

The Cabletow



MW JUANITO P. ABERGAS

Grand Master, 2011-2012



ELECTED GRAND OFFICERS WITH THE PAST GRAND MASTERS

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MR. JUANITO P. ABERGAS
Grand Master

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from the Grand East

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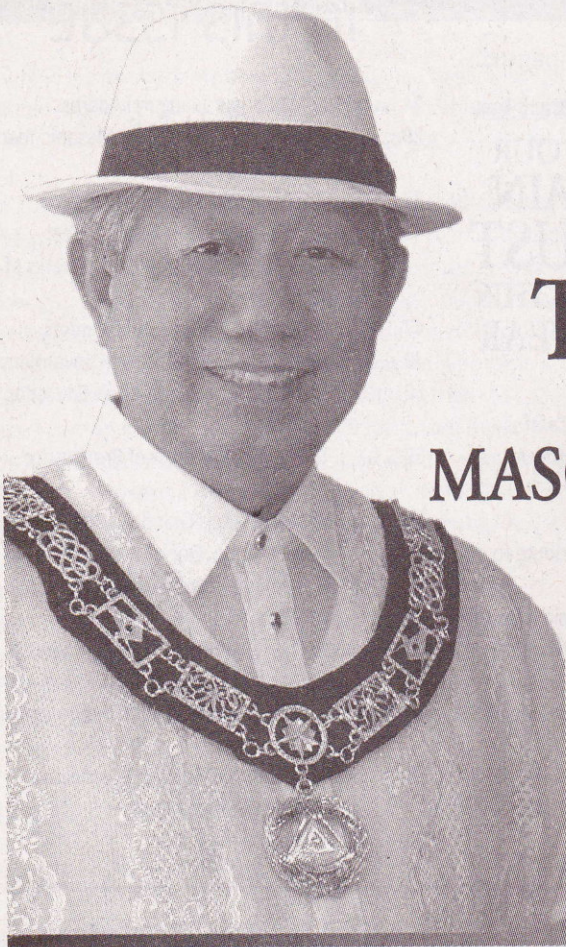
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OUR MAIN THRUST FOR THIS MASONIC YEAR

SINCE MY ELECTION as Junior Grand Warden in April 2008, I have endeavoured most earnestly to prepare myself for the greatest and most important undertaking of my Masonic career, which is to serve you as your 94th Grand Master with credit to myself and honour to the Fraternity.

During my travels to the Grand East, I observed, among other things, that although the number of our Symbolic Lodges and Masonic Districts had increased tremendously, the quality of our membership had deteriorated a great deal. That observation made me, as well as other leaders of the Craft, long for and look

back to the glorious period of Philippine Masonry, which covers the last decades of the 19th century and the first six or seven decades of the 20th century. During that glorious period, the Craft enjoyed a very good reputation in the eyes of the general public because members of Masonic Lodges avidly learned the Fraternity's ideals,

principles, and values and used these for developing themselves from "rough" to "perfect ashlars" or from mere slaves of their own passions, prejudices, and selfish interests to Interior or Inward Masters, who exerted their beneficial influence on those with whom they came in contact each day. Not only did they exhibit themselves as exemplars of high ethical living everywhere they were, but they also distinguished themselves in their respective professions or fields of endeavour. Besides, they worked with much dedication and disinterestedness for, or contributed significantly to, the welfare, progress and prosperity of the community, local and national alike. Thus, others looked up to them with much respect, esteem, and admiration; they inspired and edified others more by example than by precept; and they were regarded as benefactors and developers of local communities as well as builders of our nation.

Admittedly, when compared with our brethren of yesteryears in terms of quality and influence, we latter-day Masons pale into insignificance. This is partly due to our failure to give due attention to the investigative process when petitions for Masonic membership are filed with our Lodges. Because we have been remiss in our duty to guard the doors of our Lodges and of the Fraternity with utmost circumspection and vigilance, we have suffered not a few misfits and undesirables to be admitted into our fellowship and to dwell in our midst. It is these unworthy brethren of ours who are inflicting much harm on the Fraternity or doing a great disservice to the Craft. Through their indiscreet and improper conduct, they cast the shadow of scandal or reproach against our venerable Institution, the reputation of which every Mason ought to preserve unsullied.

How important, then, it is for us to faithfully and conscientiously keep our

solemn promise never to recommend men to a participation in our privileges unless we have strong reasons to believe that they, too, will be faithful to every trust committed to their care and ultimately reflect honour on our ancient Institution.

Decidedly, we will not improve the quality of our membership if we confer the degrees of Masonry on petitioners who are not worthy of being admitted into the fellowship of all good and true Masons or who are not deserving of receiving those degrees, just because we want to augment the funds and other properties of our Lodges. Because not a few of our Lodges have done this, we have created nominal Masons or Masons in name only, to whom the lessons and teachings of Masonic degrees mean but little. We should, on the contrary, be concerned with, as well as interested in, transforming our candidates into worthy and exemplary Masons or Masons by both name and nature, who recognize the deep meaning of each Masonic degree and who therefore keep its lessons and teachings ever aglow in their hearts, as well as practice them persistently in daily life.

If we are to arrest the gradually deteriorating quality of our membership, we must go back to the basics or fundamentals of Craft Masonry; review its ancient charges, usages, and customs and then strictly adhere to them; reacquaint ourselves with its precious precepts and priceless principles; and strengthen our resolve to practice them persistently in daily life. That's why we will re-consecrate and rededicate ourselves in open Lodge to the ideals and tenets of Masonry, as well as renew our commitment to fulfilling faithfully and conscientiously the obligations we assumed when the degrees of Craft Masonry were conferred upon us. (See Manual of Grand Lodge Officers for Masonic Year 2011-2012, pp. 53-63.)

We have, moreover, to work together in close harmony toward realizing our VISION and accomplishing our MISSION for this Masonic year. (For an explanation of this year's mission and vision, see my inaugural address printed on subsequent pages of this issue.)

To realize our vision and to accomplish our mission, we will, each of us, put the THEME "Integrity, Fidelity, Ability: Hallmarks of a True Mason" into meaningful action. Yes, dear brethren, during my one-year watch in the Grand East, we will try our level best to exhibit ourselves to the non-Masonic world as men and Masons possessed of sterling character and adorned with such admirable qualities as unimpeachable integrity, inflexible fidelity to all our trusts, and a high level of ability and proficiency in the execution of our Craft's ritualistic and ceremonial work, which is what distinguishes us from other organizations. (You will also read a detailed explanation of our theme on subsequent pages of this issue.)

We have directed the officers of your respective Districts and Lodges to present to you specific details of the program of monthly activities which a group of brethren and I had put together. This program focuses as well on membership growth and development as on Lodge management and participation.

We urge District and Lodge officers to strictly implement the Lodge System of Masonic Education (LSOME) and the Mentoring Program; for, besides conferring Masonic degrees correctly, proficiently, and impressively upon our candidates, we must instruct them adequately on the rudiments of Masonry, particularly the symbolic meaning of each Masonic degree, so that they will become worthy and exemplary Masons or Masons by name and

nature, who responsibly perform all their obligations to the Lodge, to the Fraternity, to their families and friends, and to society.

We will also vigorously pursue the "Lost Sheep" or Reaching-Out-to-Inactive-Brethren Program, the "Oplan: Sagip Kalikasan" Program, and other programs initiated by my worthy predecessors in the Grand Oriental Chair which we deem will help us realize our vision and accomplish our mission. (For further information on these programs, see my inaugural address printed on subsequent pages of this issue.)

Brethren, on bended knees, I have implored the GAOTU most humbly to grant me a competency of His Divine Wisdom and to bless me with good health, so that I will be able to lead the Craft to greater heights of achievement. But, of course, I cannot do this alone. I need the unstinted support and wholehearted cooperation not only of the Grand Officers we have chosen to serve with us, but also of all officers and members of our Lodges throughout our Grand Jurisdiction.

And so, dear brethren, I invite you, and even entreat you, to support and assist us toward successfully implementing our plans and programs for this Masonic year. United, we will make wonderful things happen; divided, we will not accomplish much. Hence, I fervently hope that you will respond gladly to my invitation and plea for support and succor. If you will do so, in a great measure, we will crown our desire to ensure our prominence as the most recognized and most effective fraternity with much success.

Fraternally,

JUANITO P. ABERGAS
Grand Master

IMITATING CAREFULLY WHAT WE HAVE SEEN PRAISEWORTHY IN OTHERS

DURING THE CEREMONY of installation of Lodge officers, we are admonished to imitate carefully what we have seen praiseworthy in others and to avoid what in them may have appeared defective. We would do well to heed this admonition. For instance, we should imitate carefully the laudable example set by the Scottish Rite Masons in the Northern Jurisdiction of the USA.

In his book, *GOOD TO GREAT*, Jim Collins tells how successful companies “got the right people on the bus, the wrong people off the bus, and the right people on the right seats – and then they figured where to drive it.” Next he explains his “hedgehog concept” and its three circles. First, to be great, a company or an organization – or in our case, a fraternity – must determine what it does best. To go from good to great, an organization must get over what Collins calls “the curse of competence.” Simply being good at something does not necessarily translate to being the best at it. Second, an organization must ask itself, “What are we deeply passionate about?” Third, it must determine what drives its resource engine. It must figure out the economics of doing what needs to be done – who does the work, where the money comes from, and how emotional goodwill is to be cultivated.

Having carefully read Collins’ opus and having been taken in by his ideas, Sovereign Grand Commander John Wm. McNaughton, 33°, called the Active, Past Active, and Emeriti Members of the Supreme Council,

as well as representatives of the different Valleys and Orients in that Jurisdiction, to a series of meetings to determine answers to the questions raised by Collins in his book and to set a direction to work toward greatness. He also urged the brethren in his Jurisdiction to write essays explaining what practices of the Fraternity should be changed or improved and what steps should be taken to “re-point” their Masonry. Finally, he caused the publication of the outstanding essays in *THE NORTHERN LIGHT*.

If we are “to go from good to great,” we should carefully imitate the praiseworthy example of our Scottish Rite brethren in the said Jurisdiction. We should do so if we want to regain the old glory of Philippine Masonry. To do this, we must live the kind of Masonry which the founding fathers and pioneering members of the MW Grand Lodge of the Philippines, as well as their worthy successors, passed on to us; live up to the honor and prestige they brought to the Fraternity; emulate them in their ideals and principles, in their virtues and values, and in their noble deeds; and bring

ourselves back to the high spiritual, moral, and intellectual ground to which they painstakingly brought themselves.

Those worthy and exemplary Masons of yesteryears zealously and enthusiastically encouraged and promoted the well-being, best interest, and prosperity of the Fraternity. They were inspiring and inspired leaders both inside and outside the Craft; they led others, Masons and non-Masons alike, more by example than by precept.

Diligently, they established subordinate Lodges throughout the archipelago and even in foreign lands to promote further Masonry's philosophy and practice of "making good men better" and "building better communities." Strenuously, they enforced, by precept and example, a steady obedience to the tenets of Masonry. They also stimulated their relatively younger brethren to convert themselves continuously into a band of men to whom others might look for example and inspiration – men who others would say are men of honor, virtue, and charitable feelings. Patiently and perseveringly, they urged the brethren of the different Lodges to learn avidly the Fraternity's ideals, principles, and values; to practice them persistently in daily life on all occasions; and to diffuse their light and lustre widely among their fellowmen.

Our Masonic forebears were men preeminent for their spiritual, moral, and intellectual attainments. Not only did they distinguish themselves in their respective fields of endeavour but they also took their Masonry out of the Lodge room into the communities where they lived and into the places where they worked. Deeply impressed with the dignity and high

importance of Masonry, they conducted themselves so amiably, discreetly, and virtuously wherever they were that they preserved unsullied the Fraternity's good name and averted the shadow of any scandal or reproach against it.

Many of them were forward-looking statesmen and service-oriented government officials and employees who exerted their deciding and decisive influence upon the affairs of our communities. Many others so diligently drove the engine of private business and industry that they contributed significantly to our nation's socio-economic development. Still many others devoted and dedicated themselves disinterestedly to the education, instruction, and training of the youth of the land, urging the latter to complement the education of their minds

“we must work together in closer harmony and unity than before to determine the steps we have to take “to go from good to great.””

with the education of their hearts.

Generally, our brethren of yesteryears were benefactors and even developers of our communities, the residents of which looked up to them with much respect, esteem, and admiration. Invariably, they were men and Masons of so high a quality that the general public recognized Masonry as an organization of excellence that walks arm in arm with progress toward a better way of life, as one of the most potent forces for good available to society, as a fraternity like no other.

But, for one reason or another, in recent decades the quality of the Fraternity's

membership seems to have declined or deteriorated a great deal, although the number of our Masonic Districts and Lodges had grown tremendously.

We have got to arrest such a decline or deterioration, particularly because we already launched the celebration of the Centennial of our Grand Lodge, which will actually take place on December 19, 2012. We have got to direct our special attention to recapturing our Masonic forebears' spirit of total dedication to the good of the Fraternity in order to be better able to regain the old glory of Philippine Masonry.

We do realize, of course, that our brethren of yesteryears lived under circumstances by far less complicated than those under which we now live. Since their time, many dramatic changes have taken place, and these changes have posed a big challenge to the Craft.

We entertain no doubt that the Fraternity's ideals, principles and values have stood the test of time and social change in the world, and that they will still be used by us as a solid base for leading rich, abundant, and meaningful lives both as individuals and as members of society. But we are now challenged to improve our performance as Symbolic Lodges, as Masonic Districts, and as a Grand Lodge, so that the non-Masonic world will understand and appreciate Masonry better. Hence, like our brethren in the Northern Jurisdiction of the USA, we must engage ourselves in critical self-analysis and positive planning.

For instance, we must look at the way we conduct our meetings if we want them to be efficient, educational, and entertaining. We must also pay a little more attention than before to our members' growth, development, and advancement in Masonry. We must, moreover, figure out ways and means of making our fellowships and other

social activities a bit more meaningful and fruitful than before not only to us but to our families and friends as well. We must, furthermore, take a closer look than before at our other practices to make them more relevant to the times and to our own needs as well as to those of our families and friends.

In short, like our brethren in the Northern Jurisdiction of the USA, we must work together in closer harmony and unity than before to determine the steps we have to take "to go from good to great." We must regain the old glory of Philippine Masonry by recapturing our Masonic forebears' spirit of unselfish dedication to the Fraternity's welfare, progress, and prosperity.

When do we start doing this?

We must start setting a direction to work toward greatness NOW; for the bright future of Philippine Masonry begins TODAY, not tomorrow nor on December 19, next year. An anonymous philosopher left us this counsel: "Today is the first day of the rest of your life. Take care not to squander it."

We are also justified to take pride in the accomplishments of our Masonic forebears, who founded our nation on the pillars of Liberty, Equality, and Fraternity and developed it on the columns of Brotherly Love, Relief, and Truth, but we cannot help but agree with the late US President Abraham Lincoln, who stated, "You have to do your own growing no matter how tall your grandfather was." This means it is NOW our turn to build Philippine Masonry into what it should be: an institution of moral leadership, educational advancement, and philanthropic endeavours.

What think you, dear brethren, of all this?

-eF.R.eN

PRE-ANCOM ACTIVITIES

ON APRIL 25, 2011, the grounds of the Davao Masonic Center on V. Mapa St., Davao City, were teeming with brethren from different parts of our Grand Jurisdiction, many of whom registered as delegates to our Grand Lodge's 95th Annual Communication (ANCOM).

On the day following, **more delegates registered** at the same venue. Meanwhile, golf aficionados among the brethren assembled at the Rancho Palos Verdes Golf and Country Club in Brgy. Mandug, Indangin Buhangin District, where they participated in the **Grand Master's Cup**, also dubbed 10th Sonny Razon Golf Classic.

At about 7:30 a.m., April 27, brethren of host District RXI-A, representatives of different Allied Orders in the same District, and Honor Guards from a Special Army Contingent assembled at the City Hall grounds for the **floral-offering ceremony**. Grand Lodge Officers, led by Deputy Grand Master Juanito P. Abergas and Grand Secretary Danilo D. Angeles, PGM, GMH, as well as some visiting dignitaries, led by MW Godofredo "Santy" Lascano of the MW Grand Lodge of Washington, graced the occasion with their presence. Upon the arrival of MW Avelino I. Razon, Jr., Grand Master, an impressive parade-in-review was held in his honor; then the floral-offering ceremony at the Rizal monument was led by him, with the rest of the assembly participating therein.

The **program** that ensued started with an invocation, followed by the remarks of VW Riezl Reyes, ANCOM 2011 Overall Coordinator. VW Joel C. Laserna, the Grand Master's Deputy for

the host District, delivered a short talk, and then MW Razon gave his message. (The text of his message is printed below.)

After the **breakfast-fellowship** in a restaurant nearby, MW Razon and a delegation of brethren paid Hon. Sara Z. Duterte, Davao City Mayor, a **courtesy call at her office**. The exchange of ideas was very cordial. Informed that her brother had recently been raised to the sublime degree of Master Mason, Hon. Duterte said she might consider seeking membership in the International Order of the Amaranth.

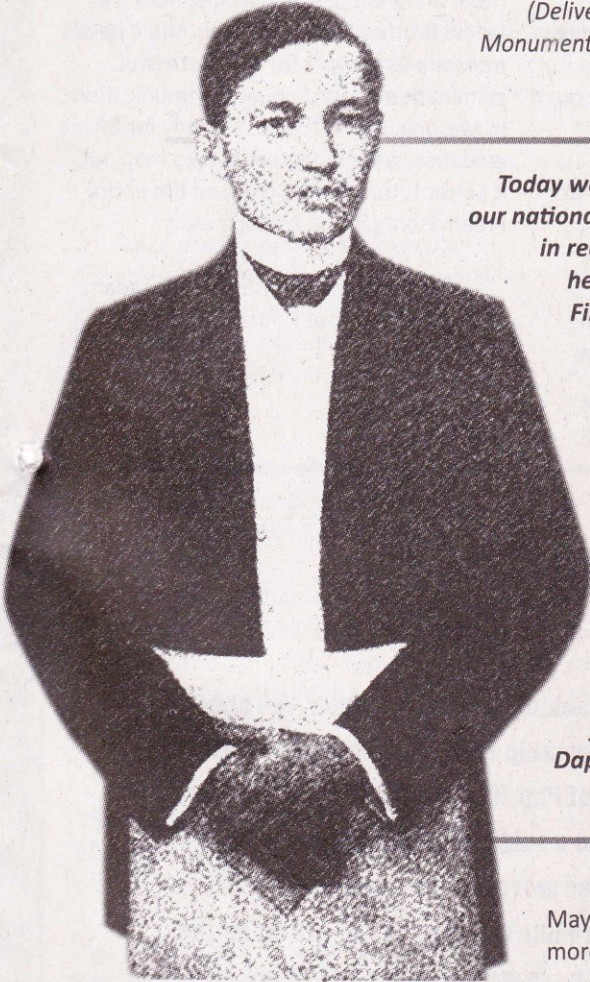
Meanwhile, at the CPR Outdoor Firing Range in Laud, MAA, Davao City, brethren competed with one another in **Practical Shooting**. The competition was denominated **Grand Master's Fun Shoot**.

The **Grand Guild of Past Masters of the Philippines (GGPMP)** held its **27th Annual Convention** on the 3rd floor of the Davao Masonic Center at about 2:00 p.m. Then at approximately 7:00 p.m., it hosted a fraternal dinner at the DMC's Multi-Purpose Hall. Finally, **Grand Master Avelino I. Razon, Jr. hosted a welcome dinner for foreign dignitaries**. Meanwhile, various Masonic side organizations like the Shriners and the Turtles held their respective activities at different venues.

PAYING FRATERNAL TRIBUTE TO BRO. JOSE RIZAL

by MW Avelino I. Razon, Jr.

(Delivered during the floral offering at the Rizal Monument in the Rizal Park, Davao City on April 27, 2011)



Today we are gathered here to pay homage to our national hero, Dr. Jose P. Rizal. We honor him in recognition of his standing as a national hero and as one of the most remarkable Filipino Freemasons in the 19th century.

And as we pay him our respects, we hope that his legacy of patriotism and humanitarianism will rub off on us as we hold the 95th Annual Communication of the Grand Lodge of the Philippines here in Davao City.

Being Freemasons like Dr. Rizal, we want to imbibe even a piece of his greatness so we too can make a difference in the lives of our fellowmen. We all know Dr. Rizal shared his many gifts with the less fortunate not only in Luzon but also in Dapitan here in Mindanao, where he was once exiled.

May his example also motivate us to explore more avenues for the GLP's advancement.

We may not match the wisdom nor the courage of Rizal, but we can do our very best to serve our countrymen by making our Grand Lodge a truly dynamic organization that can help address the immediate needs of the poor. All we need is the will, the

Thus we say a silent prayer to God and as we hold our flower offering at Rizal's monument. We pray for Divine guidance so we can find inspiration and strength in the goodness of our national hero as a man and as a speculative Masons in his lifetime.

strength and the ability to do so. We can have these skills if we push thru with our ceaseless quest for improvement.

Let us make a vow to Dr. Rizal that we will emulate his concern for the ordinary people, a concern that was always translated into action. We will do and we can do better things for the underprivileged who need social and economic deliverance. Hence, we will let Rizal's remarkable life motive us to come up with better and more remarkable community based programs. This is a promise that we shall fulfill thru our combined efforts.

Yes, we have resolved to become better men and Masons who will emulate the sincere desire of Rizal and other Masonic heroes to uplift our countrymen during the Spanish colonial period. They used the implements of real masonry as the virtual

representation of tools in building a temple because in reality, it was their intellectual prowess and physical strength that gave our country liberation and sovereignty. We can do the same, although this time what we seek to build is a society where everyone has a stake in our country's future.

Thank you very much to each of you who are here with me in this timeless ritual of honoring our foremost hero and fellow Brother Mason. May his noble deeds motivate us to work for the successful culmination of our Annual Communication in Masonic Year 2010-2011. I pray for Divine guidance as we work together to map out a better future for the GLP and the entire Freemasonry in the Philippines.

Danghang salamat sa imo nga tanan!
Mabuhay si Dr. Jose P. Rizal ! Mabuhay tayong lahat !

Did You Know?

To stop Jose Rizal from attacking them any further, the abusive friars offered him a professorship at the University of Santo Tomas with remuneration of Php 100,000 a year, plus a gift of a big estate or hacienda, if he would retract Masonry and destroy all he had written. This offer provoked Rizal into saying, "The two books I have written are like a mirror. If you are doing the thing I have written, then I have written about you. If not, you have nothing to fear. You are trying to drown me in a glass of water, but you shall not drown me even in an ocean."

RESPONSE OF MW AVELINO IGNACIO RAZON, JR. TO THE PRESENTATION OF PAST GRAND MASTER'S JEWEL

The poet Henry Wadsworth Longfellow once said, "Great is the art of beginning, but greater is the art of ending." This statement came to my mind while listening to MW Rudyardo Bunda's presentation to me of the Past Grand Master's Jewel. Yes, it was great when my term as Grand Master commenced twelve months ago, but greater is the end of that tenure. Today, the time for me to step down has come, and in passing on the leadership to my worthy successor, I am immensely pleased for having accomplished what I had set out to do. I virtually walked the extra mile to fulfill my responsibilities.

I therefore accept with a grateful yet humble heart the recognition bestowed on me today. I also would like to thank MW Rudyardo Bunda, PGM, for giving me a tribute that honored yet humbled me. All of these I would like to share with everyone who supported me during my term that has drawn to a close today. To them I owe the inspiration, the trust and the motivation that helped me sustain the optimism that pervaded the start of Masonic Year 2010-2011 until its culmination.

Now that my term has come to a close, a question cropped up as to how we have fared during Masonic Year 2010-2011. Have we made headway with my program of action that encourages stricter adherence to Masonic precepts?

My answer to that question is that we have done what we must and we initiated what ought to be in place. I cannot say for now that we have made a mark that would be considered historic or trailblazing, but

one thing is certain: we did our best, and with God's help, we can say that it was a mission accomplished.

Looking back again to the year just past, we can say that indeed our great start had a greater ending. It became so because to paraphrase a statement of writer Richard Thalheimer, we "developed a bias towards action – we saw something happen. We broke that big plan into small steps and took the first step right away." Thus I step down from the Grand Oriental Chair with pride for I have dispensed my responsibilities the best way I can. I likewise leave the Grand Lodge assured that I have turned over its reins to a most deserving leader, MW Juanito Abergas.

Let me now extend my heartfelt gratitude to those who made it all possible for me to serve our Brotherhood and in the process imbibe its timeless values. First and foremost, I thank GOD, the Supreme Grand Master, for the blessings He showered on me like having a loving family and the

opportunity to have served the police and government service and now Freemasonry. Whatever I have achieved I owe to God.

I am likewise grateful to the Past Grand Masters, whose guidance and counsel helped me through moments when I was required to make big decisions. Thank you, Most Worshipful Sirs, for teaching me how to be truly discerning in the face of challenges. To my working team led by MW Juanito Abergas and all the other Grand Line Officers and members of the different working committees, I extend my most heartfelt thanks for their support and cooperation.

To our administrative and office staff at the Grand Lodge, I extend my sincerest appreciation for their tireless work as part of the support arm of our fraternity. They deserve accolades for fulfilling their duties sometimes even beyond office hours. With you, the task of steering the affairs of the GLP was made easier.

Let me also extend the same sincerest appreciation to the Grand Lecturers and all the mentors for sharing with us all their vast knowledge on the tenets, laws and rituals of Freemasonry, thereby enhancing our Masonic Education.

I am grateful as well to the people whose benevolence enabled the GLP to increase its funding for the implementation of its various projects on Grand Lodge improvements, charity missions and many other related undertakings.

To the brethren of my Mother Lodge, Cosmos Lodge No. 8, I convey my warmest appreciation for accepting me as an apprentice twenty years ago, I shall always



be indebted to my Mother Lodge who taught and nurtured me as I took the proverbial first step on my way to the Grand Orient.

Finally, I wish to share the Past Grand Master's Jewel with my loving wife Cecille, who has always supported me in all my endeavors. She is a lady who is not only an exemplary wife but also an exemplary mother to our four children. Cecille, may I also ask you to please accept my gratitude to you and allow me to say in public that I love you very much.

I have stepped down from the Grand East to make way for our newly installed Grand Master, MW Juanito Abergas. I wish him and his working team all the best in bringing in a fresh wave of dynamism and vigor into our Brotherhood. From hereon, I join the ranks of Past Grand Masters with a pledge to continue to serve this revered institution in any capacity for as long as I can.

Again, thank you very much, God bless our Grand Master! God bless our Brotherhood! And under The Great Architect Of The Universe divine plan, may we "By Precept And Example, Distinguish Ourselves As Men And As Masons."

Maraming salamat na muli. At Mabuhay kayong lahat!

GGPMP HOLDS 27TH ANNUAL CONVENTION

by VW Samuel P. Fernandez
Grand Guild Secretary

"It is a city by appearance but a village by heart. . . It is a city by appearance but a home by heart." Thus, Rene Lizada, a third generation Davaoeno describes Davao City.

Indeed, the landscape of Davao City has greatly changed since I was a student of Davao City High School and the University of Mindanao. Like her elegant and graceful Philippine Eagle, her progress has surged high. The present landscape represents the iconic ambition and achievements of her people.

The word "Davao" is the result of phonetic blending of babel of sounds of three Bagobo subgroups describing Davao River.

The Obo, considered the earliest indigenous tribe, called the river Davoh.

The Obo-Ato mestizos known as Clatta, Diangan, Guiangan (Obo-Bagobo mestizos) named the river Duhwow.

The Tagabawa-Bagobo version is Daba.

"Madayaw to Davaoenos is "Welcome.:

"Madayaw to the largest city in terms of area where you find the "fruits of the gods" called durian, the indigenous culture and the myriad migrants blending into one tapestry of ethnic and contemporary nuances of cuisine, music, festivity and literature.

Madayaw to the 27th National Convention of the Grand Guild of Past Masters of the Philippines.

The Convention of kindred minds was held at the Davao Masonic Center Multi-Purpose Hall at V. Mapa St., Davao City.

As usual, the GGPMP Team-composed of MW John L. Choa, PGM, PGT; VW Mariano Sih Chay Huat, PAGT; VW Samuel P. Fernandez, PGSB, PGP, PGSS, PGH; MW Danilo Angeles, PGM, GS; VW Ben Geli, PSGI; VW Benito Ty, PSGP; and Joven Chua, PDDGM – graced the convention and did their share of dedication.

The Convention was a day of thanksgiving, rejoicing and gladness for blessings received.

PAST MASTERS' TESTIMONIES

"I am most grateful for the creation of the GGPMP. It helped me a lot as a retiree whose pension is not enough to pay for my hospital bills. – S.P.F., Noli Me Tangere Lodge 42.

"I would like to express my profound gratitude for the gratuity assistance you have extended to me. I have already recovered from my illness." – Edgardo de Vera, P.M., Don A.T. Cosin Memorial Lodge No. 308.

"My deepest gratitude and thanks for the assistance rendered by the Grand Guild

of Past Masters." William Rañaga, P.M., Manila - Mt. Lebanon Lodge No. 1.

"Once again, my family and I are grateful for your reaching out to me, a brother in need. May our Supreme ruler of the Universe bless you all and your family. – "Ceasar A. Palaruan, P.M., Mati Aurora Lodge No. 190.

"Thank you for extending your Cabletow to a distressed brother. May Brotherly Love, Relief and Truth always bind us." – Nickarter Clyde S. Valente, P.M., Hamtik Lodge No. 76.

TESTIMONIES FROM WIDOWS AND ORPHANS

"The family of the late PGM MW Manuel D. Mandac will always be grateful to the officers and members of the Grand Guild of Past Masters of the Philippines for the beautiful flowers you sent and the monetary gift you have given.

"Thank you for your kindness, your concern, your prayers and memories you shared to us. We, the Mandac family, will always remain. . ."

"Thank you Brothers. Thank you again and again. May your tribe increase. God bless." - Sis. Vicenta D. Hombribueno, Past Royal Matron, Nueva Vizcaya Court No. 13, O.A.

Your gesture

"My family is very grateful of your generosity and it is of great help to me and

my children. Thank you so much and God bless." – Sis. Proxima B. Tan, University Town, Northern Samar.

"In behalf of my family, we would like to express our deepest gratitude for all your

prayers and financial help you extended to our family for the demise of my husband, Florencio B. Bumantay, Mindoro Lodge No. 157, San Jose, Occidental Mindoro."

AWARDS

Every GGPMP Convention, ten brethren bring home a trophy. This year's recipients are:

Cesar Marcos (144), First to Register
Jeffrey Ang (315), Youngest Past Master
Alfredo Santiago (385), Oldest Past Master
Primitivo Bella (110), Longest Serving Past Master
Dominador Agatep (341), Farthest Distance
Danilo Siquioco, Outstanding Guild
R II-E, Biggest District Delegation
Nueva Vizcaya No. 144, Biggest Lodge Delegation
MD 11-A Davao City, Outstanding District

VW Reynato "Atong" M. Guerra, recipient of GGPMP three Outstanding Awards, passed to his lestial Home. He was awarded a Posthumous Award Trophy, a tribute to his untiring service to GGPMP. Bro. Atong's dedication and commitment to the Craft will long be remembered by his brethren. He was the epitome of earnestness, devotion and wholeheartedness.

The Grand Guild of Past Masters of the Philippines is composed of brethren who are alive in their vow of service to the Craft. They are brave souls whose obligation goes beyond the duties of the Oriental Chair. As someone puts it: "Deeds are love and not fine phrases." Past Masters' deeds follow and supersede them and what they have been make and shape them as they are.

"Greatness is not where we stand, but in what direction we are moving. We must sometimes sail with the wind, and sometimes against it, but sail we must and not drift, nor lie in anchor."

- Oliver Wendell Holmes

ANCOM 2011 PROPER: AN ACCOUNT

Thursday, April 28

At about 7:00 a.m., Grand Lodge Officers assembled at the Davao Convention and Trade Center (DCTC). Shortly thereafter **Deputy Grand Master Juanito P. Abergas** presided over the tyled opening of the Grand Lodge and the reception of **Grand Master Avelino I. Razon, Jr.**, who in turn solemnly received the following into the convention hall: Past Grand Masters of our Grand Lodge; Heads of Appendant Bodies and Allied Orders; Foreign Dignitaries; Hon. Sara Z. Duterte, Davao City Mayor; and Supreme Court Associate Justice and Brother Arturo D. Brion, Guest of Honor and Speaker.

VR Vicente R. Hao Chin, Jr., Grand Chaplain, led the assembly in invoking God's blessing upon the labours of the ANCOM.

After the presentation of the Philippine Flag and the Grand Lodge Standard and the singing of the National Anthem and the Grand Lodge Hymn, **VW Joel C. Laserna, DDGM of the host District**, gave his opening remarks, and then **Hon. Sara Duterte** welcomed one and all into her city.

Introduced by **RW Santiago T. Gabionza, Jr.**, Senior Grand Warden and a fellow graduate of the Ateneo de Manila Law School, **Hon. Justice and Brother Brion** delivered the keynote address, the text of which is printed subsequently in this issue.

After the lunch hiatus, MW Razon called up the assembly for a one-minute prayer for the repose of the soul of **the late VW Godofredo V. Senires, Jr.**, who was long associated with the Grand Lodge as Asst. Grand Secretary and who maintained the column "In My Opinion" in THE CABLETOW.

Next **Grand Secretary Danilo D. Angeles, PGM, GMH**, called the rolls of the Grand Lodge Officers and the Past Grand Masters. His assistant, **VW Julio M. Cabali**, called the roll of the subordinate Lodges.

As Chair of the Committee on Credentials, the Grand Secretary announced that, so far, more than 3000 delegates had registered and that there was a quorum for transacting the official business of the ANCOM. Then he called the roll of **Grand Representatives of Grand Lodges near the Grand Lodge of the Philippines**. MW Razon having warmly welcomed and sincerely thanked the Grand Representatives standing before him, **MW Reynato S. Puno, PGM, GMH**, gave a response on behalf of his fellows, assuring the Grand Master and the brethren that they would continue working for the establishment of stronger ties between the GLP and the Grand Lodges of which they are Representatives.

VW Jesse D. Alto focused his Grand

Oration on modern Freemasonry as one of the spiritual movements that teach the ageless wisdom. (The text of his Grand Oration is also printed on subsequent pages of this issue.)

The **Proceedings of the 94th ANCOM** held in Manila on April 22-24, 2010 was approved, subject to the inclusion therein of certain amendments or modifications discussed and approved during the Plenary Session.

The report of the **Masonic Charities for Crippled Children, Inc. (MCCCI)** was also approved, subject to the inclusion therein of a financial statement of accounts.

Unanimously approved were the reports of the **GGPMP** and the **Fraternal Relief Assistance Program (FRAP)**. Approved likewise was the report of the **Committee on Charity**, chaired by RW Juanito G. Espino, Jr., Junior Grand Warden.

The **report of MW Avelino I. Razon, Jr., Grand Master**, was not only unanimously approved, but the brethren showed their sincere appreciation of his splendid performance during his watch in the

Grand East by giving him **several rounds of standing ovation**. This gesture obviously touched the Grand Master.

The assembly also unanimously approved the **reports of the Grand Treasurer, the Grand Secretary, and the Senior Grand Lecturer**.

The **Grand Master's Night** was, to say the least, very organized and very festive. Foods and drinks were aplenty. The hosts made the program very lively with dances and songs, and the young emcees superbly performed their assigned role. The brethren of the different Lodges, as particularly requested by MW Razon in his 29th Circular, wore distinctive T-shirts. The recipients of various awards were justifiably proud of their accomplishments or outstanding performance, and prizes were raffled out. (The names of recipients of awards and of the winners of the raffle are listed down in a separate report, which is printed subsequently in this issue.)

Visibly elated by the resounding success of the night dedicated to his honor, MW Razon was inspired to deliver an eloquent, emotionally-charged, and grateful message.

Friday, April 29

At 8:00 a.m., ANCOM proceedings resumed, with the presentation by the **Standing and Special Committees** of their respective reports, all of which were subsequently approved by the brethren assembled.

The brethren were made to believe that **Camarines Sur would be the venue of the 96th ANCOM**.

After the lunch break, only voting delegates were allowed into the convention

hall. It was announced that three of the nominees for the position of JGW had been disqualified by the PGMs. After an animated discussion, however, voting delegates were allowed to nominate three brethren from the floor. In the end, the three disqualified brethren were suffered again to run for the said position. (God, indeed, works in mysterious ways His wonders to perform!)

Thus, the six original nominees (**VWBs Edward Y. Chua, Dominador Victor R.**

Eugenio, Bonafebe D. Leyson, Edgar D. Lim, Romeo S. Momo, and Alan LM. Purisima were given the opportunity to present themselves and their respective programs for the Fraternity. When his turn came, VW Momo withdrew from the "race."

Although voting was manual, the previously prepared computerized system having bogged down, **VW Purisima emerged as the winner after only one balloting**, and he was duly proclaimed by the COMELEC as the JGW-elect.

At about 7:00 p.m., **a fraternal dinner was tendered as a tribute to the PGMs.** (The brethren not invited to the affair held their respective parties in different parts of the city.)
Saturday, April 30

At 8:30 a.m., a composite team of Davao brethren, under the immediate direction and supervision of the Senior Grand Lecturer, conferred the **Installed Past Master's Degree** upon several hundred worthy and well qualified brethren at the Davao Masonic Center.

Elected and appointed Grand Lodge Officers for Masonic Year 2011-2012 later on held their meeting in the same venue. Then at 1:30 p.m., they assembled at the DCTC, this time for their installation.

MW Razon having called the assembly to order, **VR Jesse D. Alto** led the invocation, and the USEP Choir led the singing of the National Anthem and the Grand Lodge Hymn.

MW Reynato S. Puno, PGM, GMH, served as Grand Installing Officer; MW

Danilo D. Angeles, PGM, GMH, GS, as Grand Master of Ceremonies. They solemnly and impressively installed MW Juanito P. Abergas to the most exalted position of Grand Master, and the other Grand Lodge Officers into their respective stations.

MW Rudyardo V. Bunda, PGM, GMH, GT, presented the PGM's Jewel and Ring to **MW Avelino I. Razon, Jr., IPGM,** who in turn delivered his speech of acceptance of the twofold award, with his beloved wife, **Sister Cecil,** proudly standing beside him. (The texts of their messages are printed on subsequent pages of this issue.)

Newly installed Grand Master Juanito P. Abergas delivered a rather lengthy inaugural address, the text of which is given subsequently in this issue.

Finally, the Grand Lodge was closed.

The day's events were capped by **cocktails and the Grand Master's Banquet.** The program during this special occasion, which was emceed by **VWBs Ferdinand P. Subido and Feliciano M. Inigo II,** as usual, started with an invocation, this time led by **VW Nelson T. Garza, Grand Chaplain.** Dinner was spiced with musical renditions by the **Himig Singers** and the **Harmony Band,** as well as by a presentation of **Ladies of Lodges Sarangani No. 50 and Podomo No. 294.**

MW Juanito P. Abergas closed the program with his message. As VW Benjamin S. Geli is fond of saying, "When the Grand Master has spoken, even the dogs stop barking."

- eF.R.eN

The Fraternity's ideals, principles and values have stood the test of time and social change in the world, and they will still be used by us as a solid base for meaningful living.



*Juanito P. Abergas was installed
94th Grand Master of Masons
in the Jurisdiction of the
Philippines at the Davao
Convention and Trade Center
in Davao City on April 30, 2011
by retired Chief Justice and Past
Grand Master Reynato S. Puno,
assisted by Past Grand Master
Danilo D. Angeles, Grand
Secretary, who
served as Master of
Ceremonies.*

MW JUANITO P. ABERGAS
94th Grand Master
of Masons
in the Jurisdiction of the Philippines

A month earlier, MW Abergas was installed as Sovereign Grand Commander of the Supreme Council, 33°, Ancient & Accepted Scottish Rite (A. & A.S.R.) of Freemasonry of the Republic of the Philippines.

Hereunder are the high points of his life.

Birth, Education, Further Training

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

Born at San Anton in San Leonardo, Nueva Ecija on 24 June 1942, he took his Associate in Surveying Course at the Araullo Lyceum in Cabanatuan City, and he earned his Bachelor of Science in Civil Engineering (BSCE) at the Mapua Institute of Technology (MIT) in 1966.

A licensed private land surveyor and geodetic engineer, Engr. Juanito P. Abergas passed several other board/civil service examinations, particularly that for Civil Engineer (1967).

To increase his knowledge and hone his skills in his field of specialization, he attended seminars, conferences, and training programs on various subjects held in the country and in foreign lands.

He obtained his Master in Management degree from the Philippine Christian University in 1996, and his Master in Business Administration (MBA) degree from the St. Francis of Assisi College in 1998.

Professional Practice

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

Passionately desirous of serving others, particularly fellow Filipinos, he dedicated himself to his work at the DPWH. As may

be gleaned from the following catalog of the positions he held, he had a colourful and successful professional practice:

- Civil Engineering Aide I, CEO – BPH, Quezon City, 1967-68; Civil Engineering Aide II, 1968-71; Associate Civil Engineer, 1971.
- Civil Engineer, DPH – HDEO, Quezon City, 1972-74.
- Senior Civil Engineer, Region 11th H-way Regional Office, 1974-75; Supervising Civil Engineer I, 1975, Supervising Civil Engineer III, 1975-77.
- Asst. H-way District Engineer, MPWH-DCEO, Davao City, 1977-82; Asst. District Engineer, 1982- 83; OIC District Engineer, 1983; Asst. District Engineer, 1984- 85.
- District Engineer, 2nd MMED, NCR-DPWH, 1988.
- District Engineer, Region IV-A, DPWH, EDSA, 1988- 89.
- District Engineer, MMED-DPWH, Malabon, 1989- 95.
- Asst. Regional Director, DPWH, R.O. XI, Davao City, 1998-2002.
- Regional Director, DPWH, R.O. VII, Cebu City, 2002- 06.
- Asst. Secretary, DPWH, Port Area, Manila, 2006-07. (He retired from active public service on June 24, 2007.)

Awards, Other Distinctions Received

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

In 1969, he received a Presidential Citation from Malacañang Palace. In 1976,

he was Most Outstanding Project Engineer in Davao City; in 1984, Most Outstanding Asst.

Engineer in Region XI (Davao City).

In 1988, he received the Leadership Award from the Philippine Institute of Awards; in 1989, the Distinguished Service Award from the NCR-DPWH; in 1992, the Outstanding Achievement Award, also from NCR-DPWH.

In 1997, he was recognized by the MIT as one of its Most Distinguished Alumni. In 1998, he received from the Office of the Secretary of the DPWH a Citation for Distinguished Performance, and he was

honoured by the MIT as one of its Ten Outstanding Alumni. In 1999, he received from the Philippine Civil Service in Davao City a Special Civil Service Award. In 2000, he was again honoured by the Philippine Civil Service in Davao City, this time as one of Ten Outstanding Public Servants in Region XI. In the same year, he received from the MIT-CE-ENSE Alumni Association the Outstanding Alumnus Award.

In 2007, he was awarded by Malacañang Palace with the Presidential Legion of Honor.

Other Professional Positions Held

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

His passionate desire to be of service to others, particularly his countrymen, drove him to do and be his best in other professional positions he held.

In 1996, he was Treasurer, District and City Engineers League of the Phils.; in 1999, Vice-President, MIT-CE-ENSE Alumni Association, Inc.; President, MIT-CE-ENSE Alumni Association, Inc. - Southern Mindanao Chapter, 2000.

In 2002, he was Vice-President, Road

Engineering Association of the Phils. (REAP).

In 2006, he served as Vice-President of the Phil. Institute of Civil Engineers (PICE), Inc.; in 2007, as its President. Also in 2007, he was Auditor of REAP.

In 2008, he chaired the Committee on International Affairs of PICE, Inc., as well as the Nomination Committee. He also served as Consultant in the PICE Building Project. Since 2009, he has been a member of the College of Fellows PICE, INC.

Devoted Family Man

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

Retired Asst. Secretary Juanito P. Abergas is justifiably proud of the fact that he is equally successful as a family man. He is married to Eugenia "Jenny" B. Tabora, a successful businesswoman in her own right, with whom he has four children, who are, in a great measure, successful, too.

Jeffrey is a B.S Civil Engineering graduate of De La Salle University (DLSU). Hence, he may be said to be a "chip off the

old block." He is married to Kathleen Kristina Salazar, an Industrial Engineering graduate of the same university, with whom he has four children.

Joderick is a B.S. in Economics graduate of U.P. Diliman.

Jertie also finished college at U.P. Diliman. A holder of a B.S. in Fine Arts degree, she is an aspiring professional

photographer.

Jacklyn Ann graduated from the Ateneo de Manila University with a Bachelor in Interdisciplinary Studies degree. She is

pursuing her Master of Arts degree. (Motion Picture and TV), major in Scriptwriting, at the Academy of Arts University in San Francisco, CA, USA.

Masonic Career, Awards Received

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

In 1985, Asst. District Engineer Juanito P. Abergas filed his petition for Masonic membership with Toril Lodge No. 208, where he was subsequently initiated, passed, and raised.

In 1988, since he was assigned as District Engineer at the 2nd MMED, NCR-DPWH, he petitioned for dual membership in Mandaluyong Lodge No. 277, which he served as Junior Warden in 1990, as Senior Warden in 1991, and as Worshipful Master in 1992.

During its Annual Communication held in Manila, April 1993, the Grand Lodge of the Philippines (GLP) awarded WB Juanito P. Abergas as Most Outstanding Worshipful Master throughout its Jurisdiction. He was also installed as the Grand Master's Deputy for Masonic District 9-A (now NCR-E).

For his distinguished performance as DDGM, VW Abergas was recognized by the GLP with a Special Achievement Award.

He served the GLP as Grand Marshal in 1998 and as Regional Grand Lecturer in the year following.

In 2001, the GLP presented him with the Grand Master's Award, and Mandalayung Lodge No. 277, with the Hiram Award.

In 2008, he was, at long last, elected by the brethren as Junior Grand Warden. In that year, RW Abergas chaired the Grand Lodge's Committee on Building and Temples, and

he served as Trustee of its Financial Relief Assistance Program (FRAP).

In 2009, Senior Grand Warden Abergas responsibly performed all tasks assigned to him by the Grand Master, particularly in the area of improving the Plaridel Masonic Temple and its premises.

In 2010, Deputy Grand Master Abergas chaired the Grand Lodge Committees on Finance; Administration of Lodges, Returns and Charters; ANCOM Evaluation; Appendant Bodies and Sponsored Organizations; Dormitory Building; and Masonic Park. He was, moreover, a member of the Committee on Foreign Correspondence and Foreign Relations; Vice-Chairman of the Fraternal Relief Assistance program (FRAP); and adviser to the Committee on Masonic Temples and Buildings.

Our Grand Master is a plural member of lodges Intramuros No. 363 and San Leonardo No. 386, a charter member of Ang Tipolo Lodge No. 334, honorary member of Mabini Lodge and an No. 39.

His record in the Ancient & Accepted Scottish Rite (A. & A. S.R.) of Freemasonry is equally impressive.

He became a member of Davao Bodies, A. & A. S.R., in 1986. In 1993, however, because he was assigned as District Engineer at the 2nd MMED, NCR-DPWH, he affiliated with Quezon City Bodies, A. & A>S>R. .

In 1994, he was invested with the rank and decoration of Knight Commander of the Court of Honor (KCCH); he also served as Wise Master of the Chapter of Rose Croix, as well as Almoner of the Lodge of Perfection, Quezon City Bodies.

In 1995, he was Commander, Council of Kadosh, and Orator, Lodge of Perfection, same Bodies.

In 1996, he served as Junior Warden, Lodge of Perfection, same Bodies; in 1997, as Senior Warden; and in 1998, as Venerable Master.

In 1997, he was coroneted as 33° Inspector General Honorary (IGH), with the title of Illustrious.

In 2000, Ill. Abergas was assigned Bodies Supervisor of the Orient of Quezon City and Rizal. In 2001- 04, he served as Valley Deputy

of the same Orient.

In 2005, he was crowned 33° Sovereign Grand Inspector General (SGIG) for the same Orient. In 2006, he also served as Acting SGIG for the Orient of Bulacan and Pampanga.

In 2007, he was elected Grand Almoner of the Supreme Council, 33°, A.& A.S.R. of Freemasonry, Republic of the Philippines.

In 2008, he labored first as Asst. Grand Secretary General and later on as Grand Secretary General, H.E. Besides, he was a member of the Supreme Council Committee on Revision of the Ritual and vice-chairman, Committee on Fraternal Relations.

From 2008 to 2010, Ill. Abergas chaired the Committees on Charter, Publications, Building, and Ways and Means.

Concluding Statements

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

MW and Ill. Juanito P. Abergas has a predominant characteristic trait in all his stations before God and man, namely, his commitment to everything he does. To him, there is a big difference between interest and commitment. He says that when you are interested in doing something, you do it when it is convenient to you. But when you are committed to doing something, you accept no excuse, only results.

Indeed, commitment defines the character of Grand Master and Sovereign Grand Commander Juanito P. Abergas. He was a committed public servant; he has been a committed family man and a committed professional and civic leader; and he has been a committed Mason and leader of the Fraternity. Now he urges us to be committed Masons, too – Masons dedicated to helping the officers of our Grand Lodge, Masonic

Districts, and Lodges successfully implement this Masinuic year's plans and programs, realize the Crafts's vision, and accomplish its mission. He insists that if we are truly committed to Masonry, then we will, each of us, do all within our power to become men and Masons possessed of sterling character and adorned with unimpeachable or unquestionable integrity, unbending fidelity in the discharge of our duties and obligations, and a high level of ability, skill, competence, and proficiency in things Masonic, particularly our ritualistic and ceremonial work.

Brethren, now that you have become more acquainted with our 94th Grand Master, you should gladly extend to him and his set of Grand Lodge Officers your full support and wholehearted assistance.

- eF.R.eN

MW ABERGAS' *Inaugural Address*

IT IS BUT MEET AND PROPER that I start my inaugural address with a prayer. I therefore request everybody to please rise. (He recites his prayer.)

I must, first of all, thank Almighty God for giving me the blessings I need for success in every one of my stations before God and man.

I must, of course, convey my sincerest fraternal thanks to all of you here present for taking time out of your busy schedules to grace with your presence this special event, our Installation as Grand Lodge Officers for Masonic Year 2011-2012. MARAMING SALAMAT PO SA INYONG LAHAT!

I am fully cognizant of the fact that the duties incumbent upon me in my exalted station as Grand Master are fraught with grave responsibilities. But I have strong reasons to believe that I will be able to discharge my duties with credit to myself and honor to the Fraternity.

First, I know that the GAOTU will continue to grant me a competency of His Divine Wisdom and to bless me with good health to enable me to perform faithfully and creditably my assigned task to lead the Craft to greater heights of achievement.

Secondly, I know that the brethren, their families and friends, and the other members of our Masonic Family will give me and the other Grand Lodge Officers their full support and wholehearted cooperation toward the successful implementation of our plans and programs.

Thirdly, I know that my beloved wife, your Sister Jenny, and our children – Jeffrey and his wife Kathleen, Joderick, Jertie, and Jaclyn, together with our grandsons Karlo and Kaleb, and our twin granddaughters Kayla and Cassandra, my sister Paulina, my brother Mario and his wife Cely, a Board Member of the Province of Nueva Ecija, Nito Juatco and his wife, and all my cousins also here present will continue extending their understanding, inspiration, and support in all my Masonic undertakings.

Next, I must thank with all my heart the members of the Installing Team – MW Reynato S. Puno, PGM, GMH, the Grand Installing Officer, and MW Danilo D. Angeles, PGM, GMH, GS, the Grand Master of Ceremonies. The solemn and impressive conduct by them of the Installation Ceremony has made me and the other newly installed Grand Lodge Officers all the more determined to work together in close harmony as a great team of players to win the game – the game of realizing our vision, accomplishing our mission, and giving due meaning and substance to our theme, “Integrity, Fidelity, Ability: Hallmarks of a True Mason,” which will serve as the focus of all our activities during my year in the Grand East. LET US GIVE OUR INSTALLING TEAM A BIG ROUND OF APPRECIATIVE APPLAUSE.

A few moments ago I knelt at the Altar and took the same vow of office which my 93 predecessors had taken, each in his own time. And now I am about to embark upon the greatest and most important undertaking of my Masonic career: that of serving as the 94th Grand Master of Masons in the Jurisdiction of the Philippines. I do pledge here and now that I will perform all my duties as such to the best of my ability.

Brethren, friends, and guests, the journey (or travel) which has taken me to the Grand Oriental Chair started when I was raised to the Sublime Degree of Master Mason in this city some 25 years and four months ago today. In the course of that journey or travel to the Grand East, I have observed, among other things, that many officers and members of our Lodges not infrequently lapse into certain malpractices, and that many brethren, including some so-called leaders of the Craft, stray from the narrow path of right and correct principles and even commit direct violations of the parts and points of our Masonic obligations as well as the letter and spirit of the main tenets of Freemasonry: Brotherly Love, Relief, and Truth.

As I begin the administration of the Grand Lodge and the Craft, I realize that we must address a great deal of errors and lapses, as well as put an end to a lot of malpractices and wrong attitudes if we are to preserve the character of our Craft and ensure our survival as a fraternal organization. Such errors, lapses, malpractices, and wrong attitudes have eroded the lofty character of our venerable Institution. In the face of all this, I intend to lead, even to the extent of exercising the vast powers with which I have been invested as Grand Master, if only to protect the Fraternity's image and to improve the quality of its membership.

I will recurrently urge the brethren, among other things, to extend their support and assistance to us Grand Lodge Officers toward realizing our vision, accomplishing our mission, and putting our theme to meaningful action.

Our VISION is to make of Philippine Masonry a dynamic fraternal organization dedicated to attracting and retaining members of the finest

character, by committing ourselves to providing the brethren, as well as their families and friends, with progressive quality programs and services in a spirit of fun, friendship, and fellowship.

Our MISSION is to attract and retain members of high quality, by maintaining a positive environment in our Lodges and in the entire Craft – an environment which is conducive to helping our members develop their leadership skills; one which provides our members, as well as their families and friends, with opportunities for fellowship and enjoyment; one which enables us to bring about the continuous growth and development of our membership.

But we will not be able to realize our vision and to accomplish our mission unless we give due meaning and substance to our theme. Yes, during my watch in the Grand East, we will, each of us, try our best to exhibit ourselves as men and Masons possessed of sterling character and adorned with such admirable qualities as unimpeachable integrity, inflexible fidelity to every trust committed to our care, and a high level of ability and proficiency in the execution and delivery of our Craft's ritualistic and ceremonial work. (A detailed explanation of our theme is to be found on subsequent pages of this issue.)

To help the brethren become highly skilled and proficient in the execution and delivery of our Craft's ritualistic and ceremonial work, Masonic Districts will hold periodic Lodges of Instruction.

District and Lodge officers will also present to the brethren specific details of the program of year-round activities we had put together. This program focuses on membership growth and development as well as on Lodge management and participation. Hence, District and Lodge officers must see to it that the Mentoring Program, together with the Lodge System of Masonic Education, is strictly implemented; for, besides conferring the degrees of Masonry correctly, proficiently, and impressively upon our candidates, we must instruct them adequately on the rudiments of Masonry, particularly the symbolic meaning of each of its degrees. If every one of our Lodges faithfully complies with the Mentoring Program and the Lodge System of Masonic Education, our members will slowly but surely become worthy and exemplary Masons – Masons who responsibly perform their obligations to the Lodge, to the Fraternity, to their families and friends, and to society. (A detailed explanation of the Mentoring Program is to be found in the Manual for Grand Officers for 2011-2012, pp. 26-38.)

We will also pursue the "Lost Sheep" or Reaching-Out-to-Inactive-Brethren Program with a little more vigour than before. (A brief explanation of this program is to be found in our Manual, pp. 39-40.)

We will, moreover, continue the "Oplan: Sagip Kalikasan" Program.

In September this year, we will all return to the places where we planted tree seedlings and replace all the trees that failed to survive, and plant more seedlings. We must continue nurturing the trees we have planted until they would be stable and strong to fend for themselves; for this is our modest contribution to minimizing the ill effects of global warming and climate change. (An explanation of this program is to be found in our Manual, pp. 24-25.)

We will, furthermore, pursue other programs and projects initiated by our worthy predecessors in the Grand East which we believe will redound to the benefit of the Craft, particularly the growth and development of our membership. We will, for instance, continue the construction of our Grand Lodge Dormitory Building, which was initiated by our immediate predecessor, MW Avelino I. Razon, Jr. Together with our Deputy Grand Master and our Grand Wardens, we will endeavour most earnestly to finish the construction of the said building as expeditiously as possible.

We will, in addition, enhance the services of the Institute of Masonic Education and Studies (IMES), the programs of which have already been approved by the Board of Regents of the IMES and the Board of Directors of our Grand Lodge.

Decidedly, Masonic Education will continue to be the centrepiece of the administrative program of our Grand Lodge. In this connection, when we went around to brief Grand Lodge and Blue Lodge officers on our plans and programs, we provided them with brief discussions of the topics for monthly Masonic Education lectures. We are optimistic these lectures will contribute to the brethren's further learning and enlightenment. (The topics for monthly Masonic Education lectures are to be found in our Manual, pp. 22-23.)

We decided to revive the Masonic Coordinating Council (MCC), which was established in September 1991 by then Grand Master Jose R. Guerrero. (A copy of the Edict is to be found in our Manual, pp. 103-105.)

We have streamlined the number of Multi-District or Regional Conventions to only eight. We will make sure that each convention will be a truly enlightening and enriching experience for all participants therein, and that all of them will be veritable "showcases" for Philippine Masonry, the old glory of which we are very eager to regain. In every one of those conventions, several speakers will expound on the exemplary and edifying lives and noble deeds of Mason heroes and model Mason citizens of the country, particularly those coming from the region in which the convention is held. The messages of such speakers might be used as materials for books to be prepared by the Centennial Committee of our Grand Lodge, which is chaired by Past Grand Master and retired Chief Justice Reynato S. Puno, who is also the Chair of our Grand Lodge's Board

of General Purposes.

We will consult the Board of General Purposes as often as is necessary; we need the wise counsel, expert knowledge, and vast experiences of the Past Grand Masters.

Dear fellow Grand Lodge Officers, the brethren expect us to lead them more by example than by precept. We must, therefore, prove to them that we are possessed of uprightness of character, integrity of purpose, adequate knowledge of the workings and jurisprudence of the Craft, zeal and enthusiasm for the interests of Masonry, and skill and assiduity in managing the concerns of the Craft in our respective levels of responsibility. Let us all demonstrate to our brethren our devotion and dedication to helping our Grand Lodge attain its noble and glorious goals.

TEAMWORK is, or should be, the key to the successful implementation of our plans and programs for this Masonic year. Masons are, to me, always people working together in close cooperation and coordination toward common goals. Accomplishing things together, sharing things with one another in sincere love and fellowship, solving common problems together, and showing to one another and to the general public our pride in the Fraternity – all these things will enable us to realize our vision, to accomplish our mission, and to give due meaning and substance to our theme.

Brethren, we must ever remember that the effectiveness of Masonic tenets and teachings will always be the measure by which the non-Masonic world judges Masonry; that the proof of Masonry is in our deeds; that it is in our deeds that Masonry is made known to non-Masons; that the only way our Craft can be judged is, clearly, by its product; and that, therefore, the prestige of Masonry, particularly Philippine Masonry, lies squarely on the shoulders of each one of us.

Let us go forth from this hall more highly resolved than before to be worthy and exemplary Masons – Masons by name and nature; Masons adorned with admirable qualities like integrity, fidelity, and ability; Masons possessed of honor, virtue, and charitable feelings, to whom others might look for example, inspiration, and edification.

**MARAMING SALAMAT SA INYONG PAGDINIG
SA AKIN. MABUHAY PO TAYONG LAHAT. MABUHAY
ANG MASONERYA DITO SA PILIPINAS AT SA BUONG
MUNDO. MASAYA'T MAKABULUHANG GABI SA
ATING LAHAT.**



GRAND LODGE OFFICERS

Masonic Year 2011-2012

Grand Master	MW JUANITO P. ABERGAS
Deputy Grand Master	RW SANTIAGO T. GABIONZA, JR.
Senior Grand Warden	RW JUANITO G. ESPINO, JR.
Junior Grand Warden	RW ALAN LM PURISIMA
Grand Treasurer	MW RUDYARDO V. BUNDA, PGM, GMH
Grand Secretary	MW DANILO D. ANGELES, PGM
Assistant Grand Treasurer	VW RAMON G. NUÑEZ
Assistant Grand Secretary	VW FERNANDO V. PASCUA, JR.
Grand Auditor	VW JOSE EDIMAR P. JAEN
Grand Chaplain	VW NELSON T. GRAZA
Grand Orator	VW REYNATO D. PUNO, JR.
Grand Marshal	VW EDILBERTO DLR ATIVO
Grand Historian	VW ROBERTO C. ARCEO, SR.
Senior Grand Deacon	VW ROLANDO P. UBALDO
Junior Grand Deacon	VW NAZARIO A. MABAGOS
Grand Standard Bearer	VW RUBEN S. SIKAT
Grand Sword Bearer	VW RESTITUTO M. DE LEON
Grand Bible Bearer	VW RIXON M. GARONG
Senior Grand Lecturer	VW EDILBERTO P. CARABBACAN
Junior Grand Lecturers	
National Capital Region – North	VW EDGAR D. LIM
National Capital Region – South	VW CELESTINO S. CAINGAT, JR.
Northern Luzon	VW AMERHASSAN G. LUCMAN
Central Luzon	VW LORENZO B. DETRAN, JR.
Southern Luzon	VW JOSELITO P. TAMARAY
Western Visayas	VW TOMMY O. QUE
Central and Eastern Visayas	VW EDWARD Y. CHUA
Northern and Western Mindanao	VW SERGIO E. FIRMACION, II
Southern Mindanao	VW ERNESTO N. ORTONIO, II
Overseas District	VW GREGORY B. BLAS
Senior Grand Steward	VW GIL AURELIO F. CRUZ
Junior Grand Steward	VW NARCISO B. NIETO
Grand Pursuivant	VW DOMINADOR VICTOR R. EUGENIO
Grand Organist	VW TOMAS G. RENTOY, III
Grand Tyler	VW DOMINADOR D. ELLAZAR, JR.

BOARD FOR GENERAL PURPOSES

Chairman	-	MW REYNATO S. PUNO, PGM, GMH
Vice Chairman	-	MW HERMOGENES E. EBDANE, JR., PGM
Members	-	MW ROSENDO C. HERRERA, PGM, GMH
	-	MW ENRIQUE L. LOCSIN, PGM
	-	MW EUGENIO S. LABITORIA, PGM
	-	MW PACIFICO B. ANIAG, PGM
	-	MW AVELINO I. RAZON, JR., PGM
Secretary	-	RW SANTIAGO T. GABIONZA, JR., DGM

DISTRICT DEPUTY GRAND MASTERS

DISTRICT LOCATION	NAME	
NCR-A	Metro Manila	VW PAUL C. IBASCO
NCR-B	Metro Manila	VW ISAGANI R. VERZOSA, JR.
NCR-C	Metro Manila	VW LUIS M. TUASON, JR.
NCR-D	Metro Manila	VW ROLANDO FYL CHAN
NCR-E	Metro Manila	VW SILVERIO R. GARING
NCR-F	Metro Manila	VW DANILO G. FLORES
NCR-G	Metro Manila	VW EDUARDO S. ALCARAZ
CAR-A	Mt. Province, Kalinga, Apayao	VW ALEXANDER L. COLANGAN
RI-A	Pangasinan	VW ALEXANDER M. ANG
RI & CAR-B	Benguet, La Union	VW AMER G. LUCMAN, JR.
RI & CAR-C	Ilocos Norte, Ilocos Sur, Abra	VW ROGELIO T. TORRICES
RII-A	Nueva Vizcaya (South)	VW REYNALD A. DELOS TRINOS
RII-B	Isabela (North)	VW FLOREN L. AMBATALI
RII-C	Cagayan Valley	VW JOSE G. CHUA
RII-D	Isabela (South), Quirino	VW JOVITO T. GALO
RII-E	Nueva Vizcaya (North), Ifugao	VW MANOLO C. NORIAL
RIII-A	Pampanga	VW GERARDO C. FELICIANO
RIII-B	Bataan	VW CARLITO C. LAZARTE
RIII-C	Zambales	VW JOSEPH M. LIM, JR.
RIII-D	Nueva Ecija (South), Quezon	VW MARIOLITO O. CARLOS
RIII-E	Bulacan	VW CARLO PACIFICO U. ANIAG
RIII-F	Nueva Ecija (North)	VW VIRGILIO N. CATBAGAN, JR.
RIII-G	Tarlac	VW MARIO R. CAJUIGAN
RIV-A-1	Cavite	VW AVELINO M. SUMAGUI
RIV-A-2	Cavite	VW. RAFAELITO R. SACDALAN
RIV-B	Laguna	VW ALEXIS NORIEL S. ALBANO
RIV-C	Quezon, Marinduque	VW RAUL A. IBAL
RIV-D	Batangas	VW RICARDO C. MANALAC
RIV-E	Mindoro	VW NELSON. M. TOLENTINO
RV-A	Camarines Norte/Sur, Catanduanes	VW NYORLITO P. GALVAN

RV-B	Albay, Sorsogon, Masbate	VW ELISEO B. CALIWAG
RVI-A	Iloilo, Antique, Aklan	VW WESLEY A. BARAYUGA
RVI-B	Negros Oriental/Occidental	VW ELMER C. BALBIN
RVII-A	Cebu, Bohol	VW WILLIAM S. CHU
RVIII-A	Samar	VW ROMEO D. ATENCIO
RVIII-B	Leyte	VW AGERICO A. AVILA
RIX-A	Zambo. del Sur, Zambo. Sibugay	VW VICTOR DENNIS G. GEMARINO
RIX-B & X	Zambo. del Norte. Misamis Occ.	VW GADWIN E. HANDUMON
RIX-C	Zambo., Basilan, Sulu, Tawi-Tawi	VW ANDRES B. ESPIRITUSANTO, JR.
RX-A	Misamis Oriental	VW AMANTE E. SIAPNO
RX-B	Misamis Oriental, Camiguin	VW ROGELIO G. TIRONA
RX-C	Misamis Occidental	VW HENRY S. OAMINAL
RX-D & ARMM	Lanao	VW EDWARD L. BANAWA
RX-E	Bukidnon (North)	VW EDUARDO Y. SALVADOR
RX-F	Bukidnon (South)	VW FERDINAND R. ROQUE
RXI-A	Davao City, Davao del Sur	VW SHERMAN S. T. SUAREZ
RXI-B	Davao Province Davao Oriental	VW JOSELITO B. CABALLERO
RXII-A	Cotabato City, North Cotabato	VW CHEROKEE B. UY
RXII-B	SOCKSARGEN	VW CARMELO C. PANLAQUE
RXIII-A	Agusan, Surigao	VW ROLDAN L. TORRALBA
OVERSEAS A	Guam	VW ROGELIO A. ABARCA
OVERSEAS B	Okinawa, Japan	VW EDWIN E. VENTURA
OVERSEAS C	Camp Zama, Japan	VW DAVID L. INGRAM, JR.
OVERSEAS D	Korea	VW DANIEL R. MELTON
OVERSEAS E	Northern Marianas Island	VW GENER R. GARCIA

DISTRICT GRAND LECTURERS

DISTRICT	LOCATION	NAME
NCR-A	Metro Manila	VW JONATHAN DENVER C. CUEZON VW ISAAC ISHMAEL B. ARRIBAS, II VW JOHN CO TAN VW GEORGE C. LAO
NCR-B	Metro Manila	VW LEOPOLDO Q. BRIONES VW GENEROSO DG. CALONGE VW ALAN S. FUTALAN VW JAIME S. PALMARES
NCR-C	Metro Manila	VW DANILO N. CABLAO VW EDGAR P. BORJE VW ELISEO D. DELA PAZ
NCR-D	Metro Manila	VW JULITO G. SIOSON VW DIOSDADO R. SANTOS, JR. VW FAHAD AL RASHID S. LUCMAN
NCR-E	Metro Manila	VW BEDA A. EPRES VW OMAR A. EQUIZA VW ELEUTERIO S. LOGRONIO, III

NCR-F	Metro Manila	VW STEPHEN L. NIEVA VW ARIEL S. MERDEGIA VW AGARIO Z. IGNACIO VW ALEXANDER I. GO
NCR-G	Metro Manila	VW BERNARDO F. BONDOC VW SALVADOR LUIGI B. LOTA, JR. VW TEODORICO G. CASTOR VW QUIRINO S. CALONZO
CAR-A	Mt. Province, Kalinga, Apayao	VW BERNARD A. LIM VW EDWARD C. BELINO
RI-A	Pangasinan	VW ELIAS C. LABERINTO VW EUGENE T. JIMENEZ VW VAL C. SANTOS
RI & CAR-B RI & CAR-C	Baguio, La Union Ilocos Sur, Ilocos Norte, Abra	VW RAJUL M. CADIOGAN VW RONALD F. MANDAC VW JERRY B. MALAMION
RII-A	Nueva Vizcaya (South)	VW BUENAVENTURA S. CAGUIOA VW HERMINIO N. PALAZON
RII-B	Isabela (North)	VW FREDDIE A. TAMAYO VW IGMEDIO S. CASTICON
RII-C	Cagayan Valley	VW BASILIO A. MEMBROT VW SILVINO A. TEJADA
RII-D	Isabela (South), Qurino	VW RONALD C. BUSTO VW VICTOR G. ABELARDO VW NESTOR T. PAGATPATAN
RII-E	Nueva Vizcaya (North), Ifugao	VW FELIXBERTO A. VIERNES VW HENRY NICOLAS G. JARAVATA
RIII-A	Pampanga	VW JOSE NIÑO FRANCISCO H. FAUSTO VW BEDA R. QUIAMBAO, JR.
RIII-B RIII-C	Bataan Zambales	VW EDUARDO Q. ROMAN VW CESAR C. CASTILLO VW CESAR A. AQUINO VW MARLON ANACLETO C. AGNO
RIII-D	Nueva Ecija (South), Quezon	VW ELPIDIO JOSE R. MANUEL VW LORENZO R. RAMIREZ VW PACIFICO C. MANZON, JR. VW WILSON K. TAN VW FELIX C. ELVAMBUENA, JR. VW RODANTE I. GARCIA VW NOEL B. MADUCDOC VW CESAR R. VILLAR VW ROMEO M. ROQUE VW PERCIVAL B. PERALTA VW ARTURO L. ILAGAN
RIII-E	Bulacan	VW FERNANDO R. GARCIA, III VW FERDINAND B. CALUZA VW JAYSON S. SANTIAGO

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THE ANCOM 2011 STORY IN PHOTOS



Hon. Sara Z. Duterte, Davao City Mayor, is introduced by VW Juanito "Boy" Vaño, Grand Marshal, to the Grand Master and brethren



MW Avelino I. Razon, Jr., Grand Master, warmly welcomes Hon. Sara Duterte while other dignitaries in the Grand East look on with amusement.



Grand Master Razon presents a token of appreciation to the Hon. Mayor of Davao City



Hon. Associate Justice and Bro. Arturo D. Brion is presented to the Grand Master and the rest of the assembly by the Grand Marshal.

Hon. Justice & Bro.
Arturo Brion
delivers the keynote
address



A part of the assembly,
composed of Sisters
and Brethren, watch the
solemn proceedings
with much interest.



MW Godofredo "Santy"
Lascano, Grand Master,
Grand Lodge of
Washington, and other
foreign dignitaries are
introduced at the Altar.



MW Godofredo "Santy"
Lascano delivers a
special message to the
brethren assembled.





MW Reynato S. Puno, PGM, GMH, speaks on behalf of his fellow Grand Representatives.



RW Juanito G. Espino, JGW, and other brethren under the sign of fidelity.



"The brethren may consider themselves free from restraint until the sound of the gavel in the Grand East."



Installing Officer Reynato S. Puno, PGM, GMH, gives some instructions before the Installation of Grand Lodge Officers.



Appointed Grand Line Officers proceed to their assigned seats.



DDGMs, DGLs alertly listen to the Installation Officer's instructions.



Reelected Grand Treasurer Rudyardo V. Bunda, PGM, GMH, also intently listens to MW Puno.



Likewise, Grand Wardens-elect Alan LM Purisima and Juanito G. Espino, Jr. lend the attentive ear to MW Puno's instructive tongue.



Grand Master of Ceremonies Danilo D. Angeles, PGM, GMH, GS, presents Deputy Grand Master-elect Santiago T. Gabionza, Jr. to the Installing Officer.



RW Juanito "Jun" G. Espino appears to enjoy his new station as Senior Grand Warden.



Grand Master-elect Juanito "Nito" P. Abergas attentively listens to the Installing Officer's instructions.



He communes with the GAOTU.



He takes his oath of office.



He is invested by the Grand Master of Ceremonies with the Grand Master's Jewel.



He is presented by MW Angeles with the Grand Master's hat.



Newly-installed Grand Master Juanito P. Abergas places the gavel, emblem of power, on his left breast, and dignitaries in the Grand East pay him homage.



Another scene in the Grand East.



MW Avelino I. Razon, Jr., IPGM, congratulates his worthy successor in the Grand East.



Grand Master of Ceremonies Danilo D. Angeles, PGM, GMH, GS, proclaims the Grand Lodge Officers for 2011-2012 duly installed.



MW Rudyardo V. Bunda, PGM, GMH, GT presents Past Grand Master's Jewel and Ring to IPGM Razon.



Sister Cecilia pins PGM's Jewel on her loving husband's coat.



She hands the PGM's Ring to him.



Sister Cecil kisses her beloved husband, IPGM Avelino I. Razon, Jr.



Newly-installed Grand Master Juanito P. Abergas and his beloved wife, Sister Jenny.



MW Juanito P. Abergas, Grand Master, and members of his immediate family.



The Himig Dancers, Harmony Band, and Ladies of Lodges Sarangani 50 and Podomo 294 spice the Grand Master's Banquet with their music and presentation.

THE ANCOM 2011 awardee



RIII-F	Nueva Ecija (North)	VW EMMANUEL H. MATEO VW ERNESTO B. MATEO VW REDENTOR M. LAURETA VW MARIANITO DC. PACHECO, JR. VW VIRGILIO G. FABROS VW MAXIMO B. ANCHETA, JR. VW RONALDO L. TY
RIII-G	Tarlac	VW MERLITO M. VARGAS VW NESTOR B. MALLARI VW FRANCISCO B. PEREZ VW NICASIO C. PAGTAKHAN VW GREGORIO M. MONREAL VW NOEL C. BAYBAY VW HILARY ARIS J. TALENS VW EMMANUEL Y. VELASCO VW JAIME Y. MANGAHIS VW VIRGILIO M. MATEO VW IRENEO G. LUMUBOS, JR. VW RODOLFO A. ANGCO VW ROMULO M. ESCONDO VW OSCAR B. JAURIGUE, SR. VW RODANTE A. SANGA VW GLENN JOY U. AYNERA VW JOVEN B. RUDICO VW FLORANTE B. COMIA VW OLO-ODIN S. LUCMAN VW RIZALINO M. MENDOZA VW CECILIO R. ISON, JR.
RIV-A-1	Cavite	VW ELBERTO M. PADILLA VW GREG G. MACERO VW WILLIAM E. ERLANO VW JOHN B. FRANCO VW DANTE A. DENATE VW EDWIN P. ABANIL VW EDGARDO G. CANLAS VW JOSEPHUS N. VALENCIA VW NICODEMES S. LEONOR, JR. VW JIMMY CHI KIONG K. GO VW GILBERT L. HILVANO VW RIO A. AFABLE VW NICOLAS C. RISOS VW WENCESLAO B. VANILLA VW LAWRENCE C. ESTERA VW MARCOS C. REDOBLE, JR. VW JOEL M. GALICIA VW ANASTACIO L. JUNIO, JR. VW STEVE KELLY G. HUNG
RIV-A-2	Cavite	
RIV-B	Laguna	
RIV-C	Quezon, Marinduque	
RIV-D	Batangas	
RIV-E	Mindoro	
RV-A	Camarines Norte/Sur, Catanduanes	
RV-B	Albay, Sorsogon, Masbate	
RVI-A	Iloilo, Antique, Aklan	
RVI-B	Negros Oriental, Negros Occidental	
RVII	Cebu, Bohol	
RVIII-A	Samar	
RVIII-B	Leyte	
RIX-A	Zambo. del Sur, Zambo. Sibugay	
RIX-B & X	Misamis Occ., Zambo. del Norte	

RIX-C	Zambo., Basilan, Sulu, Tawi-Tawi	VW RICHARD S. BROWN VW EUGENE P. LIM
RX-A	Misamis Oriental	VW BEN HUR Q. DELA TORRE VW GILBERT B. GILLE VW CARLOS C. KHO
RX-B	Misamis Oriental, Camiguin	VW EDWIN P. AMENE VW ALEJANDRO G. TAGARDA VW MARIO PAUL A. LABIS
RX-C	Misamis Occidental	VW JOHN FRANCIS G. GO, JR. VW LUISITO S. YU
RX-D & ARMM	Lanao	VW RODOLFO B. MONTALBAN VW COSAIN I. ABBAS
RX-E	Bukidnon (North)	VW JOSEPH NATHANIEL A. PAGGAO VW FRED F. BARBERAN
RX-F	Bukidnon (South)	VW CONRADO M. DUQUE VW RODOLFO T. CELESTIAL
RXI-A	Davao City, Davao del Sur	VW TRINO G. TIROL VW JOSELITO ROSAURO J. CEMBRANO
RXI-B	Davao Province, Davao Oriental	VW LORENZO A. CAMAYANG VW FELICIANO A. YAMAS
RXII-A	Cotabato City, North Cotabato	VW REYNALD Y. CHUA VW CEDRIC S. MANTAWIL
RXII-B	SOCKSARGEN	VW AARON D. ARUMPAC VW ADOLFO P. BERTULFO VW ROGELIO D. JAMERO, II
RXIII-A	Agusan, Surigao	VW RAUL A. ROSALES VW CHARLIE D. SINCO VW RUEL B. BANTUGAN
OVERSEAS A	Guam	VW WILFREDO S. DOMINGO
OVERSEAS B	Okinawa, Japan	VW HARRY W. FARMER, JR.
OVERSEAS C	Camp Zama, Japan	VW ZALDEMAR T. RICAMONA
OVERSEAS D	Korea	VW HERMINIGILDO R. FLANCIA
OVERSEAS E	Northern Marianas Island	VW CELSO S. GIANCHAND

“You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say that what you have seen praiseworthy in others you should carefully imitate, and what in them may have appeared defective you should yourselves avoid. You should be examples of discretion and propriety; for it is only by a due regard to our laws and regulations, as shown in your own conduct, that you can expect obedience to them from others.”

— CEREMONY OF INSTALLATION OF LODGE OFFICERS

INTEGRITY,
FIDELITY,
ABILITY:
HALLMARKS
OF A TRUE
MASON



FROM TIME IMMEMORIAL, the Masonic fraternity has placed due importance and value to the number three because it alludes to:

1. The three great lights of Masonry: the Volume of the Sacred Law, the Square, and the Compasses. These three also constitute the furniture of every regular Lodge. The Volume of the Sacred Law is dedicated to God because it is His inestimable gift to man as the rule and guide of his faith; the Square to the Master because it is the proper Masonic emblem of his office, which he is to use as a constant reminder that not only by precept but by example, he should promote good morals among the brethren and thus endeavor to avert the shadow of any scandal or reproach against the Fraternity; and the Compasses to the Craft, for by due attention to its use, we are taught to circumscribe our desires and keep our passions within due bounds toward all mankind.

2. The three degrees of Masonry: those of Entered Apprentice, Fellow Craft, and Master Mason, which represent the three stages of man's life, namely, Youth, Manhood or Adulthood, and Old Age.

3. The three principal officers of the Lodge: the Worshipful Master, the Senior and Junior Wardens, who represent in the Lodge the three great pillars of Masonry: Wisdom, Strength and Beauty. The Pillar of Wisdom is said to represent Solomon, King of Israel, for it is by his wisdom that that mighty edifice was erected which immortalized his name; the Pillar of Strength is said to represent Hiram, King of Tyre, who entered into a solemn agreement with King Solomon to give the Craft their wages if any be due, that none might go away dissatisfied, harmony being the strength and support of all societies, especially of ours. The Pillar of Beauty is said to represent Hiram Abif, the widow's son, whose duty it was to call the Craft from labor to refreshment

at high twelve, which is the beauty and glory of the day. Indeed, there must be wisdom to contrive, strength to support, and beauty to adorn all great or important undertakings.

Our Masonic forebears devoted and dedicated themselves relentlessly and tirelessly to the pursuit and practice, as well as the dissemination, of the triune principles of Liberty, Equality, Fraternity. These principles or ideals inspired and motivated some brethren of ours to lead the people of France to rise up in arms against their tyrannical and oppressive rulers. These same principles or ideals impelled a significant number of Filipino Freemasons to lead their countrymen in a protracted armed struggle against the abusive Spanish colonialists, against the wily American neo-colonialists, and against the officious Japanese interlopers.

Many of the Filipino reformists and revolutionaries founded and built our own nation on the pillars of Brotherly Love, Relief and Truth. We who came this way after them have earnestly endeavored to practice consistently in daily life these three principal tenets of the Fraternity, and we have strenuously enforced, by precept and example, a steady obedience to them by others.

We have devoted and dedicated ourselves to the persistent pursuit and practice of other trinities of virtues or values. For instance, we have patiently pursued and persistently practiced the theological virtues: Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality, and charity for all mankind.

We have also held on to our firm conviction that "Time, patience and perseverance will accomplish all things."

Thus, we have adopted "Integrity, Fidelity, Ability: Hallmarks of a True Mason" as the thematic focus of all our activities during the Masonic year 2011-2012.

Integrity denotes honesty or sincerity, uprightness; undivided or unbroken condition, completeness, wholeness; or perfect condition, soundness. This virtue or value must adorn us Craftsmen, who are expected to be good and true to God, to our families, to our friends and associates, to our other fellowmen, to our own selves, to our country, and to Masonry and its members. While influenced by the twin principle of goodness and truth, hypocrisy and deceit are unknown among us; sincerity and plain (or honest) dealing distinguish us; and with heart and tongue, we join in promoting one another's welfare and happiness, as well as rejoicing in one another's prosperity. Indeed, in Masonry, we should have but one aim: to please one another and unite in the grand design of promoting happiness.

Moreover, we try our best to strictly observe the injunction that we should ever walk and act as just and upright men and Masons. To help us strictly comply with this injunction. Masonry has equipped us with an adequate number of working tools, emblems and other symbolical forms borrowed principally from the mason's trade and from architecture. To become proficient users of these tools, emblems and forms, we must persistently practice the virtues, as well as consistently perform the duties, which they have been selected to illustrate. By doing so, we will lead rich, abundant and meaningful lives.

We must, for example, use the Square proficiently as a reminder for us to regulate all our actions, as well as to let our conduct be governed, by the principles of morality and virtue. We must also proficiently use the Compasses and the Point within a Circle

for reminding ourselves to limit our desires in every station and never to suffer our passions, prejudices, and selfish interests to become the masters of our judgment. We must, moreover, use the Rule proficiently for reminding ourselves to be undeviating in the discharge of all our duties, as well as to ever press forward in the straight path of right and truth, without inclining to the one hand or to the other in all our doings, precisely because we keep eternal happiness constantly in view. We must, furthermore, proficiently use the Plumline for reminding ourselves to avoid all dissimulation or pretense and to pursue that honest and upright course in life which will tend to our elevation in the higher realms of immortality. We must in addition, proficiently use the Level for reminding ourselves to consistently practice every day the principles of equality, brotherly love, relief and truth, as well as to disseminate them widely among our countrymen, particularly those who come under the pale of our influence each day. We must also proficiently use the Plumb for reminding ourselves to every walk and act uprightly, honestly and justly in our several stations before and man.

We must, likewise, use to Trowel proficiently for reminding ourselves to spread the cement of Brotherly Love and Affection among our fellowmen, particularly our countrymen, and especially those who come within the circle of our influence each day. We must, of course, wear the Lambskin Apron honorably throughout our pilgrimage on earth. We must use its pure and spotless surface as "an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct" and as "a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements."

To become men and Masons of unimpeachable character and unquestionable integrity, we must also earnestly endeavor to imitate the Grand Master Hiram Abif (GMHA) in his truly exalted and exemplary character, in

his unfeigned piety to God, and in his inflexible fidelity to his trust. We should ever remember that it was the GMHA's daily custom at high twelve, when the Craft were called from labor to refreshment, to go into the Temple and view the work to see if any improvement could be made either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever-Living God and pray for wisdom necessary to enable him to draw designs upon the trestle board, whereby the Craft might pursue their labors. In like manner, we should devote some time during each day to engaging ourselves in self-introspection to see if we are progressing in constructing ourselves into magnificent spiritual temples fit for the GAOTU to dwell in. Every day we should also ask God to grant us a competency of His Divine Wisdom in order that we will be better enabled to attain our own perfection or to develop ourselves to our highest potentials, so that we will be able to contribute more effectively to the progress of the society in which we live and work, as well as to the improvement of humanity.

We must also recall that the GMHA, when assaulted by the ruffians in the Temple, refused to give in to their unlawful demands but chose rather to lay down his life than forfeit his integrity. In like manner, when we are faced with seemingly insurmountable trials and tribulations, with great challenges, or with overwhelming odds, we must have the fortitude or courage to remain steadfast in our Masonic convictions or principles.

Hiram Abif-like, we must tye ourselves on all occasions; that is, we must always "set a guard over our thoughts, a watch to our lips, and post a sentinel over our actions." By doing so, we will effectually guard against the approach of every unworthy thought, word and deed, thereby preserving our own consciences void of offense toward God and man.

To have uprightness of character and integrity of purpose, we must make all our thoughts, words and deeds consistent with one another; we must make them coincide with the line of our duty.

Fidelity means steadfast faithfulness or loyalty. It is synonymous to constancy, allegiance, or fealty. It also denotes strictness or thoroughness in the performance of duty.

Decidedly, we must be faithful or loyal to loving God above all things. We must faithfully and conscientiously discharge the duty we owe to Him, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all our lawful undertakings; and by looking up to Him in every emergency for comfort and support. As King Solomon pointed out to King Hiram of Tyre, "When human strength and wisdom fail, we should ever remember that divine assistance is vouchsafed us through the medium of prayer."

Correlatively, we must be faithful or loyal to our respective creeds or religions. Whatever creed or religion we may profess, we must sincerely strive to become increasingly better members of that creed or religion.

We must, moreover, be faithful and conscientious in the discharge of our duties as familymen. We must exert all-out effort to become increasingly better husbands, fathers, sons, and brothers.

We must, furthermore, be faithful or loyal to our friends and associates both in good and bad times, both in prosperity and in adversity, both in shiny or in rainy weather.

We must, in addition, be faithful and conscientious in the discharge of our duties

to other fellowmen. Specifically, we must act with them upon the Square; render to them every kind office which justice or mercy may require; relieve their distresses and soothe their afflictions; and do to them as, in similar cases, we would that they should do unto us.

We must, of course, faithfully and conscientiously discharge the duties we owe to ourselves; for, as after all, charity begins at home. Specifically, we must strictly observe such a prudent and well-regulated course of discipline as may best conduce to the preservation of our corporeal and mental faculties in their fullest energy. By doing so, we will be better enabled to exert the talents wherewith God has blest us as well to His glory as the welfare of our fellow-creatures.

We must, likewise, we faithful or loyal to our country, by being exemplary in the discharge of our civil duties. Specifically, we must never propose nor countenance any act that may tend to subvert the peace and good order of society, nor yet lose sight of the allegiance due to our country. Rather, we must pay due obedience to the laws under whose protection we live and work.

Certainly, we must be faithful or loyal to Masonry and to its members. It is, therefore, wise for us to renew, if not strengthen, our commitment or resolve to learn avidly its precepts and principles, to practice them consistently in daily life, and to disseminate them widely among our countrymen, particularly those who come under the pale of our influence each day. It is also wise for us to renew, if not to strengthen, our commitment or resolve to fulfill the pledges and promises we made when the three degrees of Craft Masonry were conferred upon us. It is, therefore, strongly suggested that during one of our Lodge meetings, we recite aloud in unison the "Renewal of Pledges and Promises," the text of which is printed on a subsequent page of this Manual.

Ability denotes the power to do some special thing or skill in some activity or field of endeavor.

We must be highly skilled or proficient in reading the coded version of our Monitor. Teaching the younger members of our Lodge to become such should be part and parcel of our Mentoring Program.

We must be highly skilled in conferring the degrees of Craft Masonry upon our candidates, in order that their minds and hearts will be deeply impressed with the dignity and high importance of Masonry. We must also become highly skilled or proficient in the execution of our ritual and ceremonies; for, after all, these are what distinguishes us

from any other organization. How important, then, it is for us to hold periodic Lodges of Instruction.

In short, all of us, and not only our officers or leaders, must be well skilled or highly proficient in Masonry, so that the non-Masonic public will soon recognize it as a progressive moral science and an art of character building and high ethical living that walks arm in arm with progress toward a better way of life.

In sum, we can, at least in part, realize our vision and accomplish our mission by giving due meaning and substance to our theme for Masonic year 2011-2012. to wit, "Integrity, Fidelity, Ability: Hallmarks of a True Mason."

RENEWAL OF PLEDGES AND PROMISES

I do solemnly and sincerely vow anew, that I will faithfully fulfill the pledges and promises I made during the conferral on me of the degrees of Craft Masonry. Specifically, I pledge and promise again that:

I will exert all-out effort to subdue my passions and prejudices and to improve myself in Masonry, by persistently learning its teachings, precepts and principles, and then practicing them consistently in daily life, thereby serving as an inspiring example for others to emulate.

I will resolutely regulate my actions by the divine precepts which the Volume of the Sacred Law contains, and learn in it, the important duties which I owe to God, my neighbor, and myself.

I will be exemplary in the discharge of all my civil duties.

I will practice the domestic and public virtues; let Temperance chasten, Fortitude support, and Prudence direct me, and let Justice be the guide of all my actions; and strenuously enforce, by precept and example, a steady obedience to the main tenets of the Fraternity: Brotherly Love, Relief and Truth.

I will be faithful to every trust committed to my care, by never allowing any motive to make me swerve from my duty, violate my vows, or betray my trust, nor let any consideration to induce me to act in a manner unworthy of

the respectable character which I, as a Mason, sustain. I will, on the contrary, ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

I will manifest my fidelity to my principles, by strenuously supporting the laws, rules and regulations of the Fraternity, and readily assisting in seeing them duly executed; by adhering strictly to the ancient landmarks, usages and customs thereof, and never suffering them to be infringed or deviated from, thereby inducing others, by my example, to hold them likewise in due veneration.

I will, in all our assemblies, observe the solemnities of our ceremonies, as well as meet responsibly my financial and other obligations to my Lodge in particular and to the Craft in general.

I will support the dignity of my character on all occasions, thereby convincing the world, by my acts, that I am deserving of the honor which the Craft has conferred upon me, and worthy of the confidence which my brethren have reposed in me.

I will help preserve unsullied the reputation of the Fraternity, by exercising the authority vested in me, as a Master Mason, to correct the irregularities of my less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. I will also caution my inexperienced brethren against any breach of fidelity to our laws, rules and regulations.

I will help maintain harmonious relations in the Craft, by never palliating nor aggravating the offenses of my brethren; by judging those who trespass against our rules with candor, admonishing them with friendship, and rephending them with justice; and by reminding the inferiors in rank or office to be obedient and submissive to their superiors; the latter to be kind and condescending to the former; and the peers or equals to be courteous and affable one to another.

I will zealously inculcate universal benevolence or goodwill, and conduct myself so regularly in all places and at all times as to help remove every aspersion against our venerable Institution.

I will never waver in my earnest endeavor to attain my own perfection or self-mastery, and to retain that goodness of heart, that purity of intention, and that love of virtue which every faithful, just and true Mason possesses and of which the lambskin apron is at once the emblem, the badge, and the reward, thereby convincing the non-Masonic public, by my acts, that Masonry has made me an increasingly better man.

So help me, God, and keep me steadfast in the due observance of these, my renewed pledges and promises. Amen.

Schedule of Multi-District Conventions

THE LEADERSHIP OF THE MW Grand Lodge of the Philippines (GLP) issued the schedule of Multi-District Conventions, which it had streamlined to only eight during this Masonic year.

The first of these is that of the **VISAYAS REGION**, which consists of five districts. It will take place in Iloilo on July 30, 2011, with RVI-A (Iloilo, Antique, Aklan) as host. Other participating districts are RVI-B (Negros Oriental & Negros Occidental); RVII-A (Cebu & Bohol); RVIII-A (Samar); and RVIII-B (Leyte).

The second is that of **SOUTHERN LUZON & BICOL**, which is composed of eight districts. The assemblage will be held in Lucena City on August 19, 2011, with RIV-C (Quezon) as host district. Other participating districts are RIV-A-1 & RIV-A -2 (Cavite); RIV-B (Laguna); RIV-D (Batangas); RIV-E (Mindoro); RV-A (Cam. Norte, Cam. Sur & Catanduanes); and RV-B (Albay, Sorsogon & Masbate).

The third multi-district convention is that of **CENTRAL LUZON**, which will be held in Malolos, Bulacan on September 17, 2011, with RIII-E (Bulacan) as host district. Six other districts will participate in the convention, namely: RIII-A (Pampanga); RIII-B (Bataan); RIII-C (Zambales); RIII-D (South Nueva Ecija); RIII-F (North Nueva Ecija); and RIII-G (Tarlac).

The fourth multi-district convention, which is that of **Overseas Districts**, will take place in Guam on October 1, 2011. Host is District Overseas A (Guam).

The fifth is the convention of four districts in **NORTHERN LUZON**, namely: CAR-A (Banaue, Kalinga Apayao & Mt. Province); RI-A (Pangasinan); RI & CAR-B (Baguio & La Union); and RI & CAR-C (Ilocos Sur, Ilocos Norte & Abra). The convention, which will be held in San Fernando City on November 12, 2011, is to be hosted by RI & CAR-B.

The sixth is the convention of five districts in the **NORTHEASTERN LUZON REGION**, to be held in Santiago City on November 19, 2011, with RII-D (North Isabela & Quirino) as host district. The four other districts to participate in the convention are RII-A (South Nueva Vizcaya); RII-B (South Isabela); RII-C (Cagayan, Kalinga & Batanes); and RII-E (North Nueva Vizcaya & Ifugao).

The penultimate convention is that of 16 districts in the **MINDANAO REGION**, which will take place in Davao Province on November 26, 2011, with RXI-B (Davao Province & Davao Oriental) as host. The other districts to participate in this Masonic assemblage are RIX-A (Zamboanga del Sur & Zamboanga Sibugay); RIX-B & X (Misamis Occidental & Zamboanga del Norte); RIX-C (Zamboanga, Sulu, Basilan & Tawi-Tawi); RX-A (Misamis Oriental); RX-B (Misamis

Oriental & Camiguin); RX-C (Misamis Occidental); RX-D & ARMM (Lanao); RX-E (Bukidnon); RX-F (Bukidnon); RXI-A (Davao City & Davao del Sur); RXII-A (Cotabato City & North Cotabato); RXII-B (SOCSKSARGEN); and RXIII-A (Agusan & Surigao).

The eighth and last convention is that of the seven districts in the **NATIONAL CAPITAL REGION (NCR)**, which is to be held at the Plaridel Masonic Temple (Grand Lodge Building) on December 10, 2011, with NCR-G (Makati) as host district.

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TOPICS FOR MONTHLY MASONIC EDUCATION LECTURES, OTHER MONTHLY ACTIVITIES

IN MAY 2011, denominated DISTRICT TRANSITION MONTH, the topics are (1) Masonry and Good Government; (2) The National Flag – Its Symbolism; and (3) The Furnitures of a Lodge. (May 28 is Philippine Flag Day.)

In June 2011, **INDEPENDENCE MONTH**, the topics are (1) The Significance of June 12 (Emilio Aguinaldo's Proclamation of 1898); (2) Jose Rizal's Patriotism (June 19 – Rizal's Birthday); (3) The Jewels of the WM, SW, and JW; and (4) Tree Planting and Climate Change (June 25 – Phil. Arbor Day).

In July 2011, **PHIL-AM FRIENDSHIP MONTH**, Masonic Education lectures focus on these topics: (1) The Founding of the Grand Lodge; (2) Historical Ties between the USA and the Philippines; (3) Apolinario Mabini: Brains of the Phil. Revolution (He was born on July 23, 1864 in Talaga, Tanauan, Batangas.)

In August 2011, **NATIONAL HEROES AND NATIONAL LANGUAGE MONTH**, the

topics are (1) Our National Heroes (August 29 – National Heroes Day); (2) Our National Language: Key to National Unity; (3) Masonic Investigation; (4) Honoring PGM Manuel Luis M. Quezon (born at Baler on Aug. 19, 1878); (5) The Working Tools of a Mason; (6) Honoring Ill. Bro. Marcelo Hilario Del Pilar (Father of Phil. Masonry), who was born on 30 August 1890 at Bo. Kupang in Bulacan, Bulacan.

In September 2011, **ENVIRONMENT MONTH**, the topics are (1) Historical Origin of Masonry; (2) The Wages of a Mason (Corn, Wine, and Oil); (3) The Masonic Apron; (4) The Modes of Recognition; and (5) The Ornaments of a Lodge.

In October 2011, **ANIMAL WELFARE**

& YOUTH MONTH, the topics are (1) The Orders of Architecture; (2) The Lion of the Tribe of Judah; (3) The Sunshine Committee; and (4) The Principle of the Perfect Youth in Petitioning for the Degrees of Masonry.

In November 2011, **REMEMBERING-THE-DEAD MONTH**, the topics are (1) The Sprig of Acacia – Its Symbolism; (2) The Significance of the Cabletow; (3) The Lost Word; (4) Symbolism of the Third Degree; and (5) Jacob's Ladder.

In December 2011, **YULETIDE & GIFT-GIVING MONTH**, the topics are (1) The Masonic Altar; (2) Masonic Light; (3) The Meaning of Charity; (4) The Execution of Jose Rizal (Dec. 30); and (5) The Meaning of the Columns of the WM, the SW, and the JW.

In January 2012, **INSTALLATION**

MONTH, the topics are (1) The Necessity of Installing Re-elected Officers, (2) the Gavel of the WM, (3) King Solomon's Temple, and (4) The Letter "G".

In February 2012, **INSTALLATION MONTH** (cont.), the following are the topics for Masonic Education lectures: (1) The Two Pillars, (2) the Hoodwink – Its Symbolism, (3) The Point and the Circle, and (4) Why We Tyle the Lodge.

In March 2012, **LEADERSHIP MONTH**, seminars on Lodge Management for WMs and Wardens, for Treasurers, Secretaries and Auditors, and for Chaplains, Marshals, Deacons and Stewards are to be conducted.

In April 2012, **ANCOM MONTH**, each Lodge evaluates its activities during the past year, as well as prepares for the ANCOM.

Statements of the Grand Master

We, the present Grand Lodge Officers, are determined to work together in close harmony as a great team of players to win the game— the game of realizing our vision, accomplishing our mission, and giving due meaning and substance to our theme for this Masonic Year.

I do pledge here and now that I will perform all my duties to the best of my ability.

I intend to lead, even to the extent of exercising the vast powers with which I have been invested as Grand Master, if only to protect the Fraternity's image and to improve the quality of its membership.

THE KEYNOTE ADDRESS OF BRO./ JUSTICE ARTURO D. BRION

Let me start with a word of thanks to our Grand Master and his council of officers for granting me the honor of being the Guest Speaker in our 95th Annual Communications. This invitation is a distinct honor for me and for my Lodges – Teodoro Kalaw Memorial Lodge No. 136, Malinao Lodge No. 25, and Manila Bodies No. 1.

Let me extend, too, my warmest fraternal greetings to all brethren and to our guests. The brotherhood is once again gathered together in this annual rite to affirm our three-fold unity under the Grand Lodge as we reflect on its affairs in the past year, take a fresh look at our policies and directions, elect our officers for the coming year, and renew our personal ties with one another.

My admiration and congratulations, too, go to our Grand Master and to his council who have spent a very hectic Masonic year to emphasize the focus of his watch. I took time out to ask our Grand Master about his accomplishments and, humble to the extreme, he simply said that these are simply continuations of what his predecessors have started. True enough, I admit, but during his watch, he added a lot of value into these undertakings, particularly in terms of insight, focus and political will. Hence, his "continuations" have developed lives of their own that we should appreciate and recognize.

Among his accomplishments, I value most his continued emphasis on Masonic education through his reformulation of how this program should be approached. Education brings the lasting gift of knowledge that the recipients will

enjoy and cherish long after the teacher is gone; in Masonry, it is the irreplaceable medium through which we pass on the traditions, practices, rules, precepts and principles that underlie the Craft. With remarkable insight, our Grand Master chose to highlight exemplary Masonic conduct as the cornerstone of his watch, and ensured that this objective could be achieved by focusing on the knowledge and thoughts that drive conduct. For conduct is merely the external manifestation of our thoughts and inner drives that education brings forth, channels and enhances.

Thus, he did not simply pay lip service to Masonic education; he gave it real substance by giving us the tools to achieve our goal. He gave us his Manual on Plans and Programs that outlines how Masonic education is to be conducted, down to the important precepts that we must be mindful of, the Masonic examples we can emulate, and the reflections that would guide Masonic thoughts into our innermost being. He gave us a Mentoring Program for Masons, complete with reference materials that the Masonic education committee of every Lodge can use.

Most of all, it was during his term that a very important Masonic educational, cultural and historical tool – the GLP Library

– was completed and reactivated. It was inaugurated on December 10, 2010. We now have, not only physical library facilities that we can be proud of, but the biggest resource center of printed and electronic books, articles and journals about Freemasonry – invaluable materials that shall support, enhance and enliven Masonic education, that in turn is the foundation of the Masonic lives we want to live. As our Cabletow said “To live masonically is, for most of us Craftsmen, to read Masonic literature extensively and intensively.” To paraphrase this line in non-masonic terms, we must seek guidance from the written word and from examples to enhance the thoughts and concretize the ideas that would allow us to live life to the fullest for God, for ourselves and our families, and for our fellowmen. Shorn of formal verbiage, this is what Masonry and Masonic life are all about.

Much has been said in the past year about our theme – By Precepts and Example, We Shall Distinguish Our Conduct as Men and Masons. No less than our Grandmaster has expounded on this theme in his Inaugural Address and in literatures that followed. He expounded on the message both positively and negatively; positively, the theme is to spur us to “show greater concern for our fellowmen”; negatively, the theme serves to “arrest the apathy or indifference that has deceptively crept into the fraternity.” He was more explicit when he categorically but gently explained:

We can even correct the shift in perspective of some brethren who now rely upon treasures, power and fame instead of living up to the virtue of service above self. Now is the time to stop this destructive trend lest we diminish the dignity of the Craft.

Under these terms, our Grand Master very realistically defined the yin and

yang of our theme – the positive and the negative situations, and the ills and blessings of our fraternity faces.

It is along these same lines, with a slight twist, that I want to explore the significance of our theme. I would like to draw the fraternity’s attention to the aspect of RELEVANCE that our fraternity should have to the greater society and to the country as a whole. Webster’s dictionary defines relevance as the element of “practical and especially social relation and applicability.” In plainer terms, relevance connotes the idea, not only of relationship, but of having practical and meaningful use to that relationship. Based on this definition and from the perspective of our theme and the greater Philippine society, I ask the question: are we as a fraternity relevant to contemporary Philippine society?

Masonic dogma is not lacking in the need and the intent to be relevant. We build temples in the hearts of men. We never said nor claimed that these are temples only in our own hearts. We have always aimed to spread Masonic goodwill to all men; hence, our special concern for the crippled, the burn victims, or those who are in need of education. Society, not only in the Philippines, duly acknowledged and recognized the Craft for reaching out.

Historically, Masonry has not always been a part of Philippine society. The first Blue Lodges were only constituted in the 1850s and did not even have Filipino membership. It was not until the 1870s that Filipino membership came and Masonry entered the forefront of Philippine society, albeit in a subtle and indirect way. The early Filipino Masons fully imbibed masonry’s enlightened idea of liberalism, leading them to yearnings for change that led to actions unheard of in Philippine shores at that time. They were vocal in their desires and engaged in open propaganda; ultimately, some

eventually heeded the call for revolution when the demanded change did not come. All these were carried out, not only under the leadership of Masons but with strong undercurrents of Masonic thoughts. Thus, at this significant turning point in Philippine history, it was unavoidable that Philippine society identified Freemasonry with propaganda and revolution; Masonry was tested and society found it relevant to the needs of the times.

As history marched on, significant Masonic participation in nation building did not abate. National development and Masonry crossed paths many times, intersecting through the commonality of the major players who figured in both. We were rich in Masonic post-revolution heroes - Manuel L. Quezon, Sergio Osmeña, Jose Abad Santos, Jose P. Laurel, Vicente Lim, Gregorio Aglipay, and Teodoro Kalaw, among others. Masons simply went where they were needed and led in the national effort, whether this was in the fight for independence, in the Second World War, or in the post-independence scene. **Masons acted according to Masonic precepts and examples, and society recognized the relevance of what Masonry and its members contributed.**

The next significant chapters in our history – the martial law era and the EDSA revolution – did not draw the high profile Masonic participation that the fraternity had known in the past. At least, none of the major participants were identified as Masons or as men whose deeds are true to Masonic character. Things have not changed since then and may have even retrogressed; the yin and the yang of masonry may have become more pronounced, thus meriting the distinct quoted passage in our Grandmaster's inaugural speech.

In this kind of trying times, rather than simply engage in denial and in the

proverbial burying of our heads in the sand, Masonic caution and prudence teach us to face up to the reality that disturbing below-the-surface developments may indeed be taking place within the Craft; there may be unheralded and seemingly innocent drifts in individual Masonic conduct that, unless halted, may have the overall effect of raising the question of relevance against our fraternity.

In this sense, my brethren, I believe our theme has been very apt and timely. **The acute need for our time is to openly demonstrate that this generation of Masons is living up to, and even beyond, the standards of distinguished conduct that the fraternity demands and that our forebears have established, and thereby continue to prove our collective and continuing relevance to Philippine society.**

To take stock, precepts alone will not accord us relevance; our precepts embody truths that have stood the test of time but are still simply rules and norms of conduct that cannot be fully meaningful without concrete application. Only in the crucible of application – i.e., by our individual conduct and our actual lives as Masons – can we arrive at the meaningful mix that truly reflects the traditional Masonic image that has made Masonry a relevant institution to be proud of. To be sure, we cannot proudly wave our Masonic precepts and at the same time say – there goes a Mason – when our members are haled before the country's tribunals as suspects for crimes that horrify society. What should be more frightening for us, when these kinds of events transpire, is that society may not even mind at all whether the suspect is a Mason or not, for Masonry, at that point, may have passed on to the level of irrelevance and immateriality.

One area where our theme can make a very significant difference on the

issue of relevance is in the area of Philippine culture that is now being disparaged from all sides, both in the public media and even in private conversations. Many, in their search and analysis of causes of our national problems, have pointed to a flawed culture that has held back our development and consigned us to the role of laggard in the family of nations.

Of course, this is not the time nor the occasion to debate the roots and causes of the ills of the nation. But this limitation should not stop us, as we reflect on our policies and future direction, from recognizing that we are a component part of this society and that this fraternity has had substantial participation in the building of this nation. **We owe it to the nation and to our fraternity to act in ways most appropriate to the situation facing us; not only must we avoid being part of the problem, we must actively and meaningfully contribute to the solution.** In this process, we should recognize, too, that the culture of which we are a part is not a static phenomenon that one can capture and judge like the still image of a photograph; culture evolves and grows as people respond to the challenges and pressures of life and of their times.

In the past, masons have responded to colonization and oppression by revolution. As revolutionary dust settled, our Masonic forebears responded by proactively leading the nation in its drive towards independence and in its first steps as a young nation. Indeed, if the earliest Philippine masons took an active role in REVOLUTION and thus made a difference, **why can't this generation of masons lead in the growth and the EVOLUTION of our culture into ways, habits and thoughts that foster the ideal sense of nationhood and community, integrity, cohesiveness, selfless service and fairness that Masonry teaches us, and thereby achieve the same effect**

for the nation? Why can't we – by precept, example and distinguished Masonic conduct – show our relevance and take the lead in this EVOLUTION?

Our precepts, principles and history are already rich in the guidelines and examples that show us the way if we are to consciously embark on this objective. They are distinct advantages that shall only go to waste as unapplied resources if we shall only pay them lip service.

We have a stable and very responsible leadership, unfettered by petty ambitions and bickering, and backstopped no less by the mature counsel of our Past Grand Masters - past leaders with experience who have shown us the way in the immediate past. We boast of 346 active Lodges, scattered all over the country. Our members are all over the government, in the most responsible positions. At the Judiciary, I still sit in the Highest Court of the land, seven of our brethren are at the second highest court, and many others are at the judicial frontlines. At the executive, we can boast of members of cabinet and sub-cabinet ranks, and many others lead our various executive agencies and offices. The same is true at the local government units where we have governors, mayors and other local officials who count themselves as masons. At the legislature, we have a Senator and a good number of congressmen. Following the roots of Masonry in our country, we are strongest in the police and the military where no less than the Chief of the PNP is a brother; while the leadership of the military has traditionally been with us. Thus, **the Craft is in the best position to make its principles felt in these institutions. But more than all these, our ranks are growing by the year.**

With this kind of strength, there is very little that we cannot do to show the kind of ways, habits, thoughts and mores

– closely adhering to Masonic tenets – that should positively evolve for a greater Philippines. But, of course, we can exert this kind of influence only based on two big ifs – IF our conduct will significantly and demonstrably be notches above the rest through stricter adherence to our Masonic precepts, and IF we serve as effective Masonic models and examples because people recognize that we are so driven, among others, because we are Masons.

On a personal note, soon after I sat down with the Grand Master and with our Senior Grand Warden about this affair, I hastened to the Grand Lodge to buy a Masonic ring that I have resolved to wear everyday – to serve as a daily reminder of my Masonic values and to tell one and all that I am a Mason committed to the rule of law and the supremacy of the Constitution.

In this sense, I shall not hesitate to tell the public I serve the familiar reply,

learned from our earliest Masonic days – I am a Mason, try me. I hope that this shall be the message of all the brethren to everyone – I am a Mason, try me. People will thus know that they are dealing with a Mason, in the same manner that they will know that a Mason sits in the Highest Court of the land, and my actions, opinions and dissents are ready to be judged on the basis of my oath as a magistrate, as a lawyer and as a Mason.

For, I believe that if and when people start to say that they can rely on our government officials because the official is a Mason, then we shall have achieved our goal; Masonry shall then be at the forefront of the country's EVOLUTION towards positive change, and we shall have become relevant as the EVOLUTIONARY GENERATION of Masons.

On this note and challenge, let me bid everyone a pleasant day. Thank you very much for your attention.

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MODERN FREEMASONRY: ONE OF THE SPIRITUAL MOVEMENTS THAT TEACH THE AGELESS WISDOM

by VW Jesse D. Alto

Note: This is the text of the Grand Oration which VW Jesse D. Alto delivered before delegates to the 95th Annual Communication of the MW Grand Lodge of Free and Accepted Masons of the Philippines at the Davao Convention and Trade Center in Davao City on April 28, 2011.

IT IS A HUMBLING TASK to be designated as Grand Orator under the able and competent leadership of MW Avelino I. Razon, Jr., Grand Master of Masons in the Jurisdiction of the Philippines for Masonic year 2010-2011. The plans and programs he efficiently and effectively implemented during his stewardship centered on Masonic Education, peace and harmony, love, charity, and understanding the immortality of the soul. Notwithstanding the limitations and problems they faced, the officers who supported his administration also performed their respective duties very well. We should congratulate MW Avelino I. Razon, Jr. and his set of Grand Lodge Officers for a job well done.

Why Brethren Came To Attend This Annual Communication

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Some of the distinguished dignitaries and brethren here present came from different parts of the world, and many had themselves excused from their work and families in order to attend the Annual Communication of this august body. In fact, many of the brethren had to use their personal savings just to attend this Annual

Communication. All of them wanted to be one with their fellow Freemasons who share the same quest and faith in Freemasonry and its teachings, which are a part of the timeless or ageless wisdom, the quest for human perfection and faith in man's oneness with the Great Architect of the Universe (GAOTU).

What Is This Ageless Wisdom?

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It is the wisdom given by the GAOTU to help mankind attain perfection. Together with meditation and service to others, this wisdom, if studied and actualized in life, makes man perfect as his Father in heaven is perfect. It is by far older than any religious organization known today. Its known and recorded teachings started in India, then in Egypt, Europe, and the Americas. In time, however, because of man's greed and selfishness, its true teachings were lost and obliterated. But, more than three hundred years ago, it became popularly known again through many spiritual movements, one of which is now known as modern Freemasonry.

Religions, on the other hand, aim to reunite souls with Spirit. They are not merely factions or groups constantly at war with one another. But oftentimes they do not know what they are fighting for. If religious leaders become greedy for power, wealth, fame, and name, their respective religions become degenerated and distorted. Hence, the true essence of the ageless wisdom in such religions is lost, making the people materialistic rather than spiritual. Spirituality and oneness with the Creator is the ultimate goal of mankind. The various differences among religious groups and their teachings were due to modifications, different perceptions, and literal interpretations of the core teachings. Thus, people lost the true

essence they contain. Each religion has its own mission to accomplish in this world. It is suited to the nations to whom it is given, as well as to the type of civilization it is to permeate, bringing it in line with the general evolution of the human family. The failure to see this point leads to unjust criticism of religions; for an ideally perfect religion would not be suitable to imperfect and partially evolved men, and environment must always

be considered by the wise when they plant a new seed of the ancient tree of wisdom.

Every religious organization has in its teachings the essence of the ageless wisdom. Hinduism, Zoroastrianism, Jainism, Buddhism, Christianity, Islam, Taoism, and Sikhism are the great known religions. The Theosophical Society and Freemasonry also teach the ageless wisdom.

Masonry: A Worship

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In his celebrated book, *Morals and Dogma*, illustrious Albert Pike, 33°, defines Masonry as a worship: but it is a worship in which all civilized men can unite, for it does not undertake to explain or dogmatically to settle those great mysteries which are above the feeble comprehension of our human intellect. It trusts in God, and hopes; it believes, like a child, and is humble; it draws no sword to compel others to adopt its belief or to be happy with its

hopes; and it waits with patience to understand the mysteries of nature and nature's God thereafter.

These subjects indicate a life-long study and contemplation to understand Masonry's true meaning and relevance in life. We can only talk of its essential significance in a gathering like this. It is up to each one of us to seek the deeper meanings of so many subjects of interest in his own quest for perfection.

Why Do We Join Freemasonry?

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The world around us is full of miseries, political conflicts, as well as social, religious, and economic problems. Ask anyone and he will tell you of unique and numerous problems of his own. All of us are living with problems in this material world. We join Freemasonry, then, for diverse reasons.

The first and most common popular reason for joining Freemasonry is the social connections one gets with those who are Masons. One wants to be identified as a member of the Fraternity for promotion in one's job, business contact and social relations. One considers Freemasonry

as a place of repose; as a place to meet additional friends and to do some charity works; and as a place where one can practice brotherly love, relief, and truth.

The second popular reason for joining the Fraternity is hearing or reading the beauty and relevance of its teachings. There are Masonic teachings which one never learns at home or in school. For instance, when one is admitted into the fellowship of the Craft, he is enjoined to be exemplary in the discharge of his civil duties. Specifically, he is charged never to propose nor to countenance any act that may tend to

subvert the peace and good order of society; to pay due obedience to the laws under whose protection he lives; and never to lose sight of the allegiance due to his country.

The third and most important reason for joining the Fraternity is learning the Masonic precepts and principles, and then living or exemplifying them in daily life, and thereby actualizing the highest expression of ethics, morality and conduct in living the ideal life, which is the true goal of mankind. Masonry's spiritual and natural precepts

defining the laws and eternal principles will be one's guide to human perfection. When one attends meetings and other Masonic activities, he is reminded and motivated to study these precepts continuously and tirelessly, as well as to actualize or live life according to these precepts.

This point is fittingly illustrated by the theme for the current Masonic year: "By precept and example, we shall distinguish our conduct as men and as Masons."

Some Problems Besetting the Fraternity

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There are, however, some problems that beset the Masonic fraternity in the effort to learn the ageless wisdom.

One of these is the lack of the true knowledge and understanding of the Fraternity's ancient landmarks or principles.

Another is improper motivation for joining the Fraternity. Not a few men want to be a part of the group because of social or personal interests. If one joins to gain access to someone else more popular, powerful or influential and so to be a part of that power, then he is driven by greed, pride, selfishness and, therefore, separativeness, and not oneness.

Still another problem is the failure of some brethren to practice our tenets and teachings. Some of us are highly motivated to learn the Fraternity's teachings either from the lectures of more knowledgeable brethren or through reading Masonic literature. Later on, however, they are scandalized because other brethren do not practice the tenets and teachings they have learned, as if it is not their province to help preserve unsullied the Fraternity's reputation or to help remove every aspersion against it.

A fourth problem besetting the Masonic fraternity is that some of us oftentimes erroneously understand and apply the Fraternity's ancient landmarks and divine teachings.

Other Reasons for Joining Masonry

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Many men recognize the Masonic brotherhood as a bond by which Apprentices, Fellowcrafts, and Master Masons have been entered, initiated, passed, and raised into the light of Masonry. They rightly perceive that when they join the

fellowship of the Craft, they are made more or less useful to mankind as a whole.

But a more important reason for joining Masonry is for one to understand better the immortality of the soul and his link with his

true spiritual self, the Great Architect of the Universe.

Masonry, according to the ancient sages, has been in existence for thousands of years. There are, indeed, recorded teachings from India, Egypt, Greece, and other Western

nations which duly stress the immortality of the soul. In the East, likewise, Hinduism and other religions explain the immortality of the soul and the eternal nature of the Spirit. These religions teach man to be free of superstition, of idle creeds, and of dogma established for mercenary gain.

The Ageless Wisdom Taught by Masonry

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Thousands of years ago, the ageless wisdom taught by Masonry was recognized to include not only religious thought but the activities of the mundane world as well. The science of yoga was not only an expression of such wisdom, but also the science of war for the warrior, of law for the jurist, and of commerce for the merchant. Centuries passed, and the spiritual world was divided into compartments and became dissociated from the world of ordinary affairs.

In like manner, in ancient Greece there was an intellectual synthesis of all of life's activities. But this got lost slowly until it disappeared completely in the Dark Ages. Then, during the Renaissance, there was a "rebirth" of learning, and modern science began. The world of thought was sharply divided into the religious and the scientific worlds, and both stood in sharp distinction to the world of ordinary secular action. Men

were keenly alive to the interest of religion and science and material progress, yet they could not connect these things into one synthetic whole.

Fortunately, in some current literatures, some respected and renowned writers have given to the world once more the synthesis that shows the common fundamental basis of every department of knowledge and emotion. They have shown that religion and science, morality and art, and all our daily activities are linked in one great system of life.

On its part, Masonry aims to train man in such a way that he can construct through the body of changes and deaths (rebirths) a perfect body (soul) which shall not be subject to death. This is metaphorically referred to as King Solomon's Temple.

Masonry and Its Symbols

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In ancient times, there were no better and no more advanced teachings available to human beings than those of Masonry. At the present time, however, because it could not, by itself, express things well, Masonry needs esotericism, mysticism, and theosophy to explain its teachings more effectively.

The symbols used in Masonry are chiefly tools of a mason and instruments of an architect. These have been substantially the same since immemorial times, although their shapes and interpretations have changed and although the rituals and lectures about them have changed with the prevailing cyclic religion of the age.

For example, the apron symbolizes the working tools we wear like the physical, vital or etheric, emotional, and mental bodies, which are the vehicles the soul uses for learning in the objective worlds. Within the apron is the triangle, which symbolizes the spirit in man.

The trowel, the gauge, the plumb, the level, and the square are other important tools which symbolize qualities needed to attain human spiritual perfection.

Wheat symbolizes intellect; corn, spiritual nourishment, growth, germ of life; oil, happiness and joy in the development of character in life; and wine, inward

refreshment and bliss for the spirit and not the one that intoxicates.

There are more treasures of spiritual lessons to be learned and to actualize in life when we join and attend Masonic meetings. But since most of the lessons are hidden in symbols, they have to be discovered and understood by us. These are just waiting to be discovered, learned, and applied to daily life.

Verily, Masonry helps a weak man to become strong and good, and a good man to become better until he reaches his ultimate goal in this objective or material life: "Be perfect as your Father in heaven is perfect."

Masonry and the Various Religions

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Many intellectual and literal interpretations of religious doctrine are contrary to the spirit of Masonry, such as intolerant dogmas. But the doctrines of all religions are, to the earnest seekers of truth, so made as to be used for Masonic teachings.

The Masonic rituals are full of instructions on wisdom and infinite expression of divine manifestations.

The rituals of modern western Masonry, to which brethren often refer as Ancient Masonry, are given in the forms of the Hebrew traditions. Modern western Masonry clothes and presents its own teachings in this manner because the Hebrew traditions are familiar and acceptable to the West as parts of the Bible. The Masonic teachings might also be presented in pre-Egyptian or Greek clothes, if the people are familiar with them. The forms of the Masonic works are designed

to further a discipline of feelings, desires and mind. The forms preserve the secret teachings; hence, they are of inestimable value.

Generally, we Masons seldom see the importance and purposes of our Masonic brotherhood. When, at last, we see the inner meanings of our teachings, we will become better men, have a broader and deeper understanding of life, and make the Fraternity a living power for good in the world.

According to Brother Manly Hall, in his book entitled *Freemasonry of the Ancient Egyptians* (p. 20), the sacred books of the Hindus are by far older than those of the Egyptians, and the symbolisms we know antedated the most ancient of languages. Often the symbol is obscured by adornments, additions, changes, and omissions. At times, the Masonic brotherhood is instituted to particular

religious, warlike, or social features; these disappear again, while the symbols and the teachings, of which they are a part, remain.

The truths in the Masonic work have to be presented in some symbols or forms because human beings need symbols or forms in which to see truths.... When truths are put into forms which are parts of the physical life, an application of such truths impresses itself upon those who see and feel that the application helps their interests.

The Work That Lies Ahead

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Every one of us is encouraged to be self-motivated or to be self-reliant, and to take appropriate steps to be a worthy Mason and to help others to be worthy Masons as well.

During the year, MW Avelino I. Razon, Jr. has completed the setting up of the Grand Lodge Library, where earnest Masonic students can continue their search for truth. He also put up a prayer or meditation room. He undertook some other improvements to the Grand Lodge premises, including the construction of a Dormitory Building. Moreover, he initiated the revival of the Institute of Masonic Education and Studies (IMES), which is to train those brethren who

The words used in connection with these forms become a secret language, whether the forms be symbols, jewels, tools, badges, emblems, degrees, steps, signs, grips, words, ceremonies, points, lines, angles, surfaces, or simple stories. A common language is a bond of brotherhood, and a secret language which is not bestowed by birth, as in the language of one's country, but by common choice and service, is one of the strongest ties that hold men together.

are willing to share and spread the Masonic teachings.

All of these things, I believe, help us gain experience and learn lessons, such as those illustrated by our symbolic working tools, and understand the deeper meaning of rituals and symbols that aid us subjugate the lower vehicles by using the higher ones, which constitute the true self in man.

Brethren, we cannot be made perfect through the efforts of others. We must attain perfection through our own initiative. As St. Gregory has paradoxically put it, "We are our own parents."

"When you are merely interested in something, you do it because it is convenient to you. But when you are committed to doing something, you accept no excuses, only results."

-A Senior DeMolay

ANCOM

Awardees and Raffle Winners

*The Charge of the Master Mason Degree reads in part thus:
"Exemplary conduct on your part will convince the world that
merit is a just title to our privileges and that on you our favours
have not been undeservedly bestowed."*

That was the guideline which the Committee on Awards used for determining the awards presented during the Grand Master's Night at the premises of the Davao Convention and Trade Center on April 28, 2011.

Masonic District RII-E was the Most Outstanding District, and **VW Narciso S. Salunat** was the Most Outstanding DDGM.

Masonic Districts RX-A, RX-B, and RIII-D were Outstanding Districts. Accordingly, VWBs **Edgar B. De Veyra**, **Reynaldo Grepaldeo**, and **Rodolfo N. Estrada** were Outstanding DDGMs.

General Llanera Memorial Lodge No. 168 was Most Outstanding Lodge, while **Macajalar No. 184** and **Cebu No. 128** were Outstanding Lodges.

WB Reynato M. Lotuatco was Most Outstanding Worshipful Master, while **WBs Edwin P. Amene** and **Douglas S. Tan** were Outstanding Worshipful Masters.

VW Ulysses R. Chan, PDGL, of Gen. Llanera Mem. Lodge No. 168 was

Outstanding Secretary, while **WI John Co Tan**, PM, was Outstanding Grand Lodge Inspector (GLI).

THE CRAFTSMAN of RIII-D was again Most Outstanding District Newsletter, while **THE SQUARE** of Makahambus No. 315 and **357 WINDING STAIRS** of Laoag No. 71 were Outstanding Lodge Newsletters.

Bro. Jose Eugenio B. Illenberger, the designer of the Logo which won the GLP Centennial Logo Contest, was duly recognized by the Grand Lodge with a Plaque of Merit; **Frank Reed Horton**, of which he is the incumbent Secretary, was also presented with a Plaque of Recognition.

All awardees had their pictures taken with the Grand Master.

Although merit should be the basis of determining outstanding performance, luck determines the winners in practically all raffle draws. Thus, the ANCOM 2011 Executive Committee released the results of the raffle draw done during the Grand Master's Night, as follows:

TOYOTA INNOVA - 005168; Mt. Matutum Lodge No. 156
TOYOTA AVANZA - 057595; Davao Masonic Lodge No. 149
TOYOTA VIOS - 011014; Jacques DeMolay Mem.
Lodge No. 305

10 LENOVO LAPTOPS:

075480; Mount Kaladias Lodge No. 91
020611; Pinaglabanan Lodge No. 374
053494; Pinappagan Lodge No. 353
046204; Edilberto A. Tamondong Lodge No. 217
070882; Datu Bago Lodge No. 197
059227; MW Ruperto S. Demonteverde Mem. Lodge No. 320
051564; Saranay Lodge No. 193
033624; Makahambus Lodge No.315
004612; Diffun Lodge No. 317
055164; Generoso Madrigal Mem. Lodge No. 368

Points to Weigh and Consider

- **We are justified to take pride in the accomplishments of our Masonic forebears... But we must also realize that, as US President Abraham Lincoln pointed out, “You have to do your own growing no matter how tall your grandfather was.”**
- **Many Officers and members of our Lodges not infrequently lapse into certain malpractices. Moreover, many brethren, including some so-called leaders of the Craft, stray from the narrow path of right and correct principles and even commit direct violations of the parts and points of our Masonic obligations, as well as the letter and spirit of the main tenets of Masonry.**

LODGE MEMBERSHIP GROWTH, HARMONY, AND COMMITMENT TO MASONRY

by MW Juanito P. Abergas
Grand Master

IT SEEMS TO ME that the most common and perennial problem which confronts a Lodge is how to increase its membership. A Lodge finds it quite difficult to make its membership grow rapidly due to at least two circumstances, namely, the non-solicitation rule and the unanimity rule.

Our rules and regulations prohibit us from inviting men to join the Fraternity, Although a potential candidate has a good reputation in the community, we simply cannot invite him to join our fellowship because to do so would not only violate one of our most important rules, but it would also be gravely unjust to the candidate himself if he would apply just because he was invited. He must apply on his own free will and accord, "unbiased by friends and uninfluenced by mercenary motives."

Besides, after a petitioner shall have applied freely and voluntarily for admission into our fellowship, he must get a unanimous vote from the members of the Lodge present during the meeting appointed for their balloting on his petition. This unanimity rule has been observed through all the ages, and to relax it might lead to the danger of changing the character of Masonry. On some occasions, however, as you and I know very well, some candidates do not get a unanimous vote.

Other organizations do not observe the non-solicitation rule nor the unanimity rule. Consequently, they can make their membership grow rapidly.

I strongly suggest, therefore, that we look inside the Fraternity rather than outside it. Let me explain.

One of the important ideas we have learned in our Ritual is the search for that which was lost. This search means various things to different members of the Craft. Some understand it to be a search for the perfection which was lost by man; others, a search for knowledge which was lost; and still others, a search for some word, item, or object which was lost.

In any case, the search for that which was lost presupposes that one used to have something, but one lost it due to either negligence or ignorance.

Many members of a Lodge are "lost"

either because they have been expelled from the Fraternity, or they have been suspended for non-payment of dues or for non-attendance in Lodge meetings, or they simply refuse to come to Lodge for some reason or another unknown to the members of the Lodge.

We cannot do much for those who have been expelled from the Fraternity. But we can do something for those who have been suspended for non-payment of dues. We can visit them at their homes or at their offices and persuade them to pay what they owe to the Lodge. If they cannot do so, probably they are in real distress. In this case, perhaps we can do something to remedy the situation.

We can also organize "sunshine" visits to those brethren who have been suspended for non-attendance at Lodge meetings, find out the cause of their failure to attend Lodge, and then exert all-out effort to persuade them to rejoin us in Lodge and fellowship with us. We can use other effective means than "sunshine" visits to persuade our non-attending brethren to resume their active participation in Lodge affairs. These include sending them persuasive letters and calling them up via telephone or mobile phone.

We can also use some efficacious means for reaching out to those brethren who continue to pay their annual dues but refuse to attend lodge meetings for some reason or another. Although they keep their Masonic membership, they should be persuaded to attend the meetings and other activities of our Lodge. Otherwise, they may also be suspended for non-attendance in Lodge meetings. Who knows, they may miss the brethren's warm camaraderie. We can remind them that if they rejoin us at Lodge, they will again feel the touch of the hand; hear words of inspiration and encouragement, and fellowship of the Craft,

with whom they are "linked together by an indissoluble chain of sincere affection."

We may find it quite difficult to persuade our "lost" brethren to be active members of our Lodge once more. But, as we have learned, "Time, patience, and perseverance will accomplish all things."

If and when the Lodge succeeds in getting its "lost sheep" back to its fold, the Master must ascertain that he gets them actively involved in the activities of the Lodge. This will make them feel proud and important, and they will enjoy Masonry as much as we do.

The Master must focus his attention not only on getting "lost" or inactive members back to Lodge, but also on maintaining harmony among the brethren of his Lodge; for, after all, this is the strength and beauty of our noble brotherhood.

He must not, of course, expect to please all the members of his Lodge. There will be some who will criticize one or more of his decisions, but this does not mean that they are inimical to him.

This last point makes me recall a story about a sparrow who, towards the end of autumn, decided to stay in the place where he was for one more day before flying south prior to the onset of winter.

During the night, however, it snowed heavily; for winter had arrived all of a sudden. Early the next morning, the sparrow tried to fly away. But he found his wings frozen, and he fell to the ground. Suddenly, he saw a cow approaching, and he thought he would be trampled upon and die. But then the cow stepped over him and let loose upon him what is known in polite society as cow dung. The warm substance thawed his frozen wings, and the sparrow began to chirp and sing in happiness.

Then a cat happened to pass by. He was surprised to hear the bird sounds coming from the pile of dung. Whereupon, he took out the sparrow from the cow dung and, without much ado, made dinner out of him.

The moral of the story is this: Those who shit on you are not necessarily your enemies, but those who take you out of the shit are not necessarily your friends.

If wise, the Master, together with the other officers, will take the following statement of Oliver Wendell Holmes into serious consideration and then act accordingly:

“Greatness is not where we stand, but in what direction we are moving. We must sometimes sail with the wind, and sometimes against it, but sail, we must and not drift, nor lie in anchor.”

To move their Lodge to the right direction, which is toward greater heights of achievement, the Master and the other officers must put together a many-sided program of year-round activities designed to promote the growth and development of the brethren of the Lodge and their families, as well as the welfare of the community in which their Lodge is located or of the communities in which they live. They must encourage and stimulate other members of the Lodge to perform zealously and enthusiastically their respective assigned tasks toward the successful implementation of their Lodge’s program of activities. All brethren of the Lodge must contribute to the attainment of this goal. Sometimes they will find it quite easy to fulfil their respective duties faithfully and conscientiously; at other times, they will encounter problems or obstacles which are hard to solve or hurdle. But persevere they must in their task to build better men and better communities.

The brethren of the Lodge must also remember these words of the Installing Officer: “I therefore trust that you will have but one aim: to please one another and unite in grand design of promoting happiness.”

Indeed, they must work together in close harmony to please one another and to promote happiness—their own happiness, that of their families, that of their Lodge and of the Craft, and that of the residents of the community in which their Lodge is situated or of the communities in which they live.

They must be committed to, and not merely interested in, attaining that important aim. As aptly asserted by a senior DeMolay, “When you are merely interested in something, you do it when it is convenient. But when you are committed to something, you accept no excuses, only results.”

All of us Masons must be committed to Masonry. This means, among other things, that we must learn avidly the ideals, principles and values which it teaches; live them consistently in daily life; and then diffuse their light and lustre to all who come within the circle of our influence each day.

Yes, dear brethren, if we are truly committed to Masonry, we must keep the flame of its tenets and teachings ever aglow in our hearts, so that we will contaminate others with the virus of our inspiring and edifying example.

To put it in another way, in the process of pursuing our journey toward personal perfection or self-mastery, we must illumine the path with the light of Masonic precepts and principles, thereby inducing others, by both precept and example, to follow in our footsteps.

FIDELITY:

A DISTINCTIVE MARK OF THE TRUE MASON

by RW Santiago T. Gabionza, Jr.
Deputy Grand Master

A TRUE, OR WORTHY and exemplary, Mason is described in our Monitor as one who never allows any consideration to induce him to act in a manner unworthy of the character which he, as a member of the Craft, is supposed to bear or sustain. On the contrary, he ever displays the discretion, the virtue, and the dignity expected of one who wears the Lambskin Apron as his badge. He is faithful to every trust committed to his care, and he manifests his inflexible fidelity to the Fraternity's ideals, principles, and values as well as to its laws, rules, and regulations. In short, fidelity is one of his distinctive marks.

He Faithfully Loves God

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

He faithfully loves God above all; for He is the fountain of all truth, of all justice, and of all activity. Hence, he faithfully practices the tenets and teachings of the religion to which he belongs. He earnestly endeavours to become an increasingly better member of that religion, and he gets himself actively involved in the affairs and activities of his church, parish, mosque, or synagogue..

Besides, he reverently studies the Book of Holy Writings, and he regulates all his actions by the life-giving precepts and the lessons of wisdom and truth which it contains. In it he learns the duties he owes to God. These include never mentioning His name but with that awe and reverence which are due from the creature to his Creator; imploring His aid in all his lawful undertakings; and looking up to Him in every emergency for comfort and support.

He Faithfully Loves His Honor

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The true, or worthy and exemplary, Mason faithfully loves his honor next to God; for it is the only power which obliges him to be truthful, just, and industrious.

As a man of honor, he considers his word as his oath. He is, therefore, faithful to the promises he makes and to the pledges he gives; for, to him, to break an inch of any of them is base and dishonourable.

As a man of honor, he discharges all his duties in all his stations before God and man with utmost fidelity and with a deep sense of responsibility.

He faithfully discharges his duty to himself, which is to pursue such a prudent and well-regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy; thus he is better enabled to exert the talents wherewith God has blest him as well to His glory as to the welfare of his fellow-creatures.

He earnestly endeavours to emulate the Grand Master Hiram Abif (GMHA) in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust. Like the GMHA, who, at high twelve, when the Craft were

called from the labour to refreshment, went into the Temple to view the work and see if any improvement could be made either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever-Living God, and pray for wisdom necessary to enable him to draw designs upon the trestle board, whereby the Craft might pursue their labours, the true, or worthy and exemplary, Mason finds the time every day which he is to spend with himself to see if he is progressing in his self-project—in his continuing task to build himself into a magnificent spiritual temple fit for the GAOTU to dwell in. He also enters the innermost recesses of his being, there to commune with God, and also to pray for a competency of His Divine Wisdom, by means whereof he will be enabled to build himself into a beautiful and sturdy temple of strong character and unquestionable integrity.

Like the GMHA, who, when assaulted by the ruffians in the Temple, refused to give in to their unlawful demands and chose rather to lay down his life than forfeit his integrity, the true, or worthy and exemplary, Mason adamantly holds on to his convictions and principles even in the face of seemingly insurmountable obstacles or overwhelming odds.

He Is Faithful to His Own Family

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

The true, or worthy and exemplary, Mason is, moreover, faithful to the members of his own family, constantly and conscientiously performing all the duties of a good and true father, son, husband, and

brother. He manages to spend quality time with members of his own family. He is, in short, a devoted and dedicated, as well as a responsible, family man.

He Is Faithful to His Friends

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

The true, or worthy and exemplary, Mason, furthermore, is faithful to his friends; for he knows very well that true

and disinterested friendship is a nature of equality, which will last when the heavens are no more.

He Is Faithful to Fellow Freemasons

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

The true, or worthy and exemplary, Mason is, of course, faithful to his fellow Freemasons, with whom he is "linked together by an indissoluble chain of sincere affection," He is good and true to them. He

never deals hypocritically and deceitfully with them, but rather always with much sincerity and honesty. He unselfishly promotes their welfare and happiness, and he rejoices in their prosperity.

He Is Faithful to Other Men

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

The true, or worthy and exemplary, Mason is faithful in discharging his duties to other men than members of his own family and his brethren in Masonry. Specifically, he acts with them upon the Square; renders

them every kind office which justice or mercy may require; relieves their distresses and soothes their afflictions; and does to them as, in similar cases, he would that they should do unto him.

He Is Faithful to His Country

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

The true, or worthy and exemplary, Mason faithfully loves his country next to God and his honor, and even more than himself. Never does he lose sight of the allegiance he owes to her. He desires nothing but her welfare and happiness; for he knows that if she is well and happy, he and his family will also be well and happy. Therefore, he assists zealously and enthusiastically in making of her a kingdom of reason, of

justice, and of labour.

As a citizen, he exerts all-out effort to be exemplary in the discharge of his civil duties. Specifically, he never proposes or countenances any act that may tend to subvert the peace and good order of society. Instead, he faithfully obeys the laws under whose protection he lives.

He Is Faithful to Masonry

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

Finally, the true, or worthy and exemplary, Mason is faithful to Masonry. He persistently practices in daily life its tenets and teachings, or its ideals, principles, and values. He also disseminates them as widely as he can among his countrymen, particularly those who come within the circle of his influence each day.

He knows that to be faithful to Masonry is to be faithful to the welfare, best interest, and prosperity of mankind. Masonry, after all, as the German Handbuck of 1900, Vol.I, has defined it, is "the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of

mankind, which they aspire to exhibit even now on a small scale."

He earnestly endeavours to attain personal perfection or self-mastery since this is what Masonry wants him to do. To become an Inward Master, he strives, among other things, to make proficient use of the symbolic working tools and hieroglyphical emblems with which Masonry has equipped him to enable him effectually to lead a rich, abundant, and purposeful life while travelling on the Level of time to "that undiscovered country from whose bourne no traveller returns." This means, he tries his best to discharge faithfully and conscientiously the duties, as well as to practice patiently and perseveringly the virtues, which those tools and emblems have been selected to illustrate.

In Conclusion

MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines MW JUANITO P. ABERGAS 94th Grand Master of Masons in the Jurisdiction of the Philippines

The Mason whose distinctive mark is fidelity to every trust committed to his care conducts himself so amiably, discreetly, and virtuously everywhere he is that others will see in him the effectiveness of Masonic ideals, principles, and values. He always wears his badge, the Lambskin Apron, with credit to himself and honor to the Fraternity, ever employing its pure and spotless surface as "an ever-present reminder of an emblematic or unblemished purity of life and rectitude of conduct," and as "a

never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements." Therefore, he is looked upon by others as a good and true man — a man who they will say is a man righteous when tried by the Square; upright when tried by the Plumb; his passions kept within due bounds toward all men by the Compasses; and just in his dealings with his fellowmen, particularly fellow Filipinos, and especially his fellows in Freemasonry.

LETTER TO THE EDITOR

Dear Brother Editor:

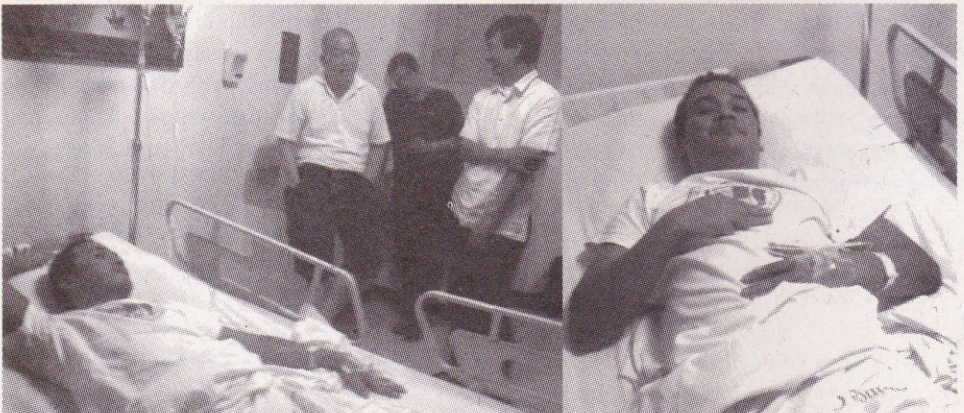
I would like to share my beautiful experience to all of our brothers, and with your indulgence, I would request that my letter be published in Cabletow. This is about a brother who is in dire need, getting all the support from his brothers to get back on his feet again. This is my story.

In 2009, I had a bad case of slip disc that required an operation because I could no longer stand the pain and I could no longer walk for more than a few steps without experiencing grimacing pain. I had that operation but it went badly. It caused me more pain with the complication that it brought. It even affected my left leg, leaving it numb and unable to carry my body weight. I was devastated because I cannot afford another operation and I was afraid that I may no longer be able to support my family, much worse, I might even become a burden to me. That was when I sent a Grand Hailing Sign to our brothers. That was then that I felt the love of our brothers. The Frank Reed Horton Memorial Lodge No. 379 facilitated my second operation at the Chinese General Hospital. That operation was a success. I can now walk normally and I don't feel any pain now. To them, my eternal gratitude. And I will always treasure in my heart the people who helped me, namely sw eric sagario, jw robert sing, kuyang bang lacuna, and kuyang gene illenberger. They are my angels. I sought their help and they quickly responded. Their generosity and love is beyond words. My whole family will forever be indebted to them. They will always be in our prayers. I would also like to thank all of our brothers who reached out to me here and abroad. They gave us financial and moral support during those tough times. Most of all, I would like to thank kuyang Robert Sing, who continues to support me to this day. It is just fitting that he is called Mr. Charity. He supports the burned and crippled children who are in need of medical assistance. I am proud to be his brother.

I am proud to be a member of the Masonic Family.

MABUHAY KAYONG LAHAT.

Bro Jason F. Mamenta
Sierra Madre Lodge No. 181
Frank Reed Horton Memorial Lodge No. 379







TOP FOUR GRAND OFFICERS

L-R: RW Juanito G. Espino, Jr., Senior Grand Warden; RW Santiago T. Gabionza, Jr., Deputy Grand Master; MW Juanito P. Abergas (with hat), Grand Master; and RW Alan LM. Purisima, Junior Grand Warden



ELECTED GRAND OFFICERS

L-R: MW Rudyardo V. Bunda, PGM, GMH, Grand Treasurer; RW Juanito G. Espino, Jr., Senior Grand Warden; RW Santiago T. Gabionza, Jr., Deputy Grand Master; MW Juanito P. Abergas (with hat), Grand Master; RW Alan LM. Purisima, Junior Grand Warden; and MW Danilo D. Angeles, PGM, GMH, Grand Secretary