



The Cabletow

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



93RD ANCOM HOST DISTRICTS RX-A AND RX-B TURN OVER CHECK FOR PHP 1M TO THE MW GRAND LODGE OF THE PHILIPPINES

L-R: VW Oscar P. Mushi, Ancom Director, VW Yaope B. Chang, Ancom Treas., VW Richard Nixon A. Bahan, IV, DDGM, RX B; VW Edgardo B. De Veyra, Asst. Treas., MW Peter U. Lim Lo Soy, Grand Master, VW Renato Guerra (partly covered), VW Robert S. Dy, DDGM, RX B; and VW James Go, Ancom '09 Adviser.

FLORAL OFFERING AT THE RIZAL PARK IN CELEBRATION OF 111TH INDEPENDENCE DAY



Left Photo: Honor Guards carry floral wreath to be offered at Bro. Jose Rizal's monument.
Right Photo: DeMolays come marching in.



Sovereign Grand Commander Eugenio S. Labitoria, Grand Secretary Danilo D. Angeles,
Deputy Grand Master Avelino I. Razon, Jr., Grand Master Peter U. Lim Lo Suy, and Junior
Grand Warden Santiago T. Gabionza, Jr. march toward Bro. Rizal's monument.



Grand Lodge, Supreme Council, Masonic District and Blue Lodge officers together with
Shriners and Lakans, pose before Bro. Rizal's monument after floral offering.

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CHANGING OUR PERSPECTIVE OR MINDSET

Warmest fraternal greetings, my beloved brethren!

As we enter into the next phase of our Masonic Year, allow me to express my deep appreciation to all the elected and appointed officers of our Grand Lodge for their strong support to our thrusts, plans and programs. Likewise, I convey my deep gratitude to all the brethren who have solidly backed such officers in the discharge of their duties.

While we are encouraged by the flames of Masonry burning fiercely among the brethren as we attend the various lodge constitutions, district turnovers, charter days and other Masonic ceremonies and affairs, we should take great caution as we enter this second phase of our Masonic Year. This phase is very critical and can easily make or break us. We can consider this phase as our commitment or obligation phase.

It is human nature that whenever we experience something new, our interest is stirred up and we cannot help but focus our thoughts and deeds on such new interest. Same is true with us in Masonry. We are all very renewed and refreshed at the start of every Masonic Year. However, as the novelty recedes, we tend to start to take things for granted and soon we lose focus of what we intended to achieve. Culturally, we call this flaw our "ningas cogon nature" and each one of us is susceptible to fall victim to such detrimental flaw.

To be better able to resist such flaw, we must try our best to change our perspective or mindset. Let us commit ourselves to do what is necessary to accomplish plans and programs for this Masonic Year, not because of our own individual interest, but rather because such plans and programs will inure to the benefit of the brethren in particular and our respective families, workplaces and communities in general. With this shift of mindset to looking out for the interests of others instead of our own, we will immediately feel unburdened. Feeling unburdened or freeing ourselves will bring good result. Every encounter with a brother or a non-Mason will become a unique opportunity for us to learn new things and gain useful knowledge. Even our failures will become opportunities to improve our next endeavors. Every activity we undertake will be a unique experience as we begin to also discover new aspects of our true selves. Everyday will become a wonderful life experience. Indeed, the great Russian novelist, philosopher and Brother, Count

Leo Tolstoy, was right when he said, *"The kinder and more thoughtful a person is, the more kindness he can find in other people."*

Therefore, my dear brethren, let us continue our labors and maintain our spirit of commitment and service.

Our continuing commitment is, or should be, to learn our fraternity's simple lessons of practical morality and sublime teachings of religious philosophy, and then to live them consistently in daily life, so that we will become examples for others to emulate. We should periodically renew our continuing commitment, so that we will be better able to make a difference in our lives and the lives of others.

We should ever bear in mind that the true spirit of Masonry is service — service of God and of our fellowmen.

Together, Brethren, we will make the difference!

Fraternallv.



PETER U. LIM LO SUY
Grand Master

Postscript

PROMOTING BROTHERHOOD OR "HELP A BROTHER"

Many Grand Lodges have realized that we, as Masons, have to learn to take care of ourselves, or that charity begins at home.

Decidedly, the more we can help our Brothers succeed in life, the more they will be able to help the Fraternity in return.

In this connection, we will exert all-out effort to wisely and efficiently manage the Fraternal Relief Assistance Program (FRAP) and the Charity Fund of our Grand Lodge.

We will also sincerely strive to establish an Employment Information Program to assist unemployed or underemployed brethren and/or members of their immediate families.

ON TESTIMONIALS OF BRETHREN WHO RECEIVED BENEFACTIONS FROM FELLOW FREEMASONS

SINCE CHARITY IS CONSIDERED as the cornerstone of Masonic virtues, the present leadership of our Grand Lodge, headed by MW Peter U. Lim Lo Suy, would like this publication to feature in subsequent editions thereof testimonials of brethren whose lives have changed for the better because their brothers in Masonry have put into practice the Five Points of Fellowship, particularly the first Point, i.e., going on foot and out of the way to assist a distressed worthy Brother (and/or members of his family).

As he mentioned in his inaugural address (see *The Cabletow*, May-June 2009), MW Peter U. Lim Lo Suy himself joined Masonry because of the kind gesture which concerned Masons, including the late MW and NBI Director Jolly Bugarin, PGM, had extended to his family in a time of emergency or crisis.

MW Damaso C. Tria, our Grand Master in 1971, who served our Grand Lodge as Treasurer from 1978 to 1984 and who has sat on the Board for General Purposes and Grand Lodge Committees either as Chair, Vice-Chair, or member, also joined Masonry mainly due to the benevolence and generosity extended to him by a couple of American brethren. Here is his testimonial:

"When I was a college student at the University of the Philippines, my brother in the US Navy supported my studies. Every month he sent \$30 to my parents in Bataan, who in turn gave me \$20 for my expenses and kept the remaining \$10 for their needs. At the end of my third year in college, however, my brother gave notice that he was getting married and that from then on he would be sending my parents only \$20 a month. That meant that my monthly allowance would be reduced to only \$10, which was not enough for my

needs.

"To earn extra pocket money, I approached Professor Eaton, who was then conducting at his shop an experiment for distributing powder on a small brook of water. I requested him to take me as his student assistant, and he graciously acceded to my request. As student assistant, I would put in 30 hours a month – at one peso an hour. He said I would serve as his student assistant up to March 1934, which was the month of my graduation from college.

"On the day before my graduation, the kind professor directed me to meet with his friend, Mr. L.M. Hausman, at the latter's office. Right away I acted in accordance with Professor Eaton's direction. Mr. Hausman told me to report for work at the central office of L.M. Hausman & Co. on the day after my graduation.

"I found out later that both Professor Eaton and Mr. L.M. Hausman, his friend, were members of the Masonic Fraternity in general and Bagumbayan Lodge No. 4 in particular.

"It so happened that my friend, Benjamin Maneze,, Sr., was a member

of the said Lodge; so, I asked him to help me become a member thereof. Subsequently, the officers and members of the Lodge gave me a favorable ballot and I became a member of the said Lodge – and later on its Worshipful Master.

“Having seen my zeal and enthusiasm for the Craft, Bro. Ben Maneze suggested that I join Lodge Perla del Oriente No. 1034, S.C., of which he was a leading member. He signed my petition for membership in Lodge Perla, of which I also became Worshipful Master later on.

“Then I became active in the affairs of Luzon Bodies, A. & A.S.R., where I met two stalwarts of Philippine Masonry, MW Conrado Benitez, our Grand Master in 1936, and MW Camilo Osias, our Grand Master in 1955, who adopted “More Men in Masonry, More Masonry among Men” as the theme

during his year in the Grand East. Both of these Illustrious Brethren became Sovereign Grand Commanders of the Supreme Council, 33^o, of the Scottish Rite in our jurisdiction. They were, to me, men and Masons to whom I looked for example and inspiration; undoubtedly, they were men of honor, virtue, and charitable, as well as patriotic, feelings.”

So, dear brethren, we reiterate: PLEASE SEND IN TO OUR EDITORIAL OFFICE YOUR TESTIMONIALS THAT YOU RECEIVED BENEFACATION FROM ONE OR MORE OF YOUR BROTHERS IN MASONRY AND THAT, AS A CONSEQUENCE THEREOF, THE QUALITY OF YOUR OWN LIFE AND OF YOUR FAMILY HAS IMPROVED. CAN WE COUNT ON YOU IN THIS REGARD?

We will publish your testimonials in subsequent editions of this publication.

THE BROTHER WHO GAVE MABINI A BREAK

In the early 1890s, most of the applicants for Masonic membership belonged to affluent families. But Apolinario Maranan Mabini came from a family of poor farmers in Talaga, Tanauan, Batangas, so that he had to work as a clerk in the Court of First Instance of Manila while he was pursuing his law studies at the University of Santo Tomas. Besides, he was of frail physical constitution.

When he informed his boss in the office, Don Numeriano Adriano, of his desire to join Masonry, the latter was at first reluctant to be one of Mabini's recommenders for membership in Nagtahan Lodge, of which he was a charter member. But Bro. Adriano had noticed that the working student was hard-working and intelligent. So, he signed Mabini's petition for Masonic membership; he believed that Mabini would be faithful to every trust committed to his care and would, ultimately,

reflect honor upon the Fraternity.

Mabini barely passed the physical test for entry, but he became a member of the Lodge. He assumed “Katabay,” which means cautious or prudent, as his Masonic name.

Bro. Adriano assured the officers of the Lodge that in case Bro. Mabini would not be able to pay his financial obligations to the Lodge, he himself would pay them.

Bro. Apolinario "Katabay" Mabini immersed himself in the study of the philosophy, symbolism, jurisprudence, and other aspects of Masonry. He later on became the favorite lecturer of his Lodge, and other Lodges invited him to lecture on Masonry during their meetings.

To help Bro. Mabini in his law practice, Bro. Adriano referred to him some of his well-to-do clients; he also requested other lawyer-members of the Lodge to do similarly. Eventually, Bro. Apolinario "Katabay" Mabini was

able to improve his economic condition, and he used part of his savings for buying a house and lot in the Nagtahan area. Then he asked his mother to "come and live with me."

Note: Bro. Apolinario "Katabay" Mabini, together with WB Faustino Villaruel, later on spearheaded the establishment of the Gran Consejo Regional under the jurisdiction of the Grande Oriente Español. Bro. Numeriano Adriano and WB Villaruel were among the 13 Martyrs of Bagumbayan (Luneta).

WHY BRO. MABINI BECAME WB & GEN. AGUINALDO'S PERSONAL ADVISER

When WB and Gen. Emilio Famy Aguinaldo was an exile in Hong Kong, together with other revolutionary leaders, he was persuaded by American authorities to return to the Philippines and establish a dictatorial government.

Before returning to the country, WB & Gen. Aguinaldo told Bro./Don Felipe Agoncillo, "I need a man who would ably advise me, particularly on international affairs."

Bro./Don Felipe Agoncillo recommended Bro. Apolinario Mabini. Said he: "*Isa siyang lumpong Batangenyong ngunit Mason at abogado - at may ulo.*"

Thus, WB/Gen. Emilio Aguinaldo, upon his return to the country, ordered his men to search for Bro. Mabini.

Eventually, Bro. Apolinario Mabini became the "Brains of the Philippine Revolution."

Note: On July 23, this year, we commemorate or celebrate the 145th anniversary of Bro. Apolinario "Katabay" Mabini's birth.

**HONOR IS THE ONLY POWER THAT OBLIGES US
TO BE TRUTHFUL, JUST AND HARD-WORKING.
-- BRO. APOLINARIO "KATABAY" MABINI**

What Started as a Whimper Ended with a Bang!

MISAMIS ORIENTAL, CAMIGUIN & CAGAYAN DE ORO DID IT AGAIN!

**(93rd Ancom Host Districts RX-A & RX-B Turned Over Check
for 1M Pesos to GLP)**

by WB Abraham S. Olegario

At the instance of the ANCOM Committee, jointly chaired by PD-DGMS Peter M. Unabia and Jaime Bernadas, Masonic Districts RX-A & RX-B, now under the helm of two new DDGMS, VW Robert S. Dy and VW Richard Nixon A. Baban, hosted a Thanksgiving Party last June 27, 2009 at the Grand Caprice Restaurant Grand Ballroom for members of the Masonic family in the two districts, which comprise the provinces of Misamis Oriental, including the cities of Cagayan de Oro and Gingoog, and the Province of Camiguin—the Island of Your Imagination.

The brethren and guests came in trickles, starting around 6 o'clock in the evening. But the party quickly picked up as soon as the "proudest son of Cagayan de Oro City" (who very recently flew in from Manila) arrived, with his lovely family in tow, to grace the momentous occasion.

VW Robert S. Dy, DDGM (RX-A), graciously welcomed all in attendance, and quickly turned-over the microphone to the inimitable erstwhile ANCOM Convention Director (as he termed it himself), Bro. Oscar P. Musni, PJGL, who, with his stentorian voice overpowering the din of the party, recounted the events that had led to the much-touted Great Grandmother of all ANCOMs — the 93rd Annual Communications held last April 2009 at the Lim Ket Kai Mall Atrium in the City of Cagayan de Oro.

For the benefit of the then "uninitiated", the Lodges of Misamis Oriental and Camiguin, then lumped under Masonic District No. 17 at the helm of its DDGM, VW Downey Valdevilla (Apo

Kahoy 166), tried their hand on hosting the 80th Annual Communications held at the newly-built Grand Caprice Restaurant Grand Ballroom in April 1996 during the incumbency of MW Danilo D. Angeles, with great success, thus earning for us the monicker of having hosted the "Mother of all ANCOMs."

Another opportunity to fete and pamper our Masonic convention delegates came in 2004 for the 88th ANCOM, which the brethren of Masonic Districts 28 & 30 "wrestled" from the brethren of Cebu City, care of VW Monching Tabor's histrionics, during the 2002 ANCOM in Manila. With record attendance and lavish hosting, the 88th ANCOM, which had been dubbed as the "Grandmother of all ANCOMs," was held at the "then-still-work-in-progress" Lim Ket Kai Mall Atrium.

Not content with the laurels that they had so far reaped, the brethren of the two districts, RX-A & RX-B, during the incumbencies of DDGMS Franklin U. Siao (RX-A) and Henry J.

Tan (RX-B), once again bidden to host the 93rd ANCOM in Cagayan de Oro City, to correspond with the upcoming elevation of then DGM Peter U. Lim Lo Suy to the Grand Oriental Chair. Without further ado, the brethren of the host districts, guided by the collective experience of the two memorable ANCOMs, went to work with dispatch and set the groundswell for what was then being touted as the Great Grandmother of all ANCOMs.

The event was capped by the ceremonial turn-over by the AnCom Executive Committee of the One Million Pesos check (presented in 3" x 8" tarpaulin form) to the Grand Lodge of the Philippines, represented by our own MW Peter U. Lim Lo Suy, Grand Master of Masons in the jurisdiction of the Philippines.

MW "PULLS", as he is fondly called, took the podium to give his inspirational talk, and relayed the events of his trip back home to Cagayan de Oro from a long spate of trips that took him to Cotabato, Subic and lastly to Cavite. He recounted how the vehicle which took him to the airport was escorted by two highway patrol bikes to ease their way out through the heavy traffic. He also chuckingly related how the PAL trip home was a bit delayed to await him as he was checked in much ahead. Fringe benefits of being a Grand Master, he jokingly said.

MW Lim Lo Suy recalled to the brethren and guests the many heart-warming comments he was so proud to receive from many Masons who attended the last ANCOM, including the many suggestions that we shall again

host another AnCom in the future. He proudly related that this might have been the first time in recent memory that the ANCOM hosts had forthwith remitted the amount of One Million Pesos in so short span of time.

Gratitude being the memory of the heart, MW PULLS profusely thanked the brethren of the two districts for all their efforts and for having left no stone unturned in order to make the 93rd ANCOM one for the books; he made special mention of all the ladies in attendance, whom he asked to rise and be acknowledged by a rousing applause; he singled out the Convention Director, VW Oscar P. Musni, for having ably steered the ANCOM Committee to greater achievements. MW PULLS predicted that the two districts would vie for hosting the Great Great Grandmother of all ANCOMS for VW Oscar P. Musni, who might be a likely candidate for the JGW in the not too distant future.

The most awaited portion of the evening was "the distribution of wealth" to all the Lodges belonging to the two host districts, including the newly constituted Kagay-an Lodge No. 385 and all participating appendant bodies, which made the ANCOM a success that it was. The ANCOM Committee also awarded numerous Plaques of Recognition to all whose efforts deserved to be appreciated.

The Thanksgiving Party, which went on till the wee hours, was ably chaired by the Worshipful Master of Kagay-an Lodge No. 385, VW Lini L. Hernando, PDGL, who was assisted by the unsinkable Worshipful Billy Walter of Carmen Valley No. 250 as Food Committee Czar.

GLP Commends 93rd Ancom Host Districts

Our Grand Master's 11th Circular, dated July 8, 2009, reads as follows:

"Our 93rd Annual Communication held in Cagayan de Oro City last April 23 to 25, 2009 once again manifested to us that brethren who work on the principle of who can best work and best agree will definitely yield triumphant results. Not only did we have a very successful Annual Communication that began in order, proceeded in peace and ended in harmony, but the hosts of the 93rd Annual Communication even recently shared with us the blessings they received from their well-spent labors during such hosting in the amount of One Million Pesos (Php1,000,000.00) as their contribution for the various projects of the Grand Master for the benefit of our Grand Lodge.

"In behalf of our brethren in this jurisdiction, I hereby express our sincerest approbation and gratitude to all the brethren of the following Lodges within Masonic Districts RX-A and RXB: Maguindanao No. 40, Apo Kahoy No. 166, Macajalar No. 184, Leonardo T. Pañares No. 220, Punta Sulawan No. 242, Carmen Valley No. 250, Kitan-glay No. 256, Camiguin Island No. 296, Cagayan de Oro No. 298, Benjamin O. Go Memorial No. 303, Don Antonio T. Cosin Memorial No. 308, Makahambus No. 315, Misamis Oriental No. 335, and Kagay-an No. 385.

"May your exemplary performance inspire our potential hosts in our future Annual Communications and set the plumbline for future performance."

(Mabuhay po kayo, mga Kapatid sa Distrito RX-A at Distrito RX-B!)

Wheel Chairs for Masonic Districts

Led by WB John Co Tan, Trinity Lodge No. 367 and Luzon Shrine Club donated to the Grand Lodge of the Philippines (GLP) 100 wheel chairs, to be distributed to Masonic Districts, each of which is entitled to two wheel chairs.

States MW Peter U. Lim Lo Suy: *"Each Masonic District must get the two wheel chairs allotted to it not later than August 31, 2009; otherwise, it will waive its right to get the two wheel chairs. The GLP will dispose of unclaimed wheel chairs to some interested parties."*

E-Mails: Means of Communication between Grand Lodge and Blue Lodges

Each Blue Lodge in this jurisdiction shall provide the GLP with its e-mail address not later than August 31, 2009 and appoint its IT Officer, who will coordinate with the IT Committee of the GLP regarding the program.

The Lodge IT Officer must know how to use Microsoft and Excel and how to send e-mails. He must also regularly monitor his e-mails (at least once a day).

Offer of Condolences, Wreath to a Departed Brother's Bereaved Family

Grand Master Peter U. Lim Lo Suy wants to offer his condolences to the bereaved family of a brother Mason who dropped the working tools of life through the incumbent District Officers, led by the DDGM.

These officers shall attend the departed brother's wake, bringing with them a wreath with the inscription *"Condolences from the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines."*

Schedules of Regional, Multi-District, District Conventions

In 2009, the conventions are as follows:

July 4 – District Convention, RIV-D, Batangas City. *Host:* Batangas Lodge No. 35.

Aug. 8 – District Convention, RIX-A, Pagadian City. *Host:* Dr. Jose G. Ho-fileña Sr., Mem. Lodge No. 153.

Aug. 14-15 – Bicol Multi-District Convention. *Host:* RV-A, Naga, Camarines Sur (RV-A Camarines Norte, Camarines Sur & Catanduanes; RV-B – Albay, Sorsogon & Masbate).

Aug. 19 – District Convention, RIV-C, Quezon. *Host:* Kalilayan Lodge No. 37.

Sept. 25-26 – Southern Mindanao Multi-District Convention. *Host:* RXI-B, Samal Island. (RXI-A – Davao City & Davao Del Sur; RXI-B – Davao Del Norte & Davao Oriental; RXII-A Cotabato City; RXII-B – SOCSARGEN).

Oct. 2-3 – Northeastern Luzon Convention. *Host:* CAR-A, Tabuk, Kalinga Apayao. (RII-A – Nueva Vizcaya, South; RII-B – Isabela & Quirino; RIII-C – Cagayan Valley; RII-D – Isabela & Quirino; RII-E – Nueva Vizcaya, North; CAR-A – Mountain Province).

Oct. 9-10 – Visayas Regional Convention. *Host:* RVII-A, Tacloban City. (RVI-A – Iloilo, Antique, Capiz & Aklan; RVI-B – Negros Occidental; RVII-A – Cebu, Negros Oriental & Bohol; RVIII-A – Samar; RVIII-B – Leyte).

Nov. 6-7 – Northern Luzon Convention. *Host:* RI-A, Urdaneta Lodge No. 302. (RI-A – Pangasinan; RI & CAR-B – Benguet & La Union; RI & CAR-C – Ilocos Sur, Ilocos Norte & Abra).

Nov. 13-14 – Western Mindanao Multi-District Convention. *Host:* Dr. Jose G. Hofleña, Sr. Mem. Lodge No. 153, Pagadian City. (RIX-A – Zamboanga Del Sur; RIX & RX-B – Misamis Occidental & Zamboanga Del Norte; RIX & ARMM-C – Zamboanga City, Jolo, Basilan & Tawi-Tawi; RX-C – Misamis Occidental; RX & ARMM-D – Lanao).

Nov. 20-21 – Northern Mindanao Multi-District Convention. *Host:* Macajalar Lodge No. 184, Cagayan de Oro City (RX-A – Misamis Oriental; RX-B – Misamis Oriental & Camiguin; RX-E – Bukidnon; RX-F; RXIII-A – Agusan & Surigao).

Nov. 28-30 – District Convention, Masonic District RIV-A. *Host:* Primera Luz Filipina Lodge No. 69, Binacayan, Kawit, Cavite.

Dec. 5 – NCR Multi-District Convention. *Host:* NCR-E, GLP. (NCR A-G).

Dec. 12 – Central Luzon Multi-District Convention. *Host:* RIII-E, Bulacan. (RIII-A – Pampanga; RIII-B – Bataan; RIII-C – Zambales; RIII-D – Nueva Ecija, South; RIII-E – Bulacan; RIII-F – Nueva Ecija, North; RIII-G – Tarlac).

Dec. 18 – Southern Luzon Multi-District Convention. *Host:* RIV-D, Batangas City. (RIV-A – Cavite; RIV-B – Laguna; RIV-C – Quezon; RIV-D – Batangas; RIV-E – Mindoro).

In 2010, there are only two conventions, namely:

Feb. 1-4 – District Convention and Overseas Visitation. *Host:* Masonic District Overseas-A. Guam.

Feb. 26-27 – 54th Mindanao Regional Convention. *Host:* RX-A & RX-B, Cagayan de Oro City. (Western, Northern and Southern Mindanao Regions).

“Sagip Kalikasan Program” Guidelines

GLP and DENR signed a MOA relative to Grand Master Peter U. Lim Lo Suy’s “OPLAN: SAGIP KALIKASAN” at the DENR Conference Room in Quezon City on June 4, 2009. DDGMs were to properly coordinate with DENR officers.

Guidelines for Non-NCR Districts. Each DDGM and/or his assigned representatives shall closely coordinate with the Regional Executive Director (RED) of the DENR in his jurisdiction as to the available planting sites, seedlings to be planted, and preparation of the planting sites for the scheduled tree planting activity. The initial launching of the “Sagip Kalikasan Program” shall be on July 25, 2009 at 8:00 a.m. Simultaneous tree planting shall be held at duly designated sites agreed upon by the District and the RED.

Guidelines for NCR Districts. Also on July 25, 2009 at 8:00 a.m., simultaneous tree planting shall be held at the Parks and Wildlife Bureau Grounds in Quezon City. Hon. DENR Sec. Jose L. Atienza, Jr. and Masonic dignitaries led the brethren of the NCR Districts in the ceremonial tree planting. Grand Auditor Juanito G. Espino, Jr. is Chairman of the Sagip Kalikasan Program Committee; he is assisted by VW Roseller M. Malabanan, DGL, NCR-E. Due to limited planting sites in Metro Manila, VW Espino coordinated closely with Dr. Jose Andres Diaz, RED of the NCR, for proper scheduling of post-launching tree planting activities.

Unduly Causing Petitioners to Spend for Fellowship, Deriving Pecuniary Benefits from Them, Other Prohibited Acts

Reportedly, some members of the fraternity have caused petitioners for Masonic membership, EAMs, FCMs, and newly-obligated MMs to spend for fellowships and other activities of Lodges. Reportedly, too, other brethren have obtained from petitioners, EAMs, FCMs, and newly-raised MMs some amounts of money for their personal needs, and have asked them to give personal loans, contracts, favors, and other mercenary interests, which they would not give under ordinary circumstances. These practices are not only prohibited by our Ordinances, but also contrary to the obligations we took at the Altar of the Lodge; for they destroy the credibility of Freemasonry, whose foundation is built on the cornerstone of truth and morality.

Section 33, Article VI of the Ordinances, Part II of our Masonic Law Book,

specifically prohibits a Lodge from requesting or permitting a candidate to furnish or pay for refreshments during the period he is receiving the degrees, while our obligations clearly charge us to always act in a manner that the light and luster of the Fraternity may not be dimmed through any act of ours.

Therefore, our Grand Master directs all of us to guard against such practices in our respective Lodges and to report to the GLP any violations of the Ordinances and Obligations specified above, that such violations may be dealt with accordingly.

Unmasonic Conduct, Penalties for Hazing Within and Without the Lodge

Grand Master Peter U. Lim Lo Suy reminds us again of the prohibitions of Edicts 131, 131A-Bañez, and 131A- Galvez, as well as Republic Act No. 8049 (Anti-Hazing Law). He says, *"Degree conferral and treatment of candidates for the three degrees of Craft Masonry should be solemn and serious since we are in the process of making candidates Master Masons in the All-Seeing Eye of the GAOTU. Our rituals and dealings (treatment) are meant to affectively teach basic moral lessons. If solemnity and seriousness is lost and, on the contrary, horse-play or maltreatment prevails, we are no different from a college fraternity and, therefore, lose the meaning of our existence as an ancient and honorable institution."*

How important, then, it is for us to ever bear in mind that:

1. Edict 131 prohibits maltreatment and humiliation of candidates , as well as horse-play, during degree conferrals, and it provides penalties for such acts. Still included in our Masonic Law Book Revised 1994, it is in full force.
2. Edict 131A-Bañez requires the presence of at least the DDGM, the DGL, the GLI, or a GLO during degree conferrals.
3. Edict 131A-Galvez declares as guilty of unmasonic conduct any member who places any candidate for any degree in some embarrassing or humiliating situations, such as forcing him to do menial, silly, foolish, and similar tasks or activities, or otherwise subjects him to physical or psychological suffering or injury. It also requires Lodge Officers to ensure that Edicts 131 and 131A-Bañez are strictly complied with, to have full control over degree conferrals. Otherwise, they shall be liable for any violation of such edicts and Republic Act No. 8049 (or the Anti-Hazing Law). Moreover, it requires the DDGM, the DGL, and the GLI to ensure that all the above-mentioned edicts and law are strictly complied with. Otherwise, they shall also be liable for their failure to ensure conformity by Lodges to the Degree Work prescribed by Grand Lodge. Failure of such officers to attend and monitor degree conferrals does not excuse them from liability as they shall be considered negligent in their duties.

Reportedly, candidates are subjected to humiliation and maltreatment out-

side the Lodge and in activities which may either be tacitly authorized by the Lodge or completely unauthorized by it but carried out by its members against candidates. In this case, the Grand Lodge leadership reminds us of what constitutes hazing, as defined in Section I of R.A. No. 8049.

"Acts constituting hazing within and without the Lodge are strictly prohibited," MW Lim Lo Suy stresses. *"Masonic penalties provided for in the aforementioned edicts, as well as the penalties provided for in the Anti-Hazing Law, are not joking matters. Masonic penalties and imprisonment are real consequences for those who violate such edicts and law."*

Proposals on Electoral Reforms

The Grand Lodge leadership wants us to realize that (1) continuing reforms in our electoral process is essentially necessary as we pursue the ultimate transformation in our hearts and minds that each may be enabled to exercise his right of suffrage during Ancoms only for the greater good of our Grand Lodge and the general welfare of the brethren; (2) there is never a shortage of great ideas on electoral reforms from the brethren throughout our jurisdiction; (3) electoral reforms consist not only of immediate and significant change but also of small steps that will lead to greater and bolder steps in the future.

On those premises, MW Peter U. Lim Lo Suy directs all the Blue Lodges to include in the agenda of their coming meetings an item to discuss proposals to improve our electoral system in the Grand Lodge and to forthwith transmit the same to both their respective DDGMs and the Grand Secretary of the Grand Lodge on or before September 15, 2009. He adds, *"Any and all brethren who have ideas on electoral reforms are to transmit the same to the Grand Secretary on or before the same date. The Grand Secretary shall, in turn, from time to time transmit to the Committee on Electoral Reforms all proposals received, including those from the previous Masonic year, for the said committee's study and appropriate action."*

Notice of Suspension and Expulsion

Our Grand Master's 12th Circular, dated July 28, 2009, reads as follows:

"We have recently noticed that some brethren who have been suspended or expelled from the Mother Lodge or dual/plural Lodge have remained active in the other Lodges. For example, a brother who has been suspended by his mother Lodge continues to be reported as an active member in his dual or plural Lodge."

"Section 7, Article VII of our Ordinances, Part II of the Masonic Constitution, provides:

'Sec. 7. A plural member who is suspended or expelled in one Lodge shall automatically be suspended or expelled in the other Lodges. The Secretary of the Lodge imposing the penalty shall notify the Secretary of the other Lodges of such action. xxx

OUR GRAND MASTER'S JULY & AUGUST ACTIVITIES

JULY

On the 1st, our Grand Master officially visited Makahambus Lodge No. 315 in Cagayan de Oro City. The Lodge tendered him a Testimonial Dinner.

On the 4th, he attended the RIV-D Convention, which was hosted by Batangas Lodge No. 35 in Batangas City.

On the 6th, he officially visited Leonardo T. Pañares Mem. Lodge No. 220 in Cagayan de Oro City.

On the 7th, he officially visited Manila Mt. Lebanon Lodge No. 1 at the Scottish Rite Temple in Manila.

On the 8th, he received courtesy callers from the Philippine Balanghay Association. Inc. and from KAMANAVA. Inc. Then he presided over the Corporate Board meeting.

On the 15th, he had a luncheon meeting with Ms. Yvonne Yuchengco at the Malayan Insurance Market on the 3rd floor of the Hyatt Hotel & Casino in Manila.

In the evening he officially visited Gen. Artemio Ricarte Mem. Lodge No. 322 at Ft. Bonifacio in Taguig City.

On the 16th, he attended the Board for General Purposes Meeting at the GLP.

On the 17th, he presided over

the Ceremony of Institution of Mt. Tapulao Lodge U.D. (based in Masinloc, Zambales) at the GLP.

On the 22nd, he attended the Mabuhay Shriners Caucus at the Dynasty Restaurant on Ma. Orosa St. in Manila.

On the 23rd, he presided over the Ceremony of Institution of Tiburcio Hilario Mem. Lodge U.D. (based in San Fernando, Pampanga) at the GLP.

On the 25th, he led the launching of the SAGIP KALIKASAN PROGRAM at the Parks & Wildlife Bureau Grounds in Quezon City. In the evening he was guest of honor and speaker at the Philippine Balanghay Association, Inc. Ceremonials.

On the 29th, he, other Grand Lodge Officers, and the Grand Lodge staff attended the wake of the deceased mother of MW Danilo D. Angeles, Grand Secretary, in San Leonardó, Nueva Ecija. On the day following, they attended her funeral.

On the 31st, he received courtesy callers from Keystone Lodge No. 100.

AUGUST

On the 5th, he presided over the Corporate Board Meeting at the GLP.

On the 6th, he attended the Induction of Officers of the BIRTH, Inc.

as guest of honor and speaker at the Club Filipino in San Juan City.

On the 7th, he was guest of honor and speaker on the occasion of the Golden Anniversary of Dr. Jose G. Hofileña Sr. Mem. Lodge No. 153 in Pagadian City.

On the 8th, he attended the RIX-A Convention, which was hosted by Dr. Jose G. Hofileña Sr. Mem. Lodge No. 153

On the 12th, he attended the Corporate Board Meeting together with the Board of Regents of the IMES.

On the 14th & 15th, he attended the Bicol Multi-District Convention held in Naga, Camarines Sur. RV-A (Camarines Norte, Camarines Sur & Catanduanes) hosted the convention. RV-B (Albay, Sorsogon & Masbate) also attended the convention.

On the 19th, he attended the RIV-C Convention, which was hosted by Kalilayan Lodge No. 37.

On the 20th, he attended the Corporate Board Meeting with the IMES Board of Regents.

On the 22nd, he was guest of honor and speaker during the Formal Festive Board of the Royal Order of Scotland held at the ELKS Club in Makati City.

On the 30th, he attended the Marcelo H. Del Pilar Day at the M.H. Del Pilar Shrine in Bulacan, Bulacan. He delivered a brief message on Ill. Bro. Marcelo "Kupang" Del Pilar as the Father of Philippine Masonry.

On the 31st, he was represented by RW Juanito P. Abergas, SGW, on the occasion of the Rededication of the Masonic Temple of Pinatubo Lodge No. 52 in San Narciso, Zambales.

**The highest reward for man's toil is not what he gets for it,
but what he becomes by it.**

-- JOHN RUSKIN

**Build for your team a feeling of oneness, of dependence on
one another, and of strength derived by unity.**

-- VINCE LOMBARDI

**Many of the things you can count don't count. Many of the
things you can't count really count.**

-- ALBERT EINSTEIN

MW Peter U. Lim Lo Suy's Message to the Officers and Members of a Newly Constituted Lodge

Let me first extend the greetings of the Most Worshipful Grand Lodge of the Philippines to all of you, dear brethren, on this double occasion: the constitution of your Lodge and the installation of its officers. Let me also express my highest commendation to the Charter Officers of your Lodge, who once again proved that time, patience and perseverance shall accomplish all things.

This afternoon, we performed the ceremonies in compliance with the following provision of our Constitution, particularly Part II, Article I, Section 5:

"Upon the return of the dispensation of a new lodge, a charter may be granted by the Grand Lodge if an examination of its work and proceedings shall prove satisfactory and upon proof that it is free from indebtedness and that it has complied with all the requirements. Such lodge shall then be constituted within sixty (60) days thereafter."

The constitution of your Lodge is a mere ministerial function performed by the Grand Master. But the greater task that lies ahead is that each of you should take care that the name of your Lodge and that of the Grand Lodge will remain unsullied. I am confident that, led by your Worshipful Master and ably guided by your Lodge elders, your Lodge will grow and shine to be one of the finest Lodges in this jurisdiction.

All the rights and privileges of a regular Masonic Lodge have been granted to your Lodge. It now remains my duty to remind you to reflect upon the very purpose of the creation of Masonic Lodges. Let us never forget that

we exist "to make good men better," and let us never stray away from that focus.

You, dear brethren, have accomplished a very vital and historical task – and that is the establishment of a sanctuary in which men who sincerely want to improve themselves can acquire virtues that enable them to become better husbands, better fathers, better sons, better citizens, and better members of their respective communities and workplaces.

You have dedicated your Lodge to a man (and brother) whose life epitomizes that "Love and kindness are never wasted. They always make a difference. They bless the one who receives them, and they bless the giver." Yes, you have named your Lodge after a man (and brother) who made an uplifting and positive difference in the lives of persons who came under the pale of his influence.

It is synchronistic that our theme for this Masonic year is "Together, Brethren, We Will Make the Difference." What better way is there to leave a mark in our lifetime than to make a difference in our lives and in the lives

of others just like the man in whose memory you have named your Lodge had done. For me, this is the essence of living, one that gives meaning and purpose to our earthly existence.

Therefore, I earnestly enjoin you, my brethren, to be one with me in observing our Masonic theme for this year – Making the Difference, making our labors so matter that they may bring goodness to those who may need them...

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.

Let me invite you, dear brethren, to join me in making 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, health hazards, ecological disasters, and other unexpected uncertainties. It is therefore a blessing that we Masons have a refuge to shelter us from these never-ending complexities; for within 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, **WE WILL MAKE THE DIFFERENCE.**

I also solemnly charge you to take good care that the honor and dignity of your Lodge and of our Grand Lodge be not dimmed through

any act of yours. May your lives bring positive difference to all persons that come your way.

Let me, however, admonish you to cultivate and nurture this Lodge as a parent would do to a young boy. As Stephen Covey would succinctly put it, "IT IS BEST TO START IT RIGHT THE FIRST TIME."

So, while your Lodge is young, and as you take in more members who are young in Masonry, let us mentor them conscientiously and correctly. It will be easier for anyone to build a new and strong foundation than to repair or demolish and rebuild an old one. I am saying this because I, too, take pride in this Lodge. We must not allow failure to cross our path; there is only one direction for us and for this Lodge – and that is the road to success.

I look forward to a fruitful and memorable Masonic year with all of you, dear brethren. As I have often said, as we approach our centennial as Grand Lodge of the Philippines, each of us stands at the portal of greatness. There could be no better time than now to come forward and be counted. "One for all, all for one!"

Together, brethren, let us strive and labor to make the difference.

Onward, brethren, for nobler deeds, for higher thoughts, for purer actions, and for greater achievements!

Let us draw strength from our slogan: "One for All, and All for One."

While our tasks are gigan-

tic, we can overcome as long as we continue to work under our principle of "Who Best Can Work and Best Agree."

Hence, together, Brethren, let us all express with conviction our slogan as we commence our labors. Together, brethren, let us say, "One

for All, and All for One!"

With such motivating spirit, we shall always meet, act and part, my beloved brethren.

"Together, Brethren, We Will Make the Difference!"

HIS ADMONITION TO BRETHREN OF A NEWLY INSTITUTED LODGE

1. Be always true to your sworn duties and obligations, and be actively involved in the affairs of your Lodge and in those of your Masonic District and Grand Lodge.

2. Practice out of the Lodge those great moral duties which are inculcated in it, and assiduously adorn your own lives with those truly Masonic ornaments – Brotherly Love, Relief and Truth, thereby helping remove every aspersion against our venerable Institution and, instead, convince the world that Masonry has made you better men – better husbands, better fathers, better sons, better citizens, and better members of your respective communities and work places.

3. Satisfy and meet your Lodge's financial obligations to the Grand Lodge as well as to worthy brethren in real distress.

4. Help improve the community in which you live through outreach projects/charity works.

5. Continuously draw into the fold of your Lodge intelligent and influential young men who you believe will also obey the laws and regulations, as well as exemplify the principles and precepts, of our Fraternity, thereby reflecting honor on it.

6. Maintain harmonious and wholesome relations between and among yourselves, and establish close relationship of your Lodge with other Lodges, particularly those in your Masonic District.

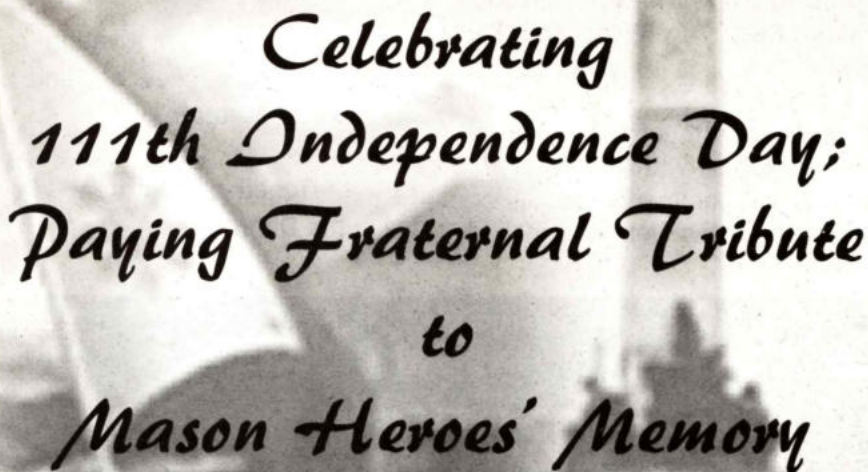
7. Be avid students of Masonry, persistently seeking more and more Masonic light because the more you know about Masonry, the more you are zealous in your regard for its interests and welfare.

8. Produce members who are proficient in the lectures and works of the Craft, and get them actively involved in the impressive conferral of degrees upon candidates therefor. But of course stimulate them to exemplify the principles embedded in the lectures and works.

9. Joyfully worship God by unselfishly serving your fellowmen, particularly fellow Filipinos, and especially the economically disadvantaged.

10. Please one another and unite in the grand design of promoting happiness.

May you long enjoy the satisfaction and delight which disinterested friendship and sincere fraternal affection can afford.



*Celebrating
111th Independence Day;
Paying Fraternal Tribute
to
Mason Heroes' Memory*

WE MEMBERS OF THE MASONIC FAMILY in the Philippine grand jurisdiction take justifiable pride in the fact that most of our national heroes and patriots were affiliated with the Masonic fraternity. To demonstrate such pride to one another and to the general public, we join government-initiated festivities paying tribute to the memory of those courageous heroes and patriots, as well as conduct our own public assemblies and programs, in which we invariably renew our commitment to help preserve and maintain the various freedoms they fought and died for.

On June 12, 2009, for instance, our Grand Master, MW Peter U. Lim Lo Suy, Past Grand Masters Danilo D. Angeles and Eugenio S. Labitoria, other Grand Lodge, District and Blue Lodge Officers, other brethren, and representatives of our Appendant Bodies and Allied Orders conspicuously partici-

pated in ceremonies held at the Rizal (or Luneta) Park. We also offered floral wreaths at the monument of Bro. Jose Rizal. Then we proceeded to the Grand Lodge premises, where we held a brief program in honor of Mason heroes. In his remarks, MW Peter U. Lim Lo Suy drove home the point that the history of the Philippines is, in the main, the story of the Craft, and he challenged us members of the Masonic Family to continue contributing to the development and progress of the nation which our Masonic forebears had founded and built on the pillars of Liberty, Equality and Fraternity, as well as on the columns of Brotherly Love, Relief and Truth. Fraternal breakfast and fellowship took place after the program.

Shown on the inner front page of this issue are some photos of the celebration by NCR Masons of the 111th Independence Day at the Luneta and the Grand Lodge.

Here are more photos.



Flag-raising ceremony at the Grand Lodge grounds

PGM Eugenio S. Labitoria, Grand Secretary Danilo D. Angeles, DGM Avelino I. Razon, Jr., Grand Master Peter U. Lim Lo Suy, and JGW Santiago T. Gabionza, Jr.



and other members of the Masonic Family sing the National Anthem.

Shriners and representatives of other side organizations were conspicuously present.



MW Peter U. Lim Lo Suy leads other Grand Lodge Officers in offering a floral wreath in honor of Bro. Rizal and other Mason heroes.



Our Grand Master extols the sacrifices and virtues of Mason heroes, and challenges the brethren to emulate their patriotism.

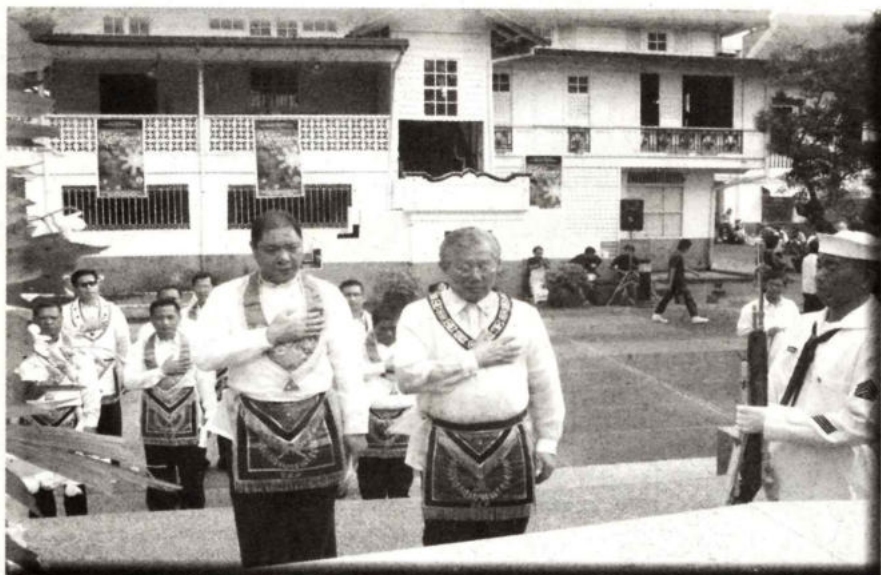
Brunch and fellowship at Aguinaldo Hall



Meanwhile, in Kawit, Cavite, more than 800 members of the Masonic Family in Masonic District RIV-A, led by RW Juanito P. Abergas (Senior Grand Warden), VW Dominador "Eugene" Eugenio (DDGM), and other District/Lodge officers, participated in the parade and other festivities held at the Aguinaldo Shrine in Kawit, Cavite.

MW Hermogenes E. Ebdane, Jr., PGM, joined the brethren and representatives of appendant bodies/allied orders in the parade and other festivities.





In My Opinion

by Godofredo V. Señires, Jr.

VARIOUS CONCERNS

1. There has been a misunderstanding by some brethren regarding Life Memberships by Longevity.

Section 5 paragraph a, Article VII of the Masonic Constitution provides:

"a. A Master Mason who has been a member in good standing in the fraternity for, at least, twenty-five (25) years continuously and has paid his dues to the lodge for the same period of time, may be declared a life member by longevity and issued a certificate which will exempt him from the payment of dues. For life membership purchased in prior years, if as a result of unusual inflation or currency devaluation, the life membership purchase amount or deposited had become insufficient to generate the required proceeds or income to cover the Master Mason's financial obligation to the lodge and Grand Lodge, the lodge has the option to return the original sum paid or deposited by the members after deducting their current dues and fees, or crediting whatever amount left to the future dues and fees payable until fully exhausted, and thereafter consider the brothers as regular members, after due and prior notice of the exercise of such option to the members (ANCOM 2003, Manila)."

Under the above-quoted provision of our Constitution, the Master Mason who desires to be declared a life member by longevity must have paid to the lodge that will declare him as such, his dues and fees continuously for a period of twenty-five years.

A Master Mason who demits from his mother lodge and transfers to another lodge cannot count the period of his payment to the mother lodge, in computing the period of twenty-five (25) years, for purposes of his life membership by longevity.

Also, a Master Mason who has been suspended for non-payment of dues or for any other reason and restored, thereafter, will have to start counting the period of twenty-five (25) years from the time of his restoration.

The counting of the period of twenty-five (25) years is CONTINUOUS, not CUMULATIVE.



2. There has also been constant misapplication of the provisions of Section 7 of Article XVII of the Masonic Constitution which provides:

"Sec. 7. A plural member who is suspended or expelled in one lodge shall automatically be suspended or expelled in the other lodges. The Secretary of the lodge imposing the penalty shall notify the Secretary of the other lodges of such action. Notice of such suspension by means of the Grand Lodge circular regularly issued by the office of the Grand Secretary regarding petitions for degrees, deaths, suspensions, etc. shall be considered as sufficient notice for the purpose of this section."

Many lodges, however, will wait for the Secretary of the Lodge imposing the penalty of suspension or expulsion to notify them, before they would consider the suspended or expelled member as also suspended or expelled in their lodges.

The provision of Section 7, Article XVII is very clear. The Grand Lodge Circular No. 12 which contains the suspension or expulsion of the Master Mason should be sufficient notice to the concerned lodges to also consider the suspended or expelled member as suspended or expelled in the other lodges.

It is, therefore, required of the Lodge Secretary to take note of the contents of the Grand Lodge Circular No. 12 which is required to be read in open Lodge at the stated meeting following its receipt.

3. The Office of the Grand Secretary has encountered problems regarding petitions for degrees in Masonry, resulting in the return of the petitions to the Lodges concerned, in view of the incomplete accomplishment of the petitions.

The petition form has several questions to be answered by the petitioner. The more important questions are as follows:

A. paragraphs 3 **"Do you believe in God and future existence?"**

This should be answered YES, because a person who does not believe in God cannot be accepted as a Member of the Craft,

B. Paragraph 4 (a), **"Have you ever presented a petition to Masonic Lodge?"**

This should be answered truthfully, because Section 4, Article VI provides that "No Lodge shall accept the petition of a person whose petition has been rejected by another Lodge" Some petitioners whose petitions were rejected by another Lodge would falsely answer this; but the records of the Grand Lodge will catch them lying. It is, therefore, incumbent upon the brethren who will sponsor a petitioner to see to it that the question in Paragraph 4 (a) is truthfully answered.

C. Paragraph 7 (b) **"Have you made adequate provision for your family in case of your death"**

This should be answered YES. The reason for this is the provision of Section 1, Article VI of our Ordinances "A petitioner for the degrees of Masonry has made adequate

provision for himself and for his family in case of death."

When the petitioner fails to correctly answer the foregoing questions, the petition will be returned to the Lodge to which the petitioner presented his petition.

4. Section 4, Article VI of our Ordinances, Part II of the Constitution provides that no Lodge shall accept the petition of a person whose petition has been rejected by another Lodge.

In an opinion (No. 006-2007/08), dated April 18, 2008, the Committee on Jurisprudence, applying the above-mentioned provision of the Ordinances, while implementing the prohibition therein, nevertheless recommended that "subordinate lodges should be given the right to waive its jurisdiction over a rejected petitioner subject to the approval of the Grand Master."

The limitation of the prohibition is the rejection of the petition of the person in another Lodge.

In a case where the petition has already been presented and read in the Lodge, but before the petition is balloted, may the petitioner be allowed to present a petition to another Lodge?

It will be observed that the prohibition in the Ordinances, above-cited, specifically applies to a rejected petition in another Lodge. But, before the balloting, no such rejection can be possible.

I believe that the Lodge, where the petitioner first presented his petition for degrees of Masonry, may issue a waiver of jurisdiction, to enable the petitioner to transfer to another Lodge. This waiver of jurisdiction must be approved by the Lodge, not only by the Worshipful Master of the Lodge concerned.

When the recommendation of the Committee on Jurisprudence becomes part of the Masonic laws, a Lodge may accept the petition of a person whose petition has been rejected by another Lodge which will then issue a waiver of jurisdiction; but this waiver of jurisdiction must be approved by the Grand Master.

MW Pedro M. Gimenez, our Grand Master in 1963, recurrently told the brethren, "No matter how heavy the task is, no matter how rough and rugged the road may be, no Mason refuses to proceed to his allotted task if that would mean for the best interest, the welfare, and the survival of our ancient and honorable fraternity."

Rough and Rugged Road

by VW Victor A. Yu, PSGL

“REALLY BIG PEOPLE”

It is amusing that in our Mystic Circle, we are also never short of big people. However, we often note them as “big” because they are usually big talkers and big donors. Whenever discussions on projects are made, there are great ideas that are generated. However, when it comes to the assignment of tasks, the big talkers frequently shy away and do not accept responsibilities. Worse, some big talkers even accept assignments and just do not perform risking the viability of the project.

In other instances, we also have big donors who really contribute their time, labors and resources for Masonic endeavors. Although they are in the minority, we can also see big donors who have big demands. When personal interests arise that concern Masonry, they often demand that they should make the final decision because they feel that they have contributed much and there should be a return to their supposed “investment”. They tend to cause private piques and quarrels in their quest to be “kingmakers”.

According to Thomas J. Watson, “Really big people are, above everything else, courteous, considerate and generous - not just to some people in some circumstances - but to everyone all the time.” He was born in the rural area of New York in 1874. He humbly started out by selling sewing machines, musical instruments, and cash registers. He then became the President of the Computing-Tabulating-Recording company, which merged with IBM in 1924. Under his leadership, IBM funded the first computers and now IBM needs no introduction. Thomas J. Watson was a Freemason. He established training programs at IBM that combined the principles of Freemasonry and Protestant values. Despite encouraging creativity through the IBM Motto “THINK”, the company had a high degree of self-control, predictability and compliance.

His business style was paternalistic and became a model for later Japanese management.

Indeed, the life of Brother Watson shows us the reality that among the “big people”, it is the “big doers” who certainly will make the difference. As we have seen in our Craft, it is the big doers who regularly toil without any fanfare, always focusing on the general welfare of the brethren and our fraternity. More often, these big doers are also the “silent and humble doers.” A survey of the lives of such doers in their respective homes, workplaces and communities will also reveal that they have improved and enhanced the lives of their families, work colleagues and fellowmen. By humbly laboring according to the length of their respective Cabletows, they have shown us that our lives within and without the Lodge are on the same level and same Masonic principles apply to both as what was done by Brother Watson.

So, my dear brethren, if we are really big people and want to give “big” to the brethren, let us all give the great gift of a good example as lived and manifested to us by Brother Watson and the big doers among us. If we do that, we can all say at the end of this short Masonic Year that, laboring together as brethren, we have made the difference.

The Import of the Investigative Process; Masonic Decorum, Etiquette and Protocol

When you, dear brother, are appointed by the Master to serve as a member of the investigating committee, you should consider it as a high honor, a visible expression of implicit trust and confidence in your ability, your zeal, and your concern for the welfare of the Lodge and Freemasonry. By this appointment, the Master had clearly manifested his respect for your good judgment.

As a member of this vitally important committee, you should ever bear in mind that you may be investigating a petitioner who might one day become Master of the Lodge, or one who may some time in the future wear "the purple of the Fraternity." You may be investigating a man who will never become renowned in the Fraternity nor attend Lodge very often, but who would accept the tenets and precepts of Freemasonry and live his future life in full accordance with the spirit of the Fraternity.

No phase of Masonic work is more important than the thorough, impartial and unbiased investigation of those who seek admission into our ranks. The members of the investigating committee are the first line of defense against external enemies of the Craft, as well as those, who, through indifferent character, might bring discredit to the Craft. Our fraternal security depends in great part on the ability of the members of the investigating committee and their findings. We have been urged, "To preserve the reputation of the Fraternity unsullied must be your constant care." Besides being an admonition to us in the daily conduct of our lives, it also includes the acceptance of petitioners.

The matter of decorum, etiquette and protocol is as important as investigating petitioners very carefully; for every profession has its code of ethics. Ethics and rules of conduct are quite different from etiquette, and may vary from time to time. Masonic etiquette, however, is something that is not left to an individual to see or to carry out according to his own taste. He conforms to it because it was formally adopted by the group as conventional requirement of acceptable polite behavior.

An act of Masonic etiquette is some kind of movement, action, courteous gesture or speech performed at a given time and place, in a gentle and dignified manner, and according to fixed rules imposed by the Fraternity upon itself. We adopt these rules of behavior because we need them to carry out our good works in an atmosphere of harmony. They are not empty and meaningless, nor arbitrarily enacted and imposed for the mere sake of performing them. Since they are for the good of the Craft as a whole and affect each member, we should be Masonic in our actions at all times and guard ourselves and our brothers from breaches of conduct and protocol. Tradition and our Fraternity expect no less.

INSIGHTS INTO THE NATURE AND MISSION OF MASONRY

by J. Flor R. Nicolas, PM (#42)

This series of articles is addressed mainly to non-Masons who are sincerely interested in finding out further what Masonry is, what it is not, and what it seeks to accomplish in this world of continuing enmities and inhumanities, particularly to prospective petitioners for Masonic degrees.

It may also serve as relevant review material for fellow Freemasons who, like us, should periodically renew their commitment to learning avidly our ancient and honorable fraternity's tenets and teachings, or precepts and principles, and then living them consistently in daily life, that our light may so shine before others that they will desire our fellowship and join in our assemblies.

It may even serve as useful material for orienting candidates for Masonic degrees on the rudiments of Masonry.

THE GERMAN HANDBOOK'S DEFINITION OF MASONRY

Taking into account the intent of this series of articles on the nature and mission of Masonry, we examine, first of all, what the Rev. Dr. Joseph Fort Newton, 33^o, considers the best description of Masonry so far given. It reads as follows:

"Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now in a small scale." (German Handbuck, 1900, Vol. I, p. 320).

The foregoing definition is a complex sentence; for it consists of one main clause, "Masonry is the activity of closely united men," and two subordi-

nate clauses, namely, (1) "who work for the welfare of mankind," which modifies the noun phrase "closely united men," and (2) "which they aspire to exhibit even now in a small scale," which modifies the noun phrase "a universal league of mankind."

The noun phrase "closely united men" is further modified by two participial phrases, to wit, (1) "employing symbolical forms borrowed principally from the mason's trade and from architecture" and (2) "striving morally to ennoble themselves and others."

The infinitive phrase "to bring about a universal league of mankind" points to the long-term goal which Masonry has silently, persistently, and tirelessly been striving to attain through all the ages. The word "thereby" shows that the attainment by Masonry of its

long-term goal largely depends upon the degree of dedication and devotion which we, its initiates, demonstrate in the discharge of our duty to learn eagerly the tenets and teachings, or the precepts and principles, of high ethical living which Masonry has couched, veiled, or embedded in "symbolical forms borrowed principally from the mason's trade and from architecture," which we should use proficiently for ennobling ourselves and for inducing others, by precept and example, to ennoble themselves likewise. It is only after we have ennobled ourselves and others that we can work effectively for the welfare of mankind and help our ancient and honorable fraternity bring about a universal league of mankind, or establish on earth a veritable Brotherhood of Man under the Fatherhood of God.

This long-term goal of Masonry is akin to the purpose of humanity dictated by God, which is, according to Bro. Jose "Dimasalang" Rizal, the universal peace and harmony among His creatures.

Unless we, its initiates, "aspire to exhibit even now in a small scale" the universal league of mankind which it has been laboring to establish on earth since time immemorial, we cannot help Masonry accomplish its self-imposed mission. We must earnestly endeavor to convince the world, by our acts, that we are a microcosm of the Brotherhood of Man under the Fatherhood of God which our beloved Fraternity has been steadfastly striving to bring about. That is why we exert all-out effort to become, in the words of our Monitor, "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work

and best agree." Indeed, we are closely united men because, again in the words of our Monitor, we are "linked together by an indissoluble chain of sincere affection."

This indissoluble chain is often alluded to as the Mystic Tie. Hence, we are, as Masonry's first Poet Laureate, Bro. Robert Burns of Scotland, has put it, Brothers of the Mystic Tie.

No, Masonry is neither a political party, nor a religious sect, nor yet a social cult. Rather, as Ill. Newton has phrased it, it is "a great order of men selected, initiated, sworn, and trained to make sweet reason and the will of God prevail" in a world of factional feud, bitter strife, and sorrow. (Newton, *The Builders*, p. 180).

Invariably, petitioners for Masonic membership undergo the same rigorous process of selection, which includes a very strict method of investigating each petitioner's character, interests, and motivation.

All candidates for Masonic degrees have to submit themselves to the same forms and ceremonies of initiation. This entails, among other things, passing certain challenging tests that require much patience and perseverance, comprehending certain symbolic forms borrowed principally from the mason's trade and from architecture which illustrate important ethical lessons and sublime philosophical teachings, learning the same signs and grips, and even traveling through "a rough and rugged road" – all for the purpose of convincing the brethren of their worthiness to become full-fledged members of the oldest and largest fraternal organization that has ever graced the annals of the world's history. Candidates

for Masonic degrees must undergo the same experiences as those who went this way before them had undergone. These common experiences make for close unity among Masons.

All of us initiates of Masonry have sworn at the altar of the Lodge in the presence of our brethren, on our own sacred honor and on our own character as it is seen naked by God, that we will discharge the same duties, responsibilities, and obligations with utmost fidelity. ("Honor and duty now alike bind you to be faithful to every trust.")

All of us have been trained to subdue the passions and to improve ourselves in Masonry. Our training includes understanding the symbolic meanings of the different working tools and hieroglyphical emblems with which Masonry has provided us, and then applying them consistently in daily life, in order that we will attain our own perfection or self-mastery, ever striving morally to make the divine and spiritual in us have control over the sensual and earthly.

Ennobled to a certain extent and highly resolved to make sweet reason and the will of God prevail in this world of continuing enmities and inhumanities, individually and collectively, we work disinterestedly for the welfare of the whole human race in general and that of the society in which we live and work as men and as Masons in particular, not sporadically or spasmodically, but regularly and incessantly, fervently hoping that in the not distant future, Masonry will, at long last, succeed in bringing about a universal league of mankind, or establishing on earth a true Brotherhood of Man under the Fatherhood of God.

"Nowhere in the world can a good (and true) Mason find himself alone, friendless or forsaken. The invisible but helpful arms of our Order surround him, wherever he may be."

- MASONIC SERVICE ASSOCIATION (MSA)

Since we are Brothers of the Mystic Tie, when we are together in formal and informal gatherings, we feel we are in the company of true and trusty friends on whose fidelity we can with the utmost confidence rely. In fact, even if we meet brethren in Masonry for the first time, we feel as if we had known them for a long time, and they feel the same way. Yes, we feel very strongly cemented by the ties of brotherly love, sincere affection, and true friendship. This sentiment is attributable to the fact that all Master Masons wheresoever dispersed have been commended to one another's kind care, love, and protection; we have been charged to be one another's keepers and, therefore, are obliged to extend charity to one another. This commendation, this charge, this obligation makes us closely united.

The close unity among us Brothers of the Mystic Tie is articulated by the Masonic Service Association (MSA) in this manner: "Nowhere in the world can a good (and true) Mason find himself alone, friendless or forsaken. The invisible but helpful arms of our Order surround him, wherever he may be."

And Ill. Albert Pike, 33^o, agrees with the MSA. Says he: "Masonry enables the traveling Mason to find friends and brothers in countries where else he

RIZAL AS A MASON



This is my first column in The Cabletow under the title Square Cor. Compass Streets, so entitled because it is where my Mother Lodge, Dr. J. P. Rizal (Calamba) Lodge No. 270, is located, inside ATDRAMAM Sub-division, Barangay Parian, Calamba, Laguna. It is where I was raised and where were inscribed in my heart my obligations as a Mason. To be a member of J.P. Rizal (Calamba) Lodge No. 270 is a privilege. As a budding student of Rizal, having a Mother Lodge named after the greatest Malayan has made me feel special. I say this because there are many Lodges named after the foremost national hero or somewhat related to him, such as Jose Rizal No. 20, Rizal No. 22, my Mother Lodge (No. 270), and one in New York, namely, Jose Rizal No. 1170; others are Nilad No. 12, Dapitan No. 21, Bagumbayan No. 4, Laong-Laan No. 185, Noli Me Tangere No. 42. Because of this, on December 31, 2007, an organization related to our foremost national hero was set up; it is now called Rizal Lodges League (RIZALL). Last year, Intramuros Lodge No. 363 and Pinagsabitan Lodge No. 26 joined the conglomeration. The purposes of this organization are the promotion of the hero's works, writings and Masonic life; the commemoration of his

birth and death anniversaries; coordination and cooperation among members in their Masonic functions and activities; and others. With the continued burning interest among the member Lodges, I strongly believe this organization will go a long way.

- o o o -

One of the most controversial issues associated with our foremost national hero is his Masonic affiliation. Masonry was not foreign to Dr. Rizal. In fact, even before he became a Mason, his uncle, the Most Excellent Jose Alberto Alonzo, the brother of his mother, Doña Teodora Alonzo, was already a Mason. Rizal stayed in Alberto's house while he was schooling in Biñan. His brother Paciano was a Mason. Paciano's association with the Comite de Reformadores, an association with several Masons on its roll, and his stay in the house of Fr. Jose Burgos while he was studying in Manila influenced Paciano to join the fraternity.

While Dr. Rizal was exiled in Dapitan, the Masons in Manila organized a female counterpart of the Masonic order which they called Logia Semilla de Adopcion. Among the first to join this group were the sisters of Rizal: Trinidad and Josefa, whose Masonic

names were Sumibol and Sumikat, respectively, and Narcisa. Rizal's nieces, Delfina Herbosa y Rizal (daughter of Lucia) and Angelica Lopez y Rizal (daughter of Narcisa) also joined the group.

The atmosphere of freedom in Spain prompted Rizal to join Freemasonry. His college professor, Miguel Morayta, a Grand Master of Masons under the Grande Oriente Español, "molded his view of history." The President of Spain, the Catalan Francisco Pi y Margall, gave direction to his political thoughts. They influenced Rizal to join Acasia Lodge No. 9 in Madrid under the jurisdiction of the Grande Oriente Español. The latter used Dimasalang as his symbolic Masonic name.

In July 1885, Rizal left Madrid for France to specialize in ophthalmology. Friends and enemies alike attested to his affiliation with Masonry. Austin Craig, a Rizal historian, stated that, based on his interviews with old Masons and with Drs. Trinidad Pardo de Tavera and Ariston Bautista, both from Paris, Rizal had the Rose-Croix, or 18th, degree in Masonry, under the Grand Orient of France.

After writing *Noli Me Tangere*, Rizal returned to the Philippines on August 5, 1887. At that time, Masons in Manila were very powerful. They were Gov. Gen. Emilio Terrero y Perinat and his principal assistants, namely, Benigno Quiroga y Ballesteros, the Director General for Civil Administration, and Jose Centeno y Garcia, the Acting Civil Governor of Manila. They composed the Triangulo de los 33 grados.

Since *Noli* reached Manila, the friars requested Gov. Gen. Terrero to ban it, but the latter remained uncon-



vinced with the manifestation of the friars. The Permanent Commission on Censorship submitted its findings on the *Noli* on December 29, 1887 and recommended the total banning of the book and labeled Rizal as a petty

ignoramus. Since Terrero did not act on the friars' request, the book went on to circulate. When the Archbishop of Manila and the provincials of the religious orders demanded the banning of *Noli* and the arrest of its author, Terrero found the two petitions too hot to handle. The Triangulo de los 33 grados advised Rizal to leave the country because they might no longer be able to protect him. Reluctantly, he bowed to the advice of his Mason friends.

On February 8, 1888, Rizal arrived in Hong Kong. On the 12th of the same month, he visited the cemetery of Masons.

In England, he mingled with Mason friends. Reinhold Roost gave him a copy of Morga's *Sucesos de las Islas Filipinas*, which he annotated. Another Mason friend, Antonio Regidor, shouldered the expenses for the publication in Paris of Rizal's annotated edition of Morga's *Sucesos*. Rizal arranged to have copies of this edition to be smuggled into the Philippines from Hong Kong through Jose Ma. Basa, a Filipino Mason. The smuggled copies

were distributed in Manila through the Spanish Mason Manuel Arias Rodrigues.

On August 1, 1890, Rizal arrived in Madrid. He attended Solidaridad Lodge No. 53 under Grande Oriente Español, which was composed of Filipinos. On November 5, 1890, he was affiliated with this Lodge and invested with the 3rd degree, in spite of his being a holder of the 4th and 5th degrees in the Lodges in France, Germany and England. This was because the Statutes and General Regulations of the Grande Oriente Español required that all Masons who desired to transfer from another Grand Obedience could only be healed up to 3rd degree; they had to renounce all privileges, degrees and offices conferred by another Grand Lodge or Orient.

One of the plans of Solidaridad Lodge initiated by Dr. Rizal and M.H. del Pilar was to establish Lodges in Manila and in the provinces exclusively for Filipinos, as protest against tyrants and friars. The two heroes believed that these Lodges would unite the Filipinos and stir nationalism among them.

After finishing his second novel, Rizal returned to the Philippines via Hong Kong. While in Hong Kong, he attended meetings in Lodge St. John No. 618 and in the other Lodge founded by Jose Ma Basa, Vanguardia Lodge. Brother Masons helped Rizal to acquire licensure to practice medicine in Hong Kong, where he eventually turned into a lucrative practitioner.

At that time, Masons Pedro Serrano Laktaw, Jose Anacleto Ramos, Moises Salvador and Timoteo Paez organized the first all-Filipino Lodge in the Philippines, called Nilad Lodge. The first Venerable Master was

Anacleto Ramos. Moises Salvador was First Vigilant, and Pedro Serrano Laktaw, Secretary-Guardian of the Seal. On January 31, 1892, Nilad members elected Dr. Rizal as Honorary Venerable Master for his distinguished services to the Philippines.

On July 3, 1892, Rizal organized La Liga Filipina, a secret society composed of trustworthy men, Masons and non-Masons alike. He wrote the By-Laws, which he patterned after that of the Fraternity. This society was, however, short-lived because of the arrest and deportation of Rizal to Dapitan.

There were not many recorded Masonic activities of Rizal in Dapitan because he was being watched by the friars. The only Masons who visited him while he was in exile were his sisters and nieces who were members of the Logia Semilla de Adopcion, and Pio Valenzuela, who was sent by the Katipunan to Dapitan on a mission.

After unsuccessfully attempting to be a voluntary doctor in Cuba, he was ordered to go back to the Philippines as a prisoner and to face trial for treason and rebellion. On December 28, 1896, Gov-Gen. Camilo G. Polavieja affirmed Rizal's death sentence by firing squad. He was imprisoned at Fort Santiago in Intramuros, Manila. Archbishop Bernardino Nozaleda set his plan to convince the world of Rizal's retraction from Masonry and his writings. Rizal was executed in Bagumbayan. But the controversy as to whether or not he retracted became an issue. Many Filipinos, both reformists and ordinary citizens, could not believe Rizal had retracted. That early, he was regarded by the Filipinos as their foremost national hero, and his character and conviction would not warrant a recantation of his writings and beliefs.

WHAT ELSE ARE MEMBERS OF OUR MASONIC FAMILY DOING?

A Tryst with MW Tria, PGM

by Bro. Jojo Sabban

WE BRETHREN of Bagumbayan Lodge No. 4, led by WM Mike Villaruel and other officers, recently visited MW Damaso C. Tria, PGM, 97 years old, our oldest living brother, at his quaint old house in South Lawin, Philam Village, Quezon City, and rekindled the flame of fraternal ties with him.

He appeared spry and healthy, with no major difficulties ailing him. Upon seeing us, he extended his welcoming arms and shook hands with every one of us, including the petitioners

Misty-eyed, beaming with smile and visibly overjoyed by our visit, he treated us like his peers.

He readily rambled with stories about his Masonic career, making his wife, Sister Paz, comment that he spent more time for the Craft than for his family.

Recalled MW Tria: "When I was still a high school student in Bataan, I watched a funeral procession for a public school supervisor, who had passed away somewhere in the Visayas and was brought to his final resting place by men in white aprons. When I asked my mother who these men in white aprons were, she remarked that they were Masons. She told me to avoid them because they were considered enemies of the Church and belonged to a secret society. But, to me, those Masons must be good men because they brought to

rest the remains of their brother in Masonry."

He informed us that years later he graduated as a scholar from the U.P. with the degree of B.S. Mechanical Engineering; that his first job was with L.M. Hausman & Co., which provided boilers and industrial equipment for manufacturing; that Louis Hausman, his boss, and other American businessmen he dealt with as a professional were also Masons.

"In August 1949," he said, "I filed my petition for Masonic membership with Bagumbayan Lodge No. 4, where I was subsequently raised to the sublime degree of Master Mason on November 29, 1949. The Lodge Secretary, WB Luis Meneses, helped me in memory work, as well as coached me in the floor works. My sponsors were Brothers Conrado Benitez and Camilo Osias, both of whom would become Grand Masters and Sovereign Grand Commanders. Brothers Sumulong and Baja also shared their knowledge with me. I was proud to have been admitted into Lodge Bagumbayan because it was the first Filipino Lodge."

He added that during his term as Worshipful Master, there were about 80 active members of the Lodge. Usually about 45 members attended stated meeting. Attendance did not fall below 30.

"Nowadays," he noted, "fellowship gatherings last up to the late hours

of the night and even the wee hours of the morning. But during our time, we used to have fellowship at a restaurant at the back of the Scottish Rite Temple, along Pennsylvania Avenue. Our fellowship socials wound up at around 8:00 p.m. – at 10 p.m. at the latest. The Lodge held frequent family outings – usually at the Balara Filters but at times at a beach resort in Kawit, Cavite.”

MW Tria also joined Lodge Perla del Oriente No. 1034, S.C., of which he later became Master. He was a Charter Member of Lodge Rafael Palma, where he also became a Worshipful Master.

He took his Scottish Rite degrees in Luzon Bodies, A. & A.S.R. In 1957, he was invested with the Rank and Decoration of Knight Commander

of the Court of Honor (KCCH); in 1961, he became a 33rd Degree Inspector General Honorary (IGH).

In April 1971, he was installed as Grand Master of Masons in the Jurisdiction of the Philippines. In that year, too, he served as Grand Treasurer of the Supreme Council, 33^o, A. & A.S.R. Finally, in March 1988, he was elevated to the position of Sovereign Grand Commander.

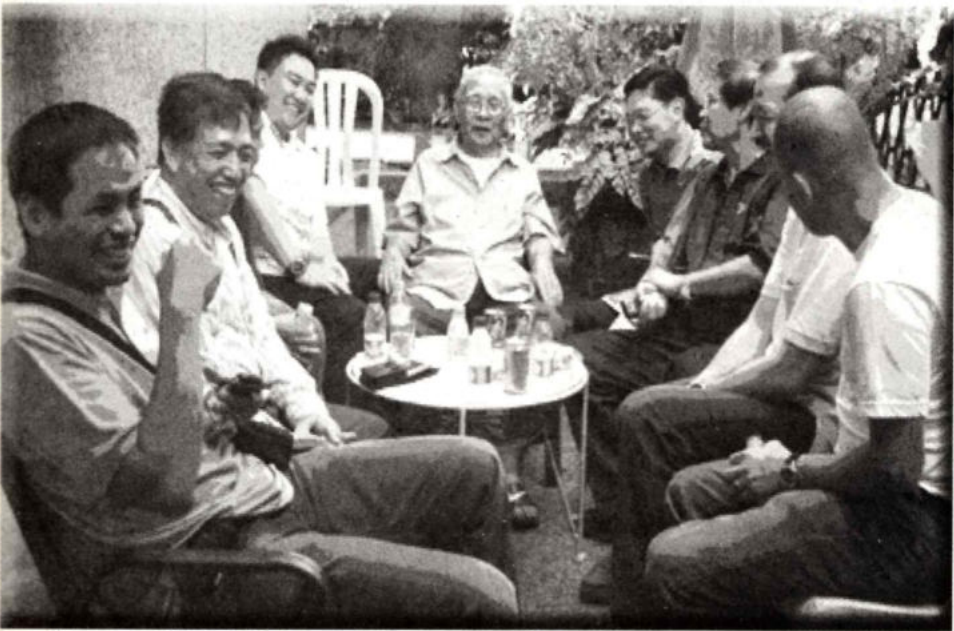
For posterity's sake, we had our pictures taken. Then at about 5:00 p.m. we bade him farewell. We shook hands with him and hugged him. He then led us out. As he stood on the pavement, saluting everybody as his way of saying goodbye to us, he seemed like a giant tree encompassing the landscape.



Bagumbayan Lodge members with PGM Damaso Tria, seriously posing. Seated, L-R: JW Leo Cincochan, WM Mike Villaruel, PGM Tria, SW Edwin Cruz. Standing: Dax Cruz, John Evora, Marvin Macasaet, Jat Gomez, Jun Cruz, VW Romy Ramos, Ericson Lim.



Bagumbayan brethren offering fresh fruits and vegetables. L-R: Jat Gomez, JW Leo Cincochan, Eddie Alejandro, WM Mike Villaruel, PGM Damaso Tria, VW Romy Ramos, Dax Cruz (kneeling), SW Edwin Cruz, John Evora, Ericson Lim, and Jojo Sabban.



Laughing at PGM Tria's happy memories of the Lodge. L-R: Dax Cruz, VW Romy Ramos, Jun Cruz (partly hidden), WM Mike Villaruel, PGM Damaso Tria, JW Leo Cincochan, SW Edwin Cruz, Ericson Lim, John Evora.

CARABACANS LEAD GRAND COURT OF THE PHILIPPINES, ORDER OF THE AMARANTH, IN 2009-2010

The 33rd Annual Grand Session of the Order of the Amaranth took place at the Development Academy of the Philippines (DAP), Tagaytay City, on May 3-5, 2009, climaxing in the crowning by HL Juliet F. Labitoria, Past Grand Royal Patron, of HL Maria Lourdes Lacerana-Carabacan as Grand Royal Matron and the installation by SK Nicanor B. Altares, outgoing Grand Royal Patron, of SK Edilberto P. Carabacan as Grand Royal Patron.

The husband-and-wife tandem from Solano, Nueva Vizcaya and the other officers were inducted into office by SK Nicanor B. Altares. Hon. Ruth R. Padilla, Professional Regulation Commissioner, was guest of honor and speaker.

GRM Maria Lourdes L. Carabacan is the President of the Isaiah Christian Academy in Solano, a businesswoman, and civil leader, while GRP Edilberto P. Carabacan is the incumbent Asst. Regional Director of the DPWH, Region 1, based in San Fernando, La Union; the Junior Grand Lecturer for Northern Luzon of the Grand Lodge of the Philippines (for the 3rd time?); and the Grand Chaplain of the Supreme Council of the A. & A.S.R. of Freemasonry for the Philippines, as well as the Sovereign Grand Inspector General (SGIG) of the Orient of Nueva Vizcaya and Ifugao.

The leadership experiences of the Carabacans in the government, private enterprises, and the Order of the Amaranth will surely ensure the successful implementation of the Grand Court Program Thrust for 2009-2010, namely, the Advancement of Womanhood, which focuses on Women's Welfare, Organizational Development, Livelihood Projects, and Concern for Elderly

Women.

Organization Development in turn puts emphasis on the constitution/institution of new Courts in the various geographical regions, while Missionary Activities consist in outreach programs, such as medical-dental mission, diabetic screening, scholarship programs, anti-rabies service, and tree-planting.

Advocacy programs include projection of the good image of the Amaranth in various media. Nurturing Amaranth Virtues, on the other hand, stresses the conduct of Amaranth Continuing Education and Training in Court Management, Budgeting, and related topics in management that would be of help in leadership development.

"The goals that we seek through our theme, Charity: Shining Star of Goodness, require officers and members of the subordinate Courts to be compassionate especially to the less fortunate," HL Maria Lourdes Carabacan said in her inaugural address. "The spirit must be soaring high and true in building and producing empowered women, making significant contributions that reinforce the quality of life, and making the best of whatever they are."

Continued she: "Through this program thrust, let us find the secret cords which turn ordinary women into heroines. We must not hesitate to offer our dreams, our aspirations, our time, talent and treasure because the development and advancement of womanhood take more than dreaming, more than the heart, more than willingness. At no other time than now should we in the Grand Court of the Philippines, Order of the Amaranth, prove that our fraternal order is dynamic and responsive enough to suit the pace of change

and progress if we but dare to light a blaze that will not flicker in the wind or fade in the passing of time, or put off at the end of the Amaranth year."

She punctuated her address by enjoining everyone present to establish his/her commitment to reaching onto the giant wings of achievement in order to make a difference in the lives of officers and members striving for excellence, beauty and goodness in serving for the best interest of the many and for the good of the Order.

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Laoag Lodge No. 71 Carries Out Charity Projects

by Bro. Benjamin P. Arce

The brethren of Laoag Lodge No. 71, led by WM Ronald F. Mandac, recently donated piles of books, workbooks, and magazines to the Special Education (SPED) Center in Bacarra, Ilocos Norte. They also donated a Jetmatic water pump to provide the Center with additional source of water.



BBL #17 Bags Most Outstanding Lodge Award

in MD RIV-A

by Bro. Jose Anthony M. Gonzaga

BAGONG BUHAY LODGE No. 17 was awarded "Most Outstanding Lodge of MD RIV-A Cavite, and then WB (now VW) Nathaniel S. Golla as "Most Outstanding Worshipful Master."

The awarding was held during the District Turn-over on May 16, 2009 at the building of Primera Luz Filipina Lodge No. 69.

The special event was attended by brethren of the 18 Lodges in Cavite, led by VW Dominador Victor R. Eugenio, DDGM.

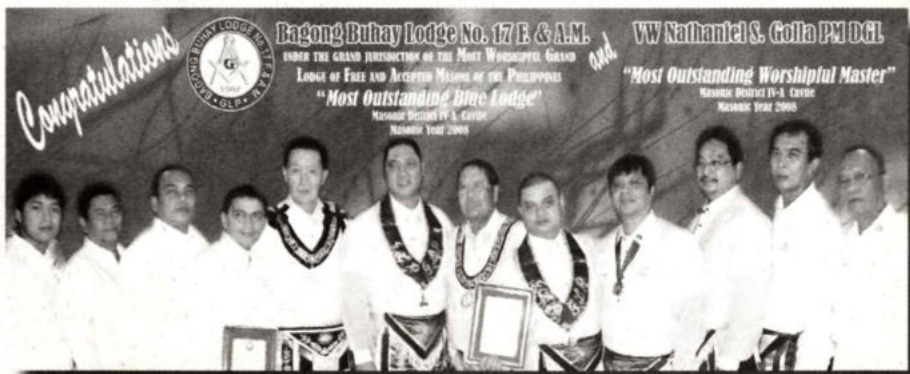
Conspicuously present was MW Peter U. Lim Lo Suy, Grand Master, who presented to the assembly the vision-mission and thrusts for his year in the Grand East.

The Committee on Awards, headed by VW Nestor V. Tampol, immediate PDDGM, cited BBL #17 for its notable and worthy programs and activities, including the Ladislao Diwa Scholarship Program, which benefited a brother Mason's widow and orphans; community outreach projects for the

less privileged; Masonic education for members; orientation program for petitioners and candidates; information technology, which paved the way for the creation of a website, forum, and a yahoo group; and other worthwhile projects.

VW Golla, immediate Past Master, raised 22 quality members to the sublime degree of Master Mason; increased the Lodge's financial capacity from 5 to 6 figures; established networking and benchmarking which brought about partnerships between BBL #17 and other Lodges here and abroad.

Stated VW Golla: "In 2006, we were devastated by a tragedy that almost reduced us into dust. Two years later, armed with the sheer love for the Craft, the brethren stood up again and brought honor and glory that rightfully belong to our century-old Lodge. BBL #17 shall remain steadfast to its commitment to Masonry and to humanity, and it shall continue to labor in order to make good men better, for God's greater glory."



Joint Medical Dental Mission

by VW Richard Stutely, DGL, NCR-G
Secretary, Kagitingan Lodge No. 286

As a splendid example of mutual cooperation, a Joint Medical Dental Mission was conducted in Malabon City on August 1, 2009 by three Lodges in Masonic District NCR-G, namely, Kagitingan Lodge No. 286, Gen. Artemio Ricarte Lodge No. 322, and Wenceslao Trinidad Lodge No. 365, together with the Zonta International Club, and Strength & Support Charity Inc.

Doctors and Dentists from various Lodges and from Zonta treated 220 medical patients and 50 dental patients,

with drugs having been donated mainly by Strength & Support Charity. Children in the City were treated to nourishing drinks donated by Mead Johnson Philippines.

The arrangements were spearheaded by Sis Lourdes Stutely representing Kagitingan Lodge, Zonta, and Strength & Support Charity – the latter organization being the major sponsor. In addition to the three Lodges mentioned above, the good work was also assisted by generous donations from King Solomon Lodge No. 150 (also in NCR-G) and from various brethren in the District.



The brethren and sisters at work...

The "missionaries" pose for a memento after hard day's work.



Grandsec Reynold S. Fajardo Memorial Lodge No. 383 Constituted

Most Worshipful Peter U. Lim Lo Suy, Grand Master, presided over the public rite of constitution of Grandsec Reynold S. Fajardo Memorial Lodge No. 383 at the Jose Abad Santos Masonic Hall, Plaridel Masonic Temple, in Ermita, Manila on 22 May 2009.

MW Rosendo C. Herrera, PGM, installed WM Tomas G. Rentoy, III and other officers; he was assisted by MW Oscar V. Bunyi, PGM, and VW Robert C. Ocampo, PAGES.

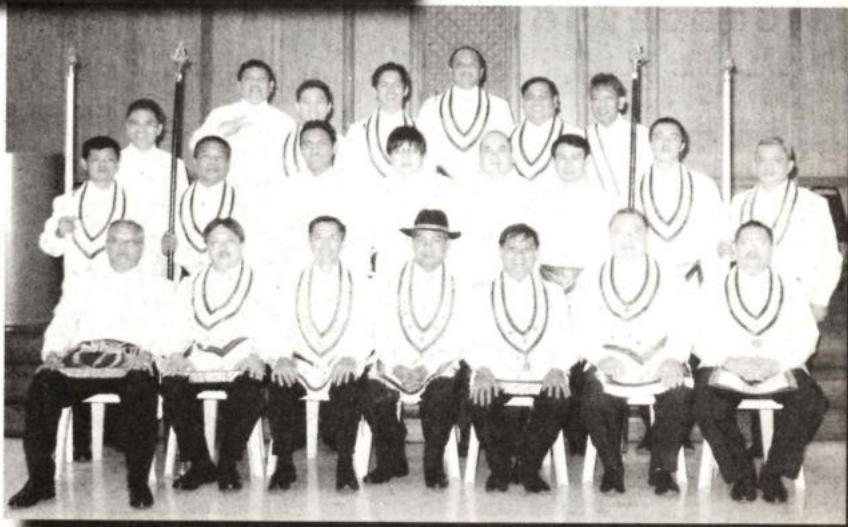
After WM Tomas G. Rentoy, III delivered his inaugural address, MW Lim Lo Suy gave his inspirational message. (See p. 17.)

Dinner and fellowship took place at the Aguinaldo Hall on the ground floor.



*WM Tom Rentoy presents grateful gift
to MW Oscar V. Bunyi, PGM.*

*WM Tomas G. Rentoy, III and
his set of officers.*



Pangasinan Lodge No. 56 Brethren Carry Out "Bigay Saya" Feeding Program

by Bro. Philamer Celi

The brethren of Pangasinan Lodge No. 56, led by WM Conrado G. Gaerlan, Jr., conducted their "Bigay Saya" Feeding program in the afternoons of July 16, 21, 22 and 23, this year. The program consisted of providing free early supper to children belonging to poverty-stricken families in various sitios of barangays in the city of Dagupan.

The 4-day feeding activity is in conjunction with the ongoing "Feeding Children-at-Risk" Program of the City Government under the leadership of Mayor and Bro. Alipio F. Fernandez, Jr., which provides the children with the opportunity to show and rehearse their skills and talents in cultural exercises and the performing arts, especially in dancing and singing the Dagupan City Hymn. This program is coordinated by Ms. Marge Navata.

Said WM "Jun" Gaerlan: "What one does for himself dies with him. What one does for the community lives long even after he is dead. By exemplifying this adage through our community service program, we are ensuring that the youth will become law-abiding and peace-loving members of society."



The brethren and sisters with beneficiaries of feeding program



The children are entertained by "Jollibee"

UNVEILING OF BRO. JOSE RIZAL MARKER



MW Peter U. Lim Lo Suy, Grand Master, assisted by VW Rudy Magtibay, Junior Grand Lecturer for Southern Luzon, VW When Velasquez, DDGM and Worshipful Master Florante Comia of Batangas Lodge No. 35, unveils MARKER OF BRO. JOSE RIZAL during District RIV-D Convention held on July 4, 2009.

After floral offering, the Grand Master addresses the brethren, extolling the virtues of Bro. Jose Rizal and urging them to make a difference in their own lives and in the lives of others.



MW Peter U. Lim Lo Suy listens to District Officers

Grand Lodge, District, and Lodge officers pose for posterity's sake after unveiling of Marker and floral offering.



Magat Lodge No. 68, Guillermo E. Bongolan Mem.
Lodge No. 330 Pay Fraternal Tribute to
Mason Heroes' Memory

OFFICERS AND MEMBERS of Magat Lodge No. 68 and Guillermo E. Bongolan Mem. Lodge No. 330 recently gathered at the National Heroes Park in Bayombong, Nueva Vizcaya to pay fraternal tribute to the memory of Mason heroes, who sacrificed much, including their own lives, to gain freedom for their country and people.

WB Napoleon Soliven delivered a message extolling the virtues and heroic deeds of our brethren-turned-heroes, such as Bro. Andres Bonifacio.



Note: The brethren and other members of our Masonic Family, led by the Grand Master and other Grand Lodge and District Officers, celebrated June 19 in honor of Bro. Jose Rizal; July 23 in honor of Bro. Apolinario Mabini; August 19 in honor of MW and Pres. Manuel Luis Quezon; and August 30 in honor of Ill. Bro. Marcelo H. Del Pilar. Details (together with photos) of some of these celebrations will be published in the next issue.

LOVE IN A TIME OF LOSS

by Josie Tejada

Past Honored Queen, Bethel No. 6 Davao City & Past Grand Guardian

In these times of acute economic crises, we are often confronted with loss. Loss of job and income, loss of health, loss of possessions, power and prestige. In not a few instances, people also experience loss of family, loss of faith and trust and ultimately loss of life.

In all these, we find ourselves pondering where God is. Was He at all involved in our loss? Does he care? Does He still love us as He said in His word?

Humanly speaking, we cannot equate love with loss, for our innate nature cries out in anguish "WHY?" Why did God allow all these to happen? Many people – including myself – are stuck with this three-letter word that remains an enigma: WHY.

In our quest for answers, there is only one source where an answer may be found. The Bible. But it does not give a clean, pat answer to the question as we expect. Rather, it points us to something we have forgotten or set aside because of the world's bombardment of woes that have befallen us. The Bible reminds us of WHO God is. GOD IS LOVE.

More than any Bible character, we are wise to look into the life of our father, Job. Simply described, he was a good man who came upon misfortune after misfortune through no

fault of his. A Bible commentator aptly describes him as "a victim of a cosmic contest". Yet in all his sufferings, Job never failed to trust in God's ultimate purpose, though his "Why?" was never answered.

The Life Application Bible tells us: "Many people think that believing in God protects them from trouble, so when calamity comes, they question God's goodness and justice. But the message of the story of Job is that we should not give up on God because He allows us to have bad experiences. Faith in God does not guarantee personal prosperity, and lack of faith does not guarantee troubles in this life. If this were so, people would believe in God simply to get rich. God is capable of rescuing us from suffering, but He may also allow suffering to come for reasons we cannot understand. It is the Adversary's strategy to get us to doubt God at exactly this moment. Job shows a perspective broader than seeking his own personal comfort. If we always knew why we were suffering, our faith would have no room to grow."

In the midst of suffering we are confronted by God's love. But how do we make sense of this love in times of loss? This proverbial question has brought many people into a crossroad of their faith. Only those of sterner stuff grapple with this age-old query with a modicum of composure; for when faced with the reality of things, faith often suffers the loss. And this is the crux of it all.

God suffered greatest loss of all. He died for the love of us. Without this love, we would still be wallowing in the quagmire of sin and death. Jesus suffered the pain, the humiliation, the agony and the inhumanity of the crucifixion on our behalf. When He said as He hung there, "It is finished", it was a declaration of completion. "TETE-LESTAI" in Greek means PAIN IN FULL. We have been redeemed!

The motivation of the Cross is Love – love that suffered loss. John 3:16 gives us the reason for it all: "For God so LOVED the world HE GAVE His only Son..."

In suffering our present loss, can we see our motives behind our "Why?" We demand to know why these things are happening to us. That is our motivation. But God's motivation is Love directed outward toward us. Ours is directed inward towards ourselves. His is utterly unselfish; ours is not. God's kind of love goes against our natural inclinations. But it is possible to practice this love only if God helps us to set aside our own desires and instincts, so that we

can love while expecting nothing in return.

When we begin to see our loss in the context of God's love revealed on the Cross, our suffering becomes insignificant in comparison. God's promise carries tremendous hope for all of us. "All these will pass, but My Word remains forever. All things work together for good to them that love ... Behold, I have overcome the world!"

Love gives us hope – especially in times of loss. Job experienced complete restoration because he trusted in God completely. We too will rise from this crisis if we remain in faith, trusting in God's divine intervention in our circumstances, for HE IS IN CONTROL.

In closing, let me share with you the lyrics of a song from a Broadway musical which embodies this hope as manifested in nature. May it remind us that God's promise is unchanging and His love endures forever.

My father says the sun will keep rising.

Over the eastern hill

My father says, he doesn't know why

But somehow or other it will

It will, somehow or other it will....

Although he was "a victim of a cosmic contest," and his "Why?" was never answered, our Father, Job, never failed to trust in God's ultimate purpose.

INTEGRITY – AN ATTRIBUTE BECOMING RARE

by WB Armando G. Lim, PM (#197)

Note: *This is an adapted version of the author's original article in **The Beehive**, June 2008, pp. 14; 19. The original article was published more than a year ago. But we find it timely and relevant, particularly now that elections are again foremost in the Filipino consciousness. – Editorial Staff*

We are urged to endeavor to imitate the Grand Master Hiram Abiff (GMHA) in his truly exalted and exemplary character, in his unfeigned piety to God, and in inflexible fidelity to his trust. He set an example well worthy of emulation by us. When the ruffians assaulted him in the temple, demanding of him the secrets of a Master Mason, he did not give in to their demand, but chose rather to lay down his life than forfeit his integrity.

Integrity, according to Webster, means incorruptibility, uprightness, wholeness, probity, or honesty. This virtue or attribute is becoming rare particularly among government officials and employees.

Time was when a position in the government or in the civil service was regarded as a position of trust and of merit. Hence, public or civil servants were circumspect in the discharge of their duties. In fact, meritocracy, not palakasan nor nepotism, was the order of the day.

But today many public or civil servants are generally perceived by the people to be lacking in integrity. For one thing, they are engaged in the malpractice of taking or accepting bribes. This is shunned by ideal or exemplary public or civil servants, who, instead, examine every project situation with

utmost care, honestly assessing it before making any decision, and never allowing extraneous factors like bribes to creep in and influence their decision; otherwise, they would lose their sense of integrity. Bribery is, indeed, a major or prominent factor that is likely to lead a public or civil servant to commit an anomaly.

Some of the factors other than accepting bribes which may cause a public or civil servant to deviate from the behavior that is expected of him as he discharges his duties as such include fear of failing to survive in the rat race, professional jealousy, and excessive ambition. These factors cause more harm to the system than the acceptance of bribes; they impel the public or civil servant to misuse or even abuse the power or authority invested in him.

Administrative measures or safeguards abound, but they have not deterred government officials and employees from losing their integrity as a consequence of committing graft and corruption. For integrity is basically a state of mind, which needs no control or regulation by any administrative measure or safeguard; it is the sum total of the influences of various factors that somehow reflect a desirable state of society. It does not need any rules and regulations because it is self-rewarding.

Administrative measures or safeguards against persons inclined to commit felony are effective only when there is, likewise, an influence at the persons' mental and spiritual levels. Otherwise, the deviants will continue to go farther astray, while the administrative measures remain in force for those who really do not need them.

Superior officers in either public service or private enterprise have to set the example of plain and honest dealings. We Filipinos are, at present, suffering from economic and related crises. But we are, generally speaking, a forbearing and patient people, provided that the leaders of our society show themselves as persons possessed of integrity. Unfortunately, as shown by recent developments, many of our leaders seem to have given more emphasis on appearing clean than on being clean. In fact, not a few of them do not even care to appear clean. They refute obvious corruption charges on the ground that the allegations are not proved; so, they cry harassment. Many of these charges are, admittedly, hard to prove, particularly when officials in higher echelons of society are involved.

If graft and corruption in our society continues unabated, we will, ultimately, become an unhappy, dispirited, and miserable people. Every one of us will, eventually, become a victim of the system because graft and corruption plays with the temper of society. We may be a forbearing, patient and God-fearing people. But our forbearance and patience are not without limit. Those officials in high places should not take us for granted because if they do not mend their ways, most probably we will force them to do so.

It is our fond hope, therefore,

that henceforth all those occupying high positions of responsibility endeavor earnestly to discharge their duties with full, unquestionable integrity, not by compulsion nor of necessity, but rather by choice. If they do so, we will, decidedly, follow them. Meanwhile, administrative measures or charges should be meted to those for whom fool-proof evidence can be presented.

Quotes from Morals and Dogma

- Weigh well what it is you promise; but once the promise and pledge are given, remember that he who is false to his obligation will be false to his family, his friends, his country, and his God. (pp. 111-112).
- That any man should be the worse for us, (by both act and intention) ... is against the rule of equity, of justice, and of charity (p. 117).
- It should be the earnest desire of every Perfect Master so to live and deal and act ... that no man on earth is poorer, because he is richer... Be careful, then, that thou receive no wages, here or elsewhere, that are not your due! (pp. 117-118).
- The most striking feature of the political state is not governments, nor constitutions, nor laws, nor enactments, nor the judicial power, nor the police; but the universal will of the people to be governed by the common weal. Take off that restraint, and no government on earth could stand for an hour. (p. 141).
- Masonry will do all in its power, by direct exertion and cooperation, to improve and inform as well as to protect the people; to better their physical condition, relieve their miseries, supply their wants, and minister to their necessities. Let every Mason in this good work do all that may be in his power (p. 180).

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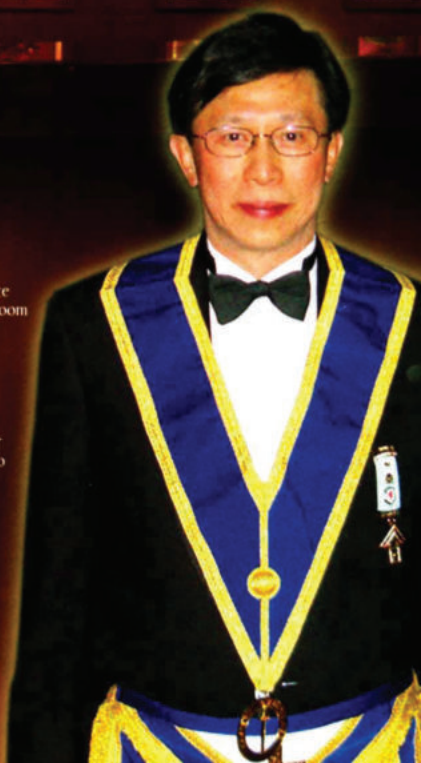
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MW Manuel D. Mandac, our Grand Master in 1980, is greeted by MW Peter U. Lim Lo Suy, our incumbent Grand Master, and brethren of his Mother Lodge, High Twelve No. 82, on the occasion of his 100th birthday. These brethren include VW Lorenzo Reyes, DDGM, MD NCR-D; Bro. Samuel Bautista; VW Rolando Chiu, PDGL; WM Romualdo Cunanan, Jr.; Bro. Eduardo Umali; and Bro. Reynaldo Cortez.



Jun Teves, SW of Maguindanao Lodge No. 40, reads citation as MW Peter U. Lim Lo Suy and other brethren listen.



Officers and members of Naomi L. Mandac Mem. Court No. 45, Order of the Amaranth, present a memento to MW Mandac. Reading the text of the memento is AM Imee Teves. Others in the photo are (L-R): SK Sonny Raypon, HL Daylin Mercado PRP Joe Gatus, PRM Demie Gatus, RM Inday Bacareza, PDDGRM Emma MAndac Drilon, SK June Teves, SK Bill Bacareza, HL Noemi Mandac Lee, and Col. Elliosa, the Chief of Staff.