



Vol. 87, No. 6 March- April 2011

e-mail add: glp\_cabletow@yahoo.com

# The Cabletow

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



## The GLP Centennial Logo

Its designer's biographical sketch is on p. 18; its explanation, on the page following



In Grateful Tribute to the Memory of the Late VW Godofredo V. Señires, Jr.,  
Assistant Grand Secretary

# *In This Issue...*

- 2 MW Razon: "Maraming Salamat, mga Kapatid!"
- 6 Editorial: Precept and Example; But of These, the Better  
Is the Latter
- 9 1 Circular, 2 Edicts
- 14 Masonry – The Bridge: A Speech by MW Reynato S. Puno,  
PGM, GMH
- 18 Meet the Winner of the Centennial Logo Design Contest
- 19 The GLP Centennial Logo: An Explication
- 20 An "Open Letter" from Kuyang eF.R.eN to a Fellow Master Mason
- 25 Columns: Tolerance, by VW Rolando F. Rocha, SGL; Descriptions  
of the Five Orders in Architecture, by J. Flor R. Nicolas,  
PSGL; Towards Meaningful Masonic Traditions, Maynilad  
Lodge UD – A Lodge for All Seasons, by WB Gene Calonge;  
The Future Ages Is Within Our Midst, by WB Celso  
B. Hilbero; Views from an Outsider by Bro. Frank Stevens
- 40 Two Articles by WB Paul V. Santos Estrella
- 42 Keeping Our Passions Within Due Bounds, by Bro. Dennis Uy
- 44 On Selfishness, by WB Herbert P. Quimpo
- 46 On Being Brought from Darkness into the Light, by Bro. Christian  
J. Ong
- 49 Brainstorming, by VW Isaac F. Arribas, Jr., PSGL
- 51 DeMolay: A Bridge among Men, a Path to Righteousness
- 53 The Story of the Rainbow, contributed by Sister Eleanor R. Redor
- 55 Other News, Developments

## THE CABLETOW



Vol. 87, No. 6  
March - April 2011

THE CABLETOW is a bimonthly publication of the Grand Lodge of Free & Accepted Masons of the Philippines. Main Office: Plaridel Masonic Temple, San Marcelino St., Ermita, Manila, D 2801, Philippines

Members of Blue Lodges in this grand jurisdiction are regular subscribers thereto. Brethren in other grand jurisdictions are invited to subscribe to it at US \$20 a year. Send check payable to the Grand Lodge of Free & Accepted Masons of the Philippines, with complete mailing address, to THE CABLETOW at the address given above. Subscribers are advised to notify THE CABLETOW of address changes.

Original articles are subjected to editing and, when published, become Cabletow property. Any article in THE CABLETOW may be reprinted in full, or excerpts thereof reproduced, provided proper attribution to the author is made, the source is given due credits, and the Cabletow office is furnished with a courtesy copy of the reprinted material.

Paid advertisements are accepted for printing in THE CABLETOW.



## MARAMING SALAMAT, 'MGA KAPATID!

**M**Y YEAR IN THE GRAND EAST has flown so fast that it seems but yesterday when I took my vow of office as your 93rd Grand Master. And now I am about to descend from the time-honoured Grand Oriental Chair. I will do so with full confidence that I have discharged the duties of my exalted station with

utmost fidelity and conscientiousness, with credit to myself and honour to the Fraternity.

I believe the theme "By Precept and Example, We Shall Distinguish Our Conduct as Men and as Masons" has adequately stimulated you, dear brethren, to fulfill faithfully our three-fold duty as Masons, namely, to engage ourselves in honest-to-goodness Masonic Education and Study; to practice patiently and perseveringly the precepts and principles of Masonry in daily life; and to disseminate those precepts and principles widely among our countrymen, particularly those who come within the circle of our influence each day.

The wide dissemination by us of Masonic tenets and teachings is indispensably necessary; for, to paraphrase a significant statement of Ill. Bro. Albert Pike, "If men were all Masons and strictly obeyed with all their heart the mild and gentle teachings of Masonry, then this world would be a

paradise, while ignorance and intolerance, prejudice and injustice, bigotry and tyranny, oppression and exploitation, dogmatism and extremism, and other moral evils make of it a hell."

But it is essentially necessary that we conduct ourselves so amiably, discreetly, and virtuously everywhere we are that the non-Masonic public will see in our deeds the effectiveness of Masonic tenets and teachings.

I must thank the brethren who helped me put together our plans and program of year-round activities that would give due meaning and substance to our theme for my year in the Grand East.

I must also thank our Senior Grand Lecturer, VW Rolando F. Rocha, for coming out with a Program of monthly Masonic Education lectures,

which also gave due meaning and substance both to our theme and to our program of year-round activities. I must express my gratitude, likewise, to the Junior Grand Lecturers for assisting our Senior Grand Lecturer in carrying out fruitfully our Program of monthly Masonic Education lectures.

I must, moreover, thank my fellow Grand Lodge Officers, both elected and appointed, for lending me their helping hands in the performance of the Grand Master's duties, which are fraught with grave responsibilities.

I must, furthermore, thank the Past Grand Masters, particularly those in the Board of General Purposes, for sharing with us, the elected Grand Lodge Officers, their wise counsel, expert knowledge of the Craft, and vast experience.

I must, of course, thank the DDGMs, the DGLs, GLIs, and other District Officers, as well as Lodge leaders, for extending to us their whole-hearted support and all-out cooperation in the implementation of our plans and program of year-round activities.

In my official visitations of Lodges and Districts, I have seen the strength and beauty of Philippine Masonry. Not only the brethren, but the members of their families and those of our Appendant Bodies and Allied Orders as well, are actively involved in conventions and other Masonic affairs. Thank you very much, brethren, for the hospitable accommodation and other gestures of kindness and brotherly affection you demonstrated during our

brief sojourn in your midst. You have exhibited, by your acts, that Masons are always people who work together in close harmony toward achieving common goals. Indeed, accomplishing things together, sharing things with one another in sincere love and fellowship, and showing our pride in Masonry to one another and to the general public—all this makes wonderful things happen.

I must, in addition, thank the brethren who accompanied me abroad when I officially visited foreign Grand Lodges and Symbolic Lodges. Our fraternal relations with the Grand Lodges and Blue Lodges we visited were greatly enhanced.

*Maraming salamat* to all the brethren who were given corporate appointments, as well as the members of the Grand Lodge staff, for discharging their duties faithfully and conscientiously.

Lest I forget, I have to thank my beloved wife, your Sister Cecilia Cleofe, and our four children (Kristine Carol, Reginald David, Jerick Jan, and Evan Gabriel), for their understanding, support, inspiration and encouragement for me to do and be my best in all my Masonic and other endeavours.

*Sa inyong lahat, maraming, maraming salamat po.*

Because of your support and cooperation, we were able to implement successfully our plans and programs, particularly our pet projects, namely, "Sagip Kalikasan Dos," "Inter-

faith Worship Program for Peace and Prosperity," and Mentoring Program for Values among Masons.

We also successfully launched the celebration of the Centennial of our Grand Lodge through several memorable activities, such as the inauguration of our new Grand Lodge Library; the ceremonial pouring of concrete to mark the start of the construction of our Grand Lodge Dormitory Building; an appropriate program at the Aguinardo Shrine in Kawit, Cavite; and the honouring of the 2nd batch of Distinguished Masons in Government with a testimonial luncheon held at the Island Cove, also in Kawit, Cavite.

We have informed the brethren of our other projects and accomplishments through Circulars and through issues of The Cabletow. I will present these in more detail in my report during the Annual Communication of our Grand Lodge on April 28-30, 2011 in Davao City.

There are many other important things aching to be done for the interest, welfare, and prosperity of the Craft in our Grand Jurisdiction. But I have done my share. I am confident my worthy successors will build on our modest accomplishments.

Let's make the Ancom in Davao City the best ever through our active participation and involvement in it.

Now that we have launched the celebration of the Centennial of our Grand Lodge, which will actually take place on December 19, 2012, we

should, each one of us, be highly resolved to help regain the old glory of Philippine Masonry. The best way to do this is, I believe, for all of us to live the kind of Masonry which the founding fathers and pioneering members of our Grand Lodge passed on to us.

Let's weigh and consider the following quotations, and then act accordingly:

- Henry David Thoreau: "In the long run, we hit only what we aim at."

- Hodding Carter: "There are only two lasting bequests we can give our children (or those who will come this way after us). One of these is roots; the other, wings."

- George Bernard Shaw: "Life is... a sort of splendid torch which I have got hold of for the moment. And I want to make it burn as brightly as possible before handing it on to future generations."

- WB and Chief Justice Manuel V. Moran: "Masonry has endured, not because of its antiquity, nor because of its influence, nor yet because of its social standing, but because many men have lived it. The effectiveness of Masonic teachings will always be the measure by which the outside world judges Masonry. The proof of Masonry is in our deeds; it is in our deeds that Masonry is made known to non-Masons. The only way that the Craft can be judged is, clearly, by its product. Therefore, the prestige of Masonry lies squarely on the shoulders of each one of us..."

- Booker T. Washington: "Success is to be measured not so much by the position one has reached in life as by the obstacles which one has overcome while trying to succeed."

We encountered many problems and obstacles during my one-year watch in the Grand East, but we were able to solve or overcome them.

Finally, dear brethren, let's live the kind of Masonry we inherited from our Grand Lodge's founding fathers and pioneering members; like them, let's take it out of the Lodge room into our communities; and then exert our decisive and deciding influence on the affairs thereof; for the residents of our communities tend to judge Masonry more by our participation and involvement, or by our non-participation and non-involvement, in community affairs

than by the appearance of our buildings and grounds.

That about covers all I want to say in this valedictory message of mine.

See you at the Ancom in Davao City!

Fraternally yours,



AVELINO I. RAZON, JR.  
Grand Master

**• With our tenets and virtues being gradually eroded by the vanities of the world, we specifically crafted our theme, "By precept and example, we shall distinguish our conduct as men and as Masons," to reinforce in our minds and hearts the dignity and high importance of Masonry, so that we may all spread Masonic Light not only through words but through concrete actions both within and without the Craft – MW Razon**

**• We constituted 11 Lodges; laid the cornerstones of the temples of Kadanglaan Lodge No. 392 and Mendez-Nuñez Lodge No. 316; and dedicated and consecrated the halls of San Pedro Lodge No. 292 and Salug Valley Lodge No. 216 – MW Razon**

## PRECEPT AND EXAMPLE; BUT OF THESE, THE BETTER IS THE LATTER

**M**asonry has for its object the wide dissemination of the moral, political, philosophical, and religious truths which it teaches and the patient and persevering practice of all the virtues upon which it is founded. It expects us, its votaries, to serve as its effective public relations agents; that is, it wants us to be able to tell others clearly, confidently, and convincingly the truth about it – what it is, what it is not, and what it is doing for personal development, social welfare, and human progress.

The more effective way of convincing others of the goodness of Masonry, however, is our amiable, discreet and virtuous conduct on all occasions. By this is meant that we will let the world know that a Mason by name and nature is "one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence."

Clearly, precept is an efficacious way of teaching and instructing our brethren, particularly the less informed and less experienced among us.

We have got to remind them from time to time to perform responsibly the threefold assignment of every Mason, to wit, (1) to learn avidly the Fraternity's tenets and teachings, precepts and principles; (2) to practice them persistently in daily life; and (3) to disseminate them widely among our fellowmen, particularly our countrymen, and especially those who come

within the circle of our influence every day.

We ought, moreover, to remind them periodically that all of us Masons without any exception are bound by both honor and duty to help preserve unsullied the Fraternity's reputation and to help remove every aspersion against it.

We who are more knowledgeable must, therefore, exercise our authority to correct the irregularities of our less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices.

We must, furthermore, caution our less experienced brethren against any breach of fidelity to our laws, rules and regulations.

Besides, we must assist our leaders in maintaining harmonious relationships among the Craft since "harmony is the strength and beauty of

our noble brotherhood." This means, among other things, that we should admonish our brethren who are inferior 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 among us, to be affable and courteous one to another. Further, we should admonish all our brethren to manifest benevolence or goodwill to one another.

We must, in addition, deeply impress upon our brethren the paramount importance of diligently observing the By-Laws of our respective Lodges, the Constitution of our Grand Lodge, and above all, the Holy Scriptures.

But, decidedly, the more effective way of teaching and instructing our brethren is example – inspiring and edifying example. We must show them, by our conduct, that we ourselves are worthy and exemplary Masons; that, as such, we do not suffer any consideration to induce us to act in a manner unworthy of the respectable character which we now bear or sustain; and that, on the contrary, we ever display the discretion, the virtue, and the dignity that become a good and true member of Masonry. We must manifest to our brethren, by our acts, that we are zealous and enthusiastic in our regard for the best interest and welfare of the Craft; that we make steady progress in our mysteries; and that we steadily conform to our useful regulations.

To be effective public relations agents of the Fraternity, we must tell non-Masons, particularly the residents

of the communities in which we live, those things about Masonry which will convince them that the hope for friendship, peace, harmony, and understanding lies in Masonry.

But the more effective way of convincing them of the truth of that proposition is our conduct. We must show them, by our deeds, that we are truly "linked together by indissoluble chain of sincere affection," or that we are, indeed, "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree." We must, in other words, set the good example of living together in friendship, peace, harmony and understanding.

Invariably, non-Masons judge Masonry more by our involvement, or non-involvement, in the affairs of the communities in which we live than by the appearance of our buildings and grounds. It follows, then, that we should participate in the programs and projects initiated by government agencies and non-government organizations for the improvement of our communities. Better still, we should increase our own community outreach projects. More importantly, we should sponsor continuing livelihood programs that will redound to the benefit of the residents of our communities, particularly the economically disadvantaged among them.

By doing all these things, we will make non-Masons see for themselves and feel the benignant and relevant

presence of the Craft in their midst. They will recognize that, like our Masonic forebears, we are benefactors of our communities, and that we are a potent force for bringing about in Philippine society a wiser, more just, more merciful, more peaceful, and more har-

monious order.

In sum, we must be men of action rather than of words; for words merely express what we want to be, but action eloquently shows what we actually are. —eF.R.eN

## **MW Avelino I. Razon, Jr.'s Parting Words**

**"... I most humbly and sincerely express my deep appreciation to all of you, dear brethren, not only for giving me the opportunity to serve you but also for steadfastly supporting me throughout my term.**

**"I hope that, even in a small measure, by precept and example, we have distinguished ourselves as men and as Masons, and should continue to distinguish ourselves as such through words and deeds within and without Masonry even after my watch in the Grand East.**

**"I shall forever cherish the experience I shared with you this Masonic year and I will continue to dedicate my life and service to the Craft.**

**"Maraming salamat po."**

# 1 Circular, 2 Edicts

## CIRCULAR NO. 31

In his Circular No. 31, dated Feb. 18, 2011, MW Avelino I. Razon, Jr., Grand Master, informs all Master Masons in this Jurisdiction that the new Grand Lodge Library, which was inaugurated on Dec. 17, 2010, is now furnished with a significant number of books, some of which have been purchased and the others donated by individual brethren, Lodges, and other Masonic bodies.

He attaches to the Circular lists of acquired and donated books.

States MW Razon, Jr.: "Brethren who want to read one or more of the said books may come to the Grand Lodge Library during office hours (9:00 a.m. – 6:00p.m.), Monday to Saturday. Otherwise. (they may) get in touch with the Librarian, Ms. Jacqueline Dinglasan, through Telephone Number (02) 708-0473 or via the GLP Library website or e-mail—glp library.dynds.org or glp\_library@hotmail.com."

MW Razon, Jr. adds, "The public may, upon request, also avail of the resources and services of the GLP Library."

## EDICT No. 82-D

In Edict No. 82-D, dated March 23, 2011, our Grand Master, MW Avelino I. Razon, Jr., further strengthens and institutionalizes Masonic mediation and conciliation by requiring the conduct of such labours before the commencement of Masonic trial, except in the exercise of powers and prerogatives by the Grand Lodge and the Grand Master to ensure proper and careful supervision of the Craft.

If we may recall, Edict No. 82-C, which was promulgated on Aug. 1. 2008, decreed, among others, that:

2. The failure to conduct mediation and conciliation proceedings and to exhaust all efforts at the dispute resolution shall be among the grounds or issues that may be raised on appeal against decisions rendered by the Trial Commission and may be deemed as an error of judgment if so established from the Records submitted to the Grand Secretary or Committee on Grievance as required under the provision of Art. XVIII, Section 49 of the Constitution.

Indeed, mediation and conciliation efforts have oftentimes preserved and

maintained harmony within the Craft, while Masonic Trials under Article XVIII of the Constitution should be the last option to be employed in resolving conflicts and disputes amongst brethren.

Hence, Grand Master Avelino I. Razon, Jr. promulgates and decrees that Edict No. 82-C is to be strengthened and harmonized with our Constitution, laws and regulations, Ancient Landmarks, customs and usages with the following provisions, which must be strictly enforced:

**1. Condition Precedent to Masonic Trial**—No Masonic trial shall proceed under the provision of Art. XVIII of the Constitution unless it is clearly established that prior mediation and conciliation proceedings have been conducted in accordance with the Rules and Regulations for Dispute Resolution under the Masonic Temple of Harmony (Annex "A" of Edict 82-B) subject to paragraph 3 hereunder.

**2. Certification of the Conduct of Mediation and Conciliation Proceedings**—The Masonic Temple of Harmony and the District Temple of Harmony shall, after the conclusion of the mediation and conciliation proceedings, issue a certification to the effect that the said proceedings were conducted in accordance with the abovementioned rules and then indicate result thereof.

3. As always, the Grand Lodge and (the) Grand Master retain their inherent and full authority to take appropriate actions and measures to ensure that the provisions of our Constitution, Edicts, Laws and Regulations are faithfully observed and that our Ancient Landmarks, Customs and Usages are carefully preserved. Being such, the authority of the Grand Lodge and (the) Grand Master to impose appropriate sanctions and take any appropriate actions and measures on the offender before, during and after the conduct of mediation and conciliation proceedings remain undiminished as among their absolute powers and prerogatives for the judicious and prudent supervision of the Craft.

## EDICT No. 186-A

This Edict was issued by MW Avelino I. Razon, Jr., Grand Master, also on March 23, 2011. It reads as follows:

**WHEREAS**, the purpose for the establishment of Masonic Lodges is to provide sanctuaries upon which men who sincerely want to improve themselves can acquire virtues to become better persons, better family members and better members of their respective communities and workplaces;

**WHEREAS**, in the recent years, the number of Lodges has increased con-

siderably in our Grand Jurisdiction but the number of active membership has not increased: and the fundamentals of Masonry have not been effectively transmitted to promote the sublime purposes of Masonry;

**WHEREAS**, a Lodge functioning under a grant of dispensation by the Grand Master is a test of ability of officers and brethren to properly perform the duties incumbent upon them; and having worked at a time under dispensation, such Lodge should have exhibited to the Grand Lodge satisfactory evidence of its Masonic capability;

**WHEREAS**, it should only be after a strict examination of the work and proceedings of Lodges labouring under a dispensation and the satisfaction of the Grand Lodge of its capabilities thereafter obtained that the petition for Charter should be granted, a Charter be issued and a number assigned to the Lodge during the Annual Communications;

**WHEREAS**, whether or not the Lodge will eventually be granted a Charter from the Grand Lodge depends solely upon the manner in which the brethren comprising it shall discharge the duties and responsibilities devolving upon them and not only is it required that they shall, in all things, conform to the rules and regulations of the Grand Lodge, but it is likewise essential that they shall observe the spirit, no less than the letter, of the laws.

**WHEREAS**, our Constitution, edicts, laws and regulations as well as the Landmarks, ancient usages and customs, ritual and esoteric work adopted by the Grand Lodge must be strictly adhered to and this duty devolves upon all the officers of the Lodge, particularly the Master and the Wardens, who shall be fully competent in properly conferring the degrees in the Lodge in accordance with the ritual and work prescribed; and a petition for charter shall be denied if found otherwise;

**WHEREAS**, the foundation of new Lodges is laid by the skill and assiduity of its Officers and most importantly the values and Masonic maturity of the Charter members: hence, clear guidelines are needed to better ensure the path of stability of newly-organized Lodges;

**NOW, THEREFORE**, I, AVELINO I. RAZON, JR., Grand Master of the Most Worshipful Grand Lodge of the Free and Accepted Masons of the Philippines, by virtue of the powers in me vested by the Constitution, do hereby promulgate and decree that Part II- Ordinances, Article I of our Masonic Law Book and Edict 186 which has been incorporated in our Ordinances, are hereby strengthened complemented and harmonized with our Constitution, laws and regulations, landmarks, ancient customs and usages with the following provisions which are to be strictly enforced and observed;

1. Effective March 1, 2011, the following requisites and those referred to in Paragraph 2 hereunder shall be the requirements to accompany any petition for a dispensation to form a new Lodge:

a. Petition for a Dispensation To Form A New Lodge;

b. Signature of a least twenty-four (24) Master Mason who are active and in good standing and should have been Master Masons in good standing continuously for at least five (5) years;

c. Written consent of the Mother Lodge and the Plural Lodges, if any, of which the Signer/Charter Member is a member the approval of which is duly discussed and given at a regular Stated Meeting and signed the respective Master and Secretary of such Lodge(s) with a certification therein that the minimum number of attendance required in the Lodge meetings have been satisfied and that the same will not suffer because of their membership in several Lodges;

d. Official Certificate of Good Standing of each signatory from the Mother Lodge and the Plural Lodges of which he is a member, if any;

e. Recommendation from the District Deputy Grand Master unless it is dispensed with by the Grand Master when he deems it to be for the best interest of Masonry;

f. Recommendation from the nearest or most convenient Lodge or by a majority of the Lodge in a town or city where there are more than two Lodges;

g. Certification from the District deputy Grand Master that the proposed officers, particularly the Master and Wardens, are competent to confer the three degrees of Masonry and deliver the lectures and have a working knowledge of the Constitution, edicts, laws and regulations of the Grand Lodge;

h. Certification from the District Deputy Grand Master that the Lodge has a stable, suitable and safe lodge hall to hold their meetings and the Lodge is equipped with the following paraphernalia, regalia, all other accessories, records and documents necessary to carry out the functions of a Lodge UD, such as:

- I. Three Great Lights;
- II. Philippine Flag;
- III. Working Tools, Columns and Gavels;
- IV. Twenty-one (21) sets of Officers Regalia (Aprons, Collars and Jewels);
- V. White Aprons (at least 24 sets);
- VI. Rod with emblems, Baton, Ballot Box, Ashlars, Tyler's Book, etc;
- VII. Paraphernalia for Conferrals (candidate's uniform, cable tow, blindfold, canvas, etc);
- VIII. At least seven (7) sets of Monitors for the three degrees; Basic Instruction Pamphlets for Candidates, Entered Apprentices, Fellow Crafts, Master Masons; Masonic Demeanour And Proper Decorum in Lodge Meetings, Duties, Regulations & Suggestions; and Basic Instruction for Floor Works in the Ritual for Lodge use and for future members admitted into the new Lodge;
- IX. Copy of : "A Lodge System of Masonic Education" to supplement the

Basic Instruction Pamphlets and other references in No. 8 during the Orientation of Candidates, Entered Apprentices, Fellow Crafts and Master Masons;

- X. Dispensation Fee to form a new Lodge as prescribed by the Grand Lodge;
- XI. Individual Fees for Signers (Charter Members);
- XII. Set of By-Laws
- XIII. Financial Statements including bank passbooks and other documents;
- XIV. Signer's (Charter Member) Pledge (Annex A);
- XV. Formal Request for Institution;
- XVI. Lodge History including the origin of Lodge name;

2. The other requirements, processes and guidance for the formation of new Lodges are provided for in Part II-Ordinances, Article I of our Masonic Law Book as well as other provisions of our Constitution, edicts, laws and regulations. The various prescribed forms for the formation of Lodges are also provided in the Masonic Law Book for reference by the brethren.

The signers to the petition for the organization of the Lodge U.D. at location specified must pledge that they shall continue to be members of the aforesaid Lodge after its constitution as a regular Lodge unless, after such constitution, a brother shall have formally communicated to the Lodge, through its Master and Secretary, his intention not to continue his membership in such Lodge.

## **MEMBERSHIP DEVELOPMENT**

**The Institute of Masonic Education and Studies (IMES) conducted the first series of classes in 2010 and another series in 2011. Since IMES was not able to conduct as many classes as projected, MW Avelino I. Razon, Jr., Grand Master, issued Edict No. 246 deferring to May 2013 the effectivity of Edict No. 239, which requires brethren to have an IMES diploma to qualify for appointment to the positions of JGL and DGL.**

# MASONRY – THE BRIDGE

by MW Reynato S. Puno, PGM, GMH

**Note:** *MW Puno delivered this message at the Masonic Heroes Hall, Scottish Rite Temple, on March 11, 2011 on the occasion of the 61st Annual Session of the Supreme Council of the 33rd and Last Degree of the A.&A.S.R. of Freemasonry of the Republic of the Philippines.*



Let me start with a meaning of Freemasonry:

xxx Freemasonry is a broad system of ethics, a science of human duties and a system of morals accepted by all religions as essential to human excellence based upon the recognition of Divine Truth, that mankind has a common origin and a common destiny. That God is the Creator Father of all of us. Out of that relationship with the Deity grows the brotherhood of man. Freemasonry's great purpose is to intensify that relationship xxx

Freemasonry is not a mere pastime; nor a mere amusement. It is an active, living principle. Its ritual, its symbolism and its drama are not empty ceremonies. They serve to exemplify and impart important truths for mankind.

(Short Talk Bulletin,  
Vol. 77, March 1999, No. 3)

That was taken from the Short Talk Bulletin and that statement can

hardly stand any improvement from any Masonic scholar, past and present. Let us distill the essential ideas expressed in that statement. Freemasonry is a system of ethics, a science of human duties, a system of morals. Freemasonry recognizes that man has a common origin and a common destiny. Freemasonry espouses that God is the Creator and Father of all of us; hence, regardless of the color of our skin, we are all brothers. And listen, Freemasonry's great purpose is to intensify the brotherhood of man under the Fatherhood of God. Hence, Freemasonry fulfills a divine purpose and no Mason should treat Freemasonry as a mere pastime or a mere amusement. And I respectfully submit that because Freemasonry fulfills a divine purpose, because Masonry is part of the divine plan, there is no power or principality on earth that can destroy Masonry. Truly, this is the reason why in the ages past, Masonry has been persecuted the world over, yet it has come out stronger for the Great Architect of the Universe will never allow evil to triumph over good, will never allow injustice to trump justice, will never allow our efforts to build the brotherhood of man under His Fatherhood to fail. Yes,

Masonry's ceaseless effort to build this brotherhood is also the reason why Masonry boasts of the most number of heroes all over the world.

On this occasion, let me just add a few more grains of thought to this restatement of the mission of Masonry. As Masons, we must not lose sight of the truth expressed in that statement – that man has a common origin and a common destiny. In other words, man has the same beginning, the same end. From west to east, man started the same.

Now, I ask you to give a thought to the nature of man in the beginning, at the time of his creation. Does not the Holy Book tell us that the first man, the first Adam was a perfect creature? Does not the Holy Book tell us about the fall of the first man? In other words, his fall from perfection to imperfection? And, the story of man that ever since, the Great Architect of the Universe, out of love, wanted the imperfect man to be perfect again?; and, that this is the common destiny He wants for all men, to be perfect again, to be able to rise from imperfection? Finally, think of the question: what role has the Great Architect of the Universe assigned to Masonry and Masons for man to regain his perfection? In Blue Masonry, remember that we talk of transforming rough ashlar; we raise men from the horizontal to the vertical. In Scottish Rite Masonry, we have formed Lodges of Perfection. That ought to give us a clear idea on our role in the divine plan.

The story of man can be simplified. The greater part of the story is

how man is trying to regain his perfection from imperfection. Man tried various ways, different ways, contradictory ways, and these ways have caused divisions, triggered wars, cost lives, resulted in bloodshed, thence, and until now. This is the story of civilization, the story of the continuing clash of civilizations.

Consider why we have so many sectarian religions today at odds with one another. These religions are at war against each other because of their irreconcilable teachings on how man should be saved, how man can regain his perfection, and be acceptable to his God. These religions developed dogmas, unbending dogmas for which their fanatic followers will kill or be killed. History is full of these killings dictated by dogmas – pagans killing Christians, Christians killing non-believers, Christians killing each other, Christians killing Muslims and vice versa, ad infinitum, and today they call this as the war on terror. Wars are always bloody but the bloodiest wars are the wars waged in the name of religion. This is the reason why in both Blue and Scottish Rite Masonry, we practice religious tolerance as an article of faith, for Masonry propagates harmony and dispels division. This is the reason why Masonry is not a religion and does not espouse any religion; what it espouses is the relationship of man to his Deity and it strengthens that relationship by building the brotherhood of man under the Fatherhood of God.

Or consider, on the other hand, how certain secular leaders tried to develop their "perfect man." They conceived of a super race that will evolve

after following the law of survival of the fittest. Hence, they posit the heinous view that those belonging to the inferior race (i.e., some, the poor, the marginalized, the minority) will have to be eliminated – some will not be allowed to populate, others have to be exterminated for the earth can only tolerate the superior man. Hence, we saw the rise of Hitler and his theory that Germans belong to the superior race with the right to rule the world and eliminate minorities who are different, like the Jews.

Or consider how certain scientists are trying to develop the “perfect man”, a.k.a the bionic man, the superman. Today, they are developing the superman by cloning. They are playing the role of creators, the role of God. We can only shudder on the probabilities of their errors.

How about Masonry? How are we helping the Great Architect of the Universe help man rise from his state of imperfection? How are we helping man regain his lost perfection? If you come to think of it, all that we are doing in Masonry, whether in Blue Lodge Masonry or in Scottish Rite Masonry, is to help man rise again to perfection, But Masonry is not creating a new man; it is not creating a superman. Masonry is restoring the moral man as a key to improve his imperfection; that is why Masonry is a system of ethics, a system of morals. And this is our eternal mission. I call this mission eternal because it fulfills a divine purpose, because it is a part of a divine plan and it is a part being played by Masonry. This divine purpose is to foster, to intensify the

brotherhood of man but let us not for a moment forget that this is a different brotherhood for this is a brotherhood under the Fatherhood of God – the God of all men, the God of all religions, the Great Architect of the Universe. This is a brotherhood built on the power of love, love for others and not love for ourselves. As a Mason, if you are actively involved in helping man rise from his state of imperfection, you are discharging a divine mission. You are acting as an agent of the Great Architect of the Universe.

Finally, since Masonry fulfills a divine purpose, it is our duty not to desecrate it as a mere pastime, not to demean it as a mere amusement. Our theme says Scottish Rite Masonry is a bridge. A Masonic scholar, Rex Hutchens, calls it a bridge to light. Why a bridge? Here is the answer of the MW Norman Buecker, PGM of the Grand Lodge of Illinois:

xxx

Time was, time is, but no man may say what time shall be. For Masons, therefore, the hour is always NOW – with its needs and inspirations, its opportunities and its power, its service which is joy, and its love, fellowship and brotherhood which joins us with God in the work of the world. I have mentioned several times – Masonry is a bridge. How, why and what is to be done with this bridge? A poem by Will Allen Dromgoole may be the answer:

*An old man, going a lone high-  
way,  
Came at the evening, cold and  
gray*

To a Chasm, vast and deep and wide

Through which was flowing a sullen tide.

The old man crossed in the twilight dim,

For that sullen stream had no fears for him;

But he turned, when he reached the other side,

And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,

"You are wasting strength in building here.

Your journey will end with the ending day;

You never again must pass this way.

You have crossed that chasm, deep and wide,

Why build you the bridge at the evening tide?"

The builder lifted his old gray head.

"Good friend, in the path I have come," he said

"There followeth after me today  
A youth whose feet must pass this way.

This chasm that has been naught to me

To that fair-haired youth may a pitfall be.

He, too, must cross in a twilight dim;

Good friend, I am building the bridge for him."

EXCERPT FROM  
ANOTHER SPEECH  
OF MW REYNATO S.  
PUNO, GMH

"The ultimate aim of Masonry is to enthrone in the hearts of men the sovereignty of selflessness over selfishness; for if there is one tyranny which has terrorized men, it is the tyranny of selfishness. If you come to think of it, selfishness has created the worst of political, economic, and spiritual tyrants. It is for this reason that Masonry seeks to purge men of all sediments of selfishness in their hearts by subduing their sensual nature, by purifying their mental processes, and by losing their old imperfect lives in order to attain perfection..."

A pleasant evening to all.

## MEET THE WINNER OF THE CENTENNIAL LOGO DESIGN CONTEST

**T**HE BROTHER WHO EMERGED as winner of the Centennial Logo Design Contest sponsored by the MW Grand Lodge of the Philippines, through its Centennial Committee, which is chaired by Past Grand Master and retired Chief Justice Reynato S. Puno, is a relatively young Master Mason.

His Masonic record reveals that he filed his petition for Masonic membership with Frank Reed Horton Memorial Lodge No. 379 on September 2, 2008; that his petition was circularized on Sept. 10, same year; and that his petition was favourably balloted by the Lodge on Nov. 4, same year. Thus, he was initiated, passed, and raised in the said Lodge on May 12, July 21, and August 18, 2009, respectively.

Young though he may be in the Craft, he must have demonstrated his zeal and enthusiasm for the welfare, best interest, and prosperity of his Lodge, so that the brethren thereof, by dint of their suffrages, catapulted him to the high position of Secretary in December 2010. This shows they had full confidence in his ability to discharge faithfully and conscientiously all the duties of the said office, which are, decidedly, fraught with grave responsibilities.

**BROTHER JOSE EUGENIO B. ILLENBERGER**, who was born on Jan. 19, 1977 and, therefore, is 34 years of age, is married to Sis. Rosell P. Illenberger, with whom he has four children: daughter

Sofia Elise and Arista and sons Tyler and Dean. The family resides in Novaliches, Quezon City.



*Bro. Jose Eugenio B. Illenberger*

Bro. Jose Eugenio earned his art school stripes from the University of the Philippines with a BFA degree. From 2000 to 2005, he served at Senior Graphic Design at K2 Interactive working for clients like the Ayala Group of Companies, Benpres Holdings and SM Prime Holdings. On 2006, he worked at Fuse Media, Inc. as Creative Director. Since then, he has been a Partner at Studio Arsenic, his own small outfit engaged in Graphic Design and Web Development.

That, in brief, is the biographical sketch of the winner of the Centennial Logo Design Contest sponsored by the GLP. His winning design deserves to be featured on the front cover of this issue. ---e.F.R.eN

# The GLP Centennial Logo: An Explication



The three stars represent the three American lodges that formed the Grand Lodge of the Philippine Islands,

The encircled words are self-explanatory. Below is highlighted the GLP's area of jurisdiction as indicated in the original GLP Logo.

To your left and your right are the years 1912 and 2012, which are the GLP's founding year and centennial year, respectively.

Smack in the middle is the S&C; on each side are the Angels of the GLP Logo. This is reminiscent of the original Grand Lodge. The Angels represent Dexter and Sinister, who stand for Silence and Circumspection, guarding our demeanor as Freemasons. Right in their middle is the Philippine Map, which should remind us to take good care of our demeanor as Filipino citizens.

The S&C is also over the Philippine Map. This represents the GLP's area of jurisdiction. If you look at the map, as if you behold soundwaves. This suggests that Philippine Masonry is alive and well, with the noble deeds of its members known far and wide within its jurisdiction.

Finally, the 100 years, the cabletow, and the scroll below connote that for a century Philippine Masonry has thrived because of the strength of its members' cabletow, the symbol of our fraternal ties made stronger by our motto (Scroll inscription, In God is all our trust).

# An "Open Letter" to a Fellow Master Mason

Dear Kuyang:

I am sharing with you my modest analysis of the following definition of Masonry, which Rev. Dr. Joseph Fort Newton, 33°, in his monumental work, *The Builders* (1918), considers as "the best description so far given":

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

Masonry is indeed the activity we are engaged in since we have embraced it on our own free will and accord as our profession and way of life.

We, its initiates, are "closely united" or "linked together by an indissoluble chain of sincere affection" for several reasons:

First, we are caused to submit to the same forms and ceremonies of initiation into the fellowship of the Craft.

Second, we make use of the same modes of recognizing one another as well in the dark as in the light.

Third, we make the same prom-

ises, give the same pledges, and fulfill the same charges and obligations.

Fourth, upon becoming Master Masons, we in this Grand Jurisdiction are commended to the kind care, love, and protection of our counterparts in other Grand Jurisdictions, and they to ours. We are, in effect, one another's keepers; we are all "Brothers of the Mystic Tie"—a term coined by Brother Robert Burns of Scotland, the Fraternity's first Poet Laureate.

Fifth, we have but one aim: to please one another and unite in the grand design of promoting happiness ---not only our own happiness, but that of all other men as well, because we are obliged to exercise "charity for all mankind."

Sixth, all of us are to strive morally to ennoble ourselves, or to attain excellence, personal perfection, or self-mastery-- a task to be finished only when the heavens are no more.

How are we to ennoble ourselves?

We are to ennoble ourselves by, first, immersing ourselves in an honest-to-goodness study of the different aspects of Masonry—its history, tradition, ancient usages and customs; its rituals and ceremonies; its allegories, legends, and symbols; its philosophy, creed, and spirit; and its jurisprudence or laws, rules, and regulations.

An allegory is a narrative, frequently illustrating a moral truth, in which the true meaning is concealed, thereby requiring interpretation and permitting the meaning to be deduced from the story which is told.

A legend is a story coming from the past, which many people have believed. Example: the Legend of Hiram Abif.

A symbol is a sign—usually an object which instantaneously brings to the observer's mind an idea or concept which would otherwise take thousands of words to express.

The symbols used in Masonry are those "borrowed principally from the mason's trade and from architecture." Each of them has its own meaning; each conveys a moral precept when received.

In the ritual of the Degrees of Craft Masonry, which are allegorical representations of the three stages of a man's life, namely, youth, middle age or manhood, and old age, we receive from the Craft a significant number of symbolic working tools and hieroglyphical emblems, which we are to use proficiently for living purposefully and meaningfully during our pilgrimage on earth. We use those tools and emblems proficiently when we practice the virtues, as well as discharge the duties, which they have been selected to illustrate.

For instance, we use the **Square** proficiently when we regulate all our actions, as well as let our conduct be

governed, by the principles of morality and virtue or by the life-giving precepts and the lessons of wisdom and truth found in the Book of the Sacred Law.

We make proficient use of the **Compasses** and the **Point within a Circle** when we limit our desires in every one of our stations before God and man and when we do not suffer our passions, prejudices, and selfish interests to become the masters of our judgment.

We are proficient users of the **Rule** when we undeviatingly discharge all our duties and ever press forward in the straight path of right and truth, without inclining to the one hand or to the other in everything we do because we constantly keep eternity foremost in our minds.

We proficiently employ the **Plumbline** when we avoid all dissimulation or pretence in all our relationships or dealings, as well as pursue that honest and upright course in life which will tend to our elevation in the higher realms of immortality.

Kuyang, when do we make proficient use of the **Lambskin Apron**, the **Twenty-Four Inch Gauge**, the **Common Gavel**, the **Plumb**, the **Level**, the **Trowel**, and the hieroglyphical emblems explained in the Lecture of the Third Degree?

Indeed, the effectiveness of Masonic ideals, principles, and values is in our conduct. We will ennoble ourselves if we keep them ever aglow in our hearts and practice them patiently

and perseveringly in daily life, wherever we are. Why? Because Masonry is a noble science of character building and royal art of high ethical living, which walks arm in arm with progress toward a better way of life; because it is an institution which has for its foundation the practice of the social and moral, as well as the domestic and public, virtues; and because it is an endless pursuit of excellence, of personal perfection, of self-mastery.

To help preserve unsullied its reputation and to help avert the shadow of any scandal or reproach against it, we have to exhibit ourselves every day to others as men of honor, virtue, and charitable feelings, thereby inspiring and edifying them by our amiable, discreet, and virtuous conduct.

In addition to inducing others, by our good example, to ennoble themselves likewise, we must disseminate widely among them the moral, political, philosophical, and religious truths which Masonry teaches. Why? Because, to paraphrase Brother Albert Pike, 33°, "If men were all Masons and strictly obeyed with all their heart the mild and gentle teachings of Masonry, then this world would be a paradise, while ignorance and intolerance, prejudice and injustice, bigotry and tyranny, oppression and exploitation, dogmatism and extremism, and other moral evils make of it a hell."

If we succeed in inducing others, by both precept and example, to obey strictly with all their heart the Fraternity's mild and gentle teachings, most likely they will help us bring

about a universal league of mankind or establish upon earth a true brotherhood of men of diverse countries, colors, creeds, and conditions, who must recognize that we human beings have a common Father, the Great Architect of the Universe, who, in His loving kindness, made all of us in His own image and who, in His infinite wisdom, willed that we dwell together in peace and harmony in the same planet, and therefore must aid, support, and protect one another as we travel on the Level of time to "that undiscovered country from whose bourne no traveller returns."

That is the mission which Masonry, through all the ages, has earnestly endeavoured to accomplish. It is ironic, however, that the world in which we live and work is not yet a place where the principles of Brotherly Love, Relief, and Truth hold sway. It is still a world of continuing enmities and inhumanities, of increasing materialism and hedonism on the one hand and of declining standards of morality on the other, of intensely competitive industrial Darwinism or dog-eat-dog ruthlessness. In such a world, I am afraid, only the scientifically and technologically advance individuals, groups, organizations, and nations will survive.

Therefore, we must take the lead in the protracted crusade against the moral and social evils that are plaguing the modern world. We must exert more vigorous effort than before to induce other men, by both precept and example, to be friends with their fellows; to deepen their faith and purify their dream; and to turn from the

semblance of life to homage for truth, beauty, righteousness, and character. (See Newton, *op.cit.*, p. 243.)

I believe that the best way of helping Masonry accomplish its self-imposed mission, which I explained earlier, is to exhibit ourselves as "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree." We must, in other words, show to the non-Masonic world that our Symbolic Lodges, Masonic Districts, and Grand Lodge are realms of peace, harmony, and unity amid diversity. We must show to non-Masons that our Blue Lodges, Masonic Districts, and Grand Lodge are "oases of moral and spiritual integrity in the midst of a turbulent, chaotic, and even dehumanizing world. We must make them conspicuously pure and prominent just as lotus flowers bloom in a pond of mire and filth."

We must emulate the good example set by the many thousands of craftsmen who, while constructing King Solomon's Temple, did not suffer envy, discord, or confusion to interrupt or disturb the peace and good fellowship that prevailed among them, except on the one occasion with which we Master Masons are very familiar.

In like manner, we must not allow any contention to obstruct us in our labor to erect our respective Temples of Character for the same purpose that brought into being the great and "perfect" Temple of Solomon. On the contrary, we must constantly direct our

special attention to building ourselves into magnificent spiritual temples fit for the GAOTU to dwell in. Each of us must tirelessly and relentlessly work to perfect his body, mind, and character "without the sound of ax, hammer, or any tool of iron" or without any fanfare.

As we earnestly endeavour to ennoble ourselves and to induce others, by both precept and example, to do the same, we must also turn our attention to building our own nation into a Temple of Liberty, Equality, and Fraternity. To accomplish this task, we must exert the talents wherewith God has blest us to our nation's growth and development so as to enable it to participate on free and equal terms with other peace-loving nations in the world in the attainment of human solidarity or of peace and harmony among all of God's creatures. According to Brother Jose "Dimasalang" Rizal, in his essay entitled "Love of Country," when we work disinterestedly for our nation's welfare, happiness, and prosperity, we are at the same time promoting the progress of all humanity.

These are, Kuyang, the thoughts which came to my mind as I tried to analyze the definition found in Volume I of the German Handbuck published in 1900 or a century and 11 years ago. There are, to be sure, still other thoughts which may present themselves for our consideration when we analyze further the same definition.

At any rate, I fondly hope that what I have presented to you in this "letter" will induce you to analyze any

other definition of Masonry which you come across and which you think is worth your time and effort to make an analysis of, and then share your analysis with us, your fellow Master Masons, as well as with your non-Mason friends who want to learn more about Masonry.

I look forward with much anticipation to receiving a copy of your analytical work.

Fraternally,

Kuyang eF.R.e.N

## WHAT CAME YOU HERE TO DO?

*And now, my Brother,  
What came you here to do?  
When you joined our mystic circle,  
Had you a purpose in your heart  
To be of service to your fellow-man.  
And perform your allotted part?  
Or came you out of curiosity  
Or motives personal in view?  
Tell me, Brother of the Square,  
What came you here to do?  
Have you failed to grasp the meaning  
Of the symbols of our chart?  
Have you learned to subdue your passions  
And make improvements in your art?  
Do you always, always uphold the trusts  
On which we firmly stand,  
Teaching the Fatherhood of God  
And the Brotherhood of Man?  
Have you been willing to aid the Brother  
When life's surges were fierce and wild?  
Have you offered cheer and comfort  
To the Mason's widow, wife and child?  
If you have done so, my Brother,  
You are a Mason good and true,  
And can give a correct answer to  
What came you here to do?*

# COLUMNS

## Masonic Light

by VW Rolando F. Rocha, SGL

### TOLERANCE

In 1969, the band, Hollies, released the song entitled "HE AIN'T HEAVY; HE'S MY BROTHER." Such song became so popular among us Masons that you often hear it sung in Masonic gatherings, most especially during Installation of Lodge Officers. That song and its title were inspired by a Vietnam War true story. A wounded Vietnamese was carried on the back by an American soldier. The soldier was asked by a journalist if he had been carrying the wounded man far, and the soldier smiled at the camera and said, "He ain't heavy; he's my brother."

Such words and image drew a vivid picture of compassion and love amid the cruelty of war. Love demonstrated by one man on a mission to kill and another from the enemy side could not have existed without a great deal of Love and Tolerance.

One of the fundamentals of Freemasonry is Tolerance. We do not specifically talk much about it in our Lodges, but it is inherent in the very way we Masons operate. We teach fortitude, prudence, justice, and temperance, and we strongly advocate brotherly love in Freemasonry. But, for one reason or another, there is seldom a discussion of the virtue of Tolerance in our Lodges.

True Brotherly Love obtains when a brother can show tolerance to another human being in spite of their having differing and even conflicting

opinions and feelings. Tolerance is an unwritten law of Freemasonry. There can be no brotherly love without it!

Taking instructions from the Volume of the Sacred Law, we are taught to "Love our enemies, do good to those who hate us and pray for those who spitefully use us" (Luke 6:27-28). The Old Testament tells us that we should conduct ourselves with humility and gentleness, with patience, showing tolerance for one another in love ... (Ephesians 4:12). Thus, the conclusion we can draw from this is that there is a direct link between Tolerance and Brotherly Love.

Tolerance is defined in the dictionary as "being patient and indulgent toward those whose opinions differ from one's own."

John F. Kennedy pointed out,

"Tolerance implies no lack of commitment to one's own belief. Rather it condemns oppression and persecution of others."

A Mason should be one who tolerates opinions differing from his own. He should also be prepared to defend another's right to have a differing opinion. Tolerance can be said to be a Mason's recognition of the right of private judgment including his own. The story behind the song "HE AIN'T HEAVY; HE'S MY BROTHER" illustrates the soldier's tolerance without surrendering his own belief. Tolerance is not about surrendering our own opinions and beliefs or compromising our own views. It is more about respecting another's right to hold differing views.

We must ask ourselves, "Is it possible in a world of free and independent thinkers, just like in our fraternity, to establish a relationship of friendliness and tolerance with another whose views are opposed to mine?" The answer is YES. It may be difficult at times, and it will take a determined effort. It is easy to be tolerant when everything is going your way, but not easy when otherwise. That is when we need to become alert and try our best to figure out where the other party is coming from... If there is an irritation, we should find out what is the source of such irritation by reflecting on the very annoying situation carefully and extend our maximum understanding.

If we remain inflexible and our beliefs are neither rational nor negotiable, then any confrontation becomes highly emotional and results in unnecessary, heated and fruitless exchanges.

Understanding what is really behind the irritation or conflict will go a long way in leading us to move forward. There will be times when tolerance may seem an impossible exercise; nonetheless, tolerance remains the key to easing hostile tensions between individuals or groups in our Lodges, which will eventually lead to restoring peace and harmony.

Under difficult circumstances, we sometimes find it almost impossible to exercise tolerance and put blame on personality clashes. But each one of us has our own unique belief and opinions that make up our personalities. If we clash with everyone who differs from us, we would constantly be at loggerheads. On the contrary, we should tolerate, accommodate, and even enjoy certain differences. Indeed, our lives are richer and more exciting when we see the world from another or a new perspective. Clashes can occur when our deeply held beliefs are being challenged or we challenge others for their beliefs because we feel threatened for no rational reason, resulting in a hard fight to prove who is "right" and who is "wrong", even if there is no basis for any judgment.

There are those brethren who choose not to be involved in issues affecting their Lodges and prefer to stay in the sidelines. You will often hear them say, "Ayokong makialam dyan.. bahala na lang sila" (I do not want to get involved . . . let them take care of it). But, my dear Brethren, silence and reluctance to confront an issue will not make conflicts go away. Instead, they will fester and destroy the harmony of

the Lodge. Indifference or silence in the face of injustice and abuse cannot be deemed as tolerance. We need to understand one another and work in harmony, offering the hand of friendship given to each one of us as an Entered Apprentice.

We Freemasons are men drawn from all walks of life. We are all unique individuals with different characteristics and opinions. We are brought together in an unusual relationship of friendship, harmony and goodwill. It is natural that differences may occur within our own ranks, as they do within the best regulated families or corporations. We may disagree but we should not be disagreeable. To bring about a perfect Lodge is next to impossible. There will always be something to improve upon.

Masonry is not about one person or one group winning over another; it is about everyone winning at the same time. This is what Freemasonry teaches, this is what it creates, and this is what it holds fast to. If we truly practice Brotherly Love, we should be tolerant of our brethren. No Mason truly obeys the Masonic Law when he can-

not merely tolerate those whose opinions are opposed to his own. We must be able to communicate, participate and sit together in Brotherly Love, putting aside our differences. Every man's opinion is his own private property. It is the right of all men to maintain their own opinions but it is also their duty to respect the opinions of others.

PEACE, LOVE AND HARMONY are the foundation stones of our Order and of everyday life. We have obligated ourselves at the Altar of Masonry to always meet, act and part in such a way as to keep such foundation sound and even more stable.

We are all travelling a long, long road from which there is no return. Upon dropping our working tools of life, we know that we will be accountable for all our actions while in the body. So, while we are on our way thither, we must share one another's loads and never suffer any load to weigh us down. If you have an adversary, don't make his load heavy; rather, make it light for him to carry because he is your brother.

**A Mason should be one who tolerates opinions differing from his own. He should also be prepared to defend another's right to have a differing opinion. Tolerance can be said to be a Mason's recognition of the right of private judgment including his own...**

## EXAMINING DESCRIPTIONS OF THE FIVE ORDERS IN ARCHITECTURE

**W**E LEARN IN THE LECTURE of the Fellowcraft degree that the Doric, the Ionic, and the Corinthian, which were invented by the Greeks, are revered by Masons because they show invention and particular character, as well as differ essentially from one another. To the first three the Romans added two: the Tuscan, which they made plainer than the Doric, and the Composite, which they made more ornamental, if not more beautiful, than the Corinthian; they have nothing, however, but that which is borrowed and differ only accidentally from the Greek-invented orders because the Tuscan is the Doric in its earliest state, and the Composite is the Corinthian, enriched by the Ionic. Clearly, then, to the Greeks, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

To understand and appreciate the foregoing statements better, let us examine descriptions of the five orders of architecture.

### The Tuscan

This is the simplest and the most solid of the five orders. It was invented in Tuscany, whence it derived its name. Its column is seven diameters high; its capital or base and entablature have but few moldings. Because of the simplicity of its construction, it is rendered eligible where ornament would be superfluous.

### The Doric

This is the most ancient of the five orders. It is plain and natural, and its column is eight diameters high. It seldom has any ornaments on base or capital, except mouldings. But the frieze is distinguished by triglyphs and

metopes; triglyphs compose the ornament of the frieze. This pillar's solid composition gives it a preference in structures where strength and a noble simplicity are chiefly required. It is the best proportioned of all the orders. Its several parts are founded on the natural position of solid bodies.

In its first invention, the Doric was simpler than in its present state. In later times, when it began to be adorned, it gained the name Doric; for when it was constructed in its primitive and simple form, the name Tuscan was conferred on it. Hence, the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

### The Ionic

This pillar bears a kind of mean proportion between the more solid and the more delicate orders. Its col-

umn is nine diameters high; its capital is adorned with volutes, and its cornice has dentils.

Both delicacy and ingenuity are displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, dressed in her hair, as in contrast to the Doric order, which was formed after that of a strong, robust man.

### The Corinthian

This is the richest of the five orders. It is, in fact, deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustains the abacus. The frieze is ornamented with curious devices; the cornice, with dentils and modillions. It is used in stately and superb structures.

This order was invented at Corinth by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstances:

Accidentally passing by the tomb of a young lady, Callimachus per-

ceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket until, arriving at the tile, they met with an obstruction and bent downward.

Struck with the object, Callimachus set about imitating the figure. He made the vase of the capital to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

### The Composite

This is compounded of the others. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and the Doric orders. It is ten diameters high, and its cornice has dentils or simple modillions.

This order is generally found in buildings where strength, elegance and beauty are displayed.

### A Final Word

The five orders of architecture may be seen by us as representative or symbolic of the advancement (or progress) and prosperity of society.

**We may consider the five orders of architecture as symbols of the advancement (or progress) and prosperity of society and humanity**

# Stirrings in the Beehive

by Bro. Generoso de Guzman Calonge  
Past Master, Island Luz Minerva Lodge No. 5, GLP



## TOWARDS MEANINGFUL MASONIC TRADITIONS

It is said in Masonic annals that during the reign of King Athelstan in England, there were annual assemblies in the city of York. In those assemblies, Masons from all over the realm assembled once a year to reaffirm their commitment to the principles and ideals of the Craft. They also charter their future based on their targets and achievements that were discussed during those meetings.

The concept of an "Annual Communication" was thus implanted in the leadership and membership of our Fraternity.

An annual meeting has the flavor of a reunion: taking stock of where we are while at the same time seeing each other once again like brothers meeting after a long time. The choice of the meeting place, therefore, is very significant. In big families, especially those who can afford it, ancestral homes, historic resorts or memorable places are always the choice. Many groups and associations never change the location of their annual meetings because they lose their moorings if they do so. In the election of the Pope, for instance, Rome is always the place where it should be done. It is unthinkable that the Pope be vested with power in a place other than Rome.

In my Masonic travels, most, if not all, of the Grand Lodges I have visited have always held their Annual Communication in the city or place where their Grand Lodge is located. A good ex-

ample I can think of is the Grand Lodge of Russia. Russia is a very big country. The old USSR accounted for one sixth of the surface of the earth. Even with the break-up of the Soviet Union, Russia is still a huge chunk of the globe. So big it is, in fact, that the time difference between Vladivostok in the Far East and Moscow in the West is just about half a day. In other words, while it is getting dark in Vladivostok, Muscovites are just walking up to start theirs! Yet, during the Russian Ancom, Vladivostok Masons have to fly all the way to Moscow to attend it. Why is the trip to Moscow significant? The answer is short and simple: the Grand Lodge sits there!

There are a number of reasons why an Ancom should be in the Grand Lodge. First, the Grand Lodge is consecrated territory. We have had it built in the name of the Great Architect of the Universe. It has been blessed and dedicated towards the greater glory of our Creator. Second, would it not be nice for all brethren or their representatives to meet in our "ancestral home," the place built by our forefathers to be

the seat of Masonry in our great country? Sure, hopping from one hotel to another throughout the country will enable us to see the Philippines as domestic tourists. But we can just as well do that during regional or multi-district conventions. Some might say that it is expensive to go to Manila on the part of those who are in far-flung regions. But we already know when the Ancom is, year in and year out. We all know that if we reserve our seats way ahead of time, ticket costs are significantly lower. Or, others might say that election to the position of Grand Master may become the monopoly of brothers residing in Luzon. My answer is: If even to this day, as Masons, we have not yet overcome our regional biases and tendencies, then we have not moved much since the time of Rizal! One solution would be this: The venue of the Ancom will always be at the Grand Loge in Manila but we continue to rotate the host jurisdiction as is the practice now. The Grand Lodge staff will take their cue from the hosts when Ancom issues are to be discussed. The Grand Lodge would also attribute to and highlight the regional characteristics of the host-jurisdiction to underline its leadership role in the Ancom. Thirdly, the Grand Lodge is the highest policy-making body of Masonry in the country. Brethren all over the country should strive to see it and walk in its halls at least once a year.

An issue that may arise is this: What happens to the delegates whose Lodges cannot afford to send them to Manila? Here, we can devise a means that will reflect their views and their votes for the incoming Grand Line Of-

ficers. The concerned Lodges may delegate Lodges within the district to carry their views at the Ancom. In order to prevent their disenfranchisement, they can request other Lodges, preferably in their own districts, to bring with them their votes in sealed envelopes. The sealed envelopes will only be broken by the Elecom in the presence of the brethren assembled for the purpose, i.e., during the election proper. By analogy, this procedure would be no different from a statement from a brother, read by the Elecom during Lodge elections, that in his absence, he will accept a position if elected by the brethren. In fact, if this procedure is observed, Lodges all over the Philippines can vote freely for the Grand Line candidates of their choice, without pressure of personal presence by the voting delegates come election time. Surely, they will miss the debates, the camaraderie and the fellowship but such a potential loss should be enough incentive to plan, for one year, attendance at the Ancom.

Brethren, Masonry is one of the noblest organizations ever founded in the history of man. Our mission as Masons, among others, is to deepen its roots, its customs and traditions and its foundations. The Grand Lodge is the highest authority of Masonry anywhere. Let us make it a place where Masons strive to be a part of, at least once a year in their Masonic lives. Think of this, Brethren: If you are a Christian and you contemplate the word pilgrimage, what comes to your mind? Surely, places like Jerusalem, Vatican and Lourdes easily come up. If you belong to the Muslim faith, Mecca, and perhaps Jerusalem too, come to the fore. If

you are Jewish, Jerusalem is the holiest place to you. My point is, if you have to think of doing something once in a lifetime, or once a year, there is a strong likelihood that you would wish to be in a place you will not likely forget. If you are a Mason and you think of the word Annual Communication, would you re-

member the hotels you have been to? As each year changes, it is not even just one hotel but many! But if the Ancom were to be held in Manila each year, you would always say, "Yes, it was held at the Grand Lodge of the Philippines, the Supreme Masonic body in the land. No Mason would ever forget that. Ever.

## MAYNILAD LODGE UD – A LODGE FOR ALL SEASONS

**I**n the history of Freemasonry, there were moments when the impact of certain developments shaped future events that were neither planned nor foretold. An example that I can think of is the introduction of Prince Hall Masonry in the early American colonies by British military Lodges. It was a significant development, one that soon dictated the bifurcation of lodges and their eventual separation along racial lines. For the most part, this has been changed by recent events and Prince Hall Masons have become a part of the mosaic of Freemasonry in general, and American Freemasonry in particular. Subsequent waves of migration created pockets of identity within the society, resulting in subgroupings whose hallmarks are traceable to the old motherland. Filipino Masons are no different in their approach to Masonry in such a multicultural environment.

On June 11, 2011, Maynilad Lodge, UD, will be constituted within the Grand Lodge of the District of Columbia. It operated under dispensation for about one and a half years. Having close to sixty founding members, it is said to be one of the biggest Lodges upon its inception, breaking records of Lodges under dispensation before it. It will be numbered 1521, symbolic of the year when the Philippines was said to have been "discovered" by Westerners. Years before 1521, Manila was in its pristine form and the Nilad plant abounded in the banks of the Pasig River. Hence, Maynilad means "where Nilad can be found" and could have very well been the ancient name for the City of Manila.

What is the significance of Maynilad Lodge, UD, to Filipinos and to Filipino Masons? First of all, let us take a close look at the Grand Lodge of the District of Columbia and its manner of operations. The District of Columbia is where Washington is situated, the capital of the United States. Masonically, the Grand Lodge of the District of Columbia is host to a number of ethnic Lodges. It has German, French, Scottish, English, Iranian, Spanish, Arabic, Italian and other nationalities. This arrangement is unique but is consistent with the racially diverse and cosmopolitan nature of the District. Maynilad Lodge, UD, is, therefore, an offshoot of the big number of Filipino Masons in the DC area. The presence of a Filipino Lodge in DC

is a recognition not only of our numbers but also of our ability to mobilize, perform and give our best for Masonry in the American capital. Secondly, Maynilad Lodge will become a showcase of Filipino unity, cultural affinity and display of excellence as an ethnic group in the eastern seaboard of the United States. Thirdly, because the Lodge will be open as group in the eastern part of the United States. Thirdly, because the Lodge will be open as well to those who have links to the Philippines (like those who got married to Filipinas, who had served their governments and got assigned in the Philippines or vice-versa and those who are simply interested in matters relating to the Philippines), it will symbolize the friendship of Filipinos with other races and cultures. Such a link with the world is a testament to the Filipino Masons' adherence to the dictum that we are all human brothers, regardless of race or culture, under the Fatherhood of God.

Maynilad Lodge is a legacy of Filipino Masons not only to America but also to the world. The special tie of Masonry with the Philippines in a foreign capital will constantly be highlighted in its membership, its fellowship and its

friendly and embracing atmosphere.

Brethren, if you get a chance to visit Maynilad Lodge, kindly do so. Its Secretary is WB Kenneth Gibala, PM. His email address is: [jkg4902@hotmail.com](mailto:jkg4902@hotmail.com). Please feel free to ask him questions about the Lodge. He will be happy to respond to your queries and show you that Maynilad Lodge is thriving in an environment of friendship and brotherly love among varying cultures in a city where practically each and every ethnic and cultural grouping is represented.

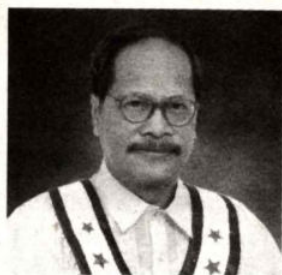
One day, when the final history of Freemasonry is written, it can be said that Filipino Masons, wherever they were, even in their own diaspora, glorified the works of the Great Architect of the Universe and built temples where they labored to make more good men better. This they did with the support of the local brethren in their adopted lands who recognized the Filipinos' ethnicity while, at the same time, acknowledging their sense of belonging to their new country. Such a display of brotherhood is worth recording in the chronicles of our gentle Craft.

**Maynilad Lodge, U.D., will be numbered 1521, symbolic of the year when the Philippines was said to have been "discovered" by Westerners. Years before 1521, Manila was in its pristine form and the Nilad plant abounded in the banks of the Pasig River ...**

## Square cor. Compass Streets

by WB Celso B. Hilbero, PM

### The Future Ages Is Within Our Midst



I wrote in the past some circumstances about the life, works and writings of brother Mason, General Vicente Podico Lim. Since we started digesting the General's contributions in this country, it always becomes a problem every time we discuss his actual date of death. In our Masonic history, when Grand Master Solomon failed to get the secret master's words after the murder of Grand Master Hiram Abif, Grand Master Hiram of Tyre and King Solomon coined words as a substitute to the lost master's words and declared that it would be used "until the future ages may discover the right." These Masonic historical facts coincide with the determination of our brethren, members of General Lim's family and friends to discover the exact date of the death of General Lim. It seems that "that future ages" is already within our midst.

Analyzing one by one the available facts, it seems that the discovery of Vicente's death is already within our reach. In a biography written by the son of General Lim, Capt. Roberto admitted he was tasked by his family to unearth the truth about what happened to his father, his life, how he lived towards the end of the War, and how he met his death.

To date, many followers of General Lim's life and military career question the veracity and bases of General Lim's death. There were historians who advance that the General was beheaded in North Cemetery on January 15, 1945. Others opined that the Bataan hero died on December 31, 1944. The only thing that matches both dates were the cause of his death—the beheading of General Lim by the Kempei soldiers in a cemetery north of Manila. But as to actual date of his death,

we are still uncertain. However, Capt. Roberto, on August 1, 1945, started to make research on the details of Daddy Cente's life during the war and his death. We should remember that during the war, Roberto and the rest of the Lim family lived in the United States. According to the information gathered by Bobby Lim, through the efforts and invitation of Stella Ramos Harne, when Roberto visited a certain SAKAKIDA in Fremont, California in 1998, the death occurred in the early 1945. Sakakida told Roberto that the Americans had already landed in Leyte, and were in the process of attacking Luzon and recapturing Manila. He said, "he saw a group of prominent Filipino men sentenced to death. They were kept in Bilibid Prison in the Santa Cruz District of Manila. One day, they were taken to La Loma cemetery and they were killed" there "using the Japanese traditional method of severing the head using a saber."

The mass killings of prominent Filipino men, based on our recorded history, happened in February 1945. So that, if Sakakida testified that it happened in early 1945, it must have been in February.

Sakakida was a Japanese national who became a spy of the US during the war since 1940.

The possibility that the death happened in December 1944 is out of the question because according to Ben Rillo, the cousin of Roberto and the closest aide of General Lim, "while fighting was still going on then between the Japanese and the combined American soldiers and guerilla forces north of Manila, an AIB (Allied Intelligence Bureau) officer told Ben that his Tio Vicente was seen about the latter part of December 1944 in a Japanese car going north. Another guerilla officer told Ben that one of their agents saw Tio Vicente in Tarlac onboard a Japanese car."

In another development, sometime in October 1945, Ben Rillo had a talk with Lt. Quema of the G-2 of the Philippine Army. He informed Ben that Tio Vicente was court-martialed on 20 December 1944. This information was given to him by a person who was court-martialed on the same day and in the same room where Tio Vicente was staying. According to the same informant, he was sentenced a life term and Tio Vicente the death penalty. Lt. Quema's information was that Tio Vicente was killed in North Cemetery. (letter of Ben Rillo to Tia Pilar, the wife of Gen Lim dated 15 November 1945).

So, to summarize the facts of events: If Sakakida informed Captain Roberto Lim that the death occurred in the early part of 1945, it must have been in February 1945. The possibility of the General meeting his death in December is now remote because he was seen in the latter part of December 1944 riding a Japanese car going north as disclosed by an AIB officer and a guerilla officer. Also, Lt. Quema of the G-2, PA, testified that the General was court-martialed on 20 December 1944. Hence, I humbly submit that the great Calambeno and Bataan hero was beheaded in North Cemetery in February 1945, his birth month. How these facts came about? If you remember, the General and his group were apprehended off the shore of Mindoro while waiting for the submarine that would bring them to Australia per instruction of General Douglas McArthur in 1944.

It was on the middle of May that the plan to leave the Philippines was hatched. It was May 31 when General Lim asked Ben Rillo to go to a certain Clemente and asked for the P15,000.00 Japanese money and Major Ernesto D. Rufino for the P200 Philippine money they already talked about to be used for the top secret mission.

On the evening of June 1, General Lim instructed Ben Rillo to see a certain Mr. Escoda to find out if all the members of the party were informed of the date of departure, and if all were ready to leave, to which Mr. Escoda replied that they were leaving at eight in the morning of June 2 and the party were ready to leave. However, from 8 to

10 in the morning, for some reasons or another, the party was still in the house of Mr. Escoda. This angered General Lim. Finally, at quarter to 11, the party left Manila and picked up General Lim in Paranaque in the latter's friend's house. They arrived at Mataas na Lupa, Batangas at about 6:30 in the evening. They took suffer in the house of one of the members of the party, Pedro Manalo, a reserve officer. At 8 pm, they left for Talaga, which is more than 10 kms. away. In Talaga, they loaded their things, including the radio set in a batel chartered and waiting for them since Thursday, June 1. Then they proceeded to Tingloy, a barrio in Maricaban Island, Batangas. This was the rendezvous for the other party members who were left behind, specially a certain Borromeo, who were out in Batangas looking for another operator. It was already Saturday and Borromeo and Pedro Manalo had not yet returned to the island. It was Sunday, past 2 in the afternoon when Borromeo and the other members arrived. They set sail at 8 in the evening.

On Monday, June 5, after breakfast, they saw a Japanese patrol boat on its routine of the sea, approaching them. They were off the coast of Batangas nearing Isla Verde. It was 8 a.m. The Jap patrol signaled them to stop. About three soldiers boarded the batel and asked for the registration papers of the vessel. After getting their personal circumstances, they were asked where they were heading. Vicente and Ben Rillo told the Japanese soldiers they were going to Boac to buy lands, the reason they were taking a quite a large amount of money. Mr. Escoda and Bal-

tazar were business partners going to Samar while the rest were going to Bicol provinces for business also.

The Japanese inspector was about to sign the registration papers, and in fact already said: "Okay, go, go" when another Japanese soldier immediately came from under the batel's cabin with two pistols. Nobody claimed ownership of the pistols until they were ordered to board their boat when Borromeo claimed ownership of the pistols. They were brought to Calapan, Mindoro and arrived at past 12. While they were investigated, they were tied to one another and brought to the Kempei HQ, placed in one big cell.

On June 10, 1944, they were taken to Fort Santiago where they arrived at 7:30 in the evening. Series of investigations happened. All the members of the party underwent and finished the investigation, but General Lim's interrogation still continued. It seemed the Japanese had learned he was a general. On October 12, 1944, Ben Rillo and Victor Baltazar were released by the Japanese but General Lim was left behind in Fort Santiago. According to Clemente, General Lim was transferred to Bilibid Prison on October 16, 1944.

From the 1st day of captivity up to the last time General Lim was seen, he showed bravery and loyalty to the country and people who love democracy. In the attestation of Ben Rillo to Capt. Roberto Lim in August 1945, while they were in captivity in Fort Santiago, the Japanese were already threatening to kill Vicente. One time, they offered the General to give him freedom if he

promised to serve the Japanese government. The Japanese would give him 30 minutes to make up his mind. General Lim told them right then and there: "I do not need 30 minutes to make that decision. You can kill me now!"

How many of our generals and soldiers are willing to die for our country? How many of our generals are willing to leave this world without "paba-

on" before they leave the service? We should be proud to be Masons. The virtues of men like General Lim and Lope K. Santos, both Masons, who died with the virtues of Grand Master Hiram Abib, and like the heart and conviction of Dr. Jose Rizal. Let us imitate the virtues these people possessed. Our country needs these, today and in the years to come...

## WORKING WITH ALLIED ORDERS AND FAMILY

Since our families are the core of our lives and since our spouses are the pillars of our homes, Grand Master Avelino I. Razon, Jr., started to issue copies of the "Lady's Certificate" in recognition of our Ladies' sacrifices for our Craft as well as to enable each of them to use the certificate for seeking protection and assistance from Freemasons wheresoever dispersed.

He also released Php 150,000 to the International Order of Job's Daughters and the same amount to the International Order of the Rainbow for Girls to enable them to increase their capabilities in the development of the youth under their care.

The GLP also supports the JODERA Club, which is composed of members of our three Masonic Youth Organizations.

The GLP leadership also joined Mabuhay Shriners Philippines in celebrating "International Shriners Awareness Week" and enjoined the brethren to support the "Fight Diabetes" project of the Order of the Amaranth.

# Views from an Outsider

by Bro Frank Stevens

**A**rticle IV, Section 2, par. (m) on page 56 of the Constitution is very clear and cannot be misinterpreted. When read with the first part of the sentence on page 54, "Among others, a lodge is prohibited from performing the following To depart from, make innovations to or change, the approved ritual."



So why are changes being made and not being corrected by the DDGM, DGL and GLI and why are they being allowed by the Worshipful Master?

For example, the candidate's hand being taken from the Book of Sacred Law to demonstrate the penal sign during the obligation. The Brother is making a solemn obligation and to remove his hand during such an important part of the ceremony is wrong no matter how you look at it. It is not and never has been part of the ritual. At best, it is an unnecessary distraction and at worst it is an insult to the GAOTU!

The stamping of feet during the second part of the raising is a distraction to the candidate. All it does is cause anxiety. Is this any way to treat your Brother?

Another is the unauthorised use of music. It can be argued, and the argument is well accepted, that in some lodges, singing is not their strong point and so recordings of Pambansang Awit, Grand Lodge March, "Nearer My God to Thee" and Playels Hymn may sound better than any rendering by a lodge. Personally, I would prefer my Brethren to sing to the best of their ability as this is a display of their affection. However, the introduction of background music

during the tragedy is a distraction. If it were necessary, then it would be included in the Monitor. Finally, playing of "You raised me up" gives the wrong connotation and interpretation of the raising ceremony. It may be a nice song with beautiful words but it is irrelevant to our rituals!

Abbreviations are a national passion in the Philippines. Even roads are truncated! (EDSA). All government departments are referred to by initial, mall names become shortened and even our President becomes PNoy!

But to change the name of the master of a lodge to "worshi" is an appalling practice. It takes many years to earn that title and to have it shortened is an insult to the Brother. Is it so difficult to use the correct term? Would you call the Grand Master "Mosty" or "Grandma"?

Tradition and standards are an important part of our fraternity. We define Masonic Attire. So why are innovations being introduced? I have commented on the increasing use of short sleeve barongs in another issue but now the wearing of unauthorised lodge and appendant bodies jack-

ets is a practice that is now creeping into our lodges. The offending brother knows it is wrong so why does he persist in this infringement? And why does the Tyler not refuse them admittance? In some lodges, the Master will tell the Tyler to admit brethren as long as they have signed the Tyler's book and are correctly attired. It is a phrase that should be more widely used!

I recently had a visit from my Brother whom I had not seen for many years as we lived in different countries and was reminded by a conversation I had with a brother who said he had very little in common with his brother and if it were not for the fact that they

were related, would never be friends. The old saying that you can choose your friends but not your relations is very true.

When we select a candidate for initiation, we have the opportunity to choose our brother. He is not just going to be a friend; you will share a relationship for the rest of your lives. Isn't that a good reason to take great care over the selection process? Why give the benefit of the doubt to anyone? If you only admit candidates of whom you can be sure, you, your lodge and the fraternity will be all the better and stronger for it.

## **DID YOU KNOW...?**

- **To expand, standardize, and modernize the reference material capacity of IMES, the GLP leadership procured 18 Amazon Kindle Tablets.**
- **To strengthen the cornerstone in the formation of new Lodges, MW Avelino I. Razon, Jr. issued Edict No. 186-A. New Lodges must have a strong foundation; they must be capable of developing their new members.**
- **Compact Discs containing standardized music to be used in our various ceremonies are now available at the GLP.**

# TWO ARTICLES

by WB Paul V. Santos Estrella, PM (#100)

## 1. ALAS, I AM MORE GUILTY THAN YOU!

**A** MASTER MASON WHO WAS ASPIRING to be a Grand Master of Masons in this Jurisdiction was asked, "How are you going to do it?" He replied, "It's easy." Then he narrated that he would go around the country for several years, hoping that he would be nominated for the position of Junior Grand Warden. He would visit as many Lodges as he could, together with Senior Masons who knew someone in the locality. He would say nothing about his desire to be a Junior Grand Warden; he would project himself as a just and upright Mason and, as such, worthy of the commendation of all good men.

"What happens next?" asked another fellow Mason.

"Well, by the time I am nominated for the position of Junior Grand Warden, this is what I'll do .... I'll get in touch with the Senior Masons I met for the past years and inform them of my nomination for the position of Junior Grand Warden, and I will ask them if they need assistance relative to their Lights' registration in the Ancom.... I will also tell them that I have extra rooms which I will not be using throughout the convention, and that I have extra plane tickets that can be used by the Lights of their Lodge. Of course, I will tell all this to all elderly Masons who have a say in their respective jurisdictions. During the convention proper, I can offer them meals and other things for their benefit, if need be. On the day of the election, I will just sit back and relax as I await my proclamation. As for the victory party, I will reserve a place in which I will give thanks to all the brethren who have supported me. It does not matter if the victory party

is well prepared or not; for it will not change the tides of destiny anymore. The victory party is just the icing of a cake that was very well planned."

"Do you think you can do all these things without being caught?" asked another brother.

"Of course," said the Master Mason aspiring to be a Junior Grand Warden, "I can do it without anyone complaining because almost everyone is doing it; otherwise, they would be more guilty than I, and they would be the ones to receive the fatal blow."

Be glad because this is just a fictional story that can never happen in our Jurisdiction. Be thankful that the Grand Lodge of the Philippines still maintains the highest standard of Truth and Morality, to which every Master Mason should adhere, from the youngest Entered Apprentice in the north-east side of the Lodge to the Worshipful Master in the East.

## 2. SO, YOU ARE A MASON I PRESUME? HOW MAY I KNOW YOU TO BE A MASON?

**A** well-informed candidate was very enthusiastic on becoming a traveler. So, he planned out how he would travel in search of Sunshine. Below is his itinerary.

1. On my first attendance at a lodge meeting, I will make my presence felt among the brethren in a way that will entice their liking and feed their desires.

2. I will not bother to submit myself to a proficiency exam on the degrees because I am now a Master Mason.

3. I will transcend my Mother Lodge so as to increase my popularity and connection within and around the craft.

4. When I have completed the first three, I can skip stated meetings or probably attend three times a year. During these meetings, I will be late so as to skip the part where I will be asked to participate in the opening ceremony and I will leave early and proceed to the venue of the fellowship for reasons as before.

5. If by chance I become a Worshipful Master, I will just go about my term so that I can receive my Past Master's Jewel with ease.

6. After completing the fifth step, it's all smooth sailing from then

on. I will still attend stated meetings but will just sit in one corner or probably without the door. I do not have to attend special meetings such as degree works or caucuses because I am now a Past Master.

7. Of course, waiting for me are the Appendant Bodies. Who would not want to be part of them? Imagine having all five or more decals at the back of your car as if you belong to the elite groups.

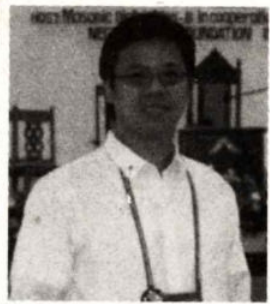
8. When I am done with all of these, I will still attend stated meetings but with delusions of grandeur.

All of these things did not happen as planned when the candidate became a Master Mason. Thanks to the wisdom, guidance and dedication given to him by the brethren, particularly the Senior Masons. Thanks to the Charge given to him by the Worshipful Master. Thanks to his Obligation as a Mason. And most specially, thanks to our Creator who was responsible for all things in the universe.

May kindness and brotherly affection always distinguish our conduct as men and as Masons.

# KEEPING OUR PASSIONS WITHIN DUE BOUNDS

by Bro. Dennis Uy



**WE HAVE HEARD** time and time again that in Freemasonry “We make good men better.” We Masons, and we hope non-Masons, too, could all agree to the truth of this statement. But the world “better” could mean a lot of things to a lot of people. Better in the way we think, speak, act, and behave; better in our relationship with members of our respective families and with other men; better in our relationship with God and with the universe; better in our relationship with our own selves.

One of the fundamental teachings of Freemasonry that make one become a better man is that valuable instruction of “circumscribing our desires and keeping our passions within due bounds toward all mankind.” When I ponder upon this teaching, I am often amazed at how well our ancient brothers understood the flaws of human nature.

The quickest way for a man to ruin relationships, damage friendships, or get into trouble is the sudden outburst of passion. Men have an innate desire to always react to things they consider important, oftentimes without even thinking or understanding the situation first.

This reminds me of a disturbing story I heard years ago which precisely illustrates how extreme man’s outburst of passion could be. There once was a man, who, after working for so many years, finally became successful enough to buy his dream car, a very expensive Mercedes Benz. He had been dreaming of owning that car for so long that he

felt so happy when he was finally able to buy this dream car.

Everyday, he would carefully polish his new car while admiring how beautiful it was. One Sunday morning, while he was washing his car, his **5-years-old** son joined him. He told his son how much he loved the car, often reminding him that it was the best car in the world. But then, the father left for a while to get something and on his return, he saw his son with a stone in his hand gingerly scribbling on the side of the car, effectively ruining its paint.

The father got livid with anger upon seeing his dream car’s shiny door scratched and scribbled with ugly marks. His sudden irate outburst was so severe that he shook and hit his son so hard breaking both the child’s arms. The father, after realizing what he had done, rushed his son to the hospital.

After returning home, the son with both his arms in a cast, said to his father, “Dad, I’m sorry I wasn’t able to write my name on the door of your

special car because both my arms are broken." The father got irritated, thinking that his son had shown no remorse for what he had done. Not wanting to talk to his son, he went instead to the garage to assess the damage done on his car.

As he was inspecting the damaged part, he suddenly broke down into tears, hurriedly went to his son to hug him and say that he was very sorry for what he had done to him. And there scribbled on the "damaged" door of his dream car were these words: "I love you very much, Daddy!"

We may have sometimes reacted the way the father in the story did in similar situations in our lives. It may not be a special dream car that was scratched. Maybe it could have been our ambition, our ego or our desires that were scribbled upon. But like what we realize in the story, not all scratches are meant to ruin. But sometimes, these could only be misguided expressions of one's concern or affection.

Some of our brother Masons may rub on us the wrong way, but in the end, we might realize that it is just their way of expressing brotherly love. Pausing for a while and understanding a situation before we react is probably one of the best ways of avoiding outbursts of passion and conflicts. It may be very difficult to subdue one's passion, but as Freemasons, we are taught to heed this very valuable lesson because our ancient brothers understood clearly this flaw of human nature.

Mastering oneself is probably

the ultimate test of a Freemason!

## LESSON WE MAY DERIVE FROM THE STORY

If we look back to the history of mankind, most, if not all, of the great tragedies and wars were caused by the unbridled passion of men. Wars were fought and countless lives were lost, just because some men could not keep their passions within due bounds towards their fellowmen. That is, from the earliest conflicts among primeval tribes of our ancestors to the two World Wars waged by a generation.

But we need not go far in observing the damage to lives and relationships caused by unchecked passions. We only need to look at ourselves in relation to others and even among the brethren to observe that when passions fly, disharmony is bound to ensue.

Perhaps our ancient brothers in Freemasonry were the wiser in understanding the follies of human nature – the irresistible desire to impose one's will, standards and norms on others. Our ancient brothers probably realized that this was a very primal instinct that had to be contained, nay, controlled.

**The Compasses and the Point within a Circle remind us to limit our desires in every station and never to suffer our passions, prejudices, and selfish interests to become the masters of our judgment.**

# ON SELFISHNESS

by Bro. Herbert P. Quimpo, PM  
Pagkakaisa Lodge No. 282, NCR-G



**S**ELFISHNESS, according to Wikipedia, denotes an excessive concern with oneself and, as such, it exceeds mere self-interest or self-concern. Necessarily, then, it connotes a disregard for others; it goes beyond the act of placing one's own needs or desires above those of others.

To promote one's own gain or to attain one's vested interest is harmful to others. Individual selfishness toward gaining political, religious, or economic power is, indeed, one of the biggest negative characteristics which the human species has developed; selfishness, in fact, has produced the worst of political, religious, and economic tyrants, who have inflicted a great deal of harm on mankind.

The time has come for King, Sultan, Amir, Ruler, or President to change his selfish ways. Otherwise, the trouble which is going on in Africa and in the Middle East --- in Saudi Arabia, Bahrain, Jordan, Yemen, Oman, Tunisia, Libya, Algeria, Syria and so forth -- would not cease.

Now is the time for all human beings, whether high or low, rich or poor, to change their ways in life in order to help bring about a better order in the world. Human consciousness must now open itself up to spiritual enlightenment; otherwise, the increasing materialism that results from selfishness would continue to control and eventually demolish mankind.

Decidedly, selfishness has de-

stroyed the values of self-respect and freedom. It has caused hunger and malnutrition to exist in every place throughout the world. Due to the selfishness of a few individuals, families, groups, or corporations, around 100 million people are suffering from hunger and malnutrition. Statistics show that every year 15 million children die of either hunger or malnutrition, or both, and every 3.6 seconds someone dies of either hunger or malnutrition, or both.

It is high time that we human beings rid our hearts of the sediments of selfishness in order to achieve human solidarity or peace and harmony among all of God's creatures. If we sacrifice our selfish aims and ways, we will see the necessity of working together in close harmony to attain the ends of a truly human life and to fight against the moral evils that have plagued the world.

We would do well to heed the Dalai Lama, who once stated, "I believe all suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction. Yet true happiness comes from a sense of peace and contentment,

which in turn must be achieved through the cultivation of altruism, of love and compassion, and the elimination of ignorance, selfishness, and greed."

No, we must not promote our own happiness or satisfaction at the expense or detriment of others. To have true happiness, we must cultivate our sense of peace and contentment by becoming altruistic or other-oriented, by being loving and compassionate toward others, and by helping one another in

eliminating moral evils, particularly ignorance, selfishness, and greed.

We Freemasons in particular must practice the Fraternity's main tenets, Brotherly Love, Relief, and Truth, consistently in daily life, and then induce others, by precept and example, to practice them likewise. If we accomplish this work, then we will help change the world into a better place to live in.

## IMPROVEMENTS FOR THE FUTURE

- According to plan, the Grand Lodge Dormitory Building will be completed by the 3rd quarter of this year. The Grand Lodge leadership deeply appreciates the continuing support of the brethren, Districts, Lodges, and other Masonic bodies to this laudable project.
- The Grand Lodge leadership undertook three golf tournaments to generate resources for the completion of the construction and establishment of the Dormitory Building as well as to augment the funding support of our Grand Lodge for our scholarship program.
- The GLP established a Masonic Park near the Japanese Garden of the Luneta Park. This should constantly remind us of the heroic sacrifices of our Masonic forebears in bringing about the freedoms we have today.

# ON BEING BROUGHT FROM DARKNESS INTO THE LIGHT

by Bro. Christian J. Ong  
(A Relatively Young MM)

**T**HIS IS AN EDITORIAL PIECE of some sort regarding my experience on being brought from darkness into the light and how deeply the "Craft" has affected me as a person.

A little over a year had elapsed before I started my journey --- a journey fraught with many arduous yet meaningful experiences, which I later on found out to be vital in shaping my ideals.

There are, to me, four key points of my "story."

First, my experience as a petitioner, which served as the very foundation of my fraternal relationship with the officers and members of the Lodge I filed my petition with. Like all brothers and fellows had done who had gone this way before me, I had to undergo some trials or tests to prove myself worthy of joining their fellowship. I was required to serve them particularly during social fellowships. Looking back, I now understand that it was an important phase of the time-tested process of making a good and true man a worthy and exemplary Mason. I have come to grasp that it is in the process of service that I develop humility, and the three principal tenets of Masonry, namely, Brotherly Love, Relief and Truth, ought to be slowly but surely inculcated in my heart.

I began to develop the spirit of Brotherly Love as I spent long hours of fellowship with the brethren of the Lodge, whose different personalities

and even whims I came to understand and value. The spirit of Relief blossomed in my heart when I stopped looking at the requirement of serving the brethren no longer as a chore but rather as an opportunity to serve others with joy. And Truth, that divine attribute which is the foundation of every virtue, was instilled in me when I was taught to regulate my conduct, to know when to speak and when not to, and to show humility inside and outside the Lodge. All these insights made me embrace the period of being a petitioner dearly. During this stage I developed patience and perseverance, which I found to be fundamental requisites to receiving further light in Masonry.

Secondly, my passing through the various forms and ceremonies made use of during the conferral upon me of the three degrees of Craft Masonry. Participation in the ritual and ceremonies of the three degrees strengthens our fraternal bond because all of us have to undergo the same rite of passage. Through this process I have come to comprehend that the values and vir-

tues I had learned during the "petition-ership" assumed deeper meaning, and they were supplemental with higher education. Undoubtedly, the brethren who crafted the ritual and ceremonies of the degrees of Craft Masonry were wise men; they made effective use of tools, emblems, symbols and allegories for increasing knowledge and promoting virtue, and they made the candidates for Masonic degrees take their obligations at the Altar, on which lie the great lights of Masonry; the Holy Bible, Square and Compasses. This method of teaching in Masonry clearly differs from that used in the classroom, which subscribes to the use of textbooks and lessons in prescriptive form. The method which Freemasonry uses for imparting its teachings is secretive, abstruse, cryptic. Admittedly, Freemasonry's method of teaching is harder than that used in Academe, but it induces us to take the initiative to learn the Masonic truth by and for ourselves. Masonry uses secrecy as part of its teaching strategy, not to make things harder for us, but rather to stimulate us to seek further light and discover the truth for ourselves; for when a man works hard at something and finds the answers for himself, the resultant knowledge and experience will remain an eternal possession. The focus of the ritual and ceremonies of Masonic degrees is on making the candidate therefor realize the importance of ennobling himself. The mind and heart of the candidate are deeply impressed with Masonry's teachings and principles because the members of the conferral team try their level best to play their respective roles as impressively as they can. The conferral of each degree is, in effect, a

"shared experience." This shared experienced results in the strengthening of the chain of sincere affection which links Masons closely together. Indeed, no man will become a Mason without the labour of his loving brethren.

All this has led me to the third key point of my "story": how I define Masonry and how I will make Masonry define my life.

Clearly, there exist a plethora of information, as well as an infinite number of questions, regarding our ancient Craft and its mysteries. Nevertheless, while I am still at the blossoming state of my Masonic life, I want to define Masonry for myself. To me, "Masonry is a Fraternity centered in God with a purpose of building and shaping each member to be in his own way a proper representation of Him. It makes use of symbols, figures and allegories to steer each of its members' actions, ethics, morals, and virtues, thereby molding him as an enlightened man of God. And as a society, Masonry adheres to the growth of wisdom, tolerance and equality of all men as creatures of the Supreme Being fostering peace and harmony." That is my current view of Masonry. Hopefully, as I progress in my Masonic career, I will look back and see whether I would be able to add to this current view of mine.

Meanwhile, to make myself worthy of being called a Master Mason, I will exert all-out effort to live my life by my own definition of Masonry, thereby showing to the world that Masonry has made me a better man.

And lastly, what does being raised to the sublime degree of Master Mason entail? Answering this question is already a big challenge; for it is in this question that the cliché “Madaling maging Mason, ngunit mahirap magpaka-Mason” is proven to be true.

When I was still in the dark, all I wanted was to finish my academic degree, so that I could go with my usual ways and go on living my life. In reality, however, now that I am already a Mason, I have become more conscious of the grave responsibilities, the heavy obligations, and the amount of work to be done. For I no longer just carry my own name, but I carry my Freemasonry with me. This means that whatever I do will reflect upon my Lodge in particular and the whole Fraternity in general.

I recall, at this juncture, that when I was still a petitioner, I recurrently asked myself, “Why do I want to be a Mason?” My answer then was, I wanted to seek the truth hidden in the mysteries of Masonry. In the final analysis, we Masons are called travelers because Masonry is a progressive,

not static, moral science divided into different degrees. It is therefore necessary for us to embark on a journey to find answers, truth and wisdom, which we are to use for improving ourselves in Masonry. It is clear that being a Mason does not only require us to be Lodge members, but rather to fulfill our charge that we should be active in spreading Masonry more through our actions than through our words.

The purpose of this “story” is to say thanks to the brethren who had given me the chance to fulfill my dream of becoming a Mason some day, as well as to express my love of Freemasonry. Through my experiences in the Craft, I have gained full acceptance of my life’s purpose. I have realized, among other things, that we can live richly, abundantly and meaningfully if we put our trust completely in God and His Providence. I am a testament of the fact that through Masonry a good man can become a better one and that a man who embodies the teachings of Masonry will, in time, become the best man that he can be.xxxxx

**WHAT DOES BEING RAISED TO THE SUBLIME DEGREE OF MASTER MASON ENTAIL? ANSWERING THIS QUESTION IS ALREADY A BIG CHALLENGE; FOR IT IS IN THIS QUESTION THAT THE CLICHÉ “MADALING MAGING MASON, NGUNIT MAHIRAP MAGPAKA-MASON” IS PROVEN TO BE TRUE...**

# BRAINSTORMING

by Bro. Isaac F. Arribas, Jr., PSGL

**W**HEN A LEADER is presented with an idea for a project, he organizes a committee to draw plans for bringing the project to fruition. The Chairman convenes the committee to formulate ideas to implement the project. This exercise is commonly called brainstorming. The chairman or leader stimulates the other members of his committee/group to produce ideas or he endeavors to unlock the creative power of his committee/group in formulating the best course of action in achieving the goal.

In starting the session, the group leader or committee chairman should:

- Designate a recorder for the session.
- Explain the purpose of the brainstorming, and lay down the rules.
- Identify the topics to be brainstormed.
- Each idea should be reflected on a black/white board for all to see.
- Each member in rotation is asked for ideas, which should be presented as briefly as possible.
- Each member offers only one idea at a time regardless of how many ideas he has in mind.
- If a member has no idea to contribute when his turn comes during the rotation, he then says "Pass" and the task is given to the next member and so on.
- The rotation process continues until all ideas are exhausted.
- Each member should strive to present as many ideas as he can think of in order to maximize the effectiveness of the team process.
- No ideas should be considered stupid or outrageous. Remember that on several instances brilliant solutions stem

from ideas which at first glance appear to be stupid. To criticize is a "no-no" in this exercise as it may only curtail the creativeness of team members.

- Good-natured laughter and informality should be encouraged to enhance the climate of innovative activity. Likewise, exaggeration should also be encouraged as it may inject humor and stimulate more ideas in the process.
- A lengthy idea should be abbreviated into few words by the leader and the originator must agree to it, without feeling bad about it.
- During the session, no evaluation of ideas should be made by anybody until each one runs out of ideas. Each idea should be examined and be grouped into a common thought.
- After all ideas have been exhausted and collated, the leader will call for a vote for each idea. The idea with the most number of votes must be the BEST for the project.

The critical evaluation of ideas must be separated from the process creating them.

## HOW TO DO IT

1. Explain the purpose of the brainstorming, announce the rules, and write the subject on a large blackboard.
  2. Then invite ideas and suggestions which are recorded on the blackboard immediately after they are offered. The members remain seated and call out their ideas as fast as they can be recorded.
  3. The brainstorming continues until the ideas stop flowing.
  4. Thank the participants and proceed to the next step – evaluation. The group then examine all suggestions in terms of their suitability, and call for a vote.
2. Brainstorming can save hours of research. A hundred ideas could be created during a one-hour session.
  3. Brainstorming improves communication between and among people. Its very informality is conducive to friendliness.
  4. Brainstorming is a method through which the most reticent member has an opportunity to make his contribution, to become part of the group and possibly one of its most active and valuable members.

**NOTE:** Positive thinking is essential. You should warn participants against using negative phrases such as “That won’t work” ... “It’s been tried before” ... “That’s a ridiculous idea” ... “These killer phrases will stop the confident, enthusiastic flow of ideas.”

#### **WHAT IS ACHIEVED?**

1. Practice in brainstorming improves creative powers. Some people are born “idea men” but all of us can improve our creative faculties through practice.

## **FINANCIAL GAINS**

**MW Avelino I. Razon, Jr. continued exercising fiscal discipline as did his predecessor in the Grand East. During his term, therefore, the GLP achieved an excess of receipts over disbursement of Php 3,228,749.94. Under the watchful care of VW Lucas Ty, our Masonic Supply Store surpassed its previous year's performance and also achieved an excess of Php3,570,840.18. The GLP, moreover, received donations amounting to Php4,901,096.92.**

# DeMolay: A Bridge among Men, a Path to Righteousness

by Benjamin Alexander S. Madamba

**Note:** The author is a Past Master Councilor of A. Mabini Chapter. RD and is the incumbent Jurisdictional Master



“Let your Light so shine before Men so that they may see your good works and glorify your Father who is in Heaven.”

There are many benefits derived from attending assemblages of the International Order of DeMolay, such as the 11th National Conclave, Congress and Olympics held at the Brokenshire Resort, Davao City and hosted magnificently by the Feliciano Iñigo Chapter, IOD, with Bro. Ace Guerra, PJMC, Chev., acting as overall chairman.

Not everything went according to plan. But the hosts managed to turn the tides; they met the challenges of hosting the special event slowly but surely. They were able to respond to the demands of over 300 hungry young men as they went about their organized programme of activities with stride, pride, quality and humor. Hence, I assured our brethren from FIC that the participants would never forget that very joyous occasion. Said I: “The organization of the event was splendid; the conclave was a success.!”

But the success would never be attributed to the fact that Chapter 1 won the Ritual Competitions and Chapter 2 topped the Sports Contests. The success was due to the fact that we participants made friends from all over the Philippines, thereby strength-

ening the bonds which the DeMolays who came this way before us had fashioned among brethren from Luzon, Visayas and Mindanao. We gained new friends, and our love for the Order became more ardent.

Indeed, it's inspiring to see a DeMolay from Luzon hugging another from Mindanao! It's edifying to behold young men laughing side by side, language barriers and cultural differences notwithstanding. This is mainly the reason for Dad Frank S. Land to state, “DeMolay is a bridge among Men, and a Path to Righteousness.”

Bro. Ken Bryan Escaño, National Master Councilor, therefore, said during the closing ceremonies of the Conclave, “No matter where you are, you are a DeMolay. No matter what language you may speak, you are still a DeMolay.”

I see eye to eye with him. Why must we bother ourselves with elitist mentality? Why say, “My region is better than his”? or “My Chapter is better than his”? What's the point of comparing things that are meant to be partnered or unified?

How important, then, it is for each of us to ask himself periodically, “Why am I a DeMolay? Is it because of the Ritual of Secret Works? Is it because I feel that being a DeMolay means

belonging to an elite secret body or an exclusive organization of young men?"

If you cannot think of answers to such questions, my Brother, then we believe we have truly failed you on the and you have been false to the teachings we have tried to make plain to you.

No, don't lose sight of the fact that DeMolay is youth development. If

you cannot learn from others, you will scarcely develop yourself.

That, my Brother, is the true challenge of a DeMolay. A DeMolay endeavors earnestly, to set aside petty differences and, instead, works together with his Brethren in close harmony toward establishing a United Brotherhood of Men, all for God's greater glory.



## Farewell, Kuyang Boy, Farewell!



Your passing away made us very sad because we would miss your jolly company and sincere fellowship, but very glad because your suffering due to illness had ceased, and you went ahead of us for eternal rest in our Heavenly Father's house after three-fourths of a century of traveling through this vale of tears. You wore your lambskin apron honorably since you led a purposeful, fruitful, and meaningful life. You were a blessing to Sister Leonora, sons Godofredo III, and Gilbert, and daughter Gladys; to the brethren of Districts NCR-E and NCR-F, whom you served creditably as DDGM; to your brethren of Andres Bonifacio Lodge No. 199, whom you served unselfishly as Warden and Master; to the Grand Lodge Staff, who considered you as a dedicated and caring boss; to the Grand Masters under whose administrations you served with fervency and zeal; and to our Grand Lodge on many committees of which you served faithfully and conscientiously either as chair, vice-chair, or member. The brethren of Mabini Lodge No. 39 will not forget you, either.

Farewell, Kuyang Boy, farewell!

# The Story of the Rainbow

**O**nce upon a time, all the colors in the world started to quarrel; each claimed that she was the best, the most important, the most useful, the favorite...

**Green** said: "Clearly, I am the most important. I am the sign of life and of hope. I was chosen for grass, trees, leaves – without me all the animals would die. Look out over the countryside and you will see that I am in the majority."

**Blue** interrupted: "You only think about the earth, but consider the sky and the sea. It is water that is the basis of life and this is drawn up by the clouds from the blue sea. The sky gives space and peace and serenity. Without my peace you would be nothing but busybodies."

**Yellow** chuckled: "You are all so serious. I bring laughter, gaiety and warmth into the world. The sun is yellow, the moon is yellow, the stars are yellow. Every time you look at a sunflower, the whole world starts to smile. Without me there would be no fun."

**Orange** started next to blow her own trumpet: "I am the color of health and strength. I may be scarce, but I am precious for I serve the inner needs of human life. I carry all the most important vitamins. Think of carrots, pumpkins, oranges, and papayas. I don't hang around all the time, but when I fill the sky at sunrise or sunset, my beauty is so striking that no one gives another thought to any of you."

**Red** could stand it no longer. He shouted out: "I'm the ruler of you all, blood, life's blood. I am the color of danger and of bravery. I am willing to fight for a cause. I bring fire in the blood; without me the earth would be empty as the moon. I am the color of passion and love; the red rose, poinsettia and poppy."

**Purple** rose up to his full height. He was very tall and he spoke with great pomp: "I am the color of royalty and power. Kings, chiefs and bishops have always chosen me for I am a sign of authority and wisdom. People do not question me – they listen and obey."

**Indigo** spoke much more quietly than all the others, but just as deter-

minedly: "Think of me, and you all become superficial. I represent thought and reflection, twilight and deep waters. You need me for balance and contrast, for prayer and inner peace.

And so the colors went on boasting, all of them convinced that they were the best. Their quarrelling became louder and louder. Suddenly there was a startling flash of brilliant white lightning; thunder rolled and boomed. Rain started to pour down relentlessly. The colors all crouched down in fear, drawing close to one another for comfort.

Then Rain spoke:

"You foolish colors, fighting among yourselves, each trying to dominate the rest. Do you not know that God made you all? Each for a special purpose, unique and different. He loves you all. He wants you all. Join hands with one another and come with me. He will stretch you across the sky in a great bow of color, as a reminder that He loves you all, that you can live together in peace – a promise that He is with you, -- a sign of hope for tomorrow."

**And so whenever God has used a good rain to wash the world, He puts the rainbow in the sky, and when we see it, let us remember to appreciate one another.**

**Note:** The story given above was contributed by Sister Eleanor R. Redor, Supreme Deputy in the Philippines, Grand Assembly of the Philippines, International Order of the Rainbow for Girls (IORG).

On Feb. 26, 2011, the Rainbow Girls held a "Sharing Talents Night" or Masonic Family Fellowship. On April 2-3, 2011, they celebrated the 89th Anniversary of their Order. On April 27, they participated in the JoDeRa Olympics, with MW Avelino I. Razon, Jr., Grand Master, as Guest of Honor and Speaker. Finally, on May 27-29, they will hold their Grand Assembly Session.

**• There are only two lasting bequests we can give our children (and other young people). One of these is roots; the other, wings. – HODDING CARTER**

**• The youth are the beautiful hope of my country. – JOSE PROTACIO RIZAL**

# OTHER NEWS, DEVELOPMENTS

## Amaranthine Slice

by SK Max D. Suner

District (V) Deputy Grand Royal Patron



### 1. SPECIAL SESSION

**O**N THE OCCASION of the Supreme Visitation of Supreme Royal Matron Peggy Ball, who was accompanied by HL Perla Reyes, Grand Royal Matron, and two other members of the Grand Court of New York, the Grand Court of the Philippines, Order of the Amaranth, convened a Special Session on Jan. 25, 2011.

HL Nelia Manayao, DDGRM, District V (Nueva Ecija), led a big delegation, composed of officers and members of Muñoz Royal Court No. 17, Nueva Ecija Court No. 31, and Pantabagan Bonari Court No. 46, to the Special Session.

The affair was capped by a superb Filipiniana Night, which was complete with elaborate dance presentations and fellowships.

The visitors commented later on that their first Supreme Visitation to the Grand Court of the Philippines "will remain sweet in our memories."



## 2. 5TH ANNUAL CONVENTION OF DISTRICT V (Central Luzon)

**O**UR DISTRICT HELD its 5th Annual Session at the Cabanatuan Lodge 53 Masonic Temple on Jan. 29, 2011. .

Host Nueva Ecija Court No. 31, led by HL Alodia Salazar, Royal Matron, and SK Emmanuel Antonio Umali, Royal Patron, conducted the Opening Ceremony. Next Pantabagan Bonari Court No. 46 solemnly received HL Cornelia Manayao, DDGRM, and yours truly, DDGRP, into the convention hall. Then HL Ligaya Sagun, Royal Matron, and SK Juan Sagun, Royal Patron, turned over the gavel to DDGRM Nelia and me.

We received and presented the following at the Throne: HL Elizabeth P. Uy, Grand Royal Matron, Grand Court of the Philippines; HL Perla G. Reyes, Grand Royal Matron, Grand Court of New York; HL Eva B. Panopio, Deputy Supreme Royal Matron, Supreme Council, Order of the Amaranth, Inc.; HL Elenita Alfonso-David, Grand Associate Matron; HL Araceli B. Dela Cruz, Grand Conductress; HL Leticia S. Flores, Grand Associate conductress; and other dignitaries.

The subordinate courts of District V then reported their respective projects and accomplishments.

In her message, Grand Royal Matron Elizabeth Uy lauded the strength of District V and the commitment and support of the subordinate Courts.

Muñoz Royal Court No. 17, led by Royal Matron HL Metita Balmeo and Royal Patron SK Errol Santiago, performed the closing ceremony.



# MD R III-D CONDUCTS GOLF TOURNAMENT

by Bro. Alfredo R. Geronimo, DGL

**O**UR DISTRICT, R III-D, led by DDGM Alan LM. Purisima, held the 2nd DDGM invitational Golf Tournament at the Lakewood Golf and Country Club in Cabanatuan City on October 7, 2010.

The activity was in line with the GLP's Fund-Raising Campaign to generate funds for its various programs for the year, one of which is the Dormitory Building, which would benefit visiting brethren from the provinces.

Fifty percent (50%) of the proceeds of the Golf Tournament would

finance the District's projects, while the other 50% would be donated to the GLP.

During the 20th Central Luzon Multi-District Convention held at the Carabao Center, Science City of Muñoz, on December 10, 2010, the District turned over to MW Avelino I. Razon, Jr., Grand Master, a check for Php100,000.00. This memorable event was witnessed by MWDanilo D. Angeles, PGM, Grand Secretary, and by RW Juanito P. Abergas, Deputy Grand Master...



MW "Sonny" Razon, Jr., Grand Master, joyfully receives check for Php100,000.00 from Masonic District R III-D. MW Danny Angeles (extreme right) and RW Nitoy Abergas (extreme left) are all smiles, too.

# Masonic District NCR-B Holds Outing

**L**ED by VW Roberto Maria "Boygie" Gastardo, DDGM, brethren of Lodges in Masonic District NCR-B recently had an outing at the Country Resort in Meycauayan, Bulacan. They enjoyed vying against one another in various games and having lunch-fellowship together.

Overall champion was Nilad No. 12, followed by Biak-Na-Bato Lodge No. 7 and then by Labong Lodge No. 59.

The photos below show the District Officers; Bagumbayan Lodge No. 4 (Green); Island-Luz-Minerva Lodge No. 5 (Yellow); Biak-Na-Bato Lodge No. 7 (Orange); Nilad Lodge No. 12 (Violet); Walana Lodge No. 13 and Service Lodge No. 95 (White); and Labong Lodge No. 59 (Blue)



# HORTON HEARS A WOE

by Bro. Kristoffer "Bang" Llacuna

In celebration of the birthday of WB Roberto "Mr. Charity" Sing, the brethren of Frank Reed Horton Memorial Lodge No. 379 conducted a feeding and gift giving program at the Reception and Study Center for Children-Department of Social Welfare and Development (RSCC-DSWD) located in Misamis St., Project 6, Quezon City.



Some 60 adorable children were treated to a sumptuous brunch by the brethren followed by distribution of toys to the kids who are overwhelmed with joy – they just don't know what toys to pick up anymore.

The Worshipful Master and the brethren of Frank Reed Horton Memorial Lodge No. 379 were joined by District NCR-E's Grand Lodge Inspector, WB Roberto "Bong" Fajardo and NCR-A's District Deputy Grand Master, VW Greg Archangel. Also present were some brethren from N.S. Amoranto Lodge No. 358.

Taking the lead of their Worshipful Master, the Senior and Junior Wardens of Frank Reed Horton Memorial Lodge No. 379 pledged that they

will conduct the same program in celebrating their respective birthdays. Mr. Charity likewise asked the other brethren to do the same whenever they can.

Before the activity was concluded, the officer-in-charge of the center that day thanked the brethren for giving joy to the children and asked the brethren not to forget the kids, hoping that this activity won't be the last. She also informed the brethren that there are infants in the center who also need our help.

"Horton hears a woe. The next time we come to the RSCC-DSWD, we'll be bringing them milk & clothes", are the brethren's prompt replies.



# CEBU LODGE NO. 128 CARRIES OUT VARIOUS PROJECTS

**T**hese projects include the publication of its official newsletter, *Ebbs and Flows*; the holding of an art workshop for children aged 6 to 12; the conduct of "Operation Manhood" at the South General Hospital in Naga City, Cebu, which benefited more than 200 boys; donation of various medicines to the Philippine Coast Guard Auxiliary Group to augment its medicine supply for better service to the community; giving school supplies to students of Barangay Kalunasan Elementary School in Cebu City, as well as lesson plan books and teaching aids to teachers; and teaching residents of Asturias, a municipality south of Cebu City, some basic "pang-negosyo" lessons, conducting among youngsters a simple yet unique job matching for possible employment opportunities in the city, and carrying out a medical mission, which resulted in several kids undergoing cleft lip operation, some women being treated for their goiter, and a few males for hernia surgery, and several oldies undergoing cataract operation.



Our Cebu Lodge 128 brethren and beneficiaries

of their charity work



# THE HERITAGE HOTEL MANILA

THE HOME OF MASONS IN THE PHILIPPINES



## SPECIAL MASON RATE

<b>Superior Room</b> w/ Breakfast Single Php 4,300. net Twin Php 4,800. net	<b>Club Room</b> w/ Breakfast Single Php 4,800. net Twin Php 5,300. net
--------------------------------------------------------------------------------------	----------------------------------------------------------------------------------

### Club Perks:

- Exclusive access to Club Lounge
- Express check-in and check-out
- Butler service
- Business and concierge services
- Two-hour complimentary use of the meeting room
- Complimentary broadband internet access
- Discounts on food & beverage, laundry, dryclean & minibar consumption



**W. BRO. EDDIE YEO, P.D.G.** Tyler  
District Grand Lodge of the Eastern Archipelago  
Noli me Tangere Lodge #42  
General Manager  
The Heritage Hotel Manila



**THE HERITAGE HOTEL**  
MANILA

MANAGED BY HILLENBURG HOTELS & RESORTS

Roxas Boulevard corner EDSA Pasay City, 1300 Philippines  
Telephone: (632) 854 8888 • E-mail: [reservationsmanager@heritagehotelmanila.com](mailto:reservationsmanager@heritagehotelmanila.com)

Valid until December 31, 2011 upon presentation of Lodge I.D.

**Photos of some activities of Grand Master AVELINO L. RAZON, Jr., during his year in the Grand East**

