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The Cabletow

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



MW&ILL. MANUEL D. MANDAC, PGM & 33° SGIG
May 27, 1909 - March 23, 2010
Our Grand Master in 1980 - 1981

GRAND LODGE BUILDINGS AND GROUNDS IMPROVEMENTS



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THE CABLETOW



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VALEDICTORY NOTES



IT IS TIME FOR ME to convey to you, my beloved brethren, my valedictory greetings. My year in the Grand East has flown so fast that it seems just yesterday when we assembled in Cagayan de Oro City for the 93rd Annual Communication of our Grand Lodge, which climaxed in my ascension to the time-honored Grand Oriental Chair. Now that I am about to turn over the reins of our Grand Lodge to my worthy successor, I invite you to join me in reflecting on some of the labors we have performed in pursuit of the three main thrusts we had set out to do, namely: (1) membership growth, development and welfare; (2) Lodge governance; and (3) community involvement.

To be able to work in unison or coordination, we provided fellow Grand Lodge Officers, including District leaders, and Worshipful Masters with copies of Plans and Programs for Masonic Year 2009-2010 and Practical Guide for Effective Lodge Governance. We later on distributed to Lodges copies of the Recommended Three-Year Program for the Blue Lodges.

In regard to Membership Growth, Development and Welfare, we instituted 14 and constituted seven Lodges, thereby increasing the number of sanctuaries where good men could be made better. Besides, we consecrated the temples of four Lodges and laid the cornerstones whereupon three other Lodges would erect their future edifices.

To ensure proper direction to our new members, we consolidated our Masonic reading materials into a Traveler's Kit. We also conducted district and regional elocution competitions designed to make the brethren appreciate better

the beauty of our ritual. Moreover, we tried our best to strengthen the Institute of Masonic Education and Studies (IMES), directing our special attention to its financial management, particularly in terms of cash receipts and disbursements. Furthermore, we promoted the Masonic Education Program formulated by our very able Senior Grand Lecturer, VW Robert O. Asuncion. In addition, a significant number of articles in the different issues of *The Cabletow* dealt not only with Masonic Education but with Lodge Governance as well.

The Grand Lodge leadership set an example for officers of our Blue Lodges to emulate in the sense that all elected Grand Line Officers, who constitute the Corporate Board, held regular meetings during my term of office, and that I regularly consulted with the Board for General Purposes, thereby getting from them their most helpful wisdom. With the supportive spirit evinced by both Boards, we can be assured of the continuity of their support to, as well as cooperation with, the succeeding ad-

ministrations of our Grand Lodge.

Let me thank RW Avelino I. Razon, Jr., RW Juanito P. Abergas, RW Santiágo T. Gabionza, Jr., MW Rudyardo V. Bunda, and MW Danilo D. Angeles for their all-out support and cooperation, as well as MW Reynato S. Puno and the members of the Board for General Purposes for their guidance and advice.

To address such concerns of our Blue Lodges as hazing, balloting, waiver of jurisdiction, and so forth, we have issued several Circulars for the brethren's further enlightenment. I fondly hope that Lodge officers, particularly Worshipful Masters, make the most of the Practical Guide for Effective Lodge Governance and the Recommended Three-Year Development Program for the Blue Lodges.

In regard to Community Involvement, we have launched a continuing Sagip Kalikasan Program in cooperation of the Department of Environment and Natural Resources (DENR). We published a special edition of The Cabletow in recognition of the full support and unstinted cooperation of members of our Masonic Family in the successful launching of our "OPLAN: SAGIP KALIKASAN." In that special edition, we expressed our confidence that the brethren and the other

members of the Masonic Family in this jurisdiction would engage themselves in follow-through activities in their respective areas of responsibility. We have got to show the non-Masonic public that we Masons are determined to help mitigate or minimize the ill effects of climate change.

We issued a distress call for relief assistance to victims of the devastating typhoons Ondoy and Pepeng,

and Masons in our grand jurisdiction and in other countries graciously responded to our call. Hence, we were able to extend assistance in cash and in kind to a significant number of beneficiaries. The total amount of donations received was Php5,234,288.00 and the total amount disbursed is Php4,080,000.00.

Through the magnanimity of WB John Co Tan of Trinity Lodge No. 367 and Luzon Shrine Club, our Grand Lodge was able to give 100 wheel chairs to the Masonic Districts for distribution by them to their respective beneficiaries.

Besides, we embarked on a first-ever Multi-cultural and Interfaith Forum designed to promote lasting peace and understanding among various sectors of Philippine society. There is, indeed, a continuing need for us to further disseminate Masonry's appeal, not for tolerance, but for fraternity; not

for uniformity, but for unity of spirit amidst varieties of outlook and opinion.

There are other important things I want to inform you, dear brethren, about. For instance, to stimulate the Grand Lodge staff to dedicate themselves a little more than before to serving the Craft, we provided them with uniforms and table name signs. We also provided new furniture sofa seats for use particularly by brethren from the provinces visiting our Grand Lodge, the operation system of which has been enhanced, thanks to the dedicated efforts of the IT Committee.

Further, the rent on GLP offices has been standardized, and the net income of our Plaridel Masonic Supply Store for the past 11 months is approximately Php 3 million.

I believe you, dear brethren, will feel proud to see marked improvement of our GLP grounds and building. Completed are the paving and landscaping of the parking area, the renovation of all rest rooms on the five floors of the Plaridel Masonic Temple, the changing of the 2nd floor flooring from tiles to granite, and the repair of all seats in the Jose Abad Santos Hall. The sound system in the said hall has been replaced with a new one amounting to approximately Php 408,000. The GLP's entrance arc has been cleaned and repainted, and its façade refurbished. Leaking water

pipes have been fixed, and the GLP surroundings cleaned up. All offices on the 3rd and 5th floors, as well as the office, rest room and conference room of the Grand Master, together with the Grand Secretary and Grand Treasurer's office, have been renovated.

Let me express my thanks to all the brethren, Lodges and Districts, who are the unsung heroes behind all these activities; without their support and cooperation, nothing could have been done. As your Grand Master, I cannot thank you enough.

I have found my twelve months of office to be stressful but challenging, tiresome but rewarding. In my travels throughout the jurisdiction, I have felt the warmth of the hospitality of the brethren and their families, as well as of the members of our appendant bodies and allied orders. I have gained so many friends and brothers, and, my dear brethren, I have learned a lot from you.

See you all, dear brethren, at the Ancom of our Grand Lodge in Manila!

Faternally,



PETER U. LIM LO SUY
Grand Master

- "The brethren who visit our Plaridel Masonic Temple will readily notice the improvements therein. We in the Grand Lodge are highly resolved to pursue our vision of a Plaridel Masonic Temple that is comparable to the best Grand Lodge buildings around the world..."
- "My year in the Grand East has been stressful but challenging, tiresome but rewarding... I have gained so many friends and brothers; I have learned a lot from them."

TWO AMUSING ANECDOTES AND THEIR APPLICATION TO OUR SITUATION IN THE CRAFT

The Queen of Sheba once sent to King Solomon of Israel two wreaths of roses, one of which was genuine and the other artificial. The queen challenged the king to detect from a distance which was genuine and which was not. Solomon opened a window and let in a swarm of bees, which at once settled on the real roses.

In like manner, when men file with our Lodge their applications for membership in the Fraternity, we are challenged to detect who of them are good material and who are not; who of them have sound character and who do not have; and who are properly motivated and who are not.

It is quite difficult for us to determine who among our petitioners have the proper motivation; for, desirous of joining our fellowship, all of them declare, upon their honor, that, unbiased by friends and uninfluenced by mercenary motives, they freely and voluntarily offer themselves as candidates for the mysteries of Masonry; that they are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, and a sincere wish to be of service to their fellow-souls; and that they will cheerfully conform to all the ancient established usages and customs of the Fraternity. But we cannot be sure whether their declaration is true or artificial. Hence, we need a little help from the Committee on Investigation, which is tasked to gather pieces of information which will enable us to detect who of our petitioners are properly motivated and possessed of the character necessary for active membership in the Fraternity and for the faithful discharge

of Masonic duties.

Besides, before balloting on each petitioner's application, we must request him to be around during our meetings and to join us in our social fellowships. On these occasions, we can observe closely his conduct and at the same time share with him ideas that will help him acquire a better understanding of the kind of society he is about to enter into.

We must make haste slowly in taking in applicants for Masonic membership; we must take pains to select the good, if not the best, materials. Otherwise, we will reap the whirlwind if we let misfits seek refuge in our venerable institution.

The other anecdote is about a man who found a cocoon of the emperor moth and took it home to watch it emerge. One day a small opening appeared, and for several hours the moth struggled, but couldn't seem to force its body past a certain point.

Deciding something was wrong, the man took a pair of scissors and sniped the remaining bit of cocoon.

The moth emerged easily, its body large and swollen, the wings small

and shriveled.

Mr. Merciful expected that in a few hours the wings would spread in their natural beauty, but did not. Instead of developing into a creature free to fly, the moth spent it dragging a swollen body and shriveled wing.

The constricting and the struggle necessary to pass through the tiny opening are God's way of forcing fluid from the body into the wings. The "merciful snip" was, in reality, cruel. Sometimes the struggle is exactly what we need.

Again, this story is applicable to many instances in the life of the Craft. The Brothers Merciful among us, for instance, include those who sign the petition for Masonic membership even if they do not adequately know

the petitioner's background and character, as well as those Lodge officers who use the "merciful snip" to help a brother pass the proficiency exam by giving him the decoded version of the C.C. instead of teaching him to read the Monitor, and thereby to learn the C.C. by heart. Those Brothers Merciful are, in reality, cruel to the examinee.

No, we must not spoil our petitioners and candidates; instead, we must allow them to struggle and really earn their entry into the Craft. Otherwise, they will spend their life in Masonry "dragging their swollen bodies and shriveled wings," unable to fly freely to greater Masonic heights or to dive into the depths of Masonic philosophy and morality – or, to change the metaphor, unable to tread round after round of the ladder that leads us to fame in our mystic circle. – **eF.R.eN**

Let's listen to our Grand Secretary, MW Danilo D. Angeles, PGM:

"Masonry means much more than wearing a pin or carrying a paid-up dues receipt, so the Lodge would let you in. You can wear an emblem on your coat and from a finger flash a ring. But if you're not sincere at heart, this does not mean a thing. It's merely an outward sign to show the world that you belong to this great fraternal order that teaches right from wrong.

"What really counts lies buried deep within the human breast, until Masonic teachings bring it out and put it to a test. If you practice out of the Lodge the things you learn therein; are just and upright to yourself and to your fellowmen; console a Brother when he is sick, or assist him when in need, without a thought of personal reward for any act or deed; walk and act in such a way that the world without could see that none but the best could meet the test laid down by Masonry; always live up to your trust and do the best you can; -- then you can proudly tell the world, "I AM A MAN AND A MASON!"

EDICT NO. 244

DURING THE 76TH DISTRICT CONVENTION of Masonic District RIV-A held last November 30, 2008, the District approved a Resolution for the dissolution of Masonic District RIV-A and the creation of three Masonic Districts, namely, RIV-A-1, RIV-A-2, and RIV-A-3. During the District Meeting held at Saint Augustine Lodge No. 300 on 26 September 2009, however, a Resolution to amend the initial approved reorganization plan was submitted and then subsequently approved by the brethren when presented during the plenary session of the Masonic District RIV-A convention on 30 November 2009 at the Orchard Village Community Hall in Dasmariñas, Cavite. The latter approved resolution provided for the reorganization of the district into two districts, included the suggested list of Lodges for each of the proposed two districts, and also relayed the recommended work arrangements among the brethren in Masonic District RIV-A. Besides, the Board for General Purposes, the Corporate Board, and the Deputy Grand Master found such resolution meritorious and thus strongly supported such initiatives from the said district.

On the basis of the foregoing premises, MW Peter U. Lim Lo Suy, Grand Master of Masons in the Jurisdiction of the Philippines for Masonic Year 2009-2010, issued Edict No. 244, in which he promulgated and decreed that:

1. Masonic District RIV-A shall be dissolved effective 24 April 2010 and in its place shall rise Masonic District RIV-A-1 and Masonic District RIV-A-2. The following will be the member Lodges of Masonic District RIV-A-1:

Pilar No. 15, Emilio Aguinaldo Mem. No. 31, Pintong Bato No. 51, Primera Luz Filipina No. 69, Bagong Ilaw No. 97, Tagaytay No. 165, Magdiwang No. 238, Dasmariñas No. 346, and Molina No. 352.

The following, on the other hand, will be the member Lodges of Masonic District RIV-A-2:

Cavite No. 2, Bagong Buhay No. 17, Mt. Mainam No. 49, Indang No. 115, La Naval No. 269, Saint Augustine No. 300, Mendez-Nuñez No. 316, Trece Martires No. 350, and Gov. Luis Olimpo Ferrer, Sr. Memorial No. 366.

2. The above two districts shall hold a Joint Annual District Convention on the 30th day of November of each year but subject to rescheduling, should such day fall on a Sunday.

3. Each of the two districts may hold its own separate convention before the month of November of each year for the purpose of presenting, discussing and ratifying resolutions in their respective jurisdictions, all of which shall be presented in the said Joint Annual District Convention.

4. The rotation of the hosting of the Joint Annual District Convention and other working arrangements between Masonic District RIV-A-1 and Masonic District RIV-A-2 may be agreed upon by the two districts and suggested to the Grand

Master in each Masonic Year. However, such agreed-upon arrangements shall always be subject to the following:

- a. The approval of the Grand Master;
- b. All the prerogatives and powers given to the Grand Master by virtue of his office by our Constitution, laws, rules and regulations, Ancient Landmarks of the Order and ancient general Masonic usage.

This Edict was issued in the City of Manila on the 25th day of February 2010.

CIRCULAR NO. 34

On Feb. 22, 2010, MW Peter U. Lim Lo Suy issued Circular No. 34, in which he says, "It has been widely noted that there are increasing lodge officers who lack the necessary skills to effect proper lodge governance in their respective lodges. For the capability building of the management and leadership skills of our lodge officers, we shall hold a Lodge Management Seminar on April 21, 2010 from 1:00 to 5:00 p.m. at our Grand Lodge. Such day is the Wednesday of the week when we will hold our Annual Communications."

Who are required to attend such a seminar?

All Masters, Wardens, Treasurers and Secretaries of Subordinate Lodges. But all other brethren who wish to seek further light in Masonry are also welcome to attend such seminar.

What shall every attendee receive upon satisfactory completion of such seminar?

Every attendee shall receive a Certificate of Completion.

What shall be assessed from each attendee?

A minimal charge of Php 100. This will cover the cost of such seminar.

CIRCULAR NO. 35

In his Circular No. 35, issued on February 22, 2010, Grand Master Peter U. Lim Lo Suy announces the launching of the "SEARCH FOR THE FIVE CENTENNIAL THEME AND LOGO DESIGNS" under the auspices of the Grand Lodge Centennial Committee, the Chairman of which is our highly esteemed brother, MW Reynato S. Puno, PGM, GMH.

The rules for such contest are as follows:

1. The contest is open to all brethren who belong to the Subordinate

Lodges in our Grand Jurisdiction. Entries may be submitted by the brother in partnership with his immediate family member(s).

2. Entries shall be submitted to the Grand Secretary starting now and the last day for submission shall be on 15 April 2010.

3. The attached entry form shall be completed and included in the submission.

4. The logo and theme shall be placed with full colors in five sheets of A4 Size bond paper.

5. All entries will automatically become the exclusive property of the Grand Lodge and may be revised, used, copied, reproduced and/or reprinted by Grand Lodge in any manner and into any size or medium for whatever purpose. Contest participant further allows the Grand Lodge to use any word, name, image, picture, likeness, combination of themes and logo designs, etc. without limit in conjunction with their respective entries.

6. The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines reserves and maintains all intellectual property rights over its names, emblems, themes and logos as well as all names, likeness and logos of its represented organizations and events/affairs it holds, including but not limited to the Grand Lodge Centennial Celebrations. Each contest participant may only use the above in conjunction with his entry into this contest and for no other purpose.

7. Final judging by the Grand Lodge Centennial Anniversary Committee will start on the week of April 19, 2010 and the awarding of the five winners shall be during the Grand Master's Night during the Annual Communications. A participant can only win once but may submit several entries.

8. Each of the participants whose theme and logo were chosen as among the best five entries shall receive a cash prize of FIVE THOUSAND PESOS (Php5,000.00)

Attached to the Circular is the following letter:

MW REYNATO S. PUNO, PGM, GMH
Chairman
Grand Lodge Centennial Anniversary Committee
The Most Worshipful Grand Lodge of Free and
Accepted Masons of the Philippines
Manila

Dear MW Puno:

We hereby respectfully submit our entry for the contest entitled "SEARCH FOR THE FIVE BEST CENTENNIAL THEME AND LOGO DESIGNS". Attached please find five copies of the theme and logo as required by the contest rules.

I hereby understand and agree that all entries will automatically become the exclusive property of the Grand Lodge and may be revised, used, copied, reproduced and/or reprinted by Grand Lodge in any manner and into any size or medium for whatever purpose. Contest participant further allows the Grand Lodge to use any

word, name, image, picture, likeness, combination of logo designs and themes, etc. without limit in conjunction with their respective entries.

I further understand and acknowledge that The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines reserves and maintains all intellectual property rights over its names, emblems, themes and logos as well as all names, likeness and logos of its represented organizations and events/affairs it holds, including but not limited to the Grand Lodge Centennial Celebrations. Contest participants may only use the above in conjunction with his entry into this contest and for no other purpose.

Fraternally yours,

Signature(s) of Participant (s): _____

Printed Name (s) of Participant (s) _____

Date Received by the Grand Lodge : _____

Received by: _____

CIRCULAR NO. 36

In his Circular No. 36, issued on Feb. 26, 2010, Grand Master Peter U. Lim Lo Suy deals with the prerogative of the Grand Master to appoint the District Deputy Grand Master, District Grand Lecturers and Grand Lodge Inspectors.

Following is the text of the Circular:

While the nominations for potential officers for Districts in the next Masonic Year are encouraged, as provided for in our laws and regulations, we would like to whisper good counsel to the brethren, particularly those who are less informed on the following provisions of our Constitution, Laws and Regulations, which we all agreed to conform to, abide and enforce when we took our respective solemn oaths in our degrees in Masonry:

Article IX, Sec 2 of our Constitution
Part I of our Masonic Law Book

The Grand Master has the authority to exercise all such powers as by ancient general Masonic usage are given him by virtue of his office, among which are: xxx

o) To divide the jurisdiction of the Grand Lodge into Districts, and to appoint his official representative, to be known as District Deputy Grand Master, for each District.

p) To appoint one or more District Grand Lecturers for each Masonic District.

q) To appoint a Grand Lodge Inspector for each Lodge in this jurisdiction

In the same provision above as well as under our Landmarks, ancient custom and usage, the Grand Master possesses the power to compel the conformity of any lodge or member to the Constitution, Masonic Usages, Ordinances, Rules and Regulations. Any brother who refuses to conform shall be subject to Masonic sanctions and penalties.

Caveat and good counsel is also hereby made to those who may entertain any thought to subvert the peace and harmony of our beloved institution in any Masonic Year. We enjoin all brethren to unite in preventing the entry of any unworthy thought and deed, and join together in the grand design of promoting the general welfare and progress of our Craft.

When death, the mighty leveler of human greatness, reduces us to the same state, all titles, power and wealth shall pass: and only goodness remains treasured in our memories and transmitted from generation to generation.

CIRCULAR NO. 37

In his Circular No. 37, issued on Feb. 26, 2010, MW Peter U. Lim Lo Suy focuses on the sanctity of our ballot. States he:

Increasing incidents on the alleged non-compliance of our balloting process prescribed in our laws and regulations have been reported, which includes, but are not limited to, the following:

1. Removal of black cubes from the ballot box
2. Declaration of favorable ballot even if otherwise
3. Discussions after the ballot.

The requirement of unanimity of a favorable ballot before a petitioner can receive the degrees of Masonry is sacred to us Masons. Hence, the laws and regulations governing our balloting process were set to ensure such sanctity is preserved.

Masters who govern their respective lodges are charged to ensure the requirements of publication are complied with and the preparation of the ballot box is properly made at all times. Likewise, they are also charged to guarantee the integrity of the balloting. They commit grave Masonic offenses should they ever neglect such duties or violate our laws and regulations governing our balloting process.

Wardens, who equally confirm with the Master the proper preparation of the ballot box, are similarly charged with the utmost important responsibilities of ensuring the proper report of the results of balloting, and also face the same severe consequences should they be remiss in such duties or condone any irregular act committed during any balloting.

Brethren are encouraged to verify the ballot after any balloting should they have any feelings of doubt in the integrity of the balloting process and report to the District Deputy Grand Master and Grand Master any irregularities that may occur in any balloting.

Brethren are similarly reminded that everyone's ballot is inviolably secret and seriously cautioned that to make known one's ballot is one of the greatest Masonic offenses. Under Article VI, Sec. 22 of our Ordinances (Part II of our Masonic Law Book), discussions regarding an unfavorable balloting are absolutely prohibited under our laws and regulations. Likewise, no brother shall be required, requested or allowed to divulge his vote upon ballot for degrees in Masonry or for affiliation, nor assign any reasons for such vote, except to the Master and only for the purpose of correcting a mistake.

MW Carl H. Claudy, PGM: "Masonry is bigger than any man. Its principles are greater and more far-reaching than the influence which any man can possibly wield. To have Masonry seek the man is to belittle the greatest philosophy, the most beautiful of brotherhoods, the finest of associations, and make it less than a reputation of an individual. Never a monarch, king, potentate, or president was worthy of being asked to join the Masonic Order. Many of them have joined it, from Washington on. Many of our presidents have been proud to be Masons and humble in their gratitude for the opportunities it offered them to better understand their countrymen. But no man is big enough to be asked. A father should not ask his son, (and) a brother should not ask a brother, to join. The initiative must come from them."

**MASONIC FAMILY PAYS TRIBUTE
TO THE MEMORY OF PAST GRAND MASTER
MANUEL D. MANDAC**

UPON GETTING WIND of the fact that Past Grand Master Manuel D. Mandac, our Grand Master in 1980-1981, had dropped forever the working tools of life on March 23, 2010 at the age of 100, our incumbent Grand Master, MW Peter U. Lim Lo Suy, forthwith took a flight to his native city, Cagayan de Oro, in order to join the members of the Masonic Family, particularly those in Masonic District RX-A, and especially the brethren of Maguindanao Lodge No. 40, in paying fraternal tribute to the memory of the deceased Masonic leader and in condoling with the members of his family in their time of sorrow.

The fraternal tribute was held at the UCCP in Lico-an, Cagayan de Oro City in the evening of March 25.

MW Romeo A. Yu, PGM, our Grand Master in 2006-2007, served as Worshipful Master in the 3rd-Degree Funeral Rites. He was assisted by the following brethren:

VW David E. Espancho, DDGM, Senior Warden; VW Henry J. Tan, PD-DGM, Junior Warden; VW Francisco T. Lim, PDGL, Treasurer; VW Bonafebe D. Leyson, PJGL, Secretary; VW Florencio B. Maghinay, PDGL, Chaplain; VW Amante E. Siapno, PDGL, Marshal.

VW Renato M. Guerra, PJGL, Senior Deacon; VW Aristoteles D. Trani, PDDGM, Junior Deacon; VW Serg E. Firmacion II, PDGL, Senior Steward;



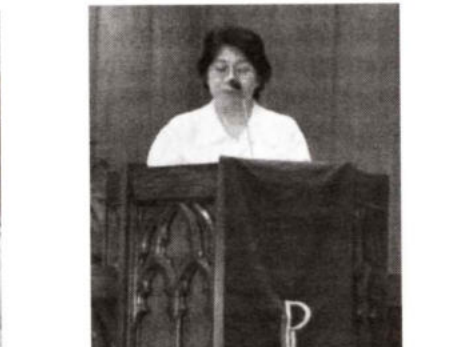
Ill. Manuel D. Mandac, 33° SGIG

VW George G. Lim, PDGL, Junior Steward; VW Pete C. Espancho, DGL, Bible Bearer; and VW Pantaleon M. Magallanes, PDGL, Tyler.

VW Jose P. Gatus, PDGL, and MW Peter U. Lim Lo Suy, Grand Master, then delivered their respective eulogies.

For and in behalf of the members of the bereaved family, HL Emma Ruth Mandac-Drilon, Past Royal Matron of the Noemi L. Mandac Memorial Court No. 45, International Order of the Amaranth, gave a rather emotional response.

Hereunder are photos taken during the Masonic Tribute to the memory of the late MW Mandac.



PAST GRAND MASTER MANUEL D. MANDAC: ONE OF A KIND IN HIS GENERATION

Eulogy by MW Peter U. Lim Lo Suy
Grand Master

TONIGHT WE ARE ALL assembled here to pay our highest tribute and respect to a fallen worthy brother – to a person who has lived among us not just as a dear friend, a respected leader, an admired mentor, and a true brother, but as one of the most revered Past Grand Masters of Masons in this grand jurisdiction. MW Manuel D. Mandac has lived a very active and fruitful life. He is one of a kind in his generation.

I remember that when I was but a young member of our Lodge, and even later as a Worshipful Master thereof, I frequently met him. Every time we met, he always gave me his words of encouragement, which inspired me a great deal. He once told me, "Boy, continue your dedication and good work. One day you have to be in the Grand Lodge." I am sure his encouraging and inspiring words have contributed to, as well as formed part of, the destiny that finally I am now serving the Grand Lodge of the Philippines as Grand Master of the members thereof.

Though we know that he was initiated, passed and raised in High Twelve Lodge No. 82 in Manila, it is here in Maguindanao Lodge No. 40 where he really nurtured and propagated the seed of Masonry.

The call of duty as a soldier led him to be assigned in different places of the country till he became the Commanding General of the 4th Infantry Division here in Cagayan de Oro City. I believe it was his fervor for the Masonic tenet of Brotherly Love that moved him



to join Maguindanao Lodge No. 40.

Despite his high rank in the military service, he consistently adhered to the Masonic dictum "Time, patience and perseverance will accomplish all things." Thus, he conducted himself as an ordinary but active member of the Lodge, patiently and perseveringly working his way up the ladder that leads us to fame in our mystic circle, till he was elevated by the brethren to the time-honored Oriental Chair in 1973.

An engineer and a builder, as well as a lover of the Fraternity, MW Manuel D. Mandac was one of those who were instrumental in the planning of the renovation of the Maguindanao Temple. The face-lifted edifice enhanced the growth of Freemasonry in this part of the Philippine Masonic world; it became the symbol of the strength and beauty

of the Masonic Family in this Masonic District in the sense that it contributed to the harmony or unity which prevailed among the members of the Masonic Family in this part of the Philippine jurisdiction.

After his stint as the Worshipful Master of Maguindanao Lodge No. 40, he continued to be active and eventually recognized as a pillar in Masonry. As MW Reynato S. Puno, PGM, GMH, has put it, he kept himself greatly involved as a "strong ballast in Freemasonry." His endeavors for the good of Masonry have made him a living model and inspiration to the brethren, particularly the young ones. As a consequence thereof, the brethren rewarded him in 1980 by elevating him to occupy the Grand Oriental Chair.

Even at the age of 71, he did not cease to pursue his Masonic journey. He was one of those instrumental in the establishment of the Grand Court of the Order of the Amaranth in the Philippines. Serving as his inspiration in his journey was his ever supportive wife, the late HL Noemi Lorenzana Mandac, who helped him organize the Order of the Amaranth in this area. Her leadership talent was not left unrecognized by her fellow Amaranths; for they chose her as the Charter Royal Matron and our illustrious Brother Manuel as the Charter Royal Patron. This Allied Order of Freemasonry gave a break to the Masonic ladies in order for them to work side by side with Masons in spreading the tenets of Brotherly Love, Relief and Truth.

Believers in the saying "Mga kabataan ang pag-asa ng bayan," led by HL Noemi, the Amaranths, together with the brethren, organized the Job's Daughters to give our young girls an

organization of their own as a venue for leadership training, which includes, among other things, coming up with plans and programs of their own. Again, MW Manuel Mandac and HL Noemi became Charter Associate Bethel Guardian and Charter Bethel Guardian, respectively.

Possessed of a soft heart and ardent love for the youth, MW Manuel Mandac helped organize the International Order of DeMolay to put up a venue, also for leadership training, for the sons of Masons and friends to foster and cultivate brotherhood among men under the Fatherhood of God. Today, many of these DeMolays are members of the Masonic fraternity. For his invaluable contribution to, as well as dedicated involvement in, this endeavor, therefore, he was made a member of the DeMolay Advisory Council.

Not only was he actively involved in our Allied Bodies, but he devotedly participated in the affairs of the Mindanao Bodies since 1961. In 1973, he was invested with the rank and decoration of Knight Commander of the Court of Honor (KCCH); in the year following, he served as Venerable Master of the Mindanao Lodge of Perfection. In 1977, he was coronated 33^o Inspector General Honorary (IGH) and subsequently elected 33^o Sovereign Grand Inspector General (SGIG). In 1985, he retired as Past Grand Master of Ceremonies of the Supreme Council of the Scottish Rite in the Philippines.

For his outstanding community services and other Masonic achievements, he received the prestigious Frederic Stevens Award.

These are just few of his many achievements. But, to me, the crowing

glory of our illustrious brother was the graceful granting unto him by the GAO-TU of a fruitful life.

To you, MW Manuel Mandac, Sir, our admiration and grand salute for a journey you have so exemplified as to inspire all of us. We hold your memory with awe, with reverence, and with highest esteem. To you, MW Sir, we, your brethren, would like to emulate you... to walk in your footsteps, to speak with your integrity, to listen with openness, and to live with your principles. Anyone would be proud to be like you. Anyone would be proud to have you for a brother, a friend, a father, a grandfather, and a Past Grand Master.

While we are saddened that

we have to bid goodbye to our beloved worthy brother, yet we are consoled by the fact that the efforts and devotion he had contributed to humanity and our community will stay forever. Physically he will no longer be with us, but we will always treasure and cherish his good deeds and memories we once shared together; these will continue to linger in our memories, and the goodness of his person will always be in our hearts.

In behalf of the MW Grand Lodge of Free and Accepted Masons of the Philippines and the whole Masonic Family, we extend to the bereaved family of MW Manuel D. Mandac our deepest condolence. May his soul rest in eternal peace.

MW AND GEN. MANUEL D. MANDAC: EXEMPLAR OF RICH, ABUNDANT AND MEANINGFUL LIVING

by Rev. Dr. Samuel P. Fernandez

(Delivered during the Funeral Service held at the Arlington Funeral Home in Sta. Mesa, Manila on March 26, 2010).

ACCORDING TO THE BIBLE, three scores and ten is the average life span of an ordinary man. Anyone who reaches 70 years of age must give the Lord much praise because, truly, he has come of age. Anyone who reaches 100 years of age all the more must praise God; for, verily, he can say with the writer of the Book of Ecclesiastes (7:15), "All things I have seen in the days of vanity."

A small story has come down to us from ancient Persia about the Persian king Xerxes when he was about to invade Greece. Before crossing Macedonia, he ordered a grand review of his more than a million soldiers at Hellespont, where was erected on a hill before the blue waters of the Strait a marble chair or throne for the monarch. Seating himself on the marble chair, King Xerxes surveyed his huge army. A little while later he broke into tears.

"Why are you crying, your Majesty?" one of his aides curiously asked.

Replied the king: "Alas! I'm thinking about my vast host. Not one of them will live a hundred years!"

To live a century is, indeed, a rare privilege, a precious gift from above. Considering the fact that a great many of us indulge in vices inimical to our health and well-being, our sojourn on earth is a matter of limited time. As

Mark Twain once said, "You live to eat what you don't want, drink what don't like, and do what you rather not." But General Mandac pursued a prudent, disciplined and well-regulated course in life, thereby living longer than the rest of us.

Military Stint

Our deceased brother, who retired from the Armed Forces of the Philippines as a Brigadier General, was a zealous guardian of our country and people as well in war as in peace, thereby meriting many citations for eminently exemplary services. He had an impressive military record as a Commanding Officer of the engineering and combat teams and at the logistics, intelligence and supply branches of the Armed Forces.

This University of the Philippines Vanguard and Bachelor of Science in Civil Engineering (BSCE) graduate was a recipient of many military decorations, including the Distinguished Service Star from the AFP, the Gold Cross for gallantry in action in Mindanao, and a citation for "exceptional courage and exemplary leadership in combat..." To General Manuel Mandac fittingly applies the following statement of another brother in Masonry, Gen. Douglas MacArthur:

"In a free country like our own ... every male brought into existence should be taught from infancy that the military service of the Republic carries with it honor and distinction, and his very life should be permeated with the ideal that even death itself may become a boon when a man dies that a nation may live and fulfill its destiny."

Likewise this statement of the Lord Jesus Christ: "Ye are the light of the world. A city that is set on a hill cannot

be hid." (Mark 5:14. KJV).

Civic Life

Gen. Manuel Mandac was never too busy to render civic services. He served as YMCA National President; member of the Commission on Human Development, World Alliance of YMCA (1971-1968); and an officer of the Rotary, Red Cross, and Boy Scouts Chapter in Misamis Oriental. In short, he was truly a man for others. To him, then, applies this statement of Alexis de Tocqueville: "The health of a democratic society may be measured by the quality of functions performed by private citizens."

Masonic Record

Gen. Manuel Dumbrigue Mandac also served as my Grand Master, as Grand Master of other Free and Accepted Masons of the Philippines, in 1980-1981.

For the information of the non-Masons in my congregation, we Freemasons have a strange language, one which we have adopted since the founding of the Grand Lodge of England in 1717. The titles we use in the Masonic fraternity are similar to those used in the Church of England.

Men who are accepted into the fellowship of our ancient Craft are not asked to change their religion. If you are a Christian, you are expected to be a good Christian. If you are a Muslim, you must be a good Muslim. If you are a Buddhist, you have to be a good Buddhist. Masonry is a fraternity that respects all kinds of religion; one can become a Mason provided he believes in the Supreme Being, whatever His name may be.

Gen. and Bro. Mandac was raised at High Twelve Lodge No. 82 on February 14, 1959. I am, by the way, a

proud Honorary Member of High Twelve Lodge No. 82.

In 1972, Bro. Manuel Mandac affiliated with Maguindanao Lodge No. 40; in the same year, he became its Worshipful Master. Worshipful Master-ship is the highest position in a Lodge which a Brother can assume.

In 1974, Worshipful Brother Mandac was appointed Grand Lodge Inspector assigned to Mt. Musuan Lodge No. 155.

In 1975, he was appointed Grand Master's Deputy for then District No. 17, thereby assuming the title Very Worshipful.

In 1977, Very Worshipful Mandac was elected Junior Grand Warden of the Grand Lodge of the Philippines. One who occupies this high position is called Right Worshipful (Master).

In 1980, he was installed as Most Worshipful Grand Master of Masons in this grand jurisdiction. As such, he took charge of the government of the Grand Lodge of the Philippines, the jurisdiction of which includes Japan, Guam and Saipan.

Allow me to mention, at this juncture, that four Generals served as Grand Masters of Masons in the jurisdiction of the Philippines, namely: Jose Reyes, Major General in Command of the Constabulary and at one time Chief of Staff of the Army; Manuel D. Mandac, Brigadier General of the Armed Forces of the Philippines; Percival Adiong, Lt. Gen. of the Philippine National Police; Hermogenes Ebdane, Director General, Philippine National Police.

On April 24, this year, General Avelino "Sonny" Razon, Jr., will be in-

stalled Grand Master.

In Scottish Rite Masonry, MW Mandac was a 33^o Sovereign Inspector General. He was designated Deputy for the Valley of Northern Mindanao. He received the prestigious Frederic Stevens Award for his outstanding service to the community.

Furthermore, he was Advisor, Advisory Council of Wadih Saab Chapter, International Order of DeMolay (1975-76); Charter Royal Patron, De Oro Court No. 15, Order of the Amaranth (1976-77); Grand Associate Patron, Grand Court, Order of the Amaranth (1983); and Grand Royal Patron, 1984.

Past Grand Master Manuel D. Mandac was, undoubtedly, zealous in his regard for the interest and welfare of the Masonic fraternity in this jurisdiction.

Another great pillar of the Temple of Philippine Masonry has fallen; he has crossed the Great Divide, and we will miss his living presence. As Apostle Paul has written, "Death is swallowed in victory." (I Cor. 15:34. KJV).

Church Life

Gen. Mandac was a member of the UCCP United Church of Manila, the motto of which is "No Creed but Christ; No Law but Love."

The United Church of Manila, where I was Associate Pastor for 24 years, has produced three Grand Masters: MW Mauro Baradi (1953) of High Twelve No. 82; MW Camilo Osias (1955) of Bagumbayan Lodge No. 4; and MW Manuel D. Mandac (1980) of High Twelve No. 82 and Maguindanao Lodge No. 40.

Gen. and MW Mandac and wife

Noemi Lorenzana of Tagudin, Ilocos Sur, as well as their six talented children (Mercy Norma, Evelyn Thelma, Manuel Agosto, Emma Ruth, Elizabeth Eleanor, and Cecilia Alma), once worshipped at the United Church of Manila.

Gen. and MW Manuel Mandac was President of the United Churchmen of the UCCP in 1976-1978, as well as a member of the Commission on Evangelism and Ecumenical Relations of the National Council of Churches of the Philippines. He was also an Elder in the United Church of Manila and Cagayan de Oro City.

Final Words

Last year, brethren from High Twelve Lodge No. 82 went to Cagayan de Oro City to greet MW Mandac on his 100th birthday. Together with Grand Master Peter U. Lim Lo Suy, they (WM Romualdo Cunanan, Jr. VW Lorenzo Reyes, VW Rolando Chiu, Bro. Samuel Bautista, Bro. Eduardo Umali, and Bro. Reynaldo Cortez) celebrated the occasion with a prayer for the celebrator's good health and more life.

MW and Gen. Mandac did not reach 101 years of age, but what a life he lived -- a life full of dedication and service! To him also applies this statement of Norman Cousins: "Death is not the greatest loss in life. The greatest loss is what lies inside us while we live."

MW and Gen. Mandac showed to all and sundry how to live a hundred years. His spirit was very much alive in his heart when the brethren celebrated with him his 100th birthday.

MW and Gen. Mandac's spirit, somehow, wanted to be with the Lord this time. All of us, of course, will return to the Lord; for, as the author of Ecclesiastes writes, "The spirit shall return

unto God who gave it." (Ecc 12:7. KJV).

Life was, to MW and Gen. Mandac, beautiful. But more beautiful is heaven, where no mortal will be weak, weary and worn.

To him we dedicate these lines:

"Among the dead our Brother sleeps.
His life was rounded true and well;
And Love in bitter sorrow weeps
Over his dark and silent cell.

"No pain, no sleep-disturbing fear
Invades his house; no mortal woes
His narrow resting-place come near,
To trouble his serene repose.

"His name is graven on the stone
That friendship's tears will often wet;
But each true Brother's heart upon
That name is stamped more deeply
yet.

"As slept the Widow's Martyred Son,
So doth our Brother take his rest;
Life's battle fought, Life's duties done.
His faults forgot, his worth confessed.

"So let his sleep that dreamless sleep,
Our sorrows clustering round his head;
Be comforted, dear friends, who weep!
He lives with God; he is not dead."

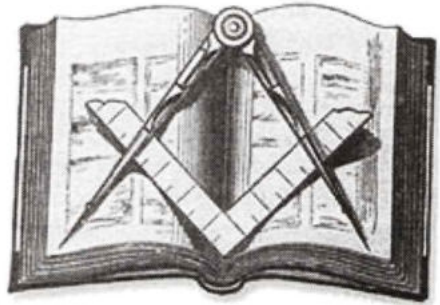
Farewell, Brother and General Sir! Thank you for your kindness, benevolence and compassion. Thank you for your tender dedication and loving sympathy. Thank you for all the joys you have scattered along our pathway bright. Some day we will join you in that blissful Lodge which no time can close and which, to those worthy of admission, will remain open during the boundless ages of eternity. Farewell!



GIVING A LITTLE MORE IMPORTANCE TO MASONRY'S GREATEST LIGHT

by VW Richard T. Uy, PSGD

ON THE ALTAR of an open Lodge lies open the Volume of the Sacred Law (VSL), on which, in turn, lie duly arranged, the Square and the Compasses. These three indispensable parts of the furniture of a regular Masonic Lodge are the great lights in Masonry, but the greatest of them is the VSL, God's inestimable gift to us, His children, who are to use it as the rule and guide of our faith, as the unerring standard of truth and justice, as the repository of His precepts, by which we are to regulate our actions. The Square, on the other hand, is an emblem which teaches us well to regulate all our actions and to let our conduct be governed by the principles of morality and virtue, while the Compasses admonish us to circumscribe our desires and keep our passions within due bounds toward all mankind – or to put it in another way, to limit our desires in every station and never to suffer our passions or our prejudices to become the masters of our judgment.



In our grand jurisdiction, the VSL is usually the Bible. But any candidate for Masonic degrees who is not a Christian may ask the Master of the Lodge to have the Bible substituted by any other Volume he considers sacred, such as the Koran, the Pentateuch, the Sanskrit, the Vedas, or the Laws of Confucius. In many parts of the world it is not unusual for a Masonic Lodge to have more than one Sacred Book on its altar. The candidate may be obligated on the Sacred Book of his own choice.

Every regular Masonic Lodge is a representation of King Solomon's Tem-

ple, which was built in more than seven years by thousands of craftsmen. There was not heard in the Temple, while it was being built, the sound of ax, hammer, or any tool of iron. When the Temple was finally completed, its several parts fitted with such exact nicety that it had more the appearance of the handiwork of the GAOTU than that of human hands. This ancient temple, therefore, serves as a fitting reminder for us to dedicate and devote our lives to building ourselves slowly, silently, and tirelessly into magnificent temples of God, the corporeal, mental, moral, spiritual, and other aspects of which will complement one

another so harmoniously that they appear more to be the work of the Hands of God than that of the hands of man. Thus reminded, we renew our commitment or resolve to cultivate our God-given talents by working and studying to the best of our ability in order to attain our own perfection or self-mastery; for until we have perfected or mastered ourselves, our influence over other men will bring no good result, and we cannot contribute effectively to social and human progress.

But we must not forget that we have to build not only for this life, but more importantly, for all eternity. Hence, we must live in conformity to the rules and designs laid down by the GAOTU in the great books of Nature and Revelation, which jointly constitute our spiritual, moral and Masonic Trestle Board. The plan of all the ages which is drawn in these two great books is a most beautiful design because a Master Mind conceived and wrought it with utmost care.

We votaries of Masonry, admittedly, are of different creeds or religious faiths. But we have a common denominator, namely, we are all good and true men sincerely striving to become better by incessantly endeavoring to subdue our passions and constantly improving ourselves in Masonry. One of "The Charges of a Freemason Extracted from the Ancient Records of Lodges Beyond Sea" reads as follows:

"A Mason is obliged, by his Tenure, to obey the Moral Law, and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in Ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now

thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is to be Good Men and True, or Men of Honour and Honesty,, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among Persons that must have otherwise remained at a perpetual distance."

We can glean from the foregoing Charge that we Freemasons are agreed that between the covers of the VSL are found those principles of morality which lay the foundation upon which we are to build our lives into righteous, upright and just ones. Hence, Freemasonry opens the VSL upon the altar of each of its Lodges with the injunction that we reverently study and faithfully obey the laws and precepts which God has given us in it. These laws and precepts point to us the way to eternal life.

Freemasonry takes each of us by the hand and lead him to the altar of its Lodge; then, pointing to the open VSL thereon, it urges him to faithfully direct his steps through life by the light he shall find in it and as he shall find it.

Another important reminder for us to be always good men and true, or men of honour and honesty, is the point within a circle – the point representing an individual brother and the circle the boundary line of his conduct, beyond which he should never suffer his passions, his prejudices, or his interests to betray him. This circle is supported by two perpendicular parallel lines, which represent Saints John the Baptist and John the Evangelist, who were eminent patrons of Masonry; on its top rests the

VSL. If the individual brother lives by what the two Saints John have taught and emulates the example they have set in their lives, and if he regulates all his actions by the laws and precepts which the VSL contains, he cannot, and will not, materially err or go astray from the path of righteousness, uprightness and justice.

Although the various degrees of Craft Masonry use many verses or passages from the Bible, Freemasonry adopts no particular creed, forbids sectarian discussions within its Lodges, and encourages us, its members, to remain steadfast to the creeds or religious faiths of our own acceptance.

Indeed, so long as the Light of the VSL shall shine upon the altar of each Masonic Lodge, so long shall it illumine the pathway of every one of us by its golden rays of wisdom and truth, and so long shall Masonry live and shed its beneficent influence upon men of every country, sect and opinion.

Those brethren of ours who carry with them, wherever they go, their copies of the Masonic Monitor are to be commended. But shouldn't they also carry with them, wherever they go, their own copies of the VSL; for, after all, this is the greatest Light in Masonry?

Besides, the VSL is the best book ever written and published. Ergo, we must find our own brief periods a day for reading passages thereof, contemplate on the passages we have read, and then live by the lessons and teachings we have learned therefrom. Thus, the VSL will become, for us, truly the greatest Light in Masonry, and then we will be assured of a blessed immortality because it guides us to all truth and

directs us to eternal happiness.

Undoubtedly, if we constantly search between the covers of the VSL, we will find therein the Light which will illuminate our pathway to "that blissful Lodge which no time can close and which, to those worthy of admission, will remain open during the boundless ages of eternity..."

Postscript

In Edict No. 119, which he issued during his Grand Mastership in 1989-1990, MW Juan C. Nabong, Jr. decreed and ordained the inclusion in every Stated Meeting of a Symbolic Lodge in this grand jurisdiction a discourse, lecture, or presentation by the Lodge's Chaplain revolving on, or dealing with, a certain passage of the VSL. When delivering his piece, the Edict states, the Chaplain shall stand before the Altar.

There are still some Symbolic Lodges which pursue this salutary and beneficial practice. We hope others will adopt the same practice because when the Chaplain of a Symbolic Lodge is installed, the Installing Officer says to him: "Reverend and Worshipful Brother: That Holy Book, which is the Chart and Text Book of your sacred calling, is also the great Light in Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. Teach us from its life-giving precepts; invoke upon our labors the blessing of that Divine Being whose infinite goodness it so fully reveals and unfolds to us; and warn us by its lessons of wisdom and truth; and you will have faithfully performed your sacred functions and fulfilled your important trust. It is your duty to perform those solemn services which we should constantly render to our Great Creator,

and which, when offered by one whose holy profession is to 'allure to brighter worlds and lead the way,' may, by elevating our thoughts, strengthening our virtues, and purifying our minds, prepare us for admission into the society of the blessed in the realms of Life and Light eternal. It is fitting that an emblem of the Sacred Volume should be the jewel of your office, and with it you will now be invested."

Clearly, my brethren, the Reverend and Worshipful Brother Chaplain of a Symbolic Lodge has more functions than leading us in prayer or invocation

during meetings and other gatherings. The Worshipful Master must, therefore, appoint to the position of Chaplain a Brother who can effectively deliver a discourse or lecture, or capably make a presentation, revolving on, or dealing with, a certain passage of the Volume of the Sacred Law.

If every Lodge in this grand jurisdiction adopts this practice, there will be brought about a big difference in our Lodge meetings, as well as in our ways of being, thinking and acting.

A Poem



ANG CELLPHONE AT ANG BIBLE



Ang cellphone lagging hawak ipinapakita,
Ang Bible lagging nakatago at ayaw ipakita.
Ang cellphone binibili kahit libo-libong halaga,
Ang Bible ayaw bilhin, kahit isang daan ang halaga.
Ang cellphone lagging pinapalitan ng case,
Ang Bible hindi man lang mabilhan ng case.
Ang cellphone ay ayaw magasgasan,
Ang Bible hinahayaang maalikabukan.
Ang cellphone bihirang makaligtaan kung saan iniwan,
Ang Bible madaling makaligtaan kung saan naiwan.
Ang cellphone mahirap ipahiram, baka masira,
Ang Bible madaling ipahiram, kahit nawala.
Ang cellphone lagging binabasa kung may bagong message.
Ang cellphone message masarap i-share.
Ang Bible verse nakakalimutang i-share.
Ang cellphone pinapakita ang lifestyle ng tao,
Ang Bible nagpapabago ng lifestyle ng tao.
Ang cellphone mabilis maluma,
Ang Bible hindi naluluma.
Ang cellphone message kung minsan ay late,
Ang Bible lagging on time ang message.
Ang cellphone kailangan magload para mag-message,
Ang Bible laging fully loaded ang message.
Ang cellphone ay mahalagang gamit ng tao,
pero ang Bible ay mas mahalaga kung gagamitin ng tao

Note: The foregoing poem is from *Lee Sin Times*, Vol. 17, No. 2



SOME INSIGHTS INTO THE PARABLE OF THE PRODIGAL SON

by WB Jesse D. Alto, PM
Luzon Lodge No. 57

MOST, IF NOT ALL, OF US are well acquainted with the parable about a son who asked his father to give him the inheritance that was his due because he wanted to venture into the world "out there," so that he could carve a niche for himself therein, and thereby become, in his own measure, like his father.



The father acceded to his request, gave him his blessing, and sent him off to the world "out there."

In the world "out there," the son gained both pleasant and painful experiences. But because he had imprudently squandered all his fortune, he soon found himself eating foods fit for swine. Then he remembered his father's kingdom. Therefore, confident that his father would forgive him and welcome him back, thither he went back.

True enough, his father warmly welcomed him back and even tendered a grand feast in his honor.

The son in the parable may represent every human being made in the image of God, who is, according to the ancient wisdom, a spark of the Divine Flame and who desires to be, some day, a flame like God, our all-loving Fa-

ther, who allows every one of us, His children, to go into the world of form and senses so as to learn to perfect his faith, enlightenment, love, purity, concentration, service, and devotion.

In the world of forms and senses, man must unfold and develop his divine or spiritual qualities by making proficient use of two kinds of bodies: the lower and the higher. The lower bodies are the physical, the etheric, the emotional and the lower or concrete mental, while the higher bodies are the higher mental, the Buddhic, and the Atmic. He has to attune and perfect all these bodies if he wants to return to his heavenly Father as a perfected creature – one deserving of having been made in His image.

Unfortunately, man frequently forgets that he is a spiritual being or that he has a divinity in him. Forgetting

this, he becomes attached to the bodies given him, as well as to the material things that surround him. This attachment makes him allow the sensual and material in him have control over the spiritual or divine. Hence, he often violates the laws of nature and even disobeys the will of God. Because he does so, his return to his Father's kingdom is delayed; for he must first undergo a series of rebirths until he has paid his karmic debts, completed his ancient obligation, and recovered his old relationship with the Father. He must, so to speak, awaken from his deep slumber in this material world and conscientiously direct his special attention to the all-important concern of developing and demonstrating his spiritual or divine qualities. Unless he does this, he will not be able to fulfill the very purpose of his descent into this material world.

Man must not lose sight of the fact that he is in the world of forms and senses to prove himself worthy of having been made in the image of his heavenly Father, to develop himself from a spark to a flame like Him, or to be

perfect as He is perfect. To attain this end, he must strictly obey not only the laws of nature but also the core teachings of the religion he belongs to, as well as those of any other religion with a divinely inspired code of morals; for these are intended to direct him to renounce all earthly desires, to practice all the virtues, and to focus his attention on things spiritual or divine.

Buddhism, for instance, teaches man that the world is full of suffering; that he should not only understand but also remove, if not terminate, the cause of human suffering; and that he should follow the eightfold noble path: right view, right thought, right speech, right behavior, right livelihood, right effort, right mindfulness, and right concentration.

According to our Monitor, man should earnestly endeavor to erect his spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation, which is his spiritual and moral trestleboard.

- **Unfortunately, man frequently forgets that he is a spiritual being or that he has a divinity in him. Forgetting this, he becomes attached to the bodies given him, as well as to the material things that surround him.**
- **Man is in the world of forms and senses to prove himself worthy of having been made in the image of his heavenly Father, to develop himself from a spark to a flame like Him, or to be perfect as He is perfect.**

BUILDING HARMONY THE MASONIC WAY

by WB Nabil A. Tan (#100), Undersecretary, OPAPP

Allow me to share with you, dear brethren and friends of Masons, my thoughts on harmony – how its presence, or lack thereof, impacts all the aspects of our lives.

It is a fact that the world is too large and too diverse to march to the beat of a single drummer. We subscribe to varying beliefs, ideologies and perspectives, and these differences, sadly, have led to misunderstandings, prejudices, and even conflicts. At a personal level, I believe I can safely state that even in our daily lives, we fall victim to prejudice and intolerance.

That is not to say, however, that strides have not been made to bridge this gap. But harmony continues to be challenged every day by religious, Ideological, social and political intolerance. It is a sad reality that local and even international efforts to counter radicalism and terrorism often themselves become radical and, hence, counterproductive.

What does this signify?

This tells us that we must, therefore, deal with intolerance and radicalism, not with brute force, but rather with wisdom and the willingness to address the root cause of this problem, which is the unwillingness to accept and respect diversity in others.

Many of the world's spiritual and political leaders have made advancements in leading their publics in the mission of respect, harmony and cooperation among all religious beliefs



and all races.

They have done so because they are convinced that it is only on this way can we dissolve hatred and live in peace and security.

You may, then, ask what we can do as our share in sustaining a climate of harmony. First, let us create in ourselves the sense that there are many paths which we, as a people, can take, regardless of what religion, political affiliation, and race each one of us has. Let us always remember that our cultural, religious or political beliefs do create great differences and competitions; in the end, however, we must try to protect each other from danger and ill fate. It is the duty and obligation of all Filipinos, particularly Freemasons, to respect dignity in all human beings, even in those whom we perceive as our enemies. This is because the goal of all human relations, whether these be religious, social, political or economic, must be cooperation and mutual respect.

Individually, our understanding and acceptance of our differences will enable us to comprehend a much bigger picture, and I believe it will consequently lead us to a life of togetherness and harmony. As Masons, we must constantly be reminded of the Masonic teaching on harmony, which says, "Harmony is the strength and support

of all societies, especially of ours." The Installation of Lodge Officers Manual, moreover, has this to say to the brother appointed to serve as Organist of the Lodge: "May the delightful labors of your position impress more deeply upon the minds and hearts of your brethren that harmony is as essential for the strength and beauty of our noble brotherhood as it is for excellence in the art and science in which you so greatly excel."

Whatever our respective belief systems are, I am convinced that they are guided by principles compatible with common reason and human decency and, thus, democratic values, freedom and human rights. So even if in our world there is a great diversity of nations and cultures, we can be united by putting into practice the ideals of Freemasonry, which are Brotherly Love, Relief and Truth.

Let me suggest that tolerance, be it religious, cultural or political, is not enough. I believe we must go beyond tolerance if we are to achieve harmony. We must strive for acceptance of others based on understanding and respect. But we should not stop at acceptance, either. Rather, we must accept others as united to us in humanity – as our brothers under the Fatherhood of God, who made all human beings in His own image. As demonstrated by the Level, one of the working tools of our Craft, all of us human beings are descended from the same stock; all of us partake of the same nature and share the same hope; and although distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren, for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard because a time will come, and

the wisest know not how soon, when all distinction save that of goodness shall cease, and death, the mighty leveler of human greatness, reduces us to the same state.

I enjoin all of you, dear brethren, to spread further the cement of Brotherly Love and Affection, starting with the Craft. And I invite you all to respond to the crisis of discord that pervades our communities. Together, let us try to reach out to the hearts and minds of our brothers and sisters, strengthen to voice of moderation, embrace the values of fairness and justice, and repel the force of radicalism and intolerance....

According to MW Reynato S. Puno, PGM, GMH, religious tolerance is a Masonic virtue, but this is not an attitude of indifference to faith. While Masonry does not interfere with the faiths of individual members, it nonetheless expects each member to follow his own faith and to fulfill his duties to God by whatever name known to him ... "Masonry itself makes only a simple religious demand on man – he must believe in God. No atheist can be a Mason."

ON PROVERBS 12:4

by VW Roberto A.F.L. Sarreal
DGL, Masonic District RIII-C

SOLOMON, KING OF ISRAEL, the pillar of wisdom, was the wisest and wealthiest man during his time. He had practically everything; countless were his possessions, even for a Middle Eastern ruler. He was a very talented person, and easily one of the wisest men who ever lived. It was by his wisdom that the Temple on Mount Moriah in Jerusalem was erected which immortalized his name. He was the recipient of many honors in his lifetime. Yet, of all his possessions, he prized the most a wife with noble character. In Proverbs 12:4, he stated, "A wife of noble character is her husband's crown, but a disgraceful wife is like decay in his bones."

A Mason, generally, takes as his wife a woman of noble character. Such a woman is his crown; for her character is noble, high and great, excellent, or splendid; not easily rushed or deteriorated, but rather precious and valuable, like a king's crown, studded with precious jewels.

A Mason is, indeed, the king of his own household, and his wife is his beloved queen. He rules his family with justice and discipline; she reigns at home with tender love and mercy. Because she is of noble character, his wife is, to him, a precious jewel, an invaluable treasure, reflecting honor on him. Because she is possessed of kindness, sweetness, honesty, fidelity and hospitality, his brethren, friends and neighbors look up to him with great respect and high esteem.

Usually, a husband, particularly a Mason husband, is not demonstrative of his feelings for his wife. He does not frequently tell her that he loves her or that she is very important to him; by his acts, however, he demonstrates his sincere love and affection for her.

Today, many men mock morality and violate the divine precepts by which they are to regulate their conduct. But a Mason looks at his wife as his "crown" and therefore accords her the love, respect, esteem and honor she deserves precisely because she is of noble character.

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COLUMNS

In My Opinion

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



AGS' OBSERVATIONS

1. Re-Balloting of a Rejected Petitioner

Our Ordinances provide in Section 5, Article VI that:

"Sec. 5, No lodge shall accept a petition from a person who, within the preceding twelve (12) months has been rejected by the lodge, except by dispensation of the Grand Master. The request for dispensation must be unanimously approved by the lodge at a meeting of which the members shall have due notice."

What should the Lodge do is as follows:

Upon receipt of the request for dispensation from the rejected petitioner, the Master will instruct the Lodge Secretary to notify the members that, at the next stated meeting, the request for dispensation will be submitted for the approval of the members.

Should the members of the Lodge, at the next stated meeting, unanimously approve the request for dispensation, the Master should instruct the Lodge Secretary to secure a dispensation from the Grand Master or District Deputy Grand Master.

After the Grand Master or the District Deputy Grand Master has granted the dispensation, the Master shall inform the members, at the next stated meeting following its receipt, of the grant of the dispensation. He then will instruct the Lodge Secretary to notify the brethren that the petition of the rejected candidate will be balloted at the next stated meeting of the Lodge.

From the above, it will be noted that re-balloting of the petition of a rejected candidate will take, at least, five (5) months.

First month, the request for dispensation is read at a stated meeting after its receipt and the Secretary is instructed to notify the members that, at the next stated meeting, the request for dispensation will be submitted for approval by the members. Second month, the request for dispensation is submitted for unanimous approval by the members at the stated meeting. Third month, if the request for dispensation is unanimously approved, the Secretary will secure a dispensation from the Grand Master or the District Deputy Grand Master. Fourth month, when the dispensation is issued by the Grand Master or the District Deputy Grand Master, the Master will instruct the Secretary to notify the members that at the

next stated meeting, and the petition will, again, be balloted. Fifth month, at the stated meeting, the members will re-ballot the petition of the rejected petitioner.

The Lodge should not act hurriedly on the request for reconsideration of a rejected petitioner. Time should be allowed to pass, in order that the member who caused the rejection of the petition may be able to reflect whether or not he would change his mind about the qualification of the petitioner to be accepted as member of the Lodge and to become his fraternity brother.

To hurry the process would give the suspicion that the hurried acceptance of a rejected petitioner is being fast-tracked, for some hidden agenda, which should not be the case.

2. Lodges with So Many Petitioners.

It has been observed, lately, that many Lodges within this Grand Jurisdiction have more than ten (10) petitioners. Some have submitted their petitions more than a year ago, but still the Lodge has not acted on the petitions. Some petitioners are even asked to be present, at the Lodge's premises during the stated meetings, but they have not been given the petition forms.

This practice, of prolonging the waiting period for a petition to be acted upon, gives the impression that either the Lodge is lazy in acting on the petitions or some members of the Lodge are recruiting petitioners.

In both instances, the image of the Lodge will suffer.

3. Election of Lodge officers after

December

Our Uniform Code of By-Laws for Subordinate Lodges provides that the Master, the Senior and Junior Wardens, the Treasurer, the Secretary and the Auditor shall be elected by ballot on the stated meeting of the Lodge in December. (See Section 1, Article II Uniform Code of By-Laws; see also Section 1, Article X of our Ordinances.)

These elected officers, together with the appointed officers, shall be installed not later than March 31, of each year. (See Section 2, Article X, of our Ordinances.)

It has been noted that, in some Lodges, the elected officer accepts his election in December but changes his mind in January or February the following year or the elected officer fails to secure, within sixty (60) days, the certificate of proficiency.

In most cases, the Lodge immediately holds another election, without first securing a dispensation from the Grand Master, as provided in Sections 7 and 8, Article X of our Ordinances.

This should not be done, because the election after December without the dispensation of the Grand Master can be declared null and void.

Section 7 of Article X of our Ordinances specifically provides that, in case the elected officer fails to secure the required certificate of proficiency within sixty (60) days from his election, the Secretary of the Lodge shall immediately communicate this fact to the Grand Master and request that a dispensation be given for the holding of another election at a fixed date.

On the other hand, Section 8, Article X of our Ordinances provides that, in case the Lodge fails to hold its election at the specified time, the Secretary shall immediately communicate this fact to the Grand Master

and apply for a dispensation to hold an election at a fixed date.

The above-cited provisions of our Uniform Code of By-Laws for Subordinate Lodges and our Ordinances should be strictly followed.

Rough and Rugged Road

by VW Victor A. Yu, PSGL

HYPOCRITES AND CHARLATANS

"Oh yes I'm the great pretender (ooh ooh)

Pretending I'm doing well (ooh ooh)

My need is such I pretend too much

*I'm lonely but no one can tell". . . . song performed by **The Platters***

Although the song is about relationships between lovers, the first part of such song certainly strikes the very core of the hearts of the hypocrites and charlatans amongst us. They pretend, they conceal and they are unhappy.

In our age, there is no need to look far for "great pretenders" because there are a great number of them in our supposedly "honorable institution". Oftentimes, they come veiled in so much power, wealth, pomp and grandeur; and then just shock us when their spuriousness is unexpectedly brought to light. Sadly, they have slowly also become the norms in our Craft. It is thus essentially necessary for us to learn how to recognize these misleading brethren so that we may not be misled by their falsities and frustrated by their hypocrisies: and instead, use our experiences with them to improve ourselves and ensure that they do not affect our labors to become better men.

invoke the Great Architect of the Universe to defend their position whenever they are confronted with real issues. They would say: "God knows that . . .", "As God is my witness . . ." and "I swear to God . . ." The All-Seeing Eye of our Supreme Grand Master is omnipresent and omniscient. If they are really ready to face the realities of their lives, I am very sure such pretenders would rather prefer that "GOD DOES NOT KNOW" who they really are and what they are up to. This manifestation is not easily known because they habitually occur only during the times of enormous stress of these "great pretenders" and usually during family conflicts.

The first manifestation of "great pretenders" is that they would readily

The second and most telling manifestation but lesser seen by the public is that they are so good to other people but ALWAYS ACT OPPOSITELY

when dealing with their OWN RESPECTIVE FAMILIES. Their motive to be good to others is not purely to benefit others; but rather to cover up their insecurities and feed their egos. They sow their own concept of love not to purify themselves: but more so with a great expectation to receive EVEN GREATER LOVE and admiration to feed their VANITY. Their respective families are usually pushed to corners and pressured to support their conceited endeavors to prevent such pretenders from being embarrassed in public. They leverage and manipulate their family members into supporting their superficial whims and capriciousness and even luxurious lifestyles. Deceptively, they never fail to be very helpful to brethren or even thoughtful to parents of the brethren who are close to them. However, on the unseen side of their lives, they would shout and disrespect their own parents; and lie and cajole their family members to pressure them to conform to their interests. They feel as if the world and their respective families owe them a living and constantly complain about suffering even if they live comfortably with full access to family resources which they readily use to advance their standing in our fraternity.

The third and more obvious manifestation is their adamant self-righteousness that creates disharmony instead of encouraging good character and behavior. They would criticize and demand respect; but their lives amongst their own respective families are bereft of moral ascendancy. Oftentimes, they would have relationship problems and acrimony with family members. Further, they would be very meticulous about forms and demand compliance with such with matching insensitivity to other people's welfare and conveniences.

Although their expressions and appearances are very subtle, these pretenders are also the ones particularly interested in titles and positions in our fraternity.

It is most unfortunate and distressing that frequently the "great pretenders" are even admired by the brethren and particularly active in our fraternity. They often try to project an image of utmost propriety. However, their lives within and without the lodge will eventually expose them to their pretentiousness because the law of karma never fails to catch up with whatever we sow in our lives. They will surely get devastated in their lifetimes and their descendants will suffer because they have seen how hypocrisy and deceit became a natural way of life and they will likely continue what they have seen while growing up.

With the many frustrations and adverse effects brought about by these "great pretenders" in our midst, we should not be disheartened because we are also part of them in the first place. For in all of us, there is some level of hypocrisy and vanity within our hearts. To deny it would be to deny our nature as human beings and we would be pretending to be Gods. Recognition of this human weakness is the basic foundation to strongly keep us humble and inspire us to continually improve our character by regularly purging our minds and hearts of every unworthy thought and deed.

While all of us are in a way "pretenders", we can withstand the ruins caused by being "potential great pretenders" if we consistently exert serious efforts to chip off the superfluities in our lives; and focus on living simply and pursuing our own respective destinies without being envious of others.

Using humility as the Common Gavel, the lure of fame, glory and wealth should be immediately replaced with noble thoughts and any wavering in our tenets and virtues should be halted by urgently reflecting on the virtue of gratitude whenever such is felt. If we do so, we will begin to pity the "great pretenders" instead of engaging in a competition with them based on earthly wealth and honors.

Whenever we stand on different positions on issues concerning our Craft, the great pretenders will definitely try to degrade us and destroy our integrity as they employ the strategy of "the best defense is good offense." However, as long as we can stand naked and alone before our Great Artificer and recognize our weaknesses and sinfulness, we should never fear. Any temporary humiliation brought about by these pretenders would only result in more humility within us and always lay another solid foundation for us to more effectively neutralize them in future encounters. We should also ensure that

in dealing with them we do not become like them. On the contrary, we should be ever mindful that our acts are sincere in pursuit of justice or fairness and always for the general welfare of our institution rather than for individual or some parochial interests.

By being steadfast in the observance of our tenets and virtues, we may even become instruments on positive influences to the greatest pretenders in our Craft. With exemplary lives, we may even start to inspire them to step forward to a more truthful life among men and Masons. This less-traveled road is definitely rough and rugged, and beset with ruffians. This road is also mundane and should also be traveled daily. However, while the rewards of traveling along this road are never material, they are surely fulfilling and worth the sacrifices made. As this Masonic Year closes, our labors to become better men and Masons never cease; and Together, Brethren, let us continue to Make the Difference.

"Great pretenders" would, first, readily invoke the GAOTU to defend their position whenever they are confronted with real issues. Secondly, they are so good to other people but always act oppositely when dealing with their own respective families. Thirdly, they are possessed of adamant self-righteousness that creates disharmony instead of encouraging good character and behavior. They would criticize and demand respect, but in their own homes they are bereft of moral ascendancy.

The Masonic Light

by VW Robert O. Asuncion
Senior Grand Lecturer

Of the Role of Past Masters

A Masonic writer once stated, "Fortunate is the Lodge which has many active Past Masters; poor is the Body of Masonry where Past Masters have lost the interest with which they once presided in the East."

Any Brother who has served in the East has a special feeling of satisfaction and pride in his accomplishments while he was occupying that time-honored seat or exalted station. It is natural, likewise, that he will have a feeling of regret that he was not able to do everything he had hoped to accomplish during his year in the East. Nevertheless, he has developed a deep and abiding concern for, as well as attachment to, his Lodge.

But, what about "life after service in the East"? What happens then?

The answer will depend a great deal upon each Past Master and his attitude.

There are some Past Masters who relinquish the gavel with reluctance; there are others who never seem to give it up; and there are a few who walk away after finishing their respective terms and never appear to look back or seldom come back. Fortunately, a vast majority of Past Masters assume a more important role of "senior advisors" who greatly assist their successors in the government of the Lodge and help in steering the course for its future.

If wise, the incumbent Lodge

officers, particularly the elected ones, and especially the Lights, will take full advantage of the talents of these experienced leaders. So long as the latter are involved in the affairs of the Lodge and therefore are made to feel needed and useful, they will continue to be great assets in our Lodges. It is when they are ignored and unappreciated that they look around for other outlets for their talents.

States the Short Talk Bulletin, January 1931 issue: "The honorable station of Past Master cannot be honored by the brethren if it is not honored by its possessor." It is worthy of note that a great number of our brethren who have earned the title of Past Master continue to serve their respective Lodges with disinterestedness and distinction. As with all honors and titles, Past Masters find that there are new rights and privileges which go with the title. There are also additional duties and responsibilities – a new challenges.

... and Annual Communication

The Grand Lodge of the Philippines holds its annual regular Annual Grand Communication starting on the fourth Thursday of April and culminates with the installation of the new Grand Master and his set of Grand Line Offi-

cers on the fourth Saturday. The venue of the Annual Communication used to be in the City of Manila, but now it can be anywhere within the jurisdiction of the Grand Lodge of the Philippines.

Special Grand Communications may be called for specific purposes.

Annual Grand Communications are held to discuss vital issues affecting the Craft and the chart directions to strengthen the Fraternity. These are necessary venues in which members ventilate their views, exchange ideas, and renew fraternal ties among them-

selves.

Every Master Mason in this jurisdiction should help build a better fraternity by actively participating in the deliberations during the plenary sessions, and those who are qualified to vote should responsibly exercise their right of suffrage if they want to get the kind of government of the Grand Lodge they aspire for.

See you, brethren, at the Annual Communication in Manila to be held on April 22-24, this year!



More Insights into Masonry's Nature

by J. Flor R. Nicolas, PSGGL

MASONRY'S GREAT SECRET, EDUCATIONAL VALUE, PRACTICAL USEFULNESS

ILLUSTRIOUS BROTHER JOSEPH FORT NEWTON, 33^o, illustrates the great secret of Masonry through the use of the following parable:

After stealing from man his divinity, the gods met in council to discuss where they would hide it. One of them suggested that it be carried to the other side of the earth and there buried. But another commented that man, who is so great a wanderer, might find it on the other side of the earth. A third one proposed that it be dropped into the depths of the sea. But the others expressed their fear about the proposal; one of them said that, being insatiably curious, man might dive deep enough to find the lost treasure even there. Finally, after a brief silence, the eldest and wisest of the gods suggested that they hide it in man himself as that would be the last

place he would ever think to look for it.

As illustrated by the parable, Masonry's greatest secret lies in the fact that it makes man aware of the divinity in him. It is from this divinity that man's life takes its beauty and meaning. States Ill. Bro. Newton: "Once a man learns this deep secret, life is new, and the old world is a valley all dewy to the dawn with a lark-song over it." Then he adds, "Masonry endeavors to put man's inner train of thought on the right track, freight it with treasure, and start it on the way to the City of God."

Masonry is, according to Ill. Bro. Newton, a great institution of learning because it teaches us that:

1. Life is a pilgrimage or a journey to a holy place, which is often

metaphorically described as "that undiscovered country, from whose bourne no traveler returns"; or "that temple not made with hands, eternal in the heavens"; or "that blissful Lodge which no time can close, and which, to those worthy of admission, will remain open during the boundless ages of eternity."

2. Like our brethren who have dropped the working tools of life, we, too, are mortal; our bodies, now so strong and vigorous, must before long, like theirs, become tenants of the narrow grave; and our spirits, too, like theirs, must return to God who spake them into existence.

Yes, Masonry teaches us that we humans are beings towards death. When we die, our bodies must return to the earth as they were: 'Dust thou art and unto dust shall thou return!' But it also teaches us that our spirits must return to the God who gave them. Through the symbolism of the acacia or evergreen, it teaches us that the spirit of man is imperishable or immortal, and that it will survive the grave and will never, never die. It teaches us further that life on earth is so uncertain; that all earthly pursuits are vain; and that, therefore, we should no longer postpone the all-important concern of preparing for eternity.

Through the symbolism of the lambskin apron and related working tools, as well as certain hieroglyphical emblems, Masonry reminds us to make wise or judicious use of the time and opportunity offered us by the GAOTU for leading amiable, discreet and virtuous, as well as honorable, lives, so that "we shall not, unprepared, be hurried into the presence of that all-wise and all-powerful Judge to whom the secrets of all hearts are known, and on the great day of reckoning, we shall be ready to

give a good account of our stewardship while here on earth."

Ergo, we should thank the GAOTU for having given us the opportunity to enter the door of Masonry, which teaches us "how to be both brave and gentle, faithful and free; how to keep a fine poise of reason between the falsehood of extremes; how to accept the joys of life with glee, and endure its ills with patient valour; how to look upon the folly of man and not forget his nobility – in short, how to live cleanly, kindly, calmly, open-eyed and unafraid, in a sane world sweet of heart and full of hope."

III. Bro. Newton further explains, "Such is the ideal of Masonry, and fidelity to all that is holy demands that we give ourselves to it, trusting the power of truth, the reality of love, and the sovereign worth of character. For only as we incarnate that ideal in actual life and activity does it become real, tangible, and effective. God works for man through man, and seldom, if at all, in any other way. He asks for our voices to speak His truth, for our hands to do His work here below – sweet voices and clean hands to make liberty and love prevail over injustice and hate. Not all of us can be learned or famous, but each of us can be loyal and true at heart, undefiled by evil, undaunted by error, faithful and helpful to our fellow-souls. Life is a capacity for the highest things. Let us make it a pursuit of the highest – an eager, incessant quest of truth, a noble utility, a lofty honour, a wise freedom a genuine service – that through us the Spirit of Masonry may grow and be glorified."

And what is the Spirit of Masonry?

It is friendship with God and with the universe (metapersonal relationships); friendship with our fellowmen, particularly fellow Freemasons (interpersonal relationships); and friendship with our own selves (intrapersonal relationship).

Indeed, to make the high moral ideal of Masonry "real, tangible, and effective," we must apply it in daily life. We must speak the truth of God and do His work upon earth, by serving our fellowmen as a form of adoring Him, and by making liberty and love prevail over injustice and hate. We must try our best to "be loyal and true at heart, undefiled by evil, undaunted by error, faithful and helpful to our fellow-souls." We must pursue the highest things in life by living our Masonry consistently in daily life, ever bearing in mind that the Masonry we all love is that Masonry illustrated by the example set by men who live its tenets and teachings so consistently every day that its light shines brightly before others, thereby making them recognize it as an organization of excellence, as the circle of a great friendship, as the center of moral and spiritual power, as a form of the Divine Life upon earth, as one of the most potent forces for good available to the modern world.

Since Masonry has for its object not only the practice of all the virtues, but also the wide dissemination of the moral, political, philosophical and religious truths which it teaches, we must be able to confidently tell our non-Mason friends that Masonry is useful in all stages of life.

We must convince young men that Masonry presents them with salutary precepts and good example, and that it accustoms them to reflect on the proper mode of living. We must con-

vince them that, as Ill. Bro. Newton has put it, they will find Masonry to be "a restraint, a refinement, and conservator of virtue, throwing them the mantle of a great friendship and the consecration of a great ideal." We must assure them that, as Ill. Bro. Albert Pike has pointed out, "Youth is perhaps the best time to enter Masonry."

We must also convince middle-aged men that since they at the stage of life when there is "a letting down of ideals and a hardening of heart," and when "cynicism takes the place of idealism," Masonry will provide them with "reinforcement of spiritual influence and the inspiration of a holy atmosphere."

We must, moreover, convince old men (or senior citizens) that they, too, will find the study of Masonry to be useful in that it enables them to "gather up the scattered thoughts about life and build them into a firm faith," and it offers them, as well as other men, a great hope and consolation.

As Masonry's public relations agents, we can share with our non-Mason friends this statement of Ill. Bro. Pike: "Masonry is useful to all who have souls capable of enjoying the charms of friendship founded on the same principles of religion, morality and philosophy."

In fine, whatever stage of life we are in when we enter the door of Masonry, we will find it to be of much educational value, as well as of practical use, as we earnestly endeavor to live meaningfully, richly and abundantly while traveling over the rough and rugged roads of our earthly pilgrimage en route to "the kingdom prepared for us from the foundation of the world."

Square cor. Compass Streets

by WB Celso B. Hilbero, PM

Freemasonry and Philippine Politics

As early as the time of the Katipunan, Masons felt the strokes of politics in our society. In the conglomeration of reformists and revolutionists, politics could not be avoided. Remember the election in Madrid which took place during the first week of February, 1891 and was participated in by Filipino Masons and reformists, such as Marcelo del Pilar, Dr. Jose Rizal and many others constituting the group of Filipino reformists. It was held with political overtures. The election was contested heavily by Brother Masons, Marcelo del Pilar and Jose Rizal. When Rizal won the election as *Responsable* for the second round of balloting because it finally obtained the necessary 2/3 votes, he graciously declined the coveted position because he believed that Filipino reformists in Spain should be united in their pursuit for freedom and independence rather than be divided because of the show of no support from other members to the other candidate. Hence, Dr. Rizal left Madrid and went to Biarritz to finish his second novel *El Filibusterismo*.

In the unfinished third novel of Rizal entitled *Ang Makamisa* (after the Mass), he portrayed how politics was being hatched in a local election where the candidate for gobernadorcillo was being given an imprimatur and approval of the parish priest before he could be elected in public office. This situation was exemplified in a scene in *Ang Makamisa* where Capitan Lucas was tense because Father Agaton was very irritated while saying Mass. The former was afraid that Capitan Tibo, his staunch

political rival, might instead be endorsed by Fr. Agaton as Gobernadorcillo of the town of Tulig. This political padrino system, in fact, was started by the friars in Philippine politics.



As early as the election of Bro. Emilio Aguinaldo as president of the Republic of the Philippines in the Tejeros Convention, political skirmishes occurred between the participants, particularly by a Magdalo member, Daniel Tirona, who questioned the election of Bro. Andres Bonifacio as Director of the Interior because the latter had no lawyer's diploma. Bonifacio took it an insult because there had been previous agreement that the elected was to be respected by both Magdalo and Magdiwang factions of the Katipunan. Bonifacio demanded Tirona to retract what he said, but instead of apologizing to Bonifacio, Tirona disappeared from the scene. In his anger, Bonifacio whipped his pistol and was about to fire at Tirona when Artemio Ricarte held his arm, thus preventing what might have been a tragic incident.

The still angry Bro. Bonifacio cried aloud that he, as the chairman of the assembly and as president of the Supreme Council of the Katipunan, as all of them did not deny, declared the Tejeros assembly dissolved, and annulled all that had been approved and resolved in the assembly. However, the demand of Bonifacio was ignored by Bro. Aguinaldo and continued to hold

office as president of the Republic.

In the Biak-na-bato Republic, Aguinaldo was reelected president of the Supreme Council where a Truce of Biak-na-bato was signed by Bro. Pedro A. Paterno representing the revolutionists and Governor-General Primo de Rivera as the representative of the Spanish government.

Before and during World War II, the Philippines was headed by President Manuel Luis Quezon. When he left Corregidor in February 1942 for Australia, together with his cabinet, he proceeded to the United States where he continued to lead the Commonwealth in Washington, in exile. Because of the war condition, Quezon wanted to continue leading the Philippines despite the expiration of his term on November 15, 1943. In a rare occasion and an act of statesmanship, the vice president, who was supposed to succeed Quezon, Sergio Osmeña, in accordance with the Commonwealth Constitution, prepared a resolution to the American Congress asking that the provisions of the Charter regarding succession be waived so as to make Quezon president even beyond the eight-year limit. The resolution was passed by the Senate of U.S. on November 9, 1943. On the following day, the House of Representatives voted for its approval.

In our modern times, the Philippine Senate was occupied by Mason Senators, one of whom was Vicente Sotto III. Under his stewardship, he authored laws with regard to curtailment of drug abuses, among others. In the Lower House of Congress, various brother Masons occupied seats. Examples of these were: Representative Aurelio M. Umali, now the incumbent governor of Nueva Ecija; Rep. Simeon

Datumanong; Rep. Rolex T. Suplico; Rep. Rafael Nantes, now incumbent governor and seeking reelection in Quezon province, among others.

In the forthcoming national elections of the country, various brethren are seeking public offices, the likes of: former Secretary of Public Works, Hermogenes Ebdane, Jr. is eyeing the governorship of his province; former Philippine National Police Chief, RW Avelino T. Razon, is running for Mayor of the prime city of the country, Manila; Sotto, for senator; General Danilo Lim and Colonel Ariel Querubin are both targeting a Senate seat, to name a few.

On April 22 to 24, Mason brothers will converge in Pasay City to elect our leaders for Masonic year 2010-2011. In this exercise, we will entrust the government of our beloved fraternity to the care and leadership of able and dedicated leaders of the fraternity. We know how to entrust our votes. We are enlightened voters. Our system of electing our leaders and exercise of suffrage is motivated by the cardinal rules and tenets of Freemasonry. As the national elections in the country are already a stone throw farther, I would like to remind the brethren that it is our obligation and not only a privilege to cast our votes for national and local leaders on May 10, 2010. And in doing so, it is noteworthy to be reminded that our manner of choosing our leaders in the fraternity is the best guide in choosing the heads and lawmakers of our national and local governments. May we vote in accordance with our conscience and not be influenced by the padrino system initiated and introduced to us by the friars dating back as early as the "Ang Makamisa" period of our history. Let us cast our votes like the character of Masons.

Views from an Outsider

by Frank Stevens

Ask any Mason about what effect does Freemasonry have on the members and you will get a variety of answers.

It makes a good man better is the most common answer and there can be no argument about that.

Most members cherish their fellowship with the brethren and happily partake in the benevolent activities.

Masons often find that they spend less time with the friends they had before their initiation as they form new friendships within the Craft. This leads to making a good man better. As he socializes with his fellow Masons and he learns from them, he then lives a better life the same way as his more experienced Brethren.

There is an old saying: You are judged by the company you keep. If your friends are honest and upstanding members of society, then you will be viewed in the same way by others.

How will you be viewed if you regularly socialize with a wife beater, a thief or a fraudster?

Good Masons follow the tenets of the Craft and practice daily brotherly love, relief and truth, which is part of the Masonic character.

They place the importance of family and work before Freemasonry and this is how it should be. Benevolent activities cannot be done unless you have taken care of your family first.

There is nothing wrong with a brother making sacrifices to allow him to assist others but is it right to expect his family to do the same?

Of course not. Sacrifice is a personal choice and should never be forced on another.

Brotherly love is probably the

most misunderstood principle of our Craft.

It means you will assist brethren if they need it; provide companionship and create the wonderful harmony that we have all experienced within the Lodge.

Part of that brotherly love encompasses forgiveness. Brethren readily forgive transgressions against themselves personally, the Lodge and the Craft.

Forgiveness is a part of the national character.

Not all Pinoys are forgiving as you can see by the number of media men who pay with their lives for reporting crimes or for blackening the names of people who do not have money to file a case against them.

Fortunately, Masons do not have such a character.

So, is there any *kasalanan* which we should not forgive?

Certainly there is! A punishment is given not for revenge but in the hope that the transgressor will reflect on his crime, repent and resolve not to repeat his crime.

But what if the crime is so bad or the brother shows no regret for his transgression?

If Masonic charges are filed, there are three possible outcomes.

The charge may be dismissed if there is insufficient evidence, etc.

Secondly, the brother may be suspended for a period of time to allow him to be rehabilitated.

Thirdly, the brother may be expelled.



The last action is rarely inflicted because we believe in brotherly love, which includes a readiness to forgive.

Yet, if a brother does not regret his offence, he is still only given a suspension.

My Brother, you know that Masonry makes a good man better. It does not, and cannot, make a bad man good.

You yourself may know many examples where Masons have stolen a large amount of money from a Lodge and disappeared and no action was taken against him. You may also know of members carrying out acts of fraud against other members. You may know of brethren offending against our ancient charges.

There is no place for such men in our Craft.

Unfortunately, members are too embarrassed to bring cases against the offender and he is free to carry out the same action again against another brother.

My Brother, it is your duty to prosecute him to protect your brother and so give him the brotherly love to which he is due.

An old saying is treat others the way you would have them treat you.

Yet some members do not pay fees to the Craft and appendent bodies to which they agreed. Lodges are reluctant to suspend members for non payment of dues and the result is that Lodge funds are unnecessarily depleted. If the brother eventually pays the dues, then you may think that there is no problem but it may be that Lodges have to raise their dues to cover the outstanding amount. If a brother is certain that the absent member will pay, why does he not pay the dues of his friend himself? If he is unwilling to do this, then he is implying that the brother cannot be trusted to pay the outstand-

ing amount. Why should he expect the Lodge to cover a debt he is unwilling to cover himself? It is better for the Lodge to suspend the absent brother so that the funds of the Lodge are used for the proper purpose of pursuing the aims of the Lodge and not making interest free loans to members who may not return. Avoidance of payment can be viewed as fraud or estafa. Is that acceptable behavior for a Mason?

There has been maltreatment and abuse of petitioners in some Lodges.

It has been a long tradition that Jubilum is a thug but does he need to inflict pain on his brother undergoing degree ceremonies?

In most other jurisdictions, no pain is inflicted whatsoever.

Does this make them lesser Masons because they did not suffer pain?

Are they less macho than Pinoys because they demonstrate determination to obtain the Master's Word without inflicting pain?

My brother, it does not. When pain is given to a candidate for a degree, where is the brotherly love you so proudly espouse?

My brother, that is hypocrisy. How can you love your brother and cause him to shout with pain?

Think on these things, my Brother.

Freemasonry is a force for good but we need to be sure of the quality of our initiates. Investigation committees should be certain of the quality of the petitioners whom they recommend.

If you suspect a petitioner is not up to the required standard, do not just blackball him and keep quiet but rather tell the Master about your suspicions so that the investigation committee can investigate further. It is better to delay the entry of a good candidate for a few weeks than to admit someone who is

unworthy of becoming a brother.

If you just blackball and say nothing and you are absent the next time he is balloted, he will be accepted.

Conversely, do not blackball for no reason. "To see if he is determined enough" is no reason at all and because you are not following the tenets of Brotherly Love, Relief and Truth, really

it is unasonic and there is no place for it in our Lodges.

Similarly, my Brother, do not be reluctant to expel those members who do not live up to the standards to be expected from them.

It is up to us to raise and then to maintain the standards we want in our Lodges.



LETTER TO THE EDITOR

Greetings in the name of our Lord!

We truly appreciate the beautiful and informative write-up about our father, Lazaro Francisco, authored by VW Arturo G. Villasan.

We regret to inform you that the author missed two other children who are also Freemasons. They are RAFAEL A. FRANCISCO, Past Master of Sixto Lopez (Batolao) Lodge No. 129, Balayan, Batangas.

He is also a 32nd degree KCCH, Batangas Bodies.

Another son, EULOGIO A. FRANCISCO, is a DeMolay. Both are still living.

For this reason, may we request that in the next issue of The Cabletow, this particularly matter will be mentioned.

Very truly yours,

Lucila Francisco Aleja

MANY NON-ACTIVE LODGE MEMBERS HAVE REMAINED MASONS BOTH AT HEART AND IN ACT

by eF.R.eN

I believe that there are much more than 16,000 Masons in our grand jurisdiction because many, if not most, of the non-active members of our Lodges have remained Masons both at heart and in act. These inactive brethren of ours still apply the lessons they have learned in Masonry in their private and professional lives.

Although Masonry is not a religion, it teaches us, its initiates, to put the most profound religious principles into everyday application. Many, if not most, of our brethren who no longer attend Lodge are active in their respective churches. In fact, they help support their respective churches with their personal efforts and funds. They even go to church with members of their own families.

Although Masonry is not a political party, it teaches us, its initiates, to support actively those fundamental facts of government and politics which have contributed to the progress and prosperity of many nations in the world, including our own nation. Again, many, if not most, of our brethren who are inactive Lodge members are good citizens, sincerely striving to be exemplary in the discharge of their civil duties...

Although Masonry is not, per se, an educational institution, it promotes education at every level of society, and it supports the country's public educational system in particular. Once more, many, if not most, of our brethren who are no longer attending Lodge are not only faithful husbands, but also responsible fathers, spending whatever time

is necessary with their children to see that the latter, too, became responsible citizens. I know not a few brethren who are non-active members of their respective Lodges but who are engaged in the improvement of institutions of learning, while other such brethren are involved in empowering out-of-school youths by participating in the sponsorship or conduct of sports competitions among, as well as in the organization of livelihood development projects for, these young people.

Although Masonry is not a civic club, it teaches us, its initiates, not only to focus our attention on our respective jobs, businesses, or professions so as to be able to support ourselves and our respective families, but also to be actively involved in promoting the welfare of the communities we live in. I know a lot of brethren who are non-active in their Lodges but do these things.

Although Masonry is not a law enforcement agency, it demands that we, its initiates, not only obey all laws, but also protect women, widows and orphans, and other helpless or powerless fellowmen. It also requires us to support the dignity of our character on all occasions. Many, if not most, of

our brethren who are non-active Lodge members live up to these demands or requirements.

In short, Masonry expects us, its initiates, to live according to the finest principles of high ethical living which it teaches, and many, if not most, of our brethren who are non-active members of their respective Lodges still live up to Masonry's expectations of them.

Therefore, seeing that many, if not most, of our brethren who are not active in the meetings and other affairs of their Lodges are still putting the teachings and principles of Masonry into actual practice, I tend to agree with WB Bliss Kelly, PM, who, in his article published in the Spring 1968 edition of *The California Mason*, submits the thesis that the teachings and principles of Masonry mainly cause poor attendance at Lodge meetings. States WB Kelly:

"Let's be glad that our work has brought about such fine results and taught so many men to become active in their homes, churches, offices, and communities. Let's stop complaining (about poor attendance at Lodge) and start talking about the marvelous results of Masonry's work over the years."

Let me point out, at this juncture, that it is quite inaccurate to refer to our non-active or non-attending brethren as the "lost sheep." I am not saying, however, that we should not exert all-out effort to get them back to Lodge in order that they join us once more in our meetings and fellowships, as well as to induce them to pay their financial obligations to the Craft. By all means let's find and use effective ways of persuading them to become actively involved again in the affairs of our respective Lodges.

This is where our Lodge's Sunshine Committee come into play. Its chairman and members must get out of their way to inquire into the cause (s) of the non-compliance by the said brethren of the required attendance at Lodge meetings and payment of annual dues.

But, I insist, even if they do not regularly attend Lodge and punctually pay their financial obligations to the Craft, they have remained Masons at heart and in act. If so, there are much more than 16,000 Masons in our grand jurisdiction.

• There are much more than 16,000 Masons in our grand jurisdiction because many, if not most, of the non-active members of our Lodges have remained Masons both at heart and in act.

• WB Bliss Kelly, PM: "The teachings and principles of Masonry mainly cause poor attendance at Lodge meetings."

AMUSING ANECDOTES

IF YOU, DEAR BRETHREN, have come across some amusing anecdotes like those given below, please send in copies of them to The Cabletow, 1440 San Marcelino St., Ermita 1000 Manila, Philippines.

A Junior Deacon and a Visiting Brother

A Lodge in the National Capital Region was unexpectedly visited by a foreign Masonic dignitary. The Junior Deacon told the Worshipful Master: "Worshipful Master, there is an alarm at the door," and the Worshipful Master said, "Attend the alarm and report your findings."

When he opened the door, the Junior Deacon saw, to his amazement, a Brother impeccably clad with an elaborate apron and jewels. The Tyler being slow in answering for the visiting Brother, the latter solemnly said, "I am Brother John Smith, Past Master of my Lodge, Past Grand Master of Masons in our Grand Jurisdiction, Past Sovereign Grand Commander of the Scottish Rite in the Northern Jurisdiction of the United States, York Rite Legion of Honor Awardee, and Imperial Potentate of Shrine Temples in North America. I humbly request an audience with your Worshipful Master."

Hearing the visiting Brother's words and awed by his apron, jewels and titles, the Junior Deacon immediately closed the door, returned to his post, and said tremulously, "Worshipful Master, the Grand Architect of the Universe is at the door and desires admission into the Lodge!"

Two Anecdotes by Ill. Pollard

The first selection below is from *At Refreshment* (1987), by Ill. Stewart M.

L. Pollard, 33°, and the second is from *Tied to Masonic Apron Strings* (1969) also by Ill. Pollard.

1. Keep it Under Your Hat

The Lodge had just opened. As the Master looked around the Lodge room, he noticed a brother on the back row over in the southwest corner who was wearing a hat. Not wanting to embarrass the brother, the Master called on the Senior Deacon to quietly ascertain why the brother was wearing a hat. After a whispered conversation with the offending brother, the Senior Deacon reported back to the Master. He said that the brother was overjoyed to be asked. It was the third time he had attended that Lodge, and this was the first time anyone had spoken to him.

2. Short Examination

A brother from Colorado went to England on a month's vacation. While there, he tried his very best to get an invitation to an English Masonic Lodge, but to no avail. Finally, on the eve of the day of his departure for home, he was out with an English acquaintance and suggested that they might go out together to celebrate.

Said the English friend: "No, I cannot go out with you to celebrate. I have to go to my Masonic Lodge."

The American then confessed, "In fact, I have tried to get invited to an English Lodge, but without results."

The Briton hesitated; then he asked, "Are you willing to take an examination?"

Replied the American: "I'd be glad to undergo one."

The Englishman thought for a moment and he queried, "What did you see when you entered first entered the Masonic Lodge?"

"Nothing," the American replied. "I was hoodwinked and could not see a thing."

With that the Englishman said, "Come along. You are a Mason, all right."

A Couple of Anecdotes from THE LODGE GOAT

The next two selections are excerpts from THE LODGE GOAT (1902), by Bro. James Pettibone, a member of numerous fraternal organizations.

1. A Sarcastic Resolution

A promising Mason of Texas, after a slimly attended funeral, in substance offered the following resolution:

"Whereas, it is the duty of every good Mason to uphold the good name and fame of Masonry;

"Whereas, on week days the good brethren are either tired, busy, or it rains or shines too much; and

"Whereas, it is too much trouble to dress in their best clothes during the week days.

"Therefore, be it resolved that

it is hereby declared the duty of any member of this Lodge hereafter to die only on Saturdays, so as to be buried on Sunday, that the Lodge may turn out in full strength and pay the proper respect to his memory."

2. At the Outer Door

He stood before St. Peter and meekly applied for admission to Heaven and Paradise.

Said the guardian of the gate: "You must wait awhile."

The would-be entrant said, "Why must I wait? Haven't I been a good man on earth?"

"Yes, fairly good. But you must wait outside awhile."

"Why should I wait? I tried always to do my duty."

"You think you did. Weren't you a member of the K.A.E.O.?"

"Yes; but wasn't that all right? I thought I was doing good by belonging to that Order."

"O, yes, the Order is all right, and what you did in that is about the best work you ever did, but you failed in that."

"How?"

"Well, you never paid your dues without first letting the Secretary chase you down, and now you can wait awhile outside and see how it feels to be stood off on the last day of grace."

Updates. News. Flashbacks

MAGDIWANG LODGE NO. 238 CONTINUES TO SHINE IN MASONIC DISTRICT RIV-A

by VW Efren F. Barcelona, PDGL

"Excellence built in tradition" is what Magdiwang Lodge No. 238, which was organized in 1979 by MW Rudyardo V. Bunda, PGM, PGS, GMH and Grand Treasurer of the MW Grand Lodge of the Philippines, hopes to be known for. It is one of the 18 Lodges which constitute Masonic District RIV-A, which is currently headed by an energetic and young DDGM, VW Dominador R. Eugenio, PJGL, who had included in his program of action the first exemplification contest in the three degrees of Craft Masonry.

The contest took place on November 21, 2009, and the exemplification of the 3rd degree contest occurred in the hall of our Lodge, Magdiwang No. 238.

In the end, our Lodge won the exemplification contest, with WB Ness S. Villanueva adjudged as Most Outstanding Conferral Master and Bro. Mark P. Silangcruz as Most Outstanding Senior Deacon.

Our Lodge's winning the most Outstanding Conferral Team in the 3rd Degree of Masonry in RIV-A for MY 2009-2010 was made even sweeter with the declaration by the District Council of MW Bunda as one of the "Most Outstanding Master Masons in Cavite." And it was made more joyous with the announcement that VW Nathaniel S. Golla, assigned as DGL at our Lodge, was the District's Most Outstanding DGL for MY 2009-2010.

Our Lodge also actively participated in the 77th Annual Convention of M.D. RIV-A held on November 28-30, 2009 and hosted by Primera Luz Filipina Lodge No. 69 in Binakayan, Cavite.

The convention, clearly, was marked by unity, solidarity and camaraderie among the brethren of the 18 Lodges in the District. We showed to all and sundry that we Masons in Cavite would stand as one and shall be forever united in the service of the Fraternity and the community, all for the greater glory of God, thereby giving substance and meaning to this year's theme, "Together, Brethren We Will Make the Difference," and motto, "All for One, One for All!"



FULL STEAM AHEAD FOR MABUHAY SHRINERS

by Noble Jason J. Zapanta
Mabuhay Shriners General Counsel

Shriners are members of the world's greatest philanthropy, dedicated to aiding and assisting, free of charge, children up to 18 years of age suffering from orthopedic conditions, burns, spinal cord injuries, and cleft lip since the first Shriners Hospital opened in 1922.

During the 135th Imperial Council Session held in San Antonio, Texas, U.S.A. last July 5-9, 2009, Mabuhay Shriners, U.D. was granted a Dispensation by the Imperial Council to form its own Shriners Center having exclusive jurisdiction in the entire Philippine Archipelago.

On October 1-3, 2009, Mabuhay Shriners, U.D. conducted its first ever Hot Sands Ceremonials at the Ambassador Hotel in Manila. Undaunted by tropical storms Ondoy and Pepeng, Mabuhay Shriners, U.D. welcomed its first born batch, the "PRIMERA" Class, the first batch of Nobles under the banner of Mabuhay Shriners, U.D. The premier class consisted of 109 newly made Nobles lead by no less than the Chief PNP, Police Director General Jesus A. Versoza, who together with his classmates braved and successfully crossed the "hot sands of the desert."

Following the success of the 1st ceremonials, the 2nd Hot Sands Ceremonials of Mabuhay Shriners, U.D. kicked off in the home of the famed Dinagyang Festival – Iloilo City. The ceremonials were held at the Punta Villa Resort Hotel, Iloilo City last November

19-21 and hosted by the Filipinas Shrine Club, Iloilo Chapter.

Some notable dignitaries who attended the ceremonials were MW Illustrious Pablo C. Ko, Jr., Grand Master 1994 and Potentate of Mabuhay Shriners, U.D.; MW Noble Romeo A. Yu, Grand Master 2006; and other Divans of Mabuhay Shriners, U.D. The Nobles who participated in the event flew in from Manila and various parts of the Philippines; even as far as Tokyo, Japan. Nobilities from the Luzon Shrine Club, Metro Manila Shrine Club, Maharlika Oasis, Maginoo Oasis, Saigon Oasis, Bamboo Oasis, Filipinas Shrine Club (Cebu and Socargen Chapters), among others, helped in the preparations and took time off from their busy schedules to ensure that the event would be a success.

On the last day of the ceremonials, a Shriners Parade was organized by the Nobilities. The atmosphere was festive and the mood was jovial as the Nobles and Novices, led by the PNP Regional Band based in Iloilo City, marched on the streets of Iloilo City. During the parade, the Nobles and Novices distributed candies and toys to the children in the streets; to the delight of the commuters and by-standers who were caught by surprise when the merry group passed by.

This time, the "DATU SUMAKWEL" Class consisting of 20 Novices valiantly passed through the "hot sands of the desert" and proved that they were worthy to be bestowed the title "Nobles

of the Mystic Shrine." On March 4-6, 2010, the 3rd Ceremonials of Mabuhay Shriners, U.D. were held at the Binondo Suites (formerly Lai-Lai Hotel), Binondo, Manila. Through these relentless endeavors, Mabuhay Shriners, U.D. is getting closer and closer to attaining its goal of having our own Shriners Center here in the Philippines.

This coming July 4-8, 2010, the 136th Imperial Council Session will be held in Toronto, Ontario, Canada. There, for the first time, we hope that the Philippine National Flag will fly alongside those of the United States of Amer-

ica, Canada, Mexico, and the Republic of Panama – the only four countries who have their respective Shriner Centers. On that auspicious event, let us hope that Mabuhay Shriners, U.D. will be granted its own Charter and that the Philippines will make history by becoming only the fifth country in the world to have its own Shriners Temple/Center.

Again, Brethren and Nobilities, let us all support this valiant endeavor. In the words of MW Noble Peter U. Lim Lo Suy, and I quote: "Together, Brethren, We Will Make the Difference."



The Nobles and Novices of the Mystic Shrine at the monument of Bro. Jose Rizal in the Luneta, Manila

... and at the Lai-Lai Hotel in Binondo, Manila.



BUD BONGAO LODGE NO. 288, OTHER GROUPS CONDUCT JOINT MEDICAL-DENTAL OUTREACH PROJECT

by VW Sani A. Uttoh, Lodge Secretary

LED by WB George Jawadil, we brethren of Bud Bongao Lodge No. 283 in Masonic District RIX-C conducted a medical and dental outreach mission in Barangay Tonggusong, Hannaran, Sapa-Sapa, Tawi-Tawi, together with a significant number of doctors, nurses, and other medical staff of Bongao Doctors Hospital. Our partners in this undertaking were MELT 2 and Task Force 62 of the Philippine Navy, IPHO, Tawi-Tawi Provincial Government, and the Generics Pharmacy.

The beneficiaries of the mission were indigent residents of Barangay Tonggusong and those of two nearby barangays, Mantabuan and Lookan, who paddled their way to Tonggusong. We were able to serve a total of 468 patients, broken down as follows: medical – 327; dental – 90, circumcision – 19; and haircut – 28. We also provided the beneficiaries with free medicines.

The activity is a striking evi-

dence that the brethren of Bud Bongao are giving due meaning and substance to the current GLP theme, "Together, Brethren, We Will Make the Difference." We are making the difference through collaboration and cooperation with representatives of different government agencies in Tawi-Tawi. We are addressing development issues and concerns well through teamwork and partnership with other stakeholders.



At the center of front row are Col. Jonas Lumawag, CO of MBLT2 and Navy Captain Erik Kagaon, CO Task Force 62. The first in fatigue uniform from right is Bro. LtCol Vic Map Blanco, exO, MBLT2. The rest are members and guests of Bud Bongao Lodge No. 288.



Patients and beneficiaries line up to be served during the First Joint Medical and Dental Outreach Mission of Bud BongaoLodge No. 288 last March 7, 2010 at the Bannaran Central School, Barangay Tonggusong, Sapa-Sapa.



Bongao Doctors Hospital medical team is composed of Dr. Ligaya Duria, Dr. Roselyn Aldam-Apos, Dr. Ridzma Samsuya-Aripin and Dr. Aldrin Ibbo. They are shown in photo attending to the medical needs of patients during the First Joint Medical and Dental Outreach Mission of Bud Bongao Lodge No. 288



The brethren and guests of Bud Bongao Lodge No. 288 with Bro. Gov. Sadikul Sahali at center on chair.



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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

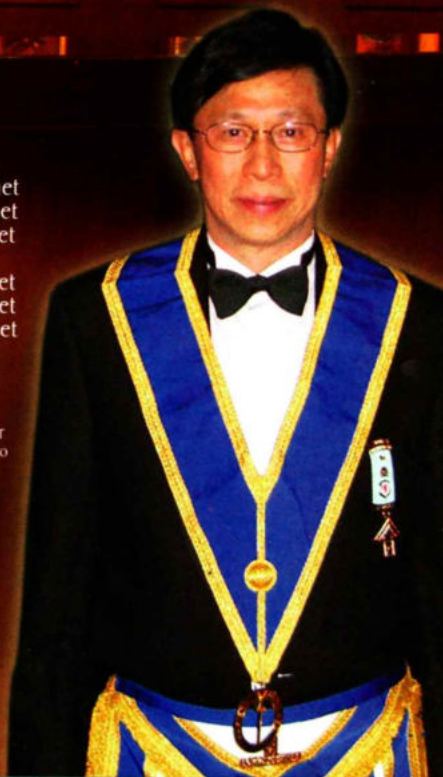


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