



The Cabletow

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



Some officers of Charleston Lodge No. 44, Milton C. Marvin Lodge No. 123, and Micronesia Lodge No. 173 with MW Peter U. Lim Lo Suy and party



MW Peter U. Lim Lo Suy and his party pose with newly installed officers of Emon Lodge No. 179 in Saipan



Our overseas brethren, together with MW Peter U. Lim Lo Suy and his party donate scanner/printer to Okkodo High School in Guam



The Grand Master and his party, accompanied by some of our overseas brethren, visit St. Dominic's Home for the Aged in Barrigda, Guam

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From the Grand Oriental Chair

THE INDISPENSABLE NECESSITY OF HAVING CONTINUITY OF PLANS AND PROGRAMS

In the first three months of every year, my beloved brethren, we celebrate with much joy and gratitude the installations of the officers of our respective Subordinate Lodges. In these auspicious events, we experience the changing of the leadership thereof. As we do so, we should not lose sight of the fact that the term of the officers of the Blue or Symbolic Lodge does not end at the same time as the term of Grand Lodge officers. Our Masonic forebears made it so in order to make sure that there is stability in our honored institution in terms of continuity of implementation by Blue Lodge Officers of the plans and programs laid down by the Grand Lodge leadership. These are still in effect, and the newly installed Blue Lodge officers are still committed to actively implement or fulfill them.



Last April 2009 the Grand Lodge under my leadership provided all Blue Lodges in our grand jurisdiction with copies of the necessary resource materials, such as "Plans and Programs" and "Practical Guide for Effective Lodge Governance." Later we provided them with copies of the booklet "Recommended Three-Year Development Program for the Blue Lodges."

We fondly hope that the Immediate Past Masters (IPMs) duly transmit the copies of the aforementioned resource materials to their successors in the Oriental Chair. In case some IPMs cannot do this perhaps because they had misplaced or even lost the copies of the said materials entrusted to their care, their successors, through the Lodge Secretaries, may request the Grand Lodge for copies of the same materials through their respective District Deputy Grand Masters (DDGMs).

Why do the plans and programs of the Grand Lodge cover two sets of Blue Lodge Officers?

Because the Grand Lodge wants to impress upon the brethren's minds and hearts that Masonry belongs to all of its members, and that personal interests should not prevail over the general welfare of the brethren. The plans and programs laid down by our Grand Lodge during my watch are meant to promote the welfare and happiness of every brother in our grand jurisdiction, and not to serve any individual interests. It is, indeed, meet and proper that those plans and programs should be continued from one Blue Lodge leadership to another.

In the same token, there should also be a continuity of plans and programs from one Grand Lodge administration to another. I am very happy to report to you, dear brethren, that I have the strong support of all the Grand Lights on this aspect. Hence, we can all look forward to bright years of our Grand Lodge leadership down the line and to a fulfilling celebration of the Centennial of our Grand Lodge.

We must not be afraid to dream of such eventualities; for, as the American poet Langston Hughes has put it:

Don't be afraid to dream;
for if dreams die,
life is like a broken-winged bird
that cannot fly!

Don't be afraid to dream;
for if dreams go,
life is like a barren field
frozen with snow!

Together, Brethren, we will make a big difference in Philippine Masonry by continuing our Grand Lodge's plans and programs from one leadership of our Blue Lodges to another.



PETER U. LIM LO SUY
Grand Master

“... Masonry belongs to all of its members; personal interests should not prevail over the brethren’s general welfare. The plans and programs laid down by our Grand Lodge during my watch are meant to promote the welfare and happiness of every brother in our grand jurisdiction, and not to serve any individual interests. It is, indeed, meet and proper that those plans and programs should be continued from one Blue Lodge leadership to another... In the same token, there should also be a continuity of plans and programs from one Grand Lodge administration to another.” – MW PETER U. LIM LO SUY

LODGE OFFICERSHIP: A SINGULAR HONOR, AN UNCOMMON PRIVILEGE BUT A GRAVE RESPONSIBILITY

WHEN A BROTHER is installed in the station or position he was elected or appointed to occupy, he solemnly and sincerely vows, in the presence of the GAOTU, his brethren and non-Mason guests, that he will do all within his power to adhere strictly to the Fraternity's ancient charges and regulations as well as to discharge faithfully all the duties of his office.

Many an installed officer, however, fails to man regularly and consistently his post in the Lodge throughout the Masonic year. This failure is a disservice not only to the Lodge but to the whole Craft as well.

Lodge officership is, undoubtedly, a singular honor and an uncommon privilege, but a grave responsibility as well. Every officer, whether elected or appointed, must convince the other members of the Lodge, as well as other brethren, that he is deserving of the great honor conferred on him and worthy of the rare privilege granted to him. To do this, he must show to the brethren that he can lead not only by precept but more by example. He must conduct himself with due order and propriety on all occasions and in all places; never must he suffer any consideration to induce him to act in a manner unworthy of the respectable character which he sustains or should sustain. Nay, more than that! He should work together in close harmony with fellow officers in order that they will be able to put together, and later to refine, a many-sided program of year-round activities and projects designed to promote the growth and development of the brethren and, through them, to help improve

the community.

But, clearly, Lodge officers cannot implement successfully the program they have put together and refined without the full cooperation and unstinted support of the other members of the Lodge. As our Grand Master, MW Peter U. Lim Lo Suy, would say, "Together, brethren, you will make a difference in your own lives, in the lives of members of your families, and in the lives of others. Let your motto, therefore, be One for All, All for One."

Both individually and concertedly, officers must provide the other members of the Lodge with continuing Masonic education and instruction, as well as stimulate them to pursue persistently what they came here to do: to learn to subdue their passions and improve themselves in Masonry. In other words, officers must motivate the brethren to understand the meanings of "symbolical forms borrowed principally from the mason's trade and from architecture," and use these for helping improve social and human conditions, and strive morally to ennoble themselves and others, and thereby to help Masonry bring about a universal league of mankind or establish upon earth a

true Brotherhood of Man under the Fatherhood of God.

Officers must also direct their special attention to enhancing the brethren's proficiency in the ritual and ceremonies of the Craft since these are what distinguishes us from other organizations. But they cannot, and must not, expect the brethren to demonstrate a high level of proficiency in ritualistic and ceremonial work if they themselves cannot do so.

Not a few Masters and other Lodge officers fail to deliver their lines eloquently and effectively, as well as to execute their respective parts in the floorwork precisely and impressively. They must practice until they have attained near-perfection in the ritual and ceremonies of the Craft. Besides, they must desist from reading the Monitor during ritualistic and ceremonial work in the Lodge. Otherwise, the other members of the Lodge, as well as visiting brethren, will have a low regard for them.

The Master and the other officers must, moreover, set the good example of knowing how to make proficient use of the symbolic working tools and emblems presented during the conferral of degrees and the ceremony of installation. They must, for instance, proficiently use the Square and the Rule. The former teaches us to regulate our actions by the Square of morality and virtue, as well as to use our reason, and not our passions and prejudices, for guiding our judgment and conduct; the latter admonishes us to discharge all our duties undeviatingly, and to press forward in the straight path of right and truth without inclining to the one hand or to the other in everything we do, always having eternity in view.

Lodge officers must, furthermore, consistently live by the continuing message of the Ashlars; that is, they must vigorously and incessantly strive to attain personal perfection or self-mastery because unless they do so, they may not be able to exert beneficial influence over other men, particularly the other members of the Lodge. They must, in addition, avidly study the precepts and ordinances contained in the Constitutions of Masonry, the Constitution of our Grand Lodge, and the By-Laws of their own Lodge, and manifest their fidelity to their principles by strictly observing those precepts and ordinances. They must, above all, reverently study and strictly obey the laws which the GAOTU has given us in the Volume of the Sacred Law, which is the greatest light in Masonry.

Lodge officers must, in addition, deal with the other members on the level; they must also be kind and condescending to their inferiors in rank or office. Thus they will foster among the brethren harmonious relationships and good fellowship, which are the strength and beauty of our noble brotherhood.

Correlatively, Lodge officers must use the Trowel proficiently for spreading among the brethren the spirit of brotherly love, sincere affection, and faithful friendship, so that the Lodge will truly become "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." They must best work and best agree toward establishing strong partnerships between the Craft and members of our appendant bodies and allied orders. Yes, they must get the brethren and their families, as well

as members of our appendant bodies and allied orders, actively involved in the activities and projects of the Lodge as well as in the affairs of the community. They can establish strong partnerships among the different segments of our Masonic Family partly by organizing social activities like fellowships, outings, parties, and sports competitions. But, as symbolized by the Plumb, Lodge officers must set the good example of observing "the just medium between intemperance and pleasure" during social activities, especially when these activities are held in places frequented by non-Masons, who usually judge Masonry by the actions, as well as the non-actions, of its members.

In any case, Lodge officers must ever remember that members of the Masonic Family should have but one aim: to please one another and to unite in the grand design of promoting happiness – their own happiness and that of others, particularly the economically disadvantaged in our local and national communities. They must, therefore, we repeat for emphasis' sake, get the brethren and their families, as well as members of our appendant bodies and allied orders, actively involved in Lodge activities and projects as well as in community outreach programs. The primary aim of Masonry is, after all, to improve its members and, through them, the community.

There are, to be sure, other tools or instruments, symbolic or otherwise, which officers must make proficient use of, so that they can induce the other members of the Lodge to make proficient use of them, too. But those mentioned earlier are deemed sufficient to drive home the point that Lodge officership is at once a great honor, a rare privilege, and a grave responsibility. It is the responsibility of the officers to prove to the other members of the Lodge that they themselves are worthy and exemplary Masons, who are faithful to every trust committed to their care, and that they are inspiring and inspired, as well as dynamic and dedicated, leaders, who work together in close harmony because they are highly resolved to take their Lodge to greater, if not unprecedented, heights of achievement, and thereby to make a difference in the lives of the brethren and their families as well as in the lives of other fellowmen.

We fondly hope that all officers for 2010 in our grand jurisdiction inspire and edify the other members of their respective Lodges by precept but more by example, so that the latter will give to them their wholehearted support and full cooperation toward the successful implementation of their respective Lodges' programs of activities and projects, *pro bono patriae et ad majorem Dei gloriam.*

The failure of a Lodge officer, whether elected or appointed, to discharge faithfully all the duties of his office, including manning his post in the Lodge regularly and consistently throughout the Masonic year, is a disservice to the Lodge as well as to the whole Craft.

Distribution of THE CABLETOW

States MW Peter U. Lim Lo Suy in his 31st Circular dated January 30, 2010:

"The cost of mailing has become prohibitive and the mailing of copies of each issue of THE CABLETOW to all members would result in the use of almost all its subscription fee just solely for mailing expenses. Hence, in the past years, the Grand Lodge has resorted to distributing the Cabletow issues to the brethren through their respective Lodges.

"Lodge Secretaries are tasked with the distribution of copies of such issues as they are sent to their respective temples and districts in some cases. Brethren who did not get their copies should therefore contact their respective Lodge Secretaries. In addition, copies can also be obtained at the Cabletow office in the Grand Lodge upon request.

"Masters are enjoined to use the distribution of the Cabletow issues as a means for 'Sunshine' activities to elderly brethren who can no longer attend their Lodge meetings and also for encouraging brethren who are inactive to be active again in Lodge endeavors. During the 'Sunshine' visit, Cabletow issues can be brought along and given to such brethren. Numerous Lodges have reported that such activities normally bring fruitful and fulfilling results, and we hope you will also experience the same."

Revised Guidelines for the National Elocution Contest

"In the original guidelines for the REGIONAL LEVEL COMPETITIONS

for the NATIONAL ELOCUTION CONTEST, the emerging winners during the Multi-District or Regional Conventions shall represent the Region for the National Level Contest during the Ancom. Nine Masonic Regions were designated which shall each have one representative and the Mindanao Region is considered as single region with Overseas Districts not included in such a contest."

Thus starts MW Peter U. Lim Lo Suy in his 32nd Circular issued on January 30, 2010. Then he continues:

"Upon review, we realized our oversight because the Mindanao Region has a lot of Districts and needs to have more representatives, while the Overseas brethren should also be given the opportunity to participate in the competition despite their geographical difficulties.

"Considering the foregoing, the following revisions to the original guidelines are hereby made, which shall govern such contest:

"1. Mindanao shall consist of three regions, namely, Southern Mindanao, Western Mindanao, and Northern Mindanao, each of which shall have one representative in the National Level Contest during the ANCOM.

"2. Overseas Districts shall agree among themselves on the process of conducting their own elimination round(s) to select the brother who shall represent the Overseas Region to compete in the National Level Contest, should they be interested to participate in such contest. The Junior Grand Lecturer for Overseas Districts shall oversee the task of coordinating with the

various Overseas Districts and update the Grand Secretary on any developments relative to this endeavor."

Typhoons Ondoy and Pepeng, Relief Efforts & Gratitude

In his 33rd Circular issued on January 30, 2010, MW Peter U. Lim Lo Suy makes this declaration:

"In behalf of all brethren in this grand jurisdiction, we express our deep gratitude to the invaluable assistance of the brethren whithersoever dispersed who provided Masonic relief to the distressed from the great devastation caused by Typhoons 'Ondoy' and 'Pepeng'. These calamities truly reminded all of us of the frailties of man when nature demands its retribution against our ecological abuses and apathy.

"Amidst the prevailing atmosphere of despair in the aftermath of the calamities, we drew inspiration from the compassion which the brethren demonstrated as they readily shared their resources and exerted efforts to alleviate the sufferings of our fellowmen.

"The Craft had indeed turned events of misfortunes into opportunities for exemplary kindness. The total amount of donations received was

Php5,234,288.00.

"Generous hearts have alleviated the anguish of numerous distressed communities and aided in the rebuilding of the lives of the families of at least 199 brethren and five widows of Masons who were each provided with a financial assistance of Php 20,000.00, while the affected indigent families in various communities were provided with the assistance through the donated goods received from the brethren and were distributed through the efforts led by RW Avelino I. Razon, Jr., DGM. The total amount disbursed is Php4,080,000.00, and the remaining amount shall be used as a Calamity Trust Fund for Masonic Relief with strict guidelines for its usage for future natural contingencies.

The records related to the usage of the generous contributions and fund balances are available at the Grand Lodge for any brother who may wish to view or review them.

"It is our fervent hope that the unifying spirit of charity and solidarity the brethren have ignited will continue to live within each one of us, and eventually serve as our cornerstone on which to build a better world for all."

Typhoons Ondoy and Pepeng truly reminded all of us of the frailties of man because nature demanded its retribution against our ecological abuses and apathy. But the prevailing atmosphere of despair following these calamities also moved brethren whithersoever dispersed to demonstrate that their hearts are expanded by benevolence by providing relief to the distressed who suffered from the great devastation caused by the said typhoons. To these magnanimous brethren, the Grand Lodge leadership conveys its deep gratitude.

MARAMING SALAMAT PO!

OUR GRAND MASTER'S OFFICIAL ACTIVITIES

In January 2010

On the 2nd, MW Peter U. Lim Lo Suy attended the public installation of the officers of Maguindanao Lodge No. 40.

On the 6th, he presided over the consecration of the Lodge Temple in General Santos City, and then attended the installation of the officers of Dadiangas Lodge No. 225.

On the 15th, he was Guest of Honor and Speaker on the occasion of the installation of the officers of Cosmos Lodge No. 8 held at the Scottish Rite Temple on Taft Avenue, Manila.

On the 16th, he was Guest of Honor and Speaker during the installation of the officers of Leonard Wood Lodge No. 105.

On the 19th, he was Guest of Honor and Speaker during the installation of the officers of Manila Mt. Lebanon Lodge No. 1 held at the Scottish Rite Temple.

From the 25th to the 31st, he and his party officially visited Masonic District Overseas-A. They attended the joint installation of the officers of three Lodges in Guam, namely, Charleston No. 44, Milton C. Marvin No. 123, and Micronesia No. 173. They also officially visited Masonic District Overseas-E, and attended the installation of the officers of Emon Lodge No. 179 in Saipan.

In February 2010

On the 3rd, our Grand Master was Guest of Honor and Speaker during the installation of the officers of Jose Rizal Lodge No. 22 held at the Jose Abad Santos Hall of the Plaridel Masonic Temple.

On the 6th, he was Guest of Honor and Speaker, together with MW Romeo A. Yu, PGM, during the installation of the officers of Labong Lodge No. 59 held at the Pavillon Hotel in Manila.

On the 10th, he attended the meeting of the Board for General Purposes at the Plaridel Masonic Temple.

On the 13th, he presided over the ceremony of consecrating the Temple of Dr. Jose P. Laurel Mem. Lodge No. 325 in Tanauan, Batangas.

On the 17th, he attended the wreath-laying ceremony at the GOMBURZA Execution Site in the Rizal Park on the occasion of the 138th anniversary of the martyrdom of the three secular priests: Fathers Mariano Gomez, Jose Burgos, and Jacinto Zamora, who led the campaign for the secularization of the parishes in the country.

In the afternoon of the same day, he was Guest of Honor and Speaker during the installation of the officers of Gen. Artemio Ricarte Mem. Lodge No. 322 held at the Army Officers Club, Ft. Bonifacio, Taguig City.

On the 18th, he attended the meeting of the Corporate Board of our Grand Lodge at the Plaridel Masonic Temple.

On the 19th, he was Guest of Honor and Speaker during the installation of the officers of Andres Bonifacio Lodge No. 199. Installing Officer was MW Romeo A. Yu, PGM, and Master of Ceremonies was VW Emmanuel Diesta, AAGM. On this occasion, in behalf of the Grand Lodge, he received a cheque for Php 100,000 as donation of Masonic District NCR-E (Quezon City) to the ongoing improvements on the GLP Buildings and Grounds.

On the 20th, he was Guest of Honor and Speaker during the joint installation of the officers of Manuel Valencia Ko Mem. Lodge No. 210 and Dalusan Lodge No. 281 in Bacolod City.

On the 26th and 27th, he and his party attended the 54th Mindanao Regional Convention, hosted by Masonic Districts RX-A and RX-B, in Cagayan de Oro City.



Visayas Regional Convention



14th Northern Mindanao Multi-District Convention

Meet the Nominees for the Exalted Position of Junior Grand Warden

Presented hereunder are biographical sketches and programs for the fraternity submitted to our office by the nominees, alphabetically arranged by their surnames.

EDWARD Y. CHUA

BIOGRAPHICAL SKETCH

Birth and Family

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

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

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



Education

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

Work Experience

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

Government Service

He was a member of the Sangguniang Panglungsod in 1980-85; Tacloban Motion Review Board, 1980-85; Regional Development Council, 1981-85; City Development Council & Katipunan ng Kabataan National Executive Management Board Member, 1983-86. President Kabataan Baranggay National Execom 1982-1985. Member of Philippine Parliament, 1985-86.

Honors, Awards

Among these are Citation for being Governor of Leyte during the National Student Week; Outstanding Alumnus for Community Leadership, SHS, 1983; KB Study Grant Magna Cumlaude, 1984; National KB Loyalty Award, 1985; Chevalier Award, 2000; DeMolay Grand Roll of Honor, 2000; Cryptic Mason of the year, 2003-2004; Most Outstanding Scottish Rite Mason in Eastern Visayas, 2004, and Most Outstanding Mason in the Philippines in the Field of Education, 2004.

Organizations

He was President, Tacloban Kabataan Barangay City Federation, 1979; President, Eastern Visayas Chess Association, 1980; Editor-in-Chief, Press Club South East Asian Youth Program News; Regional President, Kabataang Barangay, 1980-1985; City Executive Officer, Youth Barangay Brigade, 1980, Director, Tacloban Chess Training Center, Inc., 1981-83; Executive Board Member, Philippine TOT Baseball League, Leyte Chapter, 1980-83; Vice-President, Philippine Economic Society. Eastern Visaya Chapter, 1982-1987; President, Tacloban Consumers Protection Association, 1982-83; Executive Editor, Sulhog KB Regional Paper, 1980-83; Editor-in-Chief, PANDAY, KB National Paper, 1983-85, Regional Chairman, Malayang Kabataang Barangay of Eastern Visayas, 1986-88; President, Association of Private Secondary Schools in Tacloban, 1983-99; President for Region VIII, Philippine Amateur Baseball Association, 1999-present; President, Regional Sports Association, 1995-99; President, PRISAA, Eastern Visayas, 2001-present; Director, National Schools Athletic Association, 2001-present; President, Association of Private Colleges, Eastern Visayas, 2001-present; President, Association for Graduate Education, Region

VIII, 2005-present; President, Regional Association Higher Education Institution for Region VIII; President, Leyte Amateur Athletic Association, 2005; President, Hotel & Restaurant Association of Leyte, 2005-present. National President, Private School Athletic Association, 2009-present.

Masonic Career

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

He was DGL, 1997; DDGM, 1998-99; JGL for Eastern Visayas, 2000-04; Grand Orator, 2004-05; JGL for Central & Eastern Visayas, 2005-2008.

He was Venerable Master of Leyte-Samar Bodies, A.&A.S.R., 2002-03; Venerable Master, Leyte Lodge of Perfection, 2003-04; and Knight Commander of the Court of Honor (KCCH), Supervisor, Leyte Bodies. He is at present Sovereign Grand Inspector General; (SGIG) for Leyte and Samar. He is Past High Priest, Royal Arch, Eastern Visayas Chapter No. 30; Past Illustrious Master, Council of Royal & Select Masters, Eastern Visayas Council No. 19; Past Commander, Knights Templar Commandery, Eastern Visayas Council No. 19; and member, Holy Royal Arch Knight Templar Priests (See of Tiberius LXX) and also a Nights of York Cross of Honor.

He is a member of Aloha Temple, AAONMS.

He was Worthy Patron, Morning Star Chapter No. 12, OES, 2003-04; Royal Patron, Tacloban Court, Order of the Amaranth, 2004-05; Grand Assembly of the Philippines, International Order of the Rainbow for Girls, 2004-05; Director of Finance, Tacloban City, International Order of Job's Daughter; Master Councilor, Dr. Manuel Bernardo

Chapter, 1975-77; Executive Officer for Eastern Visayas, Supreme Council, Order of DeMolay, 1994-present; Past National President, DeMolay Alumni Association of the Philippines (DAAP), 1999-2000; Chevalier Degree, 2000; Legion of Honor Degree, 2002 and Nights Templar.

Program for the Fraternity

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

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

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

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

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

1. The development of the youth through stronger and expanded activities for the Orders of DeMolay, Rainbow for Girls and Job's Daughter; the care and preservation of the environment; and promotion of closer Masonic Ties among members of the Masonic Family.

2. Continuous Masonic Educa-

tion is important to equip Masons with the correct tools --- tools to guide us through life.

The Institute for Masonic Education and Studies (IMES) is worth our serious attention. A standard curriculum implemented through a modular program and Masonic forum must be considered for every member to advance in Masonic Light, in order to make us relevant and face the challenges of our Grand Lodge and its Subordinate Lodges. This will result in enhanced understanding of the teachings of our brotherhood. This can be implemented through a distance education program.

The more we understand Masonry, the stronger will be our commitment to the Fraternity.

3. The administration and membership must be a vital consideration. For effective and efficient management of the Grand Lodge and its subordinate Lodges, there are two (2) essential elements to be considered, namely, (a) Harmony of the Grand Lodge and its subordinate Lodges (most essential at all times) and (b) Management of property and financial affairs.

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

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

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

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

Good public relations, simply, is priceless.

JUANITO G. ESPINO, JR.

Present Positions:

Grand Auditor, 25 April 2009 – present; Chairman, "Sagip Kalikasan Program," 2009-2012; Chairman, Grand Lodge Committee on Accounts, 2009; Vice Chairman, Committee on Resource Generation and Development, 2009.



Membership in Blue Lodges, Appendant Bodies, Other Masonic Organizations:

- Initiated, passed and raised in Mayon Lodge No. 61, Legaspi City, on September 7, October 5, and November 8, 1991, respectively.
- Master, AG MW Pedro M. Gimenez Memorial Lodge U.D., MD NCR-E, Quezon City, 2007-2008; Charter Master of the same Lodge, (No. 370), 2008-2009.
- In 1999, he became dual/honorary member of Kagitingan Lodge No. 286; in 2008, of the following: Batasan Lodge No. 381, San Leonardo Lodge No. 386, Fil-Can Cabletow Lodge No. 189 (in Winnipeg, Canada), Grand Secretary Reynold S. Fajardo Memorial Lodge No. 383, Camiguin Island Lodge No. 298, and Gov. Luis O. Ferrer Sr., Memorial Lodge No. 366.
- In 1994, he became member of York Rite Manila Bodies and of Maharlika Shriners Club.

Grand Lodge Committees:

Technical Adviser, Committee on Cemetery, 2006; Chairman, Sub-Committee on Government Assistance, 2007; and Vice-Chairman, Committee on Accounts, 2008.

Awards Received:

- 2008 Most Outstanding Master Mason in the Field of Accountancy
- 2009 Most Outstanding Worshipful Master of Master District NCR-E

Professional Experiences:

- Commissioner, Commission on Audit (COA) – 11 May 2006 – 22 February 2013.
- Chairman, Audit Committee, Food and Agriculture Organization (FAO) – 2008 – 2012.
- Chairman, Technical Committee, United Nations Audit Committee (UNAC) – 11 May 2006 – June 2008.
- Chairman, Risk-based Financial Audit Manual (ABFAM) Steering Committee, which oversees and monitors the enhancement of RBFAM's full implementation, including

its Annual Work Plan as an extension of the joint undertaking with the UNDP and the Australian Agency for International Development under the project: Enhancing the Public Accountability Programme of the Commission on Audit.

- Supervises conduct of studies in the improvement of audit procedures of COA. Responsible in the preparation of audit guides and manuals. Developed accounting systems and procedures of client agencies of government.

- Auditing Systems Consultant, Sycip, Gorres, Velayo & Co., CPAs (SGV) in a World Bank project – “Public Sector Management Support Project” for the Government of Republic of Sierra Leone, West Africa 14 June 1993 – December 1995

- World Bank Consultant in Public Sector Management Support Project for the Government of Sierra Leone; Responsible in the review and evaluation of the existing audit and audit system and proposed and developed new approaches in budget and audit systems and procedures.

- Senior Auditor, United Nations, New York, 1985 – 1989 (while in COA in concurrent capacity)

- As Senior Auditor of the UN, was assigned in three audit engagements to audit the Office Programme Budget Office, UN Headquarters, United Nations Environment Programme and United Nations Center for Human Settlements and Foundation in Nairobi, Kenya.

- Senior Auditor and Junior Audit Staff
Sycip, Gorres, Velayo & Co., CPAs (SGV)
December 1972 – March 1978

- While in SGV, acted in various capacities as junior audit staff, semi senior and senior auditor and was involved in the supervision and audit of banks, sugar centrals/refineries, trading corporations, agricultural companies, oil depots, railway system, and others.

- Accounting Instructor College of Commerce, University of San Agustin, 1975 – 1977

- Part-time instructor in various subjects such as Accounting and Auditing Theories, Taxation, and Practical Auditing.

- Junior Auditor, I. Diaz & Associates, CPAs, 1970 – 1972

- While a student in the College of Commerce, also acted in part-time capacity as junior auditor in audit of various clients such as agricultural companies, sugar central, trading business and gasoline stations.

- Risk Management, Asian Institute of Management (AIM), Makati City, October 14-15, 2003.

- Member, Commission Proper (CP), which decides cases on money claims; determines policies, promulgates rules and regulations, and prescribes standards governing the performance by the Commission of its powers and functions; and assists in the general administration of the Commission upon proper delegation by the Chairman.

- Assistant Commissioner, Corporate Government Sector (CGS), COA, 14 March 2004 – 10 May 2006.

- Directly responsible in the preparation and implementation of plans and programs in the audit of 76 government-owned and controlled corporations (GOCCs), 52 subsidiaries, and 453 water districts; Supervises six cluster directors and 1,995 audit staff.

- Member, COA Adjudication Board, responsible for the adjudication of claims and money matters as delegated by COA Commission Proper

- Member, Committee on the Philippine Auditing Standards under the Auditing

Standards and Practices Council (ASPC).

• Representative of the Commission's Auditing and Assurance Standards Council (AASC) (February 7, 2006)

• Proposes policies in the audit of GOCCs and participates in the Commission Proper meetings

• Chairman, Technical Committee, United Nations Audit Committee (UNAC) (in concurrent capacity), October 2004 – 10 May 2006

• Assists the Chairman of COA and Chairman of UNAC in the audit of the United Nations Secretariat and various UN agencies.

• Reviews audit reports and trains UN auditors.

• Participates in the revision of UN Board of Auditors' audit manual and in the proposal for a harmonized chart of accounts for the UN and select specialized agencies.

• Cluster Director (Director IV), Cluster II – Financial B, Corporate Government Sector 15 July 2002 – 13 March 2004

Overall supervision in the audit of 23 GOCCs and subsidiaries under the cluster such as, GSIS, SSS, HDMF, PDIC, etc.

• Director IV, Local Government Audit Office, COA

19 September 2000 – June 2002

• Directly responsible in the preparation and implementation of plans and programs in audit of local government units (LGUs) throughout the Philippines.

• Director IV, National Government Audit Office No. I, COA, April 1996 – 18 September 2000

• Directly responsible in the preparation and implementation of plans and programs in audit of national government units such as Department of National Defense, Department of Interior and Local Governments, Office of the President, and others.

• Director IV, Coordinator for Regional Offices, Office of the Chairman, COA, April 1996 – February 2001 (in concurrent capacity).

• Coordinates and monitors activities of all Regional Offices of COA in behalf of the COA Chairman.

• Regional Director of COA Regional Office No. V, Legaspi City and COA Regional Office No. III, San Fernando, Pampanga, For the period December 1989 – May 1992 and June 1992 – May 1993, respectively

• Directly responsible in the supervision of audits of all agencies (LGUs, GOCCs and national agencies) in the concerned regional offices.

• Auditor-in-charge, National Development Company (NDC) and subsidiaries, July 24 – 31 December 1984

• Responsible in the audit of financial accounts and operations of NDC and its subsidiaries, during the absence of the auditor.

• Officer-in-Charge and Chief, Auditing Systems Specialist Systems Division, Technical Service Office, COA, 13 March 1978 – 30 May 1980

• Corporate Valuation, Asian Institute of Management (AIM), Makati City September 16-17, 2003

• Policy Audit, handled by Comptroller General of Israel State Accounting & Auditing Center, Quezon City, September 3 – 14, 1984

• Audit of United Nations Agencies, COA State Auditing Center, April 1984

• Operational Auditing using GAO Techniques, US Department of Agriculture Graduate School, Washington DC, USA, March 1982

• Audit of Fraud Waste and Abuse using GAO Techniques, US Department of Agriculture (USDA) Graduate School, Washington DC, USA, March 1982

- Senior Executive Development Programme (SEDP) for COA Officials, January 3 to March 12, 1981
- Human Resource Development, Compro International, Manila Hotel, June 25 – 30, 1979
- Certified Public Accountant Board Exam., 1975; Civil Service Exam. – 2nd Grade, 1970
- Thirty one years (31) in COA. (Joined COA on 13 March 1978)
- United Nations Development Programme (UNDP), Fellow on Infrastructure Audit, US Department of Agriculture Graduate School, Washington D.C., USA, March – April 1982.
- Iloilo City Government Scholar for a Four (4) – Year Course, BS Commerce, Major in Accounting, June 1968 – March 1972.
- Special Achievement Award in International Professional Development Awarded by the Philippine Institute of Accountants (PICPA) Given on the 24th of November 2005 during the 2005 PICPA National Convention, Fort Santiago, Intramuros, Manila.
- 2004 Pasidungog Awards Outstanding Sta. Barbaranon in Government Service, Sta. Barbara, Iloilo Province, 17 November 2004
- National President, Government Association of Certified Public Accountants (GACPA) 2004 up to 2005.
- Founding Chairman, GACPA Scholarship Program and GACPA Website – 2004
- Member, GACPA Advisory Council – 2005 – present
- Member, Board of Directors, Philippine Institute of Certified Public Accountants (PICPA) Representing Government Sector, CY 2003 – 2004
- Member, Ethics Committee, CY 2009 – Present (up to 2012)
- Vice-President for External Affairs, CY 2003 – 2004

Program for the Fraternity

Tomorrow's Masonry Is Today's Continuity

As I have seen Masonry through the years, I have been impressed with the way our obligations have been observed and practiced by the brethren in their daily lives. The beautiful tenets of our brotherhood have been practically imbedded in the beads of our Charges and silently clad in the habiliments of our creed.

The Craft may have achieved such pleasantness in character and reputation yet, more often than not, it has gotten its importance unguarded when some members of the Craft have started to lose grip of its teachings. It is on this premise that the Craft may no longer stand on a solid edifice founded on morality and virtue but on the sand and shallowness of vice where the tide of confusion regularly ebbs and flows. If we make no effort to continue the responsibilities we Masons are tasked for, the Craft's welfare and future may suffer eventually.

Task At Hand: Continuity Is At Stake

Our forefathers may no longer be around but their dreams and aspirations remain if the institution they have created shall bear fruit of the same kind for its continuity. The question may well be asked on "how can we possibly maintain the Craft as an institution of morality and virtue and as a sacred bond of brothers and society?" Better still, the question of "where do we go from here?" should take us further to answer the relevance of Masonry in the future.

Working Strategy

First, there is no use wishing for ends if we are not ready to will the means to achieve those ends. As I have traveled and searched for more lights, I have become more conscious of the fact and the importance of strengthening the membership process in our system. I mention this subject in spite of the fact that we all know that membership has been easily taken for granted by some lodges which resulted to increase in quantity but decrease in quality.

In order to save our ranks, efforts to make the selection process of the Craft at its premium should be done in order to come up with quality members and committed Masons. This is our first line defense against the people who have hidden motives and agenda and we should always keep our barrels up to quell the discordant motives of the candidates.

And secondly, Freemasonry demonstrated that it is inevitable to bring brethren back to our ancient landmarks. Just as it is true that the continuity of our Craft rest on its noble teachings, so it is true that our ancient landmarks should be followed and adhered to, that is, morality and virtue among the brethren should not be merely bywords of syntax and language but way of life.

General Programs Of Action (GPOA)

To make this vision a reality and to compliment the tasks to be done, I am driven with the following General Programs of Action (GPOA) which have been divided into two folds:

Major Mechanisms

● Due Recognition of the District Deputy Grand Masters

As alter ego of the Grand Master and pillars of the Craft, it is a fitting cap to give due recognition to the District Deputy Grand Master (DDGMs) for their sterling accomplishments and dedication in implementing the Grand Master's plans and programs to the Blue Lodges. The publication of a coffee table book entitled, "In Living Testimony to the Unsung Heroes of Masonry," shall highlights the essence of their accomplishments and capture their contributions in the Craft.

● Comprehensive Masonic Education

The basic foundation of Masonry is its teachings and nothing else is so important to preserve it than to teach its tenets to the brethren from one generation to the next. Masonic Education shall be one of the highlights of my program which will center on the reorientation of the brethren of our ancient landmarks and the orientation of the prospective members of the Craft on the importance and relevance of Masonry in family, society and country. The Institute of Masonic Education and Studies (IMES) shall be the front line of the Grand Lodge in pursuing the strengthening of our tenets and creeds with the Senior Grand Lecturer (SGL) and Junior Grand Lecturers (JGLs) as the supporting components. The District Deputy Grand Masters shall also help in the implementation of this program so as to ensure that the brethren, especially the lights, are educated, informed and abreast of recent developments and research about the Craft.

● Concern for Mother Nature

The need to take care of our Mother Nature is not just the responsibility of the government, but the responsibility of everyone. Our Craft has already set foot to follow the path of preserving and nurturing our environment through Oplan:

Sagip Kalikasan. With the milestone we benchmarked in the initial nationwide tree planting activities, we are duty bound to continue this noble undertaking and take further steps in adopting other measures of saving our environment which shall include, among others, Pollution Control, Proper Garbage Disposal, Environmental Controls, Saving Ilog Pasig Program, Cleaning and Greening of Environment and the like. The District Deputy Grand Masters shall again be mandated to lead their respective districts in marshalling the brethren in the implementation of the program.

- **Practice and Observance of Masonic Virtues and Morality Among Brethren**

The need to practice and observe the Masonic values and morality among the brethren is of great importance as we always mingle ourselves with the public in general and society in particular. Masons are expected to bear these qualities as the public looks upon Masons as models of our society. And as Masons, let us to try to live with decency and propriety so as to maintain the best character of the brethren in the eyes of the public. Our reorientation of the ancient landmarks in our Masonic education shall help us appreciate our past brethren heroes and Past Grand Masters who have shown their utmost boldness and gallantry in character but gentle and calm in the observance of their virtues and morality. They have inspired us with their actions and continuously motivated us to emulate the finest gesture of a true gentleman and a better Mason.

- **Placing Premium on Family Relations**

Family is the basic unit of our society and the foundation of Masonry. This, I believe, can be strengthened by involving our families in the activities of the Craft and enjoining them further to initiate community development undertakings. While the Craft has been busy for some community and outreach programs, these joint activities with the families shall help the brethren to spend and have quality time with them. Our appendant bodies and other Masonic organizations, which are equally active in different charity works and community development, shall also be utilized by the Grand Lodge as prime partners in undertaking joint projects to make them more visible in the community.

- **Bridging the Gap between the Grand Lodge and the Blue Lodges**

The Grand Lodge is geared towards enhancing its relation with the Blue Lodges by bridging the gap that designs to break-off the ties that binds them. There is a need to conduct regular consultations with the brethren especially with the District Deputy Grand Masters in order to keep the Grand Lodge abreast of the issues and concerns in the Blue Lodges and to recommend measures for the betterment of service to the Lodges. Voices shall be heard and grievances shall be resolved so as to help maintain harmony among the brethren. Furthermore, Lodge visitations and quarterly outreach programs shall be implemented to extend the Grand Lodge's hand to the farthest lodges in our jurisdiction so that every Mason is well accounted for. This shall also be the Grand Lodge way of reaching out our brethren and bringing them as well closer to the Grand Lodge.

Support Mechanisms

• Acceptance of Quality Members

There is a need to strengthen the measures by which we accept our petitioners in order to come up with quality members. The future members of the Craft shall also be the future leaders and we need not look too far if we would like to keep the continuity of our brotherhood in great shape and form. Quality members can help us improve our Craft and maintain the flames that keep the fire of enthusiasm among the brethren intact. The Masonic education can be used as the primary tool to mold our candidates to become quality members. The Tried and Proven system, aside from other reading materials, shall form part of the Masonic education which shall be given by the designated lecturer or elder of the Lodge for proper orientation of the candidates. In this way, the Craft can be assured that proper Masonic education has been duly given to the candidates.

• Efficiency of Blue Lodges and Grand Lodge Systems Operations and Procedures

Our administrative systems and procedures in the Grand Lodge operations need further improvement in terms of the submission of reports and financial accountability of the Blue Lodges. Most lodges in our jurisdiction have failed to underscore the need to properly document their records and expenditures. In order to address this issue, further computerization of our system is inevitable with the inclusion of additional software for the proper format and submission of reports. Also, strengthening the planning process in the Lodge level on how to spend and allocate resources to their activities, maintenance and other expenses. Furthermore, the Audit and Accounting Systems and Procedures of the Grand Lodge should be taken into consideration with much emphasis on the proper auditing of the funds and expenditures and accounting of the properties for the proper accountabilities of the accountable officers.

• Financial Viability of Blue Lodges

There is a need to implement a standard financial scheme that would help the Blue lodges to embark the design their respective ways and means committee to finance their own activities instead of relying more on the personal contributions of the brethren or to their General Fund. This is to help the brethren to ease their financial burdens every time the Lodge has to come up with their activities.

If I will be found worthy to assume the Junior Grand Warden (JGW) position, these proposed Programs shall serve as my guidepost in traversing the road to the Grand Oriental Chair while marching towards the end goal of bridging the Craft to the future of our destination.

Freemasonry and Its Message to the Brethren

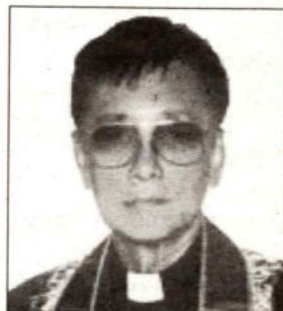
These things clearly illustrate that Freemasonry has a message for the brethren. It is the message that because of our tenets and creeds we learn to live together in accordance to what the society expect us to be. It is the message that we must emphasize continuity in our Craft, lest we lessen the value of its important teachings.

We may not last forever but our footsteps can be followed and cherished by Masons of the next generations if we plant the seeds of Masonic teachings

right in the very heart of the brethren. Our task is at hand and we should help the Craft withstand the test of time in spite of the advancement of modern technologies and stern challenges of tomorrow. In the word of MW Reynato S. Puno, PGM (MY 1984), "Masonry cannot be obliterated by guns and wars; but it can only be destroyed if Masons of today fail to plant the Masonic teachings in the heart of the brethren."

Let us make it a pursuit of the highest – an eager, incessant search of truth that through us the Spirit of Masonry may grow and be a model of the society.

SAMUEL P. FERNANDEZ



MASONIC CAREER

- Blue Lodge - Noli Me Tangere Lodge No. 42
- Initiated - October 10, 1965
- Passed - October 06, 1966
- Raised - October 29, 1966
- Worshipful Master - 1971
- Dual Member - Keystone Lodge No. 100;
- Treasurer 2005-2009;
- Lodge Historian 2009

Honorary Member of Bagumbayan Lodge No. 4, Biak-na-Bato Lodge No. 7, Nilad Lodge No. 12, Sinukuan Lodge No. 16, Araw Lodge No. 18, Jose Rizal Lodge No. 22, Zapote Lodge No. 29, High Twelve Lodge No. 82, Manuel Roxas Mem. Lodge No. 152, Saigon Lodge No. 188, Pinacanauan Lodge No. 318, and Casili Creek Lodge No. 340.

GRAND GUILD OF PAST MASTERS OF THE PHILIPPINES (GGPMP)
Grand Guild Secretary – 1997 to present

Member – Lodge Perla de Oriente No. 1034, S.C.

Grand Lodge Positions Held

- 1990 Grand Sword Bearer (MW John L. Choa)
- 1994 Grand Pursuivant (MW Pablo C. Ko, Jr.)
- 1996 Grand Steward (MW Percival L. Adiong)
- 2000 Grand Historian (MW Oscar V. Bunyi)
- 2005 Grand Historian (MW Hermogenes E. Ebdane)

GRAND REPRESENTATIVE NEAR THE GRAND LODGE OF THE PHILIPPINES
Grand Lodge of Australia

SCOTTISH RITE

- Venerable Master - Harmony Lodge of Perfection, 1999

- Commander - Liberty Council of Kadosh, 1995
- Master of Kadosh - Equality Consistory, MRS, 1998
- Coronated 33^o Inspector General Honorary

SHRINE

- Member - Islam Temple
- Member - Mabuhay Temple
- Maguinoo Oasis - 5 times Imam

PLARIDEL YORK RITE

- Illustrious Master - 2009
- High Priest - 2010

TM KALAW No. 3

- Generalissimo - 2010

ORDER OF THE EASTERN STAR

Kalaw Chapter No. 9

- Worthy Patron - 1981, 1982, 2002, 2006 & 2009
- Associate Patron - 1999-2000

MASONIC WRITING EXPERIENCE

- Far Eastern Freemason
 - Associate Editor - 1971-1976
 - Editor-in-Chief - 1997-2004

- Cabletow

Editor-in-Chief : 2005-2006, 2001-2002, 1995-1996, 1988-1989, 1985-1986, 1982-1983.

- Editor - DeMolay Philippines 1990
- Editor - Shalam News, Official Organ of the Maguinoo Oasis 1995-1996

ACADEMIC QUALIFICATIONS

- Doctor of Divinity, Manila Theological College, 2010
- Doctor of Ministry, Manila Theological College, 2000
- Doctor of Educational Management, Polytechnic University of the Philippines (completed academic requirements, passed comprehensive exams)
- Master of Arts (Education), Pamantasan ng Lungsod ng Maynila, 1975
- Bachelor of Science in Journalism, Lyceum of the Philippines, 1963
- Bachelor of Science in Education (English), Mindanao Colleges (now University of Mindanao), 1962
- Bachelor of Arts (Political Science), Mindanao Colleges, 1960
- Bachelor of Theology, FEBIAS, 1958

POSITIONS HELD

- Dean, Institute of Masonic Education and Studies (IMES), 2009 to present
- Grand Secretary, Grand Guild of Past Master of the Philippines (GGPMP), 1997 to present
- Chaplain, Philippine Lodge of Research, 2009 to present
- Member – YMCA Manila Board of Trustees, 2008 to present
- Director, Dept. of History, Institute of Masonic Education & Studies, Grand Lodge of the Philippines, 2005 to present
- Corporate Secretary, YMCA (Manila), 2002-2004
- Dean, Manila Theological College, 2002-2004
- Chair, Humanities, Philosophy and Literature, PUP, 1997-2000
- Chair, Department of Rizal, History & Culture, PUP, 1987-1988
- Faculty Assistant, Student Relations Office, PUP, 1987-1988
- Dean, Student Affairs, PUP, 1984-1985
- Director, Human Resource Development Office, PUP, 1981-1983
- Alternate Member, Board of Censors, 1981-1983
- Executive Assistant to Deputy Minister Dr. Abraham Felipe, Ministry of Education & Culture, 1981
- Assistant Administrator and Dean of Arts & Sciences, Sta. Teresita College, 1978-1979
- Director of Publications, Perpetual College (Manila), 1977-1978
- Assistant to the Vice President, Perpetual College (Manila), 1977-1978
- Board Member, Pandaylipi, PUP, 1977
- Chairman, Board of Advisers, Philippine International Friendship Organization (PIFO), Philippine College of Commerce
- First Vice President, Philippine Association of College Publication Advisers (PAC-PA), 1966-1967
- Vice President, Lyceum Faculty Club, 1964-1965
- Promotional Manager, Crusader Magazine, 1962-1963

PLANS AND PROGRAMS

Membership

1. Systematize documents for petitioners
2. Increase number of quality membership
3. Provide a system of education for petitioners and their spouses

Education

1. Educate Master Masons on tenets, Masonic decorum, history and management
2. Require all Master Masons to enroll in the Institute for Masonic Education and Studies (IMES)
3. Enlighten the public on Masonry
4. Support deserving students in State Colleges and Universities

Logistics

1. Coordinate and supervise all construction, maintenance and repair activities of the Grand Lodge.
2. Establish definite responsibilities, authorities, jurisdiction of specific subordinate

GLP organization to prevent overlaps.

ORGANIZATION

Maintain an effective, efficient, responsive vision and mission, goals, and objectives of the Fraternity

FINANCIAL

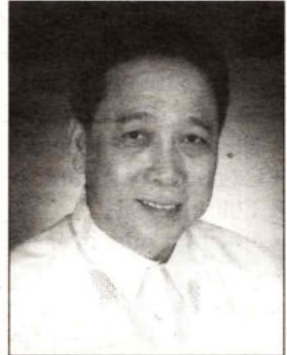
1. Source funds to support the operations and activities of the Grand Lodge.
2. Ensure that the funds are spent in accordance with a well-thought-out, well-defended, approved budget.

EDGAR D. LIM

MASONIC OVERVIEW

As a Master Mason, I have placed emphasis on my Commitment to and Proficiency in the ideals of Freemasonry. As regards knowledge of all the works of the Blue Lodge and of the Grand Lodge, I am certain that proficiency is well taken care of and to the maximum level.

I have engaged myself in all fields of endeavor within my Blue Lodges, which are the Franklin Delano Roosevelt Memorial Lodge No. 81 and Dapitan Lodge No. 21.



- WM for F.D. Roosevelt Mem. Lodge No. 81 in the year 1998;
- WM for Dapitan Lodge No. 21 in the year 2000;
- Grand Lodge Inspector in the year 1999;
- Grand Lodge Lecturer in the year 2000;
- DDGM for District No. 7 (now Masonic District NCR-D) in the year 2003;
- Became an Installing Officer every now and then;

KEY STRENGTHS

- Educate all Master Masons within the jurisdiction towards active and meaningful membership in their respective Blue Lodges for the glory and best interest of the Most Worshipful Grand Lodge of the Philippines.
- Conduct high level Masonic Education amongst brother Master Masons;
- Encourage them to have a Commitment within themselves to being active members of their Lodges;
- Bring them to a maximum level of Proficiency, particularly in the work of the Lodge.

CAREER HISTORY AS A MASTER MASON

1. Junior Deacon for the year 1996 of F.D. Roosevelt Mem. Lodge No. 81;
2. Junior Warden for the year 1997 of F.D. Roosevelt Mem. Lodge No. 81;
3. WM of F.D. Roosevelt Mem. Lodge No. 81 for the year 1998;
4. WM of Dapitan Lodge No. 21 for the year 2000;
5. District Grand Lecturer for District 7 for the year 2000;

6. DDGM for District No. 7 in the year 2003;
7. Junior Grand Deacon in 2008.

APPENDANT BODIES

1. Luzon Bodies, A&ASR; Venerable Master in 2007; 33° Inspector General Honorary (IGH).
2. Plaridel York Rite Bodies; High Priest in 2002-2005;
3. Grand York Rite of the Philippines
 - a. KYCH
 - b. Holy Royal Arch Knight Templar Priest

KEY RESPONSIBILITIES

- I. Host a seminar workshop for all Blue Lodges to educate them towards understanding the meaning of Commitment and Proficiency;
- II. Find the root cause(s) of why most of the brethren now have little, or even no, Commitment to their Blue Lodges and even to the Most Worshipful Grand Lodge of the Philippines;
- III. Understand why many if not all, of newly installed Master Masons, Officers and Lights have little Proficiency;
- IV. Educate all the brethren through Seminars and Lectures conducted regularly at the GLP or within their Blue Lodges.

KEY ACHIEVEMENTS

- I. Assisted Past Most Worshipful Grand Masters in constituting Blue Lodges;
- II. Helped in conducting Masonic Education Seminar Workshops for officers and members of various Lodges;
- III. Visited various Blue Lodges within the Jurisdiction;
- IV. Participated in all Medical Mission conducted by CAMANAVA and various Blue Lodges
- V. District 7 Most Outstanding Worshipful Master, 1998
- VI. Recipient, Sovereign Grand Master Award, 2008
- VII. Recipient, Gen. Grand Council of Royal & Select Masters Int'l, 2005

EDUCATION AND TRAINING

Graduate of BSBA Marketing at the University of the East

PROFESSIONAL MEMBERSHIP

1. Philippine Che Yong Kua – Chua Association;
2. Caloocan Filipino Chinese Fire Volunteer Brigade as PRO;
3. CAMANAVA (Caloocan, Malabon, Navotas, Valenzuela) Travelers Club Inc. as Past President
4. Mabuhay Shrine Temple
5. Philippine Balanghay Association

BUSINESS AFFILIATION

1. Golden Dragon International Terminals Inc. (Shore Reception Facilities)
President

2. Majestik Trading Corp. (NLEX Total Gas Station)
3. Amway IBO
4. Shintian Restaurant (owner)

HOBBIES AND INTERESTS

- Business;
- Medical missions;
- Masonic education;
- Lecturing;
- Masonic meetings;
- Family man

VISION

My vision is summed up in two and only two things; COMMITMENT and PROFICIENCY. While it is true that what makes us Master Masons lies in our obligation, without these two critical keys in the lives of every Mason, one cannot be fully regarded as an upright Master Mason.

Commitment for me is dedication, loyalty, devotion, adherence and commitment to the ideals of Masonry. I believe that the quality of a Mason's personal atonement with the Lodge is in direct proportion to his commitment to excellence and to the ideals of Masonry as a Craft.

In order for one to be counted a an active Mason, a brother must have the will to win, the desire to succeed, the urge to reach his own potential ability in showing his family and brethren the true meaning of Masonry.

Commitment can be summed up in two words... "persistence with a purpose."

It is my vision to educate all Master Masons within the jurisdiction on the true meaning of Masonic Commitment. Without this, we are nothing. We will all just be DUES PAYING MASONS. We first educate our brethren on how to attain the highest Commitment. They must learn to focus their attention on the labor of the Lodge. In order for a brother to be counted and to be one with the other members of his Lodge, he must participate in all major activities of Masonry. Finally, he must live the LIFE OF A TRUE MASON everyday.

The other by-word is PROFICIENCY for Commitment alone is not enough. There must be proficiency because you may be committed but don't know what to do or how to act or how to speak with respect to the labors of the Lodge.

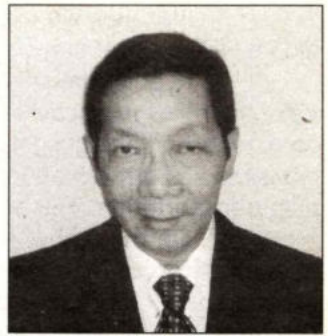
We must be proficient at all times. This is our very existence. This is our life. We must educate all Master Masons to understand the meaning of Commitment and Proficiency and the rest will be history. I am here totally committed to the tenets of Freemasonry and equally PROFICIENT in its ritual and ceremonies, for these distinguish us from other organizations.

In fine, our dedication to commitment and proficiency will enable us to demonstrate to non-Masons that we are an organization of excellence.

ELISEO RENATO C. MIRANDA

ABOUT MYSELF:

Coming from a poor family in San Antonio, Nueva Ecija and educated in the public school, one can say that I have reached a long way. I rose from the ranks, started to work from the very bottom as typist in San Miguel Corp. and promoted ten times in my ten (10) years of stay with the company. I was pirated and was convinced to join another big company with business operations here in the Philippines, in Hongkong and in the United States where I was given the opportunity to work abroad as an expatriate. Today I am the head of Li & Fung (Phils) Inc., the Philippine operation of a publicly listed Hong Kong export trading company with offices in forty-five countries, Li Fung Trading Ltd. I started the company in 1994 with 4 staff but is now the biggest export trading company in the country. I also had the chance in the past to practice my profession as a Certified Public Accountant.



WHAT'S IN IT FOR THE GRAND LODGE, THE LODGES AND THE BRETHREN?

If I become a Junior Grand Warden and in due time I shall, God-willing, be a Grand Master, I will, among other things, institute the needed Reforms and try my very best to replicate my success in my family and career to meet the said objective with the support of my brethren.

WHAT I ENVISIONED TO DO, GIVEN THE CHANCE:

1. INSTITUTE ELECTION REFORMS/RATIONALIZE THE WHOLE ELECTORAL PROCESS that would:

Eliminate Electioneering which, despite the intention of our regulations and of our Grand Masters for a clean election, has not been mitigated. But even worsened through the years. Every winning Junior Grand Warden could not ignore the fact that those vying for the position had somehow engaged or perceived to have engaged in electioneering in one way or another. Thus, from winning the Grand South to the time he is to assume the Grand Oriental Chair, he lives by that stigma, hoping he could win over brethren who supported other candidates, many times to avail. Hence, I call for a convention to rationalize the whole electoral process in selecting the future Grand Master.

Call for a convention to rationalize the whole electoral process in selecting the future Grand Master.

In the present electoral process, we can classify those allowed to vote into 3 types, such as:

The present system of asking the selected candidates to refrain from visiting other Lodges or attending Masonic functions after their selection as candidates is not enough. We all know that some would-be candidates visit other Lodges or attend district meetings before they sign the said document (usually December after their selection) and thus, such requirement may be serving some purposes other than the intended objective.

In Masonry, we conduct background investigation before we accept a candidate. To level the playing field, the "Selection Committee" must:

1. Require the selected candidates to submit a sworn statement or affidavit of their Masonic activities in the last 12 months prior to their selection as candidate, reporting or highlighting the Lodges and district meetings they have attended or visited and any donations or sponsorship and expenses incurred other than their own transportation. This should include their own lodge(s) or district(s).

2. On the day of the election, each of the candidates be asked to swear upon the Book of their Religious Belief and our Constitution, fronting the Brethren in open Lodge, that they had not spent money or asked others to spend money for the transportation/accommodation expenses of any voting delegate and/or paid Lodge dues of any Lodge or Lodges to qualify them to be represented.

These are among the necessary steps if we want to correct the aberrations and to move back towards perfection. They are imperative if we want a Grand Master as strong as is possible. Imperative if we want to stop brethren ridiculing an incoming Grand Master about the volume of the latter's expenses just to win the Grand East. Our Grand Master reigns supreme in between our Ancoms. He deserves that mandatory and authorized power.

I would like to be a Grand Master under circumstances belittling my integrity in winning the Grand South. Unless we reform the Grand Lodge system along a movement going back to the perfection of the Ancient Charges and Regulations, the Grand Master cannot enjoy supreme trust, respect, support and command. I am honestly not comfortable with that system, and I dare say I will not let it pass should I be given the chance to seat in the Grand Oriental Chair.

Our Fraternity has withstood attacks from its adversaries in the last few hundred years. But that is defending itself from without and not from within. The squabbles or aberrations from within, like cancer, is growing and has manifested itself already.

In my early days in the Fraternity, I asked an elder in Araw Lodge No. 18 as to how Masons differ from Lions, Rotary, Kiwanis and others. He smiled and simply said, "Young man, Lions governs the town, for most of them are government officials, Rotarians and the others are the cleaners and doctors in the town for that is their mission. But Masons differ, they are the 'CONSCIENCE' of the town because of their moral obligation." But today, it is not surprising to hear from Masons and non-Masons alike that Masons like the others spend money just to get elected.

While it may appear that the call for the above reforms is like a little voice or a dim light in the dark. so be it for it is far better to lit a little light than to curse the dark. It may also take many years to make and implement meaningful reforms or changes that we all aspire, but such aspiration can only be a reality when we are willing and start to act. To borrow the words of a great leader "IF NOT NOW, WHEN? IF NOT US, THEN WHO?"

The time will come when our feet get weary, that the best we can do is just to reminisch the past and the time we had in our beloved fraternity, recollecting the memories of the things we did and things we did not do or failed to do. Yet we all know that the collective effect of everybody's action or in-action is the determinant/factor of the type of legacy we will leave to our beloved fraternity and brethren and the same shall be recorded in the annals of the Masonic history. May

it cross our mind to ask ourselves, "WILL THE MASONS OF TOMORROW STILL BE AS PROUD AS WE ARE TODAY AND AS WERE THE MASONS OF YESTERDAY?"

We, the MASONS OF TODAY, WILL BE THE MASONS OF YESTERDAY FOR THE MASONS OF TOMORROW and it is our sacred duty to ensure that the golden legacy of Masonry be transferred, pure and unimpaired, from generation to generation.

OVERALL, WE ONLY HAVE TWO CHOICES; EITHER WE BE PART OF THE SOLUTION OR PART OF THE PROBLEM.

WHAT LEGACY DO YOU WANT TO LEAVE TO OUR BELOVED FRATERNITY AND TO THE MASONS THAT WILL COME AFTER US?

THE CHOICE IS YOURS, MY WORTHY BROTHERS.

CELSO S. VIRAY

Biographical Sketch

He was born in Manila on December 22, 1957.

He is married to Divine A. Laus-Viray, with whom he has four children: Josephine Joy, Jojie, and Jowee.

He took up Bachelor of Science in Commerce (BSC), Major in Business Administration, at the University of Santo Tomas in 1975. He finished his course in 1979.

His work experience includes the following: President/Chief Executive Officer, Metrocolor Corporation (Printing and Packaging); Director, Modagraphics Builders Corporation; Director, Mega Specialty Labels Corporation; and Director, Orient Integrated Commercial, Inc.

He was initiated in Andres Bonifacio Lodge No. 199 on December 16, 1983; passed therein on November 23, 1990; and raised on February 15, 1991.

He served as Treasurer of his Mother Lodge in 1995-1996; as Junior Warden in 1997; and as Worshipful Master in 1999, the year his Lodge celebrated its Silver Jubilee.

In 2000, our Grand Lodge declared him Most Outstanding Worshipful Master in its entire jurisdiction; accordingly, it declared his Mother Lodge, Andres Bonifacio No. 199, Most Outstanding Lodge in the jurisdiction of the Philippines.

In 2001, he received from his Mother Lodge the Hiram Award.

He is an Active Member of Pilipinas York Rite; a member of Quezon City Bodies, A.&A.S.R., he is a 33^o Inspector General Honorary (IGH).

In 2001, likewise, he served as District Grand Lecturer of Masonic District No. 9 (now Masonic District NCR-E).

In 2002, he was the Grand Master's Deputy of the same Masonic District, as well as High Shereef of Maginoo Shrine Oasis, Ancient Arabic Order of Nobles of the Mystic Shrine (AAONMS). He is a Past President of the Philippine Shrine Association (PSA), as well as an Active Member of the Supreme Council, Order of DeMolay.



Also in 2002, he served as the Chairman of the Grand Lodge Committee on Ancom Evaluation, as a well as member of the Grand Lodge Committee on Book Launching.

In 2007 and 2008, he was a member of the Grand Lodge Committee on Credentials; in 2008 and 2009, a member of the Grand Lodge Committee on Scholarship.

Program for the Fraternity

Mission – To create a dynamic fraternal organization dedicated to the promotion and propagation of the tenets and teachings, precepts and principles, ideals and values of Masonry, as well as to attracting consistently into the Craft young intelligent men of quality, promise and influence, and to stimulating its members to become men to whom others may look for example and inspiration – men who constantly strive morally to ennoble and exalt themselves and others, and thereby to help Masonry bring about a universal league of mankind; men of honor, virtue, and charitable feelings; men of sterling character and unimpeachable integrity in both their private and public lives.

Vision – To encourage the Craft in this jurisdiction to build themselves into a strong fraternal organization of good and true men desirous of enhancing and strengthening their own character and that of others, by providing them with meaningful opportunities for personal growth and development, educational advancement, dynamic leadership, and philanthropic endeavors.

Principles – To attain the foregoing mission and vision, we will use the principles given below as guide to meaningful action. We will:

1. Promote the highest standards of honesty and integrity and the enhancement and strengthening of the character of the members of the Craft at all levels.
2. Be open to all men of ethical and moral quality regardless of creed, color, condition, provided all believe in a Supreme Being.
3. Promote and provide opportunities for the involvement of the members of the Craft, as well as members of their families, appendant bodies and allied orders, in organized charitable activities and projects.
4. Promote and provide opportunities for the educational advancement of members of the Craft and residents of the Community as a means of encouraging freedom, tolerance and understanding.
5. Provide leadership opportunities training for members of the Craft, as well as those of the appendant bodies and allied orders.
6. Meet the fellowship and fraternal needs of the members of the Craft, stimulating them to have fun together and to care about one another.
7. Strive to be viewed by the family as an outstanding organization, by providing opportunities for family enrichment through programs of fellowship, discovery, learning, involvement and entertainment.
8. Strive to be viewed by the community as an outstanding organization, by contributing to welfare and prosperity of the community and the improvement of the lives of its residents by the active involvement of its Lodges and their mem-

bers.

9. Encourage the members of the Craft, as well as those of the appendant bodies and allied orders, to be active participants in their respective places of worship.

10. Establish strong partnerships between the Craft and its appendant bodies/ allied orders, and thereby create a united and harmonious Masonic Family in this grand jurisdiction.

MASONIC PILLARS OF PROGRESS

1. GRAND LODGE ADMINISTRATION & ORGANIZATION

Strengthen the Grand Lodge's financial condition, implement a sound financial management structure and facilitate better communication and coordination among subordinate Lodges.

2. MEMBERSHIP GROWTH AND RETENTION

Increase membership, retain and sustain the interest of current members, renew interest of inactive members, minimize and eventually eliminate suspension due to non-payment of dues and non-attendance at Lodge meetings

3. SUBORDINATE LODGE MANAGEMENT & MASONIC STUDIES

We will exert all-out effort to enable/ensure Lodge officers & members to conduct business in an appropriate manner as well as to make our rites and ceremonies uniform and impressive by conducting periodic district-wide Lodges of instruction through a revitalized Institute for Masonic Education and Studies.

In Conclusion

Brethren, with the honor of office comes a level of responsibility. I fully realize the seriousness of this obligation, and take the charges and regulations of Free and Accepted Masons seriously. I accept the challenge, and I promise my dedicated service to the Craft in this jurisdiction at all levels. Believing in the necessity of continuity of Grand Lodge programs, we will direct our special attention to pursuing the successful and worthwhile projects and programs of the Past Grand Masters as our Grand Lodge starts in 2013 its travel to its second centennial.

The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.



C O L U M N S

Rough and Rugged Road

by VW Victor A. Yu, PSGL

O' MIGHTY CANDIDATE

Besides the outrageous and misplaced competition for positions in the ladder of our fraternity by misinformed brethren, the other most frequent contentious issue causing disharmony in our Craft is the admission of candidates into our mystic circle. Our laws and regulations prohibit us from any discussions pertaining to the results of the balloting of candidates. However, alarmingly, we now even hear increasing stories of senior Masons who express their displeasure outspokenly and walk out of Lodges whenever their recommended candidates are rejected during balloting. Ironically, such senior Masons are often Past Grand Lodge Officers and their knowledge of the laws and regulations of our institution and experiences in enforcing them seem to be repressed from their memories.

We wonder why these brethren are so concerned with the admission of their recommended candidates. They often say that such candidates will be "assets" of their respective Lodges and that is why they are adamant in the admission of the latter to our Craft. Surprisingly, such "preferred" candidates are usually well-placed in public office or in the private sector. Do influence, power and wealth ensure the sustainability of Lodges? Or is it the tradition of shared leadership and humility in ser-

vice exemplified by Lodge elders that transmits unimpaired the beauties of Masonry from one Lodge generation to another? Do brethren who are high-ranking public officials or highly-placed personages in society automatically convince mankind of the goodness of Masonry? Or are the daily lives of Masons as exemplary members of their respective families, workplaces and communities more lasting and effective to create positivé influences on humanity?

A son of a tycoon once submitted a petition to a Lodge but became a Master Mason only after almost three years. In the very first two years, interested parties, both Masons and non-Masons, lobbied to make members of the Lodge expedite his admission thereto. However, the customs and usages of the Lodge were observed: and such brother awaited a time with patience. As a reward for his humility, such brother gained not only disinterested friendships in the fraternity but also the genuine respect of his brethren. Thus, he now stands on his own due to his own achievements in the Craft: and his privileged life is considered inconsequential by his Lodge brethren. Would such brother have the same life-changing experience if his admission was "expedited"? Did his long

travel to receive the sublime degree of Master Mason contribute to his becoming a "better man"?

In some Lodges, we can also see some "friends of Masons" who do not desire membership in the Craft but are supportive of the purposes of Masonry and are also good friends of brethren. They join the fellowships of Lodges and also help out in the endeavors of the Craft. Some eventually do join the fraternity while others are content to remain as "friends of Masons". Peculiarly, such persons who remain "friends of Masons" manifest more clearly our tenets and virtues than a lot of our brethren nowadays.

In the past, discussions on the ballot were unheard of and Lodges prospered and thrived in harmony. A rejected candidate simply just awaited a time with patience and a lot of them eventually became respected members of our Craft. There were no fusses nor confusion after the ballot. Brethren simply accepted every result and there were no piques and quarrels among the brethren on candidate admission issues. We need to return to that mindset. In the first place, it is part of our laws and regulations which we are obligated to abide by and enforce!

Lodges exist to promote peace and harmony among Masons and other

men. If the admission of a candidate causes disharmony in the Lodge, then we are making a travesty of our principles and practices in Masonry. A friend of Masons can participate in all our activities except in our Stated Meetings, Degree Works and portions of Annual Communications. If such person truly believes in the purposes of Masonry and is a sincere friend of Masons, he will readily await a time with patience to be admitted. After all, he can already participate in a lot of our activities.

Masonry does not owe anything to anyone who seeks admission to our Craft. On the contrary, it is the candidates who have to be worthy and qualified and that includes having the basic values to await sincerely a time with patience. The same goes for the sponsors. If they suffer their passions and prejudices to become the masters of their judgment and cause disharmony in the Lodge by forcibly causing the brethren to admit a candidate contrary to our laws and regulations, they have rendered themselves unworthy of wearing the lambskin apron. Let us whisper good counsel to such less informed brethren and more importantly, let us convince them by our own example. For it is in the due observance of our laws and regulations as shown in our own conduct that we can expect obedience to them by others. Together, Brethren, We Will Make the Difference!

Finally, be faithful to the trust committed to your care, and manifest your fidelity to your principles by strictly observing the Constitution of the Fraternity; by adhering to the Ancient Landmarks thereof; and by refusing to recommend any one to a participation in our privileges, unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution. (Last paragraph of the Charge of the EAM Degree).

On Lodge Committees

AS PRESCRIBED in our Masonic Law Book, "The Master, at the stated meeting next succeeding his installation, shall appoint such committees as are necessary to assist him in the management of the Lodge."

Choosing the chairmen and the members of various committees is one of the Worshipful Master's most important and most difficult jobs. The Worshipful Master must base his choice of the chairman on the basis of each committee's ability to draw people out and encourage them to do the task before them on schedule.

Our Fraternity is a team-oriented organization; the very concept of Brotherhood envisions men working for common goals. The chairman and the members of each Lodge committee must know exactly what is required of them, what resources they have to work with and when their deadlines are. The Worshipful Master must see to it that every committee is made up of brethren who have keen interest and expertise in the area concerned, and that those he appoints to the committee are "team players." This last point is important because some Lodge committees are "one-man teams," with the chairmen the only ones doing all the work while the rest of the team are just watching.

There are committees that are so important as to be nearly mandatory for the Master to create, such as Finance, Ways and Means, Lapsation, and Sunshine. These committees can

make or break the Lodge; hence, the chairmen and members of these committees must perform their responsibilities with utmost fidelity.

... and Masonry & Women

We Masons have a very high regard and esteem for women; in fact, we place women on the pedestal, so to speak. Thus, every one of us has an obligation to a fellow Mason's wife, mother, sister and daughter. We ask every petitioner to write on his application the names of his wife and daughter(s), but not those of his sons.

However, since the Fraternity does not yet allow women to become members, we should encourage our spouses to join the Order of the Amaranth or the Order of the Eastern Star, and our daughters to seek membership in the Order of Job's Daughters or the Order of the Rainbow for Girls.

Since our spouses, mothers, sisters, and daughters have been supportive of our Masonic activities, we should give them the honor and recognition due them during the month of February.

In this connection, reprinted hereunder is "A Mason's Wife," a poem by Bro. Roger Paulino, Jr. of Torrance University Lodge No. 394 and William Rhodes Harvey Lodge No. 767 in Los Angeles, California, USA:

*From active Masons, resolute,
Our wives and families we salute;*

*We surely know the price you pay,
Who sit alone while we're away.*

*No high degrees on you conferred,
In Lodge, your name is seldom
heard;
You serve our cause though out of
sight,
While sitting home alone tonight.*

*Masonic papers list our names,
Awards are given fit to frame;
But yours is absent... you who*

*strive
To keep our fortitude alive.*

*You're part of every helpful deed,
On your encouragement we feed;
Without your blessings, how could
we.
Continue acts of charity?*

*And so, this poem, we dedicate,
To every Master Mason's mate;
And offer our undying love,
Rewards await in Heaven above.*

In My Opinion

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

Problems Encountered

During my service as the Assistant Grand Secretary, I have encountered problems with regard to the Masonic progress in the Craft of several brethren. These consisted, among others, of lack of their individual data, as reflected in the records of the Grand Lodge, such as the dates of their initiation, passing and raising. These deficiencies in the records of members of particular Lodges can be attributed to the negligence of particular officers of the Lodges concerned..

Our Ordinances provide that it is among the duties of a Lodge to other Lodges to inform each Lodge, through the Grand Secretary, of all petitions for degrees or affiliations and all demits, suspensions and rejections (See Section 4, Article III or the Ordinances). This information is relayed by the Grand Secretary to the other Lodges through the Grand Lodge Circular No. 12, which is issued every 10th, 20th and 30th of the month.



Section 2 k of our Ordinances provides that it is the duty of the Lodge to the Grand Lodge to render promptly all required reports on prescribed forms. These prescribed forms are the Secretary's Financial Report, the Treasurer's Financial Report and the Monthly Membership Report.

The Monthly Membership Report is most important because this is the basis for the encoding of the data of each brother Mason from the time his petition is received by the Lodge to his election or rejection by the Lodge, his initiation, passing and raising, suspension/expulsion and restoration, demit and death.

But, there were several times, when a Lodge would request the Grand Lodge to grant Life Membership by Longevity to one of its members; but when

the record of said particular member is taken from our files, it would appear that not even the date of his initiation was reported to the Grand Lodge. The only reason for the absence of the record is the failure of the Lodge Secretary to submit the required Monthly Membership Report to the Grand Lodge.

Another recurring problem concerns the protest of a brother who is denied Life Membership by Longevity, when his Lodge recommends him to be a Life Member by Longevity, by reason of his suspension for non-payment of dues or other cause.

As provided in Section 5, Article VII of our Ordinances, a Master Mason who has been a member in good standing in the fraternity for, at least, twenty-five (25) years continuously and has paid his dues to the Lodge for the same period of time, may be declared a life member by longevity and issued a certificate which will exempt him from the payment of dues.

Under said provision of Section 5, Article VII of our Ordinances, the Master Mason must be in good standing for 25 years continuously and has continuously paid his dues for 25 years to the Lodge that will declare him life member by longevity. It is not cumulative.

Consequently, the 25-year continuous membership in good standing is interrupted, when the brother is suspended for any cause. In which case, the 25-year membership in good standing will have to be counted again from the time of the restoration of the brother.

There were times in the past, when a brother who had been sus-

pending for non-payment of dues would protest his suspension, on the ground of lack of due notice or due process. This often occurs when the said brother is about to become a life member by longevity. But oftentimes, the protest is made many years after his suspension and also many years after the brother has been restored to good standing. This belated objection or protest against the brother's suspension is obviously intended only to qualify him for life membership by longevity. I find no good reason to justify the protest.

It is true that in Section 8, Article VII of our Ordinances, it is provided that in case any member of the Lodge shall have refused or neglected to pay his regular dues during a period of twelve (12) months, the Secretary shall notify him, either by registered letter addressed to him at his last known address, or by actual service of notice, duly certified by the Tyler, that, unless at the next stated meeting, either his dues be paid or sickness or inability to pay be shown as the cause of such refusal or neglect, he will be suspended from all the rights and privileges of Masonry, the notification made by the Lodge, in the Monthly Membership Report, is accepted as done in accordance with the said provision of Section 8, Article VII of our Ordinances, under the presumption that official duty of the reporting officers of the Lodge has been regularly done.

If the concerned brother really finds his suspension to be without due notice, he should protest immediately and not wait for many years to pass before doing so..

It should be pointed out that when a brother who is a member of more than one (1) Lodge is suspended

or expelled in one Lodge, he is automatically suspended or expelled in all the other Lodges of which he is a member. Notice of such suspension by means of the Grand Lodge Circular No.

12, which is regularly issued by the Office of the Grand Secretary, is sufficient notice to all Lodges concerned. (See Section 7, Article XVII of our Ordinances.)

More Insights into Masonry's Nature and Mission

by J. Flor R. Nicolas, PSGL

MASONIC CHARITY IN FOCUS

EARLIER WE PRESENTED CHARITY as a distinctive mark of the close unity that exists among us initiates of Masonry. We now take a closer look at this "cornerstone of all Masonic virtues," if only to see how the more faithful observance and the wider dissemination of it, as symbolized by the Trowel, can effectively help Masonry accomplish its self-imposed mission of bringing about a universal league of mankind or establishing on this planet a true Brotherhood of Man under the Fatherhood of God.

A Portion of the EAM Lecture

"The covering of a Lodge is no less than the clouded canopy or star-decked heaven at which all good Masons hope, at last, to arrive by aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven – the three principal rounds of which are denominated Faith, Hope and Charity; which admonish us to have faith in God, hope of immortality, and charity for all mankind. The greatest of these is Charity; for our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity."

Charity in a Masonic sense has

a much broader meaning than being merely the sentiment which prompts us to extend assistance to the unfortunate; rather, it embraces affection and goodwill toward all mankind.

Charity is greater than Faith and Hope because it will continue when time shall be no more.

The MSA's Description of Masonic Charity

The Masonic Service Association (MSA) agrees with our Monitor that Charity embraces affection and goodwill toward all mankind. But it stresses that Charity refers specifically to demonstrating love and benevolence to our brethren in Masonry. It describes Charity in this specific sense in the following manner:

"Charity is that feeling which prompts a Freemason to suffer long and be kind, to control his temper, to forgive the erring, to reach forth his hand to stay a falling brother, to warn him of his error and whisper to his ear that correction which his fault may demand, to close his ear to slander and his lips to reproach; in short, to do unto others as he would be done by."

The foregoing description is the MSA's version of the Five Points of Fellowship, which is the best description of the Golden Rule. Ill. Bro. Albert Pike expresses the Five Points of Fellowship in this manner: "To go upon a Brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplication with God; to clasp him to your heart; to protect him against malice and evil speaking; to uphold him when (he is) about to stumble and fall; and to give him prudent, honest, and friendly counsel-- these are duties plainly written upon the pages of God's great code of laws, and first among the ordinances of Masonry."

Charity in a Masonic sense also includes faithful observance of this monitorial charge: "You are not to palliate nor aggravate the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice."

Further states the MSA: "Charity as applied to Freemasonry is different from the usual and accepted meaning. All true Masons meet upon the same level, regardless of wealth or stations... We are taught not only to relieve a brother's material wants, his cry of hunger, etc... but to fellowship with him upon our own level, stripped of worldly titles and honors. When we thus appeal to him, giving him spiritual advice, lifting him up morally and spiritually with no sense of humiliation to him, we set him free from his passions and wants. To such charity there is reciprocity rich in brotherly love and sincere appreciation."

The Masonic fraternity is, decidedly, gentle and caring. In fact, whenever we meet with our fellow

Freemasons on the level, we invariably feel that we are important to them, and vice versa. Thus, constant fidelity and true friendship exist among us. Never should we suffer worldly wealth and honors, therefore, to interfere in our dealings with one another. We should always meet on the level, act by the plumb, and part upon the square.

The MSA further describes Masonic charity in the following manner:

"Freemasonry not only inculcates the principles of love and benevolence, it seeks to give them actual and living presence in every occupation and intercourse of life. It not only feels, it acts! It not only pities human suffering, it relieves it! Nowhere in the world can a good (and true) Mason find himself alone, friendless or forsaken. The invisible but helpful arms of our Order surround him, wherever he may be."

Clearly, since all of us Master Masons wheresoever dispersed have been commended to one another's kind care, love and protection, we are obliged to extend charity or fraternal assistance to one another.

Bro./Col. Ehlers' Description of Masonic Charity

Long associated with the York Rite of Freemasonry as Grand Secretary, Bro./Col. Edward M.L. Ehlers metaphorically describes Charity as:

1. "The cornerstone of our ancient and honorable Fraternity";
2. "The brightest jewel in the Masonic crown";
3. "The Corinthian pillar whose entablature adds strength, beauty and grace to the Masonic fabric"; and
4. "The radiant spark emanat-

ing from God, the Inexhaustible Fountain of Love."

We should notice that, like our Monitor and the MSA, Bro./Col. Ehlers holds that Charity is not circumscribed by the narrow limits of feeding the hungry, clothing the naked, binding up the wounds of the afflicted, and the like, and that Charity is, rather, "swift at foot and ready at hand in the cause of humanity." Adds Bro./Col. Ehlers: "Charity writes a Brother's vices in water and his virtues in enduring brass." Finally, he says, "The superstructure of Charity is friendship, morality, and brotherly love; its capstone, holiness to the Lord."

Bro./Col. Ehlers describes Charity as "swift at foot and ready at hand in the cause of humanity" because all men are bound by duty to extend relief to less fortunate fellowmen. Yes, all men are bound by duty to help improve the physical condition of the unfortunate, unhappy and economically deprived or disadvantaged among us, relieve their distresses, supply their wants, and minister to their necessities. Indeed, individually and collectively, we must do all in our power to accomplish this good work, so that the residents of our depressed communities will feel once more the relevant and helpful presence of Masonry in their midst. It is in this area of concern that we can make a difference. All we need to do is exert a little more effort to put Masonic Charity into meaningful action for the improvement of the quality of life of our fellowmen, particularly our countrymen, and especially the economically deprived or disadvantaged.

Bro. Albert Pike once more reminds us that "There will always be in the world wrongs to forgive, suffering to alleviate, sorrow asking for sympathy,

necessities and destitution to relieve, and ample occasion for us to exercise active charity and benevolence."

But, as mentioned earlier, Charity begins at home. It "writes a Brother's vices in water and his virtues in enduring brass." Hence, we should heed Bro. Albert Pike's plea that we be a little kinder to one another than before. He emphatically says, "... There needs to be much more of the ancient fellowship among us, more tenderness to each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune, somewhat of the brotherly feeling, that it be not shame to use the word *Brother*."

Moreover, since we have been charged to be our Brother's keepers, as well as to help preserve unsullied the Fraternity's reputation or to help remove every aspersion against it, the more knowledgeable or more informed among us should exert a little more effort than before to correct the irregularities of our less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices.

Similarly, the more experienced among us should endeavor with little more earnestness than before to caution the inexperienced against any breach of fidelity to our laws, rules and regulations.

Furthermore, since we should exhibit even now in a small scale the universal league of mankind which our Fraternity has been seeking to bring about through all the ages, those among us who are superior in rank or office ought to demonstrate a little more kindness and condescension to

their inferiors; the latter, a little more obedience and submission to the former; and the peers or equals among us, a little more courtesy and affability one to another. Sincere affection and benevolence should always prevail in the entire Craft! As the Installation of Lodge Officers Manual puts it, "Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons."

Masonic charity requires us, above all, to assist one another in understanding better the philosophy, symbolism, and other aspects of Masonry, so that we will be better enabled to ennoble ourselves and to live richly, abundantly and meaningfully, as well as to work effectively for the welfare of humanity in general and fellow Filipinos in particular.

Masonic charity requires us, in addition, to give assistance to, as well as to show genuine concern for, the widow and orphans of a deceased Brother. We should do a little more in this area of concern.

Bro./Col. Ehlers' final statement reminds us of the prayer which the Senior Deacon recites as he places his left hand on the head of the candidate for the Entered Apprentice degree, which reads in part this way: "... Grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with the competency of Thy Divine Wisdom, that, by the influence of the pure prin-

ciples of Freemasonry, he may the better be enabled to display the beauties of holiness, to the honor of Thy holy name. Amen."

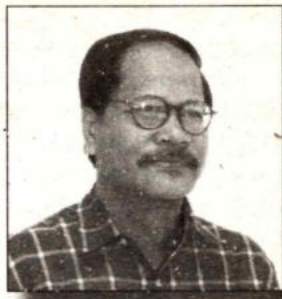
According to Bro./Col. Ehlers, the capstone of Charity is holiness to the Lord. Thus, we are admonished to imitate the example set by the GMHA, the architect of the work at the building of King Solomon's Temple, who, at high twelve, when the Craft were called from labor to refreshment, customarily went into the Temple and view the work, to see if any improvement could be made, either for strength or for ornament; and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever-Living God and pray for wisdom necessary to enable him to draw designs upon the trestleboard, whereby the Craft might pursue their labors. Besides thus demonstrating his unfeigned piety to God and his inflexible fidelity to his trust, he refused to give what the ruffians were demanding of him when he was assaulted by them in the Temple, but chose rather to lay down his life than forfeit his integrity – an example well worthy of emulation by us.

In addition to disinterestedly dedicating and devoting our lives to God's service, we should earnestly endeavor to be true and faithful friends and brothers to our fellows in the Craft, helping one another to be faithful to every trust; to support the dignity of our character, as Masons, on all occasions; and to steadily exemplify the pure principles of Masonry, so that, influenced by them, we will display the beauties of holiness, to the honor of God's holy name. So mote it be.

GEN. LIM: EPITOME OF A GREAT MASON

On January 5, 1942, Major Carlos P. Romulo broadcast over the Voice of Freedom, "People of the Philippines, listen to the pledge in words of President Roosevelt of the Unites States of America: 'The world will long remember what you, the people of the Philippines, are doing and what you have been doing since this war began. I renew my solemn pledge to you, that your freedom will be redeemed and your independence established and protected. The entire resources in men and materials of the USA stand behind this pledge.'"

Then "Dr. Filipina" took the microphone from Major Romulo, who had sunk down, too sick and too exhausted to proceed, and said, "...Dr. Filipina is now speaking. People of the Philippines, listen carefully to the session of the English Parliament. Prime Minister Winston Churchill of England appears before the House of Commons and reports, 'Singapore falls to the Japanese Imperial Army, but Bataan still holds'. A member of the House of Commons stands and asks, 'Mr. Churchill, why does Bataan, without any fortification, still hold, while Singapore, into which the British nation poured thousands upon thousands of pounds sterling, has capitulated and yielded 95,000 troops easily to the enemy?' Prime Minister Churchill replies, 'There are a number of reasons why Bataan still holds, but I shall give only two... First, because we must admit a bit of shame that our colonial system in Malaya has not been as successful as



the American experiment in the Philippines. Second, the Filipino soldiers **HAVE NO EQUAL ON THE FACE OF THE EARTH.**"

These broadcast materials were read and aired to inform the whole world how our brave soldiers defended Bataan in the Second World War. We all know that Bataan was defended by the 41st Philippine Division headed by a great Mason, Brigadier Gen. Vicente Podico Lim. He was in charge of 7,000 officers and men of the 41st Division, which became known as the "Rock of Bataan" because it was in the frontline of the battlefield. Out of the 78,000 Fil-American troops in Bataan, only 4,000 were Americans and they were held at the rear as reserves. That was how our brave Filipino soldiers fought in Bataan. As what was heard over the Voice of Freedom, a dramatization of Filipino soldiers' bravery was broadcast with the following lines: "As Dr. Filipina arrives at the battle ground in Bataan, he finds the 41st American Infantry Regiment in exhaustion. The Philippine Scouts march forward, with the Americans on their backs, and say 'Joe, rest, stay behind, and we will take over.' The Filipino soldiers pass by, take over the battle - fire, fire and finish the enemy one by one." Then Dr. Filipina asks General Lim and says: "General Lim, your soldiers are very brave and expert shooters." General Lim answers with accusing finger and says, " Doc, remember, my

soldiers are eating only a single light meal a day and they have not eaten yet – and remember – ALTHOUGH THEY ARE HERDED HERE LIKE CATTLE, YET, THEY ARE FIGHTING LIKE HUNGRY LIONS – FIGHTING AND DYING HAPPILY, DEFENDING AMERICAN DEMOCRACY.”
Dr. Filipina salutes Gen. Lim.

General Lim was not new in battles. If you recall, he was a 2nd Lieutenant during World War I. At the war's end, he returned to the Philippines, where he continued his military career and quickly rose in rank. By 1940, he was appointed to the post of Chief of Staff of the Philippine Army. When the Philippine Army was incorporated into the American Armed Forces on July 16, 1941, Lim was bestowed the Rank of Brigadier General and became the top-ranking Filipino under General Douglas MacArthur. After the attack on Pearl Harbor, he was in command of the 41st Philippine Division, USAFFE from 1941 to 1942 and tasked with the defense of Bataan. However, on April 9th, 1942, the 41st Philippine Division of the USAFFE surrendered, along with all American and Filipino forces to General Homma. Among those who fought hand in hand with the General were more than 200 Calambeños, such as the late Col. Medardo Malabanan, Maximo Alcasid (who became a famous physician), Jose Banaticla, Mauro Villanueva and Marcial Alibutod, teachers and many others.

General Lim survived the infamous Bataan death March. On June 6, 1942, he was admitted to the Philippine General Hospital for treatment of injuries sustained at Bataan. He recovered quickly, but with the help of his brother-in-law, Dr. Jose N. Rodriguez, he concealed this fact. With the Japanese con-

vinced of his incapacitation, he led the guerilla resistance forces of Luzon. In 1944, he was ordered to rejoin General Douglas MacArthur in Australia. He attempted the journey but was captured en route by the Japanese. He was held for months at Fort Santiago and the Bilibid prison before being beheaded, along with Colonel Antonio Escoda, shortly before the liberation. Some historians say, General Lim died on 31 December 1944 and is listed on the Tablets of the Missing at Manila National Cemetery. Others opine that General Lim died in 1945.

General Lim is one of the greatest Filipino military career officers. He was only 22 years old when he entered the United States Military Academy at West Point on March 1, 1910, and he there graduated on June 11, 1914.

In 1926, he returned to the United States to take the Advanced Course in the Infantry school at Fort Benning, Georgia; the Command and General Staff School, Leavenworth, Kansas; and the Army War College in Washington D.C. Because of his distinguished military accomplishments, Gen. Lim was promoted to Lieutenant Colonel on November 1, 1936. On July 1, 1936, he was appointed Chief of the War Plans Division of the Philippine Army.

Before the war, General Lim was already considered an active civic-minded person. In fact, he became a member of the Executive Board of the Philippine Council, Boy Scouts of America upon its organization. He was first elected as Chairman of the Civic Service Committee and was elected president of the Philippine Council, which was then on the verge of collapse due to financial burden, in 1933. Together with

other members of the board, he brought back the council to financial stability.

When the Philippines acquired Commonwealth status in 1935, it became an independent Scouting nation in 1936 with the transition of the Philippine Council into the Boy Scouts of the Philippines (BSP) or the Kapatirang Scout ng Pilipinas. On October 31, 1936, the BSP was founded and General Vicente Lim was one of the founders and concurrent elected treasurer, together with Joseph E. Stevenot, Jorge B. Vargas, Carlos P. Romulo, Judge Manuel Camus, Arsenio N. Luz and Gabriel Daza.

In addition to his military service, General Lim authored a book entitled "To Inspire and to Lead: The Letters of General Vicente Lim, 1938 - 1942." In this book, General Lim expressed that "the principal defect of our national defense is not the training or finances, but the great and dangerous flaw of democracy which has been implanted into the minds of the Filipino people. We have a nationally wrong conception of democracy. Our democracy in the Philippines is unilateral. It is only for benefit, for freedom, for rights, and for the comfort and happiness of each individual member of the nation. That is the common belief, and I venture to say 99.9% of our people believe in that kind of democracy." General Lim said that Filipinos should be cognizant of their obligation and duties and must be willing to sacrifice for the good of the nation. In the same measure, they enjoy "personal democracy."

I remember one of the letters

of the General to his son Bobby, dated October 31, 1938, on sacrifices. He said: "Rizal had been very humble in his services for his country and suffered both physically and mentally. But the service he rendered to his people will be an eternal glory for him and the Philippines."

From his youth, General Lim served as courier of the underground forces of General Miguel Malvar operating in Calamba and its neighboring towns, a public school teacher in Sta. Cruz, Laguna, a member of the academe in the Philippine Constabulary school in Baguio in 1916, an active and proficient traveler from the time of his initiation up to his death and a brave defender of Bataan from 1941 to 1942.

He was initiated in Bagumbayan Lodge No. 4 on January 3, 1917, passed on February 20 and raised on February 23rd of 1918, one day before he celebrated his 30th birthday (February 24, 1888).

As the Voice of Freedom echoed in the airwaves on April 9, 1942 at the fall of Bataan, saying: "Bataan has fallen, but the spirit that made it stand, a beacon to all the liberty-loving people of the world, cannot fall."

Indeed, Bataan had fallen but the spirit and greatness of men like Vicente Lim inspire all freedom-loving people that roam this world.

May their greatness stir us all in our present battles against anomalies and scams in our government.

Views From An Outsider

by Bro. Frank Stevens

After almost a hundred years of independent Masonry in this country, is it not time we had proper co-operation and co-ordination between the GLP and the various appendant bodies? We say there is already but it is merely lip service.

Conferrals are the life blood of the Scottish and York Rites. They raise funds but more importantly, they provide new blood. As we age, younger, more vigorous brethren will take our places in the conferral teams and various management positions just as we did with our predecessors. How many times has a last minute substitution been made in a conferral team because a vital member was required to carry out another task in another part of Masonry at short notice? We need a coordinated diary between GLP and its various Districts, Scottish Rite Bodies, Grand York Rite Bodies, Shriners, Balanghays and Snake. Most conferrals are held during the same weekends every year.

Masonry in all is a big business. When you total all the incomes from the various parts, it is larger than those of many corporations. Yet what corporation would try to operate without a diary? What successful business does not have a plan? Our ANCOM is fixed every April, Lodges have Installations in the first three months every year. Scottish Rite Bodies generally have fixed schedules. York Rite Bodies have Annual Conferrals in March and October, etc. We have Holy Week which is moveable and can disrupt our plans but this just means we need to plan ahead further in the future.

Closer cooperation should also

be considered for action against Masons who are suspended or expelled from Appendant Bodies. If a member is suspended or expelled from GLP, he is also subjected to the same action by York and Scottish Rites. Should he not also be sanctioned by Shrine, Balanghays, Snake and other organizations? To take one further step, should a member be suspended or expelled by Scottish Rite, should not the same action be taken against them by GLP and York Rite? How can it be right that if a member commits such a grave offence the only reasonable punishment by the appendant body is suspension but he can continue to attend his Blue Lodge and even join another appendant body?

Brotherhood means supporting each other. Is it not more important to support the majority who act masonically rather than the undeserving Masons who, having been suspended, are shown to have been undeserving of Masonic initiation?

ANCOM is our most important event. Unfortunately, not all members can attend due to business and other commitments. Besides choosing our new Grand Master and other Grand Line Officers, important decisions are made which often affect the whole membership. Edicts are confirmed or defeated, new rules are instituted and plenary decisions revealed. Our principal method of communication is the Cabletow magazine and those of us who did not attend ANCOM find the names of all the Grand Line Officers as well as district



appointments. Why is there no report on the proceedings of ANCOM? Why not go a stage further and put an updated constitution on the Grand Lodge Website? Then we can all have access to the decisions made that affect us all. 10 years between revisions of the Constitution is too long.

The Monitor is a source of many arguments as to the correct meaning of the code. There is no standardization between the three degree sections. For example, you will find different codes for Jewel in the opening of the Lodge for each degree. (1st – jwl, 2nd – jw, 3rd – jl) There is confusion – in the 1st degree examination, some brethren say immerse when the correct word is improve. In the 3rd degree, many have incorrect pronunciation and say severed and stress the 2nd e when the correct pronunciation is stressing the 1st e.

You may say it makes no difference but there is an enormous difference. The word required is the past tense of sever, meaning to cut. By stressing the 2nd e, it becomes severe, meaning extreme and it has no past tense.

The second degree sign is sometimes given incorrectly. Remember, brethren, signs always follow the horizontal and perpendicular. If you make a sign that needs an angle of movement that is not 90 degrees, you can be sure that sign is incorrect.

IMES is correcting this error but many brethren are sure they do not need to attend IMES and so continue with an incorrect teaching. If it was made compulsory for the Lights and other officers to be IMES graduates, then the Master could ensure that mistakes are eliminated.

• “To make a big difference in Philippine Masonry, we must continue our Grand Lodge’s plans and programs from one leadership of our Blue Lodges to another.”

– MW PETER U. LIM LO SUY.

• “Every officer, whether elected or appointed, must convince the other members of the Lodge, as well as other brethren, that he is deserving of the great honor conferred on him and worthy of the rare privilege granted to him.”

– eFR. eN.

• “The Craft has indeed turned events of misfortunes like typhoons Ondoy and Pepeng into opportunities for exemplary kindness, as evidenced by donations received by our Grand Lodge amounting to PHP 5,234,288.00.”

– MW PETER U. LIM LO SUY.

MINDORO LODGE NO.157 SPONSORS MINA DE ORO ASSEMBLY NO. 23, IORG

THE BRETHREN OF MINDORO LODGE NO. 157, under the leadership of WM Ruben Guinto, and with the assistance of the DDGM, VW Ramon Espada, VW Nolasco Talucod, PDDGM, and WB Aurelio Dy, as well as the support of the spouses of the brethren, sponsored a Rainbow Assembly based in San Jose, Occidental Mindoro.

The Mina de Oro Assembly No. 23, International Order of the Rainbow for Girls, was instituted on June 6, 2009 under the direction of Mrs. Eleanor Roque-Redor, Supreme Deputy in the Philippines, IORG. During the institution ceremony, Letters Temporary were read, and the following girls received their Institution Obligation, thereby becoming Charter Members of the Assembly:



MW Peter Lim Lo Suy with Charisse Guinto, first Worthy Advisor of Mina de Oro Assembly No. 23

Charisse Guinto, May Michelle Guinto, Mariel Venice Bagatsolon, Ma. Lorraine Penstrada, Pem Angeline Torres, Jhoniell Ann Pabroa, Jove Jean Guillar, Meekolle Joy Alvaro, Janiel Venice Abad, Alex Andrea Bagatsolon, Jennivie Josen, Inna Jane Sanchez, Rosette Stephanie Baldonado, Eloisa Sagun, Polline Rae Domingo, Jeanne Dominique Domingo, Valerie Lou Gatuz, Erika Kate Co, Ann Gwyneth Teston, Daniel Love Paredes, Ma. Carissa Monique Bundalian, Patricia Anne Matira, and Mariel Louise Panahon.

The institution ceremony was followed by a very impressive Installation of Officers, with Charisse Guinto being installed as the first worthy Advisor and Mrs. Thelma Guinto as the first Mother Advisor of the Mina de Oro Assembly LT No. 23.

No less than MW Peter U. Lim Lo Suy, Grand Master of Masons in the Jurisdiction of the Philippines, was Guest of Honor and Speaker.

According to the Grand Assembly of the Philippines, IORG, the Supreme Assembly, IORG, whose seat is in McAlester, Oklahoma, USA, granted a Charter to the new Rainbow Assembly. Hence, this was constituted on February 20, 2010 at the Flaviano Z. Ramirez Memorial Hall, San Jose, Occidental Mindoro. During the ceremony, Mrs. Eleanor R. Redor presented the Charter.

Mrs. Imelda Tamesis is the current Mother Advisor, and Mary Michelle

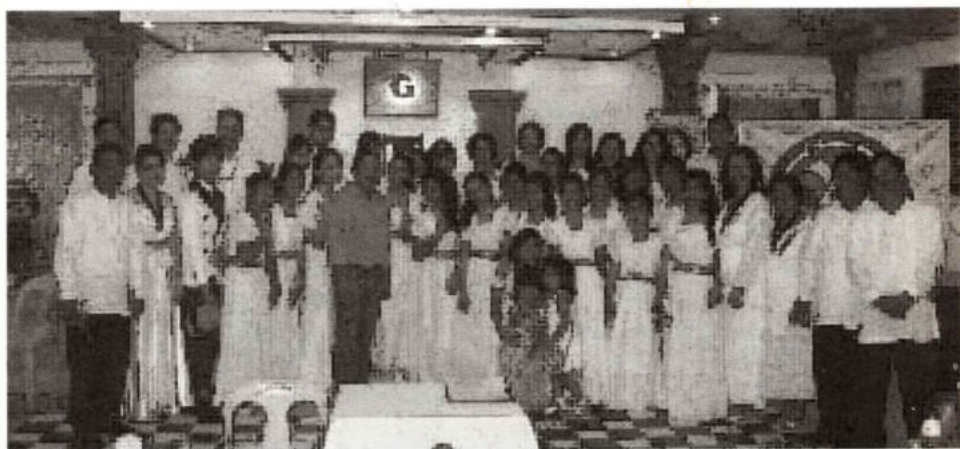
Guinto, the current Worthy Advisor. The Assembly now has 29 members and projects a positive influence in the community.

The goals of the IORG are centered on love and service. Young girls aged 11 to 20 years are taught to love and to serve humanity and the community, to be patient, to seek dignity of character and to believe in the higher things in life. They are prepared for exemplary womanhood and good citizenship.

It has been said that "at the end of the rainbow is a pot of gold." The Pot of Gold in daily life can be likened to one's heart's desires. Pure thoughts and pure deeds placed in the Pot of Gold will bring one true happiness in loving and serving others.



Institution of Mina de Oro Assembly, LT- June 6, 2009 with MW Peter Lim Lo Suy as guest of honor and speaker.



Constitution of Mina de Oro Assembly No. 23, February 20, 2010

OUR GRAND MASTER'S VISITATIONS OF DISTRICTS, LODGES; OTHER OFFICIAL ACTIVITIES

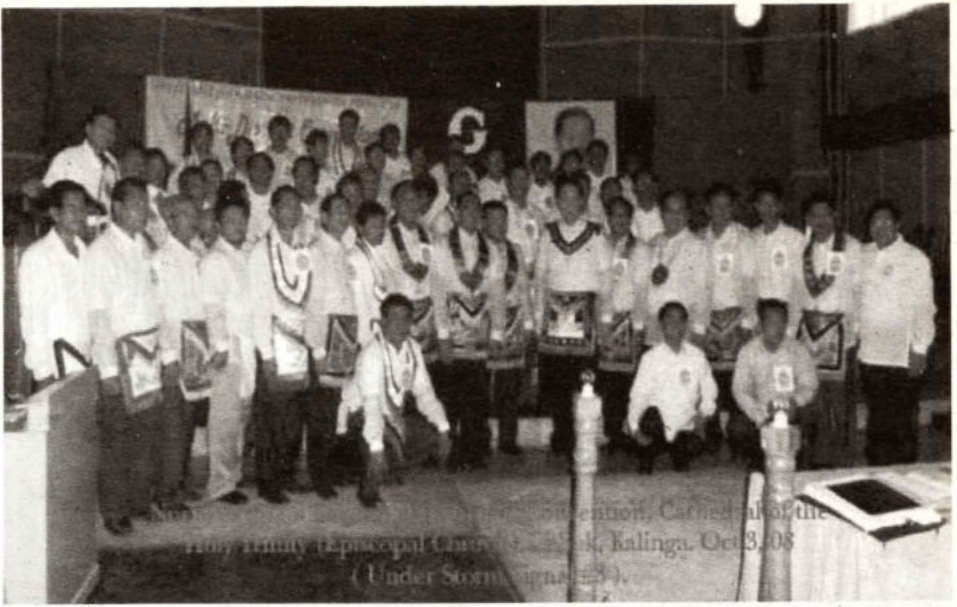
The duties incumbent upon a Grand Master are fraught with grave responsibilities, such as officially visiting Masonic Districts during District, Multi-District, and Regional Conventions. Given hereunder are photos of some of such conventions.



Central Luzon Multi-District Convention held in Malolos, Bulacan



Tri-District Convention, Urdaneta City, Pangasinan



North Eastern Luzon Multi-District Convention, Tabuk, Kalinga
 The Masonic assemblage went on despite the raging typhoon.



The Grand Master and his party pose with leaders of Masonic District RIX-A
 during their district's 14th annual Convention.



MW Peter U. Lim Lo Suy, Past Grand Master Romeo A. Yu with some brethren during the South Central Mindanao Convention held in Samal Island, Davao del Norte



Another official activity of our Grand Master is attending the anniversary celebrations of Masonic side organizations like the BIR Travellers Haven, Inc. Here is a photo of the last anniversary celebration of BIRTH Inc.



Philippine delegation with the Grand Master of the Grand Lodge of China, a "daughter" of the Grand Lodge of the Philippines.



Constitution of San Leonardo Lodge, Nueva Ecija
Instituting and constituting lodges is another task a Grand Master has to perform during his watch.



Rizal Day in Calamba, Laguna

The Grand Master and his party usually attend the festivities held during Bro. Jose Rizal's birth anniversary in his native town.



Past Grand Master Romeo A. Yu, Grand Master Peter U. Lim Lo Suy, Grand Secretary Danilo D. Angeles, and VW Enrique Co pay Past Grand Master Damaso C. Tria (center) a surprise visit at his home in Philam Life, Quezon City.

The Heritage Hotel Manila - Official Residence



ANCOM

MANILA 2010



Special Masons Rate ANCOM 2010

Room Type		Room Rate
Superior Room	Single Occupancy	Php 4,000.00net
	Twin/Double Occupancy	Php 4,200.00net
	Triple Occupancy	Php 5,200.00net
Club Room	Single Occupancy	Php 4,500.00net
	Twin/Double Occupancy	Php 5,000.00net
	Triple Occupancy	Php 6,000.00net

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



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The Grand Master and his party with some of our overseas brethren at the Bro. Apolinario Mabini Shrine in Saan Point, Agana, Guam



The visiting dignitaries from the GLP, together with Sister Angeling Angeles and Sister Doris Lim Lo Suy, with some brethren of Emon Lodge No. 179 in Saipan