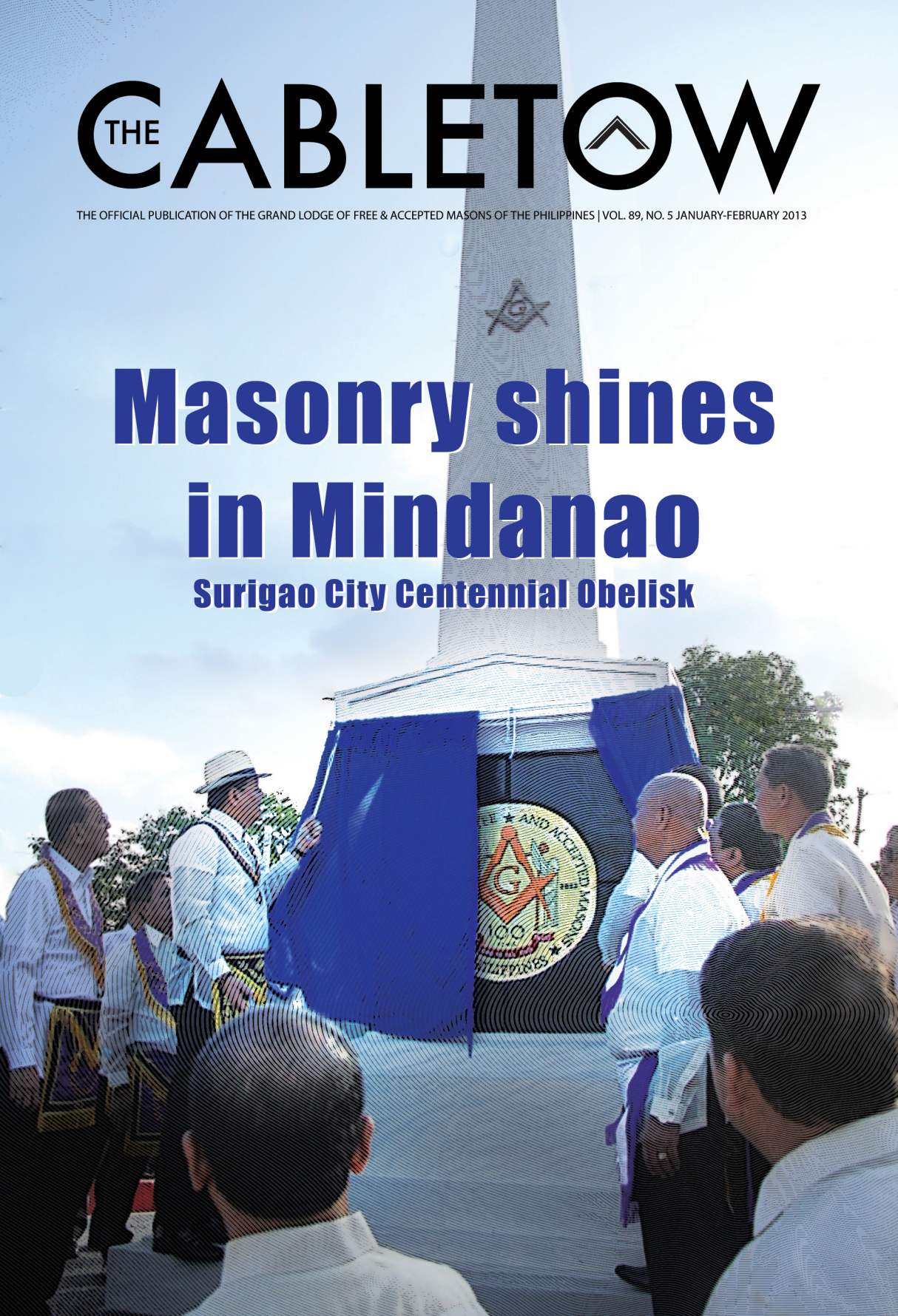


THE CABLETOW

THE OFFICIAL PUBLICATION OF THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES | VOL. 89, NO. 5 JANUARY-FEBRUARY 2013

Masonry shines in Mindanao

Surigao City Centennial Obelisk





SALAMAT

THERE IS A NUMBER OF PEOPLE I WISH TO THANK FOR HELPING ME IN MY TERM AS CENTENNIAL DISTRICT DEPUTY GRAND MASTER (CDDGM) OF MASONIC DISTRICT R13-A AS FAR AS THIS SPACE CAN ACCOMMODATE.

MY WIFE, YOUR SISTER MELBA, WHO HAS TAKEN CARE OF HOME AND BUSINESS WHEN I AM AWAY ON MASONIC DUTIES; NEVER FAILING TO WELCOME ME BACK WITH A SMILE, A WARM HUG AND A SWEET KISS WHENEVER I COME HOME.

MY CHILDREN WHO HAVE ENCOURAGED ME TO KEEP GOING DESPITE ALL TRAVAILS. GWENDILOU AND SHEILA LAUREN UNDERSTAND AS MUCH AS THEIR MASON BROTHERS, WINSTON AND SHERWIN, THE FULL AND UNDIVIDED ATTENTION REQUIRED OF MY MASONIC RESPONSIBILITIES.

THE CENTENNIAL DISTRICT TEAM COMPOSED OF GRAND LECTURERS BENIGNO J. DAGANI, NATHANIEL LAYOLA AND LYNDON J. ROMERO, WHO GENEROUSLY SHARED THEIR TIME AND EFFORT FOR THE VARIOUS DISTRICT ACTIVITIES. THE GRAND LODGE INSPECTORS AND WORSHIPFUL MASTERS OF AGUSAN VALLEY LODGE NO. 160; TIMBERLAND LODGE NO. 219; MT. DIWATA LODGE NO. 236; RED MOUNTAIN LODGE NO. 241; AND KAMAYO LODGE NO. 255; AND BUTUAN LODGE NO. 299. THEY, WHOSE INDISPENSABLE COOPERATION AND HARD WORK, MADE POSSIBLE THE SUCCESS OF EVERY MASONIC ENDEAVOR IN THE DISTRICT.

CENTENNIAL GRAND MASTER SANTIAGO T. GABIONZA JR. WHOSE TRUST AND CONFIDENCE LED TO MY APPOINTMENT AS CDDGM. I ONLY HOPE THAT I DID JUSTICE TO THE PRIVILEGE HE HAS ACCORDED TO ME.

THE BRETHREN OF MASONIC DISTRICT R13-A WITHOUT WHOM, NO MATTER WHAT I DO, WOULD HAVE ENDED IN FAILURE IF NOT FOR THEIR VIGOROUS FRATERNAL SUPPORT TO MY DISTRICT ADMINISTRATION.

ABOVE ALL, THE GREAT ARCHITECT OF THE UNIVERSE, HE WHO MADE ALL OF THESE THINGS POSSIBLE AND COME TO PASS.

FORGIVE ME IF I HAVE FAILED TO MENTION MANY OTHERS. BUT KNOW THAT IN MY HEART I ACKNOWLEDGE YOUR HELP AND PRAY FOR THE HEAVENS TO REPAY YOUR KINDNESS TO ME.

MARAMING SALAMAT PO.

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The Cabletow

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Editor in Chief, THE CABLETOW

Contributing to making Philippine Masonry Glorious Again

***"No matter how tall our grandfathers were,
we must do our own growing; no matter how great our
Masonic forebears were, we must attain our own greatness"***

OUR YEAR-LONG CELEBRATION of the 100th anniversary of the founding of our Most Worshipful Grand Lodge is over. The Special Communication held in Manila on December 18-19, 2012, which served as the culminating activity of our celebration, was attended not only by members of the Masonic Family in this sovereign Jurisdiction but by representatives of other Grand Lodges as well. On those dates, the constituent Districts and subordinate Lodges of our MW Grand Lodge held their own culminating activities, particularly carrying out charitable or benevolent works for the benefit of less fortunate Filipinos in their respective areas of responsibility. They strictly observed the Grand Lodge injunction that they should put in strategic places in the local community tarpaulins congratulating the MW Grand Lodge of the Philippines on its Centennial Celebration.

During the Special Communication in Manila, we were led by our Centennial Grand Master, MW Santiago T. Gabionza, Jr., in rededicating our MW Grand Lodge to Freemasonry, the self-imposed mission or long-term goal of which has always been to bring about a universal

league of mankind or to establish on earth a veritable brotherhood of men of different colors, creeds, and conditions under the Fatherhood of God.. By doing so, we renewed our commitment and strengthened our resolve to immerse ourselves in an honest-to-goodness Masonic education and study in order to get very familiar with the ideals, principles, and values of Freemasonry; to persistently practice wherever we are the ideals, principles, and values we have learned in our readings and study; and to widely disseminate them among our fellowmen, particularly our compatriots, and especially those who come within the circle of our influence each day.

During our one-year celebration, we recalled with justifiable pride the accomplishments of our Masonic forebears in the last two decades of the 19th century and in the first seven decades of the 20th. During that glorious period, the brethren exerted their deciding and decisive influence on the affairs of the communities in which they lived and helped chart a bright destiny for our relatively young nation.

Yes, we recalled that in the last two decades of the 19th century, many

Masons led their compatriots in the courageous campaign for reforms from the Spanish crown, and many others figured prominently in the revolution against the Spanish colonialists and in the war against the North American neocolonialists. In effect, Mason patriots and heroes founded our nation on the pillars of Masonic ideals, principles, and values, particularly Liberty, Equality, and Fraternity, as well as Brotherly Love, Relief, and Truth. The Fraternity, therefore, was recognized by the general public as “the cradle of noble heroes.”

We also proudly recalled that during the first half of the 20th century, their equally zealous and enthusiastic successors, who were all veritable statesmen, were in the forefront of the movement for Philippine independence; that not a few of them led their countrymen during the occupation by the Japanese interlopers of the country; that when our nation finally gained its independence from foreign rule in July 1946, Masons in both public and private sectors worked with much devotion, dedication, and disinterestedness for the growth, development, progress, and prosperity of the nation which their predecessors had founded, so that it would be able to participate on free and equal terms with other freedom-loving nations in the high enterprise of attaining human solidarity; for, according to Bro. Jose “Dimasalang” Rizal in his essay “Amor Patrio” (Love of Country), “the very purpose of humanity dictated by God is the universal peace and harmony among His creatures.”

We nostalgically recalled, moreover, that during those glorious decades, our Craft enjoyed a very good reputation in the eyes of the general public, precisely because members of Masonic Lodges not only exhibited themselves as exemplars of high ethical living, as well as disinterested dedication to the common good, but they also distinguished themselves as achievers

in their respective professions or fields of endeavor and as benefactors of the community, both local and national, and because individually and collectively, they contributed significantly to the growth and development of men and women who came under the pale of their influence, the welfare and progress of the communities in which they lived, and the happiness and prosperity of our nation.

The glory of Masonry rests on us ordinary Masons and not on few individuals.

Considering all those facts, we pointed out to our non-Mason friends and even to our critics and detractors, we can rightly claim that the history of the Filipino nation is, by and large, the story of the Craft in this sovereign Jurisdiction.

Although we were nostalgic of the glorious past of Philippine Masonry, we were also aware of the fact that, to paraphrase a significant statement of the late US President Abraham Lincoln, no matter how tall our grandfathers were, we should do our own growing; no matter how great our Masonic forebears were, we have to attain our own greatness.

That’s why our Centennial Grand Master and other incumbent Grand Lodge Officers have enjoined us to extend to them our active assistance and sympathy in giving due meaning and substance to our theme for the Centennial Term, “Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All.” This injunction requires us, among other things, to live the kind of Masonry which our Masonic forebears, particularly the founders and pioneering members of our MW Grand Lodge, as well as their

equally zealous and enthusiastic successors, passed on to us and which we must pass on to the brethren who will come this way after us, so that we will provide the Craft in this Jurisdiction with a bright future.

As you may have already known, the acronym MORE stands for the four strategic initiatives or programs which our MW Grand Lodge wants us to pursue, namely, Moral Foundations, Organizational Empowerment, Responsible Stewardship, and External Outreach. The successful and fruitful implementation by us of these strategic initiatives or programs will result in making the residents of our local and national communities feel once more the benevolent and relevant presence of the Craft in their midst.

Brethren, as we endeavor most earnestly to take the Craft in this Jurisdiction to higher levels of achievement, let us not lose sight of what Past Grand Master Reynato S. Puno stated about making Philippine Masonry glorious once more in an address he delivered during an assemblage of Mindanao Masons. After weighing and considering his points, we should act accordingly. MW Puno said that the glory of Masonry rests on us ordinary Masons, and not on just a few individuals, however great they may be. By this statement he meant that we contribute to making Philippine Masonry glorious again when we become as perfect as Masonry wants us to be; when we give back to mankind the good we get so generously from Masonry; when we do our duty as Masons; when we make life as comfortable as we can for as many as we can, whenever we can, and for as long as we can; and when we don't make as much for ourselves as we do as much for others. He added that Philippine Masonry becomes glorious not only when our Lodges produce extraordinary men who are few in number but when they transform the lives

of ordinary men who are more in number. Further, he remarked that we should be comforted by the thought that Masonry would not be brought down by the evil deeds of a few for as long as it reflects the good deeds of the many. Then he drove home the point that we must search for the glory of Masonry in our own lives rather than in the lives of others.

To help make Philippine Masonry glorious once more, we should, each of us, adamantly apply in our own lives the lessons we learn in the Ceremony of Installation of Lodge Officers, which is reenacted throughout our Jurisdiction in the first three months of every year.

Specifically, we must proficiently use the symbolic working tools and hieroglyphical emblems presented during the Ceremony of Installation; that is, we must faithfully and conscientiously discharge the duties, as well as persistently practice the virtues, which they have been selected to illustrate.

Brethren, particularly during the first quarter of 2013, individually and collectively, we should be more highly resolved than before to make Philippine Masonry as glorious as, if not more glorious than, it was in the last two decades of the 19th century and in the first seven decades of the 20th by making of it "an institution of moral leadership, educational advancement, and philanthropic endeavors." We must never allow it to degenerate into merely a social club with vain pretensions and empty titles. On the contrary, let us all work together in close harmony toward making the residents of our country recognize it as an organization of excellence, precisely because it is a science of character building and an art of high ethical living that walks arm in arm with progress and prosperity toward a better way of life. 

From the Grand East

By MW Santiago T. Gabionza, Jr.
Centennial Grand Master



Mentoring: A Key to Recapturing the Glory of Philippine Masonry

Mentoring is a crucial key for Masons to come together and strive to recover the Craft's glory days.

We learn from the Letter "G" Lecture in the Fellowcraft degree that although many valuable monuments of antiquity on which the utmost exertions of human genius were exerted, including the spacious and magnificent Temple of Solomon, have been laid waste and destroyed by the passage of time, the ruthless hand of ignorance, and the devastations of war, Freemasonry has survived. Why? Explains our Monitor: "The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely deposited in the repository of faithful breasts. Tools and implements of (the mason's trade and) architecture, most expressive, are selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution."

Such is the nature of our ancient and honorable fraternity. The older, more knowledgeable, and more experienced members of every Symbolic Lodge must serve with much dedication and devotion as mentors, instructors or lecturers, and trainers to their relatively younger, less in-

formed, and less experienced brethren.

One of the first initiatives of a newly installed Master, therefore, should be to work in close coordination with the other officers of his Lodge for the main purpose of putting up a well-planned, well-organized, and well-coordinated mentoring, as well as Masonic education, program.

As we all know very well, Masonry is of two denominations: Operative and Speculative. In Operative Masonry, entered apprentices served their respective masters with freedom, fervency, and zeal for several years before they were made fellows of the Craft. Each of them had to submit to his master or mentor a "masterpiece" as proof that he had acquired adequate craftsmanship in the mason's trade and in the builder's art. Eventually, he himself would become a master, who in turn would serve as a master of, as well as a mentor to, one or more entered apprentices. In Speculative Masonry, on the other hand, a candidate must, through the guidance of an instructor or mentor, as well as on his own initiative, not only pass the

examinations in order to prove himself proficient in the degrees of Craft Masonry he has received but also transform himself into a worthy and exemplary Mason—one who has learned to subdue his passions, prejudices, and selfish interests; act upon the square; keep a tongue of good report; maintain secrecy; and practice charity. As such a Mason, each of us must direct his special attention to attaining his highest spiritual potential or erecting his spiritual building agreeably to the rules and designs laid down by the GAOTU in the great books of Nature and revelation.

An Interesting Incident and Its Implications

The importance of the setting up by a Masonic Lodge of its own mentoring, as well as Masonic education, program is illustrated well by an interesting incident involving Charles M. Schwab and Andrew Carnegie, the legendary Scotsman, who was at once the boss of, as well as a mentor to, the former.

As recounted by Ill. Stanley F. Maxwell, 33°, who was then Sovereign Grand Commander, in his message to the brethren in the June 1979 issue of THE NORTHERN LIGHT, one day, Schwab sent a telegram to his boss and mentor: “All records broken yesterday.” In reply, however, the latter telegraphed back, “But what have you done today?”

By asking this question, Carnegie taught his subordinate and student an important lesson in the commercial world, to wit, *“ONE DAY’S LAURELS ARE OF LITTLE USE ON THE NEXT.”* By teaching this lesson and others similar, he encouraged and stimulated Schwab to tread round after round of the ladder that leads to fame in the corporate world. Eventually, Schwab became the head of one of the largest steel

companies in the United States of America. In like manner, the Worshipful Master of every one of our Symbolic Lodges must assign older, more informed, and more experienced members to serve as guides, instructors, mentors, or trainers to their younger, less informed, and inexperienced counterparts. Dedicated and disinterested mentorship is, definitely, a key to recapturing the glory of Philippine Masonry; it is an effective means of building on the accomplishments of our Masonic forebears, who set the inspiring and edifying example of unselfishly working for the welfare of the society in which they lived and the development of the Filipino nation. If senior members of every Lodge who are assigned by the Master to serve as mentors to their relatively younger, less informed, and inexperienced brethren discharge their duty and responsibility with utmost fidelity and conscientiousness, we can be sure that the latter will exert all-out effort to excel in the present by constantly living their Masonry wherever they are.

Dedicated and disinterested mentorship is, definitely, a key to recapturing the glory of Philippine Masonry.

If all of us Masons in this Jurisdiction, both old and young, consistently take out of the Lodge room those great social and moral duties we have learned in it into the communities in which we live and into the places in which we work, we will provide the Craft in this Jurisdiction with a bright future.

Decidedly, our MW Grand Lodge will be able to lead us in the task of recapturing the glorious past of Philippine Masonry if we, the senior members of

the Lodges in this Jurisdiction, serve as mentors and trainers in our respective Lodges and Districts with much dedication and devotion, with much fervency and zeal, with utmost fidelity and conscientiousness.

Directing Our Special Attention to Today's Concerns

Although our MW Grand Lodge, as well as its constituent Districts and subordinate Lodges, has had many accomplishments in the areas of personal development, social welfare, and national progress, we must direct our special attention to today's concerns, which include the following:

1. There are a great many men in the world "out there" who may enoble and exalt themselves if today we disseminate among them the moral, political, philosophical, and religious truths which Masonry has taught in every age and country. If we do this, some, if not many, of them may get interested in seeking admission into the Fraternity.

2. There are a great number of intelligent young persons who would be grateful to us for the rest of their lives if we help them benefit from the experience of being members of our Masonic youth organizations, namely, the International Orders of DeMolay, Job's Daughters, and Rainbow for Girls. Today we should tell those intelligent young persons, particularly our own children and relatives, the truth about our Masonic youth organizations. By doing this, we may provide these organizations with the leadership they need and deserve.

3. In many parts of our country, many are suffering from distress and unhappiness. We must grab every opportunity that comes our way to relieve the distressed. We must not pay lip service to our avowal that "To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. ..."

My Observation and Question

Like my worthy predecessors in the Grand East, in my travels across our sovereign Jurisdiction I have observed that the brethren and their families, as well as members of our appendant bodies and allied orders, show their pride in the Masonic Fraternity or Family to one another and to the general public. Invariably, however, I ask them, "What have you done today, through your daily activities, moral living, and charitable endeavors, to influence the men with whom you get in touch each day to seek admission into our ancient and honorable fraternity?"

Lodges must assign older, more informed, and more experienced members to serve as guides, instructors, mentors, or trainers to their younger, less informed, and inexperienced counterparts.

Undoubtedly, our strength as a fraternal organization today comes from what we built yesterday. But we should, each of us, do something today to enhance the honor, reputation, and usefulness of

our MW Grand Lodge, its constituent Districts, and its subordinate Lodges.

Weighing and Considering Some Statements

Yes, we should do something today for the good of our Craft! We, the present officers of our MW Grand Lodge, fervently hope that after weighing and considering the quotations given below, you will spring to immediate action to help us make Philippine Masonry glorious once more.

- “To live fully as creatures made in the image of God, we must draw all our strength together and concentrate on the present moment as a magnifying glass brings the light of the sun on one spot.” – Anonymous.
- “The past is no more, and the future is not yet here. Why bother yourself with them? Be and do your best in whatever you are doing now ... in the living present.” – A Buddhist Saying
- “If we want to be the best, we must do our best. If we want to reach for greatness, we must aim for excellence. If we are to have a strong nation, we must choose to live by the highest moral or ethical standards. If we are men worthy to be called Masons, then we must make certain that our lives reflect a constant commitment to Masonic principles. That is the demand Masonry places upon us. In other words, we are to be men of quality.” – Ill. Francis G. Paul, 33°

Reiterating Our Challenge and Appeal to You

The other Grand Lodge officers

and I reiterate our challenge that you, dear brethren, help us give due meaning and substance to our theme during the Centennial Term, “Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All,” as well as our appeal that you extend to us your whole-hearted cooperation and all-out support toward the successful and fruitful implementation of the four strategic initiatives or programs which the acronym MORE in our theme stands for, to wit, Moral Foundations, Organizational Empowerment, Responsible Stewardship, and External Outreach. We count on your active assistance and sympathy.

Fraternally yours,

SANTIAGO T. GABIONZA, JR.,
Centennial Grand Master



By MW Danilo Angeles, PGM
Centennial Grand Secretary



The Proper Watch and Conduct at the West Gate (Part 1)

Counted as one of the most basic functions of the Craft Lodges, yet Balloting and handling Petitioners come with a holy duty that we Masons have overlooked.

Countless, perhaps, are the brethren that have already walked in and out of the door of this humble Grand Secretary's office over the past seven years. There are brethren who come to transact and follow up businesses. There are brethren who come, from near and distant years of acquaintance, to say hello, pay a visit, and spend a brief and friendly chitchat. And there are brethren who come dragging a heavy load of worries and tribulations, driven by hope of getting relief or consolation from this office.

Hard as I think, my office offers nothing but coffee or tea (when supplies are available). But nothing gladdens me more than to hear them, despite variety of businesses, leave and say, "May natutunan ako sa inyo ngayon." (I learned something from you today.)

Masonic Wages

Maybe, I have said something good or true which, from the looks of it, they take as good and wise counsel. Never mind what knowledge or comfort my words have brought. But I value still the kind compliment they leave like an accruing "wage" from serving the Craft all this time.

The Monitor is clear in saying that the Fellow Craft Degree wages consists of corn, wine and oil. But the handbook also mentions, in indirect or metaphorical manner, other kinds of Masonic compensations like respect or goodwill. So, I find the most joy in this non-material form of Masonic wage as all good and true Masons should. After all, wine loses its value once the hangover is gone; nourishment, once the hunger returns; and repose, once the labor resumes. But enduring friendship lasts even when all the labors have ceased—even till the day

we drop our working tools.

Why so, I have trusted on the wise words, in all my Masonic years, of Illustrious Brother Benjamin Franklin. He said: “The wages of a Master Mason is not measured in silver and gold but it is earned in his dealings with his fellowmen. For respect begets respect; sympathy begets sympathy; and love begets love.”

I have never seen the full measure of Bro. Franklin’s words until the Annual Communications of 2010 in MOA. I was greatly surprised when they presented me with an unexpected GLP Gold Medal of Honor. Lost for words, I couldn’t grope for any ready thoughts or words except Bro. Franklin’s words. So, I was prompted to say before the body, “I earned this award probably due to the love, sympathy and respect of the brethren which is the highest award in itself.”

Brethren, doing your Masonic obligation pays—but never do it conscientiously for a reward. There is justice in this world, after all.

External qualifications

One issue that often bugs a lodge is the admission of new members. When a Petitioner pops up, the brethren are abuzzed with inquiries left and right. Attention is centered on the newcomer. They must. Admitting or rejecting Petitioners is not just a practical but moreover, a sacred lodge business.

Many missed the holiness of balloting the Petitioners. Worse, they even missed what to look for in a Petitioner. The Monitor clearly states that “it is the internal and not the external

qualifications which recommend a man to be made a Mason.” Masons commonly misconstrue “external” to mean as worldly wealth or honors. They are not.

“External qualifications” are the extensions of an individual to the world. These include the Petitioner’s social relations (like with decent people or underworld characters?), social standing (a peaceful or scandalous citizen?), physical fitness (a disabled or able-bodied individual?), moral or religious reputation (a common worshipper or a blabbering bigot), and the manifestations of his mind (fairly intelligent or a mental retard?).

Doing your Masonic obligation pays—but never do it conscientiously for a reward.

Lodge Investigators must be the first to know what “external qualifications” are. Sadly, many are not. In the absence of competent instructions, they just go for the Petitioner’s bank account, height of professional or public title, or number of cars in the garage. This is ridiculous. Worldly wealth and honors mean little in Freemasonry. From history, we see that Masonic Petitioners from the 17th to 19th centuries had already possessed either honor or riches before joining the Fraternity. So, it was “cheap” to make a rich or famous Petitioner a Mason when there were so many in the Craft then.

Now, to admit a Petitioner for honor or money is to show the moral bankruptcy of present-day Freemasons. Why recruit a Petitioner just to milk him of his riches or renown when regu-

lar Masons can attain these themselves? By all means, mercenary motive is at the heart of the regular Masons who have laid out an expressway for a Petitioner's easy admission. This is preposterous. It makes your Mother Lodge a whore.

Masonic Altar

One problem evident in the Craft today is the forcing on a lodge to make a Petitioner a Mason. By a secret deal or sheer pride, an endorser brings a Petitioner to the lodge and fights tooth and nail to make him a Mason even despite sizable resistance.

Take the case of Petitioner Constanancio (not his real name). After doing his time in the lodge, he was finally put into Ballot. A lodge member dropped a black ball into the ballot box..

To admit a Petitioner for honor or money is to show the moral bankruptcy of present-day Freemasons.

After declaring the balloting over, the Senior Deacon was ordered next to display the box to the Three Lights. Contrary to the results, the three stations successively announced Fai, Cle and Brt.

Two days later, Petitioner Constanancio was initiated.

Question: *Will the balloting results as announced by the Lights carry the decision no matter how contrary to actual situation obtaining?*

Answer: *NO.*

Please refer to Ordinances, Article VI, section 23:

Sec. 23. If objection is made after election and before initiation the petitioner shall not receive the degree until such objection shall have been withdrawn, and such objection shall, unless withdrawn in sixty (60) days, have the effect of a rejection by ballot and shall be so reported to the Grand Secretary. Whenever any such objection be made, the Master shall report the fact at the next stated meeting of the lodge and the sixty (60) day period specified herein shall commence to run at the date of such meeting.

This is a case of deliberate deception, not only of the lodge, but of the Craft itself resulting in the profanity of the TGAOU to whom we pay the highest respect to.

Ever remember that the Ballot Box is always placed on the Altar whenever the Brethren cast their votes. Balloting is so crucial a task so that we sometimes even pushed the VSL aside to make room for the box.

Plant deeply in your minds. Anything placed on top, or done about the Masonic Altar, is sacred. Never never mess with it.

But the Lights in question did.

They thought they had all the corners nailed down. Secrecy rules the electoral process. If an objector stands up and squeals his vote, he breaks the secrecy of the ballot. If the lodge demands for a general display of the ballots cast in the box, the Master must certainly object and defend to death the ballot secrecy

rule—unless he has destroyed the ballots quickly.

Certainly, the objecting member was fuming mad and blowing smoke through his ears. But he had never got angrier than at hearing the Master declared the initiation of Constancio in the next two days. It was fast. That meant, first, the 60-day objection grace period was quashed. Second, the Worshipful Master would never report the lodge profanely to the GLP. Third, the absence of the report would fool this Grand Secretary into thinking that all was well in the lodge.

But there was a leak. The Grand Lodge officers had taken the usual look into the ballot box while on display. So, the Lights had rushed the initiation before the GLP deputies could make their move.

Anything placed on top, or done about the Masonic Altar, is sacred. Never never mess with it.

Unanimity rule

Central to this case was the “unanimity rule.” Illus. Bro. Albert G. Mackey, in page 93 of his work *Principles of Masonic Law* (1927), explained the necessity of the unanimity rule—

Unanimity in the ballot is necessary to secure the harmony of the Lodge, which; may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more; for every man his friends and his influence. Besides, it is

unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from the meetings, or even altogether from the Lodge. Neither would any advantage really accrue to a Lodge by such a forced admission; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in this country, except in a few jurisdiction, the unanimity of the ballot has always been insisted on; and it is evident from what has been here said, that any less stringent Regulation is a violation of ancient law and usage. Unanimity rule is one of the finest features of Freemasonry that is appreciated, understandably, by wiser Masons only. Just imagine: without tricks or manipulation, disparate individual decisions come together as one.

Right in the heart of it is free will and accord. Suffrage, one of the basic civil rights, requires the independence of decision. Electing an individual to an office of public trust, or casting a vote on a national referendum issue, is a decision for which the individual voter is answerable to his conscience alone. Nobody can compel him what to vote, or disclose how he voted.

Similarly, the Grand Lodge strongly enforces the purity of the ballot. Nothing or nobody can force a Mason to disclose how he voted. Or influence or intervene with a Brother's vote. But the exercise of free will takes on a higher dimension when practiced in a Masonic lodge. When we cast a ballot, we cast

Continued to page 16

Edict No. 257

Nominations for JGW extended

Edict No. 257 dated December 10, 2012, of MW Santiago T. Gabionza, Jr. decrees that nominations to the position of Junior Grand Warden (JGW) shall be submitted not later than 5:00 p.m., February 15, 2013.

It says, "Should there be failure to submit the required nominations with the extension period, the Past Grand Masters shall be constrained to choose among the nominees received within the extension period. The Past Grand Masters shall thereafter meet on 22 February 2013 at 5:00 p.m. to consider the nominees to the position of JGW."

One of the bases of our Centennial Grand Master's decree is Section 5 (d), Article V of the Constitution of the MW Grand Lodge of the Philippines, as amended. It requires a minimum of 15 nominees submitted to the PGMs, thru the Office of the Grand Secretary, not later than the last working day of November. The nominations will be pared down next to five at the least, seven at the most.

But, the Grand Secretary certified that his office received only eight nominations for the position on the last working day of November 2012—still short of seven to make it to the minimum Constitution requirement.

In order to comply with the Con-

stitutional requirement, it is necessary to extend the deadline for the submission of the nominees for the said position beyond the last working day of November 2012.

Edict No. 79-C

59-Year Apron to Be Awarded to Deserving Brethren

Edict No. 79-C, dated November 21, 2012, of MW Santiago T. Gabionza, Jr. promulgates and decrees that 50-Year Apron shall be granted to deserving Master Masons. This is in addition to the Gold Button with Diploma, under Edict No. 79-Bunda, which was issued on March 23, 1983.

Edict No. 79, provides the necessary guidelines and regulations for the grant of honors, awards, and citations to brethren with outstanding services or achievements..

MW Gabionza believes, however, that, in addition to the Gold Button with Diploma, the 50-Year Apron should be granted in recognition of the services of a Master Mason who has been active for 50 years, counted from the date of his raising. This award is a more lasting remembrance, which is easily recognizable at a distance when worn by the awardee.

It should be conferred on the basis of the criteria enumerated in MW Bunda's Edict No. 79, Paragraph II-C, Nos. 1-3. But additional criteria requires active attendance in lodge meetings and in other lodge activities.

The 50-Year Apron should have the same size as that of the Past Master's

Apron. It should be as white as the apron presented during the first-degree conferral. An Arabic number “50,” set between laurel leaves around it; is on top. A Trowel is to be found at the below it.

A pair of Square & Compasses, interlocking on a letter “G;” are to be found on the lower corners.

A sash goes with apron—white for a regular member of the Lodge; blue for a Past Master; and violet for a Past Grand Line Officer with borders and tassels of gold.

Edict No. 233-K

Clandestine Masons seeking membership into the GLP

Centennial Grand Master Santiago T. Gabionza, Jr. decrees Edict No. 233-K, issued on November 22, 2012, that clandestine masons—petitioning for membership with the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines (GLP)—shall submit a formal statement of their irrevocable resignation from, or severance of relationship with, the clandestine lodges wherein they have been members.

This is in addition to the other requirements for membership as provided by existing Edicts and Article VI of the Constitution of the GLP.

The premises on which MW Gabionza bases his decree are as follows:

- Under Edict No. 232, dated Sept. 7, 2006, some members of Lodges in Cavite were declared as “clandestine masons.”

- Edict No. 322 provides that those declared “clandestine masons” will signify in writing that they did not freely and voluntarily declare independence from the GLP. Then, they will be sworn to membership in their GLP lodges of affiliation and in the GLP.

- Certain members of these clandestine lodges had signified their intention to rejoin our GLP and were eventually restored to membership pursuant to various Edicts (233 and series) issued in relation thereto.

- Certain members of these clandestine lodges, who had been initiated, passed, and raised therein, signified and expressed their intention to join our GLP.

- Guidelines are necessary for these petitioning clandestine masons once they have expressed their desire for membership in the GLP.

Circulars

Circular No. 37

GLP issues financial aid to Masons ravaged by super typhoon

Super typhoon “Pablo” raged in Southern Philippines and displaced residents of local communities therein, including brother Masons and their families. It would take quite a time to rehabilitate the places shattered by this calamity.

In the face of all this, Centennial Grand Master Santiago T. Gabionza, Jr. issued Circular No. 37 dated December 12, 2012, announcing the issuance of Php 5,000 to Masons in good standing who had been

ravaged by super typhoon Pablo. This financial aid was made through the recommendation of the Grand Lodge's Charity and Relief Committee.

The brother victim can avail of this aid until January 15, 2013 upon the recommendation of his Mother Lodge, or any Lodge nearest the victim's abode. But this also requires the endorsement of the local District Deputy Grand Master (DDGM). Indeed, Masonic charity must begin at home!

Circular No. 38

Some duties requiring faithful and conscientious discharge

MW Santiago T. Gabionza, Jr., Centennial Grand Master, sees eye to eye with Jesuit teachers that "Repetitio est mater studiorum" (Repetition is the mother of studies). So, in some of his Circulars, he reminds all of us 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."

In Circular No. 38, dated January 7, 2013, for example, he reiterates the injunction that we should, as the brethren of Lodge Perla del Oriente No. 1034, S.C. have been doing, strictly obey with all our heart certain precepts on how to conduct ourselves (1) before entering the Lodge, (2) in the Lodge and at labor, (3) during "refreshment" (harmony).

Before entering the Lodge

All of should legibly print out names on the Tyler's Book and then affix our signatures; turn our mobile phones off or to silent mode; and be in proper attire (i.e., in white barong and dark pants).

In the Lodge and at Labor

From the moment the Worshipful Master bangs his gavel in the East to signify the start of the labors of the Lodge, all should immediately observe silence, refrain from initiating conversation, and be properly seated; keep our places, except those officer-bearers who are required to move about in the discharge of their duties; and shun entering or retiring from the Lodge without paying due respect to the Worshipful Master. If we are desirous of speaking, we should rise and address the Worshipful Master (or any other brother presiding), making sure that we start to speak only after being recognized, and that we observe due order and decorum.

Suppose a brother behaved in such a way as to disturb the harmony of the Lodge and persisted to do so after being admonished by the Worshipful Master (or any other brother presiding).

The Worshipful Master (or the brother presiding) may order the brother concerned to retire from the Lodge. His order must be obeyed forthwith.

During a degree conferral, the only brother allowed to prompt the Lecturer or any of the office bearers is the degree conferral director or a Past Master assigned to do so.

During "Refreshment" (Harmony)

Since "refreshment" is as important as the "labor" portion of a Lodge meeting, we must not conduct ourselves in a manner inimical to the harmony of the Lodge. So, we should maintain proper attire; fully enjoy the fellowship with our brethren in a wholesome manner; always extend due courtesy to whoever is speaking in the same manner as we want others lend us their attentive ears when we are the speakers; and as provided for by law, refrain from smoking in an air-condi-

tioned hall or room. If we want to smoke, we should do so in a “smoking area”.

Report and Remittance

Furthermore, in Circular No. No. 39, dated January 17, 2013, MW Gabionza reminds each subordinate Lodge that—:

1. As provided in Part II, Ordinances, Article III, Section 2, Par. J, p. 29 of our Masonic Law Book (MLB), it is bound by duty to “submit to the Grand Lodge its annual report for the preceding year and remit dues, fees or other charges within the first 15 days of January.”

2. As provided in Article VI, Section 9, p. 7 of our MLB, “(No) Subordinate Lodge which failed to submit its annual report and to pay in full its dues and fees to the Grand Lodge within the period provided for in the Ordinances shall be entitled to representation in the Annual Communication.”

Corollary to the foregoing, MW Gabionza enjoins every Lodge to settle its outstanding obligation to the Grand Lodge as of December 31, 2012, together with its annual reports and monthly membership reports for January to December 2012, not later than March 15, 2013, which shall also be the last day for issuing proper accreditation to Lodges that have complied with the provisions mentioned above.

The Grand Lodge will strictly implement the deadline, and it will not issue accreditation at the site of, nor accept any report or payment during, the 97th Annual Communication (ANCOM), which will be held in Iloilo City on April 27-29, 2013

A Lodge can make payment on or before March 15, 2013 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; and
Branch – Taft-Faura Branch.

A Lodge making payment through any BPI branch must send the deposit slips (proof of payment) to the GLP, specifying what the payment is intended for. The GLP’s fax number is 522-2218. 

Pro Bono...Continued from page 12

And if it won’t trouble the Lord at all, our submission implies a request to intervene, to make the decision for us, where we are fractured by biases, narrow-mindedness or pride.

So, unlike other civic clubs, this element makes membership into Freemasonry distinct and unique. To put it in simple terms: the Almighty has a hand in rejecting or picking out who is to become a Mason.

What the Lights did in this case was therefore unforgivable. Using the powers of their borrowed offices, they threw all the unwarranted advantages on a lodge-disputed individual, largely by playing on the confidence of the members. This show of patent preference over one party in contest certainly came not without an abuse of authority.

But supplanting the will of the lodge—by falsifying the outcome of the balloting—had sent out an arrogant statement that they knew better than God. They kicked out the divine that has intervened, since time immemorial, in correcting our faulty, all too-human, balloting.

(To be concluded)

Centennial Monitor ready for printing

The ole' reliable Monitor will get thicker and more informative this time. A Centennial edition is now ready to go to the press.

VW Teddy Kalaw IV, Centennial Senior Grand Lecturer, submitted recently to MW Santiago T. Gabionza, Jr., Centennial Grand Master, a final draft of the Centennial Monitor. All it needs is a final review, a green light—and off to press it goes.

VW Kalaw was on top of the Centennial Monitor project. When asked what changes had been worked into the new Monitor, GM Gabionza answered, "None. Yes, there changes but they are minimal."

What little add-ons there are, for instance, are the fonts and emphasis on the floor works the Brethren have often missed. "Many have complained about the Monitor's fonts and symbols. They are just hard to read. So, we switched the fonts," he said.

The Centennial Monitor aims at providing the brethren with a handy and clear reference on the rituals.

"The Centennial Monitor was not prepared by one Mason alone. Masonic authorities, like the IMES, and veteran ritualists sat together and prepared this Monitor," GM Gabionza said.



Centennial Grand Master Santiago T. Gabionza, Jr. poses with newly-installed WM Tito G. Cruz of Escudo Lodge No. 371 F. & A. M. on February 23, 2013 at the Philippine DeMolay Youth Center. A broadcaster, WM Cruz was a member of the Mass Media Group of the GLP Centennial Celebrations Committee.



The Amaranth Court with visiting dignitaries paid a courtesy call to Centennial Grand Master Santiago T. Gabionza, Jr. on January 18, 2013. From left to right: HL Alona A. Padilla, GAC; HL Rizalinda V. Altarez, PGRM; HL Eva A. Gresko, Grand Representative to the Philippines. Grand Court of Pennsylvania; HL Barbarra Ullrich, Supreme Royal Matron; MW Gabionza; HL Araceli B. Dela Cruz, Grand Royal Matron; SK Anthony Saitta, Supreme Royal Patron; SK Rodel Riezl S. Reyes, GRP; Sk Stanley O. Gresko; Sk Danilo D. Angeles, PGRP and Grand Secretary, GLP; HL Elenita A. David, PGRM; and HL Maria Lourdes Carabbacan, PGRM



MW Bro. Samuel C. Lo, Grand Master of the Most Worshipful Grand Lodge of China, and his lady Sis. Annie Kang Lo (both seated left), led the Chinese Masonic delegation in paying a courtesy call to Centennial Grand Master MW Santiago T. Gabionza, Jr. on January 8, 2013. They came to attend the Installation of Lodge Officers of Dr. Sun Yat Sen Lodge.

We-Connect texting club offers free info service at Iloilo Ancom

The Masonic cell phone texting club, Square & Compass We-Connect, offers free, speedy, information service to the Brethren who will come to the Annual Communications (Ancom) in Iloilo City on April 27. Information—like getting there and getting out, what to do and where to go—can be had right at the tip of your thumb. Brethren in dire, even dangerous, circumstances—like getting trapped in hotel bathrooms or suffering bouts and fits of diarrheal food—can save dear life and limb by keeping their cell phones and We Connect numbers handy. (See related story.)

Newbies, or first-time users of the service, must look for his corresponding We Connect area moderator and keep the number, as follows: Alex Daniel , +639228897844 (NCR-B, R5-A & B, Visayas-Mindanao and Foreign Lodges); Raymond Wong +639228302283 (NCR-G, R3-C & R4-A); Jojo Narciso +639228042623 (NCR-D & ILM No. 5); Anthony Tan +639228636382 (R3-G, R2-A,B,C,D & E); Jesse Zamuco +639337270933 (R3-A & CPA 339); Boyet Chua +639228447084 (R3-F, R4-B, C. D & E, NCR-A); Joey Yu +639336945556 (R1, R1-A & B, CAR-A,B & C); Cary Uy +639328431210 (R3-B & E); Pong Macatangay +639228855349 (R3-D, NCR-C); and Yanzey Baldonado +639229917129 (NCR-F, NCR-E).

We Connect members are basically using Sun sim cards. Inquiring non-members using other phone company sim cards are welcome. First-timers must introduce themselves and prepare to be challenged. Courtesy is expected at all times. We are Masons, in the first place. Cowans and pranksters are out.

 Quebral Quebral & Quebral Law Offices	
	

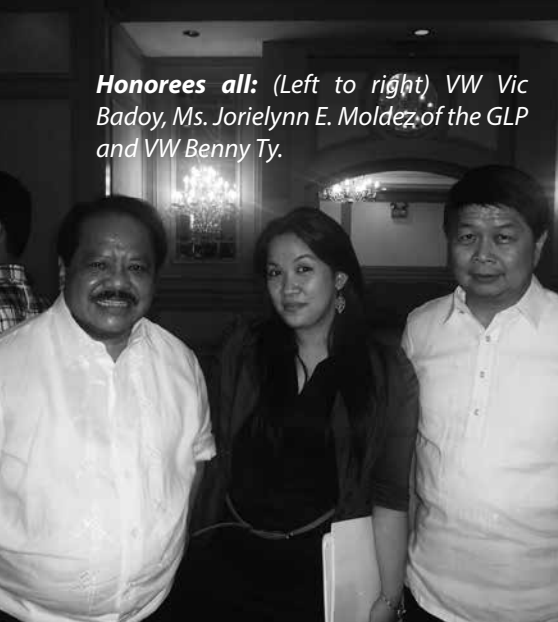


BRO. GERALD ALANA. QUEBRAL
Silanganan Lodge No. 19



Congressional Oversight Committee on Comprehensive Tax Reform Program
Cell Nos. 0920.9202367 0922.8166648

Honorees all: (Left to right) VW Vic Badoy, Ms. Jorielynn E. Moldez of the GLP and VW Benny Ty.



WB Eddie Yeo, The Heritage Hotel Manila Manager, receives his plaque from Centennial Grand Master Santiago T. Gabionza, Jr. and MW Reynato S. Puno, PGM with RW Juanito Espino, Jr. at far left.



Bro. Dong Callao, who handled the big outdoor LED advertisements for the GLP, shared a funny moment with MW Gabionza and RW Espino at PGM Puno listens.



Centennial committee hosted dinner for “kitchen staff”

The Centennial Anniversary Committee hosted a Fraternal Dinner to the brethren who had worked behind the scenes of the Grand Lodge’s centenary celebrations at The Heritage Hotel ballroom in Manila on February 15.

MW Santiago T. Gabionza, Jr., Centennial Grand Master, led the guests and committee officers.

Centennial Anniversary Committee officers who came were MW Reynato S. Puno, PGM, Chairman; RW Juanito G. Espino, Jr., Centennial Deputy Grand Master; RW Fernando V. Pascua, Jr., Centennial Honorary Deputy Grand Master; and MW Rudyardo V. Bunda, PGM, Centennial Grand Treasurer.

Emceed by Bro. Jhayson Albelda—

who was at the forefront of receiving and sending off the foreign dignitaries during the celebrations—he opened the simple fraternal dinner with an invocation and next, made the roll-call of the attendance.

PGM Puno gave the welcome remarks. Weakened by cold and flu, yet he clearly summed up the Centennial Celebration's significance. "The Centennial has elevated the GLP to public consciousness," he said. Centennial tarpaulins for instance, hung by the brethren from the Department of Public Works and Highways (DPWH), drew public attention to Freemasonry. "But the government itself gave due recognition to the GLP, thanks to the efforts of VW Vic Badoy, executive director of the National Historical Commission of the Philippines," he said.

VW Badoy was instrumental in getting the NHCP nail a historical landmark at the GLP building's façade. Also, he worked with RW Espino in the issuance of the centennial commemorative bills through the Bangko Sentral ng Pilipinas (BSP). It was the same with the commemorative postage stamps by way of the Bureau of Post.

"The GLP Golden and Diamond celebrations were not as properly documented as the Centennial Anniversary," PGM Puno said. Proof was, the GLP landed on the covers of three national magazines—Philippine Panorama, Philippine Starweek, and The Philippine Graphic.

Moreover, two books were also issued, the Grand Orations compilation and the GLP coffee table book.

Next, PGMs and grand line officers were honoured for their contributions, as follows: MW Reynato S. Puno, Hiram Lodge No. 88, F. & A. M.; RW Juanito G. Espino, Jr., MW Pedro Jimenez Mem. Lodge No.; RW Alan LM Purisima, Centen-

nial Senior Grand Warden, Gen. Llanera Memorial Lodge No. 168; RW Tomas G. Rentoy III, Centennial Junior Grand Warden, MW Fajardo Memorial Lodge No. 383.

Other brethren who worked behind the scenes also received plaques, such as WB Armando G. Cazzola, San Pedro Lodge No. 292; WB Ludovico D. Badoy, Bantugan Lodge No. 223; WB Edmund Coronel, M. H. del Pilar Lodge No. 272; VW Benny T. Ty, Manila Mt. Lebanon Lodge No. 1; VW Jose Avelino I. Magbanua, Jacques DeMolay Lodge No. 305; VW Edwin P. Costes, Pilar Lodge No. 15; Bro. Robert G. Po, Nilad Lodge No. 12; VW Gregorio G. Archangel, Manila Mt. Lebanon Lodge No. 1; Bro. Jhayson B. Albelda, Quezon City Lodge No. 122; VW Homobono C. Pique, Makabugwas Lodge No. 47; VW Melvin Mallo, Cosmos Lodge No. 8; RW Fernando V. Pascua, Hiram Lodge No. 88; RWB Eddie Yeo, Manuel Roxas Lodge No. 153; Bro. Judito B. Calao, Mandaluyong Lodge No. 277.

Ms. Jorielynn E. Moldez, Centennial Secretariat and GLP staff member, was also awarded.

Other honorees who were not present included: VW Jesus Flor R. Nicolas, Noli Me Tangere Lodge No. 42; Bro. Paolo S. Romero, Bernardo Carpio Lodge No. 359; Bro. Aaron Jeffrey B. Montenegro, San Pedro Lodge No. 292; Bro. Adonis A. Baluyot, Laong Laan Lodge No. 185; VW Juanito B. Vaño, Kagitingan Lodge No. 286; Bro. Tito G. Cruz, Escudo Lodge No. 371, VW Teodoro M. Kalaw IV, Centennial Senior Grand Lecturer, T.M. Kalaw Mem. Lodge No. 136; Bro. Elpidio M. Macalma, T.M. Kalaw Mem. Lodge No. 136 and Bro. Lawrence Plata, Dapitan Lodge No. 21.

The night ended with words of thanks from Centennial Grand Master Gabionza.

Equal Dignity & Respect

THE SUBSTANCE OF
EQUAL PROTECTION AND SOCIAL JUSTICE



Reynato S. Puno
Chief Justice (ret.)



Bras in the news

Off the press

MW Puno's judicial-setting book "Equality" highlights on human dignity

Just when you thought he is retired, yet PGM Reynato S. Puno, the 22nd chief justice of the Supreme Court, has come up with the best of his legal pieces so far. On January 11, the University of the Philippines College of Law launched MW Puno's book *Equal Dignity and Respect*:

The Substance of Equal Protection and Social Justice at the Malcolm Hall in U.P. Diliman, Quezon City. He took to the rostrum and explained the whys-and-wherefores of his book.

PGM Puno is cozying up with the premier state university. He has reasons. First, U.P. is his alma mater. Second, he is now into his second term as Board of Regent member of the university. Third, he is the Eminent Resident Scholar of the UP College of Law.

Rarely do people call a scholar "scholar" nowadays. And rarely do lawyers salute a *compañero*, at least, in televised impeachments for jobs brilliantly done. But his chief justice predecessor, Artemio Panganiban, was more than generous to liken MW Puno to "a trained surgeon, he uses his pen with razor-like precision to separate the excise

fabrication from truth and pretension from reality."

UP College of Law Dean Danilo Concepcion confirmed Panganiban by saying "Chief Justice Puno unapologetically used the written word as a weapon to give libertarian ideals."

Libertarian

Libertarian ideals are what the book *Equal Dignity and Respect* is all about. It also sounds Masonic. "Equal," "dignity," and "respect" are the same words we hear from a Grand Master admonishing a lodge for horse-playing during Raisings.

Equality is the libertarian ideal that is central to the book. But how inequalities prevailed left and right over the years—particularly in law—has filled up most of the pages.

THE CABLETOW cannot give justice in reviewing a so high-minded work. But we can attempt a middling discussion about the book.

Here—if I get it right—MW Puno started confused on why the 1987 Constitution, teeming with “social justice,” has yielded a country wobbling on inequalities 25 years later. In 1985 for instance, the Philippines’ rich and famous families—comprising 1 percent of the population—had made money what the 32 percent earned hard for the year.

Twenty-five years after, the richest 1 percent is still earning what the 30 percent has gotten by tooth and nail.

Constitution

What is frustrating about the 1987 Constitution is that it promises so much—but encourages so little, if not at all.

The 1935 and 1973 Constitutions have already worked the uplifting words “equal protection” and “social justice” into the texts. But it is the 1987 Constitution that has vowed to make them real by way of the “equal protection clause.” That clause can be found in the Bill of Rights, Article III, Section 1: “No person shall be deprived of life, liberty or property without due process of law, nor shall any person be denied the equal protection of the laws.”

It is to work as an “equality guarantee that facilitates the enactment of

social legislation,” said MW Puno. This guarantee, to become doable, snaps into connection with Article XIII, Section 1, which orders the Congress to “give highest priority to the enactment of measures that protect and enhance the right of all people to human dignity, reduce social, economic and political inequalities and remove cultural inequalities.”

Libertarian ideals are what the book *Equal Dignity and Respect* is all about. It also sounds Masonic.

The charter framers thought they had nailed all corners down. They didn’t. The concepts of social justice, equality and equal protection of the law clashed as soon as they get out to the real world.

MW Puno supplied a couple of case examples.

Cases

Republic Act 7277, the Magna Carta for Persons with Disabilities, requires the government social service departments—Health, Social Welfare, Education and the like—to hire disabled persons for their casual positions. Now, here comes an able-bodied applicant—better-fitted and well-qualified for the job. But he is rejected by the different law and standard in effect. Is this discrimination or equality?

In another government agency, an elementary graduate job-seeker applies for a manual work post where he is well-qualified. But here comes a high school grad and lands on the job. Is this discrimination or inequality?

There are more girls in school



than there are boys, expectedly. But our educational system doesn't match the job opportunities out there that are largely male-dominated. Is this discrimination or equality?

Why the social justice agenda flops or drags is attributable to the bad or wrong interpretation of the "equal protection of the law" by our magistrates and consequently, lawmakers.

Of course, the 1987 charter framers left nothing to chance. MW Puno cited the example between then Constitutional Commissioners Hilario Davide, Jr. and Adolfo Azcuna.

Azcuna fought hard to keep the phrase "fundamental equality before the law of women and men." Davide hummed and said it was just a redundancy of the Bill of Rights' "nor shall any person be denied the equal protection of the laws." Azcuna won out in the end. And the debate has often been referred to in a couple of landmark bills and even Supreme Court jurisprudences.

Equality

But still, the charter framers failed. They failed to define what "equality" really is. You see, equality is the bedrock of democracy. If we were to become

democratic at all, then we must all become equals.

But with heads buried deep in clauses, technicalities and style, Azcuna and Davide simply evaded the question. They never confronted the issue head-on. They missed the whole point. If men and women were equal, who will get pregnant?

We must admit that equality is really a tough nut to crack. We Masons are no strangers to equality. Our Monitor says one thing Our Ancom elections show another.

If you think defining equality is tough, then try putting it into practice, Brother. Once we have become a nation of equals, everything—just everything—will be put into vote. Now, I have three teenage kids and two dogs at home. Once it happens, I hate coming home with pizzas and Purina dog chow for dinner every night.

Equality is the bedrock of democracy. If we were to become democratic at all, then we must all become equals.

MW Puno has also seen into the complexity of equality—certainly not in the same way as this "book reviewer." So, he writes that equality is "not meant to be a mathematical equality. What is meant when there is an appeal to equality is that everyone should have at least the minimum requirement to live with dignity."

Now, MW Puno hit the issue right on the head.

Human dignity

Presently, the Supreme Court maintains that “equal protection of the law” treats similarly-situated persons similarly, and different persons differently. Classic case here is the tax law which charges a payor after the bracket rate his income falls in—no more, no less.

But equality cases starts to limp as they grew more complex. Philippine jurisprudence relies heavily on American laws. But, MW Puno said, they do “not coincide with the Philippine constitutional ideology and imperative to uphold social justice...”

Instead, MW Puno turns to the Canadian jurisprudence which has increasingly grown reliable to many Filipino justices. Human dignity takes center stage in the Canadian model around which the Philippine equal protection clause can be latched on and expanded. The work entails “preventing the imposition, perpetuation, and aggravation of disadvantage, stereotyping or political, economic, cultural or social prejudice,” said MW Puno.

“While dignity cannot be taken away as it is inherent, it can be denied through actions that convey the message that the victim is of lesser worth,” said MW Puno.

Statement

So, he urged the courts to take to the human dignity question as it would “[move] closer to the starting line so that all can begin life’s race equally.”

Now, MW Puno is shifting from thinker to advocate. “The waiting time to uphold substantive equality is grinding to a nil. The clarion call to distill from our Constitution the grounding and approach for substantive equality legislation and ad-

judication can no longer fall on deaf ears,” he said.

All this time, we have pictured MW Puno as a brilliant head in black robe on the bench. We have missed his advocate side. While chief justice, he turned an icy, solemn, high court into a pro-active institution advancing the protection of life, liberty, and security. The writs of amparo, habeas data and kalikasan—plus the court-on-wheels—were warmly welcomed by a populace that needed them. MW Puno said that social justice is the heart of the 1987 Constitution. But by putting human dignity right into the heart of social justice is not just reinforcing the law. It is redefining the body politic in dire need of life.

Hence, the book *Equal Dignity and Respect* is not just a law book. It is also a statement. It flips a new chapter open for PGM Puno. He is back. 🇵🇭

*We extend our most cordial felicitations to Hon. and MW Reynato S. Puno, retired Chief Justice of the Supreme Court of the Philippines, a Past Grand Master and Gold Medal of Honor Awardee of the MW Grand Lodge of Free and Accepted Masons of the Philippines—and a long-time Consultant to THE CABLETOW. It is, therefore, with great joy and much pride that we welcome his book *Equality, Dignity and Respect: The Substance of Equal Protection and Social Justice*, which is another much-deserved and hard-earned feather in his celebrated hat.*

VW Flor Nicolas
Editor-in-chief

Cover Story

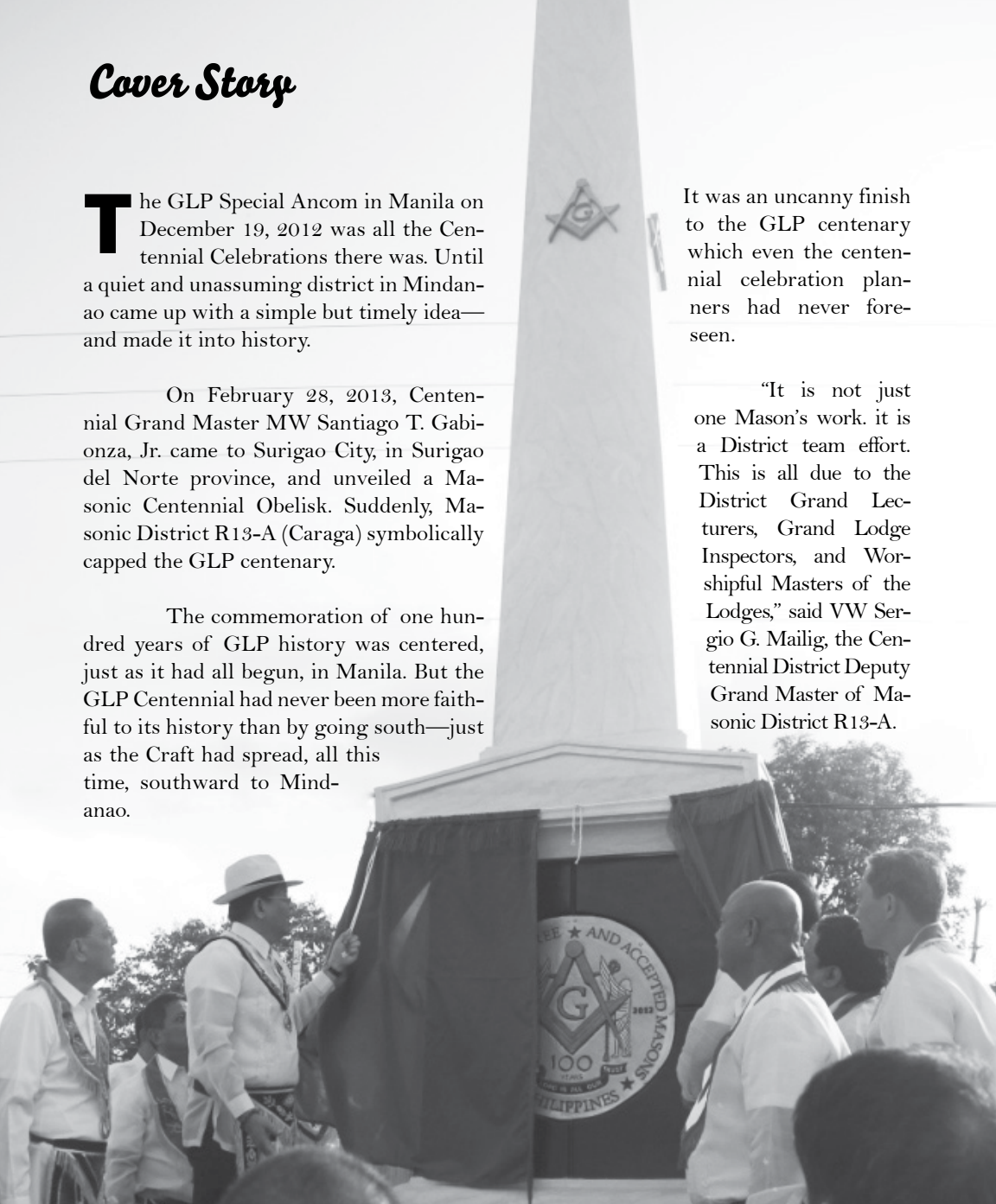
The GLP Special Ancom in Manila on December 19, 2012 was all the Centennial Celebrations there was. Until a quiet and unassuming district in Mindanao came up with a simple but timely idea—and made it into history.

On February 28, 2013, Centennial Grand Master MW Santiago T. Gabionza, Jr. came to Surigao City, in Surigao del Norte province, and unveiled a Masonic Centennial Obelisk. Suddenly, Masonic District R13-A (Caraga) symbolically capped the GLP centenary.

The commemoration of one hundred years of GLP history was centered, just as it had all begun, in Manila. But the GLP Centennial had never been more faithful to its history than by going south—just as the Craft had spread, all this time, southward to Mindanao.

It was an uncanny finish to the GLP centenary which even the centennial celebration planners had never foreseen.

“It is not just one Mason’s work. it is a District team effort. This is all due to the District Grand Lecturers, Grand Lodge Inspectors, and Worshipful Masters of the Lodges,” said VW Sergio G. Mailig, the Centennial District Deputy Grand Master of Masonic District R13-A.



Surigao City Centennial Obelisk

**R13-A sets the Centennial
record straight**

Centennial Grand Master Santiago T. Gabionza, Jr. shook the hands of R13-A CDDGM Serge Mailig after the unveiling ceremony as the R13-A Council officers posed for a shot.



Gateway

Located at the northeastern tip of Mindanao—and closest to the Visayas—Surigao City is called the “Gateway to Mindanao.” Travelers who want to go around the country’s second largest island by road can get off Surigao pier and take the public transport.

The obelisk stands at Km. 3 Payawan II, in Barangay Luna—a local spot commonly called “Checkpoint Junction.” Why the police and military throw road blocks here is due to its central location. The national highway links Surigao City to the rest of Mindanao. Public vans, jeepneys and buses coming to and fro the city pass under this Masonic marker.

“Just like the ancient obelisks which have been erected at the gates of the temple, so does the present obelisk stand at Surigao

City,” wrote Bro. Carlo Reynaldo F. Lozada Jr., District Executive Assistant, to THE CABLETOW.

Flag-raising

But Surigao City is not just all geography. It also looks back to a Masonic history.

“The construction of a Masonic obelisk here in Surigao City which is part of Masonic District R13-A, serves a dual purpose, it not only honors the one hundred years of Philippine Masonry. It also honors the Philippine Revolution,” wrote Bro. Lozada.

The city used to be the capital of a vast geopolitical, ecclesiastical and military district covering one-third of Mindanao island. When the Revolution broke out in 1896, it was the seat of Caraga province which held jurisdiction over Surigao, Bu-

tuan and Cagayan de Misamis (Cagayan de Oro City).

In December 1898, the city was well in the hands of Philippine revolutionaries. The Jesuit cura paroco of the capital, Fr. Alberto Masoliver, S.J., witnessed and wrote in his diary the first and official flag-raising of the Philippine flag in Mindanao on December 26, a day after Christmas—

“Before 10:00 AM, the tri-color was hoisted from Casa Real (seat of provincial government) and the Tribunal ... without any formalities ... without anybody’s attention being drawn....these people have no idea of what it is all about, and if they have... how peaceful and without malice they are.”.

Surigao City is not just all geography. It also looks back to a Masonic history.

A local named Alejandro “Jantoy” Gonzales, head of the provincial revolutionary junta, led the unassuming but significant ceremony. His brother, Simon, was appointed military commander for Mindanao.

Another brother, Florencio, had fought under Pantaleon Villegas (a.k.a. Leon Kilat) in the failed Cebu uprising of Tres de Abril 1898.

The flag-raising was sanctioned by the newfound Philippine Republic president Emilio Aguinaldo.

“The fact remains that we (Surigaonons) have been part of what President Emilio Aguinaldo said was a revolu-

tion that was ‘Masonically inspired, Masonically planned, and Masonically executed.’ Hence, it is but fitting to put up a monument to honor not only Freemasonry but also the Philippine Revolution,” wrote Bro. Lozada.

But there is more behind the first official flag-raising in Mindanao. “Thus, the first raising of the Philippine Flag was done here in Surigao as validated by the National Historical Institute. Fittingly, like most of the Revolutionary leaders that time, the Gonzalez brothers were all Masons,” he wrote.

But the monument had to wait 114 years to rise up.

Fortitude

VW Mailig was appointed DDGM of Masonic District R13-A timed with the GLP Centennial year.

Born in Ibaan, Batangas, VW Mailig was driven to work at an early age. The fourth child in a brood of nine, he had to make do with what farming produce the hummocky hills of Ibaan could offer. Until the family called it quits and sailed for Surigao City.

Here, the family started anew—and made it good. It was also in Surigao where VW Mailig begun a family of his own with Sister Melba Palma. In time, they were blessed with four kids—2 boys and 2 girls. The girls are Gwendilou and Sheila Lauren. The boys later followed VW Mailig into the Craft—Bro. Winston (Grand Sec. Reynaldo S. Fajardo Memorial Lodge no. 383) and Bro. Sherwin (Mt. Diwata Lodge no. 236).

VW Mailig knocked at Mt. Diwata Lodge No. 236. Admitted, he was raised on December 20, 1997. Rendering

services to the lodge in various capacities, he was elected Worshipful Master in 2003. Next, he served the district in various GLP posts until 2012. But unlike other districts, Masonic District R13-A is never a cozy job for any DDGM.

District

It is made up of 6 Lodges spread across the 4 provinces of Caraga Region. They are Agusan Valley Lodge No. 160 and Butuan Lodge No. 299 at Butuan City, Agusan del Norte; Timberland Lodge No. 219 at San Francisco, Agusan del Sur; Red Mountain Lodge No. 241 and Kamayo Lodge No. 255 at Tandag City and Bislig City respectively, Surigao del Sur; and Mt. Diwata Lodge no. 236 at Surigao City, Surigao del Norte.

With a wide territory to cover, traveling 12 to 24 hours on the road just to

get to a lodge comes with the job description of a R13-A DDGM.

Once in the DDGM's seat, VW Mailig installed the basics into places to get the district going smoothly. He came up with a district seal and by-law which were approved by GM Gabionza. He placed all the district's elected 3 Lights under proficiency examination for installation eligibility with a seminar on Lodge Management to go.

Masonic District R13-A is never a cozy job for any DDGM.

A District Plan of Action and Activities was laid out to give direction to the District. He held a monthly District meeting regularly. He success-



The fenced-in obelisk sees daily the traffic of vehicles passing before it and running to all parts of Mindanao.



fully pulled off a District Sportsfest and Family Day in Butuan City with no less than GM Gabionza as Guest of Honor. A community outreach program was conducted through the lodges. He led the District in the Multi-District Convention, Mindanao Convention and the Special Communication in Manila.

Seemingly, the fortitude and perseverance which have been built into his youth paid off.

Local acceptance

Maybe, any hardworking and pre-serving DDGM could beat R13-A's geographic challenge. But coming up with a smart or surefire idea ups the playing field. To read and move through the maze of the events require wisdom that has been molded by real-life experiences.

The Surigao obelisk is not an original idea. But it plays along the contours of local history. Originally, a Lions Club marker first stood at Checkpoint Junction. But the local chapter folded up and left its island marker crumbling to the elements.

The Surigao Batangueno Association took over. To register their presence in the city, these immigrants from Southern Luzon put up a bust of President Jose P. Laurel in place.

Until Masonic District R13-A Council finally agreed on the Centennial Obelisk. A distinguished son of Batangas province, Laurel was also a Mason. So, the council decided to leave Laurel's bust alone—though it needed to be moved a few feet to give way for the construction.

On April 27, 2012, VW Mailig

wrote the Office of City Mayor Ernesto Matugas “to construct an Obelisk at the island located at check-point junction.” It was officially received on May 21.

Talks turned out positively. But the R13-A Council was not taking chances. It went on to nail every legal corner to avoid hassles. So, VW Mailig marched to the City Council.

On August 30, 2012, the City Council passed Resolution No. 262 Series of 2012. City councilor Hon. Luceniano Lancin raised the motion of allowing Masonic District R13-A Council to construct an obelisk Masonic marker at the island of checkpoint junction. It was seconded by councilor Hon. Baltazar Abian. The city dads okayed the application.

It was smooth sailing from then on for the R13-A Council. On October 18, 2012, Barangay Luna chairman Alfredo Dacuron authorized the council “to construct obelisk at Km. 3 Payawan II, Barangay Luna, Surigao City” as required by the City Engineer. With a go-signal from the barangay chairman, the City Engineer approved the R13-A Council’s building permit on November 13, 2012.

Unveiling

Before heading to Checkpoint Junction, MW Gabionza and party paid a courtesy call to City Mayor Matugas. But it was in the City Council where the Brethren had received a warm reception. It gave MW Gabionza the privilege to



Centennial Grand Master Santiago T. Gabionza, Jr. answered the questions posed by the local media largely about Freemasonry.

take to the floor and addressed the body.

Mindanao century

And so did MW Gabionza sincerely thank the city dads for allowing Masonic Council R13-A to erect a Centennial memorial in Surigao. The usual picture-taking followed next.

Brethren from Caraga region came to witness the unveiling. GLP Masons who came with MW Gabionza were VW Dennis Gabionza, Assistant Grand Treasurer; VW Joby Magbanua, Executive Assitant to CGM; VW Ben Alegre, VW Francisco Lovero; and VW Rolando De Castro.

The Centennial logo marked the front side of the monument's base. The old Laurel bust was perched before it. A Centennial commemoration plate was embedded at the backside, dedicating the obelisk "to all the Brethren who have labored hard and mighty in order to bring the Masonic tenets of Brotherly Love, Relief and Truth to reality thereby allowing the Light to pierce and break the darkness of men's soul."

After the unveiling, the brethren trooped to the Philippine Gateway Hotel for a short program and dinner fellowship. The local media were at hand. They threw questions at MW Gabionza and VW Mailig about Freemasonry and its connection to the 1896 Philippine Revolution.

But GM Gabionza never allowed a chance to slip and clear up public doubts about the Craft. A radio announcer at the end of the line asked if Masons were really atheists. GM Gabionza denied it, explaining that a belief in God is a requisite for membership.

The announcer paused with something like "Oh! Akala ko ..." (Oh! I thought...)

Soon, the program begun with an Invocation by DGL Nathaniel D. Layola. Mt. Diwata Lodge No. 236 Worshipful Master Cacer Azarcon welcomed the Brethren. Brief remarks were given by VW Franklin Calo and Centennial DDGM Mailig.

In his speech, Centennial GM Gabionza reported that the construction of another obelisk in the Grand Lodge is in progress. But there are more significance behind the event than just obelisks and markers.

"Mindanao Freemasonry has now attained to a level where it can make a significant difference to the entire Philippine jurisdiction," he said.

But the Craft's advancement in this part of the grand jurisdiction comes not without a challenge. "A century has ended. A new century begins. A new century laden with its own challenges, complexities, pitfalls, and risks. But it is also a century of promises and potentials. Make the new century the Mindanao century. A new century marked by Mindanao Freemasonry," he urged the Caraga brethren.

Just as the GLP Centennial had kicked off in the north, it properly ended in the south. But it was local initiative, imagination and will power which had snapped connections into places and made the GLP centenary historically correct. District R13-A has made Mindanao Freemasonry shine out.—*EC with reports by Bro. Carlo Reynaldo F. Lozada Jr.*

The obelisk through time

By Bro. Carlo Reynaldo F. Lozada Jr.

District Executive Assistant, R13-A

An Obelisk (Greek obeliskos, obelos-or spit, nail, pointed pillar) is a tall four-sided stele, or slim monument of stone narrowly tapering in a pyramid-like shape at the top. The ancient Egyptians had thought that its form represented the descending rays of the sun. In time, an obelisk was believed to resemble a petrified ray of the sun-disk.

The Egyptians had believed that the spirit of their sun god, Ra, resided in the obelisk. So, they worshipped and prayed before it often facing east, possibly three times a daily.

Nearly every empire, from ancient Rome to present-day United States,-had placed orders for an Egyptian obelisk to be planted amid a public ceremonial space. Obelisks served no practical purpose. The hieroglyphs chiseled on its sides were unreadable to the public, at the least. But over the centuries, dozens of authentic, age-old, obelisks had made their way from Egypt to Rome and Constantinople, and onto Florence, Paris, London and New York. Perhaps, its popularity rested on the popular belief in a special power running through the stone.

Different cultures have borrowed, interpreted, understood and misunderstood the obelisks over time. Each has wrapped around new meanings, or

attached new associations, to it. For the Egyptians., it was a symbol of the pharaoh's right to rule and connection to the divine. In ancient Rome, the obelisk embodied the city's coming of age as an imperial power. For the 19th century New Yorkers, it stood for America's rejection of imperial ambitions when isolationism was the prevailing political attitude then.

And for the 20th century fans of Freud, the obelisk was a phallic shorthand with all its ego-driven connotations.

The history of obelisk is a story of technical achievement, imperial conquest, Christian piety and triumphalism, egotism, scholarly brilliance, political hubris, bigoted nationalism, democratic self-assurance, modernist austerity and Hollywood kitsch. In short, it is the story of Western civilization.



Peter Der Manuelian, project director of the Giza Archives at the Museum of Fine Arts in Boston, properly summed up the function of the obelisk in history: "Obelisks have managed to retain their relevance over more than four millennia. Originally created as ancient Egyptian shafts of "frozen" sunlight, they morphed into symbols of status and power, piety and paganism, as they journeyed to faraway lands. Their story mirrors the evolution of human cultures and ideologies from antiquity to the present day." ❖

Overseas Districts A & E Visit

All is warm and bright in our Pacific Lodges

By WB Armando Cazzola, PM
San Pedro Lodge No. 292

Distantly situated in the midst of the Pacific, yet our Brethren in Guam and Saipan remain close, warm and very Filipino as ever.



WM Elect Bro Jose Carlos Delos Santos, of Milton C. Marvin Lodge No. 123, is presented before the Installing Officer in the East, VW Ramoncito Plana, PJGL (not in picture), by VW Angel Baldemor PJGL and VW Madesto Gagaring PDGL, Master of Ceremonies and Assistant Master of Ceremonies, respectively. Notice the star-spangled banner at the corner.

Unknown to many Philippine Masons, the grand jurisdiction of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines (GLP) extends to a couple of lodges abroad. Part of it sweeps over Guam, a U.S. Territory, and Saipan under the Commonwealth of the Northern Marianas Islands.

Guam and Saipan come under GLP Masonic Overseas District (OD) A and E, respectively.

On February 6, 2013, a Wednesday, a delegation of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines (GLP) led by Centennial Grand Master MW Santiago T. Gabionza, Jr. boarded a PAL flight and left Manila for Guam.

The party was comprised of Sis. Aileen T. Gabionza, the lady of MW Gabionza; VW Dennis T. Gabionza, Assistant Grand Treasurer; VW Noberto M. Cue, Sr., Grand Sword Bearer; VW Noel L.

Fuentebella, Junior Grand Steward; VW Teodoro Alejandro Y. Kalaw IV, Senior Grand Lecturer; VW Neil C. Farala, District Deputy Grand Master, Masonic District R III-C (Zambales); VW Emmanuel C. Bustamante, District Deputy Grand Master, Masonic District R III-F, (Nueva Ecija); WB Armando Cazzola, Worshipful Master, San Pedro Lodge No. 292, F. & A.M and chairman of the GLP Media Committee; VW Jose A.I. Magbanua, Head Executive Assistant; and Sis. Lalaine Magbanua, lady of VW Magbanua and GLP Hostel administrator.

The Guam brethren threw a warm welcome for the GLP party that arrived at 4 a.m. The reception was difficult to describe in simple words. They waited for us in the airport all that time so early in the morning. The sight and feeling of so many Masons in festive mood was simply unimaginable.

After picking our baggage, they drove us to a restaurant near the airport where a very good breakfast was served courtesy of Guam Masons, of course. With our hearty meal over, we had got much time in our hands before we could check in at the Guam Plaza. So, our hosts gave the delegation a tour of Guam Island, a visit to tourist spots and to Masonically-relevant locations.

Like the Philippines, Guam and the Marianas Islands were colonies of Spain until the year 1898. These Spanish Pacific islands were used as places of forced exile for Philippine Masons who had advocated and fought for reforms. Famous Masons like Jose Maria Basa, Joaquin Pardo de Tavera and many others did time in Guam after the suppression of the mutiny of Cavite Arsenal in 1872.

When the Philippines passed onto the Americans, Guam—taken over by the

Americans, too—saw the exile of Philippine Masons for the second time like Apolinario Mabini, together he with Generals Artemio Recarte, Pio Del Pilar, Mariano Llanera and 48 other freedom fighters from 1901 to 1903 by the U.S. military authorities.

At Asan Beach in Guam, there is a small monument erected by Filipinos in Guam in honor of Apolinario Mabini with a Commemorative Marker of the Philippine National Historical Institute to go.

MW Gabionza was in Guam for the Multi-District Meeting and public installation of lodge officers. One was the Milton C. Marvin Lodge No. 123. Masons and their families were at hand to attend.

In Guam, MW Gabionza handed out issues of the Cabletow magazine and GLP Centennial Celebration mementos. He reported on the Grand Lodge Centennial celebration that the Guam brethren had missed.

A personal observation here is that our Brethren in Guam have appreciated a lot the deep care of the Grand Master and the GLP for the Masons of Overseas District A.

The sight and feeling of so many Masons in festive mood was simply unimaginable.

On Friday, February 8, 2013, MW Gabionza laid a wreath before the Mabini monument. He was joined by VW Lorenzo Dela Torre, DDGM of Overseas District A; VW Wilfredo “Boy” Ching, DDGM of Overseas District E. Other OD-A dignitaries that came were VW Gregory “Greg” Blas, VW Roger Abarca, VW. Art Zan-



Centennial Grand Master Santiago T. Gabionza, Jr. delivers his speech before the brethren of Milton C. Marvin Lodge No. 123 as newly-installed WM Jose Carlos Delos Santos smiles along.



GM's party at old Spanish fort in Guam.

tua, VW. Ramoncito B. Piana, VW Angel Baldemor, VW Modesto Gagaring, VW Dexter Lee Tan, VW Mike Pope, and many other Brethren who generously took time off their busy schedules to be part of the ceremony.

On the same day, MW Gabionza directed a party to head for Saipan and pay a visit to Emon Lodge No.179. Saipan was actually not in MW Gabionza's tight itinerary. But this Grand Master would spare no effort just to reach out to the Brethren. If he could not make it, he saw to it that somebody would. So he sent the GLP group made up of VW Kalaw, VW Cue and yours truly. We boarded an early United Airlines flight. Overseas District E was 40 minutes away.

A large delegation of Saipan Masons greeted us at our arrival. We were motored straight to the Saipan Masonic

Temple. More Brethren were waiting for us there. A lot of pictures were shot to immortalize the moment. We learned later that the pictures had been uploaded fast into Facebook.

Then, we were given a quick tour of the Island. In Saipan there is a thriving Filipino community of about twenty thousand and a vibrant Masonic community like Guam. We saw the Banzai Cliff and the various historical places linked to the Second World War in the Pacific.

Emon Lodge incumbent Master, VW Wilfredo "Boy" Ching, was in Guam with the Grand Master's party. Instead, WM-elect Edwin M. Arenas guided us around Saipan with other officers-elect such as Bro. Pepe R. Crisostomo, Senior Warden Elect; Bro. Romeo D. Malasarte, Junior Warden Elect; VW Daniel E. Banez, Secretary; Rev. Bro. Joselito Espino, Chap-



Sis. Aileen Gabionza and Sis. Lalaine Magbanua joined the ladies of Milton C. Marvin Lodge No. 123.

lain; VW Isagani E. Benoza, Marshall; Bro Joe Falaminiano, Junior Deacon and commanding officer of the US Army Detachment in Guam; Bro. Carlos E. Eslaban, Jr., Junior Steward; Bro. Arnel A. Metran, Almoner and other worthy Brethren.

After the tour, we all proceeded to the Mariana Resort & Spa where Emon Lodge member, Bro. Carlos Eslaban, is IT Manager. There, they had prepared an area complete with screen and projector for the “Centennial Lecture” of SGL Kalaw. Interestingly, a couple of our Sisters also sat in the session. Done, we headed next for lunch.

Arriving at the restaurant, a large number of our Sisters greeted us. All Ladies of Masons, they joined us at the Lunch-Fellowship. We learned that several of our Saipan Brethren had already

booked flight and hotel accommodations in Iloilo for the ANCOM. So, we exchanged commitments of getting together again in April.

So pleasant was our fellowship with our Saipan Brothers and Sisters that we almost missed the flight back to Guam. We arrived at the airport just when our names were being called out for the final boarding.

We made it back to Guam and headed straight to the dinner sponsored by the Brethren of Guam with their entire families. So, we joined again the great and cheerful crowd of Guam Masons for another sumptuous meal and good conversation. We planned to meet again at the Iloilo ANCOM as several Guam Brethren will come. Again and again, throughout the Guam visit, the Brethren repeated how



pleased they had been with the undivided attention MW Gabionza paid them.

On Saturday, the Grand Master's party proceeded to the Scottish Rite Temple for the Multi-district Convention, Centennial Lecture and Installation of Officers of Milton C. Marvin Lodge No. 123 at 1.30 p.m.

VW Lorenzo Dela Torre, DDGM and Overseas District A host, did the honours. VW Wilfredo G. Ching, DDGM of Overseas District E, was in attendance and

reported for his District. The Roll Call of Lodges begun. The Hall was crowded with Brethren from all lodges. We saw a number of brethren from Emon Lodge 179 who had made it to the event.

MW Gabionza, our Centennial Grand Master, eventually delivered his message. Then, he handed out Centennial mementos to the participating officers after a brief recess to ready the hall for the Public Installation of Milton C. Marvin Lodge No. 123.



Centennial Grand Master Santiago T. Gabionza, Jr. laid a wreath, with the officers of Overseas Districts A and E, before the monument of Illus. Bro. Apolinario Mabini in Agana, Guam which has been erected by Filipino expats in the island.

Installed was Bro. Jose Carlos Delos Santos as Worshipful Master; WB Allen Silvestre, Senior Warden; Bro. Derek Dondoyano, Junior Warden; VW Fel Dumlao, Treasurer; and VW Dexter Lee Tan, Secretary. The Grand Master was the Guest of Honour and Speaker. A long and pleasant Fellowship at the basement of the Temple followed.

On Sunday morning, the Grand Master's party checked out of the Guam Plaza Hotel at 3 a.m. Surprisingly, at that very early hour of Sunday morning, a lot of brethren were at hand to send us off

headed by VW Lorenzo Dela Torre. He was accompanied by his son VW Greg Blas, VW Roger Abarca, WB Art Zantua, and many others. They motored with us to the airport.

I will not forget the goodness, the brotherly love, the kindness that the Guam and Saipan Brethren literally showered us with. But always, I will carry with pride and pleasure the fraternal conduct that our Filipino Brethren have shown in these distant Pacific islands. 📷

Square & Compass We Connect

Firming up the cabletow via text

By Bro. Alex C. Daniel
President, SCWC

With its 2,000 membership, We-Connect joins in keeping the cabletow strong and tight via cell phone sms.

The Square & Compass We Connect came about when a small group of forward-looking Master Masons had hit on the novel idea of digital information exchange among themselves. After all, text messaging is in. Say, two textmates on same telecom network can send jokes, share inspirational quotes, pass on news bits, digital missives and other forms of short messages (SMS).

Then, why not direct text messaging to the Masonic “circle” instead? A circle is round, of course. Send out a message to different members. It will spread out. But with little time, the SMS returns to the sender with responses and more. Nothing can be truer than the saying “what goes around comes around,”

This is how sms basically works. But the visionary founders didn’t settle for the basics alone. They wanted to look deep into the mechanics of things and make sure that the project would take off.

Six degrees of separation

So, we came upon the “six degrees of

separation” theory. Any acquaintance—or brother Mason in this case—is just six persons away. Or less.

The theory holds that everyone and everything is just six steps away or even less. Simply put, any objective, say a business deal or a sales contract, can be had in six steps or less. The guy you are after, like a potential business client, may be six persons deep into the chain of personal recommendations. A person of same vibe or need may be the sixth line of a “friend of a friend.”

Where answers or contacts lie just six persons away, it only shows how small is the world we live in. And this “small world phenomenon” can never be truer than in Freemasonry where the brethren are bound ever closer by a mystic tie.

With the cabletow on one hand, and a handy but powerful digital technology on the other, the chances of “inter-connectedness” among Masons appear ever brighter.



Founding

So, we tested the theory, resulting in a “Grand Eyeball”—or face-to-face assembly—of formerly faceless texters on November 27, 2010 at Causeway Restaurant at Timog, Quezon City. Some 80 brethren from Luzon came. It was a fun-filled day with the brethren enjoying the food and fellowships while sharing advocacies.

More eyeballs followed with a bigger one held during the 2011 Ancom in Davao City. Notable among the attendees were Brothers Joey Yu, Cary Uy, Boyet Chua, Yanzzy Baldonado and Pong Macatangay who would later form the core of moderators.

On June 4, 2011, a working committee was formed made up of brothers Alex Daniel of Biak-na-Bato Lodge No. 7; Raymond Wong of Palanyag Lodge No. 323; Alex Go of Sinukuan Lodge No. 16 and Nelzon Villanueva of High Twelve No. 82. They continued meeting after to fine-tune the information exchange network.

At first, Brother Nelzon had his “I-Connect” texting contacts. Brother Alex Go expanded the name to “WE-Connect” which eventually superseded I-Connect, becoming the name of the new Masonic texting group.

Brother Alex Daniel was elected President. His first act was the appointment of moderators for efficient and timely broadcasting of text messages.

More brethren joined the weekly meetings with Brother Joel Ferrer acting as the Secretary and also part-time moderator. Brother Arnulfo “Pong” Macatangay was the appointed Treasurer.

Thus, on the same date, the Square and Compass We-Connect (SCWC) was formally organized. It was built on the “small world phenomenon”—to create an informative social network where the brethren can inspire one another in all Masonic endeavours and to practice the Craft’s principal tenets of Brotherly Love, Relief and Truth.

SCWC is about the idea that we are all connected to accomplish something good—To Aid and Assist. It is our belief that the SCWC will also be a force for good, not only by bringing a Masonic conscience to social networking. But also, that all the good work, the true work and the square work that goes around the network, will come around in a karmic cycle for the good of the Craft in general and the brethren in particular.

The guy you are after, like a potential business client, may be six persons deep into the chain of personal recommendations.

The Group’s logo and other design works were made by Brother Gilbert Anyayahan of Juan Sumulong Lodge No. 169. Later on, the Square and Compass We-Connect was registered with the Securities and Exchange Commission on November 9, 2011 by Brother Rino “Jake” Romero of Hiram Lodge No. 88.

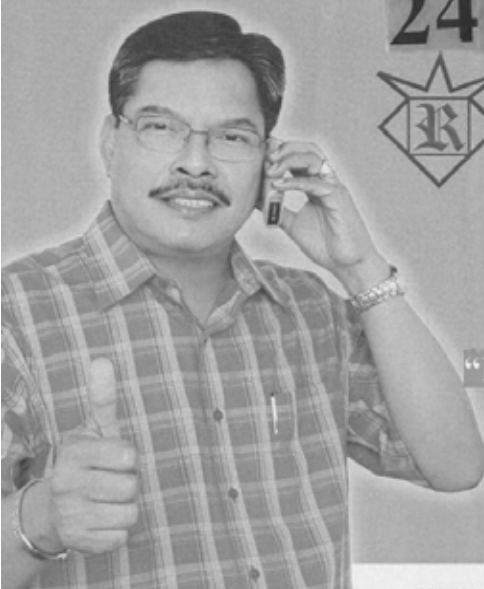
Organization

SCWC accepts Masons in good standing with the ingrained habit to aid and assist. He must have a handy cell phone dedicated to this group and must be willing to receive and respond to sms 24/7.

More importantly, every SCWC member



SCWC officers and members made eyeball contacts with members who are officers and crew of the USS George Washington aircraft carrier which had docked at Manila in 2012.



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must be ready to practice at all times Masonry's principal tenets of Freemasonry—not counting out the Obligations.

Presently, the Square and Compass We-Connect (SCWC) is made up of more than two thousand members nationwide with a core of 19 brethren setting policies and procedures and managing the day-to-day operations.

The core of officers is made up of the following: Alex Daniel (Biak-na-Bato Lodge No. 7,) President/Moderator; Alexander Go (Sinukuan Lodge No. 16) VP – External; Raymond Wong (Palanyag Lodge No. 323), VP – Internal/Moderator; Nathaniel “Yanzy” Baldonado (Juan Sumulong Lodge No. 169), Secretary/Moderator; Joel Ferrer (Araw Lodge No. 18), Assistant Secretary; Rolando “Maven” Biscarra (Perla Del Oriente No. 1034, S.C.), Treasurer; Arnulfo “Pong” Macatangay (Dapitan No. 21), Asst. Treasurer/Moderator; Stephen Sia (Jose Rizal No. 22), Auditor; David Maniquis (Biak-na-Bato Lodge No. 7), Corporate Secretary; Anthony Tan (Isagani Lodge No. 96), Moderator; Jojo Narciso (Island Luz-Minerva No.),

SCWC is about the idea that we are all connected to accomplish something good—To Aid and Assist.

Moderator; Joey Yu (La Trinidad Lodge No. 344), Moderator; Jesse Jonathan Zamuco (Cosmo P. Antonio Mem. Lodge No. 339), Moderator; Boyet Chua (Tamaraw Lodge No. 65), Moderator; Cary Duval Uy (San Jose Del Monte Lodge No. 357), Website Manager/Moderator; Juanito Tan (M.H. Del Pilar Lodge No. 272), Ways and Means; Rino “Jake” Romero (Hiram Lodge No. 88), Marshall; Ver del Rosario (Pin-

tong Bato Lodge No. 51), Communications; Wharton Chan (Saigon Lodge No. 188), Legal Counsel.

For its vision, the SCWC aims to connect and unify Philippine Freemasonry, to spread out brotherly love, relief and truth as well as to carry out one's obligation to the brethren.

It embraces the mission “To Aid and Assist” distressed worthy brother Master Masons and his community and to convey essential messages through any means of communication.”

For this, it has “AID AND ASSIST” for its motto.

Operations

The SCWC screen sms that come and go. They must meet the following qualifications—

- Must redound to the good and benefit of the Craft in general and the brethren in particular. Political, religious and messages contrary to Masonic constitution, edicts, circulars, laws and obligations are out.
- Must have contact number and complete details and format.
- Must have unifying and harmonious effect within the SCWC network.
- Must be short and concise as possible.

At present, the SCWC counts to 1 million sms circulated through the SCWC network. A huge portion goes to inquiries and replies (70%).

Alerts and advisories—like traffic news, earthquakes bulletins, Masonic activities—are basically small (15%); SOS help types, smaller (10%); and ads, a pittance (5%).

Moderators, who first receive the sms, throw it to the membership. So, one message gets multiplied 2,000 times. On the average, each moderator daily receives 50 sms at the least.

Over the years, the SCWC has taken to different tasks in response to sms calls, such as:

- helped the brethren and their loved ones in emergency situations like vehicular accidents, carnapping and/or carjacking incidents, stalled vehicles on unholy hours or unsafe places
- assisted in the search and rescue of lost family members of Masons
- helped the brethren in transactions with the government and private corporations
- advertised the services, products and sale of personal and real estate properties of Masons
- maintained an updated database of Masonic contacts
- responded to calls for blood donations, financial and medical assistances

These are yet besides the out-of-town tours the SCWC has conducted among its membership. Provinces that have been covered so far are Tarlac, Pampanga, Nueva Ecija, Cavite, Mindoro and Cebu.

Noteworthy, the SCWC held a spontaneous Eye Ball with members who are officers and crew of the USS George Washington Aircraft Carrier in 2012.

Overseas chapters

A SCWC chapter is now running

in the United Kingdom. It was founded by a Filipino brother, WB Michael Duque, Worshipful Master of Con Amore 3633, United Grand Lodge of England.

A Middle East chapter is in the works. Bro. Errol T. Lachica, of Andres Bonifacio Lodge No. 199, is presently setting up the base to serve the OFW Masons in the region.

Tyled FB account

The SCWC keeps a Facebook account with 900 members worldwide. Just search for SQUARE & COMPASS WE-CONNECT.

It keeps a database of various Masonic contacts. There are Brethren from different government agencies, hospitals, courts, and the PNP. Businesses owned by brethren can also be found here. A member can post and/or write their comments, suggestions, issues, opinions, health tips and the like.

Moderators

Brethren who wish to avail of, or even join, the SCWC services must contact the Moderator of his corresponding area, as follows: Alex Daniel , +639228897844 (NCR-B, R5-A & B, Visayas-Mindanao and Foreign Lodges); Raymond Wong +639228302283 (NCR-G, R3-C & R4-A); Jojo Narciso +639228042623 (NCR-D & ILM No. 5); Anthony Tan +639228636382 (R3-G, R2-A,B,C,D & E); Jesse Zamuco +639337270933 (R3-A & CPA 339); Boy-et Chua +639228447084 (R3-F, R4-B, C, D & E, NCR-A); Joey Yu +639336945556 (R1, R1-A & B, CAR-A,B & C); Cary Uy +639328431210 (R3-B & E); Pong Macatangay +639228855349 (R3-D, NCR-C); and Yanzy Baldonado +639229917129 (NCR-F, NCR-E). 📍



adv & gv i.
BIRTH Inc.

BIRTH Inc.

(Bureau of Internal Revenue Traveller's Haven, Inc.)
(Owing allegiance to the Most Worshipful Grand Lodge
of Free and Accepted Masons of the Philippines)



Mission

An organization of upright and worthy members who support and promote exemplary revenue service and social responsibility.

Vision

Under the guidance of the Divine Providence, BIRTH is committed: 1.) To promote moral and spiritual values among members; 2.) To provide relief to the needy through a responsive and sustainable organization; 3.) To provide continuing professional education for better public service; and, 4.) To foster amity with brethren whithersoever dispersed.

Officers
(2012 – 2013)

VW PERCIVAL T. SALAZAR
Chairman Emeritus

VW JOSE EDIMAR P. JAEN
President

BRO. WENCESLAO S. CONCEPTION JR.
Vice-President

BRO. ABDULLAH C. BANDRANG
Treasurer

VW RODOLFO A. CAÑIDO
Secretary

BRO. EDISON DEL AGUA
Auditor

VW JOHNSON C. LEE
Public Relations Officer

Past Presidents

VW Percival T. Salazar (2000-2001)
VW Hermeno A. Plamine (2001-2005)
VW Sixto S. Equivias IV (2005-2006)
VW D. Paulo D. Vidanes (2006-2007)
VW Edgar B. Tolentino (2007-2008)
Bro. Gerald Alan A. Quebral (2008-2009)
VW Oliver V. Yabut (2009-2010)
Bro. Emir U. Abutazil (2010-2011)
VW Conrado C. Lee (2011-2012)

Official list of JGW nominees out

Seven Master Masons have been cleared by the Past Grand Masters' screening committee to stand for elections as Junior Grand Warden (JGW) in the Annual Communications (Ancom) on April 27 in Iloilo City.

The nominees who had made it through the screening process were VW Gualberto E. Agatep, Jr. of Gonzaga Lodge No. 66; VW Voltaire Gazmin of Maranao Lodge No. 111; VW Evaristo Leviste of Saigon Lodge No. 188; VW Jose A. Lim III of Sarangani Lodge No. 50; VW Van Cornelius Luso of Baguio Lodge No. 67; VW Narciso Nieto of Factoria Lodge No. 311; and VW Abraham Tolentino of Tagaytay Lodge No. 165.

The Office of the Grand Secretary received a total of eight nominations for the JGW position on the February 15 cut-off date. But the list was gradually pared down to the required seven head count when one nominee withdrew.

The shortlist could have been issued earlier had the process not been bugged by interview scheduling problems. "We had a hard time scheduling the nominees," said MW Danilo Angeles, PGM and Centennial Grand Secretary. One or two nominees, for instance, had been set to appear before the GLP screening committee—only to reset it later not once but twice.

The process of beating the deadline had marred the process since the start. All JGW nominees were to file their candidacies not later than the last working day of November in 2012. Nobody came.

This forced MW Santiago T. Gacionza, Jr., Centennial Grand Master, to issue Edict No. 257 extending the filing of candidacies until 5 p.m. of February 15, 2013. A shortlist of 5 candidates at the least, or 7 at the most, was to be drawn from all the nominations.

The Constitution, in Article V section 5 (d), requires all nominations to be in on the last working day of November.

Here, THE CABLETOW published the summary of whatever materials the nominees had submitted to the Grand Secretary's office. Where none was provided or available, we went instead for whatever data obtainable in their GLP Masonic records.

The nominees are presented here in alphabetical order.

Gualberto E. Agatep, Jr.

Personal Data

- Born on May 30, 1959 at Callao, Lasm Cagayan to the late VW Gualberto C. Agatep, PDDGM and Sister Atanacia Elizaga-Agatep.
- Married to Sister Eliza de los Santos-Agatep and blessed with five children: Mae Anne Grace, a nurse; Gualberto III; Joebert; Eljay and Enzo Justine.

Education

- Attended elementary school at Callao

Elementary School of Lasam, Cagayan

- Attended secondary school at the Trinity College of Quezon City.
- Graduated with baccalaureate degree in Mechanical Engineering at the National University, Manila in 1980.

Work Experience

- President/CEO, Rural Bank of Gattaran, Inc., Centro Norte, Gattaran, Cagayan, 2008-present
- Board of Director, Rural Bank of Gattaran, Inc., Centro Norte, Gattaran, Cagayan, 1997-present
- Board of Trustees, Northern Philippines Academy, Centro Norte, Gattaran, Cagayan, 1997-present
- Security Officer, Rural Bank of Gattaran, Centro Norte, Gattaran, Cagayan, 1997-present
- Senior Mechanical Engineer, DPWH-BOE, Dummun, Gattaran, Cagayan, 1983-1995

Government Service

- Engineer, Department of Public Works and Highways, Solana, Cagayan

Training and Seminars (partial)

- Attended the 7-course Seminar on Security Investigation Techniques conducted by Truth Verifier Systems, Inc. at Ateneo Professional Schools, in Makati City in 2012.
- Taxation for Rural Banks, Rural Bankers Research and Development Foundation, RBAP, Intramuros, Manila, November 07, 2012

- Advance Management Development Program II – Strategic Management Training Workshop, Router Philippines, Soledad Suites, Tagbilaran City, Bohol, March 16-17, 2012

- Management Development Program I – A Managerial Development Training Workshop, Router Philippines, Hotel Elizabeth, Cebu City, February 15-16, 2012

- Delinquency and Fraud Management, “Sustainable Banking System: Greening the Banking Industry”, University of Sto. Tomas (Graduate School), Sampaloc, Manila, April 24, 2010

- Corporate Governance and Risk Management, De La Salle University, Taft Avenue, Manila 2002

Organizations

- President, Cagayan-Kalinga-Apayao Rural Banks Federation, 2011-present
- Member, Philippine Society of Mechanical Engineers, April 30, 1982-present

Masonic Career & Services

- Raised on May 12, 1984 at Gonzaga Lodge No. 66
- Lodge offices held at G.C. Agatep Memorial Lodge No. 341
 1. Junior Warden, 2001-2002 (Lodge U.D.)
 2. Senior Warden, 2002-2003
 3. Worshipful Master, 2003-2004
 4. Lodge Treasurer, 2007 to present
- Grand Lodge offices held, Masonic District RII-C
 1. Grand Lodge Inspector 2004-2005
 2. District Grand Lecturer 2005-2006
 3. District Deputy Grand Master

2006-2007

- Appendant Body
- 1. Master of the Royal Secret, Aparri Consistory, Delta Bodies, A. & A. S. R., November 29, 2002

Plans and Programs

1.Membership

- To retain and sustain the interest of current membership.
- To renew the interest of inactive members while addressing the “lost sheep” problem.
- To strengthen the measures of admitting petitioners for quality membership who will become the leaders of tomorrow.

2.Education

- To implement a Continuous Masonic Education in equipping Masons with the correct tools as guide through life. A better understanding of Masonry is a stronger commitment to the Fraternity.
- To strengthen the basic Masonic foundations and thus preserve the tenets of the Craft from generation to generation.
- Proficiency in the observance and practice of Masonic values and morality is of prime importance. The public image of Masonry depends on how we act. Let us also share these values to our families, relatives and friends.
- Proficiency in the rituals, government and management of the Blue Lodges to ensure appropriate manner in the conduct of our business as well as to make our rites and ceremonies uniform and impressive.

3.Organization

- To improve and revive our administrative systems and procedures on Blue Lodge reports and accountabilities particularly in the correctness of financial reports, documentation of lodge activities and submission of the same to the Grand Lodge

4.Financial

- To source and provide funds in support of Grand Lodge operations and see to it that the funds are correspondingly spent after the approved programs.
- To review our per capita assessment and make it comparable to the present inflation.
- To devise and implement a financial scheme that would assist Blue Lodges to embark on without relying on financially-stable brethren or drawing from general lodge fund, Financial instability marked many Blue Lodges resulting in failure of Annual Dues or per capita payment to the GLP.

5.Electoral reforms

- To call for a convention with the end of reviewing and rationalizing the whole electoral process in selecting the future Grand Master whereby the output shall be presented to the Brethren and all Lodges for comments and approval in an Annual Communication.

Presently, the present electoral process, as provided in Art VI, Sec 1, enumerates the following as qualified voters: the Past Grand Masters (who are also tasked to nominate the candidates for election (Art V, Sec 5); the incumbent elective and appointive officers of the Grand Lodge except the Grand

Voltaire T. Gazmin

Lodge Inspector; and the immediate Past Masters of an accredited Subordinate Lodge, in representation of all Past Masters of the Lodge. However, Art II, Sec 1 of our Masonic Law Book provides that the Past Masters are among the compositions of the Grand Lodge.

On certain occasions, however, the immediate Past Master fails to attend the Annual Communication; thus, foregoing the Past Master's vote. More so, some incumbent Three Lights of a Blue Lodge also fail to attend foregoing, again, their votes. Grand Lodge Inspector appear to have more and important duties being the executive arm of the Grand Master in the Blue Lodge but he is not qualified to vote.

Qualifying all Past Masters to vote may rekindle the Masonic flame in them and may increase the attendance to the An Com. May be, his would also eliminate electioneering among candidates.

6. Widows and Orphans

• To focus on the plight of our Masonic widows and orphans. Our charitable works, often given out to community outreach Programs, must be directed instead to the scholarship program of orphans left behind by our departed Brethren. Charity begins at home. More so, our widows and orphans are part of our obligation.

Personal Data

- Born on October 22, 1944 in Moncada, Tarlac, the youngest of the four children of the late Brigadier General Segundo Lagmay Gazmin, Sr. and Petra Bautista Tuvera
- Married to the former Rhodora Hernandez of Alitagtag, Batangas and blessed with two sons Ezechiell and Leandro, both professionals with families and children of their own

Education

- Attended Kindergarten and Primary grades in St. Paul College, Quezon City (1949-1953)
- Completed Elementary grades at U.P. Integrated School (1957)
- Graduated from Secondary studies at U.P. High School (1961)
- Studied B.S. Chemistry for two years at U.P., Diliman (1961-1963)
- Graduated from Bachelor of Science degree at Philippine Military Academy (1968)
- Graduated from Master in Public Administration (Cum Laude) at Manuel L. Quezon University (1990)

Work Experiences (partial)

- Cabinet Secretary, Department of National Defense, Camp General Emilio Aguinaldo, Quezon City (July 1, 2010 to date)

- Ambassador to the Kingdom of Cambodia, Phnom Penh, Cambodia (May 1, 2002 – June 30, 2004)
- Commanding General, Philippine Army, Fort Andres Bonifacio, Taguig City (July 13, 1999 – October 22, 2000)

Professional, Social and Civic Affiliations

- Philippine Military Academy Alumni Association, Inc. (PMAAAI)
- Philippine Ambassadors' Association
- Association of General and Flag Officers, Inc. (AGFOI)
- U.P. Beta Sigma Fraternity
- Pugad Lawin Philippines, Inc. (Honorary)
- Royal Sultanate of Balo-i, Lanao del Norte (Lifetime Member)

Masonic Career & Service

- Raised in Maranao Lodge No 111 (1982)
- Craft Lodge Offices
 1. Worshipful Master, Palanyag Lodge No. 323 (2006)
- Grand Lodge Office, District
 1. Grand Lodge Inspector, General Artemio Ricarte Lodge No. 332
- Grand Line Office
 1. Grand Marshal, GLP under MW Jaime Y. Gonzales (2008)
- Appendant Body (Scottish Rite)
 1. Member, Scottish Rite in Alexandria, Virginia; London Royal Arch

No.55, in Virginia; Piedmont Commandery No. 26 in Manassas, Virginia; and Kena Temple, AAONMS, in Fairfax, Virginia.

• Masonic clubs

1. Organizer, Malacañang Square and Compass Club; Club 370 in Fort Magsaysay, Nueva Ecija; Banahaw Square and Compass Club in Southern Luzon Command
 2. Honorary Member, Bureau of Internal Revenue Travelers Haven (B.I.R.T.H) Club
 3. Royal King Cobra, Grand and Glorious Order of the Knights of the Creeping Serpent (GGOKCS)
- Masonic Awards
 4. Outstanding Master Mason in the Field of Military Service from the Grand Lodge of the Philippines (December 19, 1990)
 5. Jose Abad Santos Award from the Grand Lodge of the Philippines (February 10, 2000)
 6. Letter of Commendation from the Grand Lodge of the Philippines (July 24, 1986)
 7. Hiram Award from Palanyag Lodge No. 323 (2002)
 8. Certificate of Appreciation given to him by Samboangan Lodge No. 310, F&A.M. on June 24, 2012

Plans & Programs

Fraternal Outlook

Apart from his career in the military and other professional interests, your brother has been a devoted student and practitioner of Masonic persuasions.

Firmly believing in the universal brotherhood of man, he continues to strive to become a better person. He shares his time in the practice of the principles of

friendship and fellowship to be of service to all mankind.

He is into the advocacy of building a better world through building better men to live in it, thus adhering to the motto of his craft, "Better men make a better world". In the process, he has made himself as an instrument of charitable, fraternal, educational, social and character-building society.

During his active military service, he helped the men in uniform enhance their knowledge in the different aspects of Masonry and, in the process, organized Masonic clubs.

In his stint as Defense and Armed Forces Attaché in Washington D.C., he sought further light in Masonry by joining Masonic clubs in the United States.

Today, he finds time in creating additional charters for the Grand and Glorious Order of the Knights of the Creeping Serpent of which he is the Royal King Cobra.

Currently, he is deeply involved in his continuous aspiration to become a better person in the service of God, his countrymen and humanity.

Masonic Aspirations

There is that imperative need for us to restore and strengthen our craft's foundation. We must review and re-examine the three stages that define and characterize the life of the individual Mason, nomination, selection, and election.

We should commit to mind that power, material wealth, friendship and influence should never be the yardstick of our nomination of petitioner-candidates. Rather, they should be evaluated based on the

strength of their moral character and the goodness of their persons.

By so doing, we can immediately avoid wasteful endorsements of candidates, whose primary credentials are their being well-heeled and or being relatives or friends of people in the high echelons of power and influence.

Our selection of petitioner-candidates should be determined from the goodness of their integrity and character. They should have clean records as testified to by the clearances from the police, the courts, and the NBI.

Criminal elements and dubious characters should never become masons. They should not be allowed to gain access into the doors of our lodges. Our Grand Lodge shall implement the must-requirements of police, courts of law, and NBI clearances for our petitioner-candidates.

We should place an end to the never-ending and nagging problems in our election process. Our selection of candidates to the different positions in all levels of our craft should be the consequence of our honest judgement on their overall worthiness to occupy certain positions.

This must be based on their individual achievements and the totality of their worth to the craft. In essence, we vote for our candidates bearing in mind that they are the most worthy masons.

We should place an end to the dreaded specters of electioneering which have repeatedly unfolded before all of us – from past grand masters to the youngest voting delegates of our subordinate lodges.

Our election for the Junior Grand Warden is the crucial chapter of stability in the annals of our craft. It is a measure of

our individual tenacity to be trustworthy against the designs of dishonesty.

We must eradicate the use of free tickets and hotel accommodations to subvert the sacredness of our ballots, the same instruments through which we have chosen ourselves to become brethren. We cannot desecrate our very own selves. Genuine masons have no price tags and can never be bought. Prior to the elections, all of the five (5) to seven (7) candidates for the position of Junior Grand Wardens should be required to attend all multi-district conventions and major masonic gatherings throughout the country, and all their travel expenses shall be shouldered by the grand lodge.

This procedure shall afford equal opportunity for all of the candidates, regardless of their financial capacity, to be exposed to and be heard about their plans and programs for the craft. Necessarily, this would likewise extend to them the genuine appreciation of the true profile and status of the general masonic population in the jurisdiction of the Philippines.

As true defenders of our craft's ideals, now is the time for us to unite and re-dedicate ourselves to fight the forces which attempt to destroy our lofty standards.

We bear with us the sword of the moral force of masonry. We are the fraternity of the strongest moral force over peoples and nations anywhere in the world. This is not because we are wealthy and powerful, but because we cannot be bought and influenced by whatever amount and degree of wealth and power.

We should act now and preserve our immaculate masonic institution from the impurities of human thoughts and intentions.

Evaristo A. Leviste

Personal Data

- Born on December 19, 1952 to Dr. Jacinto Leviste, Sr. and Mercedes Arceo in Manila, Philippines.
- Married to the late Maria Carmen Lecaros- Leviste begetting two daughters and a son—Patricia Cherrisse, Katherine Jenina Leviste-Samia, and Franz-Josef Alexander who is also a Senior Demolay (of Apolinario Mabini Chapter).

Education

- Attended high school at the Holy Infant Academy graduating in 1968.
- Graduated with baccalaureate degree in Electrical Engineering in Mapua Institute of Technology in 1973.
- Trained as pilot at the Philippine Airlines Aviation School in 1975 (commencing his career as a commercial pilot in 1976).

Work Experience

- B747 Instructor-Pilot, EVA Airways Corporation (Taiwan), 1994 to present.
- President, Southmart Corporation, Manila
- President, Trentsmart Corporation, Manila

Masonic Career & Services

- Raised in Saigon Lodge No. 188 in 1983

- Craft Lodges Offices

1. Worshipful, Master, Saigon Lodge No. 188, 1987.
2. Charter Worshipful Master, Jacques DeMolay Memorial Lodge No. 305

- Craft Lodges Membership

1. Charter/ dual memberships in Las Pinas Lodge No. 332, Escudo Lodge No. 369, Frank Reed Horton Memorial Lodge No. 379, and Grand Secretary Reynold S. Fajardo Memorial Lodge No. 383.
2. Honorary Member, Noli Me Tangere Lodge No. 42
3. Member, Sublime-Benica Lodge No. 5, AF&AM in Benica, CA

- Grand Lodge Offices

1. Grand Representative to the Grand Lodge of Colombia-Cartagena, 2004 to present.
2. District Grand Lecturer, formerly Masonic District 1-B (under MW Danilo D. Angeles, PGM), 1997-98.
3. Held several memberships and involvement in various working committees in the Grand Lodge throughout the years, and became Chairman of the Grand Lodge Committee on Youth from 2007-2011.

- Allied Masonic Organization (Order of DeMolay)

1. Senior DeMolay, Jose Abad Santos Chapter in Manila
2. Active/Charter Member of the Supreme Council Order of DeMolay, Republic of the Philippines
3. Member, DeMolay Alumni Association of the Supreme Council of the Philippines and the United States
4. Grand Master of the Supreme Council, Order of DeMolay of the Republic of the Philippines since 2006 up to present.

- Appendant Body (York Rite)

1. Past High Priest of Pilipinas Chapter No. 24 RAM, York Rite
2. Past Illustrious Master of Pilipinas Council No. 11, R&SM
3. Past Eminent Commander of Pilipinas Commandery No. 11, KT.
4. Pre-Eminent Governor of Manila York Rite College No. 170, in 1998
5. Eminent Prior of Filipinas Priory No. 61, Knights of the York Cross of Honor in 1999
6. Honorary Member, Naval Chapter No. 35, RAM in Vallejo, CA in 2001
7. Grand Representative (appointed) to the Grand Chapter of Royal Arch Masons of the State of Michigan USA, the Grand Council of Royal & Select Masters of the State of Michigan USA, the Grand Council of Royal & Select Masters of the State of Delaware, USA and to the Grand Commandery of Massachusetts and Rhode Island USA
8. Most Illustrious Grand Master of the Grand Council of Royal and Select Masters of the Philippines, 2001
9. Right Eminent Grand Commander of the Grand Commandery of Knights Templar of the Philippines, 2001
10. Puissant Sovereign of Asoka Conclave, Red Cross of Constantine, 2001
11. Most Excellent Grand High Priest of the Grand Chapter of Royal Arch Masons of the Philippines, 2004
12. Very Eminent Preceptor of Sea of Tiberias, Tabernacle No. LXX, in 2005
13. Order of Knight Commander, in 2006;
14. Intendant General for Guam and Japan for the United Grand Imperial Council, Knights of the Red Cross

of Constantine of the United States, Mexico and the Philippines, where in he is the concurrent Illustrious Grand Marshal.

15. Knight Commander of the Temple, 2009
16. Grand Inspector General for the Philippines, the Grand Encampment of Knights Templar, 2009
17. Jurisdictional Deputy for the Philippines of its Grand College of Honors, 2009
18. Grand Governor for the Philippines, the York Rite Sovereign College of North America for two consecutive terms, the first Filipino to be appointed
19. Associate Regent, in 2011
20. Regent in the York Rite Sovereign College of North America during its 54th Annual Grand in Nashville, TN, the first Filipino to be elected
21. Department Commander for the Far East for the 2012-2015 Triennium, making him the first Filipino to be appointed to his esteemed position

• Appendant Body (Philippine Bodies of the Ancient & Accepted Scottish Rite)

1. Member of the Valley of Paco and Orient of Manila.
2. Knight Commander of the Court of Honor, 1993
3. Coroneted as 33° Inspector General Honorary, in 1998
4. Venerable Master of Lakandola Lodge of Perfection, in 1999.

• Other Appendant Bodies

1. Member, Provincial Grand Lodge of the Philippines of the Royal Order of Scotland
2. Permanent Life Member, Afifi Shriners of Tacoma WA
3. Associate Member, Mabuhay Shriners of Manila, Philippines
4. Honorary Member, Asiya Shriners
5. Life Member, Maginoo Shrine Clu b.

6. Charter Member and College Secretary, Pearl of the Orient College Societas Rosicruciana in Civitatibus Foederatis

7. Magus, IX° Grade, at Supreme Magus College SRICF, February 2010.

• Awards (Order of DeMolay)

1. Past Master Councilor's Meritorious Service Award
2. Blue Honor Key
3. Founder's Membership Award, Degree of Chevalier,
4. Cross of Honor
5. Active Legion of Honor

• Awards (York Rite)

1. General Grand Chapter's Meritorious Medal for Distinguished Service in 1993
2. General Grand Council's Cryptic Mason of the Year Award in 1992
3. Knights Templar Cross of Honor, from the Grand Encampment of the Knights Templar of the United States of America in 2010.
4. Order of the Purple Cross of York, in 2010

Plans and Programs

These programs fall under the theme "OUR MASONIC FAMILY: TOGETHER WE WILL BUILD A BETTER TOMORROW"

1. Masonic Family-Oriented Programs

While a young DeMolay, we looked up to our Masonic Elders, most especially our Chapter Advisors, whom we fondly called "Dads" for financial, moral and spiritual support. When they retired from public and Masonic life, they became recluse and detached from the Fraternity.

We have a dream for them called "Reaching Out" program that will be tai-

lored-made for our elderly members. The program also includes reaching out to their widows, and in the case of the younger Masons, to their orphans. This program has met with considerable success in other jurisdictions abroad, and it 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 philanthropy.

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

Also, when the Acacia Mutual Aid Society folded up, we took it up with other Masons mostly from abroad to revive something similar in place, Charity begins at home.

2. Basic Understanding of the provisions of the Masonic Law Book

With the IMES (Institute of Masonic Education & Studies) program in place, the membership started to become aware of the importance of Masonic knowledge. But not all Masons had the chance of really acquiring this knowledge.

We are proposing a plan that will keep all active Masons in this jurisdiction knowledgeable about our Masonic Law Book. The program will include a correspondence course similar to what we are presently doing with the DeMolay boys, but on a broader spectrum. This will eventually become part and parcel of a brethren's desire to become an Officer of his Lodge. Another way that is to include it in our

monthly Lodge meetings to encourage attendance well.

3. The creation of Grand Lodge Ritual Mentors or coaches in Masonic Districts

In previous visitations of various lodges, we have observed innovations in our Ancient Ritual creeping into the system. Not one Lodge could claim that they practice strictly what the ritual calls for. In other words, the standard ritual has been compromised. There were a lot of discussions and disagreements arising from this irregularity, which sometimes, not even the assigned Lodge Inspector could of help, given the culture of the aforesaid Lodge. And to compound this shortcoming, not all of our Lodge Inspectors are Ritualists. To address this concern, we plan to set a program to educate new members to the proper rituals of the Craft.

4. Strengthening and restoring camaraderie and respect among Masons

As a young DeMolay, we looked up to our Masonic Elders with awe and respect. They were the icons of exactly how the youth want to be when they grow up.

Today, a lot of differences can be seen. There really is a great need to go "Back to the Basics". It saddens us to no end when we hear disharmony among the Brethren arising from trivial and mundane matters. The Harmony Officer of the Lodge, when put to work, does a fine job. However, we should accept the fact that, the values, views, and ultimately the attitudes of the members vary. We have to address this concern because it is everyone's desire to preserve harmony and unity inside and outside the Lodge.

5. Strict implementation of our Edicts reviolations of R.A. 8049

Jose A. Lim III

Personal Data

Born on January 8, 1956. Married to Dolly E French – Lim and blessed with three children—Denise, Jose IV and Danielle

Education

Graduated with baccalaureate degree on Business Management

Work Experience

President & CEO, Toyota Davao City, Inc., Km 6, Lanang, Davao City

Masonic Career & Service

- Raised on August 26, 1978 at Sarangani Lodge no. 50
- Craft Lodge Office
 1. Worshipful Master, Sarangani Lodge no. 50, 1982
- Grand Lodge Office, District RXI-A (Davao City, Davao del Sur)
 1. District Grand Lecturer, 1983
 2. District Deputy Grand Master, 2008
- Appendant Body (Scottish Rite)
 1. 32nd Degree, Scottish Rite Freemasonry, Davao Bodies, 1978
 2. Master of Kadosh, Davao Bodies Scottish Rite Freemasonry, 1982
 3. Conferral Director, Davao Bodies under the supervision of then III. Bro. Ireneo Irasga, Sr. 33° IGH, 1981 – 1985
- Appendant Body (York Rite)
 1. Member, York Rite Freemasonry, 1982

During the term of MW Sonny Razon, we embarked on such a program that will ultimately address this concern. However, due to its sensitivity, the module requires facilitators from among our ranks; members who must have the will, time, patience, and commitment to undergo the required training and forming of “corrective cells” in affected lodges/Chapters throughout the archipelago. Unfortunately, we fell short of time in sourcing out for individuals with these qualifications. When they were available, it was time for the changing of the Guards.

We strongly believe that we can rehabilitate and re-educate those who habitually violate this Edict. The program addresses issues not only among the adult Masons, but also our Masonic Youth as well. The program is designed to be self-sustaining.

6. Rapport between Masons, our Masonic youth and appendant organizations

In our previous dealings with the Youth as Chairman of the Committee on Youth, and as Grand Master of DeMolay for almost six years now, we have observed that not all Master Masons, especially a new member, knows about the Masonic Youth Family, and other appendant organizations even before he becomes a member. In short, the candidate for Freemasonry is not well-versed on the kind of family that will soon adopt him.

Our program will include the infusion of this extra knowledge to the future Mason, so that when he becomes a full-fledged member, he will know exactly how to deal with his new-found Family. This will give him a first-hand insight on what the DeMolays, the Jobs Daughters, the Rainbow Girls as well as the Eastern Star, Amaranth, and all other appendant Bodies are all about. This will form part and parcel of his being a knowledgeable and well-rounded Mason.

- Masonic Clubs

1. Member, Harry S. Truman Centennial Class, Cebu Shrine Club, Aloha Temple, 1984
2. Member, IOTA Class, Grand and Glorious Order of the Knights of the Creeping Serpent, 2005
3. Ambassador, Agila Shriners, 2011 to present

- Other Masonic Activities

1. Chairman, Special Committee on Land Acquisition for the Greater Davao Masonic Temple (GDMT) site; now site of the Greater Davao Masonic Center (GDMC), 1981
2. Co-Chairman, Executive Committee of Greater Davao Masonic Center (GDMC) Project under the Board of Governors chaired and vice-chaired by VW Paul T. Arcangel and Benjamin S. Geli, respectively to handle major fund raising activities, 1982-1983
3. Co-Founder, The Sports Foundation of St. Andrew, Inc. (SFOSA) an association of Freemason golfers for the promotion of Charity, Fitness and Fellowship, 1994
4. Chairman of the Bard, St. Andrew's Inc., a corporation formed to establish and operate a Golf Driving Range, one of the main purposes of which is to support the Masonic charities of SFOSA, 1999

- Masonic Awards

1. Best Publication, Years 1981 and 1997, as Founder and First Editor-in-Chief of "The Trestle Board," official organ of Sarangani Lodge no. 50, 1981 and 1997
2. Grand Master's Cup for Most Outstanding Lodge, 1982
3. Grand Lodge Awardee for Distinguished Masonic Services, 1984
4. Most Outstanding District Grand Lecturer, formerly District 18, 1984

5. Grand Master's Award of Merit, 1994
6. Most Outstanding Mason of the Philippines in the Field of Business, 1999
7. Hiram Awardee, Sarangani Lodge no. 50, 2008
8. Awarded Outstanding DDGM, District RXI-A, 2009

Civic Affiliations

- Member, Philippines Jaycees, Davao Chapter, 1979 – 1982
- Member, Class of 1984 Rotary district 3860 Group Study Exchange to the United States And Canada, 1984
- Member, Rotary Club East Davao, 1984 – 1989
- Director, American Chamber of Commerce, Davao Chapter, 1992 – 1995
- Adopted Member, Class of 1968, Philippine Military Academy, 2008

Plans and Programs

Objective

To fortify the relevance of Freemasonry in nation-building by reinforcing the primacy of Masonic character in every Mason and by enhancing the image projected by every Masonic temple or center in its location in order to gain the respect and admiration of the community.

Proposals

A. Reinforcing the primacy of Masonic character in every Mason

- 1 Design a 201 file for all Masons in the Jurisdiction, in coordination with the sub-

ordinate lodges, that will highlight the important attributes and special skills of each individual relative to the overall program that may not have been captured in their available and current personal bio-data and Masonic records.

2. Review and revise as necessary the petition process for membership in order to ensure that every petitioner who has been elected to receive the degrees truly has the core qualifications that can be enhanced by his membership to make him become a better person and a more responsible citizen, considering that no amount of enhancement can change anything that is not there in the first place.

3. Revisit, improve or design as necessary the applicable codes of conduct and practices of good governance as tools for Masonic Education that will emphasize the primacy of Masonic character, foremost of which is integrity, for Masons in private enterprise, professional practice and government service.

4. Create a program of cooperation in the academic field with reputable schools in the community where Masons with competencies in their respective professions can participate in the lectures of academic subjects while injecting values that are necessary for the enduring sustainability of responsible individual pursuits in particular, and of every citizen's contribution to nation-building in general.

The population of Demolays in these schools can capitalize on, develop and pursue the values in these lectures with other students while appreciating a new dimension of partnership with Masons that then is taking shape right within their launching pad to the outside world.

Notice too that there is a need for our fraternity to revive its relevance

among professionals in the crucial field of the academic who, in our glorious past, occupied the highest ranks of our rolls as the great educators.

B. Enhancing the image projected by every Masonic temple or center in its location

1. Create a set of minimum facility requirements for all Masonic temples or centers that can project a consistent and strong positive image of the fraternity in the community.

This will all the more become necessary as foundations are set up to own the real properties where Masonic functions are held and which should, in turn, require the GLP to adopt measures and controls over subordinate lodges and appendant bodies in the matter of ensuring that the image of the fraternity is consistently and properly protected.

2. Address the image projected by these facilities by starting with the five temples or centers in the jurisdiction. This prioritization will give the GM a first-hand experience of the condition of these facilities and the opportunity to influence their improvement with urgency on the basis of a compelling fact that the image our temples and centers project of our fraternity can only be as strong as the weakest projection of the least of our facilities.

3. Encourage subordinate lodges and appendant bodies to hold an annual fund-raising event dedicated to supporting the maintenance and improvement of Masonic temples and centers.

The economic incline, evident in most if not all urbanized provincial cities in the country, brings about an influx of business interests from the country's capital and other countries in the region

that require marketing activities where Masons can participate and take due advantage of the returns these activities bring.

On the other hand, Masons who are entrepreneurs are expected to see appreciable gains in the upsurge of business during these times and, therefore, will then be in a better position to support endeavors of this kind.

4. Hold appropriate events within the premises of the temples or centers with the participation of children in the neighborhood and include a window to augment their values in their formative years. This will earn us social approbation while at the same time help optimize the percentage utilization of our temples and centers and with a noble cause.

This is also a perfect opportunity for Demolays and Jobies under the supervision of Masons to take part in such values-formation activities and draw them more toward developing their own sense of social responsibility.

Timeline

A.Planning

1. If and when elected as JGW, initiate the detailed planning of the proposals in consultation with the PGMs, the Grand Line Officers and with the assistance of District Officers thru dialogues and their contributions to written Q & A reference materials.

2. Present the final proposal with their materials to the incumbent GM as a support program for his incumbency and for the initiation of its implementation.

3. If and when ascent thru the grand ladder happens, intensify the pursuit of the proposal thru its completion thru-out the jurisdiction. Otherwisae, work for the adoption of the program in my own district in ways allowable for implementation by the GL at district level.

B.Overall Strategic Purpose

Freemasonry is the greatest fraternity in the world but, sadly, this may be largely by our own account.

The moral and legal entanglements of Masons in private enterprise and government service that we hear about around us everyday, collide with our most coveted view of the fraternity and weakens the convictions of the majority of Masons who, though may be less in social stature, form the base and stability of our foundation.

Freemasonry has never been found wanting in her guidance and, around us too, are embodiments and exemplifications of her nobility that can be subjected to a unified effort of multiplication by first addressing the basic Masonic character in us and by standardizing up our own backyards.

In conclusion, we all dream to belong to an institution whose composition and image we can be proud of. And out there is a growing population of good men who, without doubt, will submit to an attraction by an institution that can reinforce their character, especially under at atmosphere of brotherhood where each brother contributes his common share to the collective fortification of that institution.

Van Cornelius D. Luspo

Personal Data

- Born on September 16, 1951 in Talisay, Misamis
- Married to Marieta

Education

- Graduated with a baccalaureate degree

Work Experience

- PC/INP service

Masonic Career & Service

- Raised on July 26, 1980 at Baguio Lodge No. 67
- Craft Lodge Office
 1. Master, Baguio Lodge No. 67, 1993
- Grand Lodge, formerly Msc District No. 41
 1. District Deputy Grand Master, 1998
- Grand Line Offices
 1. Grand Sword Bearer, 1999
 2. Assistant Grand Secretary, 2007
- Grand Lodge Committees
 1. Vice Chairman, Committee on Youth, 1999
 2. Vice Chairman, Committee on Youth, 2001
 3. Vice Chairman, Committee on Masonic Temple & Building, 2007
 4. Member, Committee on Administration of Lodges Returns & Charters, 2007
 5. Member, Committee On Ancom Evaluation, 2007
 6. Member, Committee On Awards, 2007

7. Member, Committee on Administration Of Lodges, Returns & Charters, 2008
8. Chairman Comm. on Information Technology, 2008

• Craft Lodges Affiliations

1. Dual Member, Manticao Lodge No. 243
2. Honorary Member, Tumauni Lodge No. 251
3. Honorary Member, Kutang Bato Lodge No. 110

Narciso B. Nieto

Personal Data

- Born on March 18, 1957 at Poblacion, San Isidro, Nueva Ecija
- Married to the former Emelita Esquivel and blessed with three children—Charmiya, Pocholo and Krizzya Mae

Education

- Graduated with a baccalaureate degree in Civil Engineering

Work Experience

- Bureau Director, Bureau of Land Development, Department of Agrarian Reform, Elliptical Road, Quezon City

Masonic Career & Service

- Raised on December 20, 2002 at Factoria Lodge No. 311
- Craft Lodges Office
 1. Junior Warden, Factoria Lodge No. 311, 2004
 2. Senior Warden, Factoria Lodge No. 311, 2005
 3. Worshipful Master, Factoria Lodge

No. 311, 2006

- Grand Lodge Offices, Msc District RIII-D

1. District Grand Lecturer, 2007
2. District Deputy Grand Master, 2008

- Craft Lodges Affiliations

1. Regular Member, Factoria Lodge No. 311
2. Charter Member, Macario R. Ramos Memorial Lodge No. 355
3. Charter Member, Isaac Puno Memorial Lodge No. 401
4. Dual Member, Batasan Lodge No. 381
5. Honorary Member, Nueva Ecija Lodge No. 73
6. Honorary Member, Pinacanauan Lodge No. 318
7. Dual Member, Model Lodge No. 373
8. Dual Member, San Leonardo Lodge No. 386

- Earned Master in Science degree in Fiscal Studies, Lyceum of the Philippines

- Attended the Executive Course on Leadership, Chaos, Conflict & Courage for 21st Century at John F. Kennedy School of Government, Harvard University

- Attended the Executive Course on National Security, Institute for Extramural and Continuing Studies, National Defense College

Work Experience

- City Mayor, Tagaytay City, 2010-Present; also 2007-2010; & 2004-2007

- City Councilor, Tagaytay City, 2001-2004; also 1998-2001&1985-1988

Masonic Career & Service

- Raised on August 18, 2001 at Tagaytay Lodge No.165

- Craft Lodge Office

1. Junior Warden, Tagaytay Lodge No.165, 2003
2. Senior Warden, Tagaytay Lodge No.165,2004
3. Worshipful Master, Tagaytay Lodge No.165, 2005

- Grand Lodge Office, Msc District RIV-A

1. District Grand Lecturer, Region IV-A, 2006

- Masonic Award

1. Hiram Award, 2012 for the construction of Tagaytay Lodge No. 165 Masonic Building in Maitim 2nd, Tagaytay City

- Masonic Club Affiliation

1. Member, Shriners Club International under Unang Lahi Class, 2010
2. Member, Turtle Club, 2011

Abraham N. Tolentino

Personal Data

- Born on February 23, 1964 in Tagaytay City to Isaac and Elena Tolentino

Education

- Attended primary school at St. Augustine School, Mendez, Cavite

- Attended secondary school at St. Anthony School, Manila

- Graduated with baccalaureate degree in Commerce, Major in Management, San Beda College

Plans and Programs

1. Masonic Education is a continuing program. It is already set to work. However, it is with urgency that the program for MORAL UPLIFTMENT be given top priority.

2. Family Values. Tagaytay Lodge No.165 has always been a model for family-oriented lodges. The brethren's families are active in the social and community based projects of the lodge. The family's presence in all meetings is one of the traits that the lodge desires to share with the Masonic community.

3. Blue Lodge Recognition. This project aims to reward a blue lodge for extra ordinary program they have implemented. To start the ball rolling, the criteria to be used shall be the best program a lodge has implemented for the past ten (10) years. After the initial awarding, the program will start the awarding for the current Masonic year with the end in view of transferring the program to the next GM for purposes of continuity. It is endeavored that BEST PRACTICES and POSITIVE PROGRAMS are exemplified and made a platform that can be used by the other lodges. Awards shall not be confined to elegant trophies, they shall have their appropriate cash equivalent that can be made by the lodge as their seed money for any other impact projects that may have. With appropriate media support, it is envisioned that this program will reach all lodges in the fastest way.

4. Taking of the Masonic Awards to a new height. The awarding of our brothers in their different field of practices is in effect. However, the lack of media support and creative tech-

nologies has not bloated these POSITIVE accomplishments for purposes of emulation by the brethren. It is envisioned to bring this to a new height of recognition by exemplary awards, i.e., Best PNP, Best Medical Practitioner, and such other positive Masonic practices that are supposed to be known by the public in general.

5. Simplification of Masonic Forms and Operational Manual. Every year, a new set of officers for the blue lodges takes their oath. As in the past, they start out from scratch, especially those that were elected from the floor without any "light" experiences. For purposes of uniformity, it is endeavored to release a full manual of operations that will be handled on the installation ceremonies whereby the officer will just fill them up just like a regular journal and that will serve as their guide for their whole Masonic term.

6. Continuation of Reportorial Requirements via Internet. The past GMs have started the computerization. This term will endeavor regional visits and forum bringing IT staff to the different regions in the form of educational tour of internet updating. In several corporations and associations, the Articles of Incorporation were revised to reflect that submission of reports by email shall considered as OFFICIAL SUBMISSION. In fact, Region IV A1 has already incorporated this in their new By-laws. This means that they secretary can just send their report by emails using appropriate form downloadable from the Region's website, and such submission will COMPLETELY remove their obligation to submit the report personally. 



Errata & Correction

Factual errors were set onto print in the previous THE CABLETOW November-December 2012 Issue (Vol. 99, No. 4). So, we will set the record straight.

- **Malinao Lodge No. 50 Centennial must be MALINAO LODGE No. 25 (page22)**

Our apologies to the Brethren of Malinao Lodge No. 25 of San Pablo, Laguna—also, to the Brethren of Sarangani Lodge No. 50 who owns the number.

- **Kakarong Lodge 327 handed Del Pilar apron replica over to GLP (page 35)**

In the 6th paragraph, it says that “the government had Del Pilar’s remains shipped from Barcelona to Madrid.” Actually, Madrid here must be MANILA.

Our apologies to the Brethren. THE CABLETOW is not undermanned. We are, actually, very very undermanned to have overlooked these errors.

Hoping for your understanding on these lapses.



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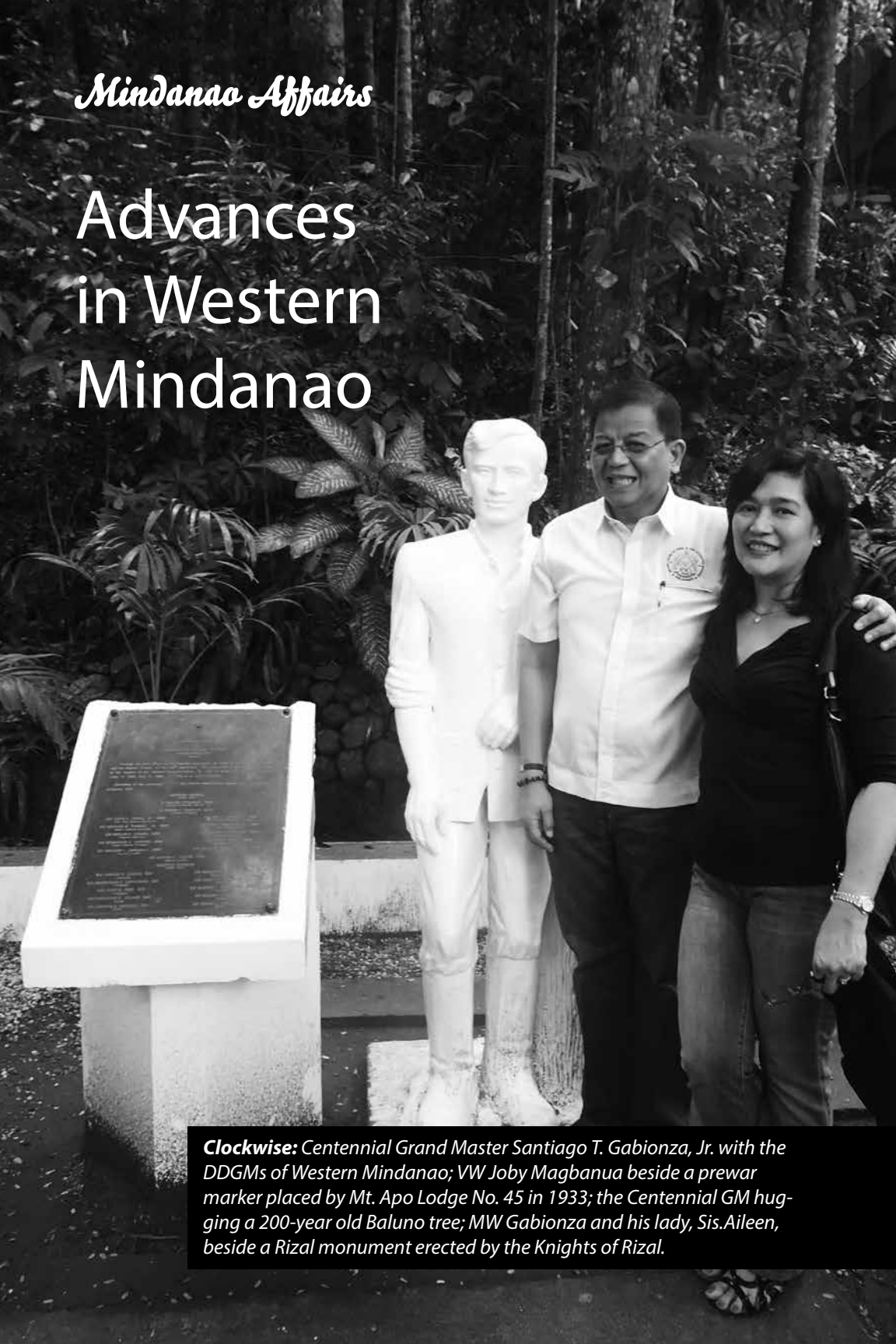
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Mindanao Affairs

Advances in Western Mindanao



Clockwise: Centennial Grand Master Santiago T. Gabionza, Jr. with the DDGMs of Western Mindanao; VW Joby Magbanua beside a prewar marker placed by Mt. Apo Lodge No. 45 in 1933; the Centennial GM hugging a 200-year old Baluno tree; MW Gabionza and his lady, Sis. Aileen, beside a Rizal monument erected by the Knights of Rizal.



Mindanao had occupied Centennial Grand Master Santiago T. Gabizonza, Jr. during the final weeks of January.

On January 26, he and his party flew to Dipolog City to grace the 19th Western Mindanao Convention. The 1-day meet, a Saturday, switched next into a restful but eye-opening tour of Rizal Park in the adjacent Dapitan City the next day.



Brief, yet the trip showed the advances of the Brethren in this part of the grand jurisdiction—and the deep roots of the Craft where Filipino Freemason exemplar, Illus. Bro. Jose Rizal, had once lived.

Zamboangueno Masons around a more recent Masonic marker after a wreath-laying.



Centennial Grand Master Santiago T. Gabionza, Jr. with Bro. Rolando E. Yebes, governor of Zamboanga del Norte (at his right), VW Godwin Handumon, and the brethren of Bulusan Lodge No. 162. The lodge's 50th Year marker was placed at the crossroads at the village of Sacayab in Dipolog City.

Community Service

SSC Nobles, their families and Sowha hospital staff.



Seoul Shriners donate toys to Korean kiddie hospital

By VW Teddy Kalaw IV, CSGL

Nobles of the Seoul Shriners Club (SSC) in Seoul, South Korea donated boxes of toys to Sowha Children's Hospital in Seoul, Korea on 13 December 2012. They came with their families and staff.

Noteworthy, Korea falls under Masonic District Overseas D of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines. Seoul hosts MacArthur Lodge No. , a GLP lodge.

The SSC had been inactive for several months until a year ago. Under the leadership of Noble Dan Melton, they



began to meet once a month. For three months, they reestablished the by-laws and the offices. Then, they submitted an application for recognition to the USAG Yong-san, a U.S. Army garrison in Seoul, South Korea.

Despite bureaucratic hassles, the SSC was approved as a "private organization."

This afforded the SSC to conduct fund-raising activities and to join in garrison events. From fellowships to community services, the SSC is now seriously planning lining up projects for the hospital.

Operating under Aloha Shriners, the SSC is composed of active-duty U.S. soldiers, DA civilians, and U.S. contractors.

Out of the Humdrum

By VW Robert Asuncion, PSGL



Of Organizations, Temples, Lodges, and other matters Masonic

1. The Invisible Lodge was founded in 1953 in New York by Bro. Brewerton H. Clarke, also known as Sir Felix Korim. The membership of the lodge is exclusively for performing magicians who were Masons.

2. One of the most exclusive Masonic groups is The Society of Blue Friars. Membership is by invitation only and is limited to Masonic authors. Founded in 1932, the society admitted its one hundredth member in 2011. Membership growth is slow because it is allowed by its by-laws to appoint only one new member each year.

3. The Detroit Masonic Temple is the world's largest Masonic Temple. The building houses a wide-variety of public spaces, including three auditoriums and two ballrooms, a 160' x 100' clear-span Drill Hall. Its recreational facilities include a swimming pool, racquet ball court, gymnasium, bowling alley, and a pool hall. There are also numerous lodge rooms, offices, and dining spaces as well as an 'hotel' tower designed for visiting members. Its Theatre is considered as one of the finest in the United States and has a seating capacity of 4,404.

4. In the old days before the advent of electricity, lodges would meet just before every full moon so that the brethren would have light to travel. They are called "Moon Lodges". This is a tradition that can be dated back to the 1400's. There are still a number of Lodges practicing the said tradition.

5. While most Masonic Lodges in New Zealand meet in the evening, Daylight

Lodges meet at lunchtime or during the day.

6. Said to be the first daylight Lodges in the world are Thespian Lodge No. 232 and Orpheus Lodge No. 394, both of which were established to cater to brethren who, because of their employment in entertainment and the media, could not attend Masonic meetings at nighttime.

7. Early Operative Masons were accustomed to making their 'mark' upon stones. In Speculative Freemasonry, our most distinctive personal 'mark' used nearly on a daily basis is our signature. The two words: Ne Varietur literally mean: "It shall not be varied (or altered)." This alludes to a Mason's signature.

8. The largest Master's chair is in Ophir Lodge #33 Murphys, CA. It is 15 feet long and can seat the Master, living Past Masters, and visiting dignitaries.

9. In 1920, Gate City Lodge #522 in Kansas City MO met every day of the week except Sunday to confer a record 1,107 degrees, averaging 21 degrees a week.

10. The Hollywood Forever Cemetery is a famous landmark in Los Angeles. It is the final resting place to some of Hollywood's famous names, Rudolf Valentino, Tyrone Power, Jane Mansfield and Bros. Mel Blanc and Cecile DeMille. One of the most interesting facts about the cemetery is that it is once the home of a Masonic Lodge, Southland Lodge No. 617 which was chartered in 1925 by the Grand Lodge of California. ❖

Great Men Wear Aprons.



They are Heroes and Leaders.
They are bold, brave, brilliant
and big-hearted men.

But there are thousands of
greater but nameless Masons
out there—helpful citizens, suc-
cessful professionals, responsi-
ble family providers and caring
fathers. All worthy brethren.
They strive everyday to make
themselves deserving of this
apron.

Make yourself count. Make
your apron proud—of you. It's
what a hundred years of having
a GLP meant. A hundred years
of making good men better.

THE CABLETOW

