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The Cabletow

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



*National
Artist*

WB Lazaro Francisco

(1898-1980)





**Masonic Temple of Gov. Luis Olimpo Ferrer, Sr.
Memorial Lodge No. 366**

(Consecrated/Dedicated by MW Peter U. Lim Lo Suy, Grand Master, on June 27, 2009)

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From the Grand Oriental Chair



Sincerest fraternal greetings, my beloved brethren!

As the countdown for the 2010 Philippine elections nears, various sectors of our society joined hands to increase our awareness of the vital right of suffrage in choosing the right leadership for our various government positions and the high importance of good governance. As Masons, we have always been reminded to be exemplary in the discharge of our civil duties and to govern ourselves accordingly. However, since at present we fail to be exemplary in the primary duty "to become better men through Masonry," we cannot be expected to

be good citizens.

How then does one become a better man? I would quote the great painter Pablo Picasso, who said, "I am always doing that which I can not do, in order that I may learn how to do it." Hence, if we feel that Masonic values and tenets are lacking in our lives, let us exert efforts to apply them constantly, so that they become part of our daily lives. If we do so, we shall become better members of our respective Lodges, families, workplaces and communities; and we lay down the strong cornerstone for exemplary citizenship for others to emulate. There is a role for everyone to play. In citizenship, each one of us shall have an indispensable part to undertake and each one is as important as all the others. What matters is a magnitude among us constantly doing good deeds rather than a few standing out with a handful of great moments. For while nations are founded by its leaders, they survive and thrive only through values and tenets transmitted from generation to generation. Thus, it is indeed wise that we are taught that when death, the mighty leveler of human greatness, reduces us to the same state, all distinctions shall pass away, save that of the goodness which we leave in the world when we drop life's working tools.

Therefore, my dear brethren, let us strive to be good men and Masons and in doing so, we also become good citizens both in our country and in the Celestial Lodge above us. Together, Brethren, we will make the difference!

A handwritten signature in black ink, which appears to read "Peter U. Lim Lo Suy". The signature is stylized and fluid.

PETER U. LIM LO SUY
Grand Master

RENEWING OUR COMMITMENT TO SERVE AS EXEMPLARS OF GOOD CITIZENSHIP

SINCE THE SUGGESTED MASONIC EDUCATION TOPIC for September 2009 is "Role of Masons as Citizens," it is wise for us to review the Code of Citizenship which was part of the crusade of Commonwealth President Manuel Luis Quezon, our Grand Master in 1918, for the Filipino nation's social and moral regeneration. The Code reads as follows:

- 1** Have faith in Divine Providence that guides the destinies of many nations.
- 2** Love your country because it is the home of your people and the source of your happiness and well-being. Its defense is your primary duty. Be ready at all times to sacrifice and die for it, if necessary.
- 3** Respect the Constitution, which is the expression of your sovereign will. The government is your government. It has been established for your safety and welfare. Obey the laws, and see that they are observed by all, and that the public officials comply with their duties.
- 4** Pay your taxes willingly and promptly. Citizenship implies not only rights but also obligations.
- 5** Safeguard the purity of suffrage, and abide by the decisions of the majority.
- 6** Love and respect your parents. It is your duty to serve them gratefully and well.
- 7** Value your honor as you value your life. Poverty with honor is preferable to wealth with dishonor.
- 8** Be truthful and be honest in thought and in action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.
- 9** Lead a clean and frugal life. Do not indulge in frivolity or pretense. Be simple in your dress and modest in your behavior.
- 10** Live up to our people's noble traditions. Venerate our heroes' memory. Their lives point the way to duty and honor.
- 11** Be industrious. Do not be afraid or ashamed to do manual labor. Productive toil is conducive to economic security and adds to the nation's wealth.
- 12** Rely on your efforts for your progress and happiness. Do not be easily discouraged. Persevere in the pursuit of your legitimate ambition.

12

Do your work cheerfully, thoroughly and well. Work badly done is worse than work undone. Do not leave for tomorrow what you can

do today.

14

Contribute to your community's welfare and promote social justice. You don't live for yourselves and your families alone. You are a

part of society, to which you owe definite responsibilities.

15

Cultivate the habit of using goods made in the Philippines. Patronize the products and trades of your countrymen.

16

Use and develop our natural resources and conserve them for posterity. They are the inalienable heritage of our people. Do not traffic

with your citizenship.

It is, indeed, a duty incumbent on every Filipino citizen, but particularly upon every Mason, to be loyal to the Republic, to defend the State, to contribute to the development of the State, to uphold the Constitution and obey the laws, to cooperate with duly constituted authorities, to exercise rights responsibly and with due regard to the rights of others, to engage in gainful work, and to register and vote.

We Masons should set the example of responsible citizenship because we add to the aforementioned duties our sworn word and sacred honor that we will do certain things and refrain from doing certain things. We have solemnly promised and sworn, for instance, that we support the dignity of

our character on all occasions; that we ever display the discretion, the virtue and the dignity which become a worthy and exemplary Mason; and that we will never suffer any consideration to induce us to act in any manner unworthy of the character which we, as members of the Craft, sustain or bear. Every one of our pledges involves our duty not only as Masons but as men and citizens as well.

Like the Grand Master Hiram Abif, we should demonstrate staunch fidelity to duty even in the face of overwhelming odds and severe temptations. We must not take the opportunity to break some law for our own private gain; rather, we must abide by the law. Knowing that there are many acts which are with difficulty proved to be illegal, but which all may see as immoral, if not immoral, we should exert effort to avoid such acts.

If we are true to the promises we made when we went through the ceremonies of the degrees of Craft Masonry, we will prove ourselves better citizens than our non-Mason countrymen.

We should endeavor to disseminate as widely as we can Past Grand Master and President Manuel L. Quezon's Code of Citizenship among our countrymen.

We should also disseminate as widely as we can "The True Decalogue" by Bro. Apolinario Mabini. Two of his precepts in that document read as follows:

- Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and by thy countrymen; for authority emanates from God, and as God speaks in

the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

- Thou shalt strive for a (true) republic and never for a monarchy (or dictatorship) in thy country; for the latter exalts one or several families and found a dynasty, while the former makes a people worthy through reason, great through liberty, and prosperous as well as brilliant through labor.

Let us, then, work hard, individually and collectively, toward the holding of clean, honest and orderly elections. Together with Filipino poet Luis Serrano, we should persuade those who come under the pale of our influence to ...

GO TO THE POLLS

Go to the polls on election day: That is your day
When you shall make the erring leaders pay;
With mind serene, unprejudiced and true,
Go to the polls, your civic duty do.

Go to the polls and on your ballot write
With clear and steady hand, in letters bright,
The names of men whom gold can never buy,
The men who for the right will stand and die.

Go to the polls – the valiant men elect.
The coward and the weak of heart reject;
Put into office men with nerves of steel,
Unselfish men who'll serve the public weal.

Go to the polls – dethrone the demagogue,
And on your ballot write the epilogue
To his career of graft, corruption vile,
And put in power honest men the while.

The gambler never is an honest man;
He'll bet his country when and if he can.
The man immoral choose you never must;
He'll sell his birthright and his sacred trust.

Go to the polls, and at your heart's behest,
Vote for the men who'll serve their county best.
Vote for the men whom gold can never buy,
The men who for the right will stand and die.

No, dear brethren, we should never lose sight of the fact that we have been enjoined to be exemplary in the discharge of our civil duties, one of which is to register and vote, as well as to persuade others to do the same.

Circulars

Lodges Are to Order Past Master's Certificates, Jewels, Aprons Earlier

Since most Lodges traditionally order Past Master's Certificates, Jewels and Aprons only during the short period when the date of the Lodge installation of officers draws near, in Circular No. 14, dated Aug. 17, 2009, MW Peter U. Lim Lo Suy informs Worshipful Masters and Lodge Secretaries that our Grand Lodge Supply Store is ready to accept the orders for Past Master's Certificates, Jewels and Aprons earlier. He assures the brethren that once our store has received such orders, it shall immediately process them and ensure their timely delivery.

California Masons and Any Masons Belonging to a Subordinate Lodge under Our Grand Lodge Jurisdiction Residing in the State of California Are Prohibited from Being Members of or Participating in the Activities of the Grand and Glorious Order of the Knights of the Creeping Serpents (GGOKCS)

In Circular No. 15, dated Aug. 28, 2009, our Grand Master makes known to all Masons under this jurisdiction that the following are not permitted to confer, receive or attend the degrees of the GGOKCS nor attend meetings of the same:

1. Masons belonging to a Subordinate Lodge under the Grand Lodge of California
2. Any Masons belonging to a Subordinate Lodge under our Grand Lodge jurisdiction who are residing in

the State of California

The prohibition is based on the following premises:

1. During the 2008 Annual Communication of the Grand Lodge of California, the delegates thereto voted down a resolution seeking permission for California Masons to belong to the GGOKCS.

2. The Grand Lodge of California requests our assistance in ensuring that no California Mason or Mason residing in California becomes a member of or participates with the GGOKCS in the jurisdiction of the Philippines, and our Grand Lodge is duty bound to honor such rightful request based on the Masonic Landmarks among recognized Grand Lodges.

3. The Grand Lodge of California had made a similar request from the Grand Lodge of Arizona and the Grand Lodge of Baja California, and both Grand Lodges favorably acted upon the request.

Adds MW Lim Lo Suy: "The Grand Lodge of California recognizes the sovereignty and authority of the Grand Lodge of the Philippines in allowing the GGOKCS to confer degrees and hold meetings in our jurisdiction and allowing Philippine Masons to become members of the GGOKCS, provided they are not residing in the State of California. Hence, there is no prohibition on Masons belonging to Subordinate Lodges within our Grand Lodge jurisdiction who are not residing in the State of California from joining the GGOKCS and participating in its activities. However,

Masons who belong to Subordinate Lodges under the jurisdiction of the Grand Lodge of California who are residing in the Philippines are covered by the prohibition imposed by such Grand Lodge, whether their memberships be regular, plural or affiliate."

MW Lim Lo Suy finally states, "The brethren in our jurisdiction shall enforce such prohibition of the Grand Lodge of California and are enjoined to enlighten less informed brethren on such prohibition should relevant occasions arise requiring such duty."

Institute of Masonic Education and Studies (IMES) Resumes Operations

In Circular No. 16, dated Sept. 12, MW Peter U. Lim Lo Suy informs Masonic leaders in this grand jurisdiction: "In the light of the approval by the Board of Regents (BOR) of the IMES President's recommended Management Structure and Rules Governing the Conduct of IMES Masonic Lectures, together with the approved Guidelines for Collection and Disbursement of IMES funds, please be advised that the IMES shall operate in accordance with the approved Management Structure, Rules Governing the Conduct of IMES Masonic Lectures and the Guidelines for Collection and Disbursement."

"Mabuhay Shriners" Granted a Dispensation to Establish 193rd Shrine Temple...

In Circular No. 17, dated Sept. 15, 2009, our Grand Master reveals that when they paid him a courtesy call in his office, the Mabuhay Shriners informed him that at its 135th Session held in San Antonio, Texas. on July 7, 2009, the Imperial Council of the An-

cient Arabic Order of the Nobles of the Mystic Shrine (AAONMS) of North America granted the "MABUHAY SHRINERS" a dispensation to establish in the Philippine jurisdiction the 193rd Shrine Temple, with the avowed objectives that this Shrine Temple would unite the Nobles in the Philippines and accomplish Shrinedom's objectives of extending Brotherly Love, Truth and Masonic Charities through provision of quality medical and special health care to children with disabling condition.

States MW Lim Lo Suy: "Let us support the Mabuhay Shriners' endeavors and undertakings for the welfare of the less fortunate disabled children."

Pledge of Allegiance to Be Henceforth Recited in Our Various Ceremonies

In Circular No. 18, dated Sept. 18, 2009, our Grand Master declared: "As Masons, we are enjoined to be exemplary in the discharge of our civil duties by paying due obedience to the laws under whose protection we live. Since Section 25 of the Republic Act No. 8491, otherwise known as the 'Flag and Heraldic Code of the Philippines', prescribes a Pledge of Allegiance which is different from the one widely used before the passage of such law, let us henceforth recite in our various ceremonies the following Pledge of Allegiance in compliance with such law:

"Ako ay Pilipino
Buong katapatang nanunumpa
Sa watawat ng Pilipinas
At sa bansang kanyang sinasagisag
Na may dangal, katarungan
at kalayaan
Na pinakikilos ng sambayanang
Maka-Diyos
Maka-tao

Guidelines for Biddings for the Hosting of Annual Communica- tions Issued

In Circular No. 19, dated Sept. 18, 2009, MW Peter U. Lim Lo Suy states that parties interested in hosting the Annual Communication in 2012 should submit their respective formal bids on or before Dec. 15, 2009.

The following are, as recommended by the Committee on Ancom Evaluation and adopted by the Grand Lodge, the terms of reference for all bids for the hosting of Annual Communications:

1. Only a Masonic District or a partnership between Masonic Districts shall be qualified to bid for the hosting of an Annual Communication.

2. A non-refundable bid fee of Ten Thousand Pesos (P10,000.00) shall be paid upon submission of the bid by the Masonic District or partnership between Masonic Districts.

3. Venue of the Annual Communication shall be within the jurisdiction of the Masonic District in the National Capital Region. For partnerships between Masonic Districts, the venue shall be within the jurisdiction of one of the partner Masonic Districts.

4. Attachments required to be submitted with the bid shall be as follows:

a. Masonic District Resolution to bid or bid in a partnership of Masonic Districts for the hosting of the Annual Communication duly passed and approved in a Masonic District Council

Meeting.

b. Lodge Resolution from each Lodge in the Masonic District(s) stating their conformity, full support and commitment in the bid by the Masonic District or partnership of Masonic Districts for the hosting of the Annual Communication, duly passed and approved during the respective Stated Meetings of each of the Lodges in such district(s).

c. Photos and written description of all facilities available in the proposed Annual Communication site, particularly the Venue Site, Hotel Accommodations, Transportation Availability and other related necessities for conventions.

5. The bidders and winning bidder shall shoulder the cost of the inspections and evaluation by the Committee on Ancom Evaluation before the bidding and after the bid has been awarded.

6. Prior to the bidding and upon request, the standard Memorandum of Agreement (MOA) shall be furnished by the Grand Secretary to each interested Masonic District for their guidance and familiarity with the existing terms and conditions for such hosting.

History of Each Symbolic Lodge to Be Submitted to Grand Lodge

In Circular No. 20, dated Sept. 18, 2009, MW Peter U. Lim Lo Suy states the following:

“As our Centennial draws near, it is advisable that we all look back not only to the early beginning of our Grand Lodge but also our respective Lodge histories to appreciate the sacrifices of our forebears and reflect upon the present level of our Craft’s positive influence in the communities where they are located.

"In line with such appreciation and reflection, every Lodge is hereby directed to submit its Lodge History on or before November 27, 2009. In your Lodge History, kindly also give particular attention to your Lodge's exemplary members who made a positive difference in society, such as those who are National Heroes and those who are preeminent for their social, moral and intellectual attainments.

"Your submitted Lodge History shall be properly recorded in the chronicles of our Grand Lodge and will also serve as useful reference for our various endeavors related to our approaching Centennial."

Immediate Action and Report Against Hazing Urged

In Circular No. 21, dated Sept. 18, 2009, our Grand Master states the following:

"In our previous circular, the brethren were reminded of the prohibitions of our Edicts 131, 131-A Bañez and 131-A-Galvez as well as Republic Act No. 8049 (Anti-Hazing Law) and informed to strictly prohibit within and without the Lodge acts constituting hazing as defined in such edicts and law.

"Since Degree Conferrals are planned and done on the Lodge level, the District Deputy Grand Masters (DDGMs), District Grand Lecturers (DGLs) and Grand Lodge Inspectors (GLIs) are directed to take immediate action to prevent any acts of hazing that may come to their knowledge, regardless of whether they occur in Lodges within our without their respective districts. Likewise, all Grand Lodge Officers (GLOs) are also directed to report to the Grand Master any and all acts of hazing

that may come to their knowledge.

"Upon receipt of the reports, the Grand Master shall take serious and immediate appropriate action against the parties responsible for the acts of hazing."

On the Next Annual Communication

In Circular No. 22, dated Sept. 19, 2009, MW Peter U. Lim Lo Suy informs the brethren that the next Annual Communication will be held at the modern SMX Convention Center, Mall of Asia, Pasay City, on April 22-25, 2010.

Says he: "Our ANCOM host, Masonic District NCR-A, has been preparing to make ANCOM 2010 fruitful and enjoyable. Among others is the EARLY BIRD DISCOUNTED REGISTRATION PROGRAM, which grants a discounted registration fee of Php2,000/delegate for the first 1,000 paid registrants. The regular registration fee is Php3,000/ delegate... This program is good only for the first 1,000 paid registrants as recorded and confirmed by the ANCOM 2010 Secretariat; it is not time bound. It is first-come-first-served. To register now, simply fill out the printed registration form and deposit the corresponding registration fee at Banco De Oro under the account name of Masonic District NCR-A ANCOM 2010 and acct. number 0230095178. After depositing the fee, please fax the bank-validated deposit slip and accomplished registration form to FAX No. 5230085 for proper recording by the ANCOM Secretariat, which will, in turn, acknowledge receipt of your registration and payment. You can also communicate with the Secretariat by texting to the following cell numbers: Jojo Javier – 09209565656; Ernie Uy – 09209813559; Secretariat

MW Peter U. Lim Lo Suy, therefore, encourages the brethren to register now and avail of the Early Bird Discounted Registration Program.

On Relief and Rehabilitation Assistance to Brethren and Communities Severely Affected by “Ondoy,” “Pepeng,” and Upcoming “Ramil”

In Circular No. 23, issued on October 20, 2009, MW Peter U. Lim Lo Suy calls the attention of his Deputies for the different Masonic Districts and admonishes them thus:

“The recent massive destruction through floods brought about by ‘Typhoon Ondoy’ was unexpectedly further aggravated by ‘Typhoon Pepeng’ that ravaged the northern parts of the Philippines longer than expected. As of the issuance of this circular, we are also anticipating ‘Typhoon Ramil’ to hit our country in a few days and cause further damage to the areas already devastated.

“Appeals for the donation of relief and rehabilitation assistance were made by our Grand Lodge. Most encouragingly, the brethren and Lodges not only in the Philippines but also worldwide immediately responded to our pleas. Two directives were also issued by the Grand Lodge to the District Deputy Grand Masters (DDGMs) to submit reports of the severely affected brethren and widows and orphans of departed brethren belonging to Lodges within their respective districts. The first directive to DDGMs was communicated immediately after Typhoon ‘Ondoy’ and the second directive to DDGMs communicated right after Typhoon ‘Pepeng’.

“As of the moment, a lot of DDGMs have not yet submitted their reports on the brethren, widows and orphans of departed brethren, and communities that were affected by the typhoons. Inasmuch as we would like to prioritize the assistance to the affected brethren the list of whom is still not yet complete, a final deadline is hereby set on October 28, 2009 for all DDGMs who have not complied to submit their respective reports to include the incoming typhoon. You can fax your report to (02) 522-2232 or email it to glp_ogm@yahoo.com. You can also send your report by courier to: Grand Lodge of the Philippines, 1440 San Marcelino St., Malate Manila. After this final deadline, the Grand Lodge shall allocate the donated resources for assistance among the brethren, widows and orphans of brethren and communities reported to be severely affected by the three typhoons. Brethren who wish to waive such assistance for the benefit of other brethren and communities may also do so by instructing the Grand Lodge. thereafter, the Grand Lodge shall also make a report on the implementation of the relief and rehabilitation assistance to brethren, widows and orphans of brethren and communities.

“We have been informed that Lodges and Districts have also provided Masonic Relief to our brethren and communities affected by both typhoons. We express our heartfelt admiration for your initiatives in making the difference during these trying times.

“We also express our deep gratitude to the brethren withersoever dispersed who responded to our petition for assistance to those severely affected by the recent calamities. Your kindness is evidence that our Craft shall survive from generation to generation.”

OUR GRAND MASTER'S SEPTEMBER, OCTOBER ACTIVITIES

September

On the 2nd and on the 9th, MW Peter U. Lim Lo Suy attended the Corporate Board and Board of Regents Meeting at the GLP Bldg. On the 10th, he met with the Cavite Affairs Committee, also at the GLP Bldg. In the morning of the 11th, he entertained courtesy callers from the Mabuhay Shrine. On the 15th, he presided over the Institution of Seven Cardinal Virtues Lodge U.D. in Cagayan de Oro City. On the 17th, he attended the meeting of the Board for General Purposes.

On the 25th and 26th, he and his party attended the Southern Mindanao Multi-District Convention, which was hosted by RXI-B, Samal Island. Besides the host district, which is composed of Davao del Norte and Davao Oriental, the following districts also participated in the convention: RXI-A (Davao City & Davao Del Sur), RXI-A (Cotabato City), and RXII-B (SOCSARGEN).

On the 30th, he received the Mabuhay Shriners, who paid him a courtesy call together with Aloha Shriners Potentate Pete Larson; A Lee Skinner, Recorder; John T. Webb, Chairman Emeritus, P.P.; Stan B. Berry, MPH, FACHE, Shriners Hospital for Children, Honolulu, Hawaii.

October

On the 2nd, MW Peter U. Lim Lo Suy presided over the Institution of Apayao Lodge U.D. in Sta. Marcela, Apayao. Then he and his party attended the Northeastern Luzon Multi-District Convention, which was hosted by CAR-A, Tabuk, Kalinga Apayao (Mountain

Province). Other districts which participated in the convention, which lasted up to the 3rd, were RII-A (Nueva Vizcaya-South), RII-B (Isabela & Quirino), RII-C (Cagayan Valley), RII-D (Isabela & Quirino), and RII-E (Nueva Vizcaya-North).

On the 7th, he entertained courtesy callers from Golden Beehive U.D.

On the 8th, he presided over the Institution of Magalang Lodge U.D. in Magalang, Pampanga.

On the 9th and 10th, he and his party attended the Visayas Regional Convention, which was hosted by RVIII-A and held in Tacloban City. Other districts that participated in the convention than RVIII-A (Samar) were RVI-A (Iloilo, Antique, Capiz and Aklan); RVI-B (Negros Occidental); RVII-A (Cebu, Negros Oriental and Bohol); and RVIII-B (Leyte).

From the 11th to the 15th, he officially visited Panay Lodges (District RVI-A).

On the 16th (his birthday), he was the Keynote Speaker during the Annual Grand Session of the Grand York Rite of Freemasonry of the Philippines held at the Plaridel Masonic Temple.

On the 21st, he presided over the Institution of Kadanglaan Lodge U.D. in Caranglaan, Nueva Ecija.

On the 23rd to the 25th, he and his party attended the Annual Communications of the Grand Lodge of China held in Taiwan.



WB Lazaro Francisco: *National Artist for Literature*

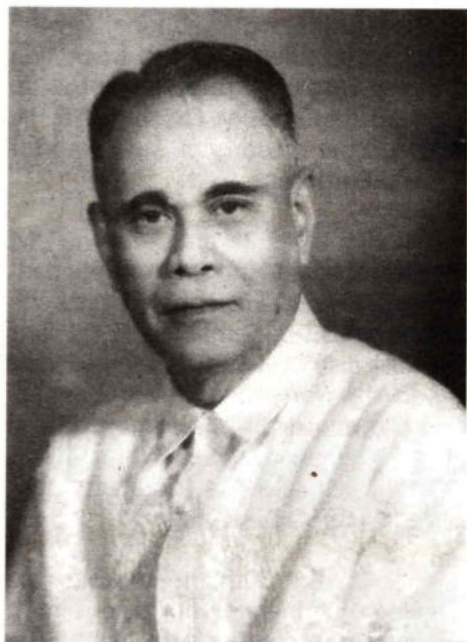
by VW Arturo G. Villasan, PGBB

On July 31, 2009, the late Worshipful Brother Lazaro Francisco of Cabanatuan Lodge No. 53, fondly called "Ka Saro" by friends and brother Freemasons, was proclaimed National Artist for Literature by the National Commission for Culture and the Arts, subsequently confirmed by the Office of the President of the Philippines.

It is pleasantly amusing that a number of people, including brother Freemasons, were "surprised" by this development. It had been assumed that the great novelist had long been so honored maybe even during his lifetime. 39 years ago, Nueva Ecija Freemasons trooped to the National Arts Center in Manila to witness and share the jubilation with him and his family as he was honored as one of the recipients of the Republic Cultural Award. It was such a gala occasion so that many brethren retained the impression that the honor conferred upon him was that of a National Artist.

His son, Dr. Florino Francisco, himself an accomplished writer, recalls that for the past quarter century or so, his peers were already pushing for his father to be named a National Artist.

According to the respected writ-



er and critic Bien Lumbera (writing in 1976), "When the history of the Filipino novel is written, Lazaro Francisco is likely to occupy an eminent position on it. Already in Tagalog literature, he ranks among the finest novelists since the beginning of the 20th century." (Lumbera was proclaimed National Artist in 2006.)

On April 8, 1980, two months before Ka Saro died, the late Teodoro Valencia wrote in his column *Over a Cup*

of Coffee, "In my esteem, Lazaro Francisco deserves to be a National Artist. His pen dignifies the positives about the Filipino way of life. His writings have contributed much to the formation of strong Filipino nationalism."

More than 10 years ago, on July 10, 1998, the late Adrian Cristobal, writing on the centennial year of Ka Saro's birth, had this to say:

"WHO was Lazaro Francisco? A Filipino writer whose centenary is celebrated this year? Who is Lazaro Francisco? The foremost novelist of his or any generation, who has long deserved to be a National Artist, not only according to the late Teodoro F. Valencia (as early as 1980) but to many of his living peers."

Cristobal further wrote: "In a proposal submitted to the National Commission for Culture and the Arts and the Cultural Center of the Philippines' advisory board, the petitioners hoped to rectify what they called a 'sin of omission' by citing his nationalism (advocacy of Tagalog, fighting for the rights of farmers, exposing the abuses of foreign businessmen) and the totality of his works (12 critically acclaimed novels, seven short stories, two dramas and four essays). He won the national essay contest in which another posthumous National Artist, Amado V. Hernandez, placed second."

According to the great Nick Joaquin, "A master of the Tagalog novel, Lazaro Francisco stands head and shoulder above his contemporaries. In novels like *Maganda Pa Ang Daigdig* and *Daluyong*, this nationalist writer championed the cause of the peasantry, exposed their exploitation by landlords and alien traders and denounced the

evils of the tenancy system."

On November 24, 1998, Amadis Ma. Guerrero, a respected author and critic, writing a review of one of his novels for the Daily Inquirer, started thus, "1980 was a sad year for Philippine Literature for it was the year foremost Tagalog novelist Lazaro Francisco died at the age of 82, without being given the award he richly deserved - that of National Artist."

On another occasion, Amadis Ma. Guerrero stressed that "Francisco championed the cause of the common man, specifically the oppressed peasants. His novels exposed the evils of the tenancy system, the exploitation of the farmers by the Chinese dealers and unscrupulous landlords and foreign businessmen. Francisco deserves to be the first National Artist for Literature in the Estrada Presidency."

His first novel, *Ama*, was adapted for the stage and presented during a town fiesta in Cabanatuan way back in 1930. The lead parts were performed by the immortal poet JOSE CORAZON DE JESUS and ATANG DELA RAMA, then as now nationally known as "Hari ng Balagtasan" and "Reyna ng Zazuela," respectively. Another, *Sa Paanan ng Krus*, was made into a movie starring the greatest movie love team in the annals of Tagalog movies, Rogelio dela Rosa and Carmen Rosales.

WB Lazaro Francisco was born in Orani, Bataan on February 22, 1898 to Eulogio Francisco and Clara Angeles. When Ka Saro was 15, the family migrated to Cabanatuan, Nueva Ecija, where he grew up and lived the rest of his life. He pursued his early education in Cabanatuan but after his first year in high school, his father succumbed to

the influenza epidemic in 1917 and he had to cut short his studies to become the family bread winner. Ka Saro was a prodigious student, greatly impressing his American teachers, in particular, his mastery of the English language that had barely touched ground in the Philippines then.

The unfortunate circumstances that cut short his formal education did not deter WB Francisco. In fact, it seemed to have pushed him to greater heights as he resolutely endeavored to educate himself. In an interview with Mona P. Highly, respected author and researcher who translated into English some of his works, we gain an insight into Ka Saro's mettle as he bared his innermost thoughts: "Patience has its own way of bringing about its own rewards. My bitter experiences in both private and public life, particularly the persecutions I had to bear, the harassments I had to endure, all contributed to make my misfortunes a blessing in disguise. They sharpened my wit, developed keenness and agility of perception in my mental faculties, disciplined my behavior and gave me the right motivation to improve my knowledge through every available means so as to sustain my precarious position in office that was rendered weaker by the obvious insufficiency of my formal education. So, I grasped and tried to absorb every book and reading material that I could lay my hands on – from history, sociology, botany, psychology, philosophy down to farming and mechanics, with emphasis on art and classic literature."

Brother Francisco liked to narrate that his parents established the Methodist Church in Bataan during a period when severe religious intolerance pervaded the Philippines. The big-

otry exhibited by the Catholics in Orani was the main reason for their relocation to Cabanatuan. It was a time when Protestant Sects members were derisively referred to as "Purupot". It was not surprising that, as he developed deeper insights into religion and morality, he gravitated towards Freemasonry. During the Vatican II Ecumenical Council circa 1962, Bro. Francisco, almost always, whenever he visited any Masonic Lodge in Nueva Ecija, was called upon to give a few words. In his short discourses, he highly appreciated the thrust of the late John XXIII and intimated his anticipation of the dawn of ecumenism. He disdained bigotry. In his trilogy of novels dwelling on the plight of share tenants, one of his principal characters is a progressive priest who distributed his landholdings to his tenants.

WB Lazaro Francisco was raised to the Sublime Degree of Master Mason at the Cabanatuan Lodge No. 53 in 1939. Nine years later, (in 1948), he was elevated by his peers to the East as Worshipful Master, a post he held for two years. Long after his turn at the helm of his Lodge he was the most sought after speaker among brother Masons in Nueva Ecija. True to his innate hunger for knowledge, he delved deeper into Masonic lore and enrolled himself into the Scottish Rite degrees. He became a very active member of Cabanatuan Bodies, A. & A.S.R. He was coroneted Inspector General, Honorary (33° IGH) on February 14, 1969.

Two sons and three in-laws followed his footsteps in Masonry. They are: Son, Cezar (deceased), retired Justice of the Court of Appeals of the Philippines, Past Master of Cabanatuan Lodge #53; another son, Renato (deceased); Bro. Domingo Nicolas,

married to daughter Leonora; Bro. Armando Aleja, married to daughter Lucila; and Bro. Emy Cleto, son in-law of daughter Leonora.

In 1966, his translation into Pilipino of the Ceremony for the Observance of the Feasts Obligatory, Maundy Thursday and Easter Sunday (Ceremonies for the extinguishing and relighting of the lights) as well as the Funeral Ceremony of the 18th Degree of Scottish Rite Freemasonry were approved and adopted by the Supreme Council, A. & A.S.R. of the Philippines.

A year later, the Grand Lodge of the Philippines, F. & A.M., approved and adopted his translation into Pilipino of the Ritual for the Installation of Lodge Officers as well as the 3rd Degree Last Rite (Funeral Service) ceremony.

Masons and non-Masons alike who had experienced these moving

ceremonies usually held in public could not help but be moved by the lyrical and elegant prose of this great Mason and National Artist.

WB Francisco was the recipient of several awards. Among them were the National Cultural Heritage Award, for Literature; "Patnubay ng Kalinangan", given by the City of Manila; "Dangal ng Lahi", given by Quezon City; "Gawad Plaridel"; "Balagtas Award"; "Pingkian Award", given by Bayaning Filipino Foundation.

Ateneo de Manila University honored him with an award called "Tanglaw ng Lahi", for his nationalism. Posthumously, the National Press Club awarded him "Gawad Pantik."

On the occasion of the Centennial Celebration of the Republic of the Philippines in 1998, a Commemorative Stamp was issued honoring him for his achievement in Philippine Literature.

Before World War II, Lazaro Francisco was among the prolific writers who made the Tagalog short story writing a popular vocation. He was also one of the important creative writers who belonged to the second literary period of the Tagalog novel. These writers' style and technique did not differ much from those of the first period. The two groups of writers were dissimilar in the theme and range of their stories.

Restoring Moral Ascendancy

by MW & Chief Justice Reynato S. Puno, PGM, GMH

*(Delivered during the Launch of the Moral Force Movement,
Far Eastern University, August 31, 2009)*



Members of the Moral Force Movement Core Group, partner organizations, friends, warm greetings to you all. Allow me to begin with a quote from former U.S. President Abraham Lincoln in his message to Congress on the occasion of the signing of the historic Emancipation Proclamation:

We can succeed only by concert. It is not "can any of us imagine better?" but "can we all do better?" The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthrall ourselves, and then we shall save our country.¹

In battling for the abolition of slavery, President Lincoln called for the Americans, first, to individually break the bonds of prejudice; and second, to think anew, act anew as one to save their country. At that time, slavery was a problem about to destroy the American union, and Lincoln knew that nothing could solve the problem, except the moral transformation of his people.

I like to think that it is no accident that we are launching the Moral Force Movement today, when we are celebrating our National Heroes Day. This launching could well be our humble way of honoring our national heroes, who have demonstrated to us that no force is mightier than the moral force; hence, it was the force they unleashed to free our people from serfdom.

Heroes are heroes because even when their lips have been sealed by death, they continue to influence us beyond their graves with their ideals. These ideals have long been inscribed in stone in our fundamental laws but more than a hundred years after, they remain as meaningless hieroglyphics to us. Even a half-look at our history will show that our dream of a just and humane society has been shattered by stubborn structural injustices; our hope to develop our national patrimony has been encumbered by the greed of the few; our desire for a rule of law comes from a wishbone and not from a backbone; our search for truth has been frustrated by falsehoods; and our efforts at peace have been shot down by bullets that kill. These ideals, which espouse some of our moral virtues and ethical principles as a people, continue to elude us. We hope to capture them

through the Moral Force Movement.

There are two short points I would like to impart today.

First, we cling to the proposition that the root of our nation's problem is moral in nature. The validation of this proposition has been strengthened in the recent decades of our regression. In fact, the study of the rise and fall of major empires throughout history will buttress the truth that if the mightiest and most prosperous of empires collapsed, it was because of the weight of their moral deficit.

Consider the case of the Roman Empire. At its time, the Roman Empire was beyond challenge because of its military might and disciplined government. Once Rome became the superpower of Europe, however, its leaders succumbed to greed, self-absorption, and complacency.² Their leaders started to believe they were descendants of God; they started to treat the state and its people as their properties. Political order began to deteriorate at the highest level. Some public offices were awarded to the highest bidder. On the ground, the people wallowed in poverty as concern for their welfare was met with a wall of indifference by rulers.³ The people became indifferent as they got more focused on gambling or fighting gladiators. Over time, the moral decay caused internal conflicts between generals and strifes among the Roman leaders, and the once powerful empire became a bastion of chaos⁴ and receded from the centerstage of history.

The fall of the great and imperial Chinese dynasties, such as the Ming Dynasty, can also be attributed to moral decadence. At its height, the Ming Dynasty appeared to be li-

censed from heaven, one whose kingdom would never end. In the course of time, it produced abusive emperors who had no regard for serving the people.⁵ They were corrupted by absolute power. Intoxicated by the wine of intolerance and lulled by a false sense of infallibility, they eliminated their critics. Immoral power consumed them.⁶ The once invincible Ming Dynasty became a failed state and could not defend itself against lesser invading powers.⁷

So it was, so it is, and so it will be.

And this brings me to my second point: the need to develop transformational leaders and responsible citizens in all sectors of our society, who can lead us to a revival of the moral virtues and ethical principles embedded in our Constitution and rooted in our customs and traditions. These virtues are proclaimed in the Preamble of our Constitution and trumpeted in its various provisions. We have embraced all these virtues and ethical principles, regardless of our class, irrespective of our creed, and despite our religious diversity. They are beyond debate. They are above doubt. Indeed, these virtues are universal to mankind.

In the past and in the present, transformational leaders have walked the world and let us be guided by them. Poland has the footprints of a transformational leader. While better known for his leadership of the world's Catholics for twenty-six years, Pope John Paul II became a transformational leader for the Polish people during the communist era. The dramatic beginnings of the Solidarity Movement can be traced to Pope John Paul II's epic pilgrimage to Poland in 1979.⁸ During his nine-day trip, the Pope reached out to all

other Poles and encouraged them to preserve their distinct cultural identity, their own moral values so different from the communist ideology. He instilled in them pride and confidence in their own customs and traditions. This revival of values ushered in a revolution of conscience among the Poles and motivated them to band together.⁹ The Solidarity Movement defied the communist, their

godless government,¹⁰ and their immoral suppression of the inherent rights of the people. The communists declared martial law, imprisoned their leaders, and banned the movement; but if anything cannot be stopped, it is the force of a moral movement. The Solidarity Movement ignited a bush fire among the citizenry of

neighboring Soviet communities, a bush fire that weakened the communist hold on Soviet rule.¹¹ Communism in Europe collapsed like an empty sack, and its collapse led to a liberated Poland and the holding of free elections. Poland never looked back. At the center of it all was Pope John Paul II, a transformational leader who led the Polish people from serfdom to freedom.

We have other legendary, transformational leaders who can light our path. The Movement for a Free India, independent of British colonizers, would not have been possible without the transformational leadership of Mohandas Karamchand Gandhi. His prac-

tice of civil disobedience brought down British rule in India, an eloquent proof that it is not immoral regimes but moral principles that last. Another transformational leader is Martin Luther King, Jr. of the United States. He successfully challenged the immoral laws of segregation by insisting that Blacks have an inherent and inalienable right to be equal. Again, he proved that for laws to deserve the

obedience of the people, they must be anchored on moral virtues. Another transformational leader is Nelson Mandela, who brought down the impregnable apartheid regime of South Africa by exposing its moral leprosy. In the home front, we have former President Cory Aquino, an exemplar of transformational leadership, who

taught us that it is not the love of power but the power of love that secures the thrones of leaders.

The leaderships of these legendary figures were effective, empowering, and ethical. They were effective because they directed their reforms at the need for moral revival. They were empowering because they removed the blindfold from the eyes of their people and inspired them to change society. They were ethical because they prevailed over their opponents without applying immoral ways.

Guided by our 20-20 hindsight of history, we are confident that, more

The moral ideal of Masonry is high; we have to give ourselves to it if we are to ennoble and exalt ourselves and, through us, the residents of the communities in which we live and work. But we often fail Masonry by falling far below its high moral ideal. In this case, we try to make excuses for ourselves, and the most convenient excuse we make is that we share in our degree in the infirmity of mankind. We should, instead, aim at higher and higher ethical standards ...

than any other movement, it is a Moral Force Movement that can best address the cancers of our society. With all due respect, we submit that our moral norms, values and ethics constitute the inviolable core of our social contract as a people. We also respectfully submit that it is social movements, not political movements, that can serve as the best engines to change our society now putrefied by politics, where power is put above principles, a society run to the ground by an economy infested by greed.

But while secular morality is the bedrock of the Moral Force Movement, we like to stress that it is not a movement led by a band of saints with a holier-than-thou attitude. A halo over one's head is not a qualifying mark for membership. On the contrary, the movement recognizes that we need to change, and the change that counts is the change in ourselves – a change based on the realization that we have oftentimes faulted others for our problems, when we ourselves have defaulted in our fight for moral virtues and principles. We concur in the view that the real battleground is our hearts and minds, and the enemy to beat is nobody else but ourselves. We need not march to the streets, we need not raise our clenched fists – we need only to be still wherever we are and listen to the whispers of our conscience reminding us of our timely and timeless moral values in life. We need no gun, we need no gold to conquer and change ourselves from bad to better, from better to best. We can lose this fight for self-transformation only when we give it up.

We all ought to be members of the Moral Force Movement, for the moral transformation of our nation is the concern of everybody. It is our unbridled right to live in a moral society, and it is our unavoidable duty to preserve that society as a legacy to our posterity. Let us not just stay neutral in this fight, for the surest way to lose a fight against evil is through the conspiracy of silence. This is not a fight where apathy must have the last word. Let not the moral voice be a voice in the wilderness. It is time to move from complacency to contemplation, from contemplation to commitment, from commitment to action.

Notes

1. Abraham Lincoln, Annual Message to Congress, December 1, 1862
2. See The Fall of Rome, available at ancienthistory.about.com. See also www.rome.info/history/empire/fall.
3. Ibid.
4. Ibid.
5. Richard Hooker, Ming China: The Decline of the Ming Empire, 1996, available at <http://www.wsm.edu:8080/-dee/MING/DECLINE>, HTM.
6. Ibid.
7. Ibid.
8. See Pope John Paul II and Communism, available at <http://www/religion-cults.com/pope/communism/htm>.
9. Ibid.
10. Ibid.
11. See the Fall of Communism (1989), U.S. Department of State, available at <http://www.state.gov/r/pa/hotime/rd/17672/htm>.

In My Opinion

by VW Godofredo V. Señires, Jr.
Assistant Grand Secretary

DEFICIENCIES IN MINUTES OF MEETINGS



I have endeavored to read all Minutes of Special and Stated meetings of Subordinate Lodges in this Grand Jurisdiction, in my desire to look into the matters taken up during said meetings. However, I noted that many of our Lodges have failed to indicate in the Minutes of their meetings some important details, such as the following:

- 1. The names of the members of the Lodge present and the names of visiting brethren are not listed.**

It is important to list the names of members and visiting brethren present during the meetings in order to determine compliance by them of the required number of attendance of the members and visiting brethren, in accordance with Section 1, paragraph g, Article XI of our Ordinances, which provides:

"Sec. 1. The Master shall have the power:

g. To warn, reprimand, or suspend for a definite period any member of his Lodge who fails to attend, at least, three (3) stat-

ed meetings of his Lodge within twelve (12) months, unless proof of attendance in other Lodge during the period in question is presented: Provided that the Brother concerned shall be given the opportunity to explain his absences. The decision of the Master shall be appealable to the Grand Master."

From the above-quoted provision of our Ordinances, one of the purposes is to have a record that a visiting Brother has attended the stated meeting of another Lodge, in order to avoid being penalized, for his failure to attend, at least, three (3) stated meetings of his Lodge within a period of twelve (12) months.

Another important use of the listing of the members present during the meetings is to determine, when a member who was suspended for non-payment of dues, desires to be restored to active membership in good standing, after more than two (2) years have elapsed. In which case, Section 10, Article VII of the Ordinances would apply, requiring that the restoration may be made only by a three-fourths (3/4) vote of all the members present at the

next stated meeting when the petition for restoration is presented.

Without the list of members during the stated meeting of the Lodge when the matter of the restoration, after more than two (2) years, of a suspended members is voted upon, the Grand Lodge cannot determine whether or not the restoration was properly done in compliance with Section 10, Article VII of our Ordinances.

In the case of the visiting brethren, it will be good practice for the Lodge Secretary of the Lodge visited to write to the Mother Lodge of the visiting brethren that a member of said Mother Lodge attended the stated meeting. This will foster good fraternal relationship between the two (2) Lodges. This is being done by the Lodge Secretary of Jose Rizal Lodge No. 22, VW Emmanuel J. Diesta.

2. The Financial Report of the Treasurer and of the Secretary, the Monthly Membership Report are not submitted monthly together with the Minutes of Stated Meetings.

One of the duties of the Lodge Treasurer under Section 1, paragraph d, Article XIII of our Ordinances is to prepare on the prescribed form each month the financial report of his Lodge and to submit it to the Grand Secretary before the next stated meeting.

On the other hand, the Lodge Secretary is duty bound, under Section 1, paragraph f, Article XIV of our Or-

dinances, to prepare on the prescribed form each month the financial report of his Lodge and to submit it to the Grand Secretary before the next stated meeting and under paragraph h of the same Section 1, Article XIV, to report immediately to the Grand Secretary all demits, suspensions, expulsions, affiliations, deaths, restorations and rejections of petitions for degrees, on the prescribed Monthly Membership Report form.

Violations of those provisions of our Ordinances can be considered Unmasonic Conduct which could result in the imposition upon the offending Lodge Treasurer and Lodge Secretary the penalty of either reprimand, or suspension or expulsion.

3. The name of Grand Lodge Inspector or any Grand Lodge Officer (DDGM, DGL) is not indicated in the Minutes of meetings when degree work is conducted.

It is important that the name of the GLI or DDGM or DGL be listed as present during a meeting when degree work is conducted by the Lodge, in view of the requirement in Edict No. 131-B (Galvez) that the DDGMs, DGLs and GLIs should ensure strict compliance with Edicts 131 (Choa), 131-A (Bañez) and 131-B (Galvez). In their absence, the conferral of the degree could be declared null and void.

It is the fervent hope of this columnist that the above-enumerated deficiencies will be avoided by the Lodges.

Rough and Rugged Road

by VW Victor A. Yu, PSGL

OUR MYSTIC TIE

When the popular author, Dan Brown, was repeatedly asked why he chose the Masons to be a central point of his recent book, "The Lost Symbol", his consistent reply was: "In a world where men do battle over whose definition of God is most accurate, I cannot adequately express the deep respect and admiration I feel toward an organization in which men of differing faiths are able to 'break bread together' in a bond of brotherhood, friendship and camaraderie" (Letter reply dated 06 October 2009 on the invitation of the Ancient Accepted Scottish Rite, Southern Jurisdiction for him to speak at their 2009 Biennial Session).

In our grand jurisdiction, we are also capable of creating a viable venue for men of different countries, sects and opinions to sit down on the level and amicably discuss controversial issues. In a Peace and Interfaith Forum organized by our Grand Lodge and held last September 23, 2009, an unexpected large number of brethren and friends of Masons attended and actively participated in the discussions and workshop in an atmosphere of mutual respect and understanding worthy of emulation by peace builders.

It is said that a "Mystic Tie" binds us as brothers and enables us to extend the cabletow of warmth and brotherly love. If such tie which is supposedly as strong as the cabletow

for ships binds all of us, how come we experienced genuine affection of some brethren whom we initially meet or meet very seldom: while on the other hand, we experienced insincerity in some "active" and "high profile" Masons? How come such supposedly "Mystic Tie" is easily cut off when brethren engage in private piques and quarrels as they lobby for positions for the purple to rest upon their shoulders or the shoulders of their preferred ones?

Is there really an esoteric or mysterious tie among us or is there a more common explanation for such? Observing Masons who we feel are close or even closer than our own blood brothers and the Masons who we can agree to be otherwise, we can surmise that our "Mystic Tie" is none other than the common tenets and values which we learned when we first saw light in our Craft and which we nurture as we discharge our obligations as Masons. What are these tenets? They are the words we perpetually use, namely: Brotherly Love; Relief; and Truth. What are the values? They are the Cardinal Virtues of Temperance, Fortitude, Prudence and Justice or Fairness, which we are to practice in our daily lives as men and Masons. So, when a brother feels close to another and feels a strong bond with him, it is because they are dealing with each other on the basis of their common basic tenets and values in Masonry. For instance, the tenet of brotherly love teaches us to unite all men from diverse origins and perspectives. Hence, even the most controver-

sial discussions should end in "agreeing to disagree but without being disagreeable" and brethren respect each other's opinions and try to work on the common grounds with a view to move forward towards nobler goals.

Through the years, we have asked the nominees for the position of Junior Grand Warden on their programs should they become Grand Masters in the future. A common platform and program is usually membership development and harmony in the Craft. Sincere efforts have also been made on Masonic Education to enlighten the brethren. However, seeing lesser and lesser presence of our basic tenets and cardinal virtues among the current crop of brethren, we can say that we have not progressed well as an organization whose foundations are supposedly laid upon moral and social virtues; and not upon intellectual prowess and oratorical eloquence.

To arrest our decline, it is time to refresh our perspective. Instead of becoming more enlightened in Masonic knowledge on the intellectual sphere and mystify Masonry to a point of absurdity, let us all individually exert efforts to gain more knowledge of our true selves and seriously reflect on the level of the presence of the basic tenets and cardinal virtues in our lives. For if the core of our fraternity and the cement that holds us together as brothers is such tenets and virtues, then the sustainability of our ancient institution faces dangerous times as we have seen such cement becoming gradually eroded through the years.

Each individual member of the Craft contributes to either the strengthening or the weakening of such "Mystic Tie". We ask ourselves now: **Do we**

weaken or do we strengthen our Mystic Tie? The answer to this question lies deep within us and is for us individually and collectively to know; and most importantly, thereafter act accordingly. Together, Brethren, let us try our best to make the difference.

We should periodical-ly renew our promise to fulfill our charge to be our brethren's keepers. We are, after all, Brothers of the Mystic Tie, linked together by an indissoluble chain of sincere affection. As such, we must convince the world, by our acts, that we are "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."

The Masonic Light

by VW Robert O. Asuncion
Senior Grand Lecturer

OF OUR DUAL CITIZENSHIP

IN THE MONTH OF SEPTEMBER, we are reminded of this part of the Charge of the Entered Apprentice degree: "As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing nor countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country."

Our civil duties as Masons do not actually differ from those of our non-Mason counterparts. But there are grave reasons for us to add the weight of our Masonic membership, our loyalty, our obligations and our Masonic character to our intent to be good citizens of our country.

We must set the good example of helping maintain the peace and good order of society and paying due obedience to the laws of the land, which are designed to protect us and other countrymen. We must also demonstrate our allegiance to our country, the only one we can ever call our own.

Allegiance to our country is a basic Masonic principle. We must observe this principle not only in times of national crisis, but at all times. We must always be loyal to the Philippine Republic, obey its laws, respect the duly constituted authorities, and recognize the

rights of all fellow men, particularly fellow Filipinos.

By dint of rituals and symbols, we Masons are taught to build ourselves into men of exemplary character, unblemished honor, unimpeachable integrity, and charitable feelings. As such, we will let other men see that Freemasonry is, indeed, a worthwhile way of life.

But we should not only be exemplary citizens of our country. We are destined to be citizens of that unknown land whither our brethren have gone before us. Indeed, Freemasonry teaches us to confront the fact of death with a strong faith in the immortality of the spirit or soul of man, which is "the inspiration of that great Divinity whom we adore and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never, never die."

Hence, while time and opportunity are offered to us, let us no longer postpone the all-important concern of preparing for eternity. We should exert all-out effort to transform ourselves from "rough" to "perfect ashlar." By a virtuous education, our own endeavors, and the blessing of God we hope to be able to give a good account to God of our stewardship while here on earth. We hope that when life on earth comes to a close, our souls will be translated from this imperfect to that all-perfect, glorious and celestial Lodge above

where the Supreme Grand Master of the Universe forever presides.

By our good deeds and our exemplary lives we will continue to influence those who survive us and the generations yet to come.

Let us remember in the month of October our brothers who have

crossed the Great Divide. By holding a Lodge of Remembrance, we display our continued fraternal tribute and affection to their memory, any by observing the "Annual Widows and Orphans Day" on the last Sunday of October (Edict No. 162-Aportadera), we must manifest to the widows and orphans of our departed brethren our continuing concern for them.

To be deserving of inheriting the kingdom prepared for us by our heavenly Father from the foundation of the world, we must earnestly, endeavor to transform ourselves from rough to perfect ash-lars, from slaves of our passions and prejudices to Interior Masters - men of sterling character and unimpeachable integrity like, the G.M.F.A.; men of honor, virtue and charitable feelings, to whom others may look for example and inspiration; men whose influence over others bring beneficial result; men who regularly and incessantly work for the welfare of mankind.

Insights into Masonry's Nature and Mission

(2nd in a Series)

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

SOME OTHER DEFINITIONS

BY ILL. NEWTON OF MASONRY: AN EXAMINATION

ONE OF THE DEFINITIONS by Ill. Joseph Fort Newton, 33^o, of Masonry in Part III of *The Builders* (1918) reads as follows:

Masonry is a vast, world-wide fraternity of free and devout men, built upon a foundation of spiritual faith and moral idealism, whose mission is to make men friends, to refine and exalt their lives, to deepen their faith and purify their dream, to turn them from the semblance of life to homage for truth, beauty, righteousness, and character. More than an institution, more than a tradition, more than a society, Masonry is one of the forms of the Divine Life upon earth. (p. 176).

Let us analyze this definition or description.

Masonry: A Vast, World-Wide Fraternity of Free and Devout Men

Masonry is a vast fraternity because it is considered the largest fraternal organization in the world. It is, in fact, the oldest because it has existed from time immemorial. It is world-wide, as may be gleaned from the Lecture of the Entered Apprentice degree, in which a Masonic Lodge is described as oblong in form, extending from east to west and from north to south. It is said to be thus extensive to denote the universality of Masonry, as well as to

teach us that a Mason's charity should be equally extensive; for in every country and in every clime are Masons to be found.

The men who are admitted into the fold of Masonry are all "free born, under the tongue of good report, and coming well recommended." All of them are also devout, religious, or active in worship and prayer. All candidates for Masonic degrees express a belief in the Supreme Being, and they are expected to dedicate and devote their lives to His service, as well as to become true and faithful friends and brothers to everyone else in the Craft; for Masons are "linked together by an indissoluble chain of sincere affection," earnestly endeavoring to become "a sacred band, or society of friends and brothers, among whom no contention should every exist but that noble contention, or rather emulation, of who best can work and best agree."

No wonder, then, Ill. Newton describes Masonry as "more than an institution, more than a tradition, (and) more than a society" since it is one of the forms of the Divine Life upon earth; it is a vast, world-wide fraternity of free and devout men, which is built upon a foundation of spiritual faith and moral idealism.

Masonry: A Fraternity Built Upon a Foundation of Spiritual Faith

Masonry inflexibly insists in the existence of an ever-living God or infinite Supreme Being, the Architect and Master-Builder of the Universe, who is the all-powerful and all-loving Father of all men and who must be loved by them with all their mind, with all their heart, with all their soul, and with all their might.

Built upon a foundation of such a spiritual faith, Masonry has adopted Brotherly Love, Relief and Truth as its main tenets or principles.

By the exercise of Brotherly Love we are taught by Masonry to regard the whole human species as one big family, the members of which must love, aid, support, and protect one another. On this principle Masonry unites men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

Correlatively, we are taught by Masonry to regard the hurt of one man as the injury of all men because all of us human beings are brothers under the Fatherhood of God. Therefore, to relieve the distressed among us is a duty incumbent upon all of us, but particularly upon us Masons; for in its spirit, Masonry is Friendship – first with God, and second, with our fellow-men, but especially our fellow Freemasons; besides, its mission is, among other things, to make men friends. To soothe the afflictions of the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and establish our connections.

States Ill. Newton: "While it is

not a reformatory, Masonry is a center of moral and spiritual power." As such, it challenges us, its initiates, to use its power not only for protecting the people, particularly the powerless, the helpless, the downtrodden, and the economically disadvantaged, such as widows and orphans, but also, and more importantly, for removing the cause of their woe and need by helping make men just, gentle, and generous to all their fellow-mortals. (*Ibid.*, pp. 177-178).

We are, moreover, taught by Masonry that Truth, together with Goodness, is a divine attribute and the foundation of every virtue; hence, we must endeavor to regulate our lives and actions by the dictates of the twin principle of Truth and Goodness. Again, because we are all brothers under the Fatherhood of God, we are confronted by Masonry with its demand that we should be good and true friends one to another. We should be so influenced by that twin principle that we will not be hypocritical nor deceitful, but rather honest and sincere, in our dealings with one another. We should, furthermore, promote one another's welfare and happiness, as well as rejoice in one another's prosperity.

We are also taught by Masonry that the soul or spirit of man is divine and immortal; for it is "the inspiration of that great Divinity whom we adore and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never, never die."

Since there is hope of a life everlasting, we are urged by Masonry to endeavor to "imitate the Grand Master Hiram Abiff (GMHA) in his truly exalted and exemplary character, in his un-

feigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above where the Supreme Grand Master of the Universe forever presides."

We are, in addition, constantly reminded by Masonry to build ourselves into magnificent temples of God, the various aspects (corporeal, mental, moral, and spiritual) of which should complement one another harmoniously, just as the various parts of King Solomon's Temple fitted with such exact nicety that it had more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands.

We can build ourselves into magnificent temples of God, at least in part, by strictly obeying rules and designs laid down by Him in the great books of Nature and Revelation, which are our spiritual, moral, and Masonic trestleboard.

By frequently contemplating the glorious works of the Creation, as our ancient brethren had done, we realize the infinite power, wisdom, goodness, and other attributes of our great Creator and, as a consequence thereof, are moved to adore and glorify Him, and by the influence of the pure principles of Masonry, to display the beauties of holiness, to the honor of His holy name.

By reverently studying and faithfully observing the divine and life-giving precepts, as well as the lessons of wisdom and truth, which the Volume of the Sacred Law (VSL) contains, we

are guided to all truth and directed to eternal happiness. That is why we are taught by Masonry to regard the VSL as the rule and guide of our faith, as the great light in our profession (which is none other than Masonry), as the unerring standard of truth and justice, and as the repository of divine precepts, which we are to use for regulating our actions. If we study the VSL, we learn in it the important duties which we owe to God, our neighbor, and ourselves.

Upon the altar of every regular Masonic Lodge, when duly assembled, lies open the VSL, and we begin, as well as end, each of our lawful assemblages with a prayer. As King of Solomon of Israel told Hiram, King of Tyre, "When human strength and wisdom fail, we should ever remember that divine assistance is vouchsafed us through the medium of prayer."

Masonry: A Fraternity Built Upon a Foundation of Moral Idealism

As pointed out by Ill. Newton (*op. cit.*, p. 178), the purpose of Masonry is to make good men "better men, cleaner minded, more faithful, with loftier ideals and more heroic integrity; men who love the right, honour the truth, worship purity, and prize liberty – upright men who meet all horizontals at a perfect angle, assuring the virtue and stability of the social order."

Indeed, Masonry aims to refine and exalt our lives, to deepen our faith, and purify our dream. It teaches us not merely to exist, but rather to live richly, abundantly, and meaningfully by paying homage to truth, beauty, righteousness, and character.

Masonry has not identified itself with particular schemes of social

reforms, nor has it advanced certain dogmas; for had it done so, it would have involved itself in interminable turmoil and dispute, estranging men whom it seeks to bless. Rather, it has wisely devoted all its benign energy and influence to ennobling the souls of men. It best serves society and the State by ministering to the individual man – “drawing him into the circle of a great friendship, exalting his faith, refining his ideals, enlarging his sympathies, and setting his feet in the long white path.” (*Ibid.*, p. 179).

As “the circle of a great friendship,” Masonry paints a picture of greater possibilities, constantly confronting us, its initiates, with the demand for us to continuously improve ourselves, and to stop making excuses for ourselves and, instead, to get busy raising our ethical standards. Masonry is, decidedly, an endless pursuit of excellence or perfection because it constantly reminds us that, as human beings made in God’s image, we ought to walk in more noble paths and live by higher and higher standards. Herein lies the genius of Masonry. It gives us a vision of morality at its best; it stimulates us to persistently and resolutely learn and exemplify the principles of high ethical living which it teaches, as well as to make proficient use of the symbolic working tools and hieroglyphical emblems with which it has equipped us for developing ourselves to our highest potentials or for transforming ourselves from “rough” to “perfect ashlar.”

While many individuals today devote themselves to satisfying the senses, we strive morally to enoble and exalt ourselves, as well as to induce others, by precept and example, to refine and exalt their lives likewise.

While many persons today selfishly pursue physical or material rewards with a modicum effort, we expend much time, effort, and even money in unselfish service of God and our fellowmen because Masonry has admonished us to observe such a prudent and well-regulated course of discipline as may best conduce to the preservation of our corporeal and mental faculties in their fullest energy, so that we will the better be able to exert the talents wherewith God has blest us as well to His glory as to the welfare of our fellow-creatures.

In fine, Masonry is one of the forms of the Divine Life upon earth; for it has no other aim than to upbuild humanity in faith, freedom and friendship, as well as to enoble and beautify life.

Things to Do to Help Masonry Attain Its Long-Term Goal

To help our beloved fraternity to bring about a universal league of mankind, we can do a lot of things both individually and collectively. Some of these things are:

1. Steadfastly striving to create and make prevail in the world, or at least in the society we live and work in, an atmosphere of mutual recognition and respect, ecumenism and tolerance, sincere dialogue and open-minded discussion, wherein the participants learn and understand one another’s points of view.

In other words, we should earnestly endeavor to promote and propagate the spirit of friendship and fairness, of democracy and the fellowship of man with man.

2. Exerting all-out effort to remove all hostility which may arise from

racial, national, or religious differences – or, in the words of Ill. Newton, “to establish peace on earth (or at least in our country) by allaying all fanaticism and hatred on account of the varieties of language, race, creed, and even colour, while striving to make the wisdom of the past available for the culture of men in faith and purity.” (*Ibid.*, p. 180).

3. Trying our best to propagate the Masonic principles of the sanctity of the soul and the duty of every man to revere, or at least, to regard with charity, what is sacred to his fellow. For this purpose, we should aggressively disseminate as widely as we can the fact that Masonry tries to unite men, leaving each man free to think his own thought and fashion his own system of ultimate truth, and that it has stressed two extremely simple and profound principles, namely, love of God and love of man, thereby becoming “a meeting place of differing minds.”

Let us, then, appeal to the different religious sects that they put an end to their old feuds by not imposing their respective dogmas upon the others, by being ecumenical in spirit, by de-emphasizing those things which divide them, and by stressing, instead, those things which unite them or which they have in common, such as the Fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting. (*Ibid.*,

pp. 181-182).

Fortunately, the religious sects have moved closer toward the ecumenical position of Masonry. But, as shown by experience, there is still much room for improvement in this area of concern.

Concluding Statements

Would that men of every country, sect and opinion know and love one another!

Until then, we should take the cue from the German philosopher Henri Bergson, who has stated, “It is more appropriate to call our species *homo faber* (making man) than *homo sapiens* (knowing man), for man’s characteristic feature is not really his wisdom but his constant urge to improve his environment and himself.” We should also take the cue from these other philosophers who have defined man as “a being in the world with others.” From these philosophical statements we can glean that we have to improve the world in which we live and work in order to make it more conducive to our own development and to that of the others who live and work in it.

Our ancient brethren were constructive activists in their own right. We should now recapture and exhibit their spirit of constructive activism.

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

Resolutions for Climate Change



District Conventions are again being held in various jurisdictions in the country and elsewhere. It is again time for the present leadership to listen to the views of the brethren by asking them to submit resolutions to their districts for possible incorporation in the list of circulars and edicts that would guide Masons within the Grand Lodge jurisdiction. But how many of these resolutions were acted upon and/or considered by the past and immediate past leaderships? Of course, any resolution that has been converted into a circular or an edict is supported by the most logical and necessary justifications before it could pass the critical and nitty-gritty scrutiny of the committee designated to take charge of this task.

It is, however, the district leadership's duty to caution and screen every resolution submitted in a district convention. Let not any resolution reach the convention without it being screened and edited so that no precious time could be unnecessarily spent. I remember there was a resolution from Dr. J.P. Rizal (Calamba) Lodge No. 270 which could probably be the basis of an edict requiring all Lodges within the Grand Lodge jurisdiction to conduct Masonic education regarding the contributions of Filipino Mason heroes in molding Philippine history, and advancing the welfare of our country. An edict was issued during the time of Grand

Master Jaime Gonzales requiring all Blue Lodges to give due importance to Mason heroes by way of subjecting their contributions for the attainment of democracy and independence through Masonic education in every stated meeting.

Another resolution, I remember, which was submitted by my Lodge was the involvement of Masons, in whatever capacity, to help out young children in the Philippine General Hospital suffering from hydrocephalus for whatever assistance. It is a common fact that majority, if not all, of those confined in the government hospitals are coming from the marginalized sector of our society. If we want to put into practice our well-celebrated adage: "and the greatest of them is charity," then, dole outs from our conglomeration in favor of destitute patients in whatever capacity deserve our attention and consideration. Of course, there are many illnesses or causes of sufferings of young people, but, I feel, the sufferings of these children affected with hydrocephalus most deserve our attention. These children cannot complain nor do they have the capability to express fear. However, the pains inflicted in their tender beings are manifested by their incessant weeping. These children are the future of our generation. If no one holds the cudgels to release them from these maladies, then, as if we deprive them of healthy future and membership in a prosperous community. I wonder whatever hap-

pened to that resolution. In the same token, other afflictions hitting our children should also be given attention by our ranks. The rationale behind this is our soft spot for children. They are the mirrors of tomorrow and the foundations of a strong society. It is but just proper that we, their fathers, are sensitive enough for their welfare.

Another resolution our brethren should consider is the active involvement of Masonry in the restoration of ecological imbalance. There is no more need for planning, arguments and dilly dally. The sickness of the environment is already here. All Masons should act double-time not for relief operation alone but more on curing the sickness. In fact, all Filipinos, for that matter, should speed up in adapting solutions to the growing environment problems. We already graduated from prevention. We have to collectively act to solve the environment problems we tend to prevent before. The problem is now, not tomorrow, unless we want to act when there is no more tomor-

row. These ecological problems are serious. Global change had made us stomp other beings, properties and the future of our children. The recent inundations that occurred in Metro Manila and other parts of the country should be treated as a wake up call. And yet, how many understand how intractable or unmanageable would it be to the people by using plastic in our daily routine? How many value the practice of proper waste management? How many are keen on planting trees and keep it until it has the capability to absorb oxygen? How many are serious to fight factories and establishments emitting pollutants to our rivers, lakes and oceans. Garbage everywhere. Corruption surmounts. How many of us are disciplined enough to be saviors rather than archenemies of an ideal environment. All ecological tribulations are man-made, but if Masons take the lead in implementing our laws, in demonstrating to our youth what we ought to do for our environment, maybe, in our small ways, we can make a big difference.

The universe God created is beautiful, wonderful, friendly. But man has not been faithful in discharging his duty to take good care of Mother Earth or Mother Nature. Consequently, he is now suffering from global warming, climate change, and increasing incidence of natural disasters, which in turn cause the loss of countless lives and precious properties. As individual Masons and Masonic Bodies, then, let's be hyperactive in environmental concerns.

Morals and Dogma - Another View

by Concerned Craftsman

There has been much soul searching by many members regarding the short form closing of the Lodge following public installation ceremonies. It is right that friends and family see the honor given to their loved ones and it is good that such a memorable occasion for a brother is shared with those he loves. The installation ceremony explains many of our traditions. Those traditions are part of the strength and beauty of Masonry – to paraphrase a Grand Master.

However, the short form closing is uncomfortable for many members. The Lodge was opened tyled and the Ancient Master's Word was sent up to the East through the Deacons. When a Lodge is closed, then the Word is sent down to the West for safekeeping until the next time it is called for. When the Lodge is closed in short form, the Word is still in the East. Our tradition has been compromised. We are exhorted to maintain our ceremonies and rituals. Nothing must be added or omitted. There is no authorized ritual to call the Senior Warden up to the East. Neither can the Word be passed under the normal procedure in public. The closing of the Lodge is not a lengthy ritual. Surely, it is better to ask the non-Masons to proceed to the fellowship, accompanied by the Stewards, and the Lodge is closed using our standard procedure.

If it is necessary to shorten the closing, then why not dispense with asking if there is any more business and the DDGM will state that the Lodge is now

closing and no more business will be accepted. The Tyler knows that the Lodge is about to close and doesn't need to be told. The Senior Warden could then be called up to the East and the Word apparently passed in accordance with our tradition but without the points of fellowship. The closing prayer can then be made, the Senior Deacon attends to the Altar and the DDGM gives the benediction. At least the Word has been dealt with ready for the next meeting.

We have a rule that states that no member shall abstain from a ballot on affiliations or degrees and that is right and proper. The ballot for the elected members of the Lodge has no such rule and Brethren are informed of the number voting and the number of votes required to achieve a successful ballot. Abstentions are very rare. Brethren want to see the best Brother elected to these positions. Why then in ANCOM are there so many Brethren missing from the third round of voting? Surely, the election of our Junior Grand Warden is more important than that of the Junior Warden in your Lodge! The successful Junior Grand Warden could easily be defeated if he was not an acceptable choice and the absent members had cast their ballots against him. Or is the Fellowship of ANCOM more important than the proceedings?

Regarding Balloting in the Blue Lodge, why do we not secure the Lodge so that no member may enter or leave while the balloting is taking place? This will eliminate the most common disruption in what is probably THE most important duty that we have. If a Brother

does not bother to attend the Lodge at the proper time, why should he not forfeit his right to vote for that meeting?

The Tyler has a thankless task. In many jurisdictions, a member is paid to be Tyler and often is not even a member of the Lodge. In the tradition of many Lodges in the Philippines, the retiring Worshipful Master is given the position. This is not the best way to ensure continuity in the business of the Lodge following the installation ceremony. The incumbent Master may find that a short conversation with the Immediate Past Master would help him in his decision making. It is not always possible for all the lights and the immediate Past Master to attend a caucus and so to banish such a useful fund of knowledge outside the Lodge is of questionable value. You may argue that the presence of the DDGM makes this unnecessary but the DDGM is not always able to attend every meeting and also, he cannot possibly recall all the details of all the business in all of his Lodges. Keep the immediate Past

Master in the Lodge and see if it improves the conduct of business!

While on the subject of the Tyler, there are immediate Past Masters who are usually very good. It is part of the unwritten tradition that officers of the Lodge will assist the Master in the smooth running of the Lodge. A Tyler who knocks on the door whenever a brother arrives late is disrupting the procedure. A good Tyler will allow the late member to enter the Lodge at a convenient time so that there is no disruption.

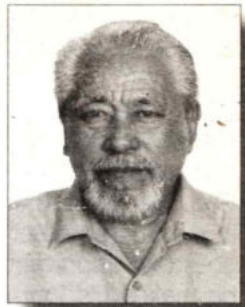
We do have some odd ideas in some of our Lodges. In some, an Entered Apprentice Mason is not given the title of Brother until he has been passed or raised. Yet the EAM Ritual tells us that the candidate is described by the Senior Deacon as going the way of brothers and fellows before. Also, the Worshipful Master offers his hand in Friendship and Brotherly Love. As soon as he takes the obligation of the first degree, he is your Brother.

We must pay close attention to the ritual and ceremonies because they are our fundamental tools in acquiring and giving Masonic education and instruction; they are the "frame work of the body of Freemasonry"; they are what makes Freemasonry the distinctive Order it is. But we must not neglect the other parts of the "body of Freemasonry": its symbolism; its benevolence or charity; its philosophy, creed and spirit; its jurisprudence; and its history.

A DESIRE TO BE BROUGHT FROM DARKNESS TO LIGHT

(A journey through the Entered Apprentice Degree)

by VW Carlos 'Itos' Briones, PGO



The man who knocks at Masonry's door is presumed to be "a poor blind candidate who desires to be brought from darkness to light." Not because it is a physical condition, but it is so for the simple reason that he knows not what the fraternity is all about. Even then, he submits himself to answer in a satisfactory manner the usual interrogations or question that will be propounded to him before he is prepared for the initiatory degree.

This is a stage where the men of Masonry go into a cleaning process to determine the real and genuine intention of the candidate. Not only because it is they who will accept him into their fold, admit him into the sanctity of their Lodge, and share wholesome fellowships with him the moment he is raised to the sublime degree. It is more because the Masons would try to look into the possibility that the candidate, upon becoming a Mason, will become a better man, hence, an important contribution to the good of society.

But even if he reaches the degree of Master Mason, all these will come to naught if genuinely, he is not driven by a desire to be brought from darkness. All honest intentions to become a true Mason must emanate from his heart, from his mind and if need be,

from his soul. He may become proficient to the dialogues in the rituals of initiation of passing and of raising; to the other ceremonies being undertaken by his craft, but without that desire, looms the threat that may deter him from fully imbibing the tenets, precepts and teachings of the craft. It may even carry the danger that he may just coast along unable to know the deeper reason why he becomes a Mason.

"... all the darkness in the world cannot put off the light of one small candle", so an old adage says.

It is understandable that in the first degree he cannot be given all the lights a Master Mason receives. This is also for the simple reason that Masonry is a moral science taught by degrees only. That being the case, he must qualify himself to be entitled to the next higher degree by convincing the brethren that he possesses a proficiency in the lecture and ceremonials which he had just passed and which all Masons before him have also done who have taken that path before.

Although not all of the experiences in his first journey is part of his catechism, it is expected that being then in a condition where he could neither foresee nor avoid danger, he was in the hand of a friend in whose fidelity he could with utmost confidence rely. This is to signify to him that trust is also an important virtue that he should learn

but he should also be able to determine the fidelity of those he deals with.

No man is allowed to enter the sacred sarcophagus of a Masonic Lodge without first invoking the blessing of God. He must then profess his belief in the Supreme Being before he undertakes that important undertaking. Thus, he makes his journey assured without fear of anything that man can do unto him.

He should forever be conscious that this journey brings him to several stations where repeatedly the same questions are asked and like answers given after his first knock. This is

to signify to him how carefully he was considered to be conferred the degree. It is likewise meant to inform him that he came under a tongue of good report and being well recommended. This important information allows him to take his obligation.

His special attention must also be directed to the lectures on the apron and the working tools. While these Masonic ornaments may appear too ordinary yet the meaning and significance that Masonry gives to these vestment and tools should leave a lasting impression in his mind of the importance they represent. It is also in knowing this symbolism that he can appreciate Masonry to be that one small candle which can defuse light and free him from darkness and ignorance.

Somewhere in the northeast corner of the Lodge he received a full lecture explaining and narrating to him part of the origin of Masonry, its furnishings and fixtures and the flooring of the Lodge dotted with black and

white. He learned from that lecture how those contrasting blocks represent human life, checkered with good and evil. At the center however is the altar upon which rests the holy scriptures and from where the Worshipful Master draws wisdom in the overall management of his Lodge and how harmony is maintained among the brethren, how brotherly love, relief and truth are given true meaning. Somewhere in that northeast corner he was given the

charge – the admonition and guidance that should be the rule and guide of his actions from that moment on and throughout his life.

But the most important sequel to that initial

journey, to which he must, at all times, retain in his memory, is the obligation he took before the altar, upon the Holy Bible, square and compasses and unto which his existence as a Mason becomes an integral part. Then he too will realize that as he progresses in his quest for further lights that the oath he took would have additional obligations, wider application and becomes encompassing. If he gives it the solemn bow of sincerity and live by it, it would elevate his position and his very existence to a much higher plain. By it, he will be cloaked with dignity and clothed with integrity worthy of the respect not only of his peers but of his fellowmen.

A candidate may exhibit an exemplary ability in proving his proficiency in the floor works, in the lectures and in his catechism. But all these will prove meaningless if he cannot give life to the substance of his obligation. That obligation, in the final analysis, is what will make him a Mason in the truest and deepest sense of the word.

“... Masonry can be that one small candle that defuses light to free him from ignorance...”



WHAT HONOR SIGNIFIES IN VARIOUS CULTURES, IN MASONRY

by VW Tomas T. Balisi, PM (#82); DGL, MD NCR-D

WHAT FORMS THE BASIS of a Mason's sense of honor? This is a relevant question because how we answer it largely determines how we respond to what we perceive as an affront to our reputation, and because it forces us to examine the rules governing our conduct both while we are in Lodge or when "abroad in the world."

But before attempting to give an answer to the question, we will examine what diverse cultures have considered honor and how they have acted to preserve it. Such an examination is deemed important because, despite the globalization of the present times, societies around the world continue to have different notions of what personal, as well as group, community or institutional, honor constitutes. Due to space constraints, however, we will limit ourselves to examining the tribal (sometimes referred to as "barbarian"), Greek, Roman, chivalric, stoic, and Masonic notions of honor.

Tribal (Or "Barbarian") Honor

Ancient tribes linked their concepts of honor to responses based on fear. Each tribe had a homogeneous ancestry and enjoyed some degree of isolation or self-sufficiency.

A tribal leader had to gain the respect and regard of his fellows by not appearing weak and by being able to defend his honor and that of the tribe at all cost. If he appeared weak, he might be attacked by an enemy.

Turf warfare and notions of power were intimately connected to perceptions of tribal honor. A tribes-

man's honor was part of his ability to defend himself, his group, and his territory.

At present time the tribal notion of honor is played out by street gangs in urban centers. If a member of a gang is disrespected or "dissed" by one or more members of a rival gang, honor has been lost and must be regained through retaliatory acts of violence and injury. The members of a gang must respond with violence to words or actions that are an affront to their group's honor.

Greek Honor

In ancient Greece society was "collective" and "face-to-face"; political organization was based on the closely-knit city-state, where shame involved losing face in the eyes of others, while honor involved gaining respect from others.

Unlike a tribal or "barbarian" culture, Greek culture was highly competitive. Each citizen was required to have respect in the eyes of others, if he was to conduct and carry on trade successfully. He must strive hard to attain his maximum potential.

The citizens of a Greek city-state lived together in peace, engaged

in trade in the spirit of healthy competition, and worked together for mutual benefit.

The ancient Greeks pursued a hierarchy of honor. One could only gain honor at the expense of someone with equal or greater honor. It was not honorable for an elite to attack a lesser man in wealth or social status. The quality of one's honor was tied to the perceptions of the people in one's community.

Roman Honor

Roman culture viewed honor from two perspectives; that is, to the ancient Romans, honor was of two kinds: the real and the ideal. The kind of honor they idealistically believed in was duty or pietas, which centered on the duties one owed to others – to God, country, community, and family. The ancient Romans also believed in prestige, which was based on wealth, rank and popularity. In ancient Rome, wealth was a critical component to attaining political power, the people's favor, and ultimately the prestige it bestowed. Romans used various tactics to maintain their position on a political hierarchy and thus their prestige.

Here, the quality of honor was focused on the public perception as a means to maintain power and prestige. Once again, the emphasis was in the perceptions, if not actions, of others.

Chivalric Honor

The idea of chivalric honor, which arose during the medieval ages, is very individualistic; it is altogether different from the tribal and collective ways of thinking. It is exemplified by the codes of conduct expected of a medieval knight. The ideal is distinct from

the tribal world's survival mentality on maintaining local power and from the ancient world's political focus on community prestige. Chivalric honor, which frowns upon fear, is based on notions of "respect" arising from elevated schemes in individual conduct. Underlying this concept of honor is the notion that the individual has to restrain and govern himself. A man's better nature informs his conduct rather than fear of adversaries or the State. Chivalric honor consists in a man's reputation for good deeds and for treating others with the kind of respect that he himself would desire.

Stoic Honor

The role of honor in the philosophy of stoicism began in ancient Greece, found expression in the classical works of Roman philosophers, and became a central element of Britain's outlook as it expanded its empire.

A pre-Christian philosophy, stoicism advocates the principles of self-respect and moral fortitude. It urges us human beings to live in harmony with nature – that is, to live in accord with our nature as rational, reflective, and thoughtful beings, and adjust our actions to actual conditions of the natural world. It points out that things happen which we do not control, such as earthquakes, hurricanes, and accidents, as well as the beliefs, opinions, decisions, actions, perceptions, and other experiences of others; hence, honor cannot be based on these things.

Stoicism further believes that we should always exercise rational choices; for these lead us to behave virtuously and provide us with the psychological strength to resist attempts to hurt, degrade, or coerce. It holds that attitudes,

emotional responses, and mental outlook are within our exercise. Therefore, life chivalry, stoicism places the notion of self-control and self-restraint on an elevated importance. It emphatically asserts that we take responsibility for our mental activities and the choices that follow.

The principal idea of stoicism is that in every situation we try to do the right thing without losing our calm, without becoming frustrated, without getting angry. It insists that to live rationally or stoically, we must train ourselves to limit our desires and concerns to what is up to us.

From this philosophical point of view, we need not worry about, fear, or get upset by things that are not up to us. Accordingly, we must not allow the words and actions of others to govern our conduct. What matters is what we think and what we do in any situation. The choice is always ours.

Masonic Honor

We no longer live in an isolated tribal world. Nor do we live in a closely-knit state or "collective" society. With immigration and globalization, developed countries have become more diverse societies and less homogeneous in ethical, religious and cultural terms. The liberalizing forces of democracy and fundamental principles of liberty and equality have fostered an increasingly "individualist" society.

The broader culture of the West has competing notions of honor arising from this diversity and its free market economies. Values based on consumption and material accumulation dominate the cultural landscape. At times popular practice celebrates and honors

the achievement of wealth, fame and power above all else. The kind of "material" success is reinforced by the society as well as the beliefs and actions of other people.

The Roman split between real and ideal honor is played out by government and business leaders as instances of greed, selfishness, and self-interest punctuate the news with political corruption and business malfeasance.

As Masons, we aspire for a higher standard. We need to remind ourselves that concepts of chivalric honor and stoicism inform the lessons and tenets of Masonry.

Masonry adopts aspects of chivalric honor when it asks a brother to act upon the square and treat his neighbor as he would be treated in similar circumstances. This application of the Golden Rule reflected in Christian chivalric values informs the Masonic virtue of honor. In the first degree, we are charged to do unto others as in similar cases we would have them do unto us. The important point is that another person's words or actions cannot touch our integrity. Our honor is personal to us. Unlike the tribal honor of the barbarian, our honor only needs to be defended from ourselves.

Like stoicism, Masonry embraces a philosophy that places emphasis on justice and individual virtue. In the Entered Apprentice degree, we are reminded of the importance of subduing our passions within due bounds towards all mankind. The passions include the more obvious vices of excess – lust, greed and jealousy. We can also be passionate in our views on religion and politics. Our passion can extend to our sense of personal dignity and social

status. However, in the interest of preserving the peace and harmony of the Lodge, passions for the rhetoric of politics and religions, as well as passions about our sense of self-worth, must be kept in proper bounds.

Most importantly, it is normal for us Masons to be passionate about Masonry and all activities or groups that touch upon that institution. As engaged masons, we all share the passion of being interested in the lessons and esoteric aspects of the Fraternity. But when we assemble in fraternity, we endeavor to subdue this passion. Again, we need to remind ourselves that we are here

because we want to learn. We want to improve ourselves by seeking further light in Masonry. Even if we are seeking further light, we circumscribe our passions when we are in the presence of brothers who have an opinion that is different from ours.

As Masons, we are free to remain passionate about our beliefs, be they religious, political, or philosophical, outside the walls of the Lodge. But inside the Lodge, we subdue our passions, so that peace and harmony will prevail. As our ritual continually reminds us, harmony is the strength and support of all societies, especially of ours.

Laoag Lodge No. 71, Laoag Court No. 22 Conduct Medical Mission

The members of Laoag Lodge No. 71 and Laoag Court No. 22, Order of the Amaranth, conducted a free medical-dental clinic at Barangay San Mateo, Batac, Ilocos Norte on Sept. 12, 2009. This was their 4th joint medical-dental mission in 2009. The project was, at the request of WM Ronald F. Mandac, overseen by SW Orly Mangapit.

Bro. Jun Cocson and Sis. Fanny Domingo, both medical doctors, and WB Sito Bernabe and Dr. Allen Labuguen, both dentists, were able to serve 220 patients.

VW Joey Q Soriano, VW Mario E. Bumanglag, and Bros. Aldrin Alonzo, Diomy Gayban, and Raul Paras, Jr., lent the doctors and dentists their helping hands.



Masons Hold Peace and Interfaith Forum



As a Craft, we join our beleaguered country in the celebration of the National Peace Consciousness Month

last September 2009 by holding a Peace and Interfaith Forum at the Grand Lodge on September 23. Speakers and resource persons during the affair were officials of the Office of the Presidential Adviser on the Peace Process (OPAPP), namely: Secretary and RW Avelino I. Razon, Jr., DGM; Undersecretary and WB Nabil A. Tan, PM; and Executive Director Romulo B. Halabaso. Renowned peace advocate, Fr. Eliseo R. Mercado, Jr., OMI, was also present as a representative of civil society and shared the various perspectives in conflict resolutions and the challenges of peace building.

Both brethren and friends of Masons belonging to different sectors of Philippine society participated in the forum and the workshop conducted. With support of

such friends of Masons in attendance, the following was formulated by the brethren and adopted as the commitment of our Grand Lodge in support of peace building and conflict prevention:

DECLARATION OF COMMITMENT

We, the members of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, invoking the aid of the Great Architect of the Universe, in pursuit of lasting peace, shall exemplify the tenets and teachings of Freemasonry, promote love, foster the brotherhood of men under the Fatherhood of God and achieve harmony among Masons and men.

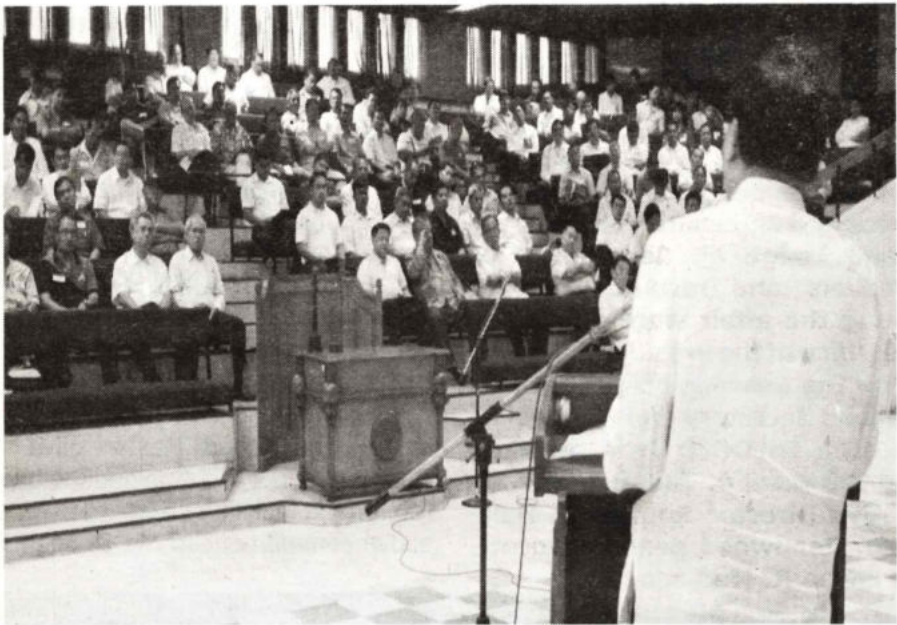
The Grand Master gave the closing remarks and enjoined the brethren, on the individual level, to bring the above commitment to life through the



MW Peter U. Lim Lo Suy, Grand Master, listens to RW Razon's discourse while Fr. Eliseo R. Mercado, Jr., OMI, reads pamphlet on the importance of inter-faith forums.

living of our lives worthy of emulation. He cited the necessity of employing our tenets and teachings and encouraged all to commence to do what is necessary to achieve peace in our hearts, so that we can better spread harmony among Masons and among other men; and then do what is possible to deepen such peace and harmony. He believes that without us noticing it, one day we shall wake up in an atmosphere of lasting peace in our country, a feat which seems impossible to achieve today.

It is hoped that on the Lodge and District levels, the brethren include in their plans and programs various manageable projects of their choice in furtherance of peace and harmony in society and in promotion of brotherly love under the Fatherhood of the Great Artificer. In doing so, we shall commence to restore the role of Freemasonry as a builder of nations and cradle of heroes in this part of the world. Together, brethren, we will make the difference.



Deputy Grand Master Avelino I. Razon, Jr., then the OPAPP Secretary, strove to stimulate his listeners to disseminate more widely than before among our countrymen Masonry's principle of Brotherly Love and spirit of Friendship. Stressed he: "We Filipinos must learn to regard one another as brothers, for we are all children of one all-powerful and all-loving Father. We must learn to be friends with one another, however we may differ from one another in creed, colour or condition."

**The purpose of humanity dictated by the
GAOTU is the universal peace and
harmony among His creatures.**



Grand Master Peter U. Lim Lo Suy Participates in Celebration of 159th Anniversary of Ill. Marcelo "Kupang" H. Del Pilar's Birth

by Bro. Raymund Gerard V. Flor Cruz
Secretary, Malolos Lodge No. 46

ACCOMPANIED by other dignitaries from the MW Grand Lodge of the Philippines, Grand Master Peter U. Lim Lo Suy joined the people of Bulacan in celebrating the 159th anniversary of the birth of Ill. Marcelo "Kupang" Hilario Del Pilar on August 30, 2009.

The Grand Master and his party joined us Masons of the Province of Bulacan, led this year by our District Deputy Grand Master (DDGM), VW Dick Guzman, in the parade that started from the Bulacan Municipal Hall (Poblacion) to the Del Pilar Shrine in Brgy. Cupang, Bulacan, Bulacan.

Every year brethren of the following Lodges in Masonic District R-III-E actively participate in the festivities relating to the celebration of the birth of one of the greatest Bulakeños, the



*The Grand Master and his Deputy for
MD RIII-E*

Father of Philippine Journalism, and the Father of Philippines Masonry: Ill. Marcelo H. Del Pilar:

Malolos Lodge No. 46, City of Malolos; Marcelo H. del Pilar Mem. Lodge No. 272, Meycauayan; Cupang Lodge No. 295, Bulacan; Baliwag Lodge No. 301, Baliwag; Kakarong Lodge No. 327, Sta. Maria; San Jose del Monte Lodge No. 357, City of San Jose del Monte; St. John the Baptist Lodge No. 362, Bocaue; Quinqua Lodge No. 364, Plaridel; and Hagonoy Lodge No. 369, Hagonoy.



The brethren wait for the parade to start.

In his speech at the Del Pilar Shrine, MW Peter U. Lim Lo Suy pointed out that the Philippine Revolution was Masonically inspired, Masonically led, and Masonically executed. He also explained why Ill. Del Pilar is acknowledged as the Father of Philippine Ma-

sony. He moreover revealed that it was Ill. Del Pilar who, after seeing the futility of campaigning for the grant of reforms by the Spanish crown, suggested to the Filipino patriots in the country that an armed revolution against Spain had become justifiable. He then exhorted his listeners to continue the revolution initiated by Ill. Marcelo H. Del Pilar.

After the speeches at the Del Pilar Shrine, the Grand Master and the other brethren gathered at the residence of VW Rolando Sarmiento, PDGL, where they enjoyed a hearty meal.

After the meal, MW Lim Lo Suy conferred the coveted Hiram Award upon VW Felix C. Flor Cruz, a Life Member of Malolos Lodge No. 46, who, due to his dedicated service to the Craft, had been found by the Grand Lodge to be truly deserving of such a distinguished award.



A group of brethren pose with the Grand Master.

Our Bulacan brethren with their DDGM.



The parade starts at last, with the DeMolays out front.



The Grand Master, Grand Lodge Officers and brethren show they still have stong legs to finish the parade.

The Grand Master delivers his message at the Del Pilar Shrine.



At the residence of PDGL Rolando Sarmiento MW Peter U. Lim Lo Suy dons Hiram Award on VW Flor Cruz.



The GM warmly congratulates the Hiram Awardee.



VW Flor Cruz delivers speech of acceptance of the Hiram Award, while VW Dick Guzman (left) and MW Peter Lim Lo Suy give him the attentive ear.



KAMAYO LODGE NO. 255 GIVES OUT WHEEL CHAIR FROM THE GLP TO A DESERVING RECIPIENT

The brethren of Kamayo Lodge No. 255, together with those of Timberland Lodge No. 219, gave out the wheel chair they had received from the Grand Lodge of the Philippines to a deserving youngster on July 25, 2009.



The brethren and the recipient's family watch a friend of Masons adjust the tightness of the wheel chair's bolts.

Our Kamayo and Timberland brethren pose with the recipient of the wheel chair.



Note: Brethren belonging to other Lodges/Masonic Districts likewise gave out to crippled children in their respective areas of responsibility the wheel chairs they had received from the GLP. The different Shrine Clubs in this grand jurisdiction, furthermore, continue to show their concern for crippled and burned children, while the Philippine Balanghay Association extends assistance to other children with disabling illnesses.

The Masonic Charities for Crippled Children, Inc. (MCCCI), meanwhile, continues to maintain its wards in various hospitals in different towns/cities of the country.

MASONS PUT PRINCIPLE OF RELIEF INTO ACTION

by VV Vic A. Yu, PSGL

The last three major typhoons, Ondoy, Pepeng and Ramil, wreaked havoc not only with lives and properties but also with our sense of being. These calamities truly reminded all of us of the frailties of man when nature demands its retribution against our ecological abuses and apathy.

However, amidst the prevailing atmosphere of despair in the aftermath of the calamities, we drew inspiration from the compassion of people from all walks of life and from all over the world who readily shared their resources and exerted efforts to alleviate the sufferings of others. They turned events of misfortunes into opportunities for exemplary kindness and genuine compassion.

Generous hearts from our mystic circle also alleviated the anguish of numerous distressed communities and will further aid in the rebuilding of the lives of the families of brethren, widows of Masons and numerous other affected victims. They also enabled our Grand Lodge to assist and participate

in the present rehabilitation efforts for affected communities some of which remain submerged in floodwaters as of this writing. Some donors even suffered damages and losses during the calamities but still found in their hearts to assist others. During such times, we also saw families opening their homes to receive strangers who might otherwise have suffered a worse fate.

Being a mere conduit of such unparalleled charity, the Grand Lodge extends its records related to the usage of the generous contributions to all who may wish to view them. It is our fervent hope that the unifying spirit of benevolence and solidarity that have been ignited will continue to live within each one of us: and eventually serve as our cornerstone to build a better world for all.

As the calamities unite us because of our common fate, let us learn from such experience so that we may all be enabled to unite in the grand design of promoting a better humanity which shall exist even when time shall be no more.



Pangasinan Masons Enjoy Dinner, Tenpin Bowling Fellowship

Bro. Alipio F. Fernandez, Jr., Dagupan City Mayor, treated the brethren of Pangasinan Lodge No. 56, as well as those of Masonic Lodges Nos. 158, 354 and 161, to a dinner fellowship at his fishfarm resort in Bacayao Norte, same city, on Aug. 15, 2009.

Then on Aug. 29, 2009, the brethren of Masonic Lodges 56 and 158 held a tenpin bowling fellowship at the Fun World Bowling Center, CSI Citimall in Lucao District, Dagupan City.

The following winners received handsome trophies from the Managing Committee: Bro. January Ragudo, Champion; Bro. Howard Cham, 1st runner-up; VW Edgar Tacdena, 2nd runner-up; Bro. Rollie Reyes, 3rd runner-up; WM Engracio Velasco (#158), 4th runner-up; and WB Manolito Movida, 5th runner-up.

Project Committee Chairs were VW Joseph C. Hufano and Bro. Benedict Cuna of Lodges 158 and 56, respectively.



Masons have fun together, and care about one another, and share things with one another in sincere love and fellowship.

Masonic District RIII-D Pays Fraternal Tribute to Active Senior Masons & Past DDGMs

PURSUANT TO THE PLANS AND PROGRAMS of MW Peter U. Lim Lo Suy for the month of September 2009, and in celebration of its Golden Anniversary, Masonic District III-D, through the initiative of VW Emmanuel Antonio M. Umali, DDGM, launched the project "Tribute to Active Senior Masons and the Past District Deputy Grand Masters."

Corollary to this, VW Umali appointed VW Olegario M. dela Cruz, DGL, and VW Maximo D. Suner, PDGL, as co-chairmen of the Committee that would be in-charge of the selection of the honorees, preparation of the program for the occasion, and other requirements. He enjoined them to submit a.s.a.p. their recommendations to him for approval and implementation.

The committee co-chairmen set the special event on the afternoon of September 12, 2009 at La Parilla Hotel & Restaurant, Cabanatuan City, with RW Santiago Gabionza, Jr., Junior Grand Warden, as Guest of Honor and Speaker.

The program started with an invocation led by WM Reynaldo M. Samonte of Cabanatuan Lodge No. 53. WB Hilario C. Ortiz of Talavera Lodge No. 273 gave the welcome remarks. Maximo D. Suner, PDGL, presented the Senior Mason Honorees, while VW Olegario M. Dela Cruz, DGL, delivered an eloquent tribute to the honorees, each of whom received a memento from VW Emmanuel Antonio M. Umali.

VW Teodoro G. Mendoza, PD-DGM, gave a response in behalf of his fellow honorees.

WM Juan Jerome T. Malaca of Gen. Llanera Lodge No. 168 then pre-

sented the PDDGM honorees. VW Suner delivered an equally eloquent tribute to the honorees, to each of whom VW Umali awarded a memento. VW Jorge C. Roque, Sr., PDDGM, gave a response for and in behalf of his fellow PDDGM honorees.

Introduced by VW Ramiro M. Cruz, Sr., DGL, RW Santiago T. Gabionza, Jr., JGW, addressed the assembly, focusing on his "Call to Covenantance."

WB Dennis D. Villaseñor ably emceed the whole program.

The Honorees

The active Senior Mason Honorees include VW Romulo Reyes, PM; VW Deogracias E. Rivera, PDDGM; VW Venancio T. Trinidad, PDGL; VW Nicolas An Sit Uy, PDDGM; VW Samuel R. Virgilia, PDGL; Bro. Rolando S. Bala; VW Mario V. Calara, PDGL; VW Arturo G. Villasan, PDGL; VW Jose Idefonso J. Cruz, PDDGM; VW Rodolfo C. Beltran, PDDGM; WB Juanito T. Gamboa, PM; Bro. Antonio C. Amolo; VW Eugenio A. Jongo, PDDGM; Bro. Placido D. Urbina; and VW Teodoro G. Mendoza, PDDGM.

The PDDGM Honorees were VW Doroteo M. Josen; VW Carlos M. Ferrer; Eulogio C. Sta. Maria; VW Eugenio A. Jongo; VW Antio P. Pascual; VW Ruben O. Azarcon, Sr.; VW Jorge C. Roque,

Sr.; VW Rodolfo C. Beltran; VW Nicolas An Sit Uy; VW Ildefonso Jose J. Cruz; VW Joselito C. Villarosa; VW Teodoro G. Mendoza; VW Manuel L. Collado; VW Jaime D. Austria; VW Santiago C. Centeno, Jr.; VW Juanito L. Bernardo; VW Leonardo T. Ting; VW Edward O. Joson; VW Deogracias E. Rivera; VW Andres Merlin N. Bernardo; VW Rodel T. Matias; VW Crisanto D. Carlos; VW Trese D. Wenceslao; VW Simeon A. Bueno; VW Juan S. Nepomuceno; VW Emil Andrew M. Dela Rosa II; and VW Narciso B. Ni-eto.

Pagpupugay sa Nakatatandang Kapatid na Mason

ni Kap. Olegario M. Dela Cruz, DGL

Apatnapu't isa (41) !...
Apatnapu't apat (44) !... Apatnapu't anim (46) !... Limampu (50) !...
Limampu't apat (54) !... Limampu't lima (55) !... na taon, -- tunay na napakahabang panahon na ang ginugol nila sa Masonerya, subalit magpahanggang sa ngayon ay kasama pa rin natin sila.

Kung babalikan natin ang mga taon nang magsimula sila sa Masonerya ay maaala-ala natin na noon ang ating bayan ay unti-unti pa lamang bumabangon sa naging malupit na bunga ng ika-lawang digmaang pandaigdig na ang lahat ay hikahos at salat sa anumang uri ng panlupang karangyaan. Subalit sa gitna ng mga gayong kalagayan at pagsubok ay ipinamalas nila ang tunay na diwa ng pagsisikap ; kung papaano magtiyaga at mag bigkis-bigkis sa tibay ng tanikala ng ating kapatiran.

Sila ang mga nagtiis sa maliit na templo na napakainit sa tag-araw at may mga tulo ng tubig pag tag-ulan. Ang iba naman ay nagtiyaga sa mga lumang bodega o sa mga silid-paaralan upang ganapin ang kanilang mga pag-

pupulong.

Sila na hindi inalintana ang mahabang oras ng paglalajbay upang makadalo sa pagpupulong sapagkat karaniwan ay kalesa lamang ang sasakyan, ang iba naman ay naglalakad lamang.

Sila yaong umulan o umaraw, bumagyo o bumaha ay dumadalo sa pagpupulong, tanging pagkakaratay sa banig ng pagkakasakit ang makakapigil sa kanila.

Sila ang nagpakita ng walang kapaguran sa pagbabantay sa labi ng isang kapatid hanggang ihatid sa puntod himlayan maging iyon ay sa San Jose, Muñoz o Guimba man.

Sila ang gumaganap ng mga tungkuling Masonerya na tahimik, walang mga pahayag at ingay, tanging saksi sa mga kabutihan nila ay ang Dakilang Lumikha.

Sila ang mga nag-saulo ng ating mag aralin sa pamamagitan ng bibig sa tenga.

Sila an gating mga naging dakilang guro na naglaan ng panahon at kakayahan upang ang mga aral na iyon ay maisalin sa kasalukuyang salinlahi ng mga Mason.

Sila yaong naging halimbawa sa loob ng kanilang mga tahanan kung papaano mamuhay ang isang mason kung kaya't ang mga anak o manugang nila ay sinundan ang kanilang yapak sa kapatiran.

Sila ang ating mga huwaran sa matapat na paglilingkod na walang pag-iimbot, sila ang ating sandigan sa panahon ng hindi pagkakaunawaan sa

loob ng ating kapatiran.

Sila ang itunuturing nating mga pangalawang magulang na sa panahon ng mga kagipitan ay ating maaasahan.

Para sa kanila ang tanging kapalit ng matapat na paglilingkod ay kaligayahan at hindi ng ano pa man.

Para sa kanila ang manindigan sa katotohanan ay karangalan.

Para sa kanila ang ipamuhay ang Masonerya ay panghabangbuhay.

Kayo ang dahilan kung bakit may Leonard Ting; Amang Bernardo; Rodel Matias; Manuel Palomo; Hilario Ortiz; Boy Nieto; Cris Carlos; Juan Nepomuceno; Oyie at Anthony Umali; TreceWenceslao at mahaba pang talaan ng magigiting na tao na sa samahang Masonerya ay kasama na ninyo.

Kayo ang naglinang at humubog sa kaisipang masoniko, ng isang kinikilalam iginagalang at ikinararangal ng lalawigang Nuweba Esiha, na Danilo Dimaya Angeles.

Sa lahat ng mga ito, alam naming na kulang at hindi sapat ang ganitong uri lamang ng mga pagkilala at papuri sa mga naiambag ninyo sa matanda at marangal nating kapatiran.

Kami na inyong hinubog sa tamang kaalaman at maaring maging tagapag-ingat ng ating samahan, ang pinakamagandang uri ng pagtanaw ng utang na loob na maibabalik naming sa inyo ay sikapin naming na matumbasan man lamang ang mga nagawa ninyo para sa kapatiran at maisalin naman naming sa susunod na salinlahi pa ng mga Mason ang among mga natutu-

han.

Ako sa sandaling ito, ang tanging maiaalay ko sa inyo ay isang mai-kling tula na aking kinatha mula sa payak kong diwa na may pamagat na:

"Marami Pong Salamat"

Pagtanaw ng utang na loob, magandang kaugalian;

Na sa'tin iminulat n gating mga magulang Sapagkat ang hindi lumingon sa pinanggalingan

Hindi makakarating sa paroroonan.

Sa ganitong diwa tayo ay naririto
Magbigay pugay sa mga hirap at sakripisyo

Ng mga kapatid na hindi nagbago
Simulang sa Mason natanggap na totoo.

Dapatwa't kung minsan hindi namin
kayo Maunawaan

Nais nyong among gawi parang lihis sa kasalukuyan

Pilit na inuukit sa aming puso at isipan
Mga aral at palakad ng inyong kapana-hunan.

Tunay na kailangan ng nga, mga pagbabago
Upang samahan at bayan ay umasenso

Subalit doktrinang Mason tunay na makatao
Panghabangbuhay angkop maging kahit kanino.

Marami pong salamat sa mga pag-sisikap

Sa matitiyagang paggabay at sa mga paglingap

Dahil sa inyo Masonerya'y lumaganap
Maraming diwa sa tamang gawi ay namulat

Maraming marami pong Salamat

**TRIBUTE TO PAST DISTRICT
DEPUTY GRAND MASTERS**
by VW Maximo D. Suner, PDGL

I say this TRIBUTE TO ACTIVE SENIOR MASONS AND PAST DISTRICT DEPUTY GRAND MASTERS is fitting and timely considering that Masonic District No. RIII-D is on its 50th year or Golden Anniversary, because it was in the year 1959 when the Grand Jurisdiction of the Philippines was first divided into specific numbered Masonic Districts. And Masonic District No. 6 (Nueva Ecija) was born. In many celebrations, the Golden Anniversary is usually commemorated as a grand festivity. And not only that, today we are documenting another landmark in the history of our District for the benefit of those who will come after us. Our most senior honoree in terms of years of service in the fraternity is also a PDDGM and already on his 55th year in Freemasonry. That is 5 years more than the golden anniversary so that our celebration must really be an impressive one.

Our honorees lined up for this tribute are composed of our Masonic leaders in our jurisdiction. They are the Past District Deputy Grand Masters who stayed on the forefront with our members behind them in the advancement of our tenets. They are those who "burned the midnight oil" and labored tirelessly toward making our District vibrant and triumphant.

Brethren and families of Masons, behold our honorees for this occasion, because we want to extend to them our sincerest gratitude for their dedication and zeal in furtherance of the tenets which Freemasonry has taught us, namely, Brotherly Love, Relief and Truth. We say thank you very much for the time and efforts you have spent

with the craft, because if not for your presence, loyalty and commitment, our ancient institution might not have lasted, intensified and spread immensely in Nueva Ecija and Aurora provinces. This thanksgiving is just a "drop in the bucket" so to speak, compared to the sacrifices and the luxury of time you spent so that our honorable fraternity may spread long and wide. We cannot thank you enough to satisfy or match the trying times you surpassed and the almost sleepless nights in your Masonic travels during the recent past of our history.

But anyway, thank you, brethren, and may the current membership of our ancient and honorable fraternity emulate your good examples and show to the world the true character of a Mason with Humility, Temperance, Fortitude, Prudence and Justice by their actions and by their way of life. Because only by living what we are saying can we truly thank you enough for what you have done for Freemasonry.

THANK YOU... THANK YOU... THANK YOU, OUR ACTIVE SENIOR MASONS AND PAST DISTRICT DEPUTY GRAND MASTERS!!!

**Together,
Brethren, let's
make a difference in our
own lives and
in the lives of
others.**

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W. Bro. Eddie Yeo, P.D.G. Tyler
District Grand Lodge of the Eastern Archipelago
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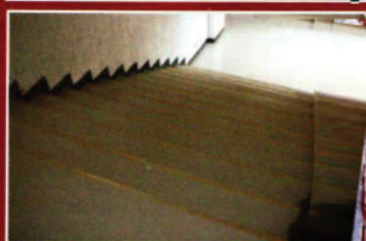
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IMPROVEMENT OF GLP BUILDING & GROUNDS: AN UPDATE

As of Nov. 24, 2009, the rehabilitation of the Plaridel Masonic Temple was 62.32% completed, and that of the Grand Lodge Parking Space 35.44%.

Male comfort rooms on the 1st to the 4th floors of the PMT were renovated; replaced were toilet bowls and urinals, lavatories and tiles.

Water line system was improved in that the old G.I. pipes were replaced by Polymutan pipes.

The flooring of the whole mezzanine and the stairs from the ground floor to the 2nd floor were improved through the replacement of the old vinyl tiles with granite tiles.

The comfort room on the 5th floor was improved, thanks to the sponsorship of Island Luz Minerva Lodge No. 5. (This project is 100% completed).

The Grand Lodge grounds were rehabilitated through the replacement of the clogged PVC pipe drainage with concrete hollow blocks line canal for easy maintenance, and the parking space was concreted.

Further improvement of the GLP building and grounds will be reported in next issue.