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The Cabletow

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

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22 rooms good for 4 persons
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2 rooms good for 2 persons
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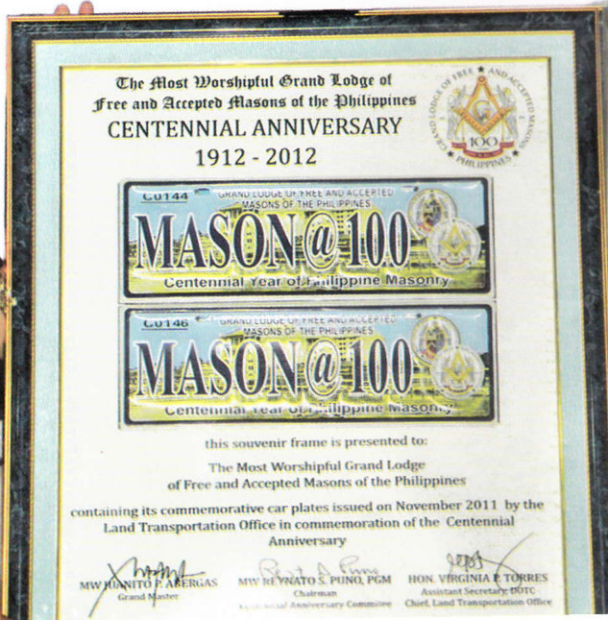
The Most Worshipful Grand Lodge of
Free and Accepted Masons of the Philippines
in cooperation with the
Land Transportation Office



LAUNCHING OF THE COMMEMORATIVE CAR PLATES



Monday, February 20, 2012 at 3
Emilio Aguinaldo Hall
Grand Lodge of the Philipp



MW JOANITO F. ABERGAS
Grand Master

MW RICHARDO S. PUNO, PGM
Chairman

HON. VIRGINIA F. TORRES
Assistant Secretary: LTO/TC
Chief, Land Transportation Office

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Making
HARMONY
and
UNITY
grow further among us



WHEN WE SPEAK OF THE MASONIC FRATERNITY OR FAMILY in this Jurisdiction, we refer to the MW Grand Lodge of the Philippines, its constituent Districts and subordinate Lodges, the Appendant Bodies, namely, the Scottish and York Rites; the Allied Orders like the Royal Order of Scotland and the International Orders of the Eastern Star, the Amaranth, DeMolay, Job's Daughters, and Rainbow for Girls; and the side organizations like Mabuhay Shriners and its constituent Shrine Clubs, the Order of Secret Monitor, the Masonic Charities for Crippled Children Inc., and so forth. These different segments of our Masonic Fraternity or Family put due emphasis on harmony, or unity of purpose and action, in order that we will the better be enabled to make a difference in our own lives and in the lives of others; for it is our firm belief that harmony, or unity of purpose and action, is the strength and beauty of our Masonic Fraternity or Family.

Throughout my term as your 94th Grand Master, I have endeavored most earnestly to facilitate the growth of harmony and unity between and among the different segments of our Masonic Fraternity or Family, as well as to explore new ways in which to

accomplish these two interrelated simple words with so much meaning: HARMONY and UNITY.

Clearly, because of the rapid changes brought about by scientific and technological

breakthroughs on the one hand and the apparent decline in the area of moral or ethical values on the other, we are experiencing some very exciting times, and our ability to work together to make the most of the opportunities which have presented themselves to us during these times is paramount to our success in helping Masonry accomplish its self-imposed mission, which is, as we all know very well, to bring about a universal league of mankind or to establish on earth a true Brotherhood of men of all countries, sects and opinions under the Fatherhood of God.

Compared with other organizations, we are relatively small in number, mainly because of our high selectiveness in admitting new members. Nevertheless, we possess the necessary qualities to realize our common goals. What we need to do is to strengthen our resolve to accomplish things together, to share things with one another in sincere love and fellowship, to solve common problems together, and to show our pride in the Masonic Fraternity or Family not only to one another but to the general public as well.

It makes no difference what the intended result of our concerted efforts is. What really matters is that we sincerely demonstrate teamwork, harmony and unity toward completing any project we have decided to undertake. Working together in close coordination and cooperation has always been an efficient resource to gaining a goal, such as putting together a meaningful program of year-round activities designed to contribute to our members' growth, development and advancement in the Fraternity; raising funds necessary to enable us to implement the program we have put together; making a degree work impressive, proficient and therefore meaningful to the candidates; or conducting an outreach project to help the economically disadvantaged residents of a depressed

community meet their needs.

To crown our desires with much success and fruition, we have to drop our concerns of affiliations and jointly strive for the common good; we have to seek fraternal ties or fellowship regardless of what rank or office we have in our respective Lodges in particular and in the Craft in general. Equality, or dealing with one another "on the level," has always been a landmark not only of our Craft but of all other segments of the Masonic Fraternity or Family as well. Whenever we agree on that basis, harmony, or unity of purpose and action, is much more easily met.

Think of how good you feel when you, as a Lodge or as a Masonic District, successfully complete a task. I submit that the same feeling can overcome our entire Masonic Fraternity or Family in this Jurisdiction. One common goal of ours is, or should be, to zealously and enthusiastically enlighten those around us, by both precept and example, on the benefits of our membership in the Masonic Fraternity or Family as well as on the serious nature of our quest or mission, which is akin to the very purpose of humanity dictated by God, to wit, the universal peace and harmony among His creatures.

When we think of these things, we can sacrifice our own interests for the common good of our respective Lodges or Masonic Districts in particular and of our Masonic Fraternity or Family as a whole. If we do so, we feel better for having supported two interrelated simple, intangible words: HARMONY and UNITY.

That is precisely the reason for me to revive the Masonic Coordinating Council (MCC), which was established in September 1991 by then Grand Master Jose R. Guerrero by virtue of Edict No. 138. This Council serves as a vehicle by which the highest

officials of regular Masonic bodies and appendant orders may be able to unify the efforts of the entire Masonic Fraternity or Family in the Jurisdiction of the Philippines towards the attainment of any common goal in the field of such civic, social or non-partisan political endeavors as may be decided by the Council for the Fraternity or Family to be involved in, including charity work and assistance on occasions of a national or local disaster or calamity, thus preventing the overlapping and unnecessary duplication of efforts of the members of the Masonic Fraternity or Family. It also serves as the vehicle for the settlement of disputes or differences that may arise between or among members within an organization or between members of different Masonic organizations in this Jurisdiction, thereby conserving the resources of the Fraternity or Family in the pursuit of a common goal in one mighty and united effort. In this way, the image of the Masonic Fraternity or Family working in harmony as a whole will continue to be enhanced. The MCC is tasked to identify areas of cooperative and common endeavor and to provide the actual and moral leadership in setting a common goal as well as determining the direction towards the attainment of such a goal.

Now that the Masonic Coordinating Council is in place, I am optimistic that the Masonic Fraternity or Family in this Jurisdiction will make wonderful things happen in the areas of personal development, social welfare,, and human progress. Undoubtedly, if and when we dwell

together in harmony and unity, we can make a big difference not only in our own lives but in the lives of others as well.

I fondly hope that we will continue pursuing the vision-mission we have set out to realize and accomplish, and that we help one another convince our non-Mason countrymen, more by example than by precept, that we are adorned with the hallmarks of a good and true member of the Masonic Fraternity or Family: INTEGRITY, FIDELITY and ABILITY.

Thank you very much for extending to me and my set of Grand Lodge officers your all-out support and wholehearted cooperation towards successfully implementing the different prongs of the administrative program of our Grand Lodge during my year in the Grand East. Let us continue extending our support for and cooperation with the leadership of our Grand Lodge. Let us also support the MCC since it will help the Masonic Fraternity or Family in this Jurisdiction grow both in number and in strength.

Mabuhay ang ating Kapatiran o Pamilya!

Faternally yours,

JUANITO P. ABERGAS
Grand Master

**Harmony, or Unity of Purpose and Action,
is the STRENGTH and BEAUTY of our
Masonic Fraternity or Family**

REDEDICATING OURSELVES TO **PURSuing** WHAT WE CAME HERE TO DO

WE READ in the January-March 1991 edition of The Square and Compasses, the official publication of the Grand Lodge of India, that on a rocky seacoast where shipwrecks were frequent, there was once a ramshackle small life-saving station. It was no more than a hut and there was only one boat, but the few men who manned the station were a devoted lot. They kept constant watch over the sea and, with little regard for themselves and their safety, went fearlessly out in the storm if they had evidence that there had been a shipwreck somewhere. They therefore saved many lives, and their station became famous.

As the fame of the station grew, so did the desire of the people in the neighbourhood to become associated with its excellent work. So, new members were enrolled, new boats bought, and new crews trained. The hut was replaced by a building which could adequately handle the needs of those who had been saved from the sea.

Since shipwrecks did not occur every day, the building became a popular gathering place – a sort of local club. As time passed, the members became so engaged in socializing that they had little interest in life-saving, although they duly sported the life-saving motto on the badges they wore. Soon the social activities of the club became so numerous, and the life-saving activities so few, that there was a show-down at a club meeting. During the meeting, some members insisted that they return to their original purpose and activity. A vote was taken, and the original members, who were considered trouble-makers, and who proved to be a small minority, were invited to leave the club and start another one.

That is precisely what they did. They built a hut a little further down the coast, and they demonstrated such selflessness and daring in saving lives that, after a while, their heroism made them famous.

Because of this, they grew both in number and in strength. They reconstructed their hut, and pretty soon their idealism was smothered.

Let that not be the story of Freemasonry in this Jurisdiction!

Although our Lodges have small membership and scarce resources, like the original members of the station, we must faithfully and conscientiously discharge our duties, as well as persistently and patiently pursue what we came here to do: to learn to subdue our passions and improve ourselves in Masonry.

We must ever bear in mind that, as asserted by MW and retired Chief Justice

Reynato S. Puno, PGM, GMH, in one of his eloquent speeches, *"The ultimate aim of Masonry is to enthrone the sovereignty of selflessness over selfishness; for if there is one tyranny that has terrorized men, it is the tyranny of selfishness. If you come to think of it, selfishness created the worst of political, economic, and spiritual tyrants. It is for this reason that Masonry seeks to purge men of all the 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...."*

Indeed, the patient and persevering pursuit of personal perfection is an endless task—a task which will be completed when the heavens are no more. Hence, we must periodically renew our commitment to learning avidly the Fraternity's tenets and teachings, practicing them persistently in daily life, and disseminating them widely among other men.

"The ultimate aim of Masonry is to enthrone the sovereignty of selflessness over selfishness..."

We must not commit the mistake of the original members of the station, who, after improving their station's facilities and expanding its membership, became so engrossed in socializing that they gradually lost sight of their original purpose. No, we must not suffer the Craft in this Jurisdiction to degenerate into merely a social club with empty titles and vain pretensions, nor let our desire to augment the funds and other properties of our Lodges induce us to accept into our fellowship men who are not deserving of, as well as qualified for, active membership in the Craft. We must, on the contrary, strictly adhere to our charge to refuse to recommend men to a participation in our privileges, unless we have strong reasons to believe that, like us, they will be faithful to every trust committed

to their care; manifest their fidelity to the Fraternity's ideals, principles, and values; and, therefore, ultimately reflect honor on our venerable Institution. Rather, we must ascertain that all our petitioners for Masonic membership are not biased by friends nor influenced by mercenary motives, but rather offer themselves as candidates for the mysteries of Masonry; that they solicit the privileges of Masonry because they really have a favourable conception of the Fraternity, a desire for knowledge, and a sincere wish to be of disinterested service to their fellow-men; and that they will cheerfully conform to all of the Fraternity's established usages and customs.

Since we must always prefer the quality over the quantity of the membership of our Lodges, we ought to focus our attention on attracting and maintaining members who are adorned with unimpeachable integrity, inflexible fidelity to their trust, and admirable ability in executing with precision and proficiency our ritualistic and ceremonial work.

This does not mean, however, that we refrain altogether from engaging ourselves in enjoyable fellowships, family outings, sports competitions, and other social activities. On the contrary, we are encouraged to do so because Masonry, through all the ages, has always been a fellowship; ergo, we must indulge that fellowship in our meetings and other activities. If we enjoy our Masonic activities, we are taking our Masonry seriously. While we are having "fun" together, we will feel obliged to promote one another's welfare and to rejoice in one another's prosperity. Thus, our appreciation of Masonry will be enhanced.

Further, if we take our Masonry seriously, we will always conduct ourselves in an exemplary manner and responsibly perform all the duties, as well as persistently practice all the virtues, which our symbolic working tools and hieroglyphical emblems have been selected to illustrate. We will ever remember that the effectiveness of Masonic tenets and teachings will always be the measure by which the non-Masonic world judges Masonry; that the proof of Masonry is in our deeds; that the only way the Craft can be judged is by its product; and that, therefore, the prestige of the Fraternity lies squarely on the shoulders of each one of us.

How important, then, it is for all of us to endeavor most earnestly to be Masons by name and nature, and not nominal Masons or Masons in name only. If we are nominal Masons or Masons in name only, the teachings of the various degrees of Masonry mean little to us. But if we are Masons by name and nature, those teachings mean so much to us that we will keep them ever aglow in our hearts and conduct ourselves every day in such an inspiring and edifying manner as to contaminate those we come in contact with. We must exert all-out effort at attaining self-mastery; for unless we master ourselves, our influence over other men will not bring any good result.

If we direct our special attention to attaining self-mastery or personal perfection, we will find no necessity to create new Lodges. Instead, we will find it necessary to strengthen every one of our existing Lodges and to consolidate them as oases of moral and spiritual integrity in the midst of this turbulent, chaotic, and even dehumanizing world of continuing enmities and inhumanities, of increasing materialism, of dog-eat-dog ruthlessness. In such a world, we must make our Lodges conspicuously pure and prominent, just as the lotus flowers bloom in a pond of mire and filth.

Now that we have launched the

celebration of the Centennial of our Grand Lodge, which will reach its climax on December 19, this year, we need to unite and form a solid partnership—a partnership not for pecuniary gain; a partnership not of Lodges, nor of Masonic Districts, nor yet of Grand Lodge Officers; but rather, a partnership of all Masons in the Jurisdiction of the Philippines for the consolidation of our Fraternity, so that the general public will see and recognize us as an institution of moral leadership, educational advancement, and philanthropic endeavours.

As a solid partnership, we will work together in close cooperation and coordination to regain the old glory of Philippine Masonry as a potent force for the amelioration of our local and national communities; as a cradle of noble heroes, courageous patriots, and forward-looking statesmen; as a producer of highly dedicated public servants and diligent drivers of the engine of private business and industry; and as a developer of good men into moral and intellectual achievers—men who can contribute significantly to the development of their nation, thereby enabling it to participate on free and equal terms with other nations in the attainment of human solidarity or the universal peace and harmony among God's creatures. This is, after all, the very purpose of humanity dictated by Him, as well as the mission which Masonry has imposed upon itself to accomplish.

The bottom-line is that the best tribute we can render to the founding fathers and pioneering members of our Grand Lodge is for all of us who came this way after them to live consistently in daily life the kind of Masonry which they passed on to us and to take it out of the Lodge room into the communities where we live and into the places where we work, and then to contaminate those with whom we come in contact with the virus of our inspiring and edifying example.



A SEPARATE RITUAL FOR OPENING & CLOSING THE GLP TO BE ADOPTED AND USED

OVER THE YEARS during the Annual Communication of the MW Grand Lodge of the Philippines (GLP), the Ritual of the Opening and Closing of a Lodge of Master Masons of Subordinate Lodges has been used for opening and closing the Grand Lodge because it is itself essentially a Lodge of Master Masons.

When consulted, however, the Board for General Purposes considered it proper and fitting, as well as desirable, to have a Ritual that is suitable and appropriate for use by the GLP during the formal opening of its Annual or Special Communications, separate and distinct from that used in Subordinate Lodges.

Thus, a proposed Ritual of Opening and Closing of the GLP to be used in its Annual or Special Communications, based on the Ritual of Opening and Closing of the Grand Lodge of California, was drafted. The draft was referred to and reviewed by the Grand

Lodge Committee on Works, which in turn recommended the same for approval and adoption and which was also endorsed by the Department of Liturgy, Ritual and Ceremonies of the Institute of Masonic Education and Studies (IMES), as certified by its President.

On the basis of the foregoing considerations, MW Juanito P. Abergas, Grand Master of Masons in the Jurisdiction of the Philippines, issued Edict No. 249 on December 22, 2011. By virtue of this Edict, he promulgated and decreed that the Ritual for the Opening and Closing of the GLP that was recommended for approval and adoption should be used henceforth during its Annual or Special Communications.

PHILIPPINE TIOK LIM GRAND MASONS DECLARED AS A CLANDESTINE BODY

ON THE SAME DATE mentioned above, our incumbent Grand Master issued Edict No. 250, in which he promulgated and decreed that:

- *The Philippine TioK Lim Grand Masons, and all its*

Chapters located anywhere in the Philippines, including its San Fernando, La Union Chapter, is a clandestine body, and its members are herefore to be considered as clandestine.

- *Members of said body who are also members of Subordinate Lodges of the Grand Lodge of the Philippines (GLP) should resign their membership in the former, in writing, with a certification of acceptance, if they wish to continue their membership with Subordinate Lodges of the GLP.*

- *Applications for the degrees of Masonry of this Grand Lodge from members of the Philippine Tiok Lim Grand Masons should not be entertained.*

- *Master Masons who are members of the Philippine Tiok Lim Grand Masons are hereby given 120 days from the promulgation of this Edict within which to resign their membership in the clandestine body in accordance with Paragraph 2 above.*

MW Abergas based his Edict on Edict No. 61, which Grand Master Damaso C. Tria issued on January 20, 1972 and which was duly approved by the MW Grand Lodge in its ANCOM that year. In this Edict, MW Tria declared that:

- The "Grand United Masons of China in the Philippines" and its several units, namely, the Progressive Masons Club, Inc. (Ching Po Tong), the Chee Kung Tong, Chinese Free Mason Lodge No. 2, the Peng Kong Grand Mason, the Tiok Lim Free Mason Lodge No. 4, and the Philippine Harmonious

Grand Masons, were clandestine.

- Members of said clandestine units who were also members of the GLP were required to resign their membership in the clandestine units, in writing, with a certification of acceptance, if they wished to continue their membership in the GLP.

Besides, as a result of Edict No. 61, there is presently a provision in our Ordinances (Art. IV, Sec. 2, Sub-sec. K) that defines a "clandestine lodge and clandestine mason as a fraternity, organization or association and a member thereof which is not recognized by the Grand Lodge and uses the word 'Masonic' as part of its name or adopts the square and compasses, or any other Masonic emblem, regalia, symbol or ritual without authority of the Grand Lodge," and that it is prohibited to hold Masonic intercourse with such clandestine lodges or individual members thereof, or recognize any entity unless it is a recognized Subordinate Lodge of a Grand Lodge with which the Grand Lodge of the Philippines has fraternal relations."

Stated Grand Master Abergas: "The Philippine Tiok Lim Grand Masons, particularly its San Fernando, La Union Chapter, uses the word 'Masons' as part of its name and adopts the square and compasses without the authority of the Grand Lodge of the Philippines and is a clandestine body as well as its individual members, falling squarely under the definition of clandestine lodge and clandestine Mason under Art. IV, Decion 2, Sub-section K, Ordinances."

ANCOM 2012 GOLF TOURNAMENT SLATED FOR APRIL 23, 2012

IN HIS CIRCULAR NO. 18 issued on December 15, 2011, MW Abergas informed the brethren that a fund-raising activity in the form of a Golf Tournament would be held on April 23, 2012 at the South Course,

Canlubang Golf Course in Calamba City, Laguna.

Organized and sponsored by the ANCOM Host District, the activity is Dubbed

"ANCOM 2012 Golf Tournament," this activity is organized and sponsored by the ANCOM Host District, with VW Tomas G. Rentoy, III as Tournament Chairman and Bro. Joseph B. Timbol as Tournament Director.

Tee-off time will be from 6:00 to 9:00 a.m. of the said date.

MW Abergas stated, "Preparations

for this major Golf Tournament are now underway, and further details will be disseminated as they are firmed up." Then he added, "Meanwhile, we urge the golfers among the brethren to mark the date of the tournament (April 23, 2012) on their calendar and participate in this exciting endeavor."

NOMINEES FOR THE POSITION OF JUNIOR GRAND WARDEN (JGW)

IN HIS CIRCULAR NO. 19 dated December 22, 2011, Grand Master Juanito P. Abergas informed the brethren that:

- **The Past Grand Masters (PGMs) met on December 7, 2011 for the purpose of considering the names suggested for the position of Junior Grand Warden (JGW) in the forthcoming ANCOM of 2012, as provided for in Art. V, Sec. 5, Par. D, Sub-par. No. 3 of the Constitution.**

- **The list of suggested names, as certified by the Grand Secretary, from which the PGMs would select seven (7) brethren whom they believe as best qualified to be considered by the brethren as JGW, contained only seven (7) names.**

Stated MW Abergas: "Consequently, the PGMs were forced by circumstances to

endorse only the seven (7) brethren in the list of nominees, and collectively, the PGMs strongly expressed the belief that they were effectively deprived of their right of choice and had no alternative but to endorse the seven (7) nominees chosen by the brethren."

According to MW Abergas, the following brethren, listed in alphabetical order, comprised the seven (7) nominees as received and certified by the Grand Secretary:

- VW Edward Y. Chua, PJGL;
- VW Evaristo A. Leviste, PDGL;
- VW Bonafebe D. Leyson, PJGL;
- VW Edgar D. Lim, JGL;
- VW Romeo S. Momo, PDDGM;
- VW Tomas G. Rentoy, III, Gr. Org.; and
- VW Rolando F. Rocha, PSGL.

(Note: The aforementioned brethren, except VW Bro. Rocha, accepted their nomination to the position of JGW.)

GLP TO HOLD SPECIAL COMMUNICATION ON DECEMBER 17-19, 2012

MW JUANITO P. ABERGAS, in his Circular No. 23, dated Feb. 14, 2012, informs the brethren that the MW Grand Lodge of the Philippines will hold a Special Communication on Dec. 17- 19, 2012 to commemorate the 100th Anniversary of its

founding.

The tentative schedule of activities is given hereunder.

Monday, December 17. At about 6:00

a.m., foreign delegates start arriving at the Ninoy Aquino International Airport; they are assisted by security, immigration and tourism officials. After checking in at the Manila Hotel and other hotels, they meet with GLP representatives. Free time ensues.

Tuesday, December 18. At approximately 6:00 a.m., the brethren local and foreign alike, assemble at the Rizal Park for the flag ceremony, which is followed by wreath laying at the Rizal monument and a tribute to Bro. Jose "Dimasalang" Rizal.

The foreign delegates pay MW Santiago T. Gabionza, Jr., Grand Master, a courtesy call at his office in the Plaridel Masonic Temple, where the Grand Lodge Historical Marker is to be unveiled.

Next, accompanied by GLP representatives, the foreign delegates pay the Mayor of Manila a courtesy call; the latter presents the key of the City of Manila to them.

Lunch is held at the Diamond Hotel, where a "Meet the Press" Conference later occurs.

Then the foreign delegates return to their respective hotels. Afterwards they have a guided tour of Intramuros. After the guided tour, they proceed to the Manila Hotel; the owner of which warmly welcomes them. Dinner ensues.

Wednesday, December 19. At about 9:00 a.m., the MW Grand Lodge of the Philippines (GLP) is opened at the Manila Hotel. The foreign dignitaries are duly received; the invocation is led by the VW Grand Chaplain; the National Anthem and the Grand Lodge Hymn are sung, and the

Centennial March is played; and the GLP is rededicated to memory.

Then visiting dignitaries representing Europe, the USA, Asia Pacific, and Appendant Bodies/Alled Orders deliver their respective fraternal greetings.

Next, the MW Grand Master of Masons in the Jurisdiction of the Philippines award Honorary Membership to the visiting dignitaries.

After lunch, a photo session takes place at a room of the Manila Hotel designated for the purpose.

Free time is from 3:30 to 6:30 p.m.

The Special Communication culminates with a dinner-banquet, which is also held at the Manila Hotel. The parts of the program for this culminating activity are as follows:

- Invocation
- Singing/playing of the National Anthem, Grand Lodge Hymn, and playing of the Centennial March
- Welcome message of GLP Centennial Committee Chair Reynato S. Puno, PGM, GMH
- Introduction of guests Presentation of commemorative mementos to the guests
- Introduction of Guest of Honor and Speaker
- Speech of His Excellency Benigno Simeon C. Aquino, III, President of the Republic of the Philippines
- Special number by the Bayanihan Dance Troupe of the Philippines
- Closing Remarks of MW Santiago T. Gabionza, Jr., Grand Master

A photo session with President Aquino caps the Special Communication.

MCCCI REGIONALIZED

THE MASONIC CHARITIES FOR CRIPPLED CHILDREN INC. (MCCCI), subsidiary of the Grand Lodge of the

Philippines (GLP), a non-stock, non-profit corporation, is mainly supported by the annual assessment of all Masons

in the Jurisdiction of the Philippines; it also receives donations, legacies and subscriptions to life membership. It was established to exemplify the tenets and teachings of Freemasonry by dispensing acts of brotherly love and relief and by undertaking a completely charitable program for free medical and surgical services to the sick, crippled, disabled or handicapped children, for their therapy and rehabilitation, and to incur, bear and pay for all expenses thereof."

In his Circular No. 24, dated Feb. 24, 2012, MW Juanito P. Abergas informs the brethren that on Dec. 13, 2011 the Board of Directors of the MCCC I approved the medical assistance to beneficiaries in the regions

and districts under our Masonic jurisdiction. Corollary to this worthy undertaking, he enjoins all DDGMs, assisted by DGLs, Masters and Wardens, to establish regional units of the MCCC I to ensure the spread of brotherly love and relief to indigents in cooperation with government tertiary hospitals, as well as to formalize a Memorandum of Agreement (MOA) preferably in the regional centers.

To guide the brethren concerned, the Grand Master attaches to his Circular a sample MOA and requirements, including the rules and procedures to enroll and accept patients for treatment as approved by the Board of Directors of the MCCC I.

DEADLINE FOR SUBMISSION OF ANNUAL REPORTS AND REMITTANCE OF GRAND LODGE ACCOUNTS

MW JUANITO P. ABERGAS, in his Circular No. 28, dated March 12, 2012, reminds the brethren of the following provisions of our Masonic Law Book:

- *A Lodge shall "submit to the Grand Lodge its Annual Report for the preceding year and remit the required dues, fees or other charges within the first 15 days of February." (Part II, Article III, Section 2, Par. j, p. 52).*

- *"No Subordinate Lodge which failed to submit its Annual Report and pay in full its dues and fees to the Grand Lodge within the period provided for in the Ordinances shall be entitled to representation at the Annual Communication." (Part I, Article VI, Section 9, p. 15).*

In relation to the foregoing provisions,

he enjoins all Lodges to settle their outstanding obligations as of December 31, 2011 not later than April 4, 2012, the last day for issuance of proper Accreditation. He avers, "The deadline will be strictly implemented. No reports or payments shall be accepted during the 96th ANCOM scheduled on April 26-28, 2012 in Camarines Sur."

Further, he instructs JGLs, DDGMs, DGLs and GLIs to remind the Lodges under their respective jurisdictions of the said deadline and ensure compliance to avoid inconvenience.

Finally, our Grand Master states that Lodges can make payments on or before April 4, 2012 through the Grand Lodge Account with the Bank of the Philippine Islands (BPI), as follows:

Account Name	Grand Lodge of the Philippines
Account Number	4981-0026-66
Branch	Taft-Faura Branch, Manila

GLP TELEPHONE DIRECTORY

OUR GRAND MASTER, MW ABERGAS, in his Circular No. 25, dated Feb. 20, 2012, provides the brethren with a list of the telephone numbers assigned to the various offices of the GLP, as follows:

Office of the Grand Master	+63 2 5243263
Office of the Grand Secretary	+63 2 5222328
Office of the AGS/Telefax	+63 2 5222218
Office of the Accounting Department	+63 2 5231268
Office of Records-Receiving Section	+63 2 5222232
Office of the IMES	+63 2 5366283
Office of the GLP Library	+63 2 7080473
Office of Grand Officers (DGM, SGW, JGW) & Cabletow	+63 2 5260049

OUR GRAND MASTER, MW ABERGAS, in hi Circular No. 25, dated Feb. 20, 2012, provides the brethren with a list of the telephone numbers assigned to the various offices of the GLP, as follows:

PROTOCOLS FOR GLP WEBSITE, EMAIL ADDRESSES OF GLP OFFICERS & STAFF

MW JUANITO P. ABERGAS, in his Circular No. 25, dated March 1, 2012, informs the brethren that "effective March 18, 2012, all GLP Circulars, including general Circular No. 12, Edicts and/or Memoranda of any kind issued by the Office of the Grand Master or Grand Secretary will be posted in the GLP website from which they will be accessible by the Lodges in our jurisdiction, including pertinent Grand Lodge forms which may be downloaded from the website."

Our Grand Master adds that Lodges may send to the Grand Lodge via email all their monthly reports, as well as inquiries for records and informations required.

Further, he enjoins the Worshipful Master of every Lodge to designate soonest a Lodge Webmaster, whose name is to be registered with the Office of the Grand Secretary and to whom all official communications shall be directed.

The email addresses of the GLP Officers and Staff are as follows:

MW Juanito P. Abergas, GM	juanitoabergas@grandlodgephils.org.ph
RW Santiago T. Gabionza, Jr., DGM	santiago gabionza@grandlodgephils.org.ph
RW Juanito G. Espino, Jr., SGW	juanito espino@grandlodgephils.org.ph
RW Alan LM Purisima, JGW	alan purisima@grandlodgephils.org.ph
MW Rudyardo V. Bunda, PGM GT	ogt@grandlodgephils.org.ph
MW Danilo D. Angeles GS	dda@grandlodgephils.org.ph
Office of the Grand Master	
Ms. Jenny C. Magallanes, Secretariat	ogm@grandlodgephils.org.ph
Ms. Vangie R. Abarquez, Cabletow	cabletow@grandlodgephils.org.ph
Ms. Jho E. Modez, IMES/Library	imes_library@grandlodgephils.org.ph
Office of the Grand Treasurer	
Ms. Gloria G. Compendio, Finance Officer	financé@grandlodgephils.org.ph
Ms. Josie V. Sembrano, Cashier	cashier@grandlodgephils.org.ph
Office of the Grand Secretary	
Ms. Felina A. Villasanta, GS Secretary	ogs@grandlodgephils.org.ph
Ms. Maria Ann L. Nicolas, Data Encoder	id@grandlodgephils.org.ph
Ms. Hazel Salvador, Receiving	receiving@grandlodgephils.org.ph
Mr. Joel G. Caliat, Liaison Officer	liaison@grandlodgephils.org.ph
Ms. Cecile Amancio, Storekeeper	supplies@grandlodgephils.org.ph
Mr. Mar M. Salas, Purchasing	purchasing@grandlodgephils.org.ph

THE NOMINEES FOR THE POSITION OF

JUNIOR GRAND WARDEN

VW EDWARD Y. CHUA, PJGL

Birth & Family

- Born on May 14, 1959 in Tacloban City.
- Belongs to a Masonic family.
 - His father, Bro. Santiago L. Chua, is a PDDGM.
 - His mother, Sis. Federica Young-Chua, is an Amaranth and Eastern Star.
 - His brother Edwin, is a PDDGM, too.
 - His sister Eden, a Past Royal Matron, Tacloban Court, Order of the Amaranth.
 - His brother Edison, a Past Master of Santiago L. Chua Commemorative Lodge No. 336.
- His wife, Sis. Elisa, is also an Amaranth and Eastern Star.

Education

- Got his elementary and secondary education at the Sacred Heart School in his native city.
- Took up Economics at the Divine Word University (DWU), from which he graduated as Magna cum Laude.
- Obtained MA-Economics, Master in Business Administration, MA in Philippine Studies, and Doctor of Philosophy from DWU.

Work Experience

- Served at the DWU as Head, Economics Dept., College of Commerce; Coordinator, MBA Dept.; and Chair, MBA-MBED Dept.
- Also served as Dean, Graduate School, Asian Development Foundation College (ADFC), of which he was later Vice-President, and now CEO.
- Has been Special Lecturer at the RTR Medical School.
- Has served as Executive Director, Institute for Development Studies and Management (IDSMS).
- Incumbent President, Rural Bank of Javier.
- Was Active Member of the following:
 - Sangguniang Panglunsod;

- o Tacloban Motion Pictures Review Board;
- o Regional Development Council;
- o City Development Council;
- o Katipunan ng Kabataan National Executive Management Board; and
- o Philippine Parliament.
- Served as President, Kabataang Barangay National Executive Committee

Honors & Awards; Other Positions Held

- Citation for being Governor of Leyte during National Students Week;
 - Outstanding Alumnus (of Sacred Heart School) for Community Leadership, 1983;
 - Kabataang Barangay Study Grant, which he finished as Magna cum Laude, 1984;
 - National Kabataang Barangay Loyalty Award, 1985;
 - DeMolay Chevalier and Legion of Honor, 2000;
 - Cryptic Mason of the Year, 2003-2004;
 - Most Outstanding Scottish Rite Mason in Eastern Visayas, 2004; and
 - Most Outstanding Mason in the Philippines in the Field of Education, 2004.
- Positions in Various Organizations
- President, Tacloban Kabataang Barangay City Federation, 1979;
 - President, Eastern Visayas Chess Association, 1980;
 - Editor-in-Chief, Press Club, South East Asian Youth Program News;
 - Regional President, Kabataang Barangay, 1980-1985;
 - City Executive Officer, Youth Barangay Brigade, 1980;
 - Director, Tacloban Chess Training Center, Inc., 1981-1983;
 - Executive Board Member, Philippine TOT Baseball League, Leyte Chapter, 1980-1983;
 - Vice-President, Philippine Economics Society, Eastern Visayas Chapter, 1982-1987;
 - President, Tacloban Consumers Protection Association, 1982-1983;
 - Executive Editor, SULHOG, KB Regional Paper, 1980-1983;
 - Editor-in-Chief, PANDAY, KB National Paper, 1983-1985;
 - Regional Chairman, Malayang Kabataang Barangay of Eastern Visayas, 1986-1988;
 - President, Association of Private Secondary Schools in Tacloban, 1983-1999;
 - President, Philippine Amateur Baseball Association, 1995-1999;
 - President for Region VIII, Philippine Amateur Baseball Association (1999-present);
 - President, PRISAA, Eastern Visayas (2001-present);
 - Director, National Schools Athletic Association (2001-present);
 - President, Association of Private Schools in Eastern Visayas (2001-present);
 - President, Association for Graduate Education, Region VIII (2001-present);
 - President, Association of Higher Education Institutions in Region VIII (2005 to date);
 - President, Leyte Amateur Athletic Association (2005 to date);
 - President, Hotel & Restaurant Association of Leyte (2005 to date);
 - National President, Private Schools Athletic Association (2009 to date).

Highlights of His Career in Symbolic or Ancient Craft Masonry

- Worshipful Master, Makabugwas Lodge No. 47, 1996.
- Member of Lodges Santiago L. Chua Commemorative No. 336; Sogod Bay No. 337; and Biliran No. 338.

- District Grand Lecturer (DGL), 1997.
- District Deputy Grand Master (DDGM), 1998-1999,
- Junior Grand Lecturer (JGL) for Eastern Visayas, 2000-2004.
- Grand Orator, 2004-2005.
- JGL for Central and Eastern Visayas, from 2005 to the present.

Highlights of His Career in the Appendant Bodies

- Venerable Master, Leyte-Samar Bodies, Ancient and Accepted Scottish Rite (A. & A.S.R.), 2002-2003, and Leyte Lodge of Perfection, 2003-2004.
- Became Knight Commander of the Court of Honor (KCCH); Supervisor of Leyte Bodies; and Inspector General Honorary (IGH).
- Incumbent Sovereign Grand Inspector General (SGIG) for Leyte and Samar.
- Past High Priest, Royal Arch, Eastern Visayas Chapter No. 30.
- Past Illustrious Master, Council of Royal & Select Masters, Eastern Visayas Council No. 19.
- Past Commander, Holy Royal Arch Knight Templar Priests (See of Tiberias DOC).
- Knight of York Cross of Honor.
- Made Knight Templar in 2002.

His Involvement in the Allied Orders:

- Member, Aloha Temple, Ancient Arabic Order of Nobles of the Mystic Shrine (AAONMS); now affiliated with Mabuhay Shriners.
- Master Councilor, Dr. Manuel Bernardo Chapter, Order of DeMolay, 1975-1977.
- Executive Officer for Eastern Visayas, Supreme Council, Order of DeMolay, 1994 to the present.
- Chevalier and Legion of Honor Degrees, Order of DeMolay, 2000.
- National President, DeMolay Alumni Association of the Philippines (DAAP), 1999-2000.
- Worthy Patron, Morning Star Chapter No. 12, Order of the Eastern Star (OES), 2003-2004.
- Royal Patron, Tacloban Court, Order of the Amaranth, 2004-2005.
- Member, Grand Assembly of the Philippines, International Order of the Rainbow for Girls (IORG), 2004-2005.
- Director of Finance, Tacloban City, International Order of Job's Daughters (IOJD).

His Program for the Fraternity

Bro. Edward Chua feels proud and honored to be a member of the Masonic Fraternity or Family since it has assumed a distinctive, if not an exclusive, position in this country. But he believes that the MW Grand Lodge of the Philippines (GLP) must be better managed than before in order to be better enabled to meet the needs of its members as well as to ensure the continuity of the Fraternity in this Jurisdiction. To him, the quality of the leadership of a fraternal organization, such as ours, in a great measure, determines the organization's efficiency and effectiveness. So, the officers of the GLP, as well as those of its constituent Districts and subordinate Lodges, must gain mastery of a wide range of skills in

executive and ritualistic work and develop a high level of competence in implementing and administering processes that inspire the brethren to achieve excellence.

Through various programs, projects and activities, the GLP, as the mother of all subordinate Lodges, has set forth and exemplified the tenets and teachings of Freemasonry. Specifically, it has promoted the principles of Brotherly Love, Relief and Truth, as well as advocated peace and harmony among men of every country, sect and opinion.

If the brethren, by their suffrages, will elevate Bro. Edward to the exalted position of Junior Grand Warden, he will see to it that programs which are in conformity to the development plans of the GLP will be pursued persistently.

Under his leadership, we will focus our attention on the following:

- Developing the youth through stronger and expanded services for members of the Orders of DeMolay, Rainbow for Girls, and Job's Daughters;
- Caring for, as well as preserving, the environment;
- Promoting closer ties among members of the Masonic Fraternity or Family.
- Pursuing continuous Masonic education and study in order to equip ourselves

with the correct tools, which will lead us through life. For this purpose, the GLP will direct its special attention to the Institute of Masonic Education and Studies (IMES), which is to implement a standard curriculum through a modular program, and to the institutionalization of Masonic forums designed to motivate every member of the Craft to advance in Masonic Light.

Thus, as a fraternal organization, we will become relevant and be better able to hurdle the challenges that face the GLP and its subordinate Lodges. This will result in enhanced understanding of the Brotherhood's precepts and teachings. We can implement this undertaking through a distance education program. Clearly, the more we comprehend Masonry, the stronger will be our commitment to the Fraternity.


- Enhancing the efficiency and effectiveness of the administration of the GLP and its subordinate Lodges, as well as improving the quality of the membership of the Craft.
 - o To administer the GLP and its subordinated Lodges efficiently and effectively, we will consider two essential elements, namely: (1) Harmony between the Grand Lodge and its subordinate Lodges as well as among subordinate Lodges, and (2) Management of property and financial affairs.
 - o To bring about harmony and strong leadership, we must improve the quality of our membership rather than increase its quantity. Ideally, of course, we should grow both in strength and in number.
 - o To improve the quality of the members of the Craft, we must train them and prepare them for leadership roles. We will stimulate them to participate in a Masonic Leadership Academy, so that they will develop themselves for service to the Craft. Their training would include Values formation; Leadership Integration; and Grand Lodge Program Implementation, such as Scholarship, Masonic Assistance, Service, Net-working, Adopt-a-School

and Community Outreach Projects. Through this, we will be able to sustain the existing programs and plans of the Grand Lodge.

o To properly manage the properties and financial affairs of the GLP and its subordinate Lodges, we must be able to maintain a responsive growth in accordance with the mission, goals and objectives of the Fraternity, as well as to source and provide funds to support the operations and activities of the Grand Lodge through fund-sourcing activities that would be viable throughout the Jurisdiction.

- Carrying out a well-articulated and well-coordinated Public Relations Program, which will provide the Fraternity with a better image in the eyes of the general public. Good public relations, decidedly, is priceless!

THE NOMINEES FOR THE POSITION OF



JUNIOR GRAND WARDEN

VW EVARISTO A. LEVISTE, PDGL

Birth & Family

- Born in the City of Manila on December 19, 1952 to Dr. Jacinto Leviste, Sr. and Mercedes Arceo.
- Married to the late Maria Carmen Lecaros-Leviste.
- Their children are Patricia Cherisse; Katherine Jenina, married to Armando Miguel Samia, with whom she has two children: Kylie Mikaela and Armando Lorenzo; and Franz-Josef Alexander, also a Senior DeMolay of Apolinario Mabini Chapter.

Education

- Completed his secondary studies at the Holy Infant Academy in 1968,
- Finished a degree in Electrical Engineering (BSEE) at the Mapua Institute of Technology (MIT) in 1973.
- Completed his training as a pilot at the Philippine Airlines Aviation School in 1975.
- In 1976, his career as a commercial pilot started.

Work Experience

- Has served as B747 Instructor Pilot at the EVA Airways Corporation, a Taiwan-based airline since 1994.

- Uses his entrepreneurial skills for serving as President or managing two Manila based corporations, Southmart and Trentsmart, both of which are franchisees of Monterey Meats, a subsidiary of San Miguel Foods Corporation.

His Career, Honors & Awards in DeMolay:

- Is a member of the Jose Abad Santos Chapter, Order of DeMolay.
- Received the following awards/honors: Past Master Councilor's Meritorious Service Award; Blue Honor Key; Founder's Membership Award; Degree of Chevalier; Cross of Honor; and Active Legion of Honor.
- Member, DeMolay Alumni Association of the Supreme Council of the Philippines and that of the United States.
- Active and Charter Member of the Supreme Council, Order of DeMolay, Republic of the Philippines.
- **Grand Master of said Supreme Council since 2006.**

His Career in Symbolic or Ancient Craft Masonry

- Raised a Master Mason in Saigon Lodge No. 188 in 1983.
- Worshipful Master of this Lodge, 1987.
- Life Member by Longevity, January 2011.
- Charter Worshipful Master, Jacques DeMolay Memorial Lodge No. 305, 1992.
- Charter and/or Dual Member of Lodges Las Piñas No. 332; Escudo No. 369; Frank Reed Horton Memorial No. 379; and Grandsec Reynold S. Fajardo Memorial No. 383.
- Honorary Member, Noli Me Tangere Lodge No. 42.
- Member, Sublime-Benicia Lodge No. 5, AF & AM, in Benicia, California, USA.
- District Grand Lecturer (DGL) for the then Masonic District 1-B, during the term of MW Danilo D. Angeles, PGM, 1997-1998.
- Grand Representative of the GLP to the Grand Lodge of Colombia-Cartagena (since 2004).
- Chairman, Committee on Youth of the GLP, 2007-2011.

His Engagements in the York Rite

- Past High Priest, Pilipinas Chapter No. 24, RAM.
- Past Illustrious Master, Pilipinas Council No. 11, R&SM.
- Past Eminent Commander, Pilipinas Commandery No. 11, KT.
- Honorary Member, Naval Chapter No. 35, RAM, in Vallejo, California, USA, 2001.
- Grand Representative to the following: Grand Chapter of Royal Arch Masons of the State of Michigan, USA; Grand Council of Royal & Select Masters of the State of Delaware, USA; and Grand Commandery of Massachusetts and Rhode Island, USA.
- Recipient of the following honors/awards:
 - o General Grand Council's Cryptic Mason of the Year Award, 1992;
 - o General Grand Chapter's Meritorious Medal for Distinguished Service, 1993;
 - o Knights Templar Cross of Honor, Grand Encampment of Knights Templar of the USA, 2010;
 - o Pre-Eminent Governor, Manila York Rite College No. 170, 1998;

- o Eminent Prior, Filipinas Priory No. 61, Knights of the York Cross of Honor, 1999;
- o Puissant Sovereign, Asoka Conclave, Red Cross of Constantine, 200;
- o Most Illustrious Grand Master, Grand Council of Royal and Select Masters of the Philippines, 200;
- Right Eminent Grand Commander, Grand Commandery of Knights Templar of the Philippines, 2001.
- Most Excellent Grand High Priest, Grand Chapter of Royal Arch Masons of the Philippines, 2004.
- Very Eminent Preceptor, See of Tiberias, Tabernacle No. LXX, 2005.
- Conferred the Order of Knight Commander, 2006.
- Intendant General for Guam and Japan of the United Imperial Council, Knights of the Red Cross of Constantine of the United States, Mexico and the Philippines, where he is the concurrent Illustrious Grand Marshal.
- Received Rank and Decoration of Knight Commander of the Temple, 2009.
- Commissioned as Grand Inspector General for the Philippines by the Grand Encampment of Knights Templar in Nashville, Tennessee, 2009; at the same time, became Jurisdictional Deputy for the Philippines of its Grand College of Honors.
- First Filipino to be appointed as Department Commander for the Far East for the 2012-2015 Triennium.
- First Filipino to be appointed Grand Governor for the Philippines by the York Rite Sovereign College of North America for two consecutive terms.
- Received the Order of the Purple Cross and designated as Associate Regent, 2010.
- First Filipino to be elected as Regent in the York Rite Sovereign College of North America during its 54th Annual Grand Assembly in Nashville, Tennessee, USA, in 2011.

His Involvement in the Scottish Rite, Other Masonic Bodies/Orders

- Member, Philippine Bodies, Ancient & Accepted Scottish Rite (A &ASR), Valley of Paco, Orient of Manila.
- Invested with the Rank and Decoration of Knight Commander of the Court of Honor (KCCH), 1993.
- Coroneted Inspector General Honorary (IGH), 1998.
- Venerable Master, Lakandola Lodge of Perfection, 1999.
- Member, Provincial Grand Lodge in the Philippines, Royal Order of Scotland.
- Life Member, Afifi Shriners of Tacoma, Washington, USA.
- Associate Member, Mabuhay Shriners.
- Honorary Member, Asiya Shriners.
- Life Member, Maginoo Shrine Club.

His Other Affiliations

- Charter Member and College Secretary, Pearl of the Orient College, Societas Rosicruciana in Civitatibus Foederatis (SRICF). In February 2010, he was elevated to Magus, 9th Degree/Grade, at Supreme Magus College, SRICF.
- Incumbent Sovereign Master, Filipinas Council No. 490, Allied Masonic Orders (AMD).

- Charter Member, Davao Council No. 504, AMD, and invested with Rank and Decoration of Esquire of the Royal Order of the Red Branch of Eri, 2011.
- Appointed Grand Superintendent for Guam and the Philippines of the Grand Council, Allied Masonic Degrees of the United States of America, 2011.
- Fellow, Grand College of Rites of the United States of America;
- Grand Commander Occidental, Royal Society of Knights Occidental;
- Knight Preceptor, Sovereign Master's Grand Preceptory, Sovereign Order of Knights Preceptor;
- Member, Grand Conclave, Order of the Secret Monitor of the USA;
- Fellow Knight, Trinity Chapel No. 12, Commemorative Order of St. Thomas of Acon;
- Member, North Carolina Court No. 73, Masonic Order of Athelstan, Province of the United States;
- Fellow, Masonic Society;
- Knight, Masonic Order of the Bath;
- Member, Ye Antiente Order of Corks;
- Life Member, Knights Crusader of the Cross, Grand Commandery of North Carolina, USA.
- Member of the following:
 - Lodge Perla del Oriente, Scottish Constitution (since 1992);
 - Shanghai Preceptory and Priory No. 195, English Constitution (since 1995);
 - Quatuor Coronati Lodge No. 2076, E.C (since 2010).
- Mark Master Mason.
- Member, Keystone Royal Arch Chapter No. 354, Royal Arch Masons under the Grand Lodge of Scotland.

His Charitable/Philanthropic Endeavors

- He has been Sustaining Member for Masonic Homes in the Jurisdiction of the Grand Lodge of California.
- He is also Life Sponsor for the Knights Templar Eye Foundation, as well as a member of its philanthropy-oriented Grand Commander's Club.
- He sponsors church-related projects in 44 Barangays in Tondo, Manila under the auspices of Monsignor Matt Garcia.

His Membership in Other Organizations/Associations

- Alpha Phi Omega (Philippines) International Service Fraternity;
- Kiwanis Club;
- National Association of Mapua Alumni;
- Airline Pilots Association of the Philippines;
- Safety Organization of the Philippines;
- National Safety Council;
- PNPA Brotherhood of Excellent Sojourners and Travelers (BEST).

His Program for the Fraternity

Bro. Sonny Leviste is profusely grateful to the MW PGMs for selecting him as one of

the candidates for the position of Junior Grand Warden (JGW) in our Jurisdiction.

He assures the Brethren that if they will give him their mandate in ANCOM 2012 to attain the coveted Grand South, once his term as Grand Master unfolds in 2015, he will implement the exciting plans for the Fraternity which he has already conceived.

Since 1971, when he became a DeMolay, he has seen how our time-honored Institution has withstood the test of time and changes in our Society, and he has witnessed Grand Masters take the helm of our Grand Lodge every year, every one of them making sure that the Fraternity attains its noble and glorious purposes. Through the years, he has dreamt of being able, some day, to serve the very organization that kept him, as a fledgling young man, highly motivated to attain personal excellence, by means whereof he will contribute to social welfare and human progress.

Now that he is a candidate for the exalted position of Junior Grand Warden, he humbly implores each one of the voting delegates to ANCOM 2012 to help him make that dream come true. Given below are some of the programs he intends to implement with utmost dedication during his year in the Grand East (2015).

- **Masonic Family-Oriented Programs**

The young Sonny Leviste and his brothers in DeMolay looked up with much respect and esteem to their Masonic Elders, most especially their Chapter Advisors, whom they fondly called "Dads," and turned to them for financial, moral and spiritual support. Through the years, they have seen their mortal "icons" and "idols" retire from public and Masonic life and become récluse, detached from the Fraternity.

Hence, with the assistance of other Senor DeMolays, **Bro. Sonny will pursue a "Reaching Out to Elderly Masons" Program, which includes, among other things, showing genuine concern for the welfare of the senior members of the Craft as well as for that of the widows and orphans of our deceased brethren.**

This program, which has met with considerable success in not a few foreign Jurisdictions, does not entail too much financial backing. It merely starts from the goodness of our hearts and our inherent generosity as members of one of the world's greatest philanthropies.

The program also includes the creation of a Masonic Home for our retired brethren who have no more families. The bottom line is that we will be giving a sense of security to our retired brother Masons in their aging years.

Invariably, charity begins at home. According to Bro. Sonny, he has discussed with other Masons, mostly from abroad, ways and means of extending assistance to the senior members of the Craft. In their discussions, they found out that programs designed to promote the welfare of such brethren are in place, and that we must try our best to make those programs work well. The Fraternal Relief and Assistance Program (FRAP) of our Grand Lodge, which replaced the Acacia Mutual Aid Society,

Inc. (AMASI), which had folded up a few years back, is working well. But, of course, it can still be improved further. After all, as the saying goes, *"With the first stone, lays the building of the Temple."*

- **Basic Understanding of the Provisions of the Masonic Law Book**

When the Institute of Masonic Education & Studies (IMES) was established a few years ago, the membership started to become aware of the importance of Masonic knowledge. To this day, however, not all Masons have had the chance to really acquire this knowledge.

Hence, **Bro. Sonny is proposing that all active Masons in this Jurisdiction be kept adequately knowledgeable about our Masonic Law Book (i.e., the Constitution of the MW Grand Lodge of F. & A.M. of the Philippines).** Reading of some parts of the Constitution of the Fraternity must be included as one of the agenda of monthly Lodge meetings. This is in line with the installing Officer's admonition that the Worshipful Master should cause the contents of our Masonic Law Book to be read from time to time in open Lodge that none may remain ignorant of the precepts which it contains or of the ordinances which it promulgates.

The program will include a Correspondence Course, similar to what they are doing with the DeMolays, but on a broader spectrum. This will eventually become part and parcel of the development of Master Masons as they travel to the East.

- **Creation of Grand Lodge Ritual Mentors/Coaches in Masonic Districts**

When visiting various Lodges, Bro. Sonny Leviste and his group have observed that innovations to our Ancient Ritual had started to creep into the system. Not one Lodge could claim that its members practice strictly what is provided in the ritual. In other words, the standard ritual has been compromised. Many discussions and disagreements have arisen from this irregularity. In fact, given the culture of the Lodge, sometimes not even the assigned Grand Lodge Inspector (GLI) could be of help in this area of concern. This shortcoming is compounded by the fact that not all of our GLIs are avid Ritualists.

To address this concern, **Bro. Sonny plans to provide new members of the Craft with an honest-to-goodness education, instruction and training on the proper rituals of the Craft.**

- **Strengthening & Restoring Camaraderie & Respect among Masons**

Bro. Sonny recalls that when he and his comrades were young DeMolays, they looked up to their Masonic Elders with such awe and respect that they wanted to be like those "icons" in later years. But one can readily perceive the big difference between the quality of the present membership of the Craft and that of the Masons of yesteryears.

Thus, to Bro. Sonny, there is really a great need for the Craft in this Jurisdiction to

"Go Back to the Basics."

It is, indeed, saddening to hear that there exists among the brethren disharmony and disunity arising from trivial and mundane matters. There is absolutely nothing wrong with the programs of our predecessors. The Harmony Officer of the Lodge, when put to work, does a fine job. But the values, views, and attitudes of the members of a Lodge vary due to the fact that they have different family, cultural and religious orientations.

This concern has to be addressed because "harmony is the strength and beauty of our noble Brotherhood." We must not pay mere lip service to our claim, but exhibit, by our own conduct, that the Craft, as well as every one of its Lodges, is "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"; that we Masons are truly "linked together by an indissoluble chain of sincere affection"; and that while we are influenced by the twin principle of goodness and truth, "hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and with heart and tongue, we join in promoting each other's welfare, and rejoicing in each other's prosperity."

• Strict Implementation of Our Edicts on Violations of R.A. 8049

During the term of MW Sonny Razon, we embarked on such a program that would ultimately address this concern. However, due to its sensitivity, the module required facilitators from among our ranks -- members who must have the will, time, patience, and commitment to undergo the required training, which was to have been conducted by an outside agency. These facilitators, in turn, would be training and forming "corrective cells" in affected Lodges/Chapters throughout the archipelago. Unfortunately, we fell short of time in identifying and appointing individuals with these qualifications, so that when they were available, it was time for the changing of the Guards.

Bro. Sonny strongly believes that when this program is really set into place, we can rehabilitate and re-educate those who habitually violate this Edict will be duly rehabilitated and accordingly educated.

The program addresses issues not only among the adult Masons, but among our Masonic Youth as well. It is designed to be self-sustaining, and will not entail an additional burden on the coffers of the Lodge. The program, in itself, could have continuity during future terms.

• Rapport between and among Masons, Members of Our Appendant Organizations and Our Masonic Youth

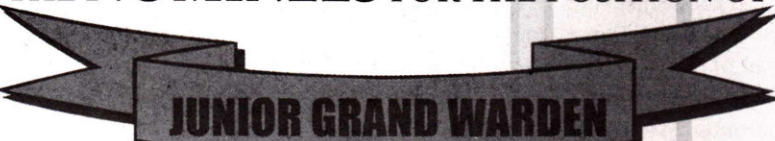
As Chairman of the Grand Lodge Committee on Youth and as Grand Master of DeMolay for almost six years now, Bro. Sonny has observed that not all Master Masons, especially the new members of the Craft, know about the Masonic Youth Organizations and the Appendant Bodies/Allied Orders involved in the education,

instruction and training of officers and members of those organizations. In short, candidates for Freemasonry are not well acquainted with the kind of Family or Fraternity they will soon become members of.

Therefore, Bro. Sonny will carry out a program which will require candidates for Freemasonry to acquire adequate knowledge of the composition of the widespread Masonic Fraternity or Family, so that when they finally join the Craft, they will know exactly how to deal with the members of their new-found Family or Fraternity. **This program, in effect, will give candidates for Freemasonry a first-hand insight into what the DeMolays, the Jobs Daughters, the Rainbow Girls, as well as the Eastern Stars, the Amaranths, and all other Appendant Bodies/Allied Orders are all about. This is an important part of Masonic education.**

So, Bro. Sonny Leviste will direct his special attention to the theme **"TOGETHER, WE MEMBERS OF THE MASONIC FAMILY WILL BUILD A BETTER TOMORROW."**

THE NOMINEES FOR THE POSITION OF



JUNIOR GRAND WARDEN

VW BONAFEBE D. LEYSON, PJGL

Birth & Family

- Born in Macrohon, Southern Leyte on May 20, 1950. Now resides in Cagayan de Oro City.
- Married to Sis. Teresita Dabon-Leyson, an architect, with whom he has three daughters:
 - Katherine I. Galera, a CPA-lawyer and licensed realtor;
 - Fel Angela D. Leyson, a Philippine and U.S. registered nurse, who is now a Canadian immigrant; and
 - Ma. Theresa D. Leyson, a business management graduate.

Education

- Studied at Macrohon Elementary School and at the Macrohon Institute.
- Took up AB-Political Science at the University of San Carlos in Cebu City.

- Enrolled at the Xavier University, Ateneo de Cagayan, where he graduated with the degree of Bachelor of Laws (Ll. B.)

Work Experience

- A lawyer by profession, he is LRA Regional Director, Region X, and Registrar of Deeds IV at the Registry of Deeds for Cagayan de Oro City.

Honors & Awards

- Most Outstanding DDGM, 2000-2001.
- Grand Master's Awardee, 88th ANCOM, 2004.

Highlights of His Career in Symbolic or Ancient Craft Masonry

- Initiated in Maguindanao Lodge No. 49, Masonic District RX-A, on April 4, 1987; passed on May 21, same year; and raised on June 18, same year.
- Honorary Member of the following Lodges:
 - Punta Sulawan No. 242
 - Camiguin Island No. 206.
- Secretary of his Mother Lodge, Maguindanao No. 40, 1995; Senior Warden, 1996; and Worshipful Master, 1997.
- Grand Lodge Inspector to Punta Sulawan Lodge No. 242, 1998.
- Grand Master's Deputy for M.D. R-10-A, 2000-2001. (As such, he was designated Chair of that year's Mindanao Masonic Convention.)
- Junior Grad Lecturer (JGL) for Northern & Central Mindanao, 2001-2002.
- Chairman, Executive Committee that prepared for and oversaw the successful hosting by M.D. R-10-A of the 88th ANCOM of the MW Grand Lodge of F. & A.M. of the Philippines held in Cagayan de Oro City in 2004..
- JGL for Northern & Western Mindanao, 2006-2007.

His Involvement in the Appendant Bodies/Allied Orders

- Active Member, Mindanao Bodies, A & ASR.
- Actively involved in the affairs of Cadena de Amor Chapter No. 16. Order of the Eastern Star.
- Regular Member, Mindanao Shrine Club.
- Honorary Member, Luzon Shrine Club.

His Program for the Fraternity

If the brethren will elect him as Junior Grand Warden, Bro. Bonafebe Leyson will endeavor most earnestly to implement a program for the Fraternity which focuses on Lodge Governance; Empowerment of the District; Youth & Community Development; Continuing Masonic Education; Organizational Development; and Membership Growth, Development & Welfare

- **Lodge Governance**

Objective: *To establish an efficient and effective system of management for Blue Lodges*

Each subordinate Lodge will conduct strategic planning based on a guideline issued by the Grand Lodge of the Philippines (GLP). This will ensure that important areas affecting the success of the Lodge operations for the ensuing year are achieved. The program will focus on the duties and responsibilities of the Lodge officers in order to instill in, as well as teach, them the need for faithfully performing their assigned tasks, particularly in the areas of:

- o Annual Budget Preparation;
- o Comprehensive Treasurer's and Secretary's Financial Reports;
- o Preparation of Minutes of Stated Meetings; and
- o Preparation of Reports, such as the Monthly Membership Report, for Submission to the Grand Lodge.

• **Empowerment of the District**

Objective: *To enable the officers of the Masonic District to effectively perform their mandated tasks as provided in the Masonic Law Book and thus help the GLP address the issues and concerns faced by the brethren*

Since the means to empowerment is knowledge, the GLP must:

- o Appoint district officers who are knowledgeable of their duties and responsibilities.
- o Conduct a basic orientation and workshop on the duties and responsibilities of district officers before they are installed in their respective positions.
- o Undertake periodic evaluation of the Masonic District based on a simple system of reporting.
- o Make sure that all the Grand Line positions are so fully functional that they may be able to assist in and complement the labors of the district officers.

• **Youth & Community Development**

Objective: *To bolster the spirit of patriotism and nationalism among the brethren and members of our appendant bodies, allied orders and side organizations, and to advocate civic responsibility and social consciousness as our inherent role in nation building.*

The GLP, together with its constituent Districts and subordinate Lodges, will:

- o Present to the brethren a Comprehensive Civic and Social Awareness Program that will guide them on its priority projects.
- o Spearhead a nationwide commemoration of important national events, such as Independence Day, Rizal Day, National Heroes Day, and other days dedicated to the memory of Mason heroes and other prominent Masonic personalities. It will issue a certain protocol which

will enable us to have uniformity in each commemoration, and thereby to enhance the positive image of the Fraternity in the eyes of the general public.

- o Undertake a review of the present set-up of our youth organizations in order to be better able to support and guide them, as well as demonstrate more direct involvement in their members' personal development. We must do this because any action that these organizations make affects the Fraternity – e.g., when someone connected with Masonry is accused of hazing.
- o Continue implementing institutionalized projects, such as the “Oplan: Sagip Kalikasan” and “Interfaith Forum.”
- o Implement more sustainable projects that will foster goodwill between the Craft and the society – e.g., medical missions and environmental protection projects, such as tree planting, coastal clean-up, and garbage segregation.
- o Get the youth more involved in noble undertakings like the scouting movement, the ideals and principles of which are consistent with those of Masonry, in view of the rise in crimes. We will tie-up with the Boy Scouts of the Philippines and get as many out-of-school youth involved in our “Oplan: Sagip Kalikasan” program, with emphasis on skills enhancement and livelihood activities.

• Continuing Masonic Education

Objective: *To come up with a dynamic and relevant Continuing Masonic Education Program that will enable the brethren to practice what they have learned with the end of improving themselves in particular and benefiting the whole of mankind in general*

The Institute of Masonic Education and Studies (IMES) will continue to play an important role in cultivating our God-given faculties, which we are to use for the greater good of all.

The GLP will do the following:

- o Regularly “revisit” the programs of the IMES to ensure that they will remain simple, doable, and relevant to the educational needs of the members.
- o Direct the leadership of each Masonic District to spearhead the holding of a Lodge of Instruction at least twice a year, with the members of the Lodges in the District as participants.
- o Update on a regular basis the Masonic Law Book, integrating Edicts approved by the ANCOM and passed as part of our Masonic laws.
- o Sort and classify the various Circulars and Edicts that are commonly used as reference and have them printed in a booklet in order that the brethren will be duly guided in the day-to-day affairs of their respective Lodges.

• Organizational Development

Objective: *To achieve a sound and efficient process of addressing the needs and*

concerns of the GLP and all its stakeholders through an effective system of management and administration

The GLP will :

- o Conduct a comprehensive review and evaluation of its present organizational structure of the GLP, as well as the systems and procedures, and when needed, implement changes that would result in a more responsive and cost-effective corporate entity that is not only financially sound but ever ready to address the needs of all concerned.
- o Go over all of its departments and come up with specific tasks description to avoid overlapping of functions and to increase productivity.
- o Review the systems and procedures used by its official publication, The Cabletow, and its committees that affect in general its performance as far as management and administration is concerned.
- o See to it that the computerization program continues to take center stage, so that information is disseminated faster and made more accessible.
- o Further boost its income capability by giving top priority to revenue generating departments, such as the GLP Masonic Supplies Store and the office in charge of space rentals.
- o Formulate and implement a better way of ensuring that its funds and those of its subordinate Lodges are well spent according to approved budgets and schedules.

• **Membership Growth, Development and Welfare**

Objective: *To promote sustained growth in membership consistent with our Masonic Laws and to attract "quality" applicants to go through the degrees of Freemasonry.*


The GLP will:

- o Enjoin each of its subordinate Lodges to strictly conduct investigation of petitioners for Masonic membership. Specifically, it will direct each of its subordinate Lodges to follow the methods it has set and prescribed; appoint members of known integrity and competence to be part of its Committee on Investigation; and strictly conduct an orientation for petitioners, and then submit to the GLP, through the DDGM, a report on the orientation conducted.
- o Direct each Lodge or each District to create a pool of lecturers for all the degrees of Masonry so as to impress deeply upon the candidates' minds and hearts the significance of joining the Masonic fraternity.
- o Remind each Lodge to attract its inactive members back to the Fraternity's fold through such conventional practices as visiting them in their homes; greeting them during special occasions like birthdays and anniversaries; inviting them to join our fellowships; and sending to them regularly notices of meetings and copies of bulletins/newsletters..
- o Enjoin each Lodge to effectively implement the mentoring system as a means of helping neophytes integrate themselves into their new-found organization. This will enable us to prevent them from "dropping out" on

the first year of their membership; to motivate them to be active in the affairs of the Lodge in particular and of the Craft in general; and to equip them with Masonic fundamentals that they will find useful as they pursue their Masonic journeys.

- o Establish institutional support for easy access to Masonic supplies and paraphernalia, including access to information via a user-friendly and interactive website.
- o Endeavor to improve on the existing benefits and privileges of its members, by making the responsible committees more dynamic and sensitive to their needs. It will "revisit" death benefits, medical privileges, educational grants, and other related incentives, and then print a handbook on these incentives for the brethren's proper guidance.

THE NOMINEES FOR THE POSITION OF



JUNIOR GRAND WARDEN

VW EDGAR D. LIM, JGL

Birth & Family

- Born in Santiago, Isabela on February 10, 1959.
- Married to Sis. Ronaldal L. Lim, with whom he has four sons:
 - o Ralph Edward, 19;
 - o Ronn Edward, 18;
 - o Renz Edward, 16; and
 - o Rich Edward, 15.

Education

- Obtained the degree of Bachelor of Science in Business Administration (BSBA), major in Marketing, at the University of the East in Manila.
- Participated in several training programs/courses, such as Control Officer Training Course and Fertilizer and Pesticide Authority Training Course.

Work Experience

- President, Golden Dragon Int'l Corporation (GDIC);
- President, Majestik Trading Corporation (MTC);
- Director, Amcrown Inc. (AI);

- Director, Isabela North Pearl Corporation (INPC);
- Consultant, Founding Stone Ventures Inc. (FSVI);
- Owner, Shintian Restaurant.

Interests/Avocations

Besides being a dedicated and devoted family man, he is interested in:

- Managing business ventures.
- Helping organize or Conduct medical-dental missions and other outreach projects for the benefit of economically disadvantaged residents of local communities or barangays.
- Attending meetings and other activities of the Fraternity.
- Delivering Masonic education lectures.
- Serving as Installing Officer in various Blue Lodges throughout the Jurisdiction.

His Positions in Some Organizations

- Active Member, Philippine CheYong Kua-Chua Association.
- Active Member, PAK Philippines.
- Public Relations Officer, Caloocan Filipino-Chinese Fire Volunteers Brigade.
- Past President, KAMANAVA (Kalookan, Malabon, Navotas & Valenzuela) Travelers Club, Inc, the meetings and projects of which he continues to attend and be actively involved in.

Highlights of His Career in Symbolic or Ancient Craft Masonry

- Initiated, passed, and raised in F.D. Roosevelt Memorial Lodge No. 81.
- Junior Deacon, same Lodge, 1996.
- Junior Warden, same Lodge, 1997.
- Worshipful Master, same Lodge, 1998.
- Worshipful Master, Dapitan Lodge No. 21, 2000.
- District Grand Lecturer (DGL) for Masonic District No. 7 (now NCR-D), 2000.
- Grand Master's Deputy for the same District, 2003.
- Junior Grand Deacon (JGD), 2008.
- Besides serving as Installing Officer in Blue Lodges throughout the country, he has:
 - Assisted several Grand Masters in instituting and constituting new Lodges;
 - Delivered Masonic education lectures during the seminar-workshops organized by Masonic Districts; and
 - Visited various Lodges throughout the Jurisdiction either of his own free will and accord or upon invitation of the officers thereof.
- He has participated in, as well as helped organize or conduct medical-dental missions and other community outreach projects sponsored by the KAMANAVA Travelers Club, Blue Lodges, or Masonic Districts.

His Engagements in the Appendant Bodies/Allied Orders

- High Priest, Plaridel York Rite Bodies, 2002-2005.
- Incumbent KYCH and Holy Royal Arch Knight Templar Priest, Grand York Rite of the

Philippines.

- Venerable Master of Luzon Bodies, A. & A.S.R., 2007.
- Coroneted Inspector General Honorary (IGH), 2007.
- Has been an active member of the Luzon Bodies Conferral Teams; has played the role of Constans many times.
- Active Member, Maharlika Shrine Club and Mabuhay Shriners.
- Actively involved in the activities of the Philippine Balanghay Association.

Honors & Awards

- Most Outstanding Worshipful Master, Masonic District No. 7 (now NCR-D), 1998;
- General Grand Council of Royal & Select Masters International Award, 2005;
- Most Worshipful Grand Master's Award, 2008;
- Sovereign Grand Commander's Award, 2008.

His Program for the Fraternity

If elected by the brethren to the high position of Junior Grand Warden (JGW), Bro. Edgar Lim will see to it that the leadership of the MW Grand Lodge of the Philippines (GLP) will constantly urge the brethren to develop and demonstrate an honest-to-goodness commitment to the Fraternity and its tenets, ideals, precepts and values; for although our Obligation is what makes us Master Masons, we cannot be fully regarded as worthy and exemplary, as well as just and upright, Masons unless we are totally committed to continuously learning the lessons and teachings of Masonry, living by them consistently in daily life, and disseminating them widely among our fellowmen, particularly our countrymen, and especially those with whom we come in contact each day.

To Bro. Edgar, Masonic commitment and responsibility involves the following:

- Persistence in pursuing what we came here to do;
- Dedication and devotion to our duties and responsibilities;
- Loyalty or fidelity to every trust committed to our care;
- Strict adherence to the ideals, principles, and values of Masonry," so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrow, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence"
- Determination to help Masonry accomplish its self-imposed mission, which is to bring about a universal league of mankind or to establish upon earth a true Brotherhood of Man under the Fatherhood of God, who has dictated that the very purpose of humanity is the universal peace and harmony among His creatures.
- Ardent desire to succeed in all our Masonic endeavors, as well as persistent urge to show to the non-Masons, particularly our families, friends and associates, the true meaning of Masonry and our genuine pride in our membership in it.

Therefore, under his leadership, the GLP shall:

- o Direct each of its subordinate Lodges to conduct the "Ceremonial of Reconsecration and Rededication to the Ideals, Obligations and Tenets of Masonry" during a stated meeting held at an early part of the Masonic Year.
- o Continuously stimulate all members of its subordinate Lodges to avidly learn the true meaning of Masonic commitment and responsibility, without which we will

just be dues-paying members of the Craft.

- o Constantly urge the brethren to learn eagerly the precepts, principles, ideals and values of Masonry, a significant number of which are couched, embedded, or even veiled in “symbolical forms borrowed principally from the mason’s trade and from architecture.” This means, among other things, that the GLP shall make the brethren’s continuing education, instruction and training in the different aspects of Masonry (its ritual and ceremonies, history, philosophy and creed, symbolism, jurisprudence, and so forth) as the centerpiece of its administrative program throughout the Masonic year. Hence, the GLP shall:

- * Direct each of its subordinate Lodges to strictly implement the Mentoring Program and Lodge System of Masonic Education, copies of which are available at the Grand Lodge Masonic Supplies Store.
- * Encourage Lodge members to participate in the programs offered by the Institute of Masonic Education and Studies (IMES).

In short, the GLP shall see to it that the brethren perseveringly pursue the principal purpose of Masonry, which is “to create in the world a band of men to whom others might look for example and inspiration – men who others will say are men of honor, virtue, and charitable feelings.”

- Possession and demonstration of a high level of proficiency in the execution and delivery of the Craft’s ritualistic and ceremonial work; for, clearly, this is what distinguishes us from any other organization. Thus, the GLP shall:
 - o Direct each of its constituent Districts to conduct periodic Lodges of Instruction, to be attended by all the brethren in the District and not only by the Lodge officers.
 - o See to it that all Lodges confer the degrees of Symbolic or Ancient Craft Masonry in accordance with the laws, rules and regulations appertaining thereto.

It is here that leadership by example comes into play; District and Lodge officers must set the good example during degree conferrals; for, as the Ceremony of Installation states, “... it is only by a due regard to our laws, rules and regulations, as shown in your own conduct, that you can expect obedience to them from others.”

- Regular attendance and active participation in the major activities of the Craft at all levels (Grand Lodge, Masonic District, and Blue Lodge).

In sum, the leadership of the GLP shall motivate the brethren to be truly committed to Masonry by :

- Acquiring more and more Masonic Light through an honest-to-goodness Masonic education, instruction and training;
- Living by the tenets and teachings of Masonry consistently everyday; and
- Diffusing the light and luster of Masonic precepts and principles widely among our fellowmen, particularly our countrymen, and especially those who come within the pale of our influence each day.

In addition to directing its special attention to the brethren’s continuing Masonic education, instruction and training, the leadership of the GLP will also try its best to do the following:

- Improve the financial resources of the Craft at all levels;
- Enhance the brethren’s growth and development;

- Carry out a well-articulated and well-coordinated Public Relations Program designed to increase the positive image of the Fraternity in the eyes of the general public; and
- Stimulate the brethren of the Lodges and Districts to provide residents of our local communities with quality services, particularly in the area of providing them with skills necessary for them to earn their livelihood.

To be sure, the past administrations of the GLP had successfully carried out projects and activities that resulted in the improvement of the Craft in this Jurisdiction. During his year in the Grand East, God willing, Bro. Edgar Lim will integrate those projects and activities and incorporate them into his own program of administration, thereby ensuring the continuity of the Craft's plans and programs for personal development, social welfare, and human progress.

Philippine Masonry, in effect, will be recognized by the non-Masonic public as an institution of moral leadership, educational advancement, and philanthropic endeavors.

To Bro. Edgar, the leadership of the GLP must be totally committed to doing all this -- and more -- for the welfare, progress and prosperity of the Craft in this Jurisdiction.

THE NOMINEES FOR THE POSITION OF



JUNIOR GRAND WARDEN

VW ROMEO S. MOMO, PDDGM

Family

- Happily married to Eleonor Darwin of Davao City, with whom he has four children.

Education

- Graduated from high school as Salutatorian.
- Studied at the Mindanao State University, where he was a consistent Academic Scholar.
- Graduated from MSU with the degree of Bachelor of Science in Civil Engineering (BSCE).

Interests/Hobbies

- Loves playing tennis and golf.

Work Experience

- To serve the Filipino people and serve them well has been, to Civil Engineer Romeo Momo, a passion, a commitment, a vocation.
- He has so focused his attention on his work in the Department of Public Works and Highways (DPWH) that he rose from the ranks, occupying various responsible positions until he was appointed **Undersecretary for Regional Operations –the position he holds at present.**

Affiliations/Organizations

- President, Rotary Club of Butuan, 2005-2006.
- Later served as Asst. Governor of District 3860, Rotary International.
- Past Grand Master's Deputy for Masonic District No. 26 under the Jurisdiction of the MW Grand Lodge of F. & A.M. of the Philippines.
- Past First National Vice-President, League of Infrastructure Directors of the Philippines.
- Member, National Board, Road Engineering Association of the Philippines.
- Member, National Board, Philippine Institute of Civil Engineers.
- Member, National Board, National Union of Career Service Officers.
- Past President, Association of Caraga Executives.
- Incumbent Asst. District Governor, District 3860, Rotary International.
- Member, American Society of Civil Engineers.
- 1st Vice-President of the Philippine Institute of Civil Engineers, 2910-2011.

Conferences, Conventions, Seminars, Advance Studies

- Executive Committee Meeting, Asian Civil Engineering Coordinating Council, held in Busan, Korea;
- American Society of Civil Engineering Conferences/Conventions held in Kansas City, (Missouri), Pittsburg (Pennsylvania). and Orlando (Florida);
- Philippine Institute of Civil Engineering Annual Meeting & International Program held in Fukuoka City, Japan;
- International Conference, Road Engineering Association of Asia and Australia, held in Bangkok, Thailand;
- Advance Road Engineering Studies and Safety, Brunei, Darrusalam;
- World Charity/Service Conference in Chiba, Japan;
- 4th Civil Engineering Conference for ASEAN Regions held in Taipei, Taiwan (served as Moderator);
- Annual Conference & International Round-Table Discussion of the Japan Society of Civil Engineers held at the Tohoku University, Japan.

Highlights of His Career in Symbolic or Ancient Craft Masonry

- Initiated, passed, and raised at Red Mountain Lodge No. 241,1981.
- Became this Lodge's Life Member by Longevity, May 17, 2007.
- Charter and Dual Member of Intramuros Lodge No. 363.
- Worshipful Master of his Mother Lodge, 1989 and 1992.

- DGL for M.D. RXIII-A, 1994-1995.
- Secretary of his Mother Lodge, 1995-1996.
- Junior Warden of the same, 1998.
- Auditor of the same, 1999.
- DGL for M.D. RXIII-A, 2002.
- Grand Master's Deputy for the same district, 2004-2005.
- Member, Committee on Ways and Means, GLP, 2005.
- Member, Committee on Resource Generation and Development, GLP, 2009.

His Involvement in the Appendant Bodies/Allied Orders

- Active in the affairs of Quezon City Bodies, A. & A.S.R., since 2010.
- Active Member, Bamboo Shrine Club and Mabuhay Shriners.

His Program for the Fraternity

- Theme
In light of better service, the brethren shall use "SYNERGY; OPTIMIZING MASONIC SERVICES THROUGH COLLABORATION AND LINKAGES" as the thematic focus of the Craft's activities.
- Vision
Philippine Masonry shall be a legendary and dynamic Brotherhood of men dedicated and devoted to serving God and fellowmen selflessly and tirelessly, as well as committed to helping good men become better through the influence of its tenets and teachings – men who at all times are responsive to the needs of society.
- Mission
The Grand Lodge of the Philippines (GLP), together with its constituent Districts and subordinate Lodges, shall fortify the Craft in this Jurisdiction by effectively adapting it to the rapidly changing environment and by gearing it towards the upliftment of the quality of life of the greater masses of the Filipino people.
- Objectives
 - o To nurture and inculcate unceasingly the moral and spiritual values of Masonry through a more focused Masonic Education Program.
 - o To cultivate the goodwill and support of the brethren, friends and institutions for a strong and sustainable Brotherhood.
 - o To enhance the good name of the Fraternity by spreading far and wide the meaning and importance of Masonry through high-quality publications and through extensive community outreach programs and charity works.
 - o To identify and source our funds to support and implement Grand Lodge policies, programs, projects, and activities.
 - o To operationalize a nationwide coordinating body to integrate the annual plans and programs of all the Lodges and Districts, Appendant Bodies, Allied Orders, and Masonic side organizations.
 - o To strengthen administrative and financial control system for more efficient and effective governance.
 - o To develop mutually sustainable linkages and networks of Lodges and Districts, Appendant Bodies, Allied Orders, and Masonic side organizations.

- o To support the programs of the government, both national and local, particularly in the conservation of nature and the environment, in the maintenance of peace and order, and in the fight against prohibited drugs.

He will very carefully select knowledgeable and dedicated brethren who will help him put together a meaningful program of year-round activities designed to stimulate the brethren to put meaning and substance to the theme stated above, as well as to help the GLP realize the vision, accomplish the mission, and attain the objectives specified earlier.

THE NOMINEES FOR THE POSITION OF



JUNIOR GRAND WARDEN

VW TOMAS G. RENTOY, III, GR. ORG.

Birth & Family

- Born in Naga City on February 25, 1958.
- His wife, Sis. Nancy O. Rentoy, is the Guardian Treasurer of Bethel 22, Manila, Job's Daughters International.
- Their children are:
 - o Mark Anthony.
 - o Russel Vincent, Member, Grandsec Reynold S. Fajardo Mem. Lodge #383, F. & A.M.
 - o Ryan John.
 - o Aimee Mariama, Past Honored Queen, Bethel 22, Manila, Job's Daughters International; Past Honored Queen, Bethel 31, Naga City, Job's Daughters International; Miss Philippines Job's Daughters in 2009; Grand Bethel Honored Queen in 2010; and Member, Mary Elizabeth J. Araneta Mem. Court No. 4, Order of the Amaranth.
 - o Athena Millicynth, Member, Bethel 22, Manila, Job's Daughters International

The Pursuit of Knowledge

- Graduate, BS in Public Safety, Philippine National Police Academy, PNPA Magiting Class of 1983.
- Graduate, Scholar, Masters in Development Management, Asian Institute of Management, 1991.
- Completed the Course, leaders in Development: Managing Change in a Dynamic World, John F. Kennedy School of Government, Harvard University, 2009.

The Fruits of His Labor

- Police Chief Superintendent (Brigadier General) of the Philippine National Police (PNP).
- Station Commander of Dipaculao Police Station, Aurora, Quezon Province; Minalabac Pili and Lagonoc Police Stations, Camarines Sur, 1983-1988.
- Chief, Audit and Control Division, Finance Service, 1991-1994.
- Acting Regional Director, Regional Training Service 5, Legaspi City, 1997-2001.
- Chief, Budget Division, Office of the Directorate for Comptrollership, 2006-2010.
- Executive Officer, Office of the Directorate for Comptrollership, 2010-2011.
- Chief, Supervisory Office for Security and Investigation Agencies (SOSIA), Civil Security Group, 2011. (In charge of regulating and supervising 421,212 Security Guards and 1,529 Security Agencies all over the Philippines).
- First member of the Class to be promoted to star rank position in the PNP.
- Adopted son of Dipaculao, Aurora, Quezon Province, 1984.
- Best Training Director for the Year, National Level, 2000.
- Best Senior Police Commissioned Officer of the Year, Regional Level, 2005.
- Medalya ng Kagitingan.
- Medalya ng Kasanayan.
- Medalya ng Papuri.
- Medalya ng Kabutihang Asal.
- Medalya ng Paglilingkod.

The Masonic Way of Life

- Initiated, Passed and Raised, Cosmos Lodge No. 8, F. & A.M., 1992.
- Charter Master, Grandsec Reynold S. Fajardo Mem. Lodge #383, F. & A.M., 2009.
- Master, Camarines Sur Lodge #382, F. & A.M., 2010.
- Plural Member, San Marcelino Lodge #380, F. & A.M., 2010.
- Charter Member, Isaac Puno, Sr. Mem. Lodge, UD, 2011.
- Honorary Member, Jacques DeMolay Mem. Lodge #305, F. & A.M.
- Honorary Member, Diffun Masonic Lodge #317, F. & A.M.
- Incumbent Grand Organist.
- Incumbent Chairman, Audio-Visual Equipment and Music Committee, GLP.
- Incumbent Member, Ways and Means Committee, GLP.
- Incumbent Vice-Chairman, Sagip Kalikasan Committee, GLP, since 2009.
- Assistant Grand Treasurer. 2010.
- Incumbent Asst. Rabban, Mabuhay Shriners Philippines.
- High Shereef, Maginoo Shrine Club, 2009.
- Member, Pilipinas York Rite Bodies.
- Charter Member, Davao York Rite College.
- Active Member, Supreme Council, Order of DeMolay of the Republic of the Philippines.

The Preparation for Masonic Reforms in This Grand Jurisdiction

With the blessing of the Great Architect of the Universe and with the majority vote of trust and confidence of the Brethren of this Grand Jurisdiction to occupy the Junior Grand

Warden's station and ultimately the Grand Oriental Chair, this humble representation would give primary importance to the continuance and further development of the good programs of our concerned and respected Brethren who occupied the Grand Oriental Chair, thus sustaining the growth and development of Masonry in the Philippines. Continuity of programs is the key factor for the success of our noble institution, but with special emphasis on what we call as **"The Three Guards to Reforms,"** which are aimed at re-orienting us back to the right path that will lead us to regain the old glory of Philippine Masonry.

First Guard to Reform: "GUARD THE WEST GATE" (MEMBERSHIP)

- The West Gate is where we first knocked on the doors of Freemasonry. Thus, it is Masonry's first line of defense for no one except those good men who are worthy and well qualified and properly vouched for may enter this gate.
 - o Strong emphasis shall be given on the responsibility of the brother recommending the Petitioner.
 - o The Petitioner must provide a Police and NBI Clearance, Drug Test Certification, and three (3) year Income Tax Returns.
 - o Each member of the Lodge, starting from the Worshipful Master, has the grave responsibility of screening the Petitioner through a strict adherence to, as well as faithful compliance with, the laws, rules, and regulations.
 - o The members of the Investigating Committee must undertake thorough and impartial investigation.
 - o All members of the Lodge must respect the sanctity of the ballot.
 - * They must refrain from casting the favorable ballot for unworthy Petitioners because of "pakikisama" and "utang na loob."
 - * They must never cast the unfavorable ballot for qualified Petitioners.
 - o The Lodge must provide Petitioners with proper orientation, by making effective use of the Tried and Proven Program and the Mentoring Program, and by giving due emphasis to the internalization of the principles and tenets of the Craft and not to the memorization of the catechism without understanding its meaning.
- Let's all guard the West Gate with utmost vigilance and circumspection!

Second Guard to Reform: "GUARD THE LAMP" (MASONIC EDUCATION)

- Enhance the continuing education of the Brethren by strengthening the Institute of Masonic Education and Studies (IMES), its relevance to each Lodge and to its members.
 - o Members of the Lodge should learn not just the ritual but also the Reason behind the ritual.
 - o Members of the Lodge should not just memorize the lines but also understand the Lessons inculcated in them.
 - o Members of the Lodge should not just know the signs and symbols but also be aware of the Spirit and Meaning of Masonry.
- So, by Reason, Lesson, and Spirit of Masonry, each Brother can truthfully answer the question "What makes you a Master Mason?"
- Most essential is a deeper understanding and actualization of the teachings of the Craft.
- Individually and collectively, let us all Guard the Lamp! Let us all keep it burning

lest it dim!

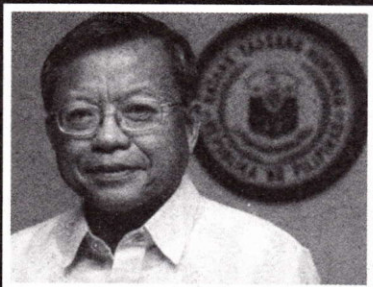
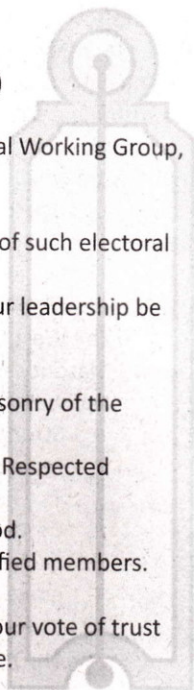
Third Guard to Reform: "GUARD THE BALLOT" (ELECTORAL REFORM)

- A prerequisite to Leadership is Legitimacy.
 - o The Committee on Electoral Reforms, assisted by a Technical Working Group, will:
 - * Review all existing policies.
 - * Rationalize its compliance as well as its circumvention of such electoral policies.
 - * Recommend relevant and practical solutions so that our leadership be truly cloaked in the mantle of legitimacy.

These Three Guards to Reforms raise the vision of the Philippine Masonry of the future.

- Freemason and Freemasonry that is Relevant, Responsible, and Respected
 - o Relevant because it fills in fundamental needs of society.
 - o Responsible because it shoulders the burden of brotherhood.
 - o Respected because it is composed of worthy and well qualified members.

In fine, the realization of these plans and programs depends upon your vote of trust and confidence under the guidance of the Great Architect of the Universe.



LIKE MASONRY, STAMPS DISTURB AND UNITE

MW Reynato S. Puno, PGM

In behalf of the Centennial Committee of the Grand Lodge of Free and Accepted Masons of the Philippines, I wish to thank our Postmaster General, the Honorable Josefina dela Cruz, for approving our request that the commemorative stamps be issued honouring our Grand Lodge that is celebrating its 100 years of existence.

Some may say that 100 years is

quite a length of time and surviving that time, by itself is a cause of celebration. Looking at the beginning of Masonry, however, where you get lost in the labyrinths of its history, you will come to the inevitable conclusion that 100 years is not that long for a Grand Lodge. Indeed, historians and scholars of all hues and colors cannot pinpoint the exact beginning of Masonry which they romantically say has been lost in the most of time. For this

reason, we have a lot of Grand Lodges much more older than our 100 year old Grand Lodge like the Grand Lodge of England, the Grand Lodge of Spain and the Grand Lodges in the United States, to name a few. But in all these Grand Lodges, all over the world, you will find a striking similarity... the similarity is, wherever they are, their members have immensely contributed to the struggle of their people for liberty, equality and fraternity.

Last night, I was leafing thru a book entitled "The Freemasons of America" written by H. Paul Jeffers. Its jacket cover says:

...with nearly half the world's 6 million freemasons, America has felt the groups impact more deeply and broadly than any other country. Now in the only book that explore the powers that Freemasonry has wielded in the US (H. Paul Jeffers) looks deep into the realms of the Craft in the United States, from colonial times to today, and reveals its fascinating and often formidable history.

Since Benjamin Franklin helped to establish the very first American lodge in Philadelphia, some 25 US Presidents, including George Washington, Andrew Jackson, and Theodore and Franklin D. Roosevelt and 35 Supreme Court Justices including Chief Justice Earl Warren and Thurgood Marshall have been Freemasons.

If you browse thru the book, you will be overwhelmed by the proud feeling that the cornerstone of the greatest country of the world, the United States, has been laid down by brother

masons. You cannot escape that feeling because, 16 out of 56 signers (28%) of the American Declaration of Independence were masons. One of the mason signers was Benjamin Franklin. An active mason during his time, let me quote of his Masonic speeches for our purpose this afternoon:

xxxFreemasonry has tenets peculiar to itself. They serve as testimonials of character and qualifications, which are only conferred after our course of instruction and examination. These are no small value; they speak a universal language, and act as a passport to the attentions and supports of the initiated in all parts of the world. They cannot be lost as long as memory retains its power. (Jeffers, p. 25)

Let me underscore that last line... "they cannot be lost as long as memory retains its power." Undoubtedly, the memory of man is full of contributions of masonry to the progress of mankind. That is especially true in the memories of men in civilization whose hallmarks are liberty, equality and fraternity. And that is equality true in our country, where freedom from foreign colonizers was won thru the life, blood, and tears of Filipino masons. Our independence from Spain could not have been won without the mind of Rizal, the pen of Marcelo del Pilar and the bolo of Andres Bonifacio. Our freedom from the United States could not have been granted without the military sacrifices of Aguinaldo and the political acumen of Quezon and Roxas, all masons. EDSA I bears the fingerprints of modern Filipino heroes, including those belonging to mason.

We are the present keepers

of the legacy of Masonic heroes in the Philippines. As the bearers and keepers of this Masonic legacy, it is our bounded duty to keep it imprinted in the memory of our people for again to quote Benjamin Franklin, "they cannot be lost as long as memory retains its power." Implicit in the wise words of Benjamin Franklin is the thesis that memory is to be aided to retain its power, and even masonry can fade and can be effaced by the rise and fall of the tides of time. Certainly, one of the more proven ways of implanting legacies in our memories is thru memorializing them thru stamps.

Indeed, we are memorializing our 100th year as a Grand Lodge thru commemorative stamps, commemorative plates and commemorative bills and notes. Arguably, the best way to memorialize our century year is thru commemorative stamps. For one fundamental reason that like masonry, the history of stamps will show that its effect on society has been one of disturbance, then one of a unifying force. I wish to advert to the mid-18th century, when Great Britain got involved in a lot of costly wars and was nearing bankruptcy. In order to raise money, the British Parliament passed, among others, the Stamp Act, imposing direct tax on the use of stamps. The law created a lot of disturbance in the American colonies.

There were riots, demonstrations, stamp burning, etc. they resulted in convening of Stamp Act Congress in New York in 1765 where they petitioned the King and Parliament to repeal the law. They succeeded and according to historians "the protest throughout the colonies contributed much to the spirit and organization of unity that was a necessary prelude to the struggle for independence a decade later." (Encyc Britannica vol. 10 pp. 206-207) The role of stamp, first to disturb and then to unite, is so similar to the role played by masonry in the history of so many nations, including ours. Masonry has disturbed the putrid status quo of a lot countries by espousing brotherly love, relief and truth but later then united and brought harmony to their divided people.

I will not tarry any longer. Again, I reiterate my thanks to the Honorable Josefina dela Cruz for honouring our Grand Lodge with the issuance of commemorative stamps. These stamps will save our people from the condemnation that comes from the ignorance of the past for in the words of Cicero "to be ignorant of what happened before you were born is to remain a child forever."

Good day to all!

Tagaytay Lodge No. 165 **HALL DEDICATION**



MW Juanito P. Abergas, VW Ramon G. Nuñez,
WB Bambol Tolentino, WB Gilbert Toledo, Master



MW Juanito P. Abergas, MW Rudyardo V. Bunda, PGM,
MW Rosendo C. Herrera, PGM, WB Bambol Tolentino



Launching of **THE COMMEMORATIVE STAMPS and CAR PLATES**

COMMEMORATIVE STAMPS

In commemoration of the Centennial of the Grand Lodge, the Philippine Postal office issued commemorative stamps.

The first stamp design features



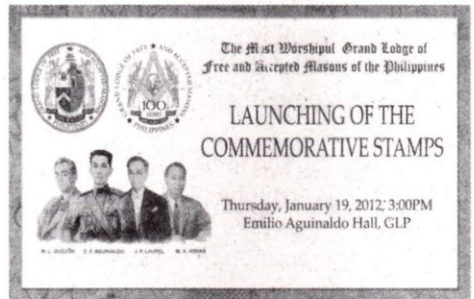
Manuel Luis Quezon, first President of the Philippine

Commonwealth and the first Filipino Grand Master of the Grand Lodge with the present GLP building as background.

The second design features the three leading figures of the Filipino nationalist movement in Europe in the late nineteenth century: Bro. Jose Rizal, Bro. Mariano Ponce and



Bro. Marcelo H. del Pilar, the Father of Filipino Masonry with the old Plaridel



Masonic Temple in the background. This is to emphasize, that the Grand Lodge has existed for a century.

On January 19, 2012, at 3:00PM, the launching of the Commemorative Stamps was held at the Emilio Aguinaldo Hall of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

The invocation was led by the Grand Chaplain, VW Nelson T. Graza, followed by singing of the National Anthem and Grand Lodge Hymn.

The Junior Grand Warden, RW Alan L.M. Purisima, gave the welcome address. The Deputy Grand Master, RW Santiago T. Gabionza, Jr., gave an overview of the commemorative stamps.

After the official launching of the Commemorative Stamps, The Postmaster General and CEO of the Philippine Postal Corporation, Honorable Josefina M. dela Cruz gave her message which was followed



by the message of MW Reynato S. Puno, PGM, Chairman of the GLP-Centennial Anniversary Committee.

The closing remark was delivered by the Most Worshipful Grand Master Juanito P. Abergas after presenting the Plaque of Appreciation to the guest of honor and speaker.

LAUNCHING OF COMMEMORATIVE CAR PLATES AND TURNOVER OF THE 100-YEAR OLD MASONIC BIBLE TO GLP

The commemorative car plate was designed with the old Grand Lodge building as background, the Grand Lodge and Centennial logo and the main text of "100 Years of Masonry". The purpose of



this commemorative license car plate is to make the public aware of the existence of our Fraternity.



On February 20, 2012, at 3:00PM, the launching of the commemorative car plate was held at the Emilio Aguinaldo Hall of the Most Worshipful Grand Lodge of Free and Accepted Masons. This coincided with the turnover of the "100 year-old Masonic Bible".

The invocation was led by VW Fernando V. Pascua, Jr., followed by the singing of the National Anthem and Grand Lodge Hymn.



The Senior Grand Warden, RW Juanito G. Espino, Jr., gives his welcome address.



The Grand Treasurer, MW Rudyardo V. Bunda, PGM delivers a short message.



The Deputy Grand Master, RW Santiago T. Gabionza, Jr., gives an overview of the commemorative car plates.

After the official launching of the commemorative car plates, the guest of honor, Hon. Virginia P. Torres, Asst. Secretary of the Department of Transportation and Communication (DOTC)



and Chief of the Land Transportation Office (LTO) delivers her message.

Most Worshipful Reynato S. Puno,



PGM, Chairman of the GLP-Centennial Anniversary Committee gave also his message.

The closing remark was delivered



by the Most Worshipful Grand Master Juanito P. Abergas after presenting the Plaque of Appreciation to the guest of honor.



From L to R: RW Juanito G. Espino, Senior Grand Warden; RW Santiago T. Gabionza, Jr., Deputy Grand Master; MW Juanito P. Abergas, Grand Master; Hon. Virginia P. Torres, Secretary of Department of Transportation and Communication (DOTC) and Chief of Land Transportation Office (LTO); MW Reynato S. Puno, PGM, Chairman of the GLP Centennial Anniversary Committee, MW Rudyardo V. Bunda, PGM and Hon. Ludovico D. Badoy, Executive Director of National Historical Commission.



Unveiling of the Commemorative Car Plates

From L to R: RW Juanito G. Espino, Senior Grand Warden; RW Santiago T. Gabionza, Jr., Deputy Grand Master; MW Rudyardo V. Bunda, PGM; Hon. Virginia P. Torres, Secretary of Department of Transportation and Communication (DOTC) and Chief of Land Transportation Office (LTO); MW Juanito P. Abergas, Grand Master; MW Reynato S. Puno, PGM, Chairman of the GLP Centennial Anniversary Committee; MW Eugenio S. Labitoria, PGM; MW Rosendo C. Herrera and MW Agustin V. Mateo, PGM.

THE TURNOVER OF THE 100-YEAR OLD MASONIC BIBLE TO GLP.

A copy of the 100 year Masonic

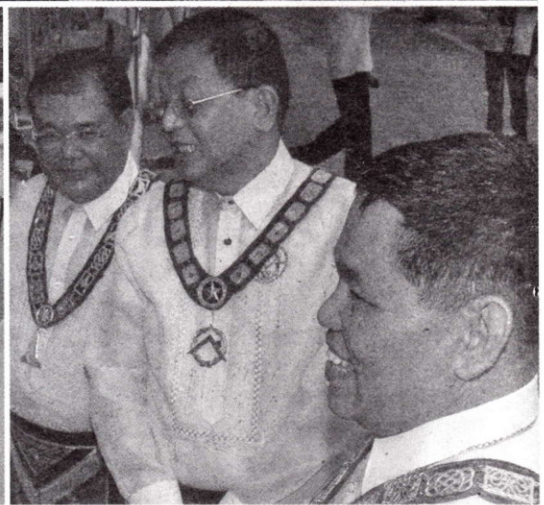
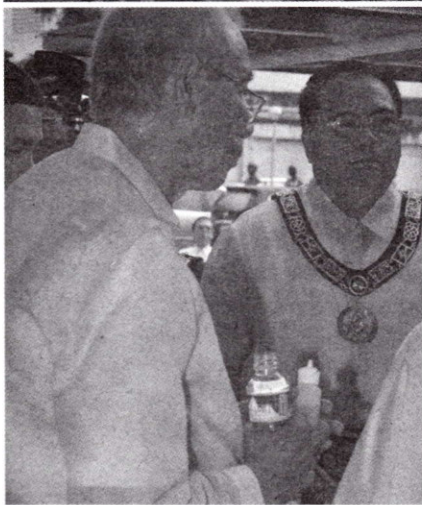


Bible was turned over to the National Historical Commission thru WB Ludovico D. Badoy, Executive Director of NHI.

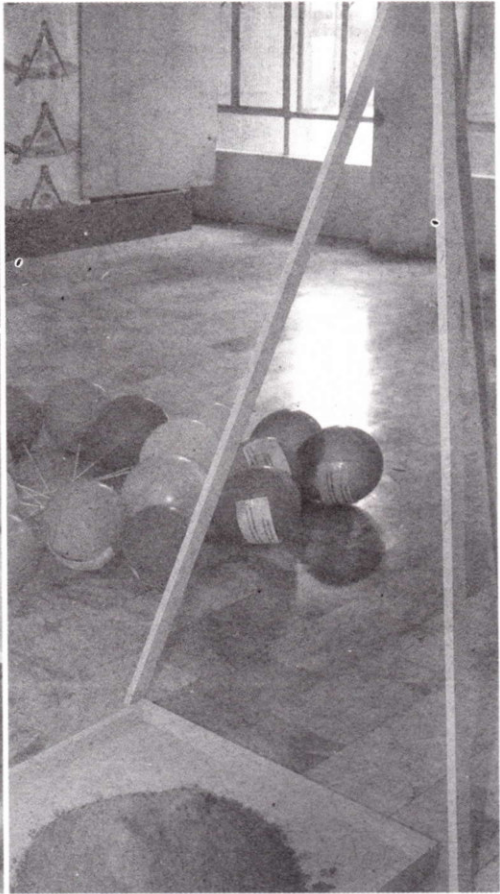
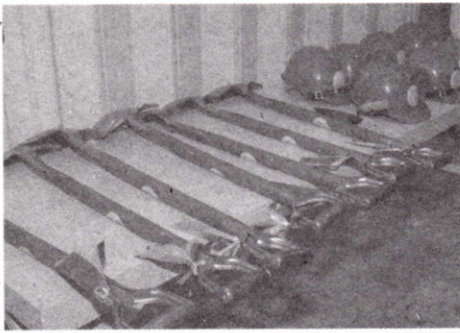
Presentation of Token of Appreciation to Hon. Virginia P. Torres, Secretary of Department of Transportation and Communication (DOTC) and Chief of Land Transportation Office (LTO) and to VW Servando U. Topacio of Nilad Lodge.



The INAUGUTRATION of the *Masonic Hostel*



The INAUGUTRATION of the *Masonic Hostel*

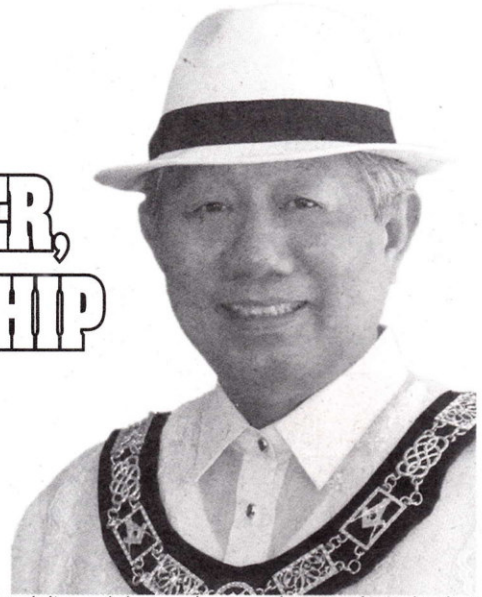


GROUND BREAKING
MASONIC MUSEUM



GROUND BREAKING
MASONIC MUSEUM

**Significance of
COMING TOGETHER,
having FELLOWSHIP
with ONE ANOTHER**



(Excerpts of the message he delivered during the Grand Master's Night that capped the Mindanao Multi-District Convention)

IT IS DEFINITELY A GREAT JOY and honor for me to join you and enjoy your fellowship on this occasion. The other Grand Lodge officers and I convey to all of you and your families our warmest fraternal greetings and extend to you our sincerest congratulations for crowning your regional convention with much success and fruition. I can see on your faces the satisfaction and fulfillment of having staged this special event to the best of your ability. Not only did you turn your convention into an exciting, enlightening and enriching experience for all of us who participated in it, but to a certain extent you also made many people in your region realize that Masonry is one of the most potent forces for good available to Philippine society.

You can make the non-Masons in your region realize the goodness and greatness of Masonry by clearly, confidently and convincingly telling them the truth about it – what it is, what it is not, what it is for, and what it has done for personal development, social welfare and human progress. More importantly, you should convince them, by the regularity of your own conduct, that

Masonry has helped you attain personal excellence, by means whereof you are the better enabled to contribute to the welfare of the communities in which you live. \

Yes, dear brethren, you and I must show to the non-Masonic world, by our acts, that we are “a sacred band, or society of friends and brothers, among whom no contention

should ever exist but that noble contention, or rather emulation, of who best can work and best agree." We must show others, by our deeds, that we Masons are always people who do things together, accomplish things together, share things with one another in sincere love and fellowship, and show our pride in Masonry to one another and to the general public. That, after all, is what Masonry is all about.

That is one reason for us to hold conventions. Periodically, we convene or come together in order to have fun together, show that we care for one another, and chart the course which the Craft in our respective regions is to take in the ensuing year. When we enjoy our participation in Masonry and in any one of its activities, we are not only having "fun," but we are taking our involvement in the Fraternity more seriously; for when we enjoy the things we are doing, we take them seriously. And while we are having fun as friends and brothers, we also

promote one another's welfare and rejoice in one another's prosperity.

Decidedly, we must share the good times with our brothers in Masonry and look out for their welfare and happiness, so that they can appreciate Masonry as much as we do. We must do so because since time immemorial Masonry has always been a fellowship; therefore, we must ensure that we can indulge that fellowship in our conventions, meetings and other activities.

We must ever bear in mind this significant statement of the Installing Officer: "... I therefore trust that you will have but one aim: to please one another and unite in the grand design of promoting happiness" – happiness in our homes, in our communities, in our places of work, in our Lodges, in our Masonic Districts, and in our whole Craft. That is, or should be, our continuing commitment.

PNPA BEST:

AN ORGANIZATION OF EXCELLENCE

(Excerpts of the speech he delivered during the Christmas Party of the PNPA Brotherhood of Excellent Sojourners and Travelers held at the Aguinaldo Hall of the Plaridel Masonic Temple on December 2, 2011).

YOUR ORGANIZATION'S ACRONYM, PNPA BEST, makes me think that you, its officers and members, strictly observe the Buddhist precept "Be and do your best in every one of your endeavors." I surmise that a man who is and does his best in every one of his endeavors is likely to become an ideal gentleman. I would like, therefore, to share with you on this occasion, first, the poetic description of an ideal gentleman that appeared on the front cover of the December 1934 issue of THE CABLETOW. Although it was published 77 years ago, it is still relevant and applicable today.

The description reads as follows:

An Ideal Gentleman

He does not boast or give offense. He has a wealth of common sense. He keeps his eyes on all his friends. He yields but never condescends. He always has a gracious air. He plays the game and plays it fair. He speaks with pleasant voice and low. He shuns all ostentatious show. He lives without a thought of gain. He will not gossip or complain. He is considerate towards the weak. He does not adulation seek. He knows precisely what to say. He scatters sunshine on the way. He tries to do the best he can. He is an ideal gentleman.

If you are such gentlemen, you will also do the best you can to be worthy and exemplary Masons. To become such Masons, you must exert all-out effort to practice persistently and perseveringly the virtues, as well as to discharge faithfully and conscientiously the duties, which the symbolic working tools, emblems and other implements of Masonry have been selected to illustrate. Besides, you try to do the best.

you can to give due meaning and substance to our theme for this Masonic year, namely, "INTEGRITY, FIDELITY, ABILITY: HALLMARKS OF A TRUE MASON." In other words, you try your level best to attain your own perfection in order that you will the better be enabled to contribute to social welfare and human progress.

I doubt not that all of you will help make of PNPA Best an organization of excellence, by working together in close harmony to attain the noble goals you have set before you and by accomplishing things together with the end in view to making a difference in your own lives and in the lives of others. Yes, PNPA Best will be known and recognized as an organization of excellence if you, its officers, are inspired and inspiring leaders who are truly dedicated to taking it to higher levels of achievement, and if you, its members, extend to your officers your all-out support and whole-hearted cooperation.

I like to think, moreover, that because all of you are good and true policemen and Masons, you will do the best you can to help promote peace and order in our local communities and in our entire nation, particularly during the Christmas Season and the early part of the New Year, when we are again reminded to put into meaningful action the all-important message which the Lord Jesus brought to the world and which he deeply impressed upon the hearts and minds of his disciples. That message may be summed up in this manner: All men must

make peace a living truth by carrying peace in their hearts in all places, at all times. Let us recall that at the time of the birth of Jesus, the choir of angels that appeared to the shepherds tending their flocks on the fields of Bethlehem sang, "Glory to God in the highest, peace on earth, and good will (or benevolence) among all men." As we have been taught in Masonry and in the Christian religion, the best way to give glory to God is to help bring about the very purpose of humanity dictated by Him, which is the universal peace and harmony among His creatures.

To help bring about peace and harmony among all men, particularly among our countrymen, all of us must strenuously enforce, by precept and example, a steady obedience to the main tenets of Masonry: Brotherly Love, Relief and Truth, as well as induce others, again by precept and example, to strictly observe the Golden Rule: Do unto others as you would they should do unto you. All of us must also inculcate Benevolence and Goodwill among all men, particularly our countrymen.

If we do all this, we will contribute significantly to making peace and harmony a living truth in our lives and in the lives of those who come within the circle of our influence.

RELIEF OR SERVICE: A MASONIC VIRTUE

(Excerpts of the speech he delivered during the Induction of Officers of Marangal Shrine Class of 2002 held at the Aguinaldo Hall of the Plaridel Masonic Temple on December 6, 2011).

IT IS AN HONOR AND A PRIVILEGE for me to induct the officers of Marangal Shrine Class of 2002, headed by MW Avelino "Sonny" I. Razon, Jr., the incumbent Chief Rabban and soon-to-be Potentate of Mabuhay Shriners. It is at the same time a great joy for me to join you and enjoy your friendship and fellowship.

Invariably, when we Masons come together, we want to have fun together, to enjoy one another's company and camaraderie, and to show our sincere affection for one another. As our Monitor puts it, "... With heart and tongue, we join in promoting one another's welfare, and rejoicing in one another's prosperity." There can be no doubt that while we are having "fun" together as friends and brothers, we also renew our resolve to fulfill our charge -- that we extend kind care, love and protection to one another.

Although you belong to different Shrine Clubs; you have organized yourselves into a Marangal Shrine Class of 2002 in order to become a compact, vigorous and homogeneous body. As such, you can have fun together; promote one another's welfare, happiness and prosperity, and be better able to help less fortunate countrymen, especially physically handicapped children. As a well-organized body of men and Masons, you can do much to put into meaningful action the principles of Brotherly Love and Relief, as well as to disseminate more widely among others this all-important Truth: **The hurt of just one**

human being is an injury of all humanity. You Shriners deserve to be called Nobles because you stoop down low in order to extend medical care and assistance to physically handicapped children, especially the burned and crippled ones. For that, you are to be praised and commended.

To motivate you to extend further assistance to less fortunate countrymen, particularly physically handicapped children, I want to read to you two meaningful paragraphs of an interesting article by an anonymous Brother of ours. The paragraphs read as follows:

Others are affected by what we are, and say, and do. And these others have also their sphere of influence. So, a single act of ours may spread in widening circles through a nation of humanity. The doors of your soul are open on others, and theirs on you. Simply to be in this world, whatever you are, is to exert an influence -- an influence, too, compared with which mere language and persuasion are feeble.

Doing nothing for others is the undoing of self. We must be purposely

kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good by doing something for others. Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space, and that not a ripple has ever been lost on the ocean. Much more is it true that not a true thought nor a pure resolve nor a loving act has ever gone forth in vain.

The paragraphs I just read to you, dear brethren, reveal to us the meaning of our existence in this world. They should, therefore, stimulate us to share our God-given blessings with less fortunate countrymen, particularly helpless and powerless because physically handicapped

young Filipinos.

Yes, we should share our blessings with others; for, as a punster once phrased it, "The best way to HAVE happiness is to HALVE it." Undoubtedly, we feel happy whenever we unselfishly share with others the blessings and comforts which Divine Providence has bestowed upon us, particularly during the Christmas Season -- the season of love, of giving, of sharing things with others in sincere love and fellowship.

Again, my sincerest fraternal felicitations to you, the newly inducted officers! I am confident that the other members of Marangal Shrine Class of 2002 will extend to you their all-out support and whole-hearted cooperation toward attaining the noble goals you have set before you.

"UNITED, WE STAND; DIVIDED, WE FALL"

(Excerpts of the talk he delivered at the Dynasty Sea Foods Restaurant in Ermita, Manila on December 9, 2011).

BY COMING TOGETHER THIS EVENING for the principal purpose of forging a covenant between the two Shrine Temples in the Philippines, Mabuhay Shriners and Agila Shriners, we have again exemplified the message of Psalm 133, namely, "Behold, how good and how pleasant it is for brothers to dwell together in unity!" Indeed, the glory of Masonry and its appendant bodies, allied orders, and side organizations lies in our ability to show to the non-Masonic world, by our deeds, that we are truly "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree." The covenant forged this evening between the two Shrine Temples in the Philippines is a striking evidence of our ability to validate or substantiate our claim that "Harmony is the strength and beauty of our noble brotherhood."

I firmly believe that teamwork and harmony between and among the different segments of the Masonic Fraternity or Family in this Jurisdiction will enable us to reach higher levels of achievement. That is precisely the reason for my decision to revive the Masonic Coordinating Council (MCC).... Now that Mabuhay Shriners and Agila Shriners have forged a covenant to give each other due recognition and to respect each other's territorial jurisdiction, both must be represented in the Masonic Coordinating Council.

I must remind you, dear Nobles and fellow Freemasons, that we are engaged in a continuing celebration of the Centennial of our MW Grand Lodge, which will reach its climax on December 19, next year. You are expected -- and even bound by duty -- to extend your all-out support to, as well as your whole-hearted cooperation with, the officers of our MW Grand Lodge toward making that ongoing celebration both successful and fruitful. We Grand Lodge officers are counting on your support and cooperation.

I must most sincerely congratulate you for having again put into practice the Installing Officer's admonition that we should have but one aim, namely, to please one another and unite in the grand design of promoting happiness -- not only our own happiness and that of our families, relatives and friends, but also happiness in the communities where we live and in the places where we work; the happiness of our Lodges, Masonic Districts, and our MW Grand Lodge; the happiness of our Shrine Clubs, our Shrine Temples, and Shriners International; and the happiness of all men, particularly our countrymen, and especially the less fortunate like burned, crippled and other physically handicapped children.

You, dear Nobles, and we, your brethren who are not (yet) Shriners, must always meet on the level because all of us are members of an institution that gives due stress to **Liberty, Equality and Fraternity**. As such, we must have fun and fellowship together; fulfill faithfully our charge that we extend to one another kind care, love and protection; discharge conscientiously our obligation to promote one another's welfare, happiness and prosperity; and enforce strenuously, by both precept and example, a steady obedience to the main tenets of the Fraternity: **Brotherly Love, Relief and Truth**. This last duty requires us to induce others, by both precept and example, to love their fellow humans because we are all children of a common almighty and all-loving Father, who made all of us in His own image, as well as to relieve the distresses of other fellowmen, particularly our countrymen, and especially helpless and powerless children with physical handicaps. It requires us, moreover, to teach others, by both precept and example, that the hurt of just one human being is the injury of all humanity and that, therefore, we must do all within our power to relieve the distresses of our fellowmen, particularly our countrymen, and especially physically handicapped children, who cannot help themselves and are, therefore, in dire need of our aid and assistance.

Again, congratulations for agreeing to transcend your affiliations with your respective Shrine Temples and to work together in close coordination toward achieving common objectives, such as extending aid and assistance to burned, crippled, and other physically handicapped children.

Mabuhay po kayong lahat!

THE QUALITY OF MASONS TODAY AND YESTERYEARS

*(A message delivered on several Masonic occasions,
including Installations of Lodge Officers).*

MANY LEADERS OF THE CRAFT tell us that since the fifties, sixties, and early seventies there has been a marked deterioration in the quality of the membership of our Lodges in this Jurisdiction. They recall with fondness and longing that in those glorious decades the Masons were a disciplined lot and took their Masonry seriously; that brethren seldom charged others of un-Masonic conduct; and that the only serious misconduct that warranted the formation or creation of a commission to conduct a Masonic trial involved the mishandling of Lodge funds. Nowadays I cannot believe the numbers of charges of un-Masonic conduct filed by a brother or brothers against another brother or brothers. These charges range from those perceived to have been committed against one's close relatives to violations of Masonic rules and regulations. The most common of such violations involve the balloting of candidates, the re-balloting of rejected candidates, and the improper handling of petitioners or candidates before and during conferrals. There are a host of other cases of perceived misconduct bordering on the violation of Masonic rules and regulations. And the list goes on and on, almost ad infinitum.

Why has all this happened? Why has the number of charges of un-Masonic charges increased? Why has the quality of our membership deteriorated greatly?

The brethren most commonly point to the laxity of our Lodges in guarding the West Gate, so that not a few rascals managed to slip through or sneak into our ranks and are now sowing disharmony and confusion in the Temple of Philippine Masonry. This is ironic because the first line of defense against the entry of the unworthy and the misfits into the Fraternity is the system of investigative process provided for by our law.

The Master ought to appoint

members of a committee tasked to investigate the petitioner for the degrees of Masonry and, generally, to inquire into his worthiness to participate in the privileges of Masonry. Unfortunately, some Masters toy with this process. Sometimes the Master does away altogether with the Masonic investigation and declares before the Lodge that in his judgment the petitioner is worthy to be balloted, substituting his own judgment for the investigation and report of the Committee on Investigation. At other times, the Master blatantly disregards the unfavorable report of the Committee on Investigation and, instead, announces that the committee has submitted a favorable report. At still other times, a collusion exists among the three

Lights of the Lodge to favor an unworthy candidate, precisely because he happens to be their friend. Hence, although the Lodge cast a negative vote, they report a clear, fair, and bright ballot. But, are not these Lodge officers bound by both honor and duty to set the example of telling and defending the truth? Why have our Lodges suffered so many misfits and undesirables to slip through the West Gate?

It is high time we substantiate our claim that "There is no human institution which requires of its votaries a more faithful and conscientious discharge of duties that does the Masonic fraternity." Hence, I strongly suggest that we adopt as our own the policy and practice observed in many firms or companies of requiring every one of their prospective employees to submit Police and NBI Clearances. Such a requirement should form part and parcel of the process of screening and selecting prospective members of the Fraternity in order to ensure that our candidates for Masonic degrees are truly deserving of joining and participating in that degree we call SUBLIME.

Many elders of the Craft have suggested that we go back to the basics of Symbolic or Ancient Craft Masonry, review its usages and customs, and re-acquaint and refresh ourselves with its mild and gentle teachings; for, in the words of a well-known Masonic authority, "When the Blue Lodge departs from the moorings of Freemasonry, all Freemasons will pay the penalty." Their suggestion is based on their observation that many of our brethren lack a thorough knowledge and understanding of the moral values, principles, and virtues that are inculcated in Lodge, and that they frequently fail to practice those values,

principles and virtues in daily life.

Brethren, we must remember that although we declare that it is our obligation which makes us Masons, our obligation merely makes us members of the Fraternity, and that it is only when we imbibe and practice those great social and moral duties inculcated in Lodge and take them out of the Lodge into the communities in which we live and into the places where we work, as well as reverently study and strictly obey the laws that the GAOTU has given us in His Holy Word, that we can claim to be Masons in the strict sense of the word.

If all of us eagerly study and carefully analyze the principles and virtues which Freemasonry teaches, strictly observe the rules and regulations which our Masonic Law Book provides, and persistently practice or strictly observe them wherever we are, then we will convince the non-Masonic world that Freemasonry is a noble profession and a worthwhile way of life. If this happens, then all misunderstanding will be avoided, all pettiness will dissipate, and perceived wrongs will be more easily forgiven. Eventually, peace and harmony will prevail in our Lodges.

We have to redirect our special attention to our profession that the principal purpose of Freemasonry is to make a good man better or to strengthen the character of every one of its members. This means that we should first motivate the candidates and members of our Lodges to learn the Fraternity's tenets and teachings and to live by them on all occasions before endeavoring to improve the image of the Fraternity in the eyes of

the general public by getting involved in, or carrying out, community outreach projects and activities. We must focus our attention on attaining our personal perfection or self-mastery; for, unless we have mastered ourselves, our influence over other men will not bring any good result.

Long before the advent of the information age, T.S. Eliot asked, "Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?" These questions point directly to the state of the Craft today. Although human civilization has progressed tremendously in terms of technological and scientific breakthroughs, we appear to have lost the essence of Masonry or to have forgotten that we sought the fellowship of the Craft because first, we wanted to learn; secondly, we wanted to subdue our passions; and thirdly, we wanted to improve ourselves in Masonry.

These are difficult tasks to accomplish. But, as we ourselves found out, instead of giving us the guidance we needed, the leaders of our respective Lodges left us to fend for ourselves. Hence, many of us were so confused that they soon disappeared from the Masonic scene.

Just as a college student should be provided with the necessary knowledge and skills that will enable him to have a productive professional career, so should every new member of a Lodge be provided with adequate education, instruction, and training in Masonry to empower him to become an active member of the Lodge and of the Craft.

As one Grand Master has put it, "A Masonic Lodge must be a place where

one learns about Masonry, where one meets above-average men committed to improving themselves, and where one undertakes social activities with his brethren and their families."

That is why, dear brethren, we put in place the Mentoring Program, together with the Lodge System of Masonic Education, and enjoined the different Lodges to study and implement it. The Lodges can still make effective use of the same program and system even long after the end of my term.

I trust that all of you have imbibed, or are now imbued with, Brotherly Love, Relief, Truth, Faith, Hope, Charity, Temperance, Fortitude, Prudence, Justice, and many other precepts and principles of Masonry. All of these Masonic tenets and teachings are bigger than our own selves and greater than our personal desires. We must take them out of the Lodge room into the communities where we live and into the places where we work, and thereby contaminate others with the virus of our inspiring and edifying example. Indeed, by strictly observing and perseveringly practicing the virtues and values of Masonry which we have learned, we are helping transform this world into a better place to live and work in, not only for ourselves but for all who inhabit it. Thus, we will make others realize that Masonry is a science of character building and an art of high ethical living that walks arm in arm with progress toward a better way of life.

Why do we keep on going back to Lodge? One reason is that we want to be reminded of our responsibility to practice consistently the virtues, as well as to discharge faithfully the duties, which the

symbolic working tools and hieroglyphical emblems of Masonry have been selected to illustrate -- and probably to gain more insights into how to live richly, abundantly and meaningfully.

I must admit, at this juncture, that the temple of Philippine Masonry is in dire need of repair. But, dear brethren, if we are to repair a house, we do not burn the house down; rather, we weigh and consider different methods and means of repair to make it sturdy and strong again and then use the best among these methods and means for achieving our purpose.

To paraphrase our eminent Brother, Count Leo Tolstoy, "Everyone thinks of changing Philippine Masonry, but no one thinks of changing himself."

I submit, therefore, that the solution to the ills besetting Philippine Masonry lies in the hands of every individual brother. Every one of us must grow and mature in our Masonry. Unfortunately, however, like all other human beings, we Freemasons sometimes fail to see the stars because of the sky, and we fail to see the flowers because of the garden. In the words of the late Past Grand Master Carl H. Claudy, "Sometimes we are so concerned with the tangibles of Masonry that we lose sight of the more important intangibles. To many of us, Freemasonry becomes a matter of dues, reports, proceedings, meetings, degrees, and debt payments. Thus, we have lost the inspiration that the ancient Craft has for all who will take it."

MW Reynato S. Puno, PGM, GMH, agrees with MW Claudy. He has repeatedly issued this reminder : "Masonry has not failed men; it is men who have failed Masonry. " Indeed, Masonry has always stood for the finer things in life; she has taught men values that remain constants in a purposeful, fruitful and meaningful life; and her tenets and teachings have equipped men with courage and faith to face life's difficulties and disappointments, as well as its challenges and chores.

No, Philippine Masonry is not about to self-destruct, so long as there are Masons like you who love her and who are willing to sacrifice for her, to grow and

"Masonry has not failed men; it is men who have failed Masonry. "

mature under her gentle teachings and beneficial influence, and to stress her intangible more than her tangible

aspects.

Let us, therefore, face the future with the high resolve to resume the work of repairing our damaged temple!

FREEMASONRY

IN THIS CENTURY and

beyond

by RW Juanito G. Espino, Jr. Senior Grand Warden, GLP

General Statement

The Centennial Celebration of the Grand Lodge of the Philippines (GLP) this year shall be the culmination of festivities commemorating the last 100 years of the Craft's existence in this Jurisdiction. A century of happenings of which our Craft is bound to get another glimpse as we have drawn the plan of celebrating the ups and downs and the glorious years of our beloved brotherhood.

Every Master Mason, whether newly obligated or life member, is proud of the achievement of the Fraternity; the colors of our success hang cheerfully in every corner of our Masonic temple for the appreciation of the general public.

The Craft may have achieved such merit based on its glorious past, but the challenge remains focused on what the Craft shall be or what it has to offer in the next century and even beyond it. Often, we ask ourselves: "What is the relevance of Freemasonry to our society now? How can Freemasonry be perceived in the light of the history of gallantry and patriotism of our brother heroes?"

Some of us are sceptical about what the Craft has been and what standard we have reached since they see that we are

in the group of high-ranking individuals in the society and respected members of the community, but some cracks now appear in the mantle of our precious tenets and landmarks.

Still, others among us maintain their belief that our forefathers had been so profound in their objectives and teachings, only to find out that our beloved fraternity had been deprived of its crowns and jewels just because of the actuations of a few pretenders.

We must face such problems squarely as we are bound by both honor and duty to protect our Craft from the glitches of our inconsistencies and contradictions by using our teachings effectively and performing our moral obligations responsibly.

This article focuses on the importance of Masonry in our times and the consequences it may bring in the next century and even beyond it by presenting the Craft's existence in historical perspective vis-a-vis the increase in the number of its members through time and the kind of brethren it has been producing out of its so-called development.

Quo Vadis?

This Latin expression means "Where

are you going?" or "Whither goest thou?" It implies a hundred years of asking where the Craft is heading to or where we have gone so far. If we are now certain of what we have and what we have done, then the same expression also implies what actions we are to take if we are to continue to exist as Masons and as members of society.

The Heroes of Our Race

A glance at our history will reveal that our existence was carefully crafted by our brethren during the time the Fraternity was still struggling for its survival. Those brethren of ours heroically offered their own lives and courageously fought the colonizers just to gain our independence. They are now known in history books as heroes. Among them were Marcelo H. Del Pilar, Jose Rizal, Andres Bonifacio, Emilio Aguinaldo, Juan Luna, Antonio Luna, Apolinario Mabini, Ladislao Diwa, Mariano Ponce, and a host of other reformists and revolutionaries who brought honor and glory to our fraternity and who shed their blood and sweat to show their enormous patriotism or love of country. Hand in hand, our brother heroes were able to capture the palm of victory from the hands of the colonizers amid harsh environment and despite overwhelming odds. They took the chaotic and uncertain conditions then prevailing in the country as a big challenge for them to institute additional Lodges therein.

Most of the Lodges they established worked under the jurisdiction of the Gran Oriente Espanol (Spanish Grand Orient), although some

of the Lodges existing at that time were under the jurisdiction of the Gran Oriente de Espana (Grand Orient of Spain). Through the disinterested and dedicated

labours of those Mason heroes and other brother defenders of the country, the Fraternity gained an enormous acknowledgment as the bastion of patriotism and nationalism. These principles had been the embodiment of the strength and idealism of both the Masonic fraternity and the Filipino people, and they made the Philippine revolution a successful feat that brought the colors of the country or the Philippine Flag unfurled in Kawit, Cavite on 12 June 1898.

Needless to say, our country's independence was mainly inspired by the Masonic tenets and ideals exemplified by our heroic brethren and fuelled by the fiery might of their characters. The call to brotherhood, together with the brethren's heroism, was the main factor that moved the Fraternity and the Filipino nation to push forward towards success.

Freemasonry: An Organization of the Rich

On December 19, 1912, three American Lodges then working in the Philippines under the jurisdiction of the Grand Lodge of California established the Grand Lodge of the Philippine Islands (GLPI) under the sponsorship of the former Grand Lodge. Meanwhile, the Filipino Lodges working under the jurisdiction of the two

aforementioned Grand Lodges in Spain continued to struggle for their existence. In 1917, most of these Lodges and those under the

jurisdiction of the Philippine Islands decided to fuse into what is now known as the Grand Lodge of the Philippines (GLP). Thence, the GLP instituted and constituted more Lodges in different provinces and cities, thereby

*Every Master Mason, whether
newly obligated or life member,
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the Fraternity*

starting the proliferation of Masonic tenets and teachings. Year after year, members of the Fraternity found their respective niches in our society, although only several of them were able to touch ground with the community.

Eventually, the Fraternity increased its membership, and a significant number of its members trod round after round of the ladder that led to the pinnacle of power, authority, and influence in both public and private sectors. Since most of the petitioners who became its members belonged to the elite class or to the old rich families, Masonry was generally perceived as an organization for rich people only.

Changing Times, Challenging Years

After half a century, another wave of petitioners was admitted into the fellowship of the Craft. This development took the Fraternity to a higher level of significance. The brethren were able to adjust to, or to infuse themselves into, the political and economic transformation of society. The Grand Lodge of the Philippines instituted and constituted more subordinate Lodges, and petitioners from different sectors of society became members thereof. This time, though the old conception that only rich people could be accepted into the Fraternity remained prevalent, some men from the so-called middle class were able to obtain admission into the Fraternity.

Subsequently, the Fraternity was challenged by the different changes or

transformations in Philippine society. Most of the brethren became members of different social movements, which espoused nationalist ideologies for the advancement of their respective causes.

Although the number of Masonic Districts and Symbolic Lodges increased, the quality of the members thereof appeared to have deteriorated. This deterioration in the quality of the Craft's membership was partly due to the brethren's failure to responsibly fulfill their charge of "refusing to

...they dreamt of a genuine Brotherhood of Man under the Fatherhood of God that would last till time shall be no more – and even "through the boundless ages of eternity."

recommend anyone to a participation in our privileges unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution." Mainly due to this failure, men were raised to the sublime degree of Master Mason who were driven more by their hidden agenda, by their desire for personal gain, or by self-aggrandizement than their intent and willingness to develop themselves to their highest potential or to attain their own perfection

Freemasonry's Present Face

In the face of all this, we have to take into serious consideration the question "Where do we go from here?" since we are now travelling on the road of time, and our ability to answer the question shall determine our future and continuity in the next pages of Masonic history.

The answer to that question lies within the richness of our Masonic tenets and tradition. As we traverse the ladder of

continuing quest for the highest thoughts and the noblest deeds, we should continue to be at post in bringing these tenets and tradition into the next century and even beyond it, so that we will be able to preserve our Fraternity's continuity.

Continuity: On Whose Shoulders Does It Squarely Lie?

Our Masonic forebears did not dream of a fraternity that would last only for a decade, or for several decades, or for a century; rather, they dreamt of a genuine Brotherhood of Man under the Fatherhood of God that would last till time shall be no more – and even “through the boundless ages of eternity.” They laboured very hard to ensure that they would pass on the torch of greatness to succeeding generations of Craftsmen.

The founding fathers and pioneering members of our ancient and honourable fraternity are no longer around; but their vision and objectives will remain, and the Institution they had created will continue to exist provided it shall bear fruits of the same kind. This continuity has been passed on to our generation. The task we have at hand is to develop and enhance our Craft's rich culture with the end in view of creating another set of worthy brethren who shall take the wheel of the Craft toward another level of service

We may as well ask this question: “How can we now possibly maintain the Craft as an institution of morality and virtue and as a sacred band or society of friends and brothers up to the next century and even

beyond it?” Or should we still ask the question “Where do we go from here?” so as to ascertain the relevance of Masonry in the future?

Backdrop: Setting Off with the Vacuum

While the preparation for the Centennial Celebration takes center stage, we may as well plan and design programs and courses of action in preparation for Masonic Year 2013-14. It is an appropriate move to launch a similarly constructed plan in order to do away with the perceived “vacuum” that the Centennial Celebration may bring.

Vacuum shall be construed here as a state of emptiness after a big activity or action.

At the Lodge level, more often than not, the vacuum is created out of the sheer happiness that the brethren may derive from an activity, such as a Public Installation, a Christmas Party, a District Activity, and the like. The same is perceived here as vacuum may be created since the Grand Lodge of the Philippines is “all eyes” upon the big event in 2012, the Centennial Celebration.

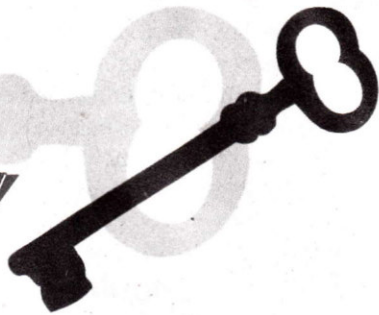
A famous saying reads, “It pays to plan ahead. It wasn't raining when Noah built the ark.” Let us not wait for that rain to come. Let us plan and bring the future into the present, so that we can do something about it now rather than plan for the solution of the present problem.

*“It pays to plan
ahead. It wasn't
raining when Noah
built the ark.”*

Performance

is the

KEY



by RW Alan LM. Purisima, Junior Grand Warden, GLP

(Excerpts from the speech he delivered during the Public Installation of Officers of Mangaldan Lodge No. 354 at the Masonic Temple of Pangasinan Lodge No. 56 in Dagupan City on 21 January 2012).

THIS MORNING, WHILE I WAS preparing for this auspicious solemnity, I was put up to speed on some circumstances with regard to our Craft's state of unity. May I, therefore, be allowed to say my piece about the ever-pressing need for unity within the Fraternity; for it hurts me to think that at this time there are some brethren who still have to resolve their arguments and issues, who still have to join hands as real Brothers and to be true Masons in deed and by creed.

Most of us are saddened by the fact that some of our brethren have chosen the path of disagreement and discord. While we have to concede that a fraternal organization like ours can have members who have an axe to grind against others or who have conflicts with each other which they cannot simply out aside, yet we insist we must never forget that we are Masons, and that, as good men made better by Masonry, we are tasked to build bridges of understanding and accord, and therefore must not suffer the serpents of bigotry and prejudice to rear their ugly heads in our fraternal circle.

Decidedly, it is presumptuous and even un-Masonic to assume that we are better, wiser, or holier than other brethren. As the Ceremony of Installation stresses, it

is the essential duty of both officers and members of a Lodge to exhibit humility and harmony in their interrelationships or to have but one aim, which is to please one another and unite in the grand design of promoting happiness. Thus, instead of having dissension in our ranks, we must make unity and harmony, or agreement and cooperation, govern and determine our relationships with one another both inside and outside the Lodge.

This brings me to the simple yet meaningful message which I want to drive home during this momentous event.

Granting that we are capable of leading our Fraternity or any other organization that may exert so much influence on others as

to make a difference in their lives. By what measure do you think shall God and our fellowmen judge us all? In answer to this question, a former President of our country said, "Whatever we are known by, whatever we have accomplished, however we do our obligations, if we have always given our best – that is by what and how we shall be judged by God and our fellowmen."

So, it is how we perform our sublime duties and accomplish our divine tasks that will matter most. Performance is the key! Performance is the indicator of our abilities and capabilities as leaders. Performance, therefore, is non-negotiable.

All of you, dear newly installed officers, have been chosen to lead your brethren of the Lodge from this day onwards. As you contemplate what you are going to do to take your Lodge to greater heights of achievement, you must not forget that, as is stressed in the Ceremony of Installation, "There is no other human institution which requires of its votaries a more faithful and conscientious discharge of duties than does the Masonic fraternity."

Hence, as leaders, you must stay focused on discharging your respective duties and obligations in the best way you can, with

utmost fidelity and conscientiousness, with a great degree of passion and high level of excellence. That, to me, is the ultimate requirement of disinterested service of God and fellowmen; truly, that is the greatest aspect of a well-rounded and fulfilling life.

Never must we tread into avenues and pits that will lead to our downfall.

What is better than to accomplish and fulfill a meaningful task without expecting any material reward for it? What is greater than the pleasure of seeing the fruits of our own labors for the service of God and the welfare of others? But, dear brethren, what is worse than to engage in word play, to hold meetings marked by prolonged debates, to spend so much time gathering people to discuss matters only to disagree, to argue and oppose each other, to show off our intelligence, and put down one brother in Masonry after another?

Is it not best for us to work hand in hand; to share sweat, tears, talent, time and resources to achieve a common purpose and be truly satisfied with an outcome that reflects honor to the Fraternity and glory to our great Creator?

Let this be the challenge not only to the officers of the Lodge but to all other members thereof as well: Shall we strive

to build a strong Lodge and a strong Fraternity by way of humility, harmony and unity? Or, shall we bring the house down by not wanting to agree,

"Whatever we are known by, whatever we have accomplished, however we do our obligations, if we have always given our best – that is by what and how we shall be judged by God and our fellowmen."

by not looking for understanding, by not accepting each other's frailties and strengths in one package just because of arrogance and pride?

If we choose the former, we will surely make a fine breed of men and Masons; for,

at the end of our appointed time, we shall be judged by how much action we have put into our tasks, by how much passion we have shown in living by our sworn obligations and sacred duties. Clearly, God and man will measure us by our own honest performance!

Truly, we cannot accomplish anything with words alone. But we can build a vibrant and progressive Fraternity with our passionate and earnest actions.

Brethren, I hope that you will remember and imbibe the message I shared with you on this auspicious occasion, however simple it may be.

Lastly, as our Fraternity has been formed and perfected in so much unanimity

and concord, so may it long continue and progress so that others will see it as one of the most relevant and potent forces for good available to Philippine society and to the whole world. May we all continue to labor by unanimous assent for the betterment of our Lodge.

In closing, let me remind you, the newly installed officers, elected and appointed alike, that your ascension to the various offices in the Lodge signifies your collective assent and sincere desire to lead your Lodge with credit to yourselves and honor to the Fraternity.

Mabuhay ang Masoneriya!

The dedication day of Tagaytay lodge No. 165 dated August 4, 2011

*By VW Avelino M. Sumagui DDGM
August 5, 2011*

The sun has shown to my surprise. The past days had been storms, rains and lots of rain. I lost my bet that today too will be a rainy day. My brothers have more hope and faith than what I have. For the past days, VW Mayor Bambol Tolentino had been offering eggs with the Pink Sisters Convent praying for the Almighty to stop the rains on Aug 4. Indeed it stopped. I now believe in miracles. As I am editing this piece that I have written last night, the rain is pouring so hard that I believe that volume of rain today includes the rains that did not fall yesterday.

The final day has come. The years of labor finally has come to a realization. The fact is, the lodge is blessed by having the mayor as a brother. I was never hoping that a lodge as wonderful as this will be erected in my lifetime. Here it is! A reality! Without our brother Mayor doing the heavy tasks, this is close to impossibility in my lifetime. I

was not expecting him, VW Noel Baybay and VW Greg Monreal doing and directing the works personally, with extreme dedication and on a daily basis. Such efforts cannot be compare with any other efforts done before by anybody in our lodge. I am rating it as **MAGNANIMOUSLY EXCELLENT!**

The brothers have done their own share. Assistance in all forms were readily given without much efforts of asking. Brothers have been rendering their own share without even asking. This is Tagaytay Lodge No. 165 worth emulation. I am right in joining Freemasonry as I am trained to be as selfless as they are. Today and for always, I say with great pride that I am a Mason.

To all who joined in this our 49th Anniversary, we tender our gratitude, especially to the Most Worshipful Juanito P. Abergas.

REVIEWING some LESSONS learned in the ceremony of LODGE OFFICERS' INSTALLATION

by VW Luis M. Tuason, Jr., DDGM, NCR-C



SINCE EVERY LODGE IN OUR DISTRICT has already held the installation of its officers for Masonic year 2012, it is not inopportune for us to take another look at some lessons learned in the Ceremony of Installation.

The public relations program of our Craft consists in effectively telling others the truth about the Fraternity. To promote this program, we invite non-Masons to our public functions like Installations of Lodge Officers; participate in the programs/projects organized or initiated by government agencies and non-government organizations; and initiate our own programs/projects for the benefit of the economically disadvantaged in our society.

But since all of us are expected to serve effectively as public relations agents of the Fraternity, we must make ourselves so familiar with the different aspects of Masonry as to be able to tell non-Masons clearly, confidently and convincingly what it is, what it is not, what it is for, and what it has done for the amelioration of society and humanity. By doing this, we contribute to making it recognized by the non-Masonic world as a science of character building and an art of high ethical living that walks arm

in arm with progress toward a better way of life; as an institution of moral leadership, educational advancement and philanthropic endeavors; or as an organization of excellence precisely because it is an endless pursuit of personal perfection.

To “sell” Masonry as a “quality product,” we have to conduct ourselves amiably, discreetly and virtuously everywhere we are, “so that when a person is said to be a member of it, the world may know that he 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, it is by example rather than by precept that we can convince others that Masonry helps us transform ourselves into “a band of men to whom others might look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings.”

But, of course, when our non-Mason friends and associates ask us to explain to them the nature and purpose of Masonry, we must answer their questions as best as we can.

When my friends and associates ask me about Masonry, I usually tell them with justifiable pride that, through all the ages, countless good and great men of different nationalities have affiliated themselves with the Fraternity; that these affiliates include heroes and architects of nations, kings and other men of royal blood, and well-known achievers in practically all fields of knowledge and activity; and that the founders of our own nation, as well as a significant number of distinguished government leaders, statesmen, and drivers of the engine of private business and industry, have sought the fellowship of the Craft. I even share with them some of the ideals, tenets, principles and obligations of Masonry.

Clearly, we are inheritors of a glorious past. To be able to pass on that inheritance to those who will come this way after us, we must live up to the honor and prestige which our Masonic forebears have brought to the Fraternity. This requires us to avidly learn, consistently practice, and widely disseminate its precepts and principles. By doing all this, like our Masonic forebears, we will make a difference in our own lives and in the lives of others. This, to me, is the best tribute we can pay to the memory of the Masons of yesteryears.

How important, then, it is for us to ever bear in mind that all of us, and not only the newly-installed officers, develop a high level of ability and proficiency in the ritualistic and ceremonial work of the Lodge; zealously and enthusiastically promote the best interest, welfare and prosperity of our Lodge in particular and those of the Craft in general; and make proficient use of the symbolic working tools, emblems and other implements presented during the Ceremony

of Installation. In other words, we must perseveringly practice the virtues, as well as patiently perform the duties, which those tools, emblems and implements have been selected to illustrate.

For instance, we must use the **Square** as a constant reminder for us to regulate our conduct by the principles of morality and virtue; the **Compasses** and the **Point within a Circle**, to limit our desires in every station, and never to suffer our passions, prejudices and selfish interests to become masters of our own judgment; and the **Rule**, to press forward in the right path, inclining neither to the right nor to the left hand for the sake of any transient amusement or gratification whatever.

We must use the life-giving precepts of the **Book of Holy Writings**, which is the great light in Masonry and the unerring standard of truth and justice, for living purposefully and meaningfully. We must strictly observe the precepts which our **Masonic Law Book**, or the **Constitution of our Grand Lodge**, contains and the ordinances which it promulgates, as well as get familiar with our **Lodge's By-Laws**, and then carefully and punctually execute them.

We must proficiently use the **Level** as a "monitor" for us to consistently practice and widely disseminate the principles of Brotherly Love, Equality and Relief; the **Plumb**, to always walk uprightly and justly in our several stations before God and man, to practice temperance and discretion during fellowships and other social activities, as well as to refrain from converting the means of refreshment into intemperance and excess; and the **Tyler's Sword**, to set a guard over our thoughts, a watch to our lips, and post a sentinel over our actions, thereby preserving our own consciences void of offense toward God and man.

I need not mention all the working tools, emblems and instruments presented during the Ceremony of Installation. Suffice

it to say, at this juncture, that we must be deeply impressed with the dignity and high importance of Masonry, highly resolved to practice the duties and virtues it inculcates in the Lodge room, and constantly committed never to disgrace it. Besides, we must prove to all and sundry, by our exemplary conduct, that ***“there is no other human institution which requires of its votaries a more faithful and conscientious discharge of duties than does the Masonic fraternity.”***

Hindi nga ba kinaiing-gitan ang anumang samahan kapag mataas ang kredibilidad ng mga bumubuo rito? Marami ang sumasapi sa isang samahan kapag nakikita nila sa mga miyembro nito ang katangian na hinahanap nila. Ipagpatuloy natin ang simulain ng ating Kapatiran at adhikain nito. Magsilbi nawa tayong ilaw ng bawat isa sa landas na ating tatahakin para sa marami pang taon ng Kapatiran nagdudulot ng kaghinawaan at katotohanan, hindi lamang para sa ating samahan, kundi para sa ating bayan at kapwa Pilipino.

We ought, furthermore, to take into serious consideration the following admonition of the Installing Officer, and then act accordingly:

Such is the nature of our Constitution, that as some must, of necessity, rule and teach, so must others, of course, learn to submit and obey. Humility in both is an essential duty. The officers who have been chosen to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they have been entrusted, and you are of so generous a disposition not to envy their preferment. I therefore trust that you will have but one aim: to please one another and unite in the grand design of promoting happiness.

So, we have to focus our attention on making HARMONY the strength and beauty of each Lodge in our District. To make of each Lodge in our District “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” is a duty incumbent on all of us, particularly on the officers. The success of each Lodge depends a great deal on teamwork or unity of purpose and action. Therefore, we must caution the inexperienced among us against any breach of fidelity to our laws, rules and regulations. Those who are inferior in rank or office must be obedient and submissive to their superiors, who must, in turn, be kind and condescending to their inferiors or subordinates, and equals or peers must be courteous and affable one to another. Officers must provide the other members of the Lodge with inspiring and inspired, as well as dynamic and democratic, leadership; disinterestedly dedicate themselves to promoting the brethren’s welfare and happiness; set the good example of consistently observing the priceless precepts and pure principles, as well as the useful laws and regulations, of the Fraternity; and manage the concerns of the Lodge with much skill and assiduity.

All of us, and not only the officers, must be so acquainted with the principles of Masonry as to warrant any distrust that we will be found wanting in the discharge of our respective duties. What we have seen praiseworthy in others, we should carefully imitate, and what in them may have appeared defective, we should ourselves avoid. We should be examples of discretion and propriety on all occasions; for it is only by a due regard to our laws and regulations, as shown in our own conduct, that we can expect obedience to them from others.

If Lodge officers show keen interest in the brethren’s growth, development and advancement in Masonry, the brethren

will, in turn, extend to the officers their active assistance and sympathy, their whole-hearted cooperation, and their all-out support toward the successful implementation of the Lodge's program of year-round activities.

We must, therefore, exemplify the message of Psalm 133. We must dwell

together in unity, work together in close harmony toward common goals, share things with one another in sincere love and fellowship, and demonstrate to one another and to the general public our pride in our respective Lodges, in our Masonic District, and in the Fraternity. If we do all this, we will make wonderful things happen. So mote it be.

IKA-161 GUNITANG TAONG PAGSILANG NI GAT MARCELO H. DEL PILAR

Agosto 30, 2011

Sen. AQUILINO "KOKO" PIMENTEL'S Speech



Ako po ay nagagalak na maanyayahan upang magsalita sa mahalagang pagdiriwang na ito – ang ika-isandaan at animnapu't isang taong pagsilang ng isa sa pinakamahusay na manunulat sa ating kasaysayan; isang kinikilalang bayani ng ating bayan; at isang haligi ng ating nakaraan – walang iba kung di si Gat Marcelo Hilario Gatmaitan del Pilar – isang katutubong Bulakenyo sa nayon ng Cupang, San Nicolas, Bulacan.

Si Marcelo del Pilar ay higit na kilala bilang ang "Dakilang Propagandista." Siya ay isang ilustrado noong panahon ng mga Kastila. Ang kanyang pangalan sa pahayagan noong mga panahong iyo ay "Plaridel." Binili niya kay Graciano Lopez-Jaena ang La Solidaridad at naging patnugot ito mula 1889 hanggang 1895. Dito niya isinulat ang kanyang pinakadakilang likha

– ang "La Soberania Monacal en Filipinas" at "La Frailocracia Filipina." Isinulat rin niya ang "Dasalan at Tuksuhan" na tumitira sa mga mapang-abusong Kastilang prayle.

Noong Hulyo 1, 1882, itinatag niya ang Diariong Tagalog kung saan binatikos niya ang pang-aabuso ng mga prayle at ang kalupitan ng pamahalaan. Humingi siya ng mga kaukulang pagbabago. Sa pamamagitan ng pagsusulat, nakipag tulongan si Del Pilar sa kanyang mga kakampi upang mapatalsik nila ang mga dayuhan sa ating bayan.

Hindi naging madali ang kanyang laban sa mga Kastila. Labis na naghirap si Del Pilar sa pagpapalimbag ng La Solidaridad. May panahong hindi kumakain at may panahong hindi natutulog ang manunulat. Upang makalimutan ang

gutom, may panahong namumulot siya ng mga nahithit na sigarilyo sa mga daan. Ang pondo para sa pag-papalimbag ng pahayagan ay paubos na noong mga panahong iyon. Malaking suliranin sa kanya ang walang tulong pinansyal na dumarating mula sa Pilipinas dahil kung bakit huminto ang paglalathala ng pahayagan noong Nobyembre 15, 1895 sanhi ng kakulangan sa pondo. Nguni't kahit gaano kahirap ang dinanas niya, nagpatuloy pa rin siya sa pagsusulat para sa ikalalaya ng Pilipinas. Sa kasamaang palad, hindi po niya nasilayan ang kanyang hinahangad na kasarinlan. Namatay siya sa sakit na tuberkulosis sa isang maliit na ospital sa Barcelona, Espanya noong Hulyo 4, 1896 sa gulang na 46. Namatay siya bilang isang pulubi.

Isa lamang si Del Pilar sa mga dakilang bayaning Bulakenyo na nag-alay ng kanilang buhay dahil sa inang-bayan. Ipinagmamalaki ko ang mga Bulakenyo dahil ang Bulacan ay may pinakamaraming naitalang mga kinikilalang pambansang bayani na isinilang sa isang lalawigan. Ito ang makasaysayang pamana ng Bulacan sa ating bansa. Ang lalawigan niyo rin ay isa sa mga unang nag-alsa laban sa mga dayuhan noong panahon ng mga Kastila. Ang Bulacan ay pinarangalan bilang isa sa walong sinag ng araw sa ating pambansang bandila. Dito rin nagmula ang tahanan ng "Tatlong Republika" – ito ang Republika ng Real de Kakarong de Sili noong 1896 sa Pandi, ang Republika ng Biak-na-Bato noong 1897 at ang pinakaunang Republika ng Pilipinas noong 1899-1901. Sa pagkilala nito, ang "Tatlong Republika" na itinatag sa Bulacan ay isinama sa opisyal na selyo ng inyong pamahalaang lalawigan sa Bulacan.

Ang talambuhay ni Del Pilar ay nagsilbing inspirasyon sa akin noong tayo'y nasa gitna ng isang unos sanhi ng mahabang digmaan laban sa mga puwersa ng katiwalian. Marahil, hindi naman po siguro kaila sa inyo ang aking apat-na-taong

pagdurusa upang maisiwalat ang walang habas na kawalang-hiyaang pandaraya ng ating mga katunggali sa pulitika.

Magmula taong 2007, ang ating mga kaibigan at kakampi dito sa Bulacan, na nag-alay ng kanilang tulong sa pamamagitan ng dasal at suportang pinansiyal sa ating laban, at ginawa ang lahat ng kanilang makakaya upang maipanalo natin ang ating kaso, ay nagbigay sa akin ng karampatang lakas-na-loob upang ipagpatuloy ang laban na ito, sa kabila ng pagkukutya ng ating mga kalaban. Sa inyong pambihirang tulong, naiahon natin ang ating mga sarili sa kumunoy ng kawalang pag-asa. Sa tulong ng ating Mahal na Panginooon, napatunayan natin sa buong bansa, na kayang-kaya natin labanan ang katiwalian kung tayo'y sama-sama.

Bukod dito, napatunayan nating lahat na ang kabutihan ay magwawagi laban sa kasamaan, ang katotohanan ay magtatagumpay laban sa kasinungalingan, at ang katarungan ay mamumukod-tangi laban sa kawalan ng katarungan.

Dahil sa mga aral na ibinigay sa akin mula sa dito, ipinagpasya ko sa aking sarili na gagamitin ko ang buong puwersa ng aking tanggapan upang ipaglaban ang katiwalian – sa anumang uri o anyo – sa ating pamahalaan, lalung-lalo na sa dako ng reporma sa sistema ng ating halalan. Gamit ang aking mga inisyal, ang titik "K" at "P," binabansagan ko ang aking sarili bilang "KOKO PIMENTEL: Kalaban ng Pandaraya" sa Senado. Sisikapin ko, sa natitirang panahon na inilaan sa akin sa Senado, na wakasin ang bulok na sistema ng pandaraya sa ating proseso ng halalan, at ipataw ang kaukulang mabibigat na parusa sa mga salarin; at bigyan ng higit na malaking kapangyarihan ang ating mga pamahalaang lokal, tulad ng Bulacan, sa pagsugpo ng katiwalian.

Nais ko pong tapusin ang aking talumpati sa pamamagitan ng isang

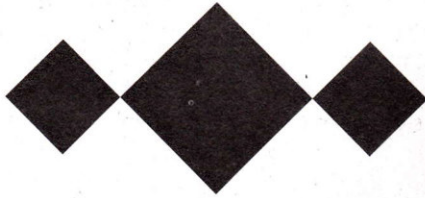
• munting apela:

Sana po ay magkapit-bisig po tayo at sumama po kayo sa aking kasalukuyang paglalaban sa katiwalian. Hindi po natatapos ang ating laban sa aking pagluklok dito sa Senado. Bagkus, ito po ay simula lamang ng higit na nakararaming paglaban na iniaalay ko sa inyong lahat at sa ating inang bayan.

Hindi ko po makakamit ang tagumpay na ito kung hindi dahil sa inyo. At hindi ko

rin kakayanin ang kasalukuyang laban na ito kung wala kayo sa likod ko. Tulad po ni Gat Marcelo del Pilar, kayo pong lahat ay itinuturing kong bayani laban sa katiwalian at aking kasangga patungo sa mabuting pamamahala ng ating gobyerno.

Mabuhay po ang Lalawigan ng Bulacan!
Mabuhay po ang alaala ni Gat Marcelo del Pilar! At mabuhay po kayong lahat!



BRO. APOLLO SAYO'S GRANDDAUGHTER INSTALLED HONORED QUEEN

by WB Peter P Hernal

THE OFFICERS WHO WILL steer the affairs of Bethel No. 247, Order of Job's Daughters International (OJDI), for the first half of the year 2012 were officially inducted into office during their 115th Installation of Officers held in the afternoon of January 2, 2012. The well-attended ceremonies were conducted in the Danville Grange, 743 Diablo Road, Danville California, USA.

Chelsea Diane Lim was installed as Honored Queen; Jesse Elena de Mercurio as Junior Princess; Bridget Kathleen Farnden as Guide; and Brooke Marleen Farnden as Marshal.

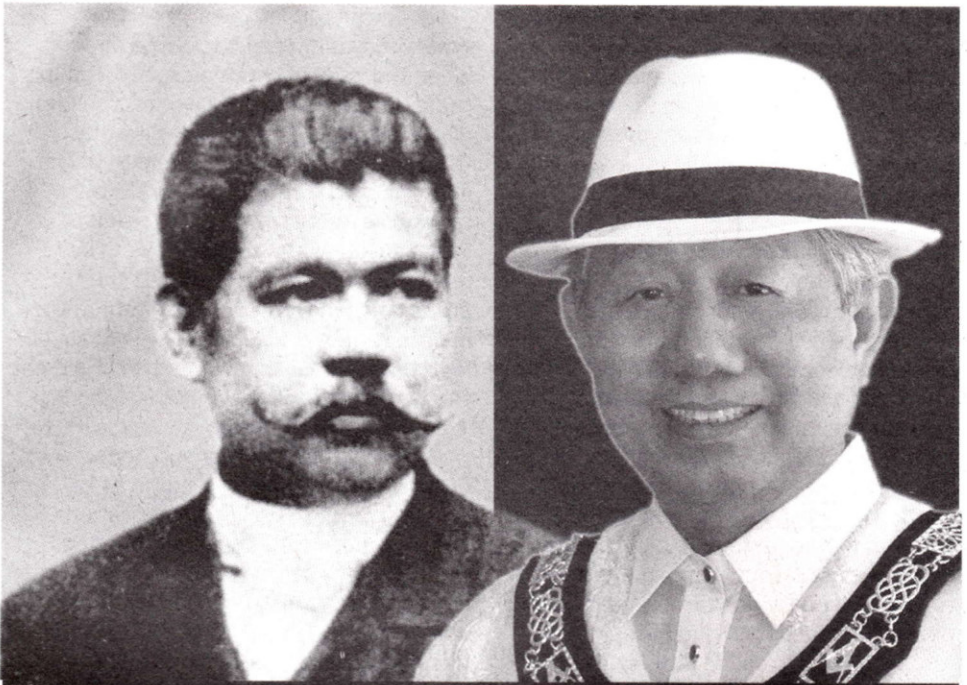
Incoming Senior Princess Allison Marie Wright will be installed at a later date

Chelsea was installed into office by Queen Stephanie Lurie.

To be able to focus on managing the affairs of their Bethel, the newly inducted officers adopted "RISING TO THE CHALLENGE" as the theme to

focus on during their incumbency.

Honored Queen Chelsea, 15 years old, is the only child of Jonathan E. Lim of Hermosa, Bataan and the former Eleanore May D. Sayo of San Ramon, California. The only grandchild of Bro. Apollo Y. Sayo, a devoted and faithful member of Bagumbayan Lodge No. 4, F. & A.M., she is a sophomore at Dougherty Valley High School in San Ramon, California. She plays the flute, saxophone, and tuba in her school's orchestra and band. She is also a member of her school's basketball team as well as a participant in its Teach-A-Little Program, which assists children with reading and learning difficulties.



A Tribute to Marcelo H. Del Pilar

ON AUGUST 30, THIS YEAR (2011), we commemorate the 161st anniversary of the great Bulaqueño hero popularly known by his Masonic and pen name PLARIDEL and recognized as the father of Philippine Masonry, Bro. Marcelo H. del Pilar y Gatmaitan.

As historians have written much about the life of this hero, it is not my intention to dwell extensively on his biography, except for the salient data of his early life and death. I would rather focus on the little known return of his remains to the Philippines in 1920. Everybody knows that he was born in Cupang (now San Nicolas), Bulacan; that he belonged to the illustrious lineage of the Gatmaitans, one of the eminent families in Bulacan and Pampanga during the pre-colonial era; and that after graduating from the University of Santo Tomas, he became a lawyer.

In his early life, he founded the

Diariong Tagalog, where he denounced Spanish maladministration of the Philippines. His attacks were mostly directed against the friars, whom he considered to be mainly responsible for the oppression of the Philippines. Sought by the religious and civil authorities, he escaped to Spain in 1888. Upon his arrival in Barcelona, he resumed the patriotic endeavors which he had begun in the Philippines. To his pleasant surprise, he found himself no stranger in the City for a fairly large colony of Filipinos had preceded him. Most members of this colony were young students sent by their families to pursue their education while others were refugees like him; they left their native country to escape persecution by the friars. Del Pilar found the political atmosphere in Spain conducive to a campaign for reforms in his native land.

In July 1888, on the initiative of Professor Miguel Morayta, a Spanish

Mason and liberal politician, the Filipinos and some sympathetic Spaniards jointly founded the Asociacion Hispano-Filipina, whose express objective was to campaign for reforms, particularly the right of the Filipinos to be represented in the Spanish Parliament.

Very important to the Filipinos in Spain was their exposure to Masonry, an association which encouraged its members to fight for their rights and whose motto was "Liberty, Equality, Fraternity," which was also the motto of the French Revolution, many leaders of which were Masons. The Filipinos in Spain observed that the Spanish officials who took interest in their welfare and defended their right to enjoy the various liberties were Masons. Among them was Professor Miguel Morayta. Hence, one by one, Filipino intellectuals in Spain joined Masonic Lodges in Spain. Among the early proselytes were Jose Rizal, Graciano Lopez y Jaena, Mariano Ponce, and other Filipinos who had libertarian dreams for their "lost eden." They joined Acacia Lodge No. 9 in Madrid. Rizal chose "Dimasalang" as his symbolic or Masonic code name.

This was the Masonic situation when Marcelo H. del Pilar arrived in Barcelona. He took up residence with Lopez-Jaena and Ponce. Apparently, he did not immediately collaborate with them. At times Centeno and Quiroga, two 33rd-degree Masons with whom he had associated and worked while they were still powerful in the Philippines and who were repatriated to Spain because they were sympathetic to the Filipinos' campaign for reforms, extended assistance to him. Subsequently, del Pilar turned his attention to an association of Filipinos called La Solidaridad.

A little later, Logia Solidaridad was revived. Having floundered to stormy seas, it was dissolved for quite a long time. But necessity led to its revival. Marcelo H. del Pilar was chosen Worshipful Master of the revived Lodge.

The Filipino colony in Spain, however, was divided into two groups when the issue of choosing its leadership came up. Some were in favor of Jose Rizal; hence, they were referred to Rizalistas. Others were in favor of Marcelo H. del Pilar and were therefore referred to Pilaristas. The split was the result of Rizal and del Pilar not seeing eye to eye regarding the role of Masonry in the propaganda movement. Rizal wanted the members of the Filipino colony in Spain to formally elect a leader. But del Pilar did not see any need for such a move.

Later on del Pilar succeeded Graciano Lopez y Jaena as editor of *La Solidaridad*, the fortnightly publication of the propaganda movement founded in 1889. After years of publication, the fortnightly ran out of funds, and its last issue appeared on November 15, 1895. This broke the heart of Plaridel, who was, by that time, suffering from tuberculosis due to malnutrition and overwork. It is said that he often missed meals and smoked discarded cigarette butts just to keep himself warm and forget his hunger.

On July 4, 1896, approximately a month before the eruption of the hostilities between the Filipino katipuneros and the Spanish forces in the country, del Pilar died in Barcelona and his remains were buried in an unmarked grave at the Cementerio del Sur Oeste., away from his native land and forgotten by friends and associates. What a tragedy! This would make Rizal exclaim to his beloved Filipinas in his valedictory poem, "Ah, how beautiful it is to die to give you life, to fall to give you flight, to die beneath beneath your sky, and on your enchanted land to sleep for eternity!"

We now fast forward our story to 1920. By that time a new generation of young leaders were fighting for the independence of the Philippines from its new colonial master, the United States of America (USA). The country was experiencing a new system of governance patterned after the North American style of

democracy. Apparently, the struggle of the Filipinos to establish the first independent republic in Asia, which culminated in the formation of a constitutional assembly for the Philippine Republic in the Barasoain church in Bulacan, Bulacan was a dismal failure.

In the same year, Justice Norberto Romualdez was one of the Philippine delegates to the Universal Postal Convention held in Spain. While he was in Spain, he received a telegram from Secretary Jakosalem in Manila. The telegram said that the Hon. Sergio Osmeña, Speaker of the House of Representatives, wanted the Philippine delegates to locate the remains of Marcelo H. del Pilar and bring them home to the Philippines. The Philippine delegates therefore traveled to Barcelona. Fortunately, Justice Romualdez found a good and resourceful journalist named Joaquin Pellecena, who facilitated contact with the authorities in Barcelona. Del Pilar's grave was located, and by special arrangement his remains were exhumed, soldered, and sealed in an urn, and then transported to the Philippines on board the steamer "Alicante". Del Pilar was given a hero's welcome; for he was considered the greatest Filipino journalist of his time; the most intellectual leader of the reform movement, and the "soul" of the Philippine revolution. He died a pauper away from his family and friends. Indeed, to the Filipino people, he was a true patriot!

Members of Masonic Lodges in the Philippines paid their last respect to their departed brother, who spearheaded the secret organization of Masonic

Lodges in the Philippines as a means of strengthening the propaganda movement. Necrological services were held at the Salon de Marmol Ayutamiento. Eminent Masons like Lope K. Santos, Rafael Palma, and Sec. Teodoro M. Kalaw delivered eulogies. After the services his remains were conveyed to the mausoleum at the North Cemetery in Manila. Among the pall bearers were Senate President Manuel Luis Quezon, Past Grand Master; Speaker Sergio Osmeña; Chief Justice Victorino V. Mapa. Also present were members of the Cabinet and of the Supreme Court, as well as leaders of both Houses of Congress; labor leaders, journalists and magistrates.

The National Shrine of Marcelo H. del Pilar is on the land donated by his family. This final resting place of Bro. del Pilar's remains is now known as DAMBANA NI PLARIDEL under the National Historical Commission (NHC) of the Philippines. Throughout the year students and other patriotic Filipinos visit the museum building erected during the centennial of Marcelo H. del Pilar's death in 1996 in order to view his memorabilia displayed therein.

As we commemorate the 161st anniversary of Bro. Marcelo H. del Pilar's birth on August 30, this year (2011), let us pay homage to a true patriot and hero of the Filipino race. I believe that keeping his ideals alive is the best way to honor this great Filipino, Past Master of Lodge Solidaridad No. 53 under the Gran Oriente Español (now the Grand Lodge of Spain), and father of Philippine Masonry.

TAGAYTAY MASONIC LODGE NO. 165 WEBSITE

<http://cavitemasonicregion.wordpress.com>
Kabitenyong Mason...maasahan... totoo sa salita..

2 TWO by ONE 1

Given below are two brief articles, by Bro. Benny Arce, is *The 357 Winding Stairs*, the award-winning newsletter of Laoag Lodge No. 71, of which he is the Editor-in-Chief.

1 THE VALENTINES AND FREEMASONS

AS SOON AS THE CHEERFUL and festive air of the Christmas Season and the New Year has faded and we start anew to settle down to work, along comes the month of love -- February. After storing their Christmas trees, lights and lanterns, department stores begin to adorn their display windows with red hearts bordered with lace and pierced with arrows, images of Cupid or Eros, and bouquets of flowers -- and, of course, in huge letters the greeting: "HAPPY VALENTINE'S DAY!"

But nobody is sure who Valentine, the saint after whom the day of love (February 14) is named, really was. Was he St. Valentine of Rome, St. Valentine of Terni, or St. Valentine of Africa? All three were martyred because of their inflexible and fearless faith in Jesus. There is no historical proof, however, that any one of them was ever associated with romantic love. Valentine of Rome was executed in 269 A.D.; Valentine of Terni met the same fate during the persecution of

the Christians by the Roman Emperor Aurelian; and Valentine of Africa was martyred somewhere in that continent on February 14 in an unspecified year.

There is, however, a legend linking Valentine (presumably the one of Rome) to romantic love. He is said to have been a priest who defied the decree banning marriage issued by Emperor Claudius II, whose army was in dire need of single men (i.e., men free from the burden of supporting their own families). Because of this defiance, Valentine was arrested and thrown in jail. According to a later version of the legend, on the eve of his execution, he wrote a card addressed to a young woman, who is said to be either his lover or his intimate friend, and signed the card "From Your Valentine." That card came to be known as the first-ever Valentine's card.

Today, therefore, a valentine is a greeting card or a small gift sent on Valentine's

Day. February 14, in effect, is the day on which valentines are exchanged. The term valentine may also refer to a sweetheart chosen on this day.

The legend may or may not be based on historical facts, and we may never know who the Valentine is whose feast day we celebrate on February 14 of each year. We do not even know if that date is his birth or death anniversary or any other significant date during his lifetime. Nevertheless, we can be sure of one thing, viz., that all three Saints Valentine loved Jesus so much that they did a GMHA (Grand Master Hiram Abif); that is to say, just as the GMHA, when assaulted by the ruffians in the Temple, refused to give what they were unlawfully demanding of him, but chose rather to lay down his life than forfeit his integrity (the first hallmark of a true Mason specified in our theme for this Masonic year), all of them firmly held on to their Christian convictions or principles in spite of the pressure exerted upon them, in spite of the peril they had to undergo, in spite of the threat that they would suffer execution if they refused to obey. All of them loved a historical figure, who they firmly believed was sent by God to earth to redeem mankind from sin and therefore to reunite man with Him. They had never seen Jesus, but they felt his actual presence in their hearts. Jesus was, to them, the way, the truth, and the life; they regarded him as their guide during their pilgrimage in this world. They staunchly believed in him and defended his teachings,

and they constantly lived in accordance with them. They suffered martyrdom because of him.

Just as the three Saints Valentine adamantly accepted and perseveringly practiced the philosophy of life which Jesus had brought to the world, we should seriously study the system of morality or religious philosophy which the Fraternity teaches and then strictly obey its precepts and principles with all our heart and diffuse their light among those who come within the circle of our influence. We should strenuously enforce, by precept and example, a steady obedience to the tenets and teachings of Masonry, ever exhibiting ourselves as men who are most capable of sharing love with the rest of mankind through acts of benevolence, compassion and kindness. If we really regard the Volume of the Sacred Law (VSL) as the great light in our profession (which is none other than Masonry), if we consistently consider it as the unerring standard of truth and justice, and if we regularly regulate our lives and actions by the divine precepts it contains – in short, if we reflect the true glory of Masonry in our daily lives, then we may be sure that Masonry will serve as a beacon of light to the brothers and fellows who come this way after us and that it will be seen and followed by others as the symbol of the true way of life.

In any case, I greet you, dear brethren, your families, relatives and friends, "Happy Valentine's Day!"

2

FOUR TYPES OF FELLOW FREEMASONS

IN BOOK 6, CHAPTER VII of Leo Tolstoy's War and Peace, Count Pierre Bezukhov, who is himself a Widow's Son, divides the Free-

masons he knows into four types or categories.

In the first category he puts those who take part neither in Lodge functions nor in human affairs, but are exclusively occupied with the mystical science of the Order; with questions of the threefold designation of God; with the three primordial elements – sulphur, mercury and salt – and with the meaning of the square and all the various figures of the Temple of Solomon.

Although he respects this class of Brothers because the elder ones, including Joseph Alexeevich himself, chiefly belong to it, Pierre does not share their interests since his heart is not in the mystical aspects of Freemasonry.

In the second category Pierre reckons himself and others like him, who are seeking and vacillating and have not yet found in

Freemasonry a straight and comprehensive path, although they hope to do so.

In the third category he includes the majority of the Brothers – those who see nothing in Freemasonry but the external forms and ceremonies, and prize the strict performance of these forms and ceremonies without troubling about their purport or significance. Such are Williardski and even the Grand Master of the principal Lodge.

Finally, to the fourth category also belong a great many Brothers, particularly those who have lately joined the Order. Pierre has observed that these are men who have no belief in, nor desire for, anything; they joined the Freemasons merely to associate with the many wealthy young members of the Lodges who, because of their rank or connections, are quite influential.

DON PEDRO V. GUEVARA:

ILLUSTRIOUS SON OF SANTA CRUZ, LAGUNA

If Calamba, Laguna is famous for having produced our foremost national hero, Dr. Jose P. Rizal, Santa Cruz, Laguna is proud to have produced Don Pedro V. Guevara, who made himself worthy of his people's high regard and esteem because he did not suffer the poverty of his parents, Miguel Guevara and Maria Valenzuela, to prevent him from serving the country as a lawyer, soldier, patriot, legislator, statesman, politician, and an honest public servant. Unknown to the majority of his people, he was not only a Master Mason but one of the individual giants in Philippine Masonry.

He was born on 23 February 1879 in Santa Cruz, Laguna, where he later attended elementary and secondary classes. Then he went to Manila and enrolled in one of the leading institutions of higher learning therein. He obtained his Bachelor of Laws (Ll. B.) degree in that educational institution.

During the hectic days of the Philippine Revolution, he took an active part as field commander along with such stalwarts as General Juan Cailles and the inimitable, unforgettable Manuel Luis Quezon.

During the American regime in the country, he served as an officer in the Philippine Constabulary. Then he ran for the position of delegate to the Philippine Assembly and won. He served as such for two consecutive terms. When the bicameral Philippine Legislature (or Congress) was established with the passage of the Jones Law, he ran for Senator representing the Fourth District composed of Laguna, Manila, Rizal, Cavite and Batangas. Again, he won and served as Senator for two terms.

Then he was appointed Resident Commissioner to the United States of America (USA).

When the Commonwealth was established, he returned to the country and served in the Cabinet of President Manuel Luis Quezon.

Later, he went abroad and visited several countries like Germany, Switzerland, Italy, France, China and Japan. Afterwards he served as a delegate to the Constitutional Convention that framed and drafted the Philippine Constitution of 1935. After all those years of active public service, he went back to private law practice. Everything was going just right for him until he suddenly suffered a stroke while he was arguing a case in the U.S. Supreme Court.

The stroke was fatal since he did not recover from it anymore. He dropped life's working tools and was buried in Manila on 19 January 1938.

He and Isidra Baldomero had an only son, Pedro B. Guevara, Jr., who died of a heart disease at the age of three. He was raised to the sublime degree of Master Mason in Nilad Lodge. On 12 September 1912, he was appointed as the first Orator of the then Makiling Lodge (now Pinagsabitan Lodge No. 26).

The Filipino people, particularly the people of Laguna, and especially those of Sta. Cruz, will always remember Bro. Pedro V. Guevara for his spirit of sincere public service. He was born poor, remained poor throughout his life, and died poor, although he could have availed himself of opportunities to become materially rich or wealthy had he chosen to do so. Thus, he deserved to be called "Don," a title of respect given to a real gentleman like him. The Spanish term "don" also means a gift or blessing; indeed, he was God's gift or blessing to the municipality of Santa Cruz, to the province of Laguna, and to the whole country.

To perpetuate his name, authorities named the provincial high school Pedro Guevara Memorial National High School.

May the leaders of our nation do a Pedro Guevara!

*A Sequel to the Editorial Entitled "A Rapidly Growing Disease and Its Antidote"
Bro. Bong Tapia (#71) sent the anonymous story given below to our editorial office as his contribution to this publication. He said the story was originally printed in Leamington Lodge's September 2004 Summons.*

A Silent SERMON

**A MEMBER OF A CERTAIN
MASONIC LODGE**, who previously had

been attending meetings regularly, stopped going. After a few months, the

Worshipful Master (WM) decided to visit him. It was a chilly evening. The WM found the man at home alone, sitting before a blazing fire. Guessing the reason for the WM's visit, the man welcomed him, led him to a comfortable chair near the fireplace and waited. The WM made himself at home but said nothing.

In the grave silence he contemplated the dance of the flames around the burning logs.

After some minutes, the WM took the fire tongs, carefully picked up a bright burning ember and placed it to one side of the hearth all alone. Then he sat back in his chair, still silent. The host watched all of this in quiet contemplation. As the one lone ember's flame flickered

and diminished, there was a momentary glow and then its fire was no more. Soon it was cold and dead.

Not a word had been spoken since the initial greeting. The WM glanced at his watch and realized it was time to leave. He slowly stood up, picked up the cold, dead ember and placed it back in the middle of the fire. Immediately it began to glow once more with the light and warmth of the burning coals around it.

As the WM reached the door to leave, his host said with a tear running down his cheek, "Thank you so much for your visit and especially for the fiery lesson. I shall be back in Lodge next month."

ECCLESIASTES XII: *An Interpretation*

ECCLESIASTES XII IS THE PASSAGE upon which the Holy Bible is opened at the Altar in a Lodge of Master Masons and which is recited aloud by the Senior Deacon during the rite of perambulation. Generally, on account of the condition he is in at the time, the candidate does not readily imbibe the message of the passage recited aloud. Hence, it is hoped that the interpretation given below, adapted from the Manual for Masonic Instructors and Students, will help the brethren, particularly the newly-raised, comprehend and appreciate the passage better.

Since it is a poetical and figurative expression which alludes to life from puberty to senility or from youth to old age, Ecclesiastes XII cannot be forced into any single line of interpretation. Each reader (or listener) must decide for himself what the passage means, just as each man must

determine his own impression of a Supreme Being. If you read the passage carefully, you find out that its theme is "***The fear of God is the chief antidote of vanity.***"

Its author admonishes you to serve, fear, and revere your great Creator

during your youth and not later on. He counsels you thus: ***“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.”*** In other words, he urges you to adore and love your Creator particularly during the days of your youth because during this stage of your life you still have the ability and stamina and must not, therefore, wait for the approach of the troublesome times, when you will become weary with age and will say, ***“I have no pleasure in life; all desires and enjoyment of my youth have left me.”*** Indeed, like any other human being, you must serve, fear, and revere God while your eyesight is still good; while your outlook on life is still bright (i.e., while you are still optimistic or idealistic); while you still have the ability to overcome difficulties that arise before the clouds of old age set in.

Like any other man, you must not wait for ***“the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened.”*** By that the author means that when you are already old, you become decrepit and feeble; your spine now bends with the weight of age; your legs bow; and your teeth decay and are removed, so that you will find it quite difficult to bite and masticate your food. Moreover, you find that your eyesight is failing, that you can no longer see, and that you can no longer reason with accuracy.

To drive home his point, the author stresses that when you are old, ***“the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.”*** By that he means that when you

are old, you no longer travel as you used to; because of your feebleness, you have slowed down in movement and activities; you do not require the sleep that you did in your younger days; although you do not hear the birds, you awaken with them at daybreak; your hearing is failing badly, and you do not receive all sound of voice or music, for the treble scale goes first.

Further, the author informs you that when you are old, you ***“shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.”*** By this statement he means that when you are old, you can no longer climb as you used to; that the hills are now, to you, a concern; and that your equilibrium is failing. Besides, with the coming of old age, you are afraid of what you cannot do, and many of your physical pleasures and desires are no longer of interest to you. Your hair, moreover, turns to white like the blossoming almond tree. In fact, any weight, such as that of a grasshopper, is a burden to you as is the burden of keeping and looking after your own self. You know, furthermore, that you are going to die, and that your friends and mourners will be left to this mortal domain.

The author also avers that in old age, ***“Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.”*** By the “silver cord” he refers symbolically to the spinal marrow, the loosening of which is the cessation of all nervous sensibility. By the “golden bowl” he symbolically alludes to the brain, which is rendered incapable of performing by the approach of death. By the “fountain” and/or the “cistern” he symbolically refers to the heart; by the “pitcher,” to the great vein that carries the blood to the right ventricle of the heart; and by the “wheel,” to the great artery which receives the blood from

the left ventricle.

Finally, the author of the passage provides you with this reminder: ***"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."*** He refers to the biblical information that one's body was created by God from dust and is returned to dust after death, while the spirit or soul is returned to God, who gave it as His loving gift to every one of His creatures or children. .

As symbolized by the acacia or evergreen, which budded and bloomed at the head of the grave of the GMHA, the spirit or soul of man is imperishable; it shall live when time shall be no more. It is defined monitorially as ***"the inspiration of that Great Divinity whom we adore and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never, never die."***

Therefore, before becoming old, we Craftsmen must serve, fear and revere our great Creator, by learning avidly the timeless teachings, priceless precepts, and pure principles of the Fraternity, and then practicing them persistently and perseveringly in daily life. Specifically, as our Monitor puts it, ***"how important it is that we should endeavor to imitate the GMHA in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides."***

So mote it be.

A First-Person Account

Maynilad Lodge No. 1521 **A DREAM COME TRUE**

*by VWBro. Generoso De Guzman Calonge
District Grand Lecturer, NCR-B, GLP*

ON MAY 11, 2011, Maynilad Lodge No.1521 received its Charter to operate as a regular lodge under the Grand Lodge of the District of Columbia. The unanimous vote of the Grand Lodge, under the leadership of Grand Master Jesse Villareal, was the culmination of a two-year endeavor that led to the recognition of the Masonic labor of brethren having Filipino affinity. The background of the developments that led to the founding of Maynilad Lodge No. 1521 is hereby recorded as part of the history of the lodge.

It was a balmy evening on the first Tuesday of July, 2009, when the idea of a Filipino lodge in the District was born. That night, I was driving late for the 7:30 p. m. stated meeting of Joppa Lodge No. 35 at Singleton Masonic Hall on Wisconsin Avenue. I finally arrived at the Hall at about 7:40. I was wearing an apron near the tiler when, to my surprise, a Masonic dignitary was also outside the door! We had small talk, asking me where I was from and I learned that he was the Grand Master of Masons of the District of Columbia!

I was outside the door for one reason: I was very late for the meeting. He was there for another reason: he will be given honors as Grand Master. With magnanimity and composure, he asked that we go inside together when the Master asked for his entry. I told myself what a great honor to be received alongside the highest Mason in the jurisdiction. That was not all. He whispered to me that I sit next to him during the meeting!

The meeting went very well and I met many DC Masons for the first time. That evening was also my first time to attend a meeting at Singleton. After all the farewells, Grand Master Kwame Acquah requested that we walk to our cars together. As we approached our vehicles, he asked me how many Filipino Masons were in the DC Metropolitan area. I gave a rough guess of between 200-300, inactive ones included. Then he mentioned his desire to explore the possibility of founding a Filipino lodge under his jurisdiction. He said that he would like my assistance in this regard. He asked me if I knew Worshipful Brother Ted Villapando. He added that he has not seen WB Villapando in a long time. I said that WB Villapando is a famous

Filipino Mason and, most, if not all, Filipino Masons in the area knew of him, if they did not personally know him. After about fifteen minutes near our cars (it turned out that our cars were parked almost next to each other), we parted ways. We promised to stay in touch by email. But the very first step, Grand Master Acquah directed, was for me to solicit the support of WB Villapando. I complied with his instruction to contact WB Villapando.

The following day, I called WB Villapando, as promised. He was very enthusiastic with the prospect of having a Filipino Lodge in DC. He viewed the matter as long overdue in view of the many years of Filipino presence in the capital of the United States. He guaranteed his time and wholehearted support for the idea.

I conveyed WB Villapando's thoughts to GM Acquah. He was confident that we can pull this through, despite the fact that his term has already gone past its midpoint. To assist WB Villapando and myself, GM Acquah gave me the name and contact details of another hard-working DC Mason, WBro. J. Kenneth Gibala of Benjamin B. French Lodge No. 15.

WBro. Gibala and I meet a number of times. At least one meeting was serendipitous because, in one evening, he had a friend who was about to be raised in a lodge in Northern Virginia and, by coincidence, I was visiting that lodge that night! We discussed the mechanics of establishing a lodge in DC. Not being familiar with DC rules, I was overwhelmed by the requirements of the Grand Lodge for such an undertaking. Nevertheless, I thought that giving up was not an

option because of the strong support of no less than Grand Master Acquaaah himself.

I was asked by both GM Acquaaah and WBro. Gibala what would be a good name for the lodge. I suggested that we name it Maynilad, the ancient name of Manila. The Nilad plant was said to have grown extensively on the banks of the Pasig River, the main river that cuts through the city. Maynilad, in Tagalog, means "where the nilad plants grow." Later the name evolved into Manila, its modern name. I chose "1521" as the number of the lodge because in DC, a lodge can choose any number as long as it is not in use by any other lodge in the jurisdiction. 1521 was when Magellan landed in the Philippines and was the year that was generally acknowledged by many as the beginning of the period of the islands' exposure to the West, principally to Spain. That year, therefore, can be construed to be the last year of the pristine nature of Maynilad before Western colonization. After 1521, the change towards the name "Manila" was set in motion by colonizers in the Western sense of modernization. Maynilad connotes traces of history and purity which are clearly relevant to Masonic ideals of links with the past and with unsullied principles.

One of the requirements of DC in initiating the establishment of a lodge under dispensation is that of having a regular lodge sponsor the new lodge. WBro. Gibala gave me schedules of meetings of various lodges that I needed to attend to sound off the idea with the Masters, officers and members. I attended many stated meetings. Finally, I got the best break of all when I joined the meeting of Alianza Fraternal Americana Lodge No. 92 at the Naval Masonic Hall

on Capitol Hill. It was on the third Wednesday of November, 2009. Alianza Fraternal Americana Lodge No. 92 gave unconditional support to Maynilad Lodge, U. D. WBro. Luis Cisneros of Alianza committed his lodge to draft a resolution as the sponsor of Maynilad. To me, this was a major requirement that was hurdled in a very timely manner. Not long after Alianza's action, GM Acquaaah granted Maynilad's dispensation towards the end of that month.

Another requirement of DC is to have a certain number of regular Masons sign up as charter members of the lodge. This requirement seemed daunting but actually it was not. The reason is that DC allows membership of Masons residing outside its jurisdiction. WBro. Gibala then suggested that, for good measure, we should have an assured number of Brothers who will join the new lodge. He asked me for a place, as close as possible to DC, where brethren were readily available to comply with the required number to start a lodge. I replied that the Norfolk-Virginia Beach area has a big number of Filipino Masons. It was at this point that I thought of calling WBro. Edward Usita to seek his support in providing warm bodies for the lodge under dispensation. Looking back, I am glad I called him. Maynilad Lodge was pleased with WBro. Usita's energy in enlisting Virginia and New York brethren to come together and build the lodge's founding membership from scratch.

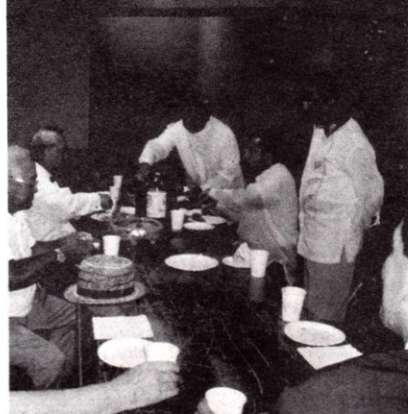
Under dispensation, WB Ted Villapando was Maynilad's first Master. The lodge meetings are scheduled at 1:00 p. m. on Third Saturdays from January to October. In the months of November and December, the stated

communications are held on first Saturdays. All gatherings are at the DC Scottish Rite Center.

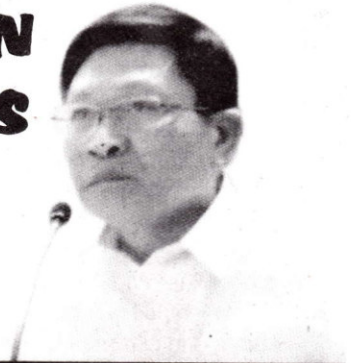
After it received its Charter on May 11, 2011, WBro. Bayani Casanova was elected Master for the ensuing Masonic year. WBro. Casanova appears to have a solid officer line. With his vast experience and splendid leadership, Maynilad Lodge is in extremely capable hands. The following distinguished brethren will have the honor of giving their best in assisting WM Casanova in managing Maynilad Lodge: Carpenter Arpa, Senior Warden; Bayani Pioquinto, Junior Warden; Edward Castellano, PM, Secretary; Magin Bustamante, Jr., Treasurer; Eric Baisas, current WM of Dale City Lodge, Virginia, Chaplain; Romeo Arquines, PM, Master of Ceremonies; Arturo Velena, Senior Deacon; Dominador Carreon, Junior Deacon; Oscar Lomibao, Senior Steward; Alexander Mendoza, Junior Steward; and Robert E. Lee, Jr., PM, Tiler.

In recognition of Maynilad Lodge's everlasting gratitude and links to the Philippines, two very senior Masons have been appointed, thus: VW Rixon Garong as liaison to the Grand Lodge of the Philippines and VW Alexander Go of the Membership Committee.

Maynilad Lodge is born. It is here to stay and it will meet the challenges of the 21st century. With the blessings of the Great Architect of the Universe, Maynilad Lodge No. 1521 will make, and will be a significant part of, Masonic history.



What INsTallation of LODGE OFFICERS signifies



by VW/Brig. Gen. Danilo D. Lim, PJGL

NOTE: These are excerpts from the message which VW Danny Lim, the Deputy Commissioner of the Intelligence Group in the Bureau of Customs, delivered during the installation of the Officers of Bagumbayan Lodge No. 4 held recently at the Jose Abad Santos Hall, Plaridel Masonic Temple.

THE INSTALLATION OF THE NEW officers of a Masonic Lodge is a very special occasion for all of us because we collectively send off our outgoing officers, commending them for a job well done, and warmly welcome the new ones, hoping fervently that they will lead us to another fruitful year. Invariably, it is a great joy for me to be in the company of noble men like you. That's why I have to thank you, dear brethren of this Lodge, for inviting me not only as your guest of honor and speaker but also for giving me the opportunity to be with you in one of your most esteemed events.

I must congratulate all of you for a good year of brotherly love, relief and truth. Certainly, the past Masonic year was full of challenges for all of you; it was even demanding particularly on the officers. But, as good and true Freemasons, who believe that "Time, patience and perseverance will accomplish all things," you weathered the year in harmony, in high spirits, and in mutual respect for one another.

Most frequently we invite outsiders to attend the installation of the new officers of our Lodge because we want them to have a better understanding of Freemasonry and Freemasons; because we want to provide them with a glimpse of how leadership is groomed and harnessed within the Craft; because we want them to see for themselves how Freemasonry, as an organization, stimulates us, its members, to develop ourselves to our highest potentials – or to attain our own perfection or achieve

self-mastery.

But, to us Freemasons, an installation of Lodge officers serves as a reminder that the ultimate beauty of our noble brotherhood is that it has no secrets. As your Souvenir Program very aptly puts it, "The real secret of Masonry is to make man better." As a fraternity, we have but simple goals. In addition to making good men better, we build confidence and leadership. And what better way to build confidence and leadership than to motivate members of our Lodge to aspire to be its future leaders, or even its Lights?

Our aspiration should be to become officers of our respective Lodges. Our most ardent desire should be to discharge the duties of our respective positions with fervency and zeal; with skill and assiduity; with competence and passion.

Why are we here? What came we here to do?

We are here to practice and polish the Craft. We are here, not just to attend in a ritualistic fashion our stated meetings and have our names recorded in the Tyler's Book, but rather to enrich the Craft with our respective experiences and to provide different perspectives and various kinds of expertise. As we declared in open Lodge, we came here to learn to subdue our passions and improve ourselves in Masonry. We are both speculative and operative

Masons. Although we are actually speculative Masons, our values and principles should always be operative. Through the beneficial influence of the values and principles of Masonry, we build ourselves into men of the finest character; into men who others will say are men of honor, virtue and charitable feelings – men to whom others might look for example and inspiration; into spiritual temples fit for the GAOTU to dwell in.

Yes, one of our aspirations is, or should be, to aspire to be models for the rest of the brethren to admire and imitate. Instead of being seen as wayward and naughty Masons, we should present ourselves as good men made increasingly better through the influence of Masonic tenets and precepts.

Every regular and upright Mason can be an officer of his Lodge – or better yet, one of its Lights, if not its Worshipful Master. I take pride in the fact that we choose our officers not solely on the basis of the depth of their pockets or the

influence that they can peddle, but by the depth of their character, integrity, and moral rectitude.

Hence, I hope that you, the newly installed officers, will set the good example which the rest of the brethren will emulate. I hope that you will lead the brethren of your Lodge more by example than by precept in order that they will be motivated to follow your footsteps.

“The real secret of Masonry is to make good men better”

May this special event inspire every brother here present to aspire to be

a leader of his Lodge in particular and of the Craft in general. I hope that all of you will mount this ambition or aspiration grounded on modesty devoid of any condescension. I hope that you will pursue this ambition or aspiration filled with zeal and enthusiasm in advancing the noble interests of Freemasonry.

Lastly, I enjoin you, my dear brethren, not only to relive our grand and proud tradition, not only to take pride in a time-honored society of great inspiration which you are part of, but more importantly, to put into persistent practice the values and virtues inculcated in the Fraternity.

Let us not only seek the light, but also give the light to those who need it. I hope you are with me in this meaningful journey.

Thank you very much.

Paglulunsad ng Pang-Isang Daang Taon ng Pagkakatatag ng Grand Lodge of the Philippines

sa Malolos, Bulacan
September 17, 2011

Sec. MANUEL "MAR" ROXAS' Speech



Magandang magandang umaga po sa inyong lahat at maraming maraming salamat po sa inyong anyaya na makasama po ako dito sa inyong paglunsad o simula ng isang one whole year celebration ng One Hundred Years of Masonry in the Philippines. Malaking karangalan po para sa akin ito at nagpapasalamat po ako sa pagkakataong ito. Thank you very much for that.

May inihanda po akong talumpati, at ito po kung papayagan po ninyo ay isusumiti ko po kay Chief Justice Puno at baka malagay n'yo po sa inyong website. Subalit kagabi, nung umuwi po ako mula sa DOTC ay nakapag-isip ako, nagkaroon ako ng konting reflections about my schedule for today, and nakita ko nga po na kayo ang okasyon for today. And I wrote some thoughts down, that I felt I wanted to share with you, imbes na yung pormal na talumpati. So yung kape kanina ay 3-in-1, ngayon naman po mayroon kayong 2-for-1: isang pormal na talumpati at isang reflections for this morning.

One hundred years is about four generations.

Naisip ko rin po na coming into

one hundred days ako sa DOTC. July 4, Independence Day ng America, yung aking pagkatalaga bilang DOTC Secretary at dun din ang pagsimula ng aking pagbihag sa lamesa, sa trabaho, at sa byurokrasya.

And so for me, I gave a reflection of one hundred. What is one hundred? One hundred years ago, was the sinking of the Titanic—we don't want to reflect on that.

One hundred years ago, a little bit more joyfully, positively, was the inauguration and opening of Manila Hotel, believe it or not. For some, Manila Hotel represents such an institution, such a physical facade of the Philippines, it being at the center of so many important events in our history.

One hundred years ago also, was the election of Woodrow Wilson, in 1912, Democrat in the United States, which for domestic reasons, began the inward looking policy of the US which led to the passing on of the Jones Act, the Philippine Autonomy Act. Yung mga Amerikano nung panahong iyon, 1912—mind you there was trouble in Europe because shortly thereafter, the first World

War started. So the Americans at that time had this notion that we are separate from the world. We have the Pacific, the Atlantic, and 'wag na tayong makialam. And this set of islands somewhere in the Pacific, napakalayo n'yan, wala naman talaga tayong paki-alam dyan, pakawalan na natin sila. Hinihingi nilang kasarinlan, bigay na natin, at dun nagsimula yung proseso sa American ng kanilang pagbibigay o pagbibitiw sa atin. That was one hundred years ago and that Jones Act led to the Hare-Hawes-Cutting Act, Tydings-McDuffy Act and finally, in 1935, after the writing of our 1935 Constitution, Franklin Delano Roosevelt approved such constitution, setting forth now the stage for our independence after the war.

In the course of this one hundred years, more or less every twenty-five (25) years a generation, sinikap ko na i-organize yung mga events sa ating kasaysayan into discrete time periods.

You can say that the 25 years, beginning in 1910 to 1935 was the Fight for Freedom Generation, continuing from the work of our heroes before that. This was the generation that because of their work, up to and including working with our colonial master, the United States, laid the foundation for our juridical freedom later on in 1945.

The generation from 1935 to 1960 could be described as the Independence Generation, separate and distinct from the Freedom Generation, kalayaan, kasarinlan. While we were free in our minds, and in our hearts, and in our efforts, the pillars, the institutions for the exercise of our democracy were still very young, were modest and not yet in full bloom. And so one can describe the generation from the 1935 to 1960 as the Kasarinlan Generation. They fought for

these legal institutions—the forms, the expressions of our democracy and our freedom, thus, Independence. In that time, they experienced the Second World War, and they experienced coming together to rebuild our nation after the war.

The next twenty-five years, the 1960 to 1985 period, could be described as the Post War Generation. We were an independent nation. We were experiencing a boomlet from the '50's and the '60's. There was much tumult in the world, there was a lot of change that was going on, all happening at an accelerated pace. You can describe this period as our adolescence—para tayong teenager, pormal nang pinakawalan, independent na tayo, sinusubukan natin yung range ng ating freedom and expressions thereof. Hanggang dumating sa extreme, maraming nagsabi na magulo dito sa bansa natin at kumapit-patalim tayo sa isang instrumento na supposed to be magdadala ng katahimikan, ng kapayapaan, ng regularidad...yung Martial Law. Kinapitan natin yung patalim na 'yun. Only to find that dream of peace, stability and opportunity really descends into a nightmare, isang bangungot, almost like the several rings of Dante's Inferno.

Hanggang dumating tayo sa susunod na henerasyon, another 25 or 26 years to today, 1986 to 2011, the EDSA Generation. Alam naman po natin yung nangyari sa EDSA na kung saan ang sambayanan mismo, nagsama-sama, pinaglaban yung ating kalayaan, ang ating kasarinlan muli, mula sa diktaturya at matagumpay nating naitatag muli itong demokrasya sa ating bansa. In that time, social, political, economic observers will say na nag-roller coaster din tayo. From the height of the victory of EDSA, masasabi natin na in the course of the next 25 years, bagamat sa ating puso gusto

nating magpatuloy yung diwa ng EDSA, gawa, lalung-lalo na sa gobyerno, ito rin ay pumalya, nag-umaberya at dumating tayo sa hantungan kung saan halos mawala muli sa atin yung ating kalayaan at mga karapatan.

Nung nakaraan lamang, nakita natin dun sa WikiLeaks na talagang trinabaho ng nakaraang administrasyon yung panunumbalik ng Martial Law at pagbalik ng State Authoritarian Control sa ating bansa. That's in the course of one generation, not having learned from the lessons of the past.

So EDSA Revolution, '86, 25 years, from 1986 to 2011, itong taong ito, masasabi natin na bagamat nagsimula sa high point, sa kalagitnaan, halos lumubog. Ngayon, bago nagtapos yung henerasyon na yun, yung bente singkong taon na yun, ay muling lumutang or nakalutang sa pamamagitan ng pagpili ng ating mga kababayan ng isang pinuno, ng isang leader na masasabi nating mataas ang ating kompiyansa na siya ang makapagpapabalik ng matuwid na daan, ng matuwid na pamumuhay, ng matuwid na pamamahala dito sa ating bansa.

Which brings us to this next generation, starting next year, which is when you will be celebrating your own 100 year in the Philippines. All through these 100 years, masasabi natin at yung ibang naunang mananalita ay nabigkas na yung partisipasyon, yung pamumuno, yung engagement—maganda yung nasabing it was led and executed by the Masons, the revolution.

Ang mga kapatid ninyong Mason, hindi lang kabahagi, kundi nasa sentro ng ating laban para sa kalayaan at kasarinlan. Marcelo H. Del Pilar, Jose Rizal, Andres Bonifacio, Apolinario Mabini, Emilio Aguinaldo, Manuel L. Quezon, at kung

hahayaan po ninyo, babanggitin ko din po ang aking lolo na Mason din po, at pinarangalan ng inyong asosasyon sa pagtatalaga ng Lodge 152 after his name.

Kung panong nagsimula bilang isang mutual aid na society o mutual aid organization, self-help, hundreds of years ago, has evolved into an organization that is for the benefit, not of one but of all. Inuuna ang kapakanan ng mga kapuspalad, itinuro ang pagpapahalaga sa tamang moralidad, at higit sa lahat, may takot sa Diyos.

These morals and values are the building blocks for a strong family, a strong organization, indeed a strong nation. And so while we contemplate this tectonic glacial movements in our history over the last one hundred years, the generational challenges, and the generational responses thereto, let's take a pause and take a look at more contemporary, more current changes that are upon us but which we may have failed to notice. But these changes have transformed our nation.

Our nation is very, very different and will be affected differently by global challenges because of these transformative changes. How are they expressed for example?

Physically, let's start on the physical level. Sa telco halimbawa, telecommunications. Ang iba sa inyo maaalala ninyo na mahirap makatawag, kung nangangailangan ng linya susuhol ka pa. Definitely maghahantay ka at ang komunikasyon, kahit sa loob lamang ng isang bayan ay mahirap na mahirap. Before our country opened up the telecommunications sector, there were no more than 800,000 subscribers with the landline. Today, roughly one generation later, there are 80 million subscribers, which is equivalent to two

billion messages happening everyday. Ito yung mga text messages. Magmula sa “Good Morning”, tungo sa prayer, tungo sa inspiration, tungo sa “Anong oras tayo magkikita?” hanggang sa “Need cash? Loan?” Kasama yan sa two billion na yan. This revolution in telecommunications has changed our nation even in ways we still do not understand. But definitely, we can feel it, we can sense it. And this will be a good building block for a good future.

Sa panghimpapawid, sa Air, one generation ago, we had our pride, Asia’s pride, Philippine Airlines. One airline, Hawker DC9 ang kanyang nililipad. PAL. Nabansagang Plane Always Late. One generation later, dahil nabuksan yung sektor na ito, it’s hard to imagine but there are thirty (30) million passengers in our air every single year. Thirty million. Roughly, kung i-divide-divide ho natin yan, sa aking kalkulasyon, that’s one hundred thousand people a day flying. It’s hard to imagine. But it has brought our country closer, tighter, our domestic economy much more resilient. We are not so affected so much by the turbulence abroad. And, those one hundred thousand passengers a day has brought prosperity to many parts of our country that could only dream of such prosperity no more than a generation ago.

Peso-dollar. Ang iba sa inyo, maaalala pa, within one generation lamang, yung notorious Binondo Sentral Bank, nagkaroon ng rationing ng dolyar. Nagkaroon ng pagtatago ng mga dolyar na ito dahil naging very scarce.

Today, seventy-five (75) billion dollars ang nakaupo sa ating Bangko Sentral na naandyan lang bilang pang-safety natin. Ito yung ating gross international reserves. Seventy-five billion dollars.

Maalala ko po noong ako ay naka-upo bilang DTI Secretary, taong 2000, buwan-buwan, pinapawisan kami, binabantayan namin, bilang kasama sa Economic Manager, yung taas-baba ng dollar flows natin, na makalagpas lamang tayo ng five billion dollars na reserve ay tuwang-tuwa na tayo dahil may pambayad tayo sa gastusin nating dolyar sa susunod na buwan.

Ngayon, ang problema natin, sa sobrang dami ng ating dolyar na naka-upo sa ating Bangko Sentral, sobrang lakas ng ating piso. At may mga analyst na nagsasabi na maaari na by year end or early next year, tatagos na tayo sa P40 is to \$1. It’s very hard to imagine. Maalala lang natin dati eh yung scarcity ng dollar, ngayon sobrang dami ng ating dollar, kaya yung ating tourism, yung ating BPO, yung ating export sector, furnitures, semiconductors, sa iba pa, ay nanganganib dahil nagiging masyadong mahal yung kanilang mga produkto, nahihirapan silang magbenta sa ibang bansa.

Sa interest rates, from January to July of this year, ang na-savings ng ating pamahalaan sa pagbaba ng interes pumatak sa thirty (30) billion pesos, na nasa plano, nasa budget na babayaran nating interes. Pero dahil nakita ng mga nagpapautang sa atin na matatag ang pagbantay sa pera natin, nabawasan ang pangungurakot. Mahusay ang pamamalakad ng gobyerno kaya binigyan tayo ng mga upgrades. Itong mga upgrades ang katumbas nun ay bawas sa singil sa interes. Nung simula ng taon, nagtabi tayo para sa pambayad ng interes na hindi na siningil dahil tinitingnan tayo bilang mas mabuting credit.

These changes are substantial transformative changes, whose impact will reverberate all through out our economy, our country, in ways we cannot

even forecast today. Parang tectonic changes nga ito, hindi nakikita pero malalim, malawak, malaki ang impact nito in the creation of jobs, incomes and livelihoods sa ating ekonomiya.

Ganun pa man, even as these changes are happening in the physical sense, you might say that towards the end of the last generation, this period from 1986 to 2011, and the start of the next, from 2012 onwards, there is a change, that is starting but still too young, too nascent, too new to make a judgement on if it will indeed survive. This is the change in psyche—change in mindset, change in world view that we Filipinos have begun, but as in the past, you will note, that the start of a generational period, what was seemingly a good change, faltered, got lost, and could not find its way back to its source.

This changing psyche is what I refer to as the default notion of what life can be. Whereas before, S-O-P ang pag-e-S-O-P. Yun ang pananaw nating lahat. Maari, simula na sa paghalal kay Pangulong Noynoy, na hindi na ganun ang magiging SOP ng ating bansa. Ano na ang magiging kalakaran sa ating bansa. Ano ang magiging SOP? Sakali, at ito yung ating asal-pangarap, sakali na maging SOP sa ating bansa yung matuwid, yung tama na pamamahala, this will be another transformative change that will propel us, that will pole vault us to prosperity, to security and to a better future for all.

Hindi pa natin masasabi kung magtatagumpay ito dahil kalalabas pa lamang, nag-isprout pa lamang yung unang pagtingin. Ipagpaumanhin po ninyo kay Ilonggo ako, naga-bisaya ako so medyo hirap ako ng konti sa Tagalog. But this change is just sprouting. It is just coming into view. Hindi pa natin masasabi kung this will grow into a strong sapling and into

strong tree or this will be carried away again by the tides of change, and movement and tumult, domestically and internationally.

But it is a start. It is a start because it makes the default world view, the default domestic view, and changes it from SOP of SOP v.s SOP yung nasa tama lang, yung makatarungan, yung matuwid na pamamahala, matuwid na pamumuhay. And that my friends, I believe is the bigger challenge.

More than economic, statistics, more than GNP, GDP and all the other data that we track, what will determine our success as a nation? What will determine what the speaker will say when the Masons of the Philippines celebrates its 200 years, a hundred years from now, another four generations from now? What will determine what we, as leaders of our country, as paragons of success and upward mobility in our country, will do and what we believe in and what we will adopt as the default operating system in the Philippines? Will it be ang pag-e-SOP or will it be yung matuwid na pamumuhay, matuwid na pamamahala? That forms the very foundation of the society we'll be building.

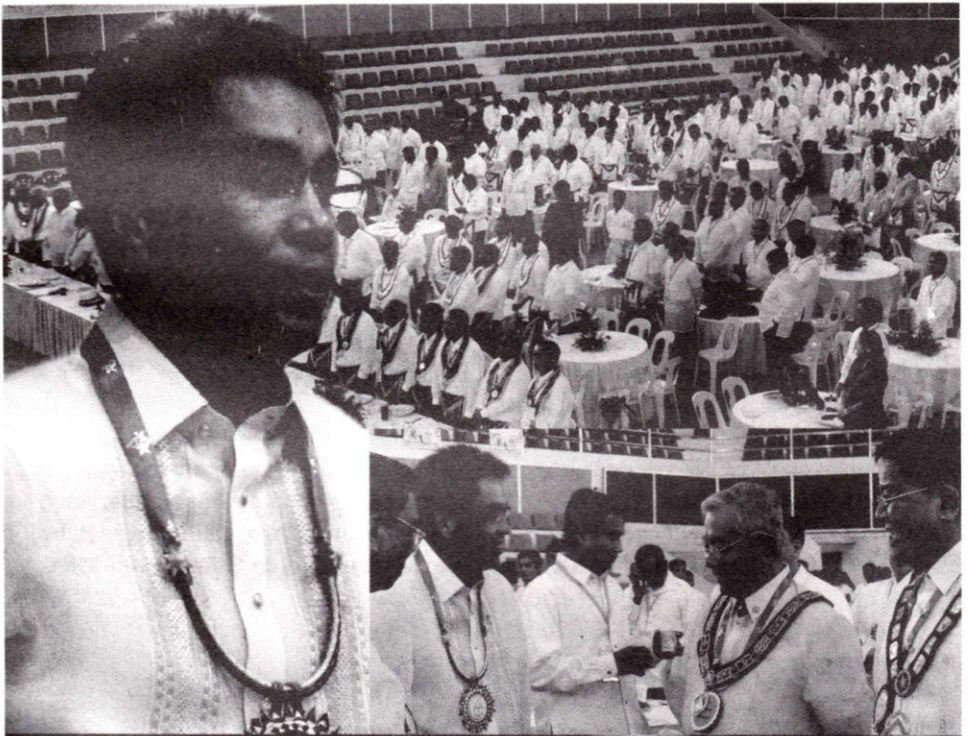
The analogy for Masons would be the foundation. While many can talk of the walls, many politicians, many commentators will speak about four pillars, four walls—justice, opportunity, economic advancement, education and investment in the people. We must not forget that these four walls are all grounded in a foundation. And if that foundation is weak, because it is presumed to be on the notion of pag-e-SOP, all those four walls will likewise be weak and will crumble. But if that foundation is strong, premised on justice, on respect, on the value of being God-fearing, on godliness

and on what is straight and true, whether you and your organization believe in these values, then that structure will be strong and will stand the test of time.

And so Masons of the Philippines, the challenge is before you, as it was present for the Masons of the Philippines one hundred years ago. What will you do? How will you respond to the call? How

will you live your lives, actualize your dreams, and engage yourselves with society in order that you can make a contribution in building a strong foundation? Masons of the Philippines, let us go to work.

Maraming salamat, magandang umaga po.



DISTRICT, LODGE EVENTS/ DEVELOPMENTS



Mangaldan 354 Launches Its Newsletter, Logo, Website, Other Initiatives

DURING THE FELLOWSHIP that followed the 10th public installation of its officers held at the Temple of Pangasinan 56 in Dagupan City on Jan. 21, 2012, Mangaldan Lodge No. 354 launched its official publication, HARMONY, as well as its logo and website. It also officially announced the start of preparations for its hosting of the 2012 Tri-District Convention.

The installation ceremony, in which VW George Chua Cham, PDDGM, was Installing Officer, assisted by PDGLs Marcelo C. Espinosa and Angelito B. Garcia, Master of Ceremonies and Asst. MC, respectively, featured the transfer of power from WB Ferdinand de Asis to WM Buenaventura Benavides III. RW Alan LM Purisima, JGW,

was guest of honor and speaker.

In his brief remarks, Cabletow Editor-in-Chief J. Flor R. Nicolas jestingly expressed his hope that other issues would follow Vol. I, No. 1 of HARMONY.

The said issue contained a news article on the installation; the newly installed WM's inaugural speech and his worthy successor's valedictory address; a brief history, roster of members, roll of Past Masters, and recent activities of the Lodge, such as extending relief to the victims of Typhoon "Sendong" in Cagayan de Oro City.

WM Buenaventura Benavides expressed his high resolve to equal, if not surpass, the achievements of his dynamic predecessor, IPM Ferdinand "Bingo" De Asis, who is, by the way, the Editor-in-Chief of HARMONY.

"Advertising" Our Lodge Through Our Souvenir Program by Gilbert Pazcoquin, PDGL

UNDER THE DYNAMIC LEADERSHIP of WM Leonard C. Cincochan, we brethren of Bagumbayan Lodge No. 4 printed an informative Souvenir Program as the culminating project of the celebration of our 97th Anniversary, the theme of which was "The Real Secret of Freemasonry: Making Good Men Better."

We saw to it that our Souvenir Program

would contain not only paid advertisements and meaningful messages of Grand Lodge, District, and Lodge Officers, but also such interesting features about our Lodge as the following:

- Its Elected and Appointed Officers for 2011-2012;
- Its Past Masters, from 1914 to 2011;
- Its Active Members (Our Names and

Photos);

- Its Constitution and By-Laws;
- A Historical Account (cum Photos) of Its Growth and Development; and
- Biographical Sketches (cum Photos) of Its 10 Members Who Became Grand Masters, namely:
 - o MW Christian W. Rosenstock ,1925;
 - o MW Francisco A. Delgado, 1926;
 - o MW Conrado Benitez, 1936;
 - o MW Jose Abad Santos, 1938;
 - o MW Camilo Osias, 1955;
 - o MW Manuel M. Crudo ,1969;
 - o MW Damaso C. Tria, 1971;
 - o MW Calixto O. Zaldivar , 1977;
 - o MW Jose Percival L. Adiong, 1996; and
 - o MW Jose R. Guerrero, 1991

Our Souvenir Program also informs the reader that our Lodge annually recognizes the meritorious services of its members. During the year of WB Edwin G. Cruz, Sr. in the East (2010), for instance, it recognized Bro. Jojo Sabban as Master Mason of the Year, and Bros. Romulo Cruz, Jr., Eddie Alejandro, and Ericson Lim as its Outstanding Master Masons. During the term of WB Leonard Cincochan (2011), it honored Bro. Teodoro G. Lopez as its Master Mason of the Year, and Bros. Ericson Lim, Eddie Alejandro, and Valeriano Cartagenas as its Outstanding Master Masons.

To show our pride in being affiliated with Freemasonry, moreover, we listed down in our Souvenir Program the names of approximately 100 world-famous Masons and more than 40 prominent Filipino Masons.

To exhibit our Lodge's sound financial condition, furthermore, we included in our Souvenir Program the Treasurer's monthly financial reports.

To encourage attendance in stated meetings, we also included lists of officers

and members of our Lodge, as well as visiting brethren, who attended the Lodge's monthly stated meetings. We also listed down the names of petitioners who were around during the meetings.

Our Souvenir Program, of course, focused on the year-round activities of our Lodge, as follows:

- 96th Public Installation of Lodge Officers at the Jose Abad Santos Hall, GLP, on March 9, 2011.
- Officers' Planning Session at the Golden Fortune Restaurant in Malate, Manila. In that session, the officers put together a program of year-round activities and appointed the officers and members of different committees. (Bro. Raymond M. Donesa reports on this event.)
- Series of lectures given by selected brethren during our Lodge's monthly stated meetings. The following brethren lectured on topics assigned to them by the Lodge: MW Jimmy Gonzales, PGM, and VWBs Roy Azarcon, Edgar Borje, Gene Calonge, Guillermo "Mawi" Lazaro, Alex Madama, Flor Nicolas, Louie Reyes, and Isagani Versoza, DDGM.
- Sunshine visits to ailing or aging brethren.
 - o On March 23, members of the Sunshine Committee paid WB Cenon Cervantes, Jr, our Master in 1974, a visit at his residence and then treated him to a simple fellowship at the Savory Restaurant in Cash & Carry, Makati City.
 - o On May 19, they visited Bro. Louie Johnson at his residence and presented his wife, Sis. Ernestina, who suffered a stroke a few months earlier, with a check for Php 5,000.
 - o On July 11, they visited MW Damaso C. Tria, PGM, at his residence in Philamlife Homes, Quezon City. (Petitioner

Jemar P. Uriarte, who dubs the PGM as their Lodge's "Living Jewel," reports on this sunshine visit.

- o On September 16, brethren of the Lodge paid Bro. Ramon Laconico a sunshine visit at the Cardinal Santos Hospital.
- o On December 10, we, the officers and members of the Lodge, visited MW Tria at his residence to greet him "Happy 100th Birthday." We presented to him as a gift a plaque of his biography.
- Family Day on April 17, 2011 at the Enchanted Kingdom in Sta. Rosa, Laguna. (EA Alex Lumbera reports on this event.)
- Attendance in the GLP's 95th ANCOM held in Davao City on April 27-30, 2011. Not fewer than 10 brethren represented the Lodge in that event. (JW Neboy Santiago gives an interesting account of this event.)
- Courtesy call on MW Juanito P. Abergas, Grand Master, at his office at the GLP on May 11, 2011. (The Souvenir Program contains an account of, plus photos taken during, this event.)
- Attendance in the Turn-over Ceremony of District NCR-B at the GLP on June 11, 2011.
- Attendance in the Monthly Meetings of the District, also at the GLP.
- Participation in the Independence Day Rites at the Luneta and the GLP on June 12, 2011.
- Attendance in the celebration of the 150th anniversary of Bro. Jose Rizal's birth in Calamba City on June 19, 2011. (JW Neboy Santiago reports on this activity.)
- "Shoot for a Cause" fund-raising project at the Camp Karingal Shooting Range in Quezon City on July 23-24, 2011. The activity resulted in a net income of Php 106,863. (JW Neboy Santiago writes up on this event.)
- Collection of more than Php 25,000,

which we donated to the victims of Typhoon Sendong.

- Celebration of the Lodge's 97th Anniversary and Past Masters' Night at the Kachina Room of the Century Park Hotel on August 17, 2011, with MW Juanito P. Abergas, Grand Master, as Guest of Honor and Speaker. (Again, JW Neboy Santiago reports on this event.)
- Participation in Sagip Kalikasan (Tree-Planting) Project at the Wildlife Park in Quezon City on September 11, 2011.
- Participation in the NCR-D District Fellowship held at the Green Country Farm and Resort, Brgy. Pajo, Meycauayan, Bulacan on October 8, 2011. (Petitioners Joshua Bagotsay and Fred Cerdon's write up on this event is entitled "Fun Games: A Renewing Act of Fraternal Love and Cooperation.)
- Giving credit where credit is due. During our October 12 stated meeting, the Lodge awarded to VW Florencio Sy his Certificate of Membership by Longevity.
- Strengthening of our Lodge's Conferral Team. (Bro. Neboy Santiago reports on "The Return of Bagumbayan's Conferral Team.")
- Publication of ANG BAGUMBAYAN, our Lodge's monthly newsletter, which is edited by Bro. Jojo Sabban, with the assistance of Bro. Neboy Santiago. Members of the Lodge, including petitioners, contributed articles to make the publication an interesting reading material.
- Medical & Dental Mission with Feeding & Gift-Giving Program at the Formation House of the Sisters of the Holy Trinity at Phase 10 A & B in Caloocan City on December 4, 2011.
- Participation in the activities held at Paco Park on December 30 in commemoration of the 115th anniversary of the unjust execution of Bro. Jose Rizal.

The Most Worshipful Grand Lodge of
Free and Accepted Masons of the Philippines

TURNOVER OF THE 100 - YEAR OLD MASONIC BIBLE

Monday, February 20, 2012 at 3:00
Emilio Aguinaldo Hall
Grand Lodge of the Philippines





The Most Worshipful Grand Lodge of
Free and Accepted Masons of the Philippines

LAUNCHING OF THE COMMEMORATIVE STAMPS

Thursday, January 19, 2012, 3:00PM
Emilio Aguinaldo Hall, GLP

