struggle For Identity – A Short History of the Filipino Muslims" and "Still Chasing the Rainbow" authored by a great Muslim leader and legal mind, Justice Jainal D. Rasul, Sr. 33° G.C. retired Presiding Justice of the Court of Appeals and Past Sovereign Grand Commander of the Supreme Council, 33° A. & A.S.R. of the Philippines who so gladly gave his permission to use freely the data and ideas in his books. – F.V. Pascua, Jr. SGL & President, IMES.

CAST THE BALLOT

Most of us go through life with our eyes closed to many of the opportunities which we have for working on the Temple of Universal Brotherhood. Struck by the dazzling structure as designed upon the trestle-board, we are blind to the little tasks which lie close at hand. We fail to grasp our trowels to spread the mortar of understanding and good will in the situation right before us. "There is so much bad in the best of us and so much good in the worst of us that it little behooves any of us to criticize the rest of us!"



It is by reason of this indifference that I now stand before you and I dare you to please listen!

I rise, Brethren, with an avowed purpose to seek guidance from you as I am about to cast my

ballot on the fate of a candidate who desires to be conferred the Degrees of Masonry.

I rise, my dear Brethren, with an avowed purpose that you will give me good counsel that I should cast my ballot wisely. That I may have to be strict but not unreasonable; personal feelings should not pave the way for a candidate's disqualification and that the yardstick should always be the Fraternity and not me, knowing that only worthy men can be accepted to our fold. That you will not hesitate to admonish me gently by the strong grip of the Lion's Paw and on the Five Points of Fellowship with the hope to rectify my errors, if there be any.

I rise before you with an avowed purpose

that you may enlighten me to not use my ballot as an instrument of vengeance but as a tool for wise judgment; that my ballot is sacred and should not be taken lightly, knowing that before being conferred the degrees of masonry it was the ballot that sealed my fate and that no man has a right to become a freemason for it is a privilege controlled at the ballot box.

I rise with an avowed purpose that you will assure me that I will not unfairly judge any candidate for purely unfounded reasons knowing fully well that the Investigating Committee Reports are all favorable. And that I will have to know all the facts first before making my conclusions so that I may not err in the end, bearing in mind the time-honored tradition that only men with a noble purpose who can keep the faith of our Masonic ancestors and who can pass it unsullied to the next generation of Masons deserve to be given a favorable ballot.

I rise in front of my peers with an avowed purpose that you will inform me that a total of five Masons vouched and staked

their professions and reputations on the candidate's worth before I will cast my ballot. Two (2) recommenders attested to his fidelity and right to participation in the Fraternal Order, and three (3) on the Investigating Committee said the same. That I am always mindful that the strength of freemasonry rests upon its discipline, its faith, and its example which we possess.

I rise on the **Level** with an avowed purpose that you should remind me constantly that I should treat every individual as my brother regardless of race or creed and that the Level, one of my principal working tools, is not limited only to my brother Masons, for all I care to know is that the candidate is a human being; " that is enough for me; he can be any worse! That you may advise me that one day the candidate might become Worshipful Master of this lodge or may wear the the Purple of our Fraternity and rule the Grand Jurisdiction once he is voted favorably. **Or that he will be virtually unknown in the fraternity or seldom attend lodge meetings but faithfully practice the tenets and philosophy of freemasonry and live his life in full accord with the spirit of our Order.**

I rise on the **Square** with an avowed purpose that my brethren will abide by the wisdom of my judgment in casting my ballot and that whatever may be the result my conscience will not bother me forever and that I can live in peace with what I cannot change. And ever mindful that I will leave all judgments of another's sins to the Supreme Being and that I will not compromise the interest of our Order unless due inquiry has been made on the candidate's physical,

intellectual, and moral fitness.

I rise to inform you my brethren that I will use the **Trowel**, the principal tool of a Master Mason to spread the cement of brotherly love and affection. That the individual Mason is a Builder on the Temple of Human Brotherhood; he is both the trowel and the cement which combine the units of society into a cohesive whole. The brotherly love he extends to others is the trowel; the appreciation and affection he arouses are the cement which helps to bind men closer to each other. But how many of us consciously use the trowel of brotherly love to spread the cement of appreciation and understanding?

I speak of charity, of love. But how do I treat my fellowmen, even my own brethren?

I speak of the Fatherhood of God and yet in my actions in every day life, I often bear no resemblance to the heavenly Father.

I am taught to be sincere and to avoid hypocrisy, yet hide my identity for purposes of convenience?

I boast of walking upright in rectitude as by the **Plumb**, yet in everyday life I often see myself very much bent, far from the upright, a disgrace to morality and decency and to Masonry.

I proudly wear the Masonic ring and display Masonic emblems for the world to see but what value does it give me if I do not even know its meaning.

I tell my neighbors and friends that I am member of this Honorable Fraternal Order but what benefit will it give to Masonry if I cannot even defend it against insidious attacks.

I might have traveled long and wide and

A Mason's Impressions

mingled with prominent Masons but what good does it give to Masonry if my motive is only to establish connections for the promotion of my selfish interest.

Yes, I am a Mason, and for what? I do not know. For honestly, I seldom attend lodge meetings, the least that I wanted to do for after-all I have perfect excuses not to and that I have done nothing to improve myself according to our Ancient Landmarks.

All my inconsistencies, my weaknesses, my hypocrisy, these are strains to the honor and prestige of Masonry. No wonder then that because of my actions Masonry has legions of enemies who take advantage of my own faults and weaknesses which could have been avoided if only I am sincere to my Obligations as a Mason.

Finally, my Brethren, I rise with all humility that you will not judge me of my shortcomings being fully aware that not one of us should know who will cast the Black Cube on the future of the candidate. Let it not be said that the hopes, dreams and aspirations of the candidate are shattered

by the mysterious prerogative of the brother who initiated the ritualistic declaration -Cloudy in the South, Dark in the West and Black in the East. Whatever is in the mind of the wielder of the Black Cube as his apron proudly flapped while he dealt the blow is for him alone to know and whoever that brother is should be prepared to bare his soul at another Lodge someday and explain his deed done while in the body.

Certainly, my brethren, in times like these, when good, honest and sincere men are rare specimens, as Masons worth our salt, I need you to join me to travel by the Plumb, act upon the Square and meet our fellowmen on the Level. In so doing we shall have lived a real Masonic life, ever bearing the blessed fruits of **Brotherly Love, Relief and Truth.**

In closing, thank you for all the wisdom and I am now ready to cast my ballot. For I know that kindness and brotherly affection distinguish our conduct as Men and as Masons!

And may the checkered pavement ever remind us of our weaknesses and strengths and help us to be more tolerant of the failure of others. Let us not judge our brothers and fellows; after all we are not God!

With faith in Man, hope for the future of humanity, loving kindness for our fellows, Masonry and the Mason must always work and teach. For it is not a brotherhood until you give it and not freemasonry until you live it!

by: VW Joselito P. Tamaray, JGL-Southern Luzon

MESSAGE TO A NEWLY MADE MASTER MASON

(When all ritualistic ceremonies of the Master Mason degree have been completed, one of the recommenders/sponsors of the newly-made Master Mason, or a Brother who is a close friend or relative of the newly-raised Brother, makes a few remarks appropriate to the occasion. This is an example of such remarks.)

MY BROTHER, together with the officers and other members of this Lodge, I congratulate you for having successfully passed through the various forms and ceremonies of your raising to the sublime degree of Master Mason. You are now a full-fledged member of our ancient and honorable fraternity.

Our fraternity is, indeed, ancient since it has subsisted from time immemorial. It is, in fact, so ancient that its mystic symbols are found among the ruins of buried cities, carved by forgotten peoples on the tombs of bygone kings and on the rocks in secret caverns. Besides, its origin is lost in the midst of tradition.

Our fraternity is honorable, too; for its purpose is to create in the world a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings. But, of course, only those who are strictly obedient to its principles and precepts, tenets and teachings, or ideals and instructions become such men. We, its members, therefore, must periodically renew our commitment to learning its simple lessons of practical morality and sublime teachings of religious philosophy and then living them consistently in daily life. These lessons and teachings have been the inspiration of great men, the men who have led in the march of human progress.

If you may recall, the Charge of the Entered Apprentice degree reads in part as follows:

"... It (Masonry) is an institution having for its foundation the practice of the social and moral virtues. And to so high an eminence has its credit been advanced that, in every age and country, men preeminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel to patronize our mysteries and join in our assemblies..."

Toward the end of the 19th century young Filipinos joined Masonic Lodges in Spain and other European countries. Many, if not most, of them were leaders of the Propaganda (or Reform) Movement. In the last decade of the same century, on the initiative of Filipino Masons in Europe, led by Bros. Marcelo H. del Pilar, Mariano Ponce, and Jose Rizal, Masonic Lodges were established in Manila and other parts of the country. Many of the members of those Masonic Lodges became leaders of the Philippine Revolution. Then, during the American regime in the Philippines, Filipino Masons labored with American Masons for the amelioration of Philippine society. Together, they built the Philippine Commonwealth and, later on, the Philippine Republic on the pillars of Liberty, Equality and Fraternity, as well as on the columns of Brotherly Love, Relief and Truth. These principles, ideals and standards of morality were evolved ages ago by Brothers of ours who did not even know of the existence of the

Philippine islands. Handed down from generation to generation, they eventually found expression in the Philippine Constitution; they were enshrined therein through the courageous efforts of Brothers of ours who had only the welfare and happiness of the Philippines and her people in mind. Generally, as a people, we have been loyal to those principles, ideals and standards of morality. Hence, today we stand fast as a free people.

We can infer from the foregoing facts that Masonry is constructive, or that it seeks to build rather than to tear down. It is, as Right Worshipful Brother Charles C. Hunt, Grand Secretary Emeritus of the Grand Lodge of Iowa, A.F. & A.M., has defined it, "*an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building.*" This essentially distinguishes our fraternity from all other organizations which teach a system of morality.

We welcome you into our fellowship. We expect you, in turn, to study Masonry as a progressive moral science so avidly that it will become part of your very being; for after all, in Masonry every symbol and every observance has some application to your own life. To continue in your search for the secrets of a Master Mason, those secrets which will enable you to be an increasingly better builder, is a duty incumbent on you, as well as on us. Like us, you are building the temple of your own life and character; like us, you are building your own little part into that larger temple which is the sum of all human achievement, the Temple of the Brotherhood of Man under the Fatherhood of God. This is the great structure which is gradually rising through the ages according to the plan laid down by the Supreme Architect of the Universe on His trestle board, which is, as you learned from the Lecture of the Entered Apprentice degree, the great book

of Nature and Revelation.

We Master Masons are building on foundations laid by our Brothers before the dawn of history, and the work must go on in generations yet to come until the mission of Masonry is fulfilled, until there is no further need of Service, until God's plan is accomplished. This plan was articulated by Brother Jose Rizal, in his essay entitled "Amor Patrio" (Love of Country), in the following manner

"Let us always love our country, desiring nothing except her welfare; for by doing so, we will labor in conformity to the purpose of humanity dictated by God, which is the universal peace and harmony among His creatures."

Aware of this purpose of humanity dictated by God, Masonry has relentlessly waged its great crusade, which is to build its symbolic temple of liberty, equality and fraternity in the souls of men and of nations. It will not cease to labor until its long-term goal, which is to bring about a universal league of mankind or to establish on earth a veritable Brotherhood of Man under the Fatherhood of God, will have been accomplished.

So, dear Brother, use your working tools. Make your ashlar perfect, breaking off its rough corners with your gavel and squaring it with the square of virtue, so that it may be accepted by the Master Builder and be fitted into its own particular place in His grand design.

Since you have completed all the work which our Lodge requires of you in order that you may be admitted to full membership in the Craft, you are now entitled to vote, hold office, serve on one or more committees of our Lodge, and even demit from it. If you feel that in your initiation, passing and raising, you have experienced the height of your ambition, then all that is necessary in order that you may continue to enjoy those privileges is

that you pay your annual dues promptly, pass the proficiency examination required of every Master Mason in our grand jurisdiction (see Edict No. 60 in our Masonic Law Book), and continue to live a respectable life.

We hope, however, that in your progress through the degrees into which Masonry is divided, even in your limited experience of Masonry, you have caught a glimpse of value far beyond the mere privileges of membership; something greatly to be desired, something worth striving for, something that can become a vital force in your life. Convince the world, by your acts, that the mystic ceremonies and principles regularly developed and illustrated in the different degrees of Masonry have made a deep and lasting impression upon your mind and heart, thereby helping you to become an increasingly better man.

Like us, you are expected to engage yourself in an honest-to-goodness study of the various aspects of Masonry. As you advance in your knowledge of Masonry, you realize that your obligations to yourself and your neighbors correspondingly increase. Always bear in mind, however, that no man has been able to go far enough into the past to find the beginnings of Masonry, nor to look far enough into the future to see its ultimate goal, and that no one has ever climbed to the highest peak of Masonic experience or dug to the deepest depth of Masonic truth.

If Masonry is to mean to you all that it should, you must, first of all, regard it as a philosophy of life relationships and be willing to give it the steady loyalty that such an important matter

deserves. If you are faithful to Masonry as such a philosophy, you will persistently inquire into its various aspects, such as its organization and purpose, the meaning of its symbols, its tremendous background, its ethical demands, its tolerance, and its great lesson of brotherhood -- a Brotherhood that is not limited to the confines of a Symbolic Lodge or a Masonic District or even a Grand Jurisdiction; for Masonry is a World Brotherhood, the Brotherhood of men of every country, sect and opinion, who, being creatures of the same Almighty Parent and inhabitants of the same planet, are to aid, support and protect one another.

If you in some measure caught the deeper significance of the ceremonies in which you have participated, you may perceive upon your own trestle board the shadowy outlines of a new structure, a Temple which you are to build, a Temple of character, a spiritual Temple which is to be your life work. You will need a strong foundation, and you must build a superstructure that will be an honor to you and to the Fraternity to which you have pledged allegiance. In building, you will use, symbolically, the working tools of Masonry, always remembering the two great lessons taught in the majestic legend of the Master Mason degree, namely, **courage** and **fidelity**.

My Brother, I have attempted to call to your attention very briefly some of the possibilities that lie ahead of you as you cross the frontier of what has heretofore been to you an "undiscovered country." Remember that he who gets must also give. Verily, the priceless treasures of Masonry can come to you only in such measure as you give back, of yourself, in service to the Fraternity and to your fellowmen. -- eF.R.eN



by Bro. J. Flor R. Nicolas, PSGL

SYMBOLISM OF THE MASTER MASON DEGREE

IF, AS WE LEARNED in two previous issues of this publication, the Entered Apprentice and Fellowcraft degrees are intended as representations of youth and middle life (i.e., manhood or adulthood), respectively, it follows that the Master Mason degree is emblematic of old age, with its trials, its problems, and its final termination in death.

As the youth is prepared for a useful and virtuous education for his journey through life, so the Entered Apprentice obtains those first instructions whereupon to erect his future moral and Masonic edifice. He receives the elementary details of that universal language in which hereafter he is to converse with his brethren in Masonry, so as to understand and be understood by them. He is directed to take as a staff and script for his journey a knowledge of all the virtues that expand the heart and dignify the soul, such as secrecy, obedience, humility, trust in God, purity of conscience, wise and useful employment of time, and above all, charity for all mankind, which is the cornerstone of all Masonic virtues. The Entered Apprentice degree is, in short, one of probation and preparation for a more advanced position, as well as more exalted privileges and duties.

As the adult or man in middle life is required to engage himself in honest-to-goodness work and study in order to acquire new skills and ideas, so that he can enlarge his mind and extend his usefulness

to his fellow-creatures, so the Fellowcraft is directed to continue his investigations in the different aspects of Masonry, which he has voluntarily chosen as his profession or way of life, as well as to labor diligently in the tasks which Masonry prescribes. He learns, among other things, to trace the goodness and majesty of the Creator by minutely analyzing His works. Here lies the significance of the lecture on the letter "G".

Although the moral precepts of the Entered Apprentice degree are reiterated and emphasized in the Fellowcraft degree, yet the Fellowcraft degree is as directly intellectual in its purposes and spirit as the Entered Apprentice degree is moral. The great theme of the Fellowcraft degree is the attainment of knowledge, the cultivation of the mind, and the acquisition of the habits of industry. The Fellowcraft learns that if he faithfully performs his tasks, he may, in due time, be entitled to the wages for which he has worked.

As may be learned from Ecclesiastes 12: 1-7, the old man suffers from physical infirmities, as well as from mental and spiritual anxieties. In such a condition, he realizes that the opportunity for him to learn has practically passed away; that the time for him to toil is almost over since the spiritual temple he has been striving to erect in his heart is now nearly completed; and that he awaits only "the arrival of that momentous hour when the

fading taper of human life shall faintly glimmer in the socket of existence." (See *Manual for Masonic Funeral and Memorial Services*, published by our Grand Lodge, pp. 21-22.)

The Master Mason is, likewise, brought to realize that life on earth is so uncertain, and all earthly pursuits are vain, and therefore he should no longer postpone the all-important concern of preparing for eternity; instead, he should embrace the present moment, while time and opportunity are offered, "to provide against that great change when all the pomps and pleasures of this fleeting world will fall upon the sense, and the recollection of a virtuous and well-spent life will yield the only comfort and consolation." (*Ibid.*) By doing so, he "will not, unprepared, be hurried into the presence of that all-wise and powerful Judge to whom the secrets of all hearts are known, and on the great day of reckoning, he will be ready to give a good account of his stewardship while here on earth." (*Ibid.*)

The Master Mason is reminded that, as symbolized by the acacia or evergreen, "which once marked the temporary resting place of one illustrious in Masonic history," namely, the GMHA, he has an imperishable part within him, which will survive the grave and which will live when time shall be no more because "it is the inspiration of that Great Divinity whom we adore, and bears the nearest resemblance or affinity to that Supreme Intelligence

which pervades all nature, which will never, never die." (Lecture of the MM Degree). Thus reminded, he should "endeavor to imitate the GMHA in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust." (Ibid.). If he does this, then he "may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge, where the Supreme Grand Master of the Universe forever presides." (Ibid.).

The Master Mason is further urged to live by the symbolic meanings of the nine classes of hieroglyphical emblems made use of in the Sublime Degree, thereby erecting his soul into a spiritual temple fit to be God's dwelling place. He must, of course, as he learned in the Entered Apprentice degree, erect his spiritual temple agreeably to the rules and designs laid down by the GAOTU in the great book of nature and revelation, which is his spiritual, moral and Masonic trestleboard.

The candidate for the Master Mason degree is caused to represent the GMHA, who was attacked and slain by the ruffians in the Temple, buried at the brow of a hill near Mount Moriah, raised from the grave by King Solomon and other craftsmen, and buried again in the Temple near the Sanctum Sanctorum or Holy of Holies. This is intended to inculcate in his mind that, as a Master Mason, he represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity and quickened

into another and better existence. (See *the Indiana Monitor*, p. 145.)

Masonry, indeed, adamantly adheres to the widely-held belief that man has been redeemed from the death of sin and the sepulcher of pollution. It also affirms the notion that youth, properly directed, leads us to the honorable and virtuous maturity, and that the life of man, regulated by morality, faith, justice, and other virtues, will be rewarded at its closing hour by its prospect of eternal life. (Ibid., p. 146).

The Hiram legend, or historical tradition on which the Master Mason degree is founded, is a legend whose symbolic interpretation testifies Masonry's faith in the resurrection of the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude and integrity. (The GMHA, when assaulted by the ruffians in the Temple, refused to give the secrets of a Master Mason, but chose rather to lay down his life than forfeit his integrity. Thus he set an example well worthy of emulation by us.)

The Master Mason degree is, clearly, by far more solemn and impressive than the two other degrees of Craft Masonry. And in consequence of the profound truths which it inculcates, it has been distinguished by the Craft from the other two as the Sublime Degree.

In his *Introduction to Freemasonry*, Masonic scholar Carl H. Claudy explains why the Master Mason degree is the Sublime Degree in the following manner:

"The legend of the Craft is at once the tragedy and the hope of man; it is virtue struck down by error, evil, and sin, and raised again by truth, goodness, and mercy. It is the

story of the resurrection of that 'which bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never die'. It is the answer to Job. It is at once the beginning of the even more sacred legend – of that which was lost – and the assurance that at long last he who seeks shall find.

"The Hiram Legend is the glory of Freemasonry; the search for that which was lost is the glory of life.

*"Never may we find it here. You shall gaze through microscope and telescope and catch no sight of its shadow. You shall listen to all the words of all tongues which all men have ever spoken and will speak – the lost word is not heard. Were it but a word, how easy it would be to invent another! But it is not a word, but **The Word**, the great secret, the unknowableness, the will o' the wisp to follow, a pot of gold at the end of the rainbow. Never here it is to be found, but the search for it is the reason for life.*

"The Sublime Degree teaches that in another life it may be found.

"That is why it is the Sublime Degree."

In the same book cited earlier, Brother Claudy further explains the significance of the Hiram Legend in this manner:

"In its Legend of the Craft, the Sublime Degree departs utterly from the familiar. Instead of being concerned with moral principles and exhortations, as in the First Degree, or with architecture and learning, as in the Second, it answers the cry of Job: 'If a man die, shall he live again?'

"The degree delves into the deepest recesses of man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart.

"As a whole, the degree is symbolical of that old age by the wisdom of which 'we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.'

"But it is much more than that. It is at once the universal and yearning question of man throughout all ages, and its answer. It teaches no creed, no dogma, no religion; only that there is a hope of immortality; there is a Great Architect by whose mercy we may live again, leaving to each brother his choice of interpretation by which he may read the Great Beyond.

"It teaches of the power – and the powerlessness – of evil. For those who are happy in a belief in the resurrection of the physical body, the Sublime Degree has comfort. For those whose hope is in the rising only of that spiritual body of which Paul taught, the degree assures of all the longing heart can wish.

"When the lesson of the greatest hope and the deepest wish of all mankind is made manifest, the Sublime Degree turns to this life and this brotherhood, and in the symbolism of the Lion, the exposition of the Five Points of Fellowship, the means by which a Mason claims all that a man may have from his brother, and the Word, ties together the Hiram Legend and daily living in a manner which no thoughtful man may see and hear

without a thrill; a way at once awe-inspiring and heartening, terrible but beautiful, sternly uncompromising yet strangely comforting..."

Finally, let us weigh and consider the following interpretation of another Masonic scholar, Brother Oliver Day Street, in his book entitled *Symbolism of the Three Degrees*:

"Many of the symbols of the Master Mason degree are common to the preceding degrees.... There is, however, discoverable in their use, as the degrees progress, an increasing seriousness and depth of meaning.

"For instance, in the first two degrees, the Lodge symbolized the world, the place where all workmen labor at useful avocations and in the acquisition of knowledge and virtue. But in the Master Mason degree, it represented the Sanctum Sanctorum, or Holy of Holies, of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity. It was there that nothing earthly or unclean was allowed to enter; it was there that the visible presence of the Deity was said to dwell between the Cherubim. In the Master Masons' Lodge, therefore, we are symbolically brought into the awesome presence of the Deity. The reference here to death and the future life is obvious and is a future evidence that this degree typifies old age and death.

"But there is even a deeper symbolism in the Master Masons' lodge. The allusion is not only to the sacred chamber of Solomon's physical temple, it alludes also to the sacred chamber of that spiritual temple we all are, or should

be, namely, a pure heart, and admonishes us to make of it a place fit for Deity Himself to dwell (in)

"In the Entered Apprentice and Fellowcraft degrees, Light typifies the acquisition of human knowledge and virtues; in the Master Mason degree, it typifies the revelation of divine truth in the life that is to come.

"In the first two degrees, the Square and Compasses denote the earth and inculcate and impress upon us the desirability of curbing our passion; in the third degree, the Compasses symbolizes what is heavenly because, to our ancient brethren, the heavens bore the aspect of circles and arches, geometrical figures produced with the Compasses.

"In ancient symbolism, the Square signified the earth, while the circle, a figure produced with the Compasses, signified the sun or the heavens. The Square, therefore, symbolized what is earthly and material, while the Compasses signified the heavenly and spiritual. The symbolism of the position of the Compasses points in each degree is therefore enlarged, and culminates in the Master Mason degree, where they signify 'that in the true Master, the spiritual has obtained full mastery and control over the earthly and material.'"

It is hoped, dear brethren, that this discussion of the symbolism of the Master Mason degree has provided you with a little deeper insight into Masonry as an allegory of human life. – eF.R.eN

GETTING ACQUAINTED

(REACQUAINTED)

WITH THE NOMINEES FOR THE EXALTED POSITION
OF (JGW)

JUNIOR GRAND WARDEN

PURSUANT TO SEC. 5, (d-5) Art. V of our Masonic Law Book, featured in this issue are the biographical sketches and programs for the Fraternity of the brethren initially chosen by the Past Grand Masters (PGMs) to be considered by qualified voters among us for the exalted position of Junior Grand Warden (JGW).

The voters in the Annual Communication of our Grand Lodge in Cagayan de Oro City must carefully weigh and consider the nominees' qualifications in order to be able to choose the

worthiest and most qualified Brother to join the Grand Line and eventually become our Grand Master in 2012, the year we celebrate the centennial of the establishment of the MW Grand Lodge of Free and Accepted Masons of the Philippines.

May the Great Architect of the Universe endue the voters in the Ancom with the competency of His Wisdom and guide them in their choice of the next JGW. -- **Editorial Staff**

EDWARD Y. CHUA

Biographical Sketch

Birth & family. Bro. Edward was born on May 14, 1959 at Tacloban City to Bro. Santiago L. Chua, PDDGM, and Sis. Federica Young-Chua, a member of the Orders of the Amaranth and the Eastern Star.

His brother Edwin is a PDDGM, too; his sister Edna, a Past Royal Matron of Tacloban Court, Order of the Amaranth; and his brother Edison, a Past Master of Santiago L. Chua Commemorative Lodge No. 336.



He is married to Sis. Elisa Ida-Chua, also a member of the Orders of the Amaranth and the Eastern Star.

Education. He attended elementary and secondary classes at the Sacred Heart School (SHS) in his native city. He graduated Magna cum Laude from the Divine Word University (DWU) with the degree of AB-Economics. He obtained from the same university his MA-Economics, Master in Business Administration (MBA), MA in Philippine Studies, and Ph.D. in the Implementation of the Basic Chinese Language.

Work experience. He was Head of the Economics Dept., College of Commerce, DWU, in 1981-85; Coordinator, MBA Dept., DWU, in 1983-87; Chairman, MBA-MBED Dept., DWU, in 1989-95, Dean, Graduate School, Asian Development Foundation College (ADFC) before becoming its Executive Vice-President in 2002. He has been a Special Lecturer at the RTR Medical School and the Executive Director of the Institute for Development Studies and Management since 1990.

Government service. He was a member of the Sanguniang Panglungsod in 1980-85; Tacloban Motion Review Board, 1980-85; Regional Development Council, 1981-85; City Development Council & Katipunan ng Kabataan National Executive Management Board, 1983-86. He was Youth Sector Representative, Batasang Pambansa, 1985-86.

Honors, awards. Among these are Citation for being Governor of Leyte during the National Student Week; Outstanding Alumnus for Community Leadership, SHS, 1983; KB Study Grant, 1984; National KB Loyalty Award, 1985; Chevalier Award, 2000; DeMolay Grand Roll of Honor, 2000; Most Outstanding Scottish Rite Mason in Eastern Visayas, 2004, and Most Outstanding Mason in the Philippines in the Field of Education, 2004.

Organizations. He was President, Tacloban Kabataang Barangay City Federation, 1979; President, Eastern Visayas Chess Association, 1980; Editor-in-Chief, Press Club South East Asian Youth Program News; Regional President, Kabataang Barangay, 1980-85; City Executive Officer, Youth Barangay Brigade, 1980; Director, Tacloban Chess Training Center, Inc., 1981-83; Executive Board Member, Philippine TOT Baseball League, Leyte Chapter, 1980-83; Vice-President, Philippine Economic Society, Eastern Visaya Chapter, 1982-87; President, Tacloban Consumers Protection Association, 1982-83; Executive Editor, Sulhog KB Regional Paper, 1980-83; Editor-in-Chief, PANDAY, KB National Paper, 1983-85, Regional Chairman, Malayang Kabataang Barangay of Eastern Visayas, 1986-88; President, Association of Private Secondary Schools in Tacloban, 1983-99; President for Region VIII, Philippine Amateur Baseball Association, 1999-present; President, Regional Sports Association, 1995-99; President, PRISAA, Eastern Visayas, 2001-present; Director, National Schools Athletic Association, 2001-present; President, Association of Private Colleges, Eastern Visayas, 2001-present; President, Association for Graduate Education, Region VIII, 2005-present; and President, Hotel & Restaurant Association of Leyte, 2005-06.

Masonic career. He served as Worshipful Master of Makabugwas Lodge No. 47 in 1996. He is a member of Santiago L. Chua Commemorative Lodge No. 336, Sogod Bay Lodge No. 337, and Biliran Lodge No. 338.

He was DGL, 1997; DDGM, 1998-99; JGL for Eastern Visayas, 2000-04; Grand Orator, 2004-05; JGL for Central & Eastern Visayas, 2005-present.

He was Venerable Master of Leyte-Samar Bodies, A. & A.S.R., 2002-03; Venerable Master, Leyte Lodge of Perfection, 2003-04; and Knight Commander of the Court of Honor (KCCH; Supervisor, Leyte Bodies. He is at present

Sovereign Grand Inspector General (SGIG) for Leyte and Samar. He is Past High Priest, Royal Arch, Eastern Visayas Chapter No. 30; Past Illustrious Master, Council of Royal & Select Masters, Eastern Visayas Council No. 19; Past Commander, Knights Templar Commandery, Eastern Visayas Council No. 19; and member, Holy Royal Arch Knight Templar Priests (See of Tiberius LXX).

He is a member of Aloha Temple, AAONMS.

He was Worthy Patron, Morning Star Chapter No. 12, OES, 2003-04; Royal Patron, Tacloban Court, Order of the Amaranth, 2004-05; Grand Assembly of the Philippines, International Order of the Rainbow for Girls, 2004-05; Director of Finance, Tacloban City, International Order of Job's Daughter; Master Councilor, Dr. Manuel Bernardo Chapter, 1975-77; Executive Officer for Eastern Visayas, Supreme Council, Order of DeMolay, 1994-present; Past National President, DeMolay Alumni Association of the Philippines (DAAP), 1999-2000; Chevalier Degree, 2000; and Legion of Honor Degree, 2002.

Program for the Fraternity

Freemasonry has assumed a distinctive and exclusive position in the Philippines. Thus, we take pride and honor in being a member.

A well-managed Grand Lodge meets the expectations and ensures the continuity of our ancient and accepted Masonic fraternity.

We must remember that effectiveness of any organization is determined by its leadership. Effective Masonic leadership lies in mastering a wide range of skills in executive and ritual work, from implementing and administering processes of inspiring the brethren to achieve excellence.

Through various programs and activities, the Grand Lodge of the Philippines, as the mother of all subordinate Lodges, has set forth and exemplified the tenets and teachings of Freemasonry; promoted brotherly love, relief, and

truth; and achieved harmony among Masons and fellowmen.

The programs I envision are in conformity with the development plans of the Grand Lodge, including the following:

1. The development of the youth through stronger and expanded activities for the Orders of DeMolay, Rainbow for Girls and Job's Daughter; the care and preservation of the environment; and promotion of closer Masonic Ties among members of the Masonic Family.
2. Continuous Masonic Education is important to equip Masons with the correct tools -- tools to guide us through life. The Institute for Masonic Education and Studies (IMES) is worth our serious attention. A standard curriculum implemented through a modular program and Masonic forum must be considered for every member to advance in Masonic light, in order to make us relevant and face the challenges of our Grand Lodge and its subordinate Lodges. This will result in enhanced understanding of the teachings of our brotherhood. This can be implemented through a distance education program. The more we understand Masonry, the stronger will be our commitment to the Fraternity.
3. The administration and membership must be a vital consideration. For effective and efficient management of the Grand Lodge and its subordinate Lodges, there are two essential elements to be considered, namely, (a) Harmony of the Grand Lodge and its subordinate Lodges (most essential at all times) and (b) Management of property and financial affairs. For harmony and strong leadership to increase the number and quality of members, we must train and prepare our brethren for Masonic leadership, through

their participation in a Masonic Leadership academy that will develop them for service to the Craft. Their training would include values formation, leadership integration, Grand Lodge program implementation such as scholarship, Masonic assistance, service, net-working, adopt-a-school and community projects. Through this, we will be able to sustain the existing programs and plans of the Grand Lodge.

For Grand Lodge management of properties and financial affairs, it must (1) be able to maintain a responsive growth in accordance

to the mission, goals and objectives of the Fraternity and (2) be able to source and provide funds to support the operations and activities of the Grand Lodge through fund sourcing activities that would be viable throughout the jurisdictions.

4. The most important is, or should be, the Public Relations Program. This program will give a better image of the Fraternity to the public, which ought to know us better. Good public relations, simply, is priceless.

JOVEN K. CHUA

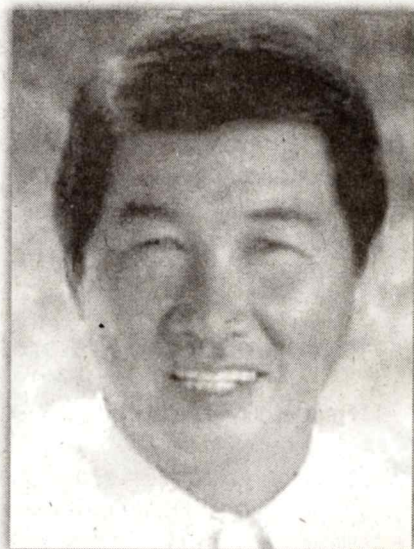
Biographical Sketch

Birth & family. He was born on December 31, 1948. He is married to Elisa Lee-Chua, with whom he has five children: Richard, Worshipful Master of Dadiangas Lodge No. 225 in 2008; Vincent Eric, member of Beacon Lodge No. 213; Jonathan Edward, Worshipful Master of Beacon Lodge No. 213 in 2008; Jan Wesley, member of Dadiangas Lodge No. 225; and Jeneliese.

Education. He finished his elementary and secondary education at Sacred Heart School/Boys' High in Cebu City. In 1969, he graduated Magna cum Laude from the University of San Carlos, Cebu, with the degree of B.S. Chemical Engineering.

Work experience. He worked in Solid Bank, Cebu, 1969-73; Bibiana Swine Farms, 1974-77; and Southern Mindanao Commodities, Inc., since 1977.

He is President/Chairman of (1) Southern



Mindanao Commodities, Inc.; (2) Eagle Food Industries Corp.; (3) Jolisa Agribusiness Corporation/Elisa Farm; (4) Philippine Multifarm Ventures, Inc.; (5) Gensan Newcastle Development Corporation; (6) Gensan Flagship Distributions Inc.; and (7) Budget Friendly Foods, Inc.

Organizational affiliations. He has been a member of Mt. Matutum Lions Club since

1974. He was President of this club in 1983-84; President of South Cotabato Filipino-Chinese Chamber of Commerce, Inc. in 1997-2000; and President of General Santos City Chamber of Commerce and Industry in 1999-2000.

Masonic career. Since 1981 he has been a member of Dadiangas Lodge No. 225, of which he was Worshipful Master in 1988.

He is an honorary member of Mt. Matutum Lodge No. 156, Koronadal Lodge No. 209, and Kaduh Lodge No. 278.

He was DDGM in 1990, and Grand Tyler in 2006.

At present, he is the Sovereign Grand Inspector General (SGIG) for the Orient of SOCKSARGEN.

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

Program for the Fraternity

Should I be given the opportunity to serve as Junior Grand Warden and , eventually, as Grand Master, my program of activities and general objectives shall be as follows:

1. GLP Management and Administration. Upon assumption as Junior Grand Warden, I will, in addition to my constitutional duties and responsibilities, undertake a through self-review and acquaint myself further with the GLP's basic management and administrative functions. I will always be on the loop, and will go through the process of recognizing and defining problems that beset us, as well as opportunities that are within our reach. As soon as I assume the position of Senior Grand Warden, I will find possible solutions to problems that have been identified, evaluate the solutions, and select the best among them.

By the time I serve as Deputy Grand Master, I will eliminate less workable, less effective sets of solutions; focus on things that are of higher relevance; construct courses of action toward solving identified problems; discover approaches to achieving set objectives; and develop workable solutions to problems by combining or modifying ideas and a range of available creative techniques.

Subsequently, I will focus my attention on improving the administration of the GLP and achieving effective fiscal management. There must be more transparency on where the funds of the GLP are sourced out, and we must officially spend funds with optimum results and benefits.

2. Fiscal Management for Subordinate Lodges. We will formulate and implement a system that ensures transparent sourcing out and wise spending of all funds by subordinate Lodges, in accordance with approved budgets and schedules. To safeguard movement of Lodge funds, we will stimulate Lodge Auditors to work in accordance to what is expected of them, and we will encourage the highest level of transparency in the handling of Lodge funds.

3. Membership Growth and Development. We will continue implementing charitable projects that create great impact on the community; widely disseminate that the Craft's patterns of service to mankind stretch in a broad continuum -- say, from our nation's founding to the present time; encourage the brethren to be always role models in their respective communities..

As membership in subordinate Lodges grows, the number of members participating in Lodge activities should correspondingly grow, so that each Lodge will transform itself into a vibrant and enthusiastic group of like-minded people.

We will continue implementing, if not improving, the PGMs' programs to the end in view of attracting more potential members of quality and promise.

We will also get Past Masters to help in their respective Lodges' membership growth and development; stimulate officers and active members to visit suspended brethren for possible reinstatement to active membership; implement effective methods of orienting petitioners and candidates for Masonic degrees; and encourage newly-raised brethren to continuously acquaint themselves with the basic teachings of the Craft, as well as stimulate them to actively participate in Lodge and District projects/works.

We will encourage more meaningful social activities and better fellowship socials among the brethren.

- 4. Effective Communications.** We will (1) encourage the brethren to share their thoughts/ideas for our beloved Fraternity's enhancement by always espousing transparency and a two-way communication among the Craft; (2) continue implementing things that are of great relevance to the Fraternity, including keeping the brethren well informed on GLP activities; (3) encourage the brethren to make use of all possible lines of communication with the GLP; (4) ensure effective feedback among the brethren in regard to inquiries and other concerns; (5) conduct proper information drive among the brethren, and create an effective awareness program regarding the forthcoming centennial celebration of our Grand Lodge (i.e., 2012).

We will also put emphasis on public relations, inter-Lodge visitations, and improvement of Masonic Education programs.

- 5. Uniformity of Rituals, Floorworks.** We will continue conducting periodic Lodges of Instruction in Subordinate Lodges/

Masonic Districts so as to standardize our rituals and floorworks throughout the grand jurisdiction.

Besides, we will propose a thorough review of our Monitors, the Constitution of our Grand Lodge, as well as other edicts, rules and regulations pertaining to rituals and floorworks. We will also come up with an updated Manual of Basic Instructions on Rituals and Floorworks, and then require Grand Lecturers and Grand Lodge Inspectors to ensure the strict adherence of the brethren to the contents of the said Manual, for the sake of uniformity.

We will, moreover, persistently stimulate the brethren to aim at better ritualistic work.

- 6. Continuing Involvement in Community Projects/Affairs.** We will stimulate the Craft to be actively and consistently involved in community projects/affairs, as well as to get members of their own families and representatives of appendant bodies/allied orders involved in community outreach projects sponsored or organized by them.

We will also encourage members of the Masonic Family in our grand jurisdiction to implement programs that help preserve or improve our environment, such as tree planting, making artificial fish sanctuaries, conducting seminars/lecture series on climate change, and so forth.

- 7. Expanding Charity Program for the Brethren, Widows, Orphans.** The Grand Lodge will encourage all subordinate Lodges/Masonic Districts to engage in regular hospital visits, as well as to show more concern for members of the Masonic Family who are suffering from sickness and/or distress.

We should exert a little more effort at showing genuine concern for the widows and orphans of our deceased brethren.

Hence, we will not only continue the

PGMs' programs on Mortuary Funds, but also enhance the scholarship programs of the GLP and its subordinate Lodges for deserving/qualified orphans of deceased brethren as well as for deserving/qualified children of distressed worthy brethren. If need be, we will extend job assistance to our deceased brethren's widow and orphans.

8. **Other Concerns.** We will extend support to our appendant bodies/allied orders, particularly the Masonic youth organizations. We will also encourage inter-District/inter-Lodge dialogues. We will, furthermore, stimulate individual brethren's involvement in Lodge and community affairs. Finally, we will encourage the brethren to send their articles to THE CABLETOW, as well as to publish their own Lodge/District newsletters.

MANUEL S. CRUDO, JR.

Biographical Sketch

Birth & family. He was born in Manila on December 29, 1936 to the late MW Manuel M. Crudo, Sr., PGM, of Imus, Cavite, and Sis Visitacion D. Salva of Ilocos Norte and Albay, Bicol, a Past Worthy Matron of Sampaguita Chapter No. 3, Order of the Eastern Star.

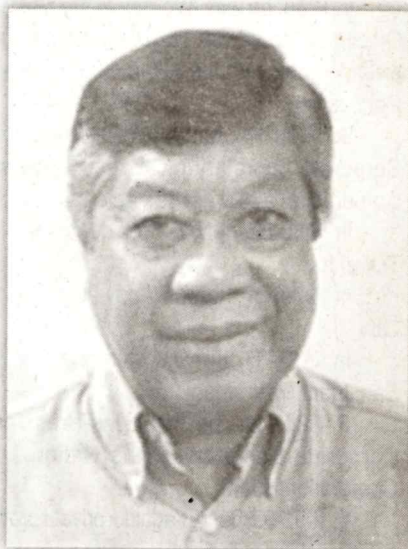
Bro. Jun Crudo is proud of the fact that many members of the Crudo clan have been actively involved in Masonry and its allied organizations.

Grace Crudo-Maravilla is a Past Worthy Matron of Sampaguita Chapter No. 3, OES; a member of Perla Assembly No. 1, IORG; and a member of MEJAMC No. 40, Order of the Amaranth.

Elizabeth S. Crudo is a member of Sampaguita Chapter No. 3, OES; of Perla Assembly No. 1, IORG; and of MEJAMC No. 40 Order of the Amaranth.

Elvira P. Crudo is a Past Worthy Matron of Sampaguita Chapter No. 3, OES.

Rogelio S. Crudo is a PMC, Chev. LeH, Loyalty Chapter, Order of DeMolay; PM, Capitol City Lodge No. 174; PWP, Sampaguita Chapter No. 3, OES; PRP, MEJAMC No. 40, Order of



the Amaranth; PHP, Royal Arch Masons; Past Commander, Knights Templar, Plaridel York Rite Bodies; and member of Lodge Perla del Oriente No. 1034, S.C.

Olivia Crudo-Echavez is a PWA of Perla Assembly No. 1, IORG. Michael Crudo-Maravilla is a member of Jose Abad Santos Chapter, Order of DeMolay. Mescalito Crudo-Echavez is a member of the same DeMolay Chapter. Cerise P. Crudo is a PWA of Perla Assembly No.3, IORG. Girard LP Crudo is a member of Loyalty Chapter, Order of DeMolay. And Eugene R.P. Crudo is a member of Loyalty Chapter, too.

Education. Bro. Jun Crudo studied at the Legarda Elementary School in Lealtad, Sampaloc, Manila. Then he moved to the St. John's Academy in San Juan, Metro Manila. In 1960, he graduated from the University of the Philippines with the degree of Bachelor of Laws. He was admitted to the Bar on January 27, 1961.

Employment history. He was, in 1961-70, Legal Assistant to Chief Justice Roberto Concepcion, Supreme Court of the Philippines, with special assignment as Chief of the Calendar Section.

In 1965, he was Attorney at the Golden Law Offices on Broadway, New York City, by special arrangement, with the approval of Chief Justice Concepcion.

In 1970-74, he was Vice-President and Corporate Secretary of Marenir Development Corporation, a real estate dealer.

In 1980-82, he was President of the Veritas Travel Inc.

In 1974 -87, he was a private practitioner of Law.

In 1986-87, he was Municipal Attorney of San Juan, Metro Manila.

In 1987-92, he was Vice-President and Corporate Secretary of the National Power Corporation/Board.

In 1992-98, he was again a private practitioner of Law.

In 1998-2001, he was Senior Vice-President and Chief Legal Counsel of the Government Service Insurance System (GSIS).

Since 2004, he has been a Consultant to GSIS Trustee Jesse N.T. Andres.

Membership in clubs, organizations. In 1973, he was President of the San Juan Jaycees. In 1976, he served as Organizing Chairman of the Kiwanis Club of San Juan, Metro Manila. In 1988-91, he was President of the National Power Corporation Gun Club, Inc. In 1997, he was Grand Chancellor of General Response and Emergency Assistance Team, a radio communications group.

Masonic career. He was initiated, passed and raised in T.M. Kalaw Memorial Lodge No. 136 in 1964. He served as Worshipful Master of his Mother Lodge in 1973, 1974, and 1994.

He was the Grand Lodge Inspector (GLI) of Laong Laan Lodge in 1975.

At one time or another he served in various committees of the Grand Lodge of the Philippines.

He was the Grand Master's Deputy for then Masonic District No. 11 in 1996.

He is a member of Lodge Perla del Oriente No. 1034, S.C.

He served as Worthy Patron of Sampaguita Chapter No. 3, Order of the Eastern Star, in 1996, 2000 and 2003.

A member of Luzon Bodies, A. & A.S.R., he was conferred the rank and decoration of Knight Commander of the Court of Honor.

He is a Senior Member of Loyalty Chapter, Order of DeMolay, as well as an Honorary Member of Marikina Lodge No. 119.

(To keep himself physically fit, he has maintained his membership in the Chin Wu Athletic Association and in the Alvir Tennis Club.)

Program for the Fraternity

The Masonic heroes of yesteryears played a dynamic role in nation-building. These architects and builders of the Philippine Republic led lives in faithful accordance to the noble teachings of Masonry. They planned, led and executed the Philippine Revolution and established the first Republic in Asia.

The Masons of today, on the other hand, are young, energetic, idealistic, and proficient in rituals. They actively participate in fellowship activities. But many of them are dazzled by materialism and intoxicated with and addicted to excessive indulgence in fellowship activities. Their practice of Masonry appears to be limited to the walls of the Fraternity.

To solve the problems mentioned above, we must take the opportunity of re-inculcating into the brethren Masonic tenets and principles. We must constantly remind them that the Masonic heroes of yesteryears attained greatness because they practiced out of the Lodge, in their private and public lives, the noble teachings and principles of Masonry.

We must, therefore, have a renewed vision for the next 100 years. We have got to illumine the minds of the new generation of the Masonic Creed. By doing so, we will stimulate them to become relevant instruments in the worthy task of molding the character of the Filipino nation. In a word, we will pursue Program "Son of Masonry" (for the individual Brother) or "Sons of Masonry" (for the Craft as a whole).

The **vision** of this program is for the new generation of Masons to become praiseworthy instruments in the present-day task of molding the character of our nation in much the same way

as our great Masonic forebears did.

The **mission** of the program is to enjoin and inspire new members of Masonic Lodges to lead exemplary lives in faithful adherence to the code of moral conduct taught by Freemasonry, thereby mirroring the noble character of our illustrious forebears. We Freemasons must serve as guiding lights for those lost in the darkness of perversion and profanity in this age to emulate and follow.

The purpose of Masonry is, after all, as the late Worshipful Brother and Chief Justice Manuel V. Moran phrased it, "*to create in the world a band of men to whom others may look for example and inspiration -- men who others will say are men of honor, virtue and charitable feelings.*"

The catch phrases to use as we implement the program are "Sons of Masonry: Builders of a Great Country" and "Son of Masonry Helping Build a Great Country."

SANTIAGO T. GABIONZA, JR.

Biographical Sketch

Education. He graduated Second Honorable Mention from the Bato Central Elementary School, Catanduanes, in 1969; Salutatorian, from the Catanduanes Institute in 1973. He obtained the degree of AB-Economics from Colegio de San Juan Letran, graduating therefrom as *Summa cum Laude*. He got Second Honors or Silver Medal when he finished his studies leading to the degree of Bachelor of Laws at the Ateneo de Manila University in 1981.

Previous work experience. He was College Instructor in Catanduanes Colleges



(1977); Director/Corporate Secretary of both AEON Inc. and ARMPHIL Inc. (1982); Senior Associate in De Santos, Baglos & Perez Law

Office (1982-1990); Reviewer on Business Law, AEON Review Dorm (1983-87); Asst. Corporate Secretary, Omico Mining and Industrial Corporation (1988);

Vice-Chairman, Board of Directors, Manila City Bus Corporation (1990); Managing Partner, Villanueva, Bernardo & Gabionza Law Offices (1991-2001); President and Member, Board of Directors, Northern Power Development, Inc (1998); Corporate Secretary, Binga Hydro electronic Plant, Inc. (1998); Member, Board of Directors/Corporate Secretary, Algena Fashion and Garments, Inc. (2005); ASM Trading Counter Corp. (2005); People's Independent Media, Inc. (2005); Monica Publishing Corp. (2005);

OIC-President, Maynilad Water Services, Inc. (2006); Consultant, Committee on Justice. House of Representatives, Congress of the Republic of the Philippines (2006-07); and Consultant to the Secretary of the Department of National Defense (2007).

Current work engagements. He is a Senior Founding Partner of Villanueva, Gabionza & De Santos Offices in Salcedo Village, Makati City.

Corporate Secretary, Laboratory of Computer Medicine, Phils., Inc. (1987-present); Member, Board of Directors/Corporate Secretary, Rajah Travel Corp. (since 1994); Member, Board of Directors/Treasurer, VLG Insurance Agency, Inc. (since 1996); Member, Board of Directors/President, VEG Realty Corp. (since 1996); Member, Board of Directors/Treasurers, Vibegades Realty Corp. (since 2000);

Corporate Secretary/Rehabilitation Counsel, Victorias Milling Company, Inc. (since 2003); Rehabilitation Receiver, Steel Corporative of the Philippines (since 2006); Director/Corporate Secretary, Lingap Kawal Foundation, Inc. (since 2007); Consultant to the Secretary, of the Department of Public Works and Highways, (since 2007); and Corporate Secretary, Globorocks Mining Corp. (since 2007).

Past, present professional

affiliations. These include the following:

Member, Fraternal Order of Utopia, Ateneo Law Alumni Association,

Director, Legal Management Council of the Philippines.

Asst. Vice-President, Phil. Dispute Resolution Center, Inc.

President, Catanduanes Foundation Inc.

Fellow., The Institute of Corporate Directors.

President, Integrated Bar of the Phils., Makati Chapter, 2003-2005.

Masonic career. He was initiated, passed and raised in Quezon City Lodge No. 122 on April 8, May 13, and June 10, 1989, respectively. He is a Charter and Dual Member of Catanduanes Island No. 291. since February 1997, he has been a Master of the Royal Secret; he belongs to Quezon City Bodies, A. & A.S.R.

He was Junior Warden, Senior Warden and Worshipful Master of his Mother Lodge in 1994, 1995, and 1996, respectively.

In 1999, he served as the Grand Master's Deputy for then Masonic District No. 9. He was Grand Auditor in 2005.

He was a member of the Grand Lodge Committees on By-Laws, 1998; Investments, 1999; Resolutions, 1999; Jurisprudence, 2002; Revision of Constitution & By-Laws, 2002; Resolutions, 2003; Revision of Constitution & By-Laws, 2003; Cemetery, 2003; Resolutions, 2004; Cemetery, 2004.

He was Vice-Chairman of the Committee on By-Laws in 1999.

He was Chairman of the Grand Lodge Committee on Jurisprudence in 2000 and 2001; Resolutions; 2002; Jurisprudence, 2003; Legal Aid, 2004; Accounts, 2005; Trial Commission, 2005; and Revision of Constitution & By-Laws, 2005, 2007, and 2008.

Masonic awards. These include Writ of Recognition and Writ of Appreciation, Catanduanes Lodge No. 291 (1990); GLP Testimonial Plaque of Recognition (1993); Grand

Master's Award of Merit (1994); Grand Master's Centennial Award (1999); Plaque of Recognition, Quezon City Lodge No. 122 (2000); Token of Recognition, Isagani Lodge No. 96 (2007); Certificate of Recognition, MD NCR-E (2007); Most Outstanding Master Mason in the Field of Corporate Law (2008).

Program for the Fraternity

“BUHAYIN AT SARIWAIN ANG MGA MITHIIN NG MASONERIYA SA IKA-ISANGDAANG SIGLO TUNGO MULI SA PAGKAKAISA NG KAPATIRAN SA PILIPINAS”

Historical background of the formation of the Grand Lodge of the Philippines. The year 1912 on the global theater was marked with a number of events of epic significance, e.g., the founding of the Republic of China by Bro. Sun Yat-sen; the installation of the Taisho emperor in Japan, in America, passing of legislation mandating an 8-hour work day; launching of the war against the Ottoman Empire the tragic loss of lives with the sinking of the Titanic; and the closing of the Wall Street's Dow Jones Industrial Average at 87.87 by year end, up from 81.68 at the end of 1911.

Here in the Philippines, we felt the passing of Brother Arthur MacArthur, father to an equally known Brother, Gen. Douglas MacArthur. But with such passing came as well the birth of the Grand Lodge of the Philippine.

At its inception, the Grand Lodge of the Philippines was initiated and composed of three, which Masonically is of significance, given that "three rule a Lodge." It is felt that in the course of approaching its first 100 years, there is an imperative necessity to strive further, revisit and refresh the aims and relations of the Craft, with the end in view of unity among the brethren, attracting back those who have digressed

due to circumstances not of their own doing, strengthening all Lodges under its jurisdiction, not only in terms of number but also fiscally, in so doing nearing the objective of making it perfect.

In the light of the foregoing, I propose and envision the following:

VISION & MISSION -- An enlivened, enlightened, reinvigorated strengthened Masonic Fraternity in the Philippines as it moves toward the next century.

To inculcate and reinvigorate the primordial principles and basic tenets of Freemasonry among the Brethren wheresoever dispersed in particular and the Fraternity in general.

BROAD SEVEN-POINT PROGRAM

-- The GLP program of administration I am proposing consists of seven points. "Seven and more make it perfect." The points are as follows:

1. Centennial Masonic Lecture Series on Masonic personalities who have imbibed and practiced the Masonic ideals and teachings.
2. Strengthening the Institute of Masonic Education and Studies (IMES) as one of the major pillars of propagating the principles and teachings of Freemasonry.
3. Addressing the necessity to strengthen discipline and demeanor of Brethren.
4. Standardizing ritual/degree work in all Lodges to ensure that the emphasis is on imbibing the symbolic, true and correct meaning of the workings and not on the process of physical initiation.
5. Establishing a fiscal system that will ensure the financial sustainability and viability of the Fraternity in the next century.
6. Doing what is right, guided by the basic

tenets of Masonry: Brotherly Love, Relief and Truth, upon which the thrust of programs and activities will be centered and focused during the Masonic year.

- Inviting back to the fold the lost brethren, nurturing and giving meaning to the essence of the Sunshine Committee.
- Establishing a system to systematize the grant of relief to deserving brothers and the Grand Lodge through various financial reengineering activities.
- Taking a pro-active stance on certain issues to propagate the teachings of Masonry in pursuit of Truth.

□ Promulgating a system of inculcating and giving meaning and reality to Brotherly Love, Relief and Truth within and outside the Craft, thus assuring that brethren stand as role models for the pursuit of those principles even by those outside the Craft.

7. Establishing periodic tie-ups with other Grand Lodges, especially the "Three Sisters" (i.e., Grand Lodges of England, Ireland and Scotland) and thereby learn from their collective experiences of more than 300 years.

VOLTAIRE T. GAZMIN

Biographical Sketch

Birth, parents, family. Born on October 22, 1944, Bro. Voltz (as he is fondly called by those close to him) is the youngest of four children of retired Gen. Segundo L. Gazmin and the late Petra B. Tuvera.

He is married to the former Rhodora S. Hernandez of Alitagtag, Batangas, with whom he has two sons: Ezechiel, a Business Management graduate of De La Salle University, and Leandro, a Mechanical Engineering graduate of the University of the Philippines. Both are now happily married.

Education. He attended elementary classes in St. Paul College (Kindergarden to Grade 3) and in the University of the Philippines. He obtained secondary education from the UP High School. Then he took up BS Chemistry in U.P. before he went to the Philippine Military Academy (PMA), from where he graduated in 1968 with the degree of Bachelor of Science.



Professional career, awards, training. Upon graduation from the PMA, he pursued a career that left an indelible mark, characterized by tactical excellence, managerial proficiency and leadership acumen at all levels of command.

During the turbulent years he spent his military career practically in Mindanao. For five consecutive years he commanded three infantry

batallions, fighting against armed secessionists and rebels.

Subsequently, he was appointed Commander of the elite Presidential Security Group (PSG). As such, he implemented novel methods of protecting President Corazon C. Aquino and her family.

On July 13, 1999, he was named Commanding General of the Philippine Army.

Finally in October 2000, he retired from military service.

He was appointed Ambassador to the Kingdom of Cambodia in 2002, a post he retained up to 2004.

His **many awards** include the Distinguished Conduct Star, the Distinguished Service Star, the Philippine Legion of Honor Medal, the Gold Cross Medal, the Bronze Cross Medal, and the Philippine Army Civil Military Operations Officer of the Year Award.

He was awarded the most coveted "Cavalier Award" by the Philippine Military Academy Alumni Association in recognition of his achievement in the field of Group Operations.

His **professional training** includes the following:

- Completion of the Commandant General Staff Course at the US Command and General Staff College in Fort Leavenworth, Kansas.
- Earning of the degree of Master in Public Administration (MPA) from the Manuel L. Quezon University.

Masonic career. He was initiated, passed and raised in Maranaw Lodge No. 111 in 1982.

Because of the nature of his job, he had to transfer from one area to another. In every area he transferred to he thought it wise to organize the Masons belonging to the military and the police therein. To help those men in uniform enhance their knowledge in the different aspects

of Masonry, he organized Masonic clubs, such as Club 370 in Fort Magsaysay and Banahaw Square and Compass Club. He organized the latter club when he was the Commanding General of the SOLCOM in Lucena City.

He spent two years in Washington D.C. as Defense Attache of the Philippine Embassy. While he served as such, he sought further light in Masonry by joining the Scottish Rite in Alexandria, Virginia; London Royal Arch No. 55, also in Virginia; Paedmond Commandery No. 26 in Manassas, Virginia; and Kena Temple, AAIENS, in Fairfax, Virginia.

After his retirement in 2000, he became active as a Dual Member of Palanyag Lodge No. 323, of which he was the Worshipful Master in 2006.

During the term of MW Jaime Y. Gonzales, he served as Grand Marshal. He also served as Grand Lodge Inspector of Gen. Artemio Ricarte Lodge No. 332.

Among his **Masonic awards** are the following:

- Letter of Commendation dated July 24, 1986 from the Grand Lodge of the Philippines;
- Outstanding Master Mason in the Field of Military Service dated December 19, 1990, again from the Grand Lodge of the Philippines;
- Hiram Award given to him in 2002 by Palanyag Lodge No. 323;
- Jose Abad Santos Award presented to him by the Grand Lodge of the Philippines on February 10, 2000.

Program for the Fraternity

To be lent the privilege of working directly for the highest governing body of our fraternal society is, indeed, a rare opportunity. Our placement

in such an exalted capacity bears its inherent emblem of honor, distinction, and dignity.

That is so, as our brothers who would be chosen to the different positions therein are entrusted with the delicate responsibilities to continuously guide our Craft to the genuine path of truth, righteousness, justice and fraternal love.

It is in the hallowed confines of our Grand Lodge, as well as in the industry and purity of thoughts and intentions of our brethren therein, that lies the future of the Free and Accepted Masons in our country.

Gaining entry into Maranaw Lodge No. 111 in Iligan City on that memorable day of June 12, 1982, I have zealously and enthusiastically pursued my Masonic career. It is in Palanyag Lodge No. 323 where today I continue to be of service to our Craft in a humble capacity.

The desire to serve our fraternal society in greater heights has never waned in me. It is my pleasure to let you know that wish to perform the duties of the exalted position of Junior Grand Lodge for Masonic year 2008.

This decision has been mainly influenced by my observations on many sensitive factors affecting our Craft. I present a **three-point program** for the welfare of the Craft in our grand jurisdiction, as follows:

1. Intensification of Masonic Education. This would effect in the standardization of our training and learning programs and instructions at all levels. This means that even our Masonic professors, instructors or lecturers must have to comply with certain prescribed professional qualifications before they can conduct lectures on different subjects.

Teaching curricula should exist ranging from basic to advance learning programs and instructions, including refresher courses and their frequencies. Undeniably, many of us seem to forget the basic tenets of our Craft as we grow old in our fraternal society. Thus, refresher courses can come in handy

to address this problem and re-inculcate in our minds the genuine role that we should undertake in our fraternity.

Attendant management and administrative requirements resultant from the aforementioned endeavours should also be addressed correspondingly.

2. Entry and acceptance procedures for petitioners. Masonry prides in its ultimate goal that while we come into its fold as good people, it can still make us better persons. As Masons, we are duty-bound to protect this principle to the fullest. We need, therefore, to review and re-validate our entry and acceptance procedures for petitioners to ensure that only good applicants are accepted. This calls for a rigid study on the effectiveness of our sponsorship scheme and thorough review of the individual personal backgrounds and records of petitioners. This may necessitate their submission of security clearances from the police, NBI, and the Courts, to include drug test. This also calls for the review of the time frame allocated on the publication of the names of the petitioners in the daily broadsheets.

Needless to underscores, we need good petitioners so that we can fulfill the goal of Masonry to make them better persons.

3. Availability of financial resources for Lodges. The scarcity of financial resources has been a hounding problem of our Lodges, so that it hampers the conduct of our activities. This needs a comprehensive review and rationalization of our schemes in the generation of financial resources, in the sharing of finances between the Grand Lodge and its constituent Lodges, and in prescribing reasonable budget to ensure that all the Lodges shall have modest resources to finance their respective activities.

VAN D. LUSPO

Biographical Sketch

Birth, parents, family. He was born in Talisayan, Misamis Oriental on September 16, 1951 to Napoleon A. Luspo and Sofia Daynos. Sis. Marietta Lucero-Luspo and he have two children: Lawrence Van and Lorraine Marie, who are married to Maria Filipina Manaois and Julius Managuelod, respectively. So far, they have five grandchildren.

Educational background. In 1965, Van graduated as Salutatorian from Bagong Pagasa Elementary School; in 1969, as Valedictorian from Camp General Emilio Aguinaldo High School. As such, he enrolled in the University of the Philippines (U.P.) as Entrance Scholar; there he took units in BS-Political Science.

In 1975, he graduated *Cum Laude* from the Philippine Military Academy (PMA) and was, therefore, Secretary of National Defense Saber Awardee.

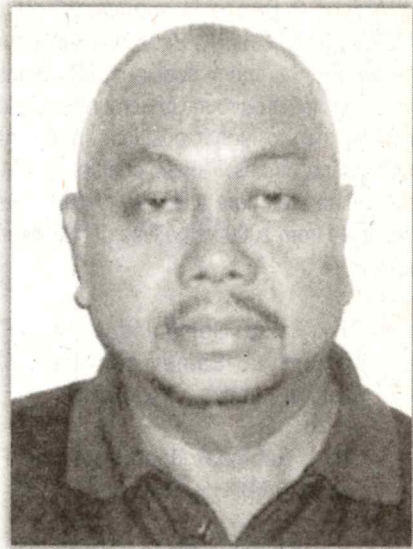
In 1982, he took units in BS-Computer Engineering at the Mapua Institute of Technology. Then he enrolled at the Jose Rizal University, where he took up Law. At the end of school year 2008-2009, he will graduate with the degree of LL.B.

In 1980, he graduated from the Mindanao State University with the degree of Master of Business Administration (MBA).

In 1984, he took units leading to the degree of Master of Arts in Economics at the St. Louis University.

In 1996, he graduated from the Pamantasan ng Lungsod ng Maynila with the degree of Doctor of Business Administration (DBA).

In 1998, he graduated from the National



Defense College of the Philippines with the degree of Master of National Security Administration.

In 2000, he completed the requirements for a Master's degree in Business Economics at the University of Asia and Pacific.

Military training. In 1975, he took courses in Special Ranger, Scout Ranger, and Jungle warfare.

In 1981, he finished the PC/INP Finance Officer Course No. 3 at the PC Tracom Extension School, also at Camp Crame.

Police/civil service eligibilities. These include the following:

- Chief Inspector, April 1991;
- Superintendent, 1991; and
- Career Service Officer (per PD907).

He passed all the four stages of the examination process for CES eligibility.

In 2001, he passed the Civil Service Executive Examination held at the Talaba Elementary School in Bacoor, Cavite.

Work assignments. In 1975, he served as Acting CO, then Ex-O, and later CO of the 611 PC Company, 61st PC Battalion. Subsequently, because of his many special qualifications, his ambitious feet trod round after round of the ladder that led him to higher positions in the military and police circles. These positions need not be enumerated here anymore, except those he occupied from 2000 to the time of his retirement, as follows:

- Task Force Commander, Task Force Kamurayae-Samar and Task Force Kamurayae-Leyte, PRO 8. PNP;
- Chief, Regional Operations and Plans Division (R3), Hqs. PRO 8;
- Acting Executive Officer, ODPCR, HPNP;
- Officer in Charge, Regional Directorial Staff;
- Chief, Regional Directorial Staff;
- Deputy Commander, Special Task Force "Charlie", NCRPO; Deputy Commander, Special Task Force "Zebra", PRO 10;
- Deputy Director, Operations, PNPCS;
- Deputy Director, PNPCS;
- Acting Director, PNPCS;
- Director, PNPCS;
- Corporate Auditor, PSMBFT;
- Chairman, Audit Committee and Master, Board of Directors, FLISLAI.

He retired as Police Chief Superintendent and Director, PNP Computer Science. At present, he is Vice-President and Member of the Board of Trustees, Public Safety Mutual Benefit Fund,

Inc.

Teaching experiences. Since 1993, he has served as Assistant Professional Lecturer in Colegio de San Juan de Letran and in the Graduate School for Business Governance of the Pamantasan ng Lungsod ng Maynila.

As a full Professor III at the Philippine Public Safety College (PPSC), he is invited periodically by other government entities to give lectures on pertinent topics or subjects.

Since school year 2006-2007, he has taught at the Rizal Technological University as a part-time Professor.

Military/police awards. He is a recipient of many medals, ribbons, citation badges, commendations, certificates of merit/appreciation/recognition, plaques of appreciation, and other military and police awards.

Some of the medals he has received are the following:

Bronze Cross Medal, Military Merit Medal, Mindanao-Sulu Campaign Medal, Luzon Campaign Medal, Long Service Medal with 1 Star;

Medalya ng Katapatan sa Paglilingkod, Medalya ng Kadalilaan, Medalya ng Kagalingan, Medalya ng Kasanayan, Medalya ng Papuri, Medalya ng Mabuting Asal, Medalya ng Ugnayan Pampulisya, Medalya ng Pagtulong sa Nasalanta, Medalya ng Paglaban sa Manliligalig, Medalya ng Paglilingkod sa Bisayas.

Masonic membership, affiliations, positions. He is a Past Master of Baguio Lodge No. 67, as well as a member of Manticao Lodge No. 243 and DeMolay Lodge No. 305.

He is, moreover, a charter member of Bongabong Lodge No. 345, as well as an honorary member of Lodges Saigon No. 88, Cosmos No. 8, Walana No. 13, Biak-na-Bato No. 10, Maharlika No. 253, Kasilawan No. 77.

He is a Past Grand Lodge Inspector (GLI) of Union Lodge No. 56.

A member of Baguio Bodies, A & ASR, he is a Master of the Royal Secret (MRS). He is also a member of Pilipinas York Rite, Knights Templar, and of Nile Temple, AAOONS, as well as a life member of Albahr Temple, AAOONS, and a Past High Shereef of Maginoo Shrine Oasis.

He is an Active Member of the Supreme Council, Order of DeMolay, Republic of the Phils. He is, furthermore, a member of the Preceptory and Priory of Shanghai No. 195 (York Rite), Hongkong; Past Associate Grand Guardian, Grand Guardian Council, International Order of Job's Daughter; Past Associate Bethel Guardian, Baguio Bethel, International Order of Job's Daughter; Past Chairman, Advisory Council, Baguio Chapter, Order of DeMolay.

In 1998-99, he served as Grand Master's Deputy for Masonic District No. 41, as well as Chairman of Masonic Charities for Region 1.

In 1998-2000, he served as Associate Bethel Guardian, Grand Bethel of the Philippines, IOJD. In 1999-2000, he was Grand Sword Bearer of the GLP, as well as Vice-Chairman of the Youth Committee of the GLP.

He is a member of the Sublime Benecia Lodge No. 5, Grand Lodge of Masons of California, USA.

In 2002-2003, 2003-2004, 2004-2005, and 2005-2006, he was a member of the Fraternal Relations Committee, Supreme Guardian Council, IOJD.

In 2005-2006, he served as the GLP's Junior Grand Lecturer for the NCR.

Since 2006, he has served as Grand Treasurer of the Supreme Council, Order of DeMolay, Republic of the Phils.

In 2007-2008, he served as the GLP's Assist. Grand Secretary.

In the current Masonic year (2008-2009), he is the Chairman of the GLP's IT Committee.

Masonic awards. In 1992, he was declared by the GLP as one of the Outstanding Master Masons. In 1997, he received from Islam Temple, AAOONS, a Certificate of Appreciation.

From the Supreme Council, Order of

DeMolay, Republic of the Philippines, he received these honors: Grand Master's Maltese Medal, Cross of Honor Medal, Honorary Legion of Honor, and Knight Templar.

In Dec, 1998, he was the recipient of a Certificate of Appreciation from Sublime Benecia Lodge No. 3 under the jurisdiction of the Grand Lodge of California.

He received Plaques of Appreciation from Maharlika Lodge No. 180 Isagani Lodge No. 96, Philippine Shrine Association, Diffun Lodge No. 180, San Mateo Lodge No. 240, Walana Lodge No. 13, Bethel 25(IGJD), Manticao Lodge No. 243, Bantuagan Lodge No. 223, Shariff Kabunsuan Lodge, and Kutang Bato Lodge No. 110.

Program for the Fraternity

My program for the Fraternity can be summarized in this vision: *"I see Philippine Masonry moving towards the 2nd century of its existence with intensity and vigor through more empowered Lodges."*

While it is true that Masonry was developed under a conceptual framework of "Brotherhood among Men under the Fatherhood of God," I firmly believe in a democratic arrangement of doing things, wherein every human societal body politic and in a benevolent society, power resides in the people. I find inspiration from what Lincoln said when he described democratic governance in a republican form as "a government for the people of the people, and by the people."

However, I also work with utmost fervor along the idea of Kennedy, when he once exhorted the American people with the following declaration: "Ask not what your country can do for you; ask what you can do for your country."

In other words, empowerment is, for me, equated with responsibility. I bring upon the idea that our Lodges should be empowered, at the same time instilling in them the requirement of the entailing responsibility. While the Grand Lodge of

the Philippines is put to task to further empower them, the Lodges, in turn, should not ask what the Grand Lodge can do for them, but rather what they can do for the Grand Lodge particularly and essentially to move forward with more intensity and vigor towards its 2nd century of existence.

This is, therefore, my mission: to empower the Lodges and to make them responsible to move with intensity and vigor the Fraternity, particularly Philippine Masonry, towards its 2nd centennial.

Aligned with the above vision and mission statement, I hope to achieve the following immediately envisioned primary objectives:

1. I am deeply committed to the advocacy that in our electoral process there will be no pecuniary considerations involved, in whatever form, manner, ways or means, except those which are done within the normal way of doing things under the dictates of good morals and customs. No empowered Lodge will ever allow for its electoral delegates to have pecuniary gains in the electoral process, neither will any candidate, in seeking that much-coveted position, do so by pecuniary means, ever remembering that it is the position which seeks the person and not the person seeking it.
2. I intend to enhance the capacity of our Acacia Fund for it to undertake programs that will provide more services to the brethren. Through the enhanced Fund, we envision to establish Masonic Retirement Homes for our elderly brothers and their families and Memorial Homes that will provide every member with a final resting place befitting a Mason.
3. I intend to strengthen further the Institute of Masonic Education and Studies (IMES). I desire to fellow it through with more intensity by instituting an invigorated Wardens' Course and other leadership courses that will

mold Lodge members to be better Masons and future leaders.

4. I intend to undertake expansionary programs not only within but also beyond our shores to reclaim our so-called "lost territories" and re-establish those Lodges that were before under the Grand Lodge of the Philippines. Furthermore, I envision expanding overseas where Filipinos abound, establishing new Lodges to accommodate our compatriots in those countries.

My program of action will operationalize the attainment of these vision, mission and objectives. This program of action will be anchored on the following major strategies:

1. I will institute primarily to full utilization the available Information and Communication Technology (ICT) in the market. MW Jaime Gonzales, endeavored in our Financial and Accounting System. MW Pacifico Aniag followed through by initiating reforms in Membership System. Taking off from where they left, I intend to make full use of the technology as a primary means to empower Lodges.
2. Along with the continuing administrative and operational reforms which we will envision and institute with all the Lodges in active participation, we will see through these reforms the eventual accomplishment of these vision, mission and objectives.

With the vision, mission and all the objectives aligned and set towards their attainment, the strategies will create an environment that will provide impetus to our Fraternity and Philippine Masonry to move with intensity and vigor towards its 2nd centennial.

So mote it be.

ON BELIEF IN GOD AND FUTURE EXISTENCE

(This is a Masonic education lecture which Bro. Elmo Pilapil delivered in Naga City Lodge No. 257. Past Grand Orator Carlos "Itos" S. Briones describes the lecture as "amusing" and opines that it "may possibly raise quizzical eyebrows because of the lecturer's approach to a very profound though controversial aspect of our faith." Let's find out whether or not Bro. "Itos" is correct.)

It is worthwhile for us Master Masons to ponder on some truths in answer to question 3 in the Petition for Degrees in Masonry, namely, "Do you believe in God and future existence?" We all answered this question in the affirmative, although some of us could have answered "No" or "I am in doubt."

The first part of the question is easy to answer; for, after all, we all believe in God. But the belief in future existence is another thing. The second part of question 3 is, indeed, difficult to answer.

In my case, when I was recommended for membership in our Lodge, I answered yes to question 3. But, frankly speaking, I did not pay much attention to this question because at that time my belief was that life can exist only within the physical frame, a mortal body, and death is the end of life.

However, during the

ceremony of the third degree, when I was guided blindfolded by the Senior Deacon, I had occasion to listen to the passage recited during the perambulation. I could not thoroughly understand the passage then; all I knew was that it deals with old age and death. Each of you must have had a similar experience. But later on when we participated in the conferral of the sublime degree of Master Mason and exerted effort to memorize the parts assigned to us, we began to realize the import and significance of the passages we were assigned to memorize and recite aloud. Take the passage recited during the perambulation for instance. It reads in part as follows:

"... Or ever the silver cord be loosed, or the golden bowl be broken or the pitcher be broken at the fountain and the wheel broken at the cistern. Then shall dust return to the earth as it was, and the

spirit shall return unto God who gave it...."

Take very careful note of this statement: "...the spirit shall return unto God who gave it."

I later on learned that the passage is from Chapter 12 of Ecclesiastes, one of the books of the Old Testament, which can also be found on page 15 of the Master Mason Monitor. This is, indeed, a spiritual testimony to the reality of the soul or spirit of man and its ability to separate from the flesh. After the separation of the soul or spirit from the physical body, one finds himself awake but in the astral world. Theosophists hold that no sudden change takes place in man upon death, that man will retain the same intellect, the same virtues, the same vices, and that the only change is that he no longer has a physical body. This transition, or this principle of the continuation of life after physical death,

the theosophists point out, makes the soul immortal. In essence, this answers the second part of question 3 on the Petition for Degrees in Masonry: future existence means immortality of the human soul.

According to the Ancients, we human beings have the same beginnings and the same ends. When one is born, he or she is in complete attunement with the God-Mind, but the imperfections of this physical plane, our world, created Ego and its need of itself and no one else. Hence, human beings must try to return to the God-Mind. Thus, it may take each human being a series of times before he or she develops fully, before he or she evolves to become one with God.

We human beings must experience all the pains and sufferings which we cause other beings created by God.

This need to experience results in cycles of lives, dying and being reborn (reincarnation), until the imperfections (karma) are alleviated and brought forth.

Most Christians, as well as most members of other religious systems, believe in the immortality of the human soul; they expect a continuation of life after death, and this is exactly what happens, using the astral body that lives independently of the physical body.

Like the Ancients, metaphysicists (metaphysics is a branch of philosophy which deals with the first principles of things, including the concepts of being, substance, space, time, identity, and so forth) have held that the soul of man is immortal. Aristotle is a very well known metaphysicist. He believed that the astral world consists of several planes, all of which are operating according to

the laws of Nature. They may seem supernatural to most. But as we evolve, those planes become more and more normal to each of us. A plane is not a place, but rather a state of being. According to Aristotle and other metaphysicists, this is Oneness of Life; all forms of matter are part of the Creator, whom all humankind has called upon throughout the ages; this Creator God is neither vengeful nor vindictive.

In the astral plane, no one is punished by Nature or by God. People punish themselves by their own misbehavior or ignorance. The goal of the Creator God is the evolution of a perfect universe, which, of course, includes the perfection of humankind. People need to know only that when they die, they will be in God's house – not in purgatory nor in hell nor anywhere else.

In Fraternal Tribute to Bro. Jose Rizal's Memory on the Occasion of the 112th Anniversary of His Execution

by Bro. Carlito Y. Uy

RECALLING BRO. RIZAL'S EXILE IN DAPITAN

As President of the South Cotabato Chamber of Commerce and Industry Foundation, I attended the 17th Mindanao Business Conference held at the Zamboanga del Norte Convention Center in the Orchid City of Dipolog, the "twin" of the Shrine City of Dapitan, on August 27-29, 2008.

On hand to welcome us delegates to the conference was Bro. and Gov. Rolando E. Yebes

of Zamboanga del Norte.

One of the speakers in the conference was George C. Aseniero, the President of the Zamboanga Dev't and Management Corporation, who, I found out later, is indeed a grandson of the late Jose D. Aseniero, Bro. Rizal's star pupil in Dapitan. This discovery caused me to recall some of the highlights and sidelights of Bro. Rizal's exile in Dapitan, as well as to get an interview with George, if only to draw out from him significant information about his grandfather.

Bro. Rizal Arrives at Dapitan, Stays with Bro. Carnicero

Bro. Jose Rizal arrived at Sta. Cruz, Dapitan aboard the steamer Cebu in the evening of July 17, 1892, a rainy Sunday. He carried with him only two baggages.

He chose rather to stay at the Casa Real of Capt. Ricardo Carnicero, the District's Politico-Military Governor, who was to act as his warden, than at the Jesuit Missionary House under the supervision of Fr. Antonio Lobach; for Capt. Carnicero was a fellow Freemason, while the Jesuits imposed upon him certain conditions that he found quite unacceptable, such as retracting his membership in Masonry and renouncing all that he had written against what the Filipino reformists referred to as "frailocracy" or "monastic sovereignty" in the Philippines.

Bro. Rizal and Bro. Carnicero manifested to each other sincere fraternal affection and warm friendship. In fact, on August 26, 1892, the former gave the latter a birthday gift in the form of a

poem entitled "A Don Ricardo Carnicero."

The two stayed together in Casa Real until March 1893.

A Lucky Lottery Ticket

When the mail boat Butuan arrived at Dapitan on September 21, 1892, Bros. Rizal and Carnicero, together with Francisco Equilior, a resident of Dipolog, were informed that the lottery ticket no. 9736 which they had jointly purchased won the princely prize of Php20,000 – a big amount at that time. Bro. Rizal's share of the prize was Php6,200. Of this amount, he gave Php2,000 to his father Francisco; paid his debt of Php200 to Bro. Jose Ma. Basa, who benevolently assisted him during his sojourn in Hongkong; and used the rest to buy a 16-hectare coastal land in Talisay (now a Shrine).

Bro. Rizal becomes a Gentleman-Farmer

On his land Bro. Rizal planted cacao, coffee, sugarcane, coconut and

other fruit trees like lanzones, durian and mangosteen.

Soon afterwards he built his own house, at the back of which was his outdoor kitchen. (This was where his mother, sisters and nephews stayed when they visited him in August 1893.)

Bro. Rizal later expanded his properties to 70 hectares, a large part of which contained hemp plants. These he shipped to foreign firms in Manila, thereby earning much profit.

He imported important farm machinery from the United States of America, and he introduced modern agricultural methods to Dapitan farmers.

He Outlines a Giant Relief Map of Mindanao

With the assistance of his favorite professor at the Ateneo Municipal de Manila, Fr. Francisco de Paula Sanchez, Bro. Rizal outlined a giant relief map of Mindanao, roughly 900 square meters across St. James Church, which the Jesuits built in 1971. This was where Bro. Rizal attended Mass

on Sundays, and where he drew an elaborate sanctuary curtain during Easter.

Fr. Sanchez tried his best to persuade Bro. Rizal to give in to the conditions the Jesuits had imposed upon him. His efforts were, however, futile; for Bro. Rizal adamantly adhered to his conviction and principles.

He Establishes His Own School

In the later part of 1893, Bro. Rizal established his own school. Like ants to sugar, young boys from prominent families were brought to him by their parents for tutoring and proper upbringing.

Bro. Rizal was highly selective in admitting young boys into his school. He even required each applicant for admission to pass an "initiation" on courage, obedience and honesty.

His pupils' stayed in the Casa Cuadrada. There they attended formal classes in reading and writing in Spanish and English, history, geography, and mathematics from 2:00 to 4:00 p.m. During formal classes, Bro. Rizal invariably sat in a hammock, lecturing to the boys without using any textbook, and the boys sat on a long bamboo bench, listening intently to him.

He charged no tuition and miscellaneous fees. But

he required his wards to work in his farm and garden, as well as to help in community construction projects. Thus, they helped him build the Casa Redonda, an octagonal hut that served as a hospital for treating eye patients, and the Casitas de Salud, which served as recovery rooms. They also helped him build an aqueduct, which delivered water to the town.

In teaching academic subjects, particularly English and Spanish, Bro. Rizal wanted his pupils to be precise in diction or choice of words. When a pupil forgot the correct word to use, Bro. Rizal punished him by tying him with a rattan handcuff.

After holding formal classes, he taught his wards gymnastics, boxing, wrestling, swimming, boating, and arnis. He trained them, moreover, to "behave like men" by strictly observing school rules and regulations, to collect specimens of plants and animals, and to love work.

One day in 1894, however, some of his pupils did not behave like men because they went to Dapitan through the use of one of his barotos (canoes) without asking his permission. They were not aware that one of the puppies of Syria, Bro. Rizal's dog, swam after them, but it was devoured by a crocodile. Greatly saddened, Syria was angry with the culprits. Bro.

Rizal likewise gave them a severe tongue-lashing, and to illustrate to them the lesson of their disobedience, he made a statue which he called "The Mother's Revenge."

He Composes "Himno a Talisay"

Having noticed that his pupils' favorite rendezvous was under the talisay trees, Bro. Rizal composed a poem entitled "Himno a Talisay" on October 13, 1895. Then he required his pupils to learn the hymn by heart and to sing it with fervor.

He Occasionally Canoes to Sitio Ponot in Sindangan

On his free time Bro. Rizal occasionally canoed further down south with his pupils to Sitio Ponot in Sindangan. On such occasions he articulated to them his dream of establishing a "New Kalamba" for his townmates to reside in; for the place was blest with plenty of water and good port facilities and its soil was suitable for planting cacao, coffee and coconut. This dream was akin to his North Borneo colonization project, which did not materialize due to lack of government approval.

Ambrosio Flores, first Filipino Grand Master and founding father of Silanganan Lodge

In the 1890s, Lodges for Filipinos were established under the auspices of the Grande Oriente Español. Ambrosio Flores was initiated in one of them, the Nilad Lodge, in April 1891. In April 1892, he founded Bathala Lodge No. 157 and served as its first Master. In 1893, six of these Lodges organized the Gran Consejo Regional and elected Ambrosio Flores as its Grand Master.

Flores is now known as the first Filipino Grand Master. At the time of his election, he was a retired Lieutenant in the Army. During the revolution, he joined Aguinaldo's forces and rose to the rank of General and Secretary of War. When the Americans subdued the Filipinos, Ambrosio Flores was appointed the first Governor of Rizal.

The end of the war with America ushered in a period of Masonic efflorescence. The Filipinos reopened their closed Lodges and several foreign Masonic jurisdictions established their own Lodges in the country. There were Lodges under Spanish, American, French and Scottish Grand

Lodges.

Ambrosio Flores resumed active Masonic labors after the war. He founded Silanganan Lodge, which he served as Master from 1908 to 1911. (When he died on June 24, 1912, his remains were escorted by what was then considered the largest funeral procession in the province of Rizal.)

In May 1908, Bros. Ambrosio Flores (Muza), Fermin Paz (Payapa), Pablo Umali (Pinagbuhatan), Ramon Victorio (Marion), Quintero Lorenzo (Rizalino), Gregorio Borja (Kastuli), Octavio Amado (Matanglawin), Fernando Caruncho (Lusence), Emiliano Caruncho Sr. (Mapagtangkilik), Servando Angeles (Alisunod), Marcelino Cruz (Taga-guhit), Florentino Lozada (Walangulat) and Apolonio Reyes (Disco), gathered in the house of Bro. Jose Feliciano (Liwanag) in Pasig. That gathering was successful, for on the 10th of that month during their first meeting in the house of Bro. Felix Ongjoco, they ratified the constitution and by-laws of what was meant to become

the SILANGANAN LODGE.

The GRANDE ORIENTE ESPANOL in Madrid, led by its Grand Master, Manuel Salcedo, approved the Charter of SILANGANAN LODGE NO. 305 on August 25, 1908. The first Installation of Officers was held under dispensation on November 15, 1908 by a commission of the Gran Logia Regional de Filipinas. Finally, the Constitutional Charter was issued on June 29, 1909; and after two months, the Lodge was formally admitted into the federation.

Meanwhile, the Americans did not waste time in claiming the spoils of war. Through the Grand Lodge of California, they had caused a fusion of (the required minimum) three Filipino Lodges to form another Grand Lodge. Other Filipino Lodges since then have shifted their affiliations from Spanish to American Lodges. On February 14, 1917, as a result of the fusion of the Lodges in the Philippines, and in part due to the changed political climate, the Grande Oriente Español bowed out of existence in the country.

SILANGANAN LODGE NO. 305 under the GRANDE ORIENTE ESPANOL became SILANGANAN LODGE NO. 19, under the jurisdiction of the GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES, with MW W. H. Taylor, the Grand Master, presiding.

Typhoon Jean struck in December 1947, ravaging the Lodge site in Bambang, Pasig. The members conducted their stated meetings at the local branch of the Arellano University. In between Masonic activities, the ravaged property in Bambang was sold, and from its proceeds a new lot in Bagong Ilog, Pasig (along what is now C-5) was bought. For the construction of the Silanganan Masonic Temple, subscriptions from the brethren were used. These were realized through the efforts led by Bros.

Eulogio S. Eusebio, Andres Pasco, Emilio Melendres, Castro P. Cruz, Catalino S. Cruz, Jose M. Santos and Teodoro V. Santos. The building was dedicated on January 29, 1959 by Grand Lodge officers led by MW Macario M. Ofilada and RW Hermogenes Oliveros.

Long after the building was inaugurated, plans were set in place by the government for the construction of Circumferential Road 5, or C-5. In 1992, this plan was put into effect. This move meant that two-thirds of the Lodge lot and building would be expropriated for road expansion purposes. Hence, Silanganan Lodge No. 19 had to sell and vacate the premises. The members resigned themselves to pursuing the labors of the Craft at the Capitol Masonic Temple in Diliman, Quezon City.

In 2008 Silanganan Lodge commemorated its 100 years of existence. As early as 2006 the Lodge leadership, with the support of its members, had prepared for a grand celebration. But as one brother has said, "The euphoria of a centennial celebration would not be as pervasive without the reconstruction of the Silanganan Masonic Temple."

But unlike the smooth and easy construction of King Solomon's Temple, to which Masons give much allusion, fraternal strife got in the way of the Silanganan temple's reconstruction. And so, to date, the completion of that project remains a dream. Thank goodness the money for this exclusive use remains intact, and growing, and in the GAOTU's own time 100 years of Harmony will see us through.

Institution of Another Lodge

by Bro. Faustino C. Garcia, PDDGM

16th Masonic Lodge of MD RIII-D (Nueva Ecija) Instituted

In the afternoon of October 28, 2008, MW Pacifico B. Aniag, accompanied by this writer, AGS Marcelino Garcia Jr., Chief of Staff Joby

Magbanua, Senior Grand Deacon Carlo Aniag, Grand Chaplain Nazario Cordova, Grand Bible Bearer Edgardo Delmo and Bros. Nick

Salvador and Benny Dionson, motored to San Isidro, Nueva Ecija to Institute the 16th Masonic Lodge of Masonic District RIII-D.

The Rite of Institution of San Leonardo Lodge UD was conducted at Factoria Lodge No. 311 Masonic Temple located at Pulo, San Isidro, Nueva Ecija. MW Pacifico B. Anig was ably assisted by VW Edgardo Delmo, who acted as Master of Ceremonies, and the Reverend Chaplain, VW Nazario Cordova, who delivered the invocation.

Other Grand Line Officers present to witness this historical Masonic event in Nueva Ecija were Junior Grand Warden Juanito P. Abergas, who happens to be a native son of San Leonardo and one of the seventy-three

Charter members; Grand Orator Manuel G. Palomo, also a Charter member; Grand Junior Deacon Edgar D. Lim; and VW Rodolfo N. Estrada, Junior Grand Lecturer for Central Luzon.

The leaders of Masonic District RIII-D, headed by its District Deputy Grand Master, VW Narciso B. Nieto, and his District Grand Lecturers, VW Ricardo C. Guevarra, VW Ricardo C. Gutierrez, VW Pedrito A. San Gabriel and VW Gerry N. Tan, were also in attendance.

Brethren from other neighboring Lodges, as well as Sisters from the Order

of Amaranth headed by HL Elenita A. David, Grand Associate Conductress, Grand Court of the Philippines, and HL Evelyn C. del Rosario, District Deputy Grand Royal Matron, District 5, Central Luzon, also came to witness this memorable affair.

The Charter officers of San Leonardo Lodge U.D are VW Arthur F. Santillan, Master; WB Felix C. Elvambueno Jr. and Bro. Ariel P. Pestano Senior and Junior Wardens, respectively; Bro. Pedrito Abergas, Treasurer; Bro. Noel Cartagena, Secretary; and WB Conrado Reyes II, Auditor.

Multi-District Convention

by VW Wilfredo Calinawan, DGL
Masonic District NCR-F

GRAND LODGE IDOLS ALL

The NCR Multi-District Convention was held on December 6, 2008 at the Plaridel Masonic Temple on San Marcelino, Manila. The event kicked-off with a wreath-laying ceremony at the monument of Bro/Dr Jose P. Rizal in the Grand Lodge premises, officiated by no less than the Grand Master, MW Pacifico B.

Anig.

The opening of the Tyled convention was creditably performed by the officers and members of Escudo Lodge No. 371, during which time they received the District Deputy Grand Masters (DDGMs) and the District Grand Lecturers; followed by MW Raymundo Beltran, Grand Master in 1988, who graced the occasion; and

lastly, according to protocol, the Grand Master and his party.

A welcome address was delivered by VW Stephen L. Ong, DDGM for the host District NCR-D. Other DDGMs for NCR in attendance were Joselito Bulawin [A], Gregorio Vicente Jr. [B], Ireneo Roset [C], Reuben Ganaden [E], Rogelio Torrices [F], and

Horacio Gonzales [G]. The roll of Lodges was called, followed immediately by the start of the plenary sessions. For this year, the reports of the participating DDGMs were collected into a binder and distributed to the delegates, in a deviation from the usual practice, at least of the years immediately preceding, to have each DDGM do a Powerpoint presentation.

The new procedure saved enough time for a couple of complementary Masonic lectures. The first lecturer, VW Raul Villanueva, JGL for NCR, delved on the finer points of the provisions in the Masonic Law Book in respect of petitioners for Masonic degrees. Queried by VW Bulawin regarding the treatment of a petitioner who had been rejected by a Lodge, VW Villanueva explained that a Lodge has proprietary rights on a petitioner and should have supreme authority over a petitioner's fitness to join the Craft. Hence, a reject in one Lodge may not petition for Masonic degrees with any other Lodge. The second lecturer, VW Isaac Arribas, PSLG, dwelt on the black

cube being used by a Lodge member as a treacherous tool against the Lodge. He said also that the "absolute power of the Worshipful Master and the Grand Master is circumscribed only by the Volume of the Sacred Law, our Landmarks, and our Constitution."

In the afternoon session, an exemplification of the 2nd section of the 3rd degree was performed by a Grand Lodge conferral team led by Bro Wilfredo Cayetano of Escudo Lodge No. 371.

Still later in the day, VW Villanueva announced the acceptance of Lodge Resolutions. Having read each resolution, he said that they would be signed by the respective DDGMs and re-submitted to the Committee on Resolutions. This was followed by the Presentation of Awards.

In his message as the Keynote Speaker, the Grand Master, MW Pacifico B. Anig, said that "Freemasonry is the art and science of character-building." He reiterated his call to the brethren that, much more than delivering community service, Freemasonry is an organization that commits

itself to the goal of making good men better.

The brethren having nothing more to offer for the benefit of Freemasonry in general or of the Lodge in particular, the convention was closed by the presiding officer, VW Stephen Ong, in due and short form.

The event was capped by a Fellowship dinner and the Grand Master's Night, featuring the "Search for the 1st Grand Lodge Idol" sponsored by Luzon Lodge No. 57. As announced by WB Danilo Cablao, those who made it to the short list were Bro. Frank Stevens of Taga-Ilog Lodge No. 79; Bro. Stefano Palmarin of Araw Lodge No. 18; Bro. Al Soriano of Silanganan Lodge No. 19; Bro. Gil Acupang and Bro. Fred Opriasa of Noli Me Tangere Lodge No. 42; Bro. Paul Ocampo of Keystone Lodge No. 100; Bro. Rodel Aburquez of Manuel Roxas Lodge No. 152; and Bro. Benny Dionson of Jacques DeMolay Lodge No. 305.

Bros. Rodel Aburquez, Benny Dionson and Fred Opriasa made it to the finals. The Search for the 1st Grand Lodge Idol winner is Bro Rodel Aburquez.

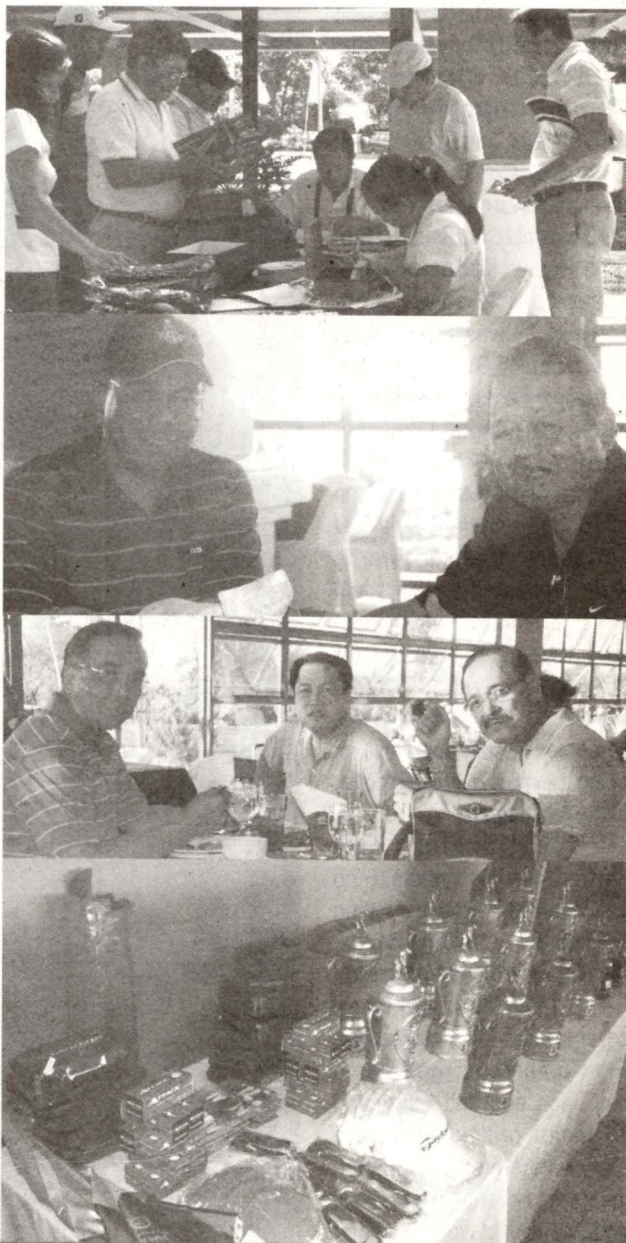
GRAND MASTER'S GOLF TOURNAMENT TO HONOR BRO. MARCELO H. DEL PILAR

One hundred fifteen parbusters belonging to various golf associations participated in GLP's Grand Masters Cup golf tournament held on November 25 at Royal Northwoods Golf Club in Coral na Bato, San Rafael, Bulacan. Mason golfers from all over the country, particularly from as far as Koronadal, South Cotabato headed by VW Adonis Agreda & Teng Demala joined the event.

This golf tournament was a project of the Grand Lodge of the Philippines held for the purpose of raising funds to finance the creation of a professorial chair at the Bulacan State University in honor of Bro. Marcelo H. del Pilar.

Thru the efforts of the members of the organizing committee, where no less than MW Anigi himself was at the forefront, substantial revenues were generated from major and Hole sponsors. The organizing committee was composed of RW Avelino Razon Jr, Bros. Noli Garcia, Jun Golingay, Edward David, Sim Cañonero, VJ Padilla, Ding Sevilla, Joe Roncesvalles, Francis Lovero, Gigi Ancajas and Bill Tuliao.

This writer and Bro. Carlo Anigi acted as the event coordinators, while Bro. Joby

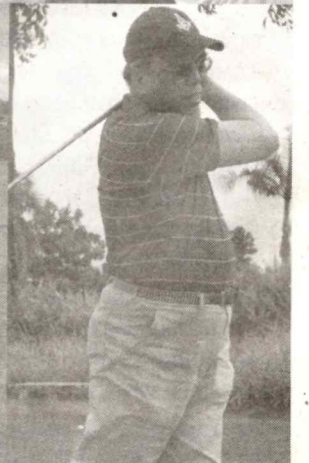
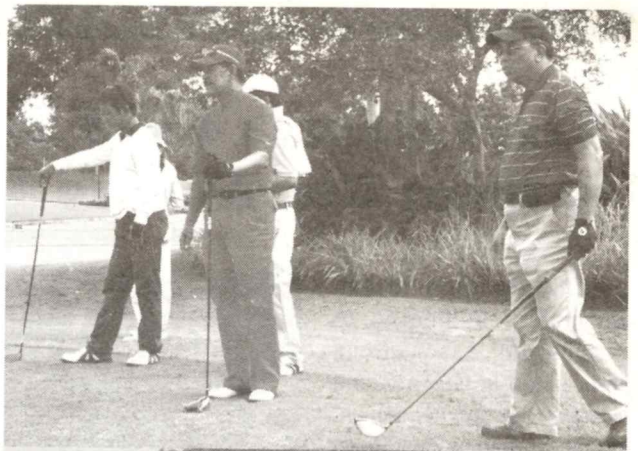


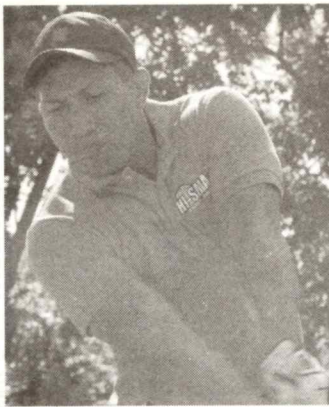
Magbanua, the Grand Master's Chief of Staff, served as the Overall Project Coordinator.

This golf tournament which applied the System 36 format produced the following winners in three categories. For **CLASS A Champion, Bro. Ric Asperin**, 1st RU Bro. Bill Tuliao, 2nd RU Tony dela Cruz; **CLASS B Champion, Ramon Chuajoy**, 1st RU Diko Estrella, 2nd RU Ed Zafra; **CLASS C Champion, Bro. Edward David**, 1st RU Bern dela Cruz, 2nd RU Bro. Ging Reyes. Declared overall Champion with the lowest gross score of 77 was **Bro. Mon Manuel** of Baliuag Lodge #301 and the president of Hard Rock Golf Club. Likewise, **Rodel Lara** who submitted a score of 80 with a handicap of 70 was awarded for lowest net score. Special awards were presented to Tony dela Cruz for nearest to the pin (20 inches); Sherwin Ferrer for longest drive (255 yards) while a basketball trophy was presented to Rolly dela Rosa for being the most exercised golfer of the tournament.

The trophies were presented to the winners by no less than MW Pacifico Anig assisted by Bros. Ding Sevilla, Sim Canonero and VJ Padilla.

During the awarding ceremonies, 70 minor prizes (golf umbrellas, golf caps, ball bags and golf balls) and 16 major prizes (television sets, refrigerator, component, microwave ovens, dvd players, portable dvd players/monitors, room air coolers and oven





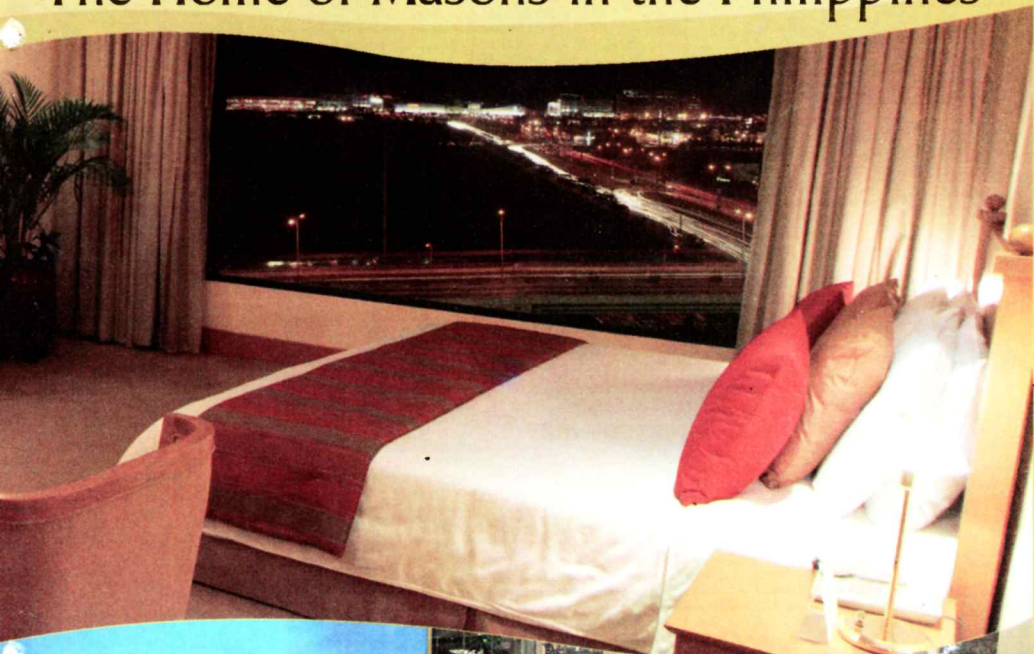
toasters) were raffled away to all the participants.

Before MW Aniyag drew the last major prizes, he took the opportunity to explain the purpose of the just concluded golf tournament. Likewise he took the chance to thank the members of the organizing committee and all major and Hole sponsors.

The success of the Grand Master's Golf Tournament was made possible through the generosity of the following major and Hole sponsors: Bulacan Gov. Joselito Mendoza, Quezon Gov. Bro. Rafael Nantes, RW Peter Lim Lo Suy, RW Avelino Razon Jr., RW Juanito Abergas, AGS VW Noli Garcia, Grand Standard Bearer, VW Rey Dionisio, and a long list of benefactors.



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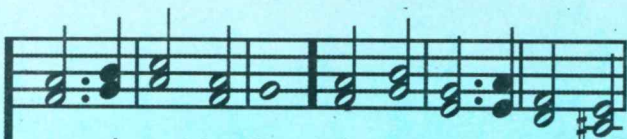
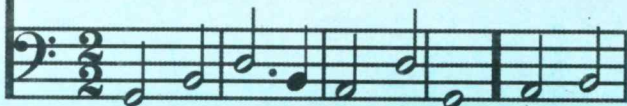
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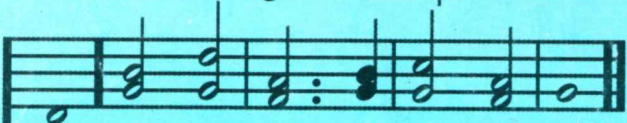
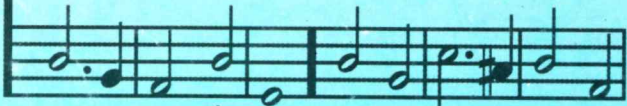
Music - Pleyel's Hymn.



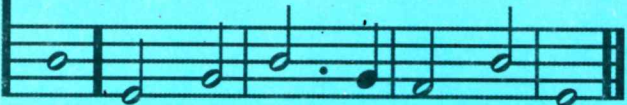
1. Solemn strikes the fun'ral chime, Notes of



our de-part-ing time ; As we journey here be-



low, Thro' a pil - grim-age of woe.



2nd, Verse

Mortals, now indulge a tear!

For mortality is here:

See how wide her trophies wave

O'er the slumbers of the grave!

3rd, Verse

Here another guest we bring,

Seraphs of celestial wing!

To our funeral altar come,

Waft a friend and brother home!

4th, Verse

Lord of all! below - above,

Fill our hearts with truth and love!

As dissolves our earthly tie,

Take us to Thy Lodge on High.