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The Cabletow



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



MW PETER U. LIM LO SUY

Grand Master of Masons in the Jurisdiction of the Philippines
Masonic Year 2009-2010



Elected Grand Lodge Officers (L-R): MW Rudyardo V. Bunda, PGM, GMH. Grand Treasurer; RW Avelino I. Razon, Jr., Deputy Grand Master; MW Peter U. Lim Lo Suy, Grand Master; RW Juanito P. Abergas, Senior Grand Warden; RW Santiago T. Gabionza, Jr., Junior Grand Warden; and MW Danilo D. Angeles, PGM, Grand Secretary. *(Photo by VW Charles G. Agar, PDGL).*

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Back: Elected Grand Lodge Officers

Inner Front: Brethren Who Compose the Grand Line in 2009-2010

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***SOAR HIGH WITH ME,
MY BROTHERS!***

I convey to you, dear brethren, warmest greetings and best wishes as we mark our 97th year as an independent and sovereign Grand Lodge of Free and Accepted Masons of the Philippines. As we all know very well, our Grand Lodge was established on December 19, 1912. As your Grand Master, I expect you to have developed a greater sense of pride in our Grand Lodge as you learn of the rich heritage bequeathed to us by our Masonic forebears. Indeed, we must all become careful custodians of its illustrious tradition and watchful sentinels of its respectable name by continuously observing the tenets and teachings of Freemasonry.

We must retrace the course of the journey which our Grand Lodge has taken through the years in order to make itself a great institution. Therefore, an essential activity is to call attention to, as well as to celebrate, every worthwhile achievement of our Grand Lodge. This activity will allow us to revisit the vision, as well as recapture the spirit, of those brethren responsible for the creation of this glorious and time-honored fraternity.

The vision of our forebears has not been obscured by the lapse of time, so that today we are justifiably proud of our organization. True, in the early stages of its growth and development, it encountered storms, weathered rough waves, and experienced the turmoil of the seas, so to speak.

But it has risen above all its trials and tribulations and has become a strong and time-tested fraternal organization.

We must, moreover, recall with gratitude the diligence and devotion of those brethren who came this way before us, especially our Past Grand Masters, who have steered our Grand Lodge to where it is today. During their respective years in the Grand East, our Past Grand Masters had to overcome seemingly insurmountable obstacles and to face apparently overwhelming challenges.

As we approach our 100th year of existence as an organization, we must realize that the challenges we have to face and the problems we have to solve are more awesome and more

complex than those we previously faced and solved. But I have witnessed, and am encouraged by, the strength, persistence and resilience which Filipino Masons have demonstrated over the years. Henceforth, we have but one path to trek, and that is the path to success.

You assigned me to lead you to a new dawn of our lives as Masons, and I accepted with great pleasure the assignment you had given me. I invite you, my brothers, to soar high with me. The thematic focus of all our activities during my year in the Grand East is *"Together, Brethren, We Will Make the Difference."*

To enable you to assist me in giving due substance and meaning to this thematic focus, in this initial edition of our official publication we provide you with particulars relative to our plans and programs for Masonic year 2009-2010.

Let us all work together in close harmony toward attaining fraternal excellence and closer bonding; for these are necessary to spur us to that never-ending quest for nobler deeds, for higher thoughts, for purer actions, and for greater achievements.

Together, brethren, we will make the difference within the Fraternity and in the world "out there." This means, among other things, that we have to accomplish things together, solve common problems together, share things with one another in sincere affection and fellowship, and show our pride in the Fraternity to

one another and to the general public.

John W. Newbern has stated, *"People can be divided into three groups: those who make things happen, those who watch things happen, and those who wonder what happened."* If and when all of us belong to the first group, there can be no doubt that we will make the difference both within the Fraternity and in the communities in which we live and work as men and as Masons. Let us not watch other men make things happen; instead, we should get involved in projects planned to promote the welfare and interests of our Blue Lodges, our Masonic Districts, and our Grand Lodge, as well as the betterment of our communities. Never should it be said that we are men and Masons who wonder what happened; rather, let us, individually and collectively, make proficient use of our symbolic working tools, as well as zealously and enthusiastically propagate the knowledge of Masonry as a worthwhile way of life, thereby making it known widely as an organization of excellence or an institution dedicated to making a big difference in the world.

Fraternally,



PETER U. LIM LO SUY
Grand Master

On Doing Our Inner and Outer Work and Making the Difference

WE FULLY AGREE with our Grand Master, MW Peter U. Lim Lo Suy, that **making a difference in our lives and in the lives of others is what living essentially is and what gives meaning and purpose to our earthly existence. Making a difference is what motivates us to do our inner and outer work as faithfully and responsibly as we reasonably can.**

Our inner work consists in striving morally to ennoble and exalt ourselves, while our outer work consists in working unselfishly and untiringly for the welfare and happiness of our fellowmen, particularly our countrymen.

To ennoble and exalt yourselves, Ill. Joseph Fort Newton, 33rd degree, admonishes us, exert all-out effort to become **"better men, cleaner minded, more faithful, with loftier ideals and more heroic integrity; men who love the right, honour the truth, worship purity, and prize liberty – upright men who meet all horizontals at a perfect angle, assuring the virtue and stability of the social order."** (*The Builders*, p. 177).

The late Chief Justice and WB Manuel V. Moran similarly stated that Masonry best serves society and the State by **"creating 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."**

As strongly suggested by our two eminent Brothers, such men will help Masonry bring about a universal league of mankind, or establish upon earth a true Brotherhood of Man under the Fatherhood of God, which is consistent with the very purpose of humanity dictated by God, namely, the universal peace and harmony among His creatures.

Our earnest endeavor, then, should be to transform ourselves into the kind of men Masonry wants us to be in order to make a big difference in our own lives and in the lives of others.

To do our inner work efficiently and effectively, we must get more and more Masonic light and instruction by participating in small-group discussions of the different aspects of Masonry like its philosophy, symbolism, ritual, history and jurisprudence; by listening to Masonic lectures with the attentive ear; and above all, by perusing pieces of Masonic literature both extensively and intensively.

We have to live by the high ethical standards of Masonry not only when we are in the company of fellow Freemasons, but in mixed and strange companies as well. If we all do this, then we may be certain that non-Masons will recognize Masonry as one of the most potent forces for good available to the modern world, as an organization of excellence, as a fraternity worth belonging to.

When we are in the Lodge and its environs, we should set the example of faithfully and responsibly discharging our duties to the Craft; of actively participating in meetings and other functions of the Craft; and of getting intensely involved in its programs, projects and activities. Thus, we will show our pride in the Fraternity to one another and to the general public, as well as inspire or induce other brethren to do likewise.

Outside the Lodge, wherever we may be, we should always fulfill our promise to practice the moral and social, as well as the domestic and public, virtues upon which Masonry is founded. Besides, we should share the light of Masonic lessons and teachings with others, particularly those who come under the pale of our influence. We should do so because Masonry has for its object not only the persistent practice of all the virtues, but also the wide dissemination of the moral, political, philosophical, and religious truths which it teaches. As stated by Ill. Albert Pike, 33rd degree, somewhere in *Morals and Dogma*, if men were all Masons and strictly obeyed with all their heart the mild and gentle teachings of Masonry, this world would be a paradise, while ignorance, superstition, intolerance, fanaticism, hatred, persecution, greed, and other moral evils make of it a hell. **Against these evils "Masonry wages eternal war, without vengeance, without violence, but by softening the hearts of men and inducing a better spirit."** (Newton, *op. cit.*, p. 179).

We should, moreover, fulfill the promise which we make toward the end of every Lodge meeting that we reverently study the Volume of the Sacred Law and strictly obey its life-

giving precepts and lessons of wisdom and truth. This is an important part of our self-project, namely, to build ourselves into magnificent temples of God. We should, furthermore, induce others, by precept and example, to do likewise, thereby helping them make a difference in their own lives.

To help make a difference in the lives of the residents of our local communities or barangays, particularly the "poorest of the poor," we should actively participate in the community outreach programs and projects of our Symbolic Lodges and Masonic Districts. So far as possible, we should get members of our own families actively involved in those programs and projects, which are designed to make the residents of the community feel once more the benevolent and relevant presence of the Craft in their midst.

During our outreach programs and projects, we should find time to sincerely share with the residents of the community the beneficent light of Masonic values and principles, which they may use for ennobling their lives likewise.

Yes, our community outreach programs and projects are laudable and commendable. But, wouldn't we make a bigger difference in the lives of the "poorest of the poor" if we taught them livelihood know-how and skills instead of merely doling out material goods to them?

There still exist among men in the world "out there" many inveterate enmities and inhumanities. That is why we have to help Masonry make a big difference therein by bringing about a juster, wiser, and more merciful order.

The following are among the

things Ill. Newton suggests we should do to improve the "human condition" (*ibid.*, pp. 180-181):

1. Make men just, gentle, and generous to all their fellow human beings, thereby removing the cause of the woe and need of the unfortunate, the unhappy, and the like in society.

2. Promote Masonry's spirit of brotherly love and relief, of friendship and ecumenism, thereby making men realize how important it is for them to mutually recognize, respect, and trust one another.

3. Remove all hostility, as well as allay all fanaticism and hatred, which may arise due to differences in language, race, creed, and even color, thereby making peace prevail among men of every country, sect and opinion.

And speaking of peace, RW and Sec. Avelino I. Razon, Jr., our Deputy Grand Master, assisted by WB and Usec. Nabil Tan, a Past Master of Keystone Lodge No. 100, is in charge of the campaign for the establishment of a long-lasting peace-and-order situation in our country. We should rally behind these two Brothers of ours, partly by urging our countrymen to heed Masonry's appeal, not for tolerance, but for fraternity; not for uniformity, but for unity of spirit amidst varieties of outlook and opinion.

But, definitely, we have to rally behind our Grand Master, MW Peter U. Lim Lo Suy, who has sounded the clarion call for us to make *"Together, Brethren, We Will Make the Difference"* as the thematic focus of all our labors during his year in the Grand East. Let us enthusiastically accept his challenge that we work together in closer harmony than before to take the Craft to greater

heights of achievement, so that by the year 2012, when we celebrate the Centennial of our Grand Lodge, we may be able to say that Philippine Masonry has, to a great extent, recaptured its old glory as a deciding influence in the affairs of our local and national communities.

Specifically, he has challenged us to work together in closer harmony than before to:

1. Put into meaningful concrete action our vision, mission, commitment, slogan, and logo for this Masonic year.

2. Implement his three-point program for the development of our Symbolic Lodges and Masonic Districts, as well as give due meaning and substance to our Senior Grand Lecturer's program for continuing Masonic education.

3. Observe the calendar of monthly activities, as well as carry out the special projects, proposed by him and other Grand Lodge officers.

As he said in his inaugural speech, *"There is a role for everyone to play (in the implementation of my three-point program). Each one of us shall have an indispensable part to undertake, and no matter where you may be assigned, remember that you are as important as all the others."*

We must, therefore, play our respective roles to the hilt. We must be, in our own measure, like the person referred to in these lines by Ms. Amanda Bradley:

"It only takes one smile to offer welcome, and blessed be the person who will share it."

"It only takes one moment to be helpful, and blessed be the person who will spare it."

"It only takes one word to lend real comfort, and blessed be the person who will speak it.

"It only takes one truth to light the darkness, and blessed be the person who will give it.

"It only takes one life to make a difference, and blessed be the person who will live it."

In fine, we like to think that MW Peter U. Lim Lo Suy would also say to us:

"It only takes one year, my year in the Grand East, to make a whale of a difference, and blessed be the brethren who will do their inner and outer work with much dedication and devotion; -- who will live their Masonry consistently 24 hours a day; -- who will regularly diffuse the light and luster of Masonic precepts and principles

to all within the circle of their influence; -- who will work with the leaders of the Craft and other brethren in closer harmony than before toward successfully and fruitfully implementing our programs and projects, thereby taking our Craft to greater heights of achievement; -- and who will work, both as individual Masons and in cooperation with other brethren, for the improvement of Philippine society in particular and the welfare of humanity in general, all for the greater glory of God. Together, Brethren, we will make a big difference during my year in the Grand East!"

One for all, all for one, then, let us give due meaning and substance to the thematic focus of all our labors in 2009-2010: *"Together, Brethren, We Will Make the Difference!"*

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Meet Our Grand Master for 2009-2010 ...

MW PETER U. LIM LO SUY: A MAN FOR ALL SEASONS

by Flor R. Nicolas, PSGL & Oscar P. Musni, PJGL

The Brother installed as our 92nd Grand Master in his beloved Cagayan de Oro City on April 25, 2009 is, we submit, in his own measure, a man for all seasons because, among other reasons, since his youth he has dedicated himself to working and studying to the best of his ability in order to attain personal excellence, by means whereof he can contribute significantly to the progress of the society in which he lives and works; although he has become a successful entrepreneur and tried-and-proven business executive, he has remained humble, modest, and unchanging in his ways; he always strives to be and to do his best, thereby managing to stand out in every organization he joins, be it fraternal, civic, business, or community group; and he proficiently uses the symbolic 24-inch gauge for finding quality time to spend with his beloved wife and children, his busy schedule notwithstanding.

The specific details of his fruitful life given subsequently will substantiate our submission.

His Birth, Parentage, Early Training, and Formal Schooling

Born on October 16, 1948 in Cagayan de Oro City to parents worthy of emulation, Andres Catiam Lim Lo Suy and So Tin Uy, our 92nd Grand Master grew up in a family culture of entrepreneurship and traditional values. At an early age, he learned the rudiments of the wholesale and retail trade and the importance of self-discipline as he pursued his elementary and secondary education at the Kong Hua School.

He later on obtained the de-

gree of Bachelor of Science in Commerce (BSC), Major in Accounting, at Xavier University/Ateneo de Cagayan. Subsequently, he became a Certified Public Accountant (CPA).

His Business Initiatives

In the late 1960s, he pioneered in the locksmith business (key duplication by machine, key fabrication, and opening of locks) in his native city; at the same time he assisted in the management of their family's trading and grocery businesses, including a thriving salted and dried fish industry.

In 1972, he helped establish the family hardware and construction supply store.

In 1988, he took over the management of the family's ice drop and ice cream and soy sauce manufacturing operations.

An enterprising young man, he was soon engaged in insurance and real estate business. Up to the present, he has been a licensed underwriter and consistent producer of non-life insurance for Malayan Insurance Co., Inc. and constantly retains his ranking as one of the company's top insurance agents nationwide.

After becoming a licensed real estate broker in 1976, he also once served as a member of the Board of Directors of the Real Estate Brokers Association for Northern Mindanao.

Aware of the value of continuing entrepreneurship education, he enrolled at the U.P. Institute of Small-Scale Industries and participated in its Entrepreneurship Development Program.

In 1991, he invested in the noodles manufacturing business and established a tinsmith shop.

In 1992, he established the Philtyres Corporation and became the distributor of Firestone tires in Cagayan de Oro and Northern Mindanao. Aggressive, he eventually branched out towards Davao City and Cebu City, which were then fortresses of well-established conglomerates.

In the year following, aware of the changing economic environment, he organized Limac Enterprises, a distribution company of consumer products also for Cagayan de Oro and Northern Mindanao.

Five years later, another oppor-

tunity knocked on his door. Together with some friends in the business community, he became one of the incorporators of Toyota Cagayan de Oro, Inc., a franchise dealership of Toyota cars.

His achievements in the sale of Toyota vehicles resulted in the receipt by him of several awards. In 2001, he was chosen as National Dealer of the Year Awardee for his overall dealer performance; in 2002-2003, as President's Cup for Excellence Awardee for his customer satisfaction performance; and in 2004-2007, as Class A Achiever Awardee.

To this day, he is known in the business community of the city as a successful entrepreneur and tried-and-proven business executive. His success is attributable to his dogged determination to excel, his indefatigable industry in every initiative, and his strong and unswerving belief in, as well as reliance upon, Divine Providence. Besides, he is a firm believer in this monitorial message: *"Time, patience and perseverance will accomplish all things."*

Success Has Not Affected His Ways

The achievements he has reaped in the business world have not affected his ways a bit; for he has remained modest and humble, unassuming and amiable. He has constantly maintained lasting friendship not only with those who are endowed with wealth and those who are clothed with power but also with those whom he had known many decades ago in his youth, as well as those who have served under him as his employees.

Having been brought up in the ways of polite and civil society, he ex-

hibits his simple yet elegant and discriminating taste. His stature in life notwithstanding, he is known not only for his simplicity but for his magnanimity as well. In the words of the Installation Service of Subordinate Lodges, *he is one "to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence."* Indeed, his heart flows in abundant generosity to those who are in genuine distress, but his generosity is hardly known except by the immediate members of the recipients' families.

The fact that his friends are legion is a striking evidence of his constancy and steadfastness in interpersonal relationships, as well as a tribute to his adamant adherence to a dictum by which he has lived since his youth, to wit, *"The only reward to virtue is virtue itself; the only way to have a friend is to be one yourself."*

His unwavering determination to succeed in every endeavor, coupled with his fervent desire to attain the goals he has set before him, easily infects and influences others. He consistently leads by example; he is an inspired and inspiring, as well as a democratic and diplomatic, leader. He guides those who work with him and for him with such prudence and wisdom that he manages to stimulate them to work together in close harmony toward a common purpose. They in turn find satisfaction, pride and honor in the result of their teamwork.

He is sincere and honest in his dealings with others. He lends the attentive ear to others and generously shares with them his valuable judgment and instructive tongue. Gifted with natural charisma and an inquiring, analyti-

cal mind, he can easily turn a volatile situation to the advantage of all. He is invariably diplomatic but decisive in handling complicated situations.

But, of course, he is aware of the limits of his own mind. He knows his own deficiencies, but he never allows these to get in his way. In every emergency, he looks up to God for comfort and support, and he ever bears in mind that *"He that endureth to the end, the same shall be saved (or even prevail)."* Like the GMHA, he prays for wisdom necessary to enable him to draw designs upon the trestleboard, whereby those who work with him and for him may pursue their labors.

His Zeal, Ethusiasm for the Craft, Appendant Bodies, Allied Orders

When he was 28 years old, he filed his petition for Masonic membership with Macajalar Lodge No. 184, where he was initiated, passed, and raised on April 5, June 22, and July 14, 1977, respectively.

In 1983, he was chosen by his Mother Lodge as its Mason of the Year; in the following year, as its Most Outstanding Mason. These awards must have led his ambitious feet to tread round after round of the ladder that leads to fame in our mystic circle.

In 1985, he was elected by the brethren of his Mother Lodge as their Worshipful Master. He managed and administered the affairs of his Mother Lodge so efficiently and effectively that he was selected as the Most Outstanding Worshipful Master of Masonic District No. 17.

In 1986, he was awarded by the Most Worshipful Grand Lodge of

the Philippines as the Most Outstanding Worshipful Master in its entire jurisdiction.

In 1986-1987, he served as District Grand Lecturer (DGL) for the same district.

In 1988-1989, 1989-1990, and 1990-1991, he served as the Grand Master's Deputy for the same district. He holds the enviable distinction of being the only Brother (so far) who has been awarded by the GLP as the Most Outstanding District Deputy Grand Master (DDGM) in its entire jurisdiction for three consecutive terms.

As DDGM, he spearheaded the organization of Makahambus Lodge No. 315, which he loves as much as his Mother Lodge. He also got actively involved in the activities of many other Lodges and extended his guidance and assistance to the officers thereof. He was, therefore, unanimously elected Honorary Member of those Lodges, particularly Leonardo T. Pañares Memorial Lodge No. 220, Punta Sulawan Lodge No. 242, Carmen Valley Lodge No. 250, Don Lorenzo Tan Memorial Lodge No. 265, Camiguin Lodge No. 296, Cagayan de Oro Lodge No. 298, Dadiangas Lodge No. 225, and Manuel Roxas Lodge No. 152.

He has also sat as either a member, vice-chairman, or chairman of many a Grand Lodge Committee.

In 1986, he was Venerable Master of Mindanao Bodies, Ancient and Accepted Scottish Rite (A.&A.S.R.) of Freemasonry. In 1987-1990, he served as the Bodies Supervisor thereof. In 1990, he was coronated 33^o Inspector

General Honorary (IGH) in recognition of his exemplary service to the Scottish Rite. In 1990-1994, he labored as the Valley Deputy of Mindanao Bodies, A.&A.S.R.

Firmly believing in the prime importance of properly guiding the youth, he served as Chapter Dad of Wadih Saab Chapter, International Order of DeMolay, in 1985-1988; as Rainbow Dad of Anthurium Assembly No. 5, International Order of the Rainbow for Girls, in 1985-1987; and as Junior Grand Master for Mindanao of the Supreme Council of DeMolay Philippines in 1991. In 1987, the International Order of the Rainbow for Girls gratefully conferred upon him the Grand Cross of Color.

He has also manifested his genuine concern for the welfare and happiness of women and children not only within the Fraternity but in the world at large as well. This is evident in, as well as exemplified by, his active participation and involvement in the rituals and activities of Cadena de Amor Chapter No. 16, International Order of the Eastern Star, and the Mindanao Shrine Club.

In 2006-2007, he was not undeservedly elevated by brethren to the time-honored and much-coveted position of Junior Grand Warden (JGW); in 2007-2008, to that of Senior Grand Warden (SGW); and in 2008-2009, to that of Deputy Grand Master (DGM).

His Masonic labors over the years have provided him with enriching experiences and prepared him adequately to eventually occupy the Grand Oriental Chair in 2009-2010.

His Civic, Business, and Community Group Affiliations

Outside the confines of the Masonic Fraternity, he has also shown his mettle with equal grace either as an ardent follower or as an understanding and just leader.

Since 1973, he has actively involved himself in the activities of Cagayan de Oro Host Lions Club. In 1980-1982, he was this club's Most Outstanding Lion of the Year; in 1982-1984, its President. During this period, he received from Lions Clubs International, USA, the 100% President's Award.

In 1976-1992, as District 301-E Chairman, he was in charge of the district's Youth Exchange Program, its Lioness Clubs International, and its Membership Growth, Extension and Retention Program.

In 1991-1992, as the Most Outstanding Lion of District 301-E, he was the recipient of the Governor's Award. In 1992, he was chosen as a Melvin Jones Fellow by the Lions Clubs International Foundation. In 1993-1994, he was elected unopposed as Vice-Governor of District 301-E. In 2002, for his continuing membership and service to the community, he received from the Lions Clubs International President the 35 Years Monarch Award. In 2004, he received his Life Membership Award, and in 2005-2006 he served as Executive Adviser to the District Governor, who in turn thankfully presented to him a Recognition Award.

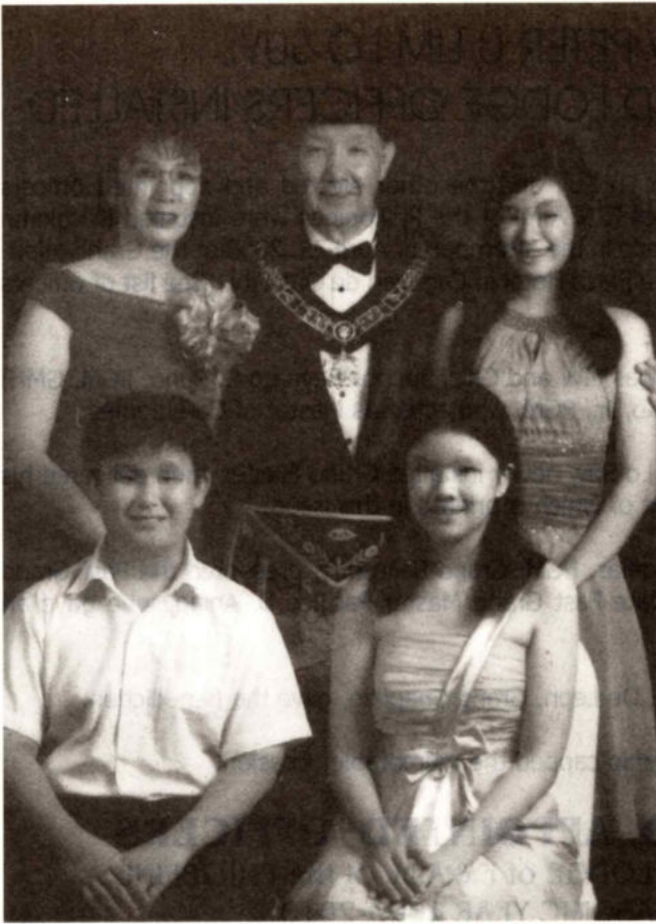
Serving the people through his business and community group affiliations, he is a familiar personality much admired, well respected, and highly esteemed by many of his friends and colleagues. The Misamis Oriental Filipino-Chinese Chamber of Commerce and Industry, the Kong Hua School Alumni Association, and the Cagayan de Oro Filipino-Chinese Volunteer Fire Brigade Foundation, Inc., among many other groups, insist that he should sit in their respective Boards of Directors because he practically breathes life into their endeavors. He is also a past President of the Golden Village Homeowners Association, an old enclave of the rich and not so rich families in Cagayan de Oro City.

Well Loved, Respected Boss

Despite the stresses of having such an active life, he is well loved and respected by the employees of the companies he presently manages. He is Executive Vice President of Toyota Cagayan de Oro, Inc.; President and General Manager of Philyres Corporation; and Chairman of the Board and President of Limac Enterprises, Inc.

His Love and Affection for His Own Family

MW Peter U. Lim Lo Suy firmly believes that a man's achievements in different fields of endeavor are of little or even no value if he is a failure in his own home. In spite of his many fraternal, civic, business and community group engagements, therefore, he has proficiently used the symbolic 24-inch



MW Peter U. Lim Lo Suy, Sister Doris, and their children: Sharmaine, Lorraine and Bryan

gauge for finding quality time to spend with the members of his own family. He is, indeed, a loving husband to Sister Doris, who requites his love with equal fervor and is fully supportive in all his endeavors, and a doting and affectionate father to Sharmaine, Lorraine, and Bryan, who are an inspiration, as well as the GAOTU's blessings, to him.

Concluding Statements

St. Thomas More, the author of the classic *Utopia* and ousted Chance-

lor of King Henry VIII of England, was fittingly named "A Man for All Seasons," mainly because he courageously adhered to his principles, despite the pressures, despite the perils, despite the penalties imposed upon him, including his unjust martyrdom at the plaza of London.

We like to think that the man and brother we have chosen to lead the Craft in 2009-2010 is, in his own measure, also a man for all seasons because he is endowed with affable and amiable disposition, legendary patience, Libran equanimity, sound hierarchy of values, passion to excel, persistent application to every job at

hand, unfeigned humility, sincerity and plain dealing, and above all, genuine love and concern for his fellowmen, especially his fellows in Masonry, and for the Fraternity.

A dynamic and diplomatic leader, he will, we are certain, stimulate us to work together in close harmony toward making a difference in our lives and in the lives of the residents of the communities in which we live and work as men and as Masons.

MW PETER U LIM LO SUY, OTHER GRAND LODGE OFFICERS INSTALLED

MW Peter U. Lim Lo Suy and the other elected and appointed officers of the MW Grand Lodge of F. & A.M. of the Philippines were installed in solemn ceremonies which took place in the afternoon of April 25, 2009 at the Grand Mindanao Ballroom of the Pryce Plaza Hotel in Cagayan de Oro City. (See list of officers below.)

Installing Officer was MW and Chief Justice Reynato S. Puno, PGM, GMH, assisted by MW Pablo C. Ko, Jr., PGM, who acted as Master of Ceremonies.

MW Peter U. Lim Lo Suy, newly installed Grand Master, then delivered his inaugural address, the text of which is printed in this issue.

MW Danilo D. Angeles, PGM, Grand Secretary, presented the Past Grand Master's Jewel to Immediate Past Grand Master Pacifico B. Aniang, who gave an eloquent response.

VW Magdangal M. De Leon, Grand Chaplain, gave the benediction.

Dinner and fellowship capped the memorable occasion.

ELECTED, APPOINTED OFFICERS of the GRAND LODGE of F.&A.M. of the PHILIPPINES, MASONIC YEAR 2009-2010

GRAND LINE

Grand Master	MW PETER U. LIM LO SUY
Deputy Grand Master	RW AVELINO I. RAZON, JR.
Senior Grand Warden	RW JUANITO P. ABERGAS
Junior Grand Warden	RW SANTIAGO T. GABIONZA, JR.
Grand Treasurer	MW RUDYARDO V. BUNDA, PGM, GMH
Grand Secretary	MW DANILO D. ANGELES, PGM
Assistant Grand Treasurer	VW NELSON T. YAU
Assistant Grand Secretary	VW GODOFREDO V. SEÑIRES, JR.
Grand Auditor	VW JUANITO G. ESPINO, JR.
Grand Chaplain	VW MAGDANGAL M. DE LEON
Grand Orator	VW SIMEON A. DATUMANONG
Grand Marshal	VW TEODORICO B. CAPUYAN
Grand Historian	VW SIXTO S. ESQUIVIAS IV
Senior Grand Deacon	VW HERMENO A. PALAMINE
Junior Grand Deacon	VW ROMEO A. BARTOLOME
Grand Standard Bearer	VW JEFFERSON P. SORIANO

Grand Sword Bearer
 Grand Bible Bearer
 Senior Grand Lecturer
 Junior Grand Lecturers
 National Capital Region
 Northern Luzon
 Central Luzon
 Southern Luzon
 Western Visayas
 Central and Eastern Visayas
 Northern and Western Mindanao
 Southern Mindanao
 Overseas Districts
 Senior Grand Steward
 Junior Grand Steward
 Grand Pursuivant
 Grand Organist
 Grand Tyler

VW ANTONIO U. CHUA
 VW JOHN G. TAN
 VW ROBERT O. ASUNCION

 VW ROLANDO F. ROCHA
 VW EDILBERTO P. CARABBACAN
 VW CHRISTOPHER Y. GOCOCO
 VW RODOLFO Y. MAGTIBAY
 VW PABLO S. CHU
 VW WILLIAM C. KO
 VW ALFREDO T. GOKING
 VW FLOREN V. LUMO
 VW WILFREDO G. CHING
 VW RUBEN A. TINGCO
 VW ENRIQUE Y. CO
 VW RICHARD L. CHUA
 VW LEONARDO A. FELONIA
 VW D. PAULO D. VIDANES

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Members	- MW ROSENDO C. HERRERA, PGM, GMH
	- MW RAYMUNDO N. BELTRAN, PGM
	- MW PABLO C. KO, JR., PGM
	- MW DANILO D. ANGELES, PGM
	- MW HERMOGENES E. EBDANE, JR, PGM
Secretary	- RW AVELINO I. RAZON, JR., DGM

DISTRICT DEPUTY GRAND MASTERS

DISTRICT	LOCATION	NAME
NCR-A	Metro Manila	VW ARNEL OFENDO M. REYES
NCR-B	Metro Manila	VW ANTONIO G. LIM
NCR-C	Metro Manila	VW VICENTE A. FLORO III
NCR-D	Metro Manila	VW LORENZO P. REYES
NCR-E	Metro Manila	VW ELPIDIO S. DE CHAVEZ
NCR-F	Metro Manila	VW JOSE EDILMAR P. JAEN
NCR-G	Metro Manila	VW SIM M. CAÑONERO
CAR-A	Bontoc, Kalinga, Mt Province	VW EUGENE M. BATALAO
R I-A	Pangasinan	VW REX ALVIN A. BILAGOT
R I & CAR-B	Baguio, La Union	VW ALMERICK B. PUA PHEE
R I & CAR-C	Ilocos Sur, Ilocos Norte Abra	VW ADOLFO S. PALCON
R II-A	Nueva Viscaya (South)	VW EDWARD R. VALIDO
R II-B	Isabela (North)	VW ELADIO B. DE LOS SANTOS
R II-C	Cagayan	VW PERFECTO B. GARCIA
R II-D	Isabela (South), Quirino	VW DENNIS M. SICLOT
R II-E	Nueva Viscaya (North), Ifugao	VW NARCISO S. SALUNAT
R III-A	Pampanga	VW ALFRITO D. MAH
R III-B	Bataan	VW ROLAND B. SILLORIQUEZ

R III-C	Zambales	VW TOMASITO N. ANGELES
R III-D	Nueva Ecija (South)	VW EMMANUEL ANTONIO M. UMALI
R III-E	Bulacan	VW DICK C. GUZMAN
R III-F	Nueva Ecija (North)	VW FELIX R. RONQUILLO
R III-G	Tarlac	VW ANDY T. PO
R IV-A	Cavite	VW DOMINADOR VICTOR R. EUGENIO
R IV-B	Laguna	VW ANTONIO JUSTO M. ZUNIGA
R IV-C	Quezon	VW APOLINARIO V. PAÑEBE
R IV-D	Batangas	VW JOVENCIO P. VELASQUEZ
R IV-E	Mindoro	VW RAMON R. ESPADA III
R V-A	Cam.Norte/Sur,Catanduanes	VW BERNARDO M ASETRE
R V-B	Albay, Sorsogon	VW CESAR M. PADRE
R VI-A	Panay, Iloilo, Antique, Aklan	VW ARTHUR U. YOUNG
R VI-B	Negros Or., Negros Occ.	VW LEO RAFAEL M. CUEVA
R VII-A	Cebu, Bohol	VW SIXTO REY M. ORIG
R VIII-A	Samar	VW CONSTANTE A. SABATE
R VIII-B	Leyte	VW ROGELIO T. UY
R IX-A	Zamboanga del Sur	VW JEREMIAS T. GAVENIA
R IX-B & X	Misamis Occ., Zambo.del Norte	VW ARNULFO H. ROLDAN
R IX-C	Zambo.,Jolo,Basilan,Tawi-Tawi	VW NIXON T. GO
R X-A	Misamis Oriental	VW ROBERT S. DY
R X-B	Misamis Oriental, Camiguin	VW RICHARD NIXON A. BABAN
R X-C	Misamis Occidental	VW LORETO T. BHAGWANI
R X-D & ARMM	Lanao	VW LYNDON L. ABUCAY
R X-E	Bukidnon	VW LAUREANO M. LEDRES, JR.
R X-F	Bukidnon	VW ULITO T. KINDOM
R XI-A	Davao City, Davao del Sur	VW JOSE A. LIM III
R XI-B	Davao Province, Davao Oriental	VW SENEN P. ABING, JR.
R XII-A	Cotabato City, North Cotabato	VW ALEXANDER U. AMPATUAN
R XII-B	SOCOSKARGEN	VW ROEL S. PALACA
R XIII-A	Agusan Surigao	VW ARTHUR L. ONG OH
OVERSEAS A	Guam	VW DEXTER LEE H. TAN
OVERSEAS B	Okinawa, Japan	VW NAPOLEON A. SISON
OVERSEAS C	Camp Zama, Japan	VW MANUEL C. ANGELES, JR.
OVERSEAS D	Korea	VW JAMES G. AQUINO
OVERSEAS E	Northern Marianas Islands	VW DANIEL E. BAÑEZ

DISTRICT GRAND LECTURERS

DISTRICT	LOCATION	NAME
NCR-A	Metro Manila	VW GREGORIO G. ARCANGEL, JR. VW MELVIN P. MALLO VW MANUELITO O. VALLOSO
NCR-B	Metro Manila	VW ROMEO M. RAMOS VW MANOLO C. TEODORO VW ROMERTO F. VILLARTA
NCR-C	Metro Manila	VW RAMIL M. ALVAREZ VW JOSE MARIA P. CARABAÑA VW PORFIRIO L. MAGTANONG, JR.
NCR-D	Metro Manila	VW TOMAS T. BALISI VW CARLOS R. RUIZ III VW PETER L. YAP
NCR-E	Metro Manila	VW ROGELIO D. GEVERO, JR.

NCR-F	Metro Manila	VW ROSELLER M. MALABANAN VW ROSAURO E. REGALA VW RENATO H. DRIZ VW DANILO G. FLORES VW INIGO O. GOLINGAY, JR. VW ORLANDO M. MABUTAS
NCR-G	Metro Manila	VW ARIEL T. ABINOJA VW JAIME R. BACHO VW LAURO F. GARCIA, JR. VW RICHARD NICOLAS STUTELY VW ROMARICO N. CABUYADAO VW JOSEPH G. LO VW DIONISIO O. OPOLENTO, JR. VW PAUL B. MARIANO VW GEORGE S. DE JESUS VW PEDRO S. TAN VW OSCAR B. DAMIL VW ALEXANDER C. ORTIZ VW EDUARDO L. PAGULAYAN, JR. VW EDUARDO S. SANTOS, JR. VW MARLON C. AGNAR VW FLORENCIO B. SOLIVEN VW ROMY U. CUA VW LOUIE B. GEPILANO VW JOSE EMMANUEL V. VILLEGAS VW CESAR A. MARCOS VW MANOLO C. NORIAL VW DALE A. BARSY VW ROMEO N. PADRIGON VW LAMBERT G. SAMSON VW JOSE ROBERTO A.F. L. SARREAL I VW NOLAN T. SUDARIO VW RAMIRO M. CRUZ, SR. VW ROLANDO P. DE GUZMAN, JR. VW OLEGARIO M. DELA CRUZ VW ANTONINO Z. MANABAT VW RANDY T. MANGAHAS VW CONRADO A. REYES II VW CONRADO Q. SANTE VW FROILAN M. VALINO VW EUGENE ANTHONY F. ARCIAGA VW ANDRES O. PANGILINAN, JR. VW ENRICO G. SALAPONG VW BUENAVENTURA M. VIRAY, JR. VW VIRGILIO M. CATBAGAN, JR. VW ANGELITO A. PANTALEON VW MANUEL G. STA. MARIA VW CHRISTOPHER ABELARDO VW JONES C. FELIX VW ARMANDO T. UY VW EDELITO B. AMON VW LEODINILO N. DEL ROSARIO VW EDUARDO V. DIAZ
CAR-A RI-A	Bontoc, Kalinga, Mt Prov. Pangasinan	
R I & CAR-B R I & CAR-C	Baguio, La Union Ilocos Sur, Ilocos Norte, Abra	
RII-A	Nueva Vizcaya (South)	
RII-B	Isabela (North)	
RII-C	Cagayan	
RII-D	Isabela (South), Quirino	
RII-E	Nueva Viscaya (North), Ifugao	
R III- A R III- B R III- C	Pampanga Bataan Zambales	
R III- D	Nueva Ecija (South)	
R III- E	Bulacan	
R III- F	Nueva Ecija (North)	
R III- G	Tarlac	
R IV-A	Cavite	

		VW JAIME Q. DILIDILI
		VW ROLAN N. GARCIA
		VW NATHANIEL S. GOLLA
		VW ERNESTO M. MIRON
		VW FERNANDO R. UMANDAP
		VW DANILO M. VILDA
R IV-B	Laguna	VW DIONISIO B. BATERINA
		VW NOE B. VELASCO
R IV-C	Quezon	VW REX G. OSIO
		VW VICTORINO S. PANGANIBAN, JR.
		VW BALTAZAR B. TARACINA
R IV -D	Batangas	VW EDUARDO C. HERNANDEZ
		VW EDWIN D. MALABANAN
R IV -E	Mindoro	VW LEVY B. ARAGO, JR.
		VW ERIC J. ASUNCION
R V - A	Cam. Norte/Sur, Catanduanes	VW EDWIN L. RAMOS
		VW CESAR R. REBANCOS
R V- B	Albay, Sorsogon	VW EDWARD Y. CHUA
		VW ORLANDO O. LIAO
R VI- A	Panay, Iloilo, Antique, Aklan	VW HERNANDO R. CATEQUISTA, JR.
		VW JOENILO O. SUPLICO
		VW NICKARTER CLYDE S. VALENTE
R VI- B	Negros Or., Negros Occ.	VW RENE V. AURELIO
		VW MANFRED M. FUENTESFINA
		VW ALBERT T. TECSON
R VII- A	Cebu, Bohol	VW GHOLAMREZA K. BALAZADEH
		VW BRAULIO C. PADILLA
R VIII- A	Samar	VW ROMEO D. ATENCIO
		VW JOSELITO R. YULO
R VIII- B	Leyte	VW CRISOLOGO S. BITAS
		VW JERRY P. GO
R IX-A	Zamboanga del Sur	VW NESTOR A. DOLAR
		VW AURELIO M. MENDOZA II
		VW CHRISTOPHER M. MORALES
R IX-B & X	Misamis Occ., Zambo. del Norte	VW ELIEZER C. BACHO
		VW ANASTASIO B. JUNIO, JR.
R IX - C	Zambo., Jolo, Basilan, Tawi-Tawi	VW JONATHAN W. TAN
		VW SANI A. UTTOH
R X - A	Misamis Oriental	VW JESUS P. CHAN
		VW JOSE L. ESCOBIDO
		VW ROBERT S. JOCSON
R X - B	Misamis Oriental, Camiguin	VW DAVID C. ESPANCHO
		VW PACIFICO C. ESPANCHO
		VW TEODORO A. GALES
R X - C	Misamis Occidental	VW JOEL J. AGRAVIADOR
		VW FRANCISCO A. ALGABRE, JR.
		VW JOSE M. LIQUIDO
R X-D & ARMM	Lanao	VW EUFEMIO L. CALIO
		VW GENESIS G. CALIT
R X - E	Bukidnon	VW ARWIN T. KHO
		VW JULIO A. PIZARRO
R X - F	Bukidnon	VW ROBERTO M. MALABANAN
		VW FERDINAND R. ROQUE

R XI- A Davao City, Davao del Sur
 R XI- B Davao Province, Davao Oriental
 R XII- A Cotabato City, North Cotabato
 R XII- B SOCSKSARGEN
 R XIII- A Agusan Surigao

OVERSEAS A Guam
 OVERSEAS B Okinawa, Japan
 OVERSEAS C Camp Zama, Japan
 OVERSEAS D Korea
 OVERSEAS E Northern Marianas Island

VW EDGAR S. DAVID
 VW JOEL C. LASERNA
 VW DON F. DONALVO
 VW NOEL L. PINEDA
 VW JOSE B. DELA CRUZ
 VW CHEROKEE B. UY
 VW ABINER N. BAAC
 VW BAN HUA P. TO
 VW MAURO D. BRAVO, JR.
 VW HERCULES R. CHANJUECO
 VW ROBERTO V. DEL ROSARIO
 VW LORENZO E. DELA TORRE
 VW HIROSHI YAGI
 VW FERDIE MARC O. ASISTIN
 VW RICHARD W. DICKENS
 VW ELIAS C. BUENAVENTURA



A View in the Grand East:
 (Right to Left): MW Peter U. Lim Lo Suy, Grand Master; RW Avelino I. Razon, Jr., DGM; and some Past Grand Masters...

MW Grand Master of Ceremonies Pablo C. Ko, Jr. proclaims the Grand Lodge Officers for 2009-2010 duly installed.





MYHEART-WARMTHANKS, CORDIAL CHALLENGE TO ALL OF YOU

The first two lines of a poem by Francis Duggan states, "Our destiny is in our hands, some have been known to say, but circumstance in all of that must have some part to play..."

To a greater extent, the truism proclaimed in the poem has been demonstrated in the

simple life that I have lived. Destiny has a part, and somehow fate, luck, or circumstance has some part to play.

My ascension to the Grand Oriental Chair had never been a part of my dream, but I soon realized that it was the embodiment of many of my aspirations, and that the most persistent of them all was to be able to make a difference in the lives of our people. These aspirations were reinforced by the principles and convictions which I had learned and which I decided to embrace. I soon discovered that these had played a part in bringing me to this remarkable experience in my life – one that I had never imagined would happen to me.

Destiny can, therefore, be something that goes beyond our human power or control, and it is perhaps a predetermined course charted in our stars or written in the palm of our hands.

Let me briefly share with you some of the "circumstances that must have some part to play" in leading me to this eminent position – that of the Grand Master of Masons in the Jurisdiction of the Philippines.

Brothers and friends, my Masonic journey began on the day my father died thirty-two years ago. The demise of my father was the lowest moment of my youth as far as I can recall. And this was even made worse by the absence, or seeming disappearance, of our eldest brother, George, who was then based in Hongkong, but whose whereabouts could not then be

ascertained. Chinese custom and tradition dictate that the eldest son must be present in sending off the dead to his final dwelling. My other brother, Manuel, who happens to be a member of Macajalar Lodge No. 184, sought out the help of the brethren. But despite their exhaustive efforts, we could not yet locate George.

I can still vividly remember how the members of Macajalar Lodge No. 184 would report to our family every bit of the development of the search they had made – literally, by the minute. Even the late MW Jolly Bugarin, then the Senior Grand Warden and erstwhile NBI Director, joined in the pursuit to find George.

This melodramatic episode has left an indelible imprint on my mind, and to this day, the memory of my family being accorded such a privilege by those who walked in the corridors of power has become a model of a brotherhood that transcends time and circumstance. To cut the story short, my brother George was finally found, and he was able to send off our late father to his final resting place.

This confluence of events, plus many other lessons I had learned about Freemasonry, firmed up my resolve to knock at the portals of this time-honored fraternity. And from then on, I have never looked back. **To me, Masonry has, indeed, become a way of life.**

Before I go on any farther, allow me first, on behalf of all the brethren whithersoever dispersed, to express my sincerest appreciation and deepest gratitude to the members of the Installing Team, led by no less than the most admired, most revered, and most articulate Past Grand Master and the Chief Justice of the Supreme Court of the Philippines, MW Reynato S. Puno, and his extremely proficient Master of Ceremonies, an equally esteemed Past Grand Master of Masons, MW Pablo C. Ko, Jr.

Allow me, then, to present this simple token to MW Puno ... MW Sir,

with the highest degree of humility and in token of my sincerest appreciation, please accept this simple token.

May I call on the Master of Ceremonies, MW Pablo C. Ko, Jr., to approach the podium ... MW Sir, may I present to you, too, this token of our appreciation.

Thank you very much, Most Worshipful Sirs.

Let me likewise seize this moment to express my unreserved gratitude, unconditional love and affection to the following important persons, whose influence and motivation have greatly encouraged me and have given me the audacity to hurdle the gigantic tasks that lie ahead.

Foremost, to the most beautiful woman present this afternoon – my ever loyal companion, my loving and caring wife, Doris; to my very adorable daughters, Sharmaine and Lorraine; and to my inquisitive son, Bryan – I say, “I love you very, very much.” These four persons are my inspirations and the reasons for me to be the best that I could ever be.

To another “most important woman” of my life, my mother, So Tin, who unfortunately could not be here with us; to my caring and thoughtful sisters and sympathetic, supportive brothers; and to my nieces and nephews – for always being there for me, thank you very much.

And also to the Lu and Tomas Ang Families, as well as to my business partners and associates at Toyota-Cagayan de Oro, Philtyres and Limac – for your unrelenting commitment, support and loyalty, thank you very, very much.

My special thanks also goes to one of my most admired mentors, MW Romeo A. Yu. For the wisdom and generosity you continue to share with me, Most Worshipful Sir, thank you very much.

Let me likewise express my profound thanks to all the other Past Grand Masters, whose advices and recommendations I will always value. I will continue to draw strength and inspiration from the Grand Masters of the past, those men of nobility who have gone this way before. Most Worshipful Sirs, please be my guiding light, that with your undiminished illumination and unity of purpose, I shall be able to trek the right path towards achieving our never-ending quest for higher thoughts, nobler deeds, purer actions, and greater achievements for our fraternity.

If only I had the intelligence, and prudence of MW Reynato S. Puno, the dignified manner and respectful disposition of MW Danilo D. Angeles, the stamina and photographic memory of MW Romeo A. Yu, the eloquence and fortitude of MW Pacifico B. Aniag, and the looks and charisma of MW Pablo C. Ko, Jr. – just to mention a few, then I would be the Perfect Grand Master. But I know my shortcomings; so, I will try my best to heed the lessons of the past and seek counsel from you, my predecessors. Please continue to share with me your wisdom and experiences.

My sincerest thanks and deepest gratitude to the brethren who, in one way or the other, helped me put together my plans and programs, as well as the handbook "Practical Guide for Effective Lodge Governance," and to the brethren of my Mother Lodge, Macajalar Lodge No. 184, for cultivating

and nurturing my Masonic life.

And to all the brethren of this Grand Jurisdiction, for the trust and confidence you bestowed upon me and for your active involvement in this annual undertaking, which aptly exemplifies the bond of Brotherly Love and Affection that unites us into one sacred band or society of friends and brothers, from the bottom of my heart, thank you very much.

My dear brethren, with you beside me, I can easily muster the courage to take that leap of faith in surmounting all the challenges of this magnitude.

May I ask you to continue to share with me your time and guidance, and to be generous with your wisdom and understanding. Ahead of me is a daunting task, which I cannot accomplish by myself. But when you are with me, hand in hand and side by side, there is so much to achieve together. Thus, for this Masonic year, let our slogan be: ONE FOR ALL, ALL FOR ONE! Again, Brethren, in unison: ONE FOR ALL, ALL FOR ONE!

So, as we can now see, my brothers and friends, this journey is not mine alone; we are all into this game plan together.

And it is a lot like a trek to the mountains where, as we reach the top, we would soon discover that there are higher and more majestic peaks waiting to be conquered.

I believe I have reached the top, and I humbly ask you to join me in this rare and exceptional experience. We now stand on the summit of the highest mountain peak, where the view is as magnificent and overwhelm-

ing as the challenges that we are going to face together. It now calls for us to bind ourselves together. For, together, we become stronger; for, together, there is no test, however fearsome and complex, that we cannot surpass. My administration will see to it that the mantle of leadership is shared with the other members of the Grand Lodge team to make certain that each one has a stake in, is responsible for, and accountable to, its success or its failure.

I am confident and optimistic that there is much goodness you can expect from your Grand Lodge in the days to come. I say this because I am assured of the assistance and gallant support of my Deputy Grand Master, RW Avelino I. Razon, Jr.; of our Senior Grand Warden, RW Juanito P. Abergas; and of our newly-installed Junior Grand Warden, RW Santiago T. Gabionza, Jr.

I will not request, but rather require of you, my appointed Grand Line and District Officers, the same commitment and enthusiasm to see to it that the plans and programs we have set forth for the ensuing year are realized. We are all at the portal of greatness, and never in our lives have we come close as we are right now to bringing forth the Difference we have long sought for our beloved fraternity and for our people. Together, fellow officers, we can make it. I am almost certain that you will not fail me – and that you will not fail yourselves. Your selection to the positions you now occupy was painstakingly processed months ago, and I have chosen you to be part of this great team we have assembled. Congratulations! All of you are very much deserving of your installation!

Let me, at this point, briefly lay down the basic thrusts of my term as

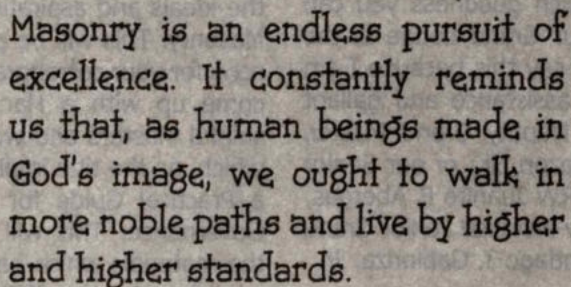
your Grand Master. They are contained in a three-point program that you will find in the manual, copies of which were earlier distributed to you. To reiterate, this simple-to-comprehend, easy-to-implement three-point program consists of the following: (1) Membership Growth, Development, and Welfare; (2) Effective Lodge Governance; and (3) Civic Involvement. I have likewise requested a group of well-meaning craftsmen from varied orientations and cultures to also put together a lasting Vision and Mission Statement that will embody the ideals and aspirations of Philippine Masonry. This will be presented to you soon for your corroboration. I have also come up with a Handbook for Worshipful Masters and would-be Masters, which, as the title implies, will serve as a Practical Guide for Effective Lodge Governance. This will complement all the materials which have already been published by the IMES. All these, including the three-point program which I earlier outlined, are anchored on the Masonic Theme which I have adopted for this year: TOGETHER, BRETHREN, WE WILL MAKE THE DIFFERENCE.

Allow me please to elaborate.

MAKING THE DIFFERENCE is my personal advocacy in life. In anything I do and everywhere I go, I am guided by the wisdom written by an anonymous author, which reads, "*I shall pass through this world but only once; anything, therefore, that I can do or any kindness that I can show, let me do it now; let me not defer it or neglect it, for I shall not pass this way again.*" What better way to leave a mark in our lifetime than to make a difference in our lives and in the lives of others! For me, this is the essence of living – one that gives meaning and purpose to our earthly existence. Making the Difference should

be our hallmark to serving our Fraternity in particular and humanity in general.

Once more, I earnestly enjoin you, my Brethren, to be one with me in observing our Masonic theme for this year – **Making the Difference**. To make our labors matter that they may bring goodness to those who may need them. There is a role for everyone to play. Each one of us shall have an indispensable part to undertake, and no matter where you may be assigned, remember that you are as important as all the others.



Masonry is an endless pursuit of excellence. It constantly reminds us that, as human beings made in God's image, we ought to walk in more noble paths and live by higher and higher standards.

The parable of the candle will make us remember what a wise man once said, *"Not all of us can be a candle in the dark, but some of us can be the mirrors that will reflect the light from the candle."*

In other words, by the kind of life we lead we can already make a great difference. Amidst all of the problems our country is facing today, we can live a life of simplicity, a life of service and a life of sacrifice. What more if we can make a meaningful contribution to our society by being patriotic tax payers, honest public servants and civic-minded citizens. Then almost certainly, society will judge us kindly. By the time we celebrate our Centennial, when we shall turn 100, Philippine Masonry shall have achieved its vision – to restore Freemasonry as the foremost organiza-

tion in this part of the world that counts for its membership persons of integrity and exemplary conduct, who craft positive influences in their respective communities and in the lives of their fellowmen.

My brethren, let me invite you to make a difference in our own lives and in the lives of those we touch. There is no better time than now to come forward and be counted, and to do our best in the pursuit of our dreams. We are witness to how the world outside is struggling with financial difficulties, political turmoil, and uncertainties

in all sectors of our society. It is therefore a blessing that we, as Masons, have a refuge to shelter us from these never-ending complexities. For within the portals of our Temple there is harmony and peace to comfort us; and we have our Masonic tenets and teachings to illuminate even the darkest corners of our hearts and minds. With our common vision and collective hands, and by the Grace of God, ANYTHING IS DOABLE... NOTHING IS IMPOSSIBLE. There is no other right time but now! Let us, therefore, altogether proclaim with one voice, with one heart and with one resolve our Masonic Theme for this year: TOGETHER, BRETHREN, WE WILL MAKE THE DIFFERENCE.

May God bless us all. Have a pleasant afternoon.

Grand Master's 3-Point Program for Blue Lodge, Masonic District Development

1. Membership Growth, Development and Welfare

1.1 Each Blue Lodge shall promote sustained growth in its membership by:

a. Strictly implementing the required method of investigating petitioners for Masonic membership.

1. The WM appoints as members of the Committee on Investigation brethren of known integrity and competence.

2. The Committee on Investigation submits to the WM a written report on their assigned task, but they are not to indicate their names on the report nor affix their signatures to it.

b. Strengthening its Orientation Program for petitioners and candidates for Masonic degrees.

1. The WM creates from among the members of the Lodge a pool of lecturers who are to orient petitioners and candidates about Freemasonry.

2. Lecturers are to use reference materials, such as the Practical Guide for Effective Lodge Governance.

c. Establishing an effective program for bringing back to the fold inactive or suspended members.

1. Together with selected or interested active members, officers visit sick members either in the hospital or at home. Similarly, they pay inac-

tive or suspended members visits either in their homes or in their places of work.

2. They send greeting cards to both active and inactive members on such occasions as birthday and wedding anniversaries. They encourage the brethren to commemorate or celebrate their birthday anniversaries during stated meetings and fellowships.

3. They endeavor to make Lodge fellowships lively, memorable and meaningful to the brethren and their families.

4. They invite inactive members to monthly meetings and fellowships either through personal communication or through text messages/telephone calls, or both.

5. They formulate a plan for enabling suspended members to pay their financial obligations to the Lodge on more convenient and liberal terms in order for them to reactivate their membership.

d. Implementing a program for improving the community's perception and information about Freemasonry. Such a program is also a means of attracting potential members.

1. Together with the active members of the Lodge, officers invite friends and other non-Masons to Masonic functions like Installation of Officers.

2. They establish tie-ups or linkages with community associations or organizations toward a more successful implementation of Lodge projects.

3. They endeavor, after securing the Grand Master's approval, to establish a TV program entitled "Kapihan sa Masonerya," where Masons and non-Masons may engage in friendly discussion about Freemasonry. A committee created by the WM studies and approves the scope of, as well as the participants in, the discussion.

e. Establishing a Mentoring Program for enabling new members to better understand and more easily assimilate the systems and protocols of the Craft.

1. The WM may appoint the instructor or sponsor/recommender of each new member as mentor to the latter.

2. The WM may assign an old member of the Lodge to act as mentor to a new member.

3. The mentor shall, among other things, stress strict adherence to rules and regulations on the dress code, proper conduct during stated and special meetings, etc. He shall also stress the relationship between the Grand Lodge and its subordinate Lodges, as well as between the Masonic District and the Blue Lodge. He should not forget to emphasize the importance of getting the brethren's families involved in Lodge fellowships and other activities like outings.

1.2 With the assistance and guidance of the leadership of the Masonic District, each Blue Lodge shall provide its members with opportunities to develop and advance in Masonic knowledge and skills by:

a. Establishing a Continuing Masonic Education Program for all its regular

members.

(The leadership of the Masonic District will conduct a regular Lodge of Instruction for the benefit of the members of Lodges in its area of responsibility.)

b. Improving the attendance of its members in the Ancom, as well as in District, Multi-District and Regional Conventions; for such Masonic assemblages are venues for fostering stronger ties among brethren from different areas.

Lodge officers should brainstorm and devise ways and means for making trips to Masonic events convenient and cost-effective to members.

1.3 The Craft shall establish an institutional support system for the brethren's benefit and convenience.

a. The Grand Lodge will establish a system of convenient procurement by its subordinate Lodges of Masonic supplies and materials. For this purpose, the GLP will create an on-line and/or printed catalogue of all Masonic paraphernalia and supplies.

b. Even as it encourages its subordinate Lodges and constituent Districts to establish their own web sites, the GLP will expand and improve its present web site to cover more subjects which are of interest to Masons.

1. Each Lodge, as well as each Masonic District, will encourage its members to access the GLP web site.

2. The GLP will initiate the use of electronic IDs.

c. The GLP will encourage the establishment of cooperatives for Masons and

their families. It will direct each Masonic District to invite resource speakers, preferably Masons, to introduce to the brethren and their families proven and successful principles in cooperativism.

d. The GLP will establish an employment information program designed to assist unemployed or underemployed Masons and/or members of their immediate families.

1. It will disseminate this program to brethren who are in a position to provide employment to brethren and/or members of their immediate families.

2. It will establish a data bank of employment and business opportunities for the information and guidance of brethren and/or members of their immediate families.

3. It will develop a complete program that will automatically match employment and business opportunities with the qualifications of brethren in good standing and/or members of their immediate families.

2. Lodge Governance

The GLP, through the Masonic District, shall establish an efficient and effective management system for the Blue Lodge.

a. The GLP will implement a program for effective and sustained Lodge governance by directing District leaders to conduct orientation lectures for the benefit of elected and appointed officers of Lodges in the District with regard to their duties and responsibilities to the Blue Lodge.

Lecture topics for the orientation will include:

- Annual budget preparation
- How to present a comprehensive Treasurer's report
- Strategic planning for Lodge projects and activities
- Use of the Practical Guide for Effective Lodge Governance

b. The GLP, through the Masonic District, will set up and put in place a standard system for Lodge reporting (forms) and communications.

The GLP will enforce and implement Grand Lodge Edicts and Circulars on (1) Reporting of Minutes of Stated and Special Meetings, (2) Monthly Membership Report, (3) Treasurer's Report, and (4) Secretary's Collection Report.

c. Each Blue Lodge will devise an effective system of collecting from its members annual dues and other monetary obligations.

1. It will provide incentives and special privileges to members who pay their annual dues in advance.

2. It will formulate and implement an easy installment plan consistent with the provision(s) of our Masonic Law Book, provided that the full amount of the dues will be paid at the end of the Masonic year.

3. Community Development

3.1 The Craft at all levels shall fortify the spirit of patriotism and nationalism.

- The Craft will commemorate Philippine Independence Day, Rizal Day, and anniversaries of other illustrious Mason heroes with appropriate Masonic honors and tradition.

1. The leadership of each Mason-

ic District will spearhead the planning and execution of a commemorative program, which is to include floral offering ceremonies, during those special days/anniversaries.

2. The leadership of each Masonic District will encourage the brethren and members of appendant bodies/allied orders to participate in those Masonic affairs. If possible, the brethren will get members of their own families involved in those affairs, too.

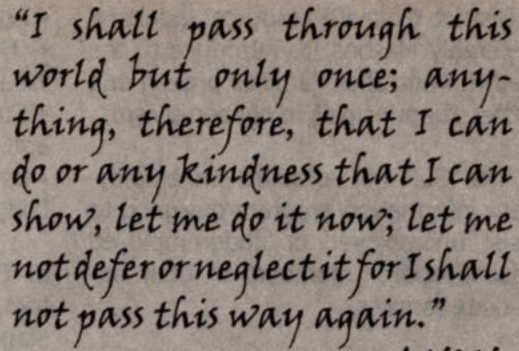
3. The leadership of each Masonic District will devote the month of June for the advocacy by the DGLs of the virtues of Mason heroes and other preeminent Masons.

3.2 The Craft at all levels shall uphold social and civic responsibilities.

a. The Craft at all levels will get actively involved in worthwhile community projects.

1. Each Lodge will implement projects that foster goodwill with fellow citizens in the community, such as medical-dental missions, literacy programs for the youth, feeding programs for the poor, etc.

2. Each Lodge, if not the entire Masonic District, will focus on and carry out projects that promote the protection and preservation of the environment (e.g., tree planting, coastal clean-up, garbage segregation, etc.)



"I shall pass through this world but only once; anything, therefore, that I can do or any kindness that I can show, let me do it now; let me not defer or neglect it for I shall not pass this way again."

- ANON.

b. The Craft at all levels will advocate the need for active and responsible citizenry essential to the task of nation building.

1. Each Blue Lodge, if not the entire Masonic District, will conduct symposia on relevant subjects for the purpose of promoting responsible citizenship. Resource speakers, Masons and non-Masons alike, should be invited to grace these special projects.

2. We should encourage participation of the community in our advocacy to promote responsible citizenship.

c. The brethren will get members of their own families, as well as representatives of appendant bodies, allied orders and side organizations of Masonry, actively involved/participate in all activities mentioned above. This will make each of our community-development projects/activities have a greater impact on the general public.

Installation of Grand Lodge Officers in Photos



MW Peter U. Lim Lo Suy takes his vow of office as our Grand Master for Masonic year 2009-2010. Also in photo is MW Pablo C. Ko, Jr., Master of Ceremonies.

He is invested with the Grand Master's Jewel.



He puts on the Grand Master's Hat.



Newly-installed Grand Master Peter U. Lim Lo Suy is conducted to his time-honored seat in the Grand East.

He places the gavel, the symbol of power, on his faithful breast and awaits the brethren to pay him allegiance. At his right is RW Avelino L. Razon, Jr., Deputy Grand Master.



MW Reynato S. Puno, PGM, GMH, Installing Officer, congratulates the newly-installed Grand Master of Masons in the jurisdiction of the Philippines for Masonic year 2009-2010.



In his inaugural address, MW Peter U. Lim Lo Suy introduces Sister Doris, whom he describes as “the most beautiful woman present this afternoon – my ever loyal companion, my loving and caring wife.”



RW Avelino I. Razon, Jr. is presented for installation as Deputy Grand Master by MW Pablo C. Ko, Jr., PGM, Master of Ceremonies.



The MW Grand Master of Ceremonies presents RW Juanito P. Abergas and RW Santiago T. Gabionza, Jr. for installation as Senior Grand Warden and Junior Grand Warden, respectively.



MW Danilo D. Angeles, PGM, Grand Secretary, presents PGM's Jewel to IPGM Pacifico B. Aniag, beside whom is Sister Alice U. Aniag.

MW Pacifico B. Aniag, IPGM, delivers speech of acceptance of the PGM's Jewel.



Newly-installed Grand Master Peter U. Lim Lo Suy warmly congratulates his predecessor's lovely and loving wife Alice, while his predecessor looks on with amusement.

1. OUR VISION AND MISSION

Vision Statement

We shall endeavor to restore Freemasonry as the foremost organization in this part of the world, the members of which are persons of unimpeachable integrity and exemplary conduct who craft positive influences in their respective communities and in the lives of their fellowmen.

Mission Statement

We shall create among members of our mystic circle an open and dynamic environment that offers excellent opportunities for moral and spiritual growth, strengthens character, and encourages every living soul to explore and develop his full potentials.

We shall at all times demonstrate concern for the general well-being of our brethren as well as those in the lowest spoke of fortune's wheel.

We shall conduct our dealings based on mutually beneficial relationships and with the highest degree of awareness of our social and civic responsibilities.

We shall hold sacred our Masonic Laws, Rules and Regulations, Constitutions and By-Laws, Edicts, Ancient Landmarks, Ancient Customs and Usages which were preserved by the lives of our forebears, by immensely immersing ourselves in the imperishable principles of the Craft.

Most importantly, we shall ever remember that we are earthly custodians of the Great Architect of the Universe, whose help and guidance we implore in order for us to be able to fulfill our mission and bring our labors to fruition, to the greater honor and glory of His Most Holy Name.

2. OUR COMMITMENT, THEME, AND SLOGAN

Our Commitment

Since the beginning of the Grand Lodge of the Philippines (on December 19, 1912), our commitment has been to seek out and achieve that which improves upon the present. We shall continue the quest to improve human conditions, and by doing so, we enhance the opportunities for our communities in particular and for our country in general.

For our fraternity to endure and grow, we must sincerely serve society. Our success and growth as an organization and as individuals are in direct proportion to the degree of our dedication to expressing our Masonic values

and principles through concrete and exemplary actions. As in the beginning of our Grand Lodge, our philosophy has survived, and we now reaffirm our conviction for truth and justice, our love of God and country, and devotion to serving others. This commitment shall be revisited, thereby better enabling it to be transmitted unimpaired from generation to generation.

Our Theme

The two decades following the foundation of our Grand Lodge saw an evolution in our philosophical development, and we stood witness to a series of events significant to the progress of the Craft. Against the backdrop of re-

igious persecution and social discrimination, the Fraternity has transformed itself into a vital force in nation building. This heritage has inspired us to rededicate ourselves to our Masonic obligations and bring back that flaming passion to radiantly transform lives and communities despite formidable challenges we face. Thus, for this Masonic year, we adopt the theme "Together, Brethren, We Will Make the Difference."

Our Slogan

One for All, All for One! There

is no need to emphasize the value of unity and harmony in order to attain our goals. We hope to cascade this slogan down to the Blue Lodges with the intent of inspiring solidarity and cooperation among the brethren. There can never be genuine success in the Blue Lodges with only a handful of dedicated laborers. The more, the happier we are, and the more we are likely to succeed in our worldly sojourn called life. One for all, all for one! – this is our Masonic formula to success. Together, we will become stronger!

3. SYMBOLISM OF THE YEAR'S LOGO

In relation to our theme, our logo represents the dawning of a new era in Philippine Freemasonry. A new way to face the present challenges, relevant and responsive to the exigencies of the times. A way by which we can best set forth the trail to live up to our Masonic obligations, thereby setting the example which others may easily emulate. Together, Brethren, We Will Make a Difference in public service, in nation building, and in uplifting the welfare of our kind.

The Curved Pavement

The Curved Pavement represents HUMANITY, whose life is checkered in white and black, representing good and evil. It is an image depicting that of the Craft and the world outside in one and the same planet, Earth.



The Blue Perfect Ashlars Forming a Square

We Masons are expected to constantly adhere to our Masonic principles and obligations for the betterment of Freemasonry and the whole world. The Perfect Ashlar presents to us two inseparable realities, namely: (1) It is a representation of every Freemason in relation to the Blue Lodge to which he belongs, and (2) It is also a drawing representing each Blue Lodge in relation to the Jurisdiction to which it owes its Charter.



As members of our respective Lodges, we shall never cease to chisel away

the roughness within us. By doing so, we will make Harmony and Strength dwell, if not prevail, in our Lodges. In a larger sense, Blue Lodges in this grand jurisdiction will, with eternal fervor, bind themselves together as Perfect Ashlars in pursuit of forming a Perfect Square.

The Colored Streak

The Streak pointing upwards expresses the new era, the 21st century. It calls Freemasonry to be positively sensitive to today's realities as it has since time immemorial.

The colors represent the territorial jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

The Acacia Bud

The Acacia Leaves refresh our minds of God's golden rule, of our obligation to lift those who have fallen, to comfort those who are in sorrow, and to share our blessings with the less fortunate; for when Charity is sown, heavenly blessings shall be upon us beyond the boundless realms of eternity.

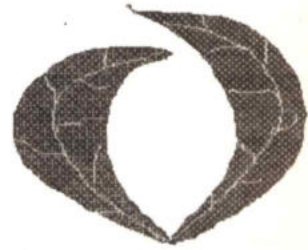
The Evergreen Acacia Leaves are an illustration of our firm belief in the immortality of the human soul, as well as our enduring adherence to the tenets of Freemasonry.

The Eternal Flame

The Eternal Flame is emblematic of the All-Seeing Eye. It constantly reminds us that it is the Great Architect of the Universe in Whom we put our trust; that God is our inexhaustible Energy that illuminates our path leading to His kingdom eternal in the heavens.

The Masonic Year 2009-2010 Logo

Taken together, the Curved Pavement, the Blue Perfect Ashlars Forming a Square, the Colored Streak, the Acacia Bud, and the Eternal Flame constitute our Logo, which reflects an image of a Craftsman in the dawn of a new era in Philippine Masonry. The Logo is an illustration of the Filipino Freemason in relation to the world outside; it is also emblematic of our Grand Lodge, which strives to be true to the noble intentions of the Craft, expressive of our quest for a better world and responsive to the call of the times.



4. Monthly Activities, 2009-2010

The monthly activities described below are meant to actualize the Senior Grand Lecturer's Masonic Education Program for 2009-2010, so that we may practice out of the Lodge those great moral duties inculcated in it.

May 2009

The new DDGM convenes the District Council to elect its officers and appoint others, as well as to discuss the Grand Lodge Program for 2009-2010.

In a simple but solemn Turn-over Ceremony, the immediate PDDGM turns over the gavel of power, together with pertinent records, to his successor, who in turn orients the Grand Lodge Inspectors (GLIs) on their duties and responsibilities and on the Grand Master's Thrusts and Programs.

The GLIs shall be installed individually in the May stated meetings of the Lodges they are assigned to, thereby affording Lodge members the opportunity to witness the ceremony of installation. It is on this occasion that the new DDGM makes his first official visitation of the Lodges in his District.

The District leadership should conduct a leadership and values formation training seminar in which the following topics are discussed: (1) duties and functions of elected and appointed officers, (2) plans and programs for the year, and (3) preparation of the Masonic year budget.

Note: Any Masonic District without a District Council should immediately organize one.

June 2009

To be induced to continue to

value the experiences we had when we took the degrees of Craft Masonry and to put them into action, thereby making Masonry our way of life, we will retake the Obligation of a Master Mason during this month's stated meeting and reflect upon its provisions vis-à-vis our respective lives.

July 2009

Each Lodge or District Council shall give a thorough Lodge of Instruction on the following rituals and works of Masonry in conformity to the correct form of floor works based on the Monitor and the Manual of Masonic Decorum: (1) opening and closing of the Lodge in the 1st, 2nd, and 3rd degrees; (2) reception of dignitaries; (3) presentation and retirement of the national flag; and (4) Masonic decorum, etiquette and protocol.

August 2009

We will undertake the lost sheep program, which aims at bringing back inactive or suspended brethren. If well planned, the activity will rekindle in them the lost Masonic fervor; it will give us opportunity to welcome our lost or missing brethren, together with their families, to Lodge activities and develop better fraternal ties among us brethren and our families.

September 2009

We shall dedicate this month's stated meeting of our Lodge to its se-

nior members. We will organize a modest ceremony or testimonial dinner in their honor.

We shall visit senior brethren who can no longer attend Lodge meetings to make them feel that they are still in our minds and hearts. The three Lights of the Lodge must lead the visitations, with past officers and members accompanying them. This is our way of expressing our thanks to our elder brethren for what they have contributed to make what our fraternity is today. In their youthful years, they worked in the quarries and are now in their sunset years. It is time for us to show our sincere appreciation and grateful recognition of their labors.

October 2009

Since we emphasize in our ritual that we ought to aid and assist distressed worthy brothers, their widows and orphans, as Lodges, we should come up with a fitting program, which may include visits to the residences of our deceased brethren's widows and orphans, invitation for them to attend the District's Lodge of Remembrance, and other meaningful activities involving them.

Moreover, as Lodges, we shall support the DeMolay, Rainbow for Girls, and Job's Daughter in their youth development programs and activities. We may conduct an oratorical contest at the District level.

November 2009

The brethren throughout the grand jurisdiction shall simultaneously conduct tree-planting activities. If we conducted such activities earlier in the Masonic year, then, as Lodges, we

should visit the areas where we planted seedlings and replant, if necessary.

We may also undertake medical-dental missions in far-flung depressed areas, as well as conduct awareness campaigns against dangerous drugs and other moral evils.

December 2009

With the support and participation of representatives of appendant bodies/allied orders, as Lodges or as Masonic Districts, we organize gift-giving activities for the benefit of the poorest of the poor. We should also get members of our own families involved in such activities. This is the best time for us to exemplify our tenets of Brotherly Love and Relief.

January 2010

Lodge Officers, both elected and appointed, must be able to understand and know their duties and responsibilities, and then discharge these with utmost fidelity. They should also learn the rudiments of management and improve their interpersonal skills toward achieving Lodge harmony and prosperity.

It is suggested that Lodges or the Masonic District conduct a leadership training seminar on (1) duties and functions of elected and appointed officers, (2) plans and programs for the year, and (3) preparation of Masonic year budget.

February 2010

Our Ladies are our fraternity's jewels and inspiration. Without their support, encouragement and understanding, we will not succeed in our endeavors. To give them a fitting tribute in

recognition of the important role they play in our lives as men and as Masons, as Lodges or as Masonic Districts, we should set a day during the month in which to honor them and express our gratitude for all their efforts to make our Masonic lives meaningful.

March 2010

Again, as Lodges or as Masonic Districts, we ought to honor our Past Masters, who are the big brothers to the younger members of the Lodge, ever ready to give their helping hands to the latter, to share their wisdom, and to whisper good counsel. In recognition of our Past Masters' valuable contributions to our respective Lodges, we should honor them with a simple but meaningful activity.

April 2010

The Grand Lodge of the Philippines holds its annual communication starting the 4th Thursday of April and culminating with the installation of the new set of Grand Lodge Officers on Saturday.

Annual Communications are held to discuss vital issues affecting the Craft and to chart future directions of the Fraternity. These are necessary venues for members to ventilate their views, exchange ideas and also renew, if not strengthen, fraternal ties.

We hope all brethren will help make the next Ancom of Grand Lodge to be held in Manila the most fruitful ever.



MW Peter U Lim Lo Suy, RW Juanito P. Abergas, SGL Robert O. Asuncion, and District Officers pose with newly installed officers of Camarines Sur Lodge No. 382.

PRE-ANCOM ACTIVITIES

Before the Ancom proper, there were sports competitions among the brethren from different parts of our grand jurisdiction, such as golf, shootfest, tennis, and airsoft.

On April 22, the Grand Guild of Past Masters of the Philippines (GGPMP) celebrated its Silver Anniversary. VW Samuel P. Fernandez, Grand Guild Secretary, gives a report on the said celebration.

GGPMP CELEBRATES SILVER ANNIVERSARY **MW/Chief Justice Puno Is Guest of Honor, Speaker**

by VW Samuel P. Fernandez
Grand Guild Secretary

The Grand Guild of Past Masters of the Philippines is now 25 years old! It has survived its birth pains. The seed of love and concern for Past Masters who are sick and for deceased Past Masters' widows and orphans planted by MW Reynato S. Puno, our Grand Master in 1984, has grown into a fruit-bearing tree, which has blest Brethren in our Masonic jurisdiction.

Twenty-five years of service is supposed to be a silver anniversary. But, to the officers and members of the GGPMP, it was a golden opportunity for celebrating life in Cagayan de Oro City, the "City of Golden Friendship," on Wednesday, April 22, 2009.

Attended by Masonic dignitaries and Past Masters, who love the Fraternity with dedication and devotion, the anniversary was full of remembrances and reminiscences of the struggle to make the GGPMP an institution of fraternal concern for those who served their respective Lodges with credit and honor to the Craft.

Council of Advisers in Attendance

Conspicuously present during the convention were the following Past Grand Masters:

MW Rudyardo V. Bunda, 1982;

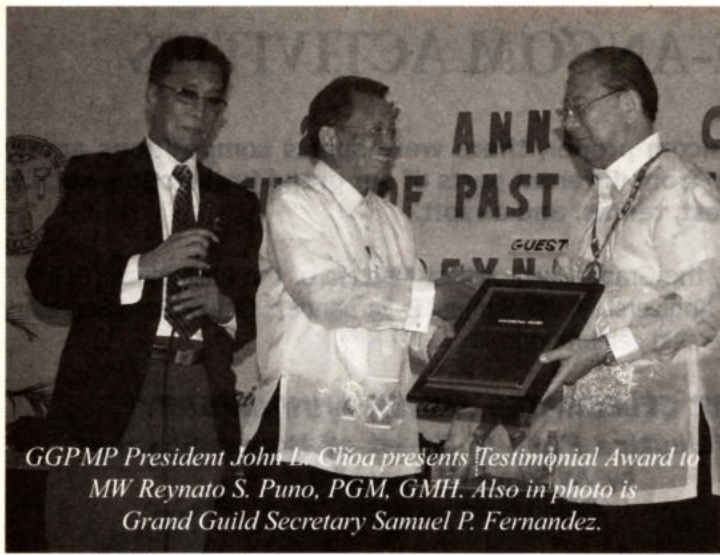
MW Rosendo C. Herrera, 1983; MW Reynato S. Puno, 1984; MW Raymundo N. Beltran, 1988; MW John L. Choa, 1990; MW Agustin V. Mateo, 1992; MW Pablo C. Ko, Jr., 1994; MW Danilo D. Angeles, 1995; MW Oscar V. Bunyi, 2000; and MW Eugenio S. Labitoria, 2002.

Genesis

In 1984, then Grand Master Reynato S. Puno issued Edict No. 84, which reads:

"Whereas, our Past Masters are ever faithful vanguards of the Craft whose immense contribution to the progress of Masonry in the jurisdiction should always be remembered and recognized;

"Whereas, there is a need to provide a district organization for our Past Masters to assure their continuing service, devotion and loyalty to



GGPMP President John L. Choa presents Testimonial Award to MW Reynato S. Puno, PGM, GMH. Also in photo is Grand Guild Secretary Samuel P. Fernandez.

Increase in Benefits

The family of a Past Master who dropped the working tools of life used to receive Php2,000; now the family of such a Past Master receives Php15,000 death benefit.

A Past Master used to receive Php1,000 hospital benefit; now he can enjoy Php10,000 financial assistance

once a year or for every 12 months.

GGPMP President John L. Choa has, so far, released a total of Php 15M in death and hospital gratuity grants.

Letters of Acknowledgment

The number of letters of acknowledgment coming from those benefited by MW Puno's Edict No. 82 is big enough to make our hearts rejoice. The various testimonies in the Annual Reports of the GGPMP are eloquent affirmations and attestations of Masonic goodwill, generosity and goodness.

We share two letters we received:

From Sister Rosita P. Bernardino: *"Thank you for your tender touch, embrace, support, prayers and empathy during our sorrows. It meant comfort, peace and relief to our family."*

VW Romy Lumbera writes in part: *"It's quite a feeling to receive aid in time of need. This, I experienced, through you, from the Grand Guild of Past Masters of the Philippines."*

the Craft, otherwise, their knowledge, know-how, proficiency and experience will go to naught;

"Whereas, there is compelling moral obligation on our part to aid and assist our Past Masters, their widows and orphans and alleviate their problems posed by old age, sickness and other permanent or temporary disabilities that hamper their continuing services to the Craft, which duty can be best discharged by giving them an organization that will specially look after all their social security needs.

"Wherefore, I, Reynato S. Puno, Grand Master of the Most Worshipful Grand Lodge of the F.&A.M. of the Philippines, decree the creation of the Grand Guild of Past Masters of the Philippines, whose primary purpose is to promote the welfare and interest of all our Past Masters, their widows and orphans, and I hereby appoint MW Rosendo C. Herrera, PGM, as its President, endowed with all the powers to organize District Guilds of Past Masters throughout our jurisdiction and assisted by a Council of Advisers to be composed of all our Past Grand Masters."

Awardees

MW Puno, the Father of the GGPMP, was honored with a Testimonial Award; MW Herrera was also given an award for his services to the Guild in its initial years.

For having rendered 18 years of unselfish dedication and service to the Guild, VW Mariano Sih Chat Huat and VW Benito Ty, Guild Treasurer and Auditor, respectively, received their awards, too.

For having served the Guild disinterestedly for 15 years as Guild Secretary, VW Samuel P. Fernandez (this reporter), likewise, was given a much-

deserved award.

In his message, MW Herrera recalled the genesis of the Guild and how he dedicated his energies to establish the GGPMP as an institution of service and concern for Past Masters, their widows and orphans.

Chief Justice and MW Reynato S. Puno, PGM, Father of the Guild, whose wisdom has inspired Past Masters to continue serving the Craft with vim and vigor, finally gave his eloquent message, the text of which is given hereunder.

LONG LIVE OUR PAST MASTERS!

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

Let me congratulate the Grand Guild of Past Masters led by MW John L. Choa, PGM, on the occasion of its Silver Anniversary. I like also to congratulate MW Rosendo Herrera, PGM, who served as President of the Grand Guild of Past Masters from Day 1 of its founding in 1984 until 1991. If the Grand Guild of Past Masters has started as a small seed and has now grown as a mighty tree in the garden of Masonry in our country, it is because of the ceaseless efforts, the countless sacrifices, and the boundless love of these two brothers – MW Herrera and MW Choa – for our Past Masters.

On occasions like anniversaries, we cannot but trek back to memory lane. It was 1984 and I was the reigning Grand Master. I was 44 years old, much more good looking, with hardly any white hair, no eye bags, and the youngest Associate Justice of the Court of Appeals. In 1981, the brethren elected me as Junior Grand Warden in a very exciting election. I ran on a platform of

reforms whose centerpiece was electoral reform. I contended against a formidable opponent. Bro. Pedro Gueron, a favorite son of Cagayan de Oro. I say exciting because after the first ballot, our votes were tied. With God's grace, I won in the second balloting. Bro. Pete, however, won as JGW in the next Annual Communication.

I relived my 1981 election as JGW because I made a lot of promises to the brethren if they would bless me with their votes. One of these promises was to honor our Past Masters, recognize their invaluable contributions to our fraternity, keep them as the strong ballast of Blue Masonry and take care of their needs and necessities, especially those riding to the sunset of their lives. I have always embraced the view that the Past Masters are the best elements of our Blue Masonry. They are the most knowledgeable, the most reliable repository of Masonic wisdom, the most loyal to the fraternity, the brethren who have sacrificed the greatest for Masonry, regardless of the high tide and low tide of its influence. I saw that the best Lodges in our jurisdiction were the Lodges that continuously harnessed the service of the Past Masters. I witnessed how some Lodges collapsed when the Past Masters were sidelined and orbited into limbo in our Masonic solar system. My heart was torn into shreds when I was confronted with cases where some of our Past Masters were suspended for non-payment of dues caused by economic reasons and worst, by cases where some of our Past Masters got sick and died without receiving charity from the brethren.

Hence, when I ascended the Grand Oriental Chair, I redeemed my promise to the Past Masters by issuing Edict No. 84 creating the Grand Guild of Past Masters. I appointed MW Herrera as the first President of the Grand Guild. As first President, he nurtured the Guild through its birth pains for several years. He was followed by MW Choa, who is now on his 18th year as President of the Grand Guild. Every Annual Communication, the Grand Guild reports to the brethren the assistance we have given to our Past Masters as well as their continuing contributions to the growth of

Blue Masonry in our jurisdiction. I need not repeat them, for I do not wish to commit the sin of surplusage. Looking back, however, I like to believe that the creation of the Grand Guild of Past Masters is one of my lasting legacies to the brethren.

I have been asked to give some thoughts on the problems facing the fraternity today. More specifically, my thoughts on how to further strengthen our electoral process, which is important because of the distinct power structure that governs the brotherhood. In Masonry, we give to our leader, who wields the gavel in the East, near absolute power. We consider his word as almost synonymous to law especially in-between Annual Communications as our Constitution vests executive, legislative, and judicial powers in his person. In virtue of this congruence of powers in his person, he who occupies the Oriental Chair has the awesome power and privilege to lead the fraternity to higher thresholds of achievement. I say awesome, for in the same vein, he can also cause the slide of the fraternity to the lower depths of forgettable history by misgovernance. The short point is that **we cannot afford to err in choosing the brethren who will lead the Craft.** Rightly, we hear the continuing clamor for the installation of an electoral system that will elect leaders "who can best work and best agree." I support this clamor for I subscribe to the thesis that **unless and until we elect great leaders, our descent to irrelevance will become irrevocable.** I revamped our electoral process in 1984 as your Grand Master. It is now year 2009 and the fraternity is besieged by new and more difficult challenges, which we can hurdle only with leaders who are both inspired and inspiring.

Let us not assume a paraplegic posture vis-à-vis this problem. The reformation of our electoral process needs our immediate attention and must be the subject of the widest consultation especially among the most visionary among us. We do not have the luxury of the time to discuss in detail these reforms. Nonetheless, I respectfully submit that the reforms should be able to address the following major areas of concerns: **First, the reforms should frustrate the election of leaders whose understanding of the exoteric and esoteric aspects of Masonry leaves much to be desired.** Masonry cannot be led by those whose comprehension of our tenets and teachings is pointedly one dimensional. **Second, the reforms should make it easy to elect leaders who are not only soaked in the essence of Masonry but who are exemplars of Masonry in life.** As the late Brother Ading Fernando tells us, "Ang Masonerya ay dapat nasa puso at di lamang nasa nguso." There is power in example and we cannot have leaders who are good in creed but poor in deed. We want to bring to the level of the public eye the best of Masonry, but we cannot do so if Masons themselves, especially their leaders, are not better to behold. **Third, these two qualifications should be made the sine qua non qualifications of those aspiring to lead us.** If you read our election law even with hermeneutic violence, you will not find these all important qualifications. Our election law merely provides that the candidate must be at least 40 years old, 10 years of good standing as a MM, completed his term as Master of Lodge, satisfies the 2-year residence within the jurisdiction of the Grand Lodge, and has no conviction of unmasonic conduct or of an offense involving moral turpitude. There is no requirement about knowl-

edge of the principles of Masonry, no qualification about the practice of these principles. We cannot talk about regaining our old glory unless we can silence our critics with our principles plus their practice. **Fourth, the reforms should insure that they who violate the sanctity of our election law are given their just punishment.** Our election law cannot be like a spider's cobweb that can only catch the puny but not the powerful or worse, does not catch anything. In all my years in Masonry, I have yet to see a successful prosecution for violation of our election law, yet nobody can claim that Masonry is a society of saints. **Fifth, there is need to re-examine the trend of excessive democratization of our right to elect our leaders.** We seem to have forgotten the basic principle that a Grand Lodge is an aggrupation of Blue Lodges. Hence, traditionally, the only interest that ought to be represented in a Grand Lodge is the interest of the Blue Lodges. This means institutional interest in contrast to individual, personal or private interest. Over the years, however, we have allowed non-institutional interest to vote in our Grand Lodge elections. Thus, we have allowed so many individuals to vote in our election and the thinking is to open the door to many more. The total number of votes of these individuals given the right to vote has diluted the value of the right to elect of Lodges that traditionally are the only components of a Grand Lodge. When the interest of Blue Lodges is overwhelmed by narrow individual interest, our Masonry will be ready for its requiem. **Sixth, we should search for the method where we can choose our leaders not solely on the basis of popularity and thru popular election.** A popular election can elect the most popular of us, but it is no guaranty that it will elect

the most qualified among the brethren. Indeed, oftentimes the most qualified Mason is hardly popular, for he does not excel in the art of demagoguery in the market place. The challenge, therefore, is to be able to elect brethren whose most important qualifications as Masonic leaders need not be determined in the rough and tumble of a political contest. A Masonic election should not just be a popularity contest, for we are in search of righteous leaders and righteousness cannot be decided by a referendum.

I have no doubt that over time, we shall find leaders who will lead us again to another golden age. Let me conclude with the statement I made during my installation as your Grand

Master in 1984:

"The requirement of the time is for every Mason to imbibe every basic syllable and all the intricate polysyllables of our Masonic faith. I maintain that only those with fingertip familiarity of our touchstone tenets can save the fraternity away from the wayward route. Only Masons who immensely immerse themselves in the imperishable principles of Masonry can lead and be a light to other men. And only among Masons whose hearts have been soaked in our tenets can we hope to find the resurgence of that blood that flowed in the veins of our heroes."

Thank you and good day.

APRIL 23 PROCEEDINGS

On Thursday, April 23, RW Peter U. Lim Lo Suy, RW Avelino I. Razon, Jr., RW Juanito P. Abergas, and other Grand Lodge Officers opened the Grand Lodge early in the morning.

The reception of Masonic dignitaries, presided over by MW Pacifico B. Anig, Grand Master, was palpably shorter than in the past because the calling out of the names and titles of the dignitaries introduced was relatively less repetitious.

The morning session climaxed with the keynote address of MW Chief Justice Reynato S. Puno, PGM, GMH, entitled "Tomorrow Is Today," the text of which is given on some subsequent pages.

The call of the roll of Lodges was the first agendum in the afternoon; it revealed that Ancom 2009 was very well attended.

The Grand Master's Night held at the Atrium was very well attended, too. The Past Grand Masters and their Ladies relished the food prepared for the occasion, but the PGMs had to go to a designated place, where they had to decide on the final list of candidates for the exalted position of Junior Grand Warden.

Meanwhile, the brethren had their fill of foods and drinks as they further cemented the ties of brotherly love and affection that bind them together.

The program for the night featured colorful native and contemporary dance

performances by Blue Lodges and appendant organizations. Not to be outdone, RW Sonny Razon and his group, as well as the Brothers of Harmony, of which MW Aniaq is a member, rendered some entertaining song numbers. The program was made all the more lively and fun because it was spiced with "the professional yet naughty humor of Marissa Sanchez."

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

APRIL 24 EVENTS

The first agendum of the day was the Grand Oration of VW Manuel G. Palomo, entitled "Harmony Under Siege; Masonry Is in the Line of Fire," the text of which will be printed in the next issue.

The Report of the Grand Lodge Officers submitted for the brethren's consideration was approved. Some amendments to the Grand Master's Report were, however, recommended.

MW Pacifico B. Aniaq's explication of why he had not given out awards for outstanding service rendered by individual brethren, Blue Lodges and Masonic Districts was well received by the majority of the brethren; for, after all, Masonry is disinterested and dedicated service – service without counting the cost, service without expecting any other reward than the inner flow of achievement which one feels when one has done something for the good of the Craft and of one's fellow souls. His last official address as Grand Master was rather emotional; he shed tears when the brethren gave him a long standing ovation.

The election of Grand Lodge Officers held in the afternoon was, to say the least, very exciting. In the end, VW Santiago T. Gabionza, Jr. was catapulted to the time-honored position of Junior Grand Warden for 2009-2010 by the suffrages of the brethren. His biographical sketch and pre-election speech will be printed in the next issue.

"Not all of us can be a candle in the dark," a wise man once said. "But all of us can be the mirrors that will reflect the light from the candle."

TOMORROW IS TODAY

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



I had a difficult time choosing what message to deliver in this 2009 Annual Communication. A good number of the brethren, however, requested me to discuss our state of affairs and its challenge to Masonry. For a start, let me share with you the oration delivered by my daughter sometime in 1998, entitled "Let the Revolution Begin." It reads:

"1898. A century ago. A hundred years of history, of glorious past, of golden moments. The time when heroes walked our land. Rizal, the greatest of the Malayan race. Bonifacio, the fearless plebeian. Juan Luna, the renowned painter. Emilio Aguinaldo, great soldier-leader of the revolution. There were others whose heroism continues to glitter in the pages of our history.

"1898. Asia and Africa were in the clutches of colonial powers. They were properties of Spain. They were the possessions of Portugal. They were the colonies of the Netherlands. They were subject to the supremacy of the white race, the imperialists from old Europe.

"A tiny country, the Philippines, was the first to break the chain of colonialism in Asia and Africa. In Barasoain

Church, Filipinos proclaimed the first republic in Asia and Africa. They promulgated and signed the first democratic Constitution in the region. Our forefathers gave a big blow for freedom, the blow that would cause the disintegration of the Spanish Empire, whose dominance the world thought would never end.

"1998. A century hence. My eyes gaze at the Philippines – from the east, the west, the south, the north. And what do my eyes behold?

"I see a country whose virgin forests have vanished, whose lush vegetation has disappeared.

"I see a country whose people lose their lives to flood when the rain comes, who lose their homes to the rag-

ing water that comes from its denuded mountains.

"I see a country whose oceans, whose rivers, whose lakes, whose streams are polluted by red tide.

"I see a country torn asunder by religion. Christians fighting the Muslims. A country divided by ideology, those for democracy at war against those for communism.

"I see a country ruined by incompetence, graft and corruption.

"I see a country where heinous crimes are common, where criminals are lords, where immorality is glossed over as it was in the notorious sin cities of Sodom and Gomorrah.

"I see a country whose wealth is enjoyed only by a tiny minority, while the majority of its people suffer in the quicksand of poverty.

"I see a land where heroes walk no more.

"I see a people clamoring for change, a people sick of the status quo, a people tired of their powerlessness, a people who demand a new destiny, a people ready for a new revolution.

"I call for a new revolution that will revive the great qualities of the Filipino, qualities that made the Philippines the leader-nation in Asia.

"What are these defining qualities of the Filipino?

"The nationalism of Lapu-lapu, who would not allow his brown-skinned brothers to be pushed and pulled by

white-skinned colonialists.

"The courage of Bonifacio, who with a bolo fought the bullets of oppressors.

"The genius of Rizal, whose intellectual foresight saw through the future, whose vision guided the Filipino.

"The mind of Mabini, whose political philosophy guided the evolution of democracy in the region.

"The artistry of Juan Luna, whose paintings placed the Philippines in the world map of art.

"The leadership of Aguinaldo that would not melt down despite the overwhelming odds of the enemy.

"The love of country of Quezon, who would prefer a government run like hell by Filipinos rather the government run like heaven by foreigners.

"The faith in the Filipino of Ninoy Aquino, who never wavered in his creed that the Filipino is worth dying for.

"The new revolution calls for the rebirth of the Filipino, the new Filipino who can tell others: 'I am proud to be a Filipino, I am your equal, I am as good as, if not better than, the rest of mankind.'

"This new revolution will seek not a victory of arms, but a victory of our timeless values.

"This new revolution will require the death, the slaying of our sinful selves to give birth to our stainless

souls.

"This new revolution will not be fought in the streets, but will be fought in our hearts.

"This new revolution will not be led by generals with the deadly arsenals of war, but will be led by all armed with the deadliest weapon – the truth of life.

"We will not fail, because we have the noblest of intention – the promotion of the welfare of the people.

"We will not fail, because we have the right vision of what ought to be the future of this country: a land where the powerless will not be defenseless, a land where the powerful cannot offend, a land where justice shall prevail.

"We will not fail, because our idealism will not allow the spirit that corrupts.

"We will not fail, because we cannot allow evil to prevail over righteousness in our land.

"We will not fail, because we cannot afford to fail.

"We will not fail, because God will be with us."

Many years after, I feel that the oratorical piece still speaks the truth and expresses our dream. For one, it laments in lush verbiage the slide of our country from the mountaintop to the footstool. For another, it speaks of a despondency of the most fearful variety – the restlessness of the people, especially the youth. History tells us that if there is any movement of the masses

that cannot fail, it is the uprising of the youth and the idealists, for it is an uprising usually directed by an unerring vision, propelled by pure hearts, and achieved by clean hands.

I continue to be inspired by that oratorical piece, because I see in between its lines the shadows and silhouettes of brother Masons: Bonifacio, the great plebeian; Rizal, the greatest of the Malayan race; Mabini, the sublime philosopher of democracy; Juan Luna, whose brush is world class; Aguinaldo, the revolutionary who fights with boldness and with brains; and Quezon, the fiery nationalist. I urge you to take a good, hard look at all these Masons. Yes, each one diffuses a different light. But while different, they have a common denominator: they are all Masons. In other words, each one of them is a star, but they all belong to the constellation of Masonry, the light that led our people to the gateway of freedom.

This morning, I do not want to talk of the past, for while Masonry has a past, it is not passé. It is not passé, for I firmly believe that **Masonry can provide the key to our progress as a people.** I have always maintained the view that what is bringing down the Filipinos to their knees is not the downfall of the peso, but the devaluation of our moral and spiritual values. And with the same unyielding firmness, I have always foisted the thesis that **one of the few institutions that can effectively inculcate moral and spiritual values to our people is Masonry.** The golden years of this country were reached when Masons fought for the people; and when their battles saw the triumph of such Masonic values as brotherly love, relief and truth. The golden years vanished into the air when these Masonic values be-

came mere museum curiosities, when they became cheap subjects of declamation contests and nothing more. The lament that Masons are invisible in times of crisis shows that Masonry is not yet dismissed as an irrelevant relic. Regardless of contrary and the contrariety of views, I insist that Masons may err, but that does not make Masonry wrong. Masons may fail, but their failure is not the failure of Masonry. If Masons fail, it is because of lack of Masonry in them. If Masons do not make a mark, it is because they have lost the marks of Masonry.

In one Masonic gathering, I submitted the thesis that **at no other time in the life of our nation has there been an imperative need for Masons to follow the Masonic light.** I recalled the life of Hiram Abiff. The story of Hiram Abiff is significant, because it tells us how we lost the Light; it identifies to us the causes of darkness in our life. Let me quote the perorations of a Masonic scholar, viz:

This tragedy of Hiram Abiff... is not the record of any vulgar, brutal murder of an individual man. It is a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme. We are dealing with no calamity that occurred during the erection of a building in an eastern city, but with a moral disaster to universal humanity. Hiram is slain; in other words, the faculty of enlightened wisdom has been cut off from us.

It is not the death of the human body that is alluded to here. It is the death of the personality, of the self-centered ego, before the Spiritual Self can be born. This secret of spiritual birth is known to antiquity. Paul, the Apostle wrote: "*I die daily ... thou fool,*

that which thou sowest is not made alive, except it die." (1 Col. 15:31, 36).

If there is any principle that Masonry pounds on our head, it is that man is a different creature; that man has a higher nature; that, created in the image of God, man has a divine aspect; that man has the capacity to develop his moral nature. Above all, he can attain his objective to transform himself from a good man to a better man, but only with the help of the GAOTU. Our hope, therefore, to climb a higher ground and from that higher ground to disperse light in this world does not lie in ourselves, however wise we are; it does not lie in institutions, however venerable they are. Our hope lies above us; it lies in the letter G. Again, this explains why the first qualification of a Mason is belief in the Great Architect of the Universe. And as a man of the cloth pointed out, belief presupposes we have to listen to God. I remember one story about Joan of Arc, the patron saint of France. In her lifetime, Joan of Arc often said that it was God who told her what to do. Once she was asked in an interview why it seemed God only talked to her. She said: "*Your question is wrong. God talks to all of us but it is only I who listen.*"

I invite you to think how pertinent the legend of Hiram Abiff is to our lives today. It is not true that men (Masons not excluded) falter in following the Light, because they have become indifferent to the demands for them to develop their nature; and so they succumb to the seduction of pleasure, the allure of power, the enticement of property, and retire to the safety of indifference. Dr. Margaret Mead, a famous anthropologist and author, bewailed modern man's worship of the Baals of pleasure, power and property. She

observed that in the old days, people parted by bidding each other "*good bye,*" which is the short form of "*God be with you.*" Today, she observed, we part by advising each other to "*take it easy.*" A minister was correct in saying that the modern devil no longer says "*God is dead,*" for that is an indefensible proposition, but instead says: "*God is not yet coming, there is plenty of time, and so take it easy.*"

One reason why we refuse to walk the Light is that the fight between light and darkness is a long, unending struggle that demands extreme endurance. By no means is it an easy struggle, for as Masons, we are advised to fight life's vices with virtue; we are asked to engage evil in actual battles and not to retreat in the barracks of life. To walk is to move, to act; hence, we cannot walk the Light by inaction.

Inaction. Let me submit that this is the one word that describes what has plagued Philippine Masonry since the last half of the 20th century. The question that has inconvenienced the fraternity for so long a time is why it appears to have lost its luster. For, quite sadly, Masonry today appears to have ceased to be a continuing source of heroes, after Masons spear-headed the revolution of 1898 against Spain that gave us our political independence. Quite understandably, our people have developed an ennui at our claim to greatness that has already been embalmed by time and is now of interest only to historians of the Old World. Whether we like it or not, we have to demonstrate that Masonry has more than anthropological value. And I respectfully submit that Masonry today carries the good potential to produce

leaders who can handhold our people to a new renaissance, a rebirth based on the Masonic principles of brotherly love, relief and truth.

Unquestionably, our country is beset by a variety of problems more serious than those that confronted it during the time of Rizal and Bonifacio. Time constrains a more authoritative discussion of these problems, which have reduced us to a basket case in Asia. But in simplistic terms, let us not delude ourselves in the romanticism that our people now live in complete freedom. **The truth that hurts is that the so-called sovereignty of our people is no more than a paper sovereignty. It is a sovereignty written in the Constitution, but not rooted in reality.** For where is the sovereignty of the people when its elections of public officials are farcical? Where is the sovereignty of the people when they are ruled by dynasties of politicians who are worse than the medieval monarchs? Where is the sovereignty of the people when they are controlled by vested business interests whose empires are run by relentless greed? Where is the sovereignty of the people when government barter away their interest in favor of foreign states and their multinationals?

A people that is poor, a people that is mired in poverty, a people that lives day to day on begging bowls will never be a free people. The strongest chain that manacles the hands of a people, the biggest prison house in the world, is poverty. If I relate all this, it is to lift the blinders from our eyes that hide the ugly reality that the Filipino today needs to be freed – freed from homegrown oppressors and freed from

the assaults of foreign interest, especially assaults directed at his breadbasket.

Let me conclude by calling for an end to indifference, for putting a period to our apathy to the ills of our society. We cannot materialize as Masons when convenient and dematerialize when inconvenient. We cannot be part-time Masonic and part-time profane.

For if there is any principle to be imbibed in Masonry, it is unflinching steadfastness on our principles, which are rooted on morality. Hiram Abiff personified this virtue of uncompromising firmness. He practiced all Masonic virtues in his daily deeds – devotion to God, dedication to country, love of his fellowmen. He was one who truly climbed the high moral ground. Three ruffians tried to pull him down from that high moral ground. In other words, three ruffians tried to break the constancy of his conviction, tried to make him wear two kinds of faces; or, if you will, tried to make him straddle both moral and immoral grounds – the higher ground and the cursed ground. He refused even when he had to exchange his life for his refusal. His message to us in this modern time is that a true Mason cannot be a good and bad man at the same time.

Masonry tells us that morality cannot be permanently implanted in our lives except by its incessant practice in deeds. Yes, real Masonry is not found on the lips, but in the lives of its apostles. Masonry demands a devotion by deed and not a devotion to dead-letter laws. Again, in the words of Pyke, "*Masonry is action, not inertness. It requires its*

initiates to work actively and earnestly for the benefit of their brethren, their country and mankind... If we but eat and drink and sleep and let everything go on around us as it pleases; or if we live but to amass wealth or gain office or wear titles, we might as well not have lived at all ... Remember that life's length is not measured by its hours and days, but by that which we have done for our country and our citizenry."

To the Masons of yesteryears, we say: *Thank you for your legacies;* to the Masons to come, we say: *We will make ourselves worthy Masons;* to the present Masons, I say: *Today is our tomorrow, so let us make tomorrow our today.*

God bless us all!



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Rough and Rugged Road

by VW Victor A. Yu

Executive Asst. to the Grand Master

HEALING OUR SCHIZOPHRENIA

Schizophrenia is a mental disorder characterized by abnormalities in the perception or expression of reality. Sadly, if we look at the misconception of Masonry being increasingly appreciated and expressed today, we can boldly say that we also now suffer from such disorder. Shockingly, a Past District Deputy Grand Master (PDDGM) even sanctimoniously expressed to me, "Our fraternity has such a tradition of morality that we only perform as a requirement certain rituals which speak of moral values but such teachings are already outdated and do not have to be observed." Interestingly, the said brother is relatively well-respected among the brethren for his active participation in and support to Masonic activities.

We constantly brag that our fraternity has a rich heritage of national heroes and patriots as among our forebears. But can we still be haughty when our country is now perceived as one of the most corrupt nations in Asia? In our jurisdiction, we have miserably failed to perceive and express the essence of Masonry. We say we have failed because if we have Masons preeminent in our society in both public and private sectors and the essence of Masonry is supposed to promote morality and build character among its members, then why is there no end to bad governance and lack of social justice in our country today? Why is there increasing inequality of opportunity in our society? Every time we are at the departure areas of our international airports, we take great efforts to hold back our tears whenever we see departing parents bid goodbye to their children and spouses due to lack of economic opportunities in the country. There are always big plans by both public and private sectors on the reintegration of Overseas Filipino Workers (OFWs) and the creation of adequate

economic opportunities domestically. Yet, no significant improvements have been achieved up to the present.

In like manner, Masons talk big about morality but deliver minuscule positive influences. We want to always look and talk prestigious even if our acts are otherwise. We can be likened to the lyrics of the song "Lemon Tree," which goes this way: "Lemon tree very pretty and the lemon flow'r is sweet; but the fruit of poor lemon is impossible to eat." For instance, it is very discouraging to see that during Annual Communications, recreation and comforts are being prioritized over contributing positively to the affairs of our Grand Lodge and Masonry in general. In such communications, we can see a great number of the registered brethren only during roll calls and period for elections. In exchange for votes and electioneering, we even readily accept three to five days of free amusements and paid comforts, yet we do not care about the possible risk of bad governance four years down the road. If our organization is

supposed to make good men better but has failed to build strong moral values among its members, then the above-mentioned PDDGM is correct and all that remains of the moral principles of our ancient institution is a mere recital of an old tradition.

It is equally frustrating to see certain brethren carrying a huge baggage of insecurities and mercenary motives, which they cover up through self-righteous attitudes and speech. They talk of uprightness and desire to improve Masonry, but their actions are full of deceit and hypocrisy. In reality, they advance their personal elitist economic and political interests instead of the general welfare of the brethren. They then get agitated with matters involving the form rather than the substance or essence of Masonry because such tact gives them opportunistic moments to muddle the grave and urgent issues while advancing their own ulterior interests. Worse, they invoke Masonic ties in obtaining material favors based on questionable moral grounds, thereby casting a shadow of doubt on the integrity of our Craft in the eyes of the public.

Nevertheless, dear brethren, let us not be dismayed. We can heal our schizophrenia. We start our healing process by facing squarely the disturbing realities of our Craft today. Individually, let us honestly examine the depth of the practice of our Masonic obligations to see if our lives and actions truly reflect honor upon our fraternity. For if we continue to deny our increasing moral decadence and overvalue ourselves based on the merits of our glorious past, we will exactly become the royal character in the fairy tale "Emperor's New Clothes" whose nakedness was easily exposed by an

innocent child. However, if we adopt a mindset that is free from biases and prejudices just like the innocent child in the said tale, we can courageously face the formidable challenges of materialism and vanity treacherously confronting our Mystic Circle today.

After admitting our present, our next step should be to take seriously our response to the query "What came you here to do?" in our initiation. We can improve ourselves because Masonry has already provided us with the necessary working tools to live uprightly. But such tools are effective only if we regularly labor and sincerely desire a genuine change. Laboring regularly demands that we take to heart the symbolisms of the working tools of the Entered Apprentice Mason, namely, the Common Gavel and the 24-Inch Gauge. In these days of hard economic times, nothing is more important than living simply and organizing our affairs for efficiency and integrity. Such values evinced by those working tools are not only applicable to Masonic matters but will definitely also significantly improve our lives without the Lodge as well as in our dealings with our fellowmen.

Even if today we find it difficult to select brethren of exemplary conduct to emulate, we should constantly ask ourselves after every Masonic activity whether or not we have emerged from such activity as better persons and improved ourselves as men and as Masons. Better still, before engaging in any Masonic endeavor, let us remind ourselves of "what we came here to do." Let us utilize the Masonic activities we participate in as our respective Common Gavels that purify our hearts and minds, as well as opportunities for applying the lessons of organization and discipline taught by the 24-Inch

Gauge. At the end of the day, more exemplary actions and less talk by us will inspire and spur a greater number of our brethren to act in line with our obligations rather than a litany of lectures on Masonic precepts.

This Masonic Year, our vision is "The brethren in our Jurisdiction endeavor to restore our Fraternity as the foremost organization that counts for its membership persons of integrity and exemplary conduct who craft positive influences in their respective communities and in the lives of their fellowmen." By continually reminding ourselves in every Masonic activity of "what we came here to do" and reflecting on whether we have become better men after joining Masonry, we will take seriously our obligation to contribute to the achievement of our vision. If our hearts are into such efforts, we will not only be fulfilled in our Masonic life, but

will also greatly improve our own lives as members of our respective families, professions, and communities.

Brethren, the much-deserved peace, understanding and prosperity in this part of the world have so far been elusive to us. We are now given the opportunity to make the difference and to lay down a solid cornerstone of values for future generations to build on. Let us not allow this opportunity to pass. For at the end of our toilsome journey, when the mighty leveler of human greatness reduces us to the same state and conveys us before the great white throne, not only shall the Great Architect of the Universe be pleased with our labors, but we ourselves will also fearlessly stand fulfilled for our Masonic accomplishments. Hence, together, brethren, let us toil in unity of Masonic values and practice, thereby making the difference within and without the Craft.



Newly installed officers of Kagay-an Lodge No. 385 with
Grand Lodge and District Officers
led by MW Peter U. Lim Lo Suy, Grand Master.

SGL's Corner

THE NECESSITY OF CONTINUING MASONIC EDUCATION

AN ANONYMOUS MASONIC AUTHOR appropriately affirmed, "To live fully as a Mason is to think as a Mason should; to think as a Mason should is to wonder about the essence, goals, mission, and other aspects of Masonry; to wonder about the essence, goals, mission, and other aspects of Masonry is to read pieces of Masonic literature and to listen to Masonic lectures."

Similarly, Ill. Bill C. Anthis, 33^o, Deputy for Indiana, USA, stressed the value of Masonic Education in his article in the *Double Eagle*, Winter 1994-1995. Here are excerpts of the article:

"The basic principles of Masonry need to be communicated effectively to our members. Degree presentation and memory work do not insure an understanding of the basic principles of Masonry. Masonic education for our members is a must, but there is little consistent effort to provide it in any of our Masonic organizations.

"The presentation of our degrees should accurately reflect our Masonic principles. Since our culture changes with each generation, we need to insure the language of our degrees will be understandable in the 21st century. Ritual should be updated to relate basic Masonic principles to today's society. This does not mean we should change our basic principles. In fact, they should be clarified and strengthened by this process.

"Degree presentations should be restricted to teams which can qualify in terms of proficiency and quality of presentation. We need to have standards that must be met before we allow teams to present our degrees to our candidates.

"Inadequate and inept presentation of degrees will not inspire our candidates or properly educate them."

So, fellow Masonic leaders, we must exert all-out effort to present the degrees of Masonry with the highest standards to the candidates therefor, so that we will inspire them to persistently improve themselves in Masonry.

In like manner MW & Ill. Reynato S. Puno, 33^o, PGM, GMH, PSGC, G.C., in many of his addresses before the brethren, has recurrently resounded the clarion call for more honest-to-goodness Masonic education. He has stressed that unless we immerse ourselves in our landmarks, laws, ancient rules, rituals, traditions and practices, we will never be able to defend the Craft nor sell Masonry as a "quality product" to non-Masons interested in knowing more about it.

So, brethren, let's immerse ourselves in a more avid study of Masonry, which, on our own free will and accord, we have embraced as our profession or way of life.

ROBERT O. ASUNCION
Senior Grand Lecturer

THE IMPORTANCE OF THE GRAND LODGE INSPECTOR



Our Constitution or the Masonic Law Book provides in Article XX that:

Section 1. Each Grand Lodge Inspector shall be a Past Master residing in the District comprising the Lodge to which he is appointed. He (GLI) shall be installed in his assigned Lodge in a proper Ceremony of Installation by the District Deputy Grand Master or the District Grand Lecturer. (EDICT 148 MATEO)

Sec. 2. Powers. He shall have the following powers:

a. To visit the Lodge of which he is the Inspector at any time.

b. To inspect the work and, if necessary, correct the same in accordance with the work as adopted by the Grand Lodge.

c. To exercise diligent supervision over the preparation and accomplishment of the annual report of the Lodge to the end that the annual report, accompanied with payment of dues and fees is submitted to the Grand Lodge not later than January 15 of each year.

d. To exercise diligent supervision over the annual election of the officers of the Lodge and the accomplishment of the report thereon, and see that the election report is submitted to the Grand Secretary immediately thereafter.

e. To see to it that proper clothing be worn and the proper decorum be observed by the members of the Lodge during meetings.

Sec. 3. Duties. It shall be his duty:

a. To attend the stated and special meetings of the Lodge to which he is appointed and the Lodge of Instruction held in his District or in the Grand Lodge.

b. To instruct and qualify the officers of the Lodge and, when delegated by the Senior Grand Lecturer to do so, to issue certificates to those officers who qualify,

c. To report to the District Deputy Grand Master the failure of any newly-elected Master or Warden of the Lodge to qualify within sixty (60) days subsequent

to his election.

d. To submit to the District Deputy Grand Master and the District Grand Lecturer concerned, on or before the first day of March each year, an account of the work and accomplishment of the Lodge and his official duties.

e. To obtain the approval by the District Deputy Grand Master of any program of the Lodge involving the District;

f.. To assist the District Deputy Grand Master and the District Grand Lecturer concerned in the performance of their duties in the Lodge.

The Constitution also provides in Section 2 o, Article III of the Constitution, that it is among the duties of a Lodge to receive the Grand Lodge Inspector with Grand Honors on official visits.

Edict No. 131-A requires that the Grand Lodge Inspector shall ensure that Edict No. 131 and Edict No. 131-A are strictly complied with; otherwise, the Grand Lodge Inspector shall be held liable for his failure to ensure the conformity of the Lodge in the Degree Work prescribed by the Grand Lodge and his failure to attend and monitor Degree Conferrals does not excuse him from liability as he shall be considered as negligent in the performance of his duties.

The judicious exercise by the Grand Lodge Inspector of his powers and his diligent performance of his duties will surely result in the proper compliance by the Lodge to which he is assigned, of the Constitution, the By-Laws of the Lodge and the rules and regulations, especially the Degree work prescribed by the Grand Lodge.

There were instances in the past when the Grand Lodge Inspector was not received by the Lodge on his official visit. Such act of the Lodge violates Section 2 o, Article III of the Constitution and could result in sanctions to be meted by the Grand Master, in the exercise of his authority, under Section 2 (i), Article IX of the Constitution, to suspend the Master or any officer of the Lodge from office until the expiration of the officer's term or until the next Annual Communication.

Grand Lodge Inspectors and subordinate Lodges should duly comply with the above-cited provisions of the Constitution and Edicts 131 and 131-A, so that we may proudly say, "Together, Brethren, We Will Make The Difference."

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

- WALTER LIPPMANN

OUR GRAND MASTER'S ACTIVITIES IN MAY & JUNE 2009

MAY

On the 1st, he officially visited his Mother Lodge, Macajalar No. 184, in Cagayan de Oro City. On the day following, he paid Punta Sulawan Lodge No. 242 in Alubijid, Misamis Oriental and Maguindanao Lodge No. 40 in Cagayan de Oro City official visits. On the 3rd, he delivered a message to the delegates to the Grand Session of the Order of Amaranth in Tagaytay City. On the 4th, he attended the District Turnover Ceremony of District NCR-G at the Jacobo Zobel Masonic Temple in Makati City.

On the 5th, he presided over the Installation of the Junior Grand Lecturer for Southern Luzon; then he entertained courtesy callers from the International Order of Job's Daughter, Manila-Mt. Lebanon Lodge No. 1, and District NCR-A.

On the 6th, besides entertaining courtesy callers from GrandSec Reynold S. Fajardo Mem. Lodge No. 383, Trinity Lodge No. 367, and Luzon Shrine Club, he presided over the Corporate Board meeting.

In the afternoon of the 9th, he attended the District Turnover of District III-D (Nueva Ecija).

On the 11th, he officially visited Cagayan de Oro Lodge No. 298.

On the 13th, the following paid him a courtesy call: International Order of the Rainbow for Girls; VW Teodorico B. Capuyan, Grand Marshal; and the Masonic Charities for Crippled Children.

On the day following, he attended the meeting of the Board for General Purposes.

On the 15th, the following paid him a courtesy call: VW Juanito G. Espino, Jr., Grand Auditor; Masonic District RIV-A; Island Luz Minerva Lodge No. 5, and Pinaglabanan Lodge No. 374.

In the morning of the 16th, he attended the District Turnover Ceremony of District RIV-A at the Temple of Primera Luz Filipina Lodge No. 69 in Binakayan, Cavite; in the afternoon, that of District NCR-D at the Grand Lodge Bldg.

On the 21st, he received courtesy callers from RIV-D (Batangas City) and from RIV-C (Quezon).

On the 22nd, he presided over the Constitution of GrandSec Reynold S. Fajardo Mem. Lodge No. 383; on the 25th, that of Radjah Indarapatra Lodge No.

387 in Marawi City; and on the 26th, that of Kagay-an Lodge No. 385 in Cagayan de Oro City.

On the 27th, he led the brethren in greeting MW Manuel D. Mandac, PGM, at his residence in Cagayan de Oro City on the occasion of his 100th birthday.

On the 28th, he visited the Masonic Temple of Dagohoy Lodge No. 84 in Tagbilaran City and had fellowship with the members thereof.

On the 30th, he was the Guest of Honor & Speaker of the Rainbow Girls in Bohol.

JUNE

On the 1st, he officially visited Mt. Moriah Lodge No. 252 in Cebu City.

On the 3rd, he met with the DDGM of RIV-A regarding Cavite Lodge No. 2 Property Recovery. Then he received courtesy callers from the Order of DeMolay, the Brothers of Harmony, and Bagumbayan Lodge No. 4.

In the morning of the 4th, he signed a MOA with the DENR at the Elliptical Road in Quezon City; in the afternoon, he presided over the Constitution of Batasan Lodge No. 381.

On the 5th, he first received courtesy callers from District RIII-E (Bulacan), District RIII-C (Zambales), and the Capitol Masonic Corp. Then he was Guest of Honor and Speaker on the occasion of the celebration of the Charter Day of Trinity Lodge No. 367 at the QC Sports Club, E. Rodriguez Sr. Ave., Q.C.

On the 6th, he officially visited Generoso Madrigal Mem. Lodge No. 368 in Sablayan, Occ. Mindoro, and Mindoro Lodge No. 157 in San Jose City.

On the 7th, he was the Guest of Honor & Speaker of the Rainbow Girls in San Jose, Occ. Mindoro.

On the 11th, he led the brethren in conveying birthday greetings to VW Juanito G. Espino, Jr. at the COA in Quezon City.

On the 12th, he led the brethren at the wreath-laying ceremony in Rizal Park and the GLP premises. Then, in behalf of Luzon Shrine and Trinity Lodge No. 367, he turned over 100 units of wheelchair to selected beneficiaries. In the afternoon, he presided over the meeting of the Corporate Board.

On the 13th, he presided over the Constitution of San Felipe Lodge No. 384 at the SBMA in Olongapo City.

On the 19th, he was in Calamba, Laguna, where he led the brethren in attending the celebration of the 148th anniversary of the birth of Bro. Jose Rizal, and where he served as Guest of Honor & Speaker during the celebration of the 25th Anniversary of the Constitution of Dr. J. P. Rizal (Calamba) No. 270.

On the 20th, he paid the Lodges in Iloilo City an official visit.

On the 22nd, he presided over the Constitution of Camarines Sur Lodge No. 382 in Naga City; on the 24th, over that of San Leonardo Lodge No. 386 in San Leonardo, Nueva Ecija.

On the 26th, he met with the officers of Agoog Lodge U.D. and those of District RI & CAR-B.

In the morning of the 27th, he presided over the Dedication of the Masonic Temple of Gov. Luis T. Olimpo Ferrer, Sr. Mem. Lodge No. 366 in Gen. Trias, Cavite. In the afternoon, he was Guest of Honor & Speaker during the Grand Celebration of Masonic District RX-A and RX-B in Cagayan de Oro City.



Newly installed officers of Radjah Indarapatra Lodge No. 387 in Marawi City with Grand Lodge and District Officers.

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The Elected Grand Lodge Officers (seated) and the Other Members of the Grand Line (standing)



The Elected Grand Lodge Officers (seated) together with the DDGMs and DGLs (standing)