

# The Cabletow

The Official Publication of the Grand Lodge of Free & Accepted Masons of the Philippines



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Special Feature:

NOMINEES FOR THE POSITION OF JUNIOR GRAND WARDEN (JGW)

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JANUARY & FEBRUARY



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## The Cabletow

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## MESSAGE FROM THE GRAND EAST

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### MAKING INSTALLATIONS OF LODGE OFFICERS MASONIC CONVENTIONS “AFFAIRS TO REMEMBER”

**MOST OF OUR LODGES** hold their installations of officers in January and February, while some stage theirs in March.

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Some Lodges prefer to hold tyled or private installations of officers; for they believe that if non-Masons are not in attendance, their members can better focus their attention on renewing their ties with their Mother Lodge and on strengthening their resolve to make proficient use of the working tools and emblems presented during the ceremony of installation – that is, to faithfully and conscientiously discharge the duties, as well as to persistently practice in daily life the virtues, which those tools and emblems have been selected to illustrate.

Most Lodges, however, open the “annual recurrence of this auspicious solemnity” to the general public; for they want their non-Mason guests to see for themselves that, contrary to what anti-Masons have portrayed us to be, we are not a secret society, nor an atheistic or anti-Christ fraternity, nor yet a satanic cult, but rather an association of closely united men who promote social welfare and human progress by efficiently and effectively employing “symbolical forms borrowed principally from the mason’s trade and from architecture.” Thus, they want to use such a Masonic function as a public relations tool.

Whether we make a special Masonic function or occasion tyled or open to the public, we should, each of us, get actively involved in the preparations for successfully conducting it, so that it will become a key affair of our Masonic year.

But, of course, we should attend not only the installation of the officers of our Mother Lodge but also the installation of the officers of any other Lodge in our Masonic District; for by doing so, we will help the leaders of the District

strengthen ties between and among the Lodges therein, as well as those between and among the members thereof.

When we attend the installation of the officers of our Mother Lodge and that of any other Lodge, we should renew our commitment to keeping the flame of Masonry ever burning in our hearts and at the same time strengthen our resolve to become effective public relations agents of the Fraternity – that is, to be able to confidently, clearly and convincingly tell non-Masons, including our critics and adversaries, the truth about it.

We must, for instance, impress upon the minds and hearts of our non-Mason countrymen, particularly those with whom we come in contact each day, that Masonry is one of the most potent forces for good available to the modern world in general and to Philippine society in particular because, among other reasons, (1) it gives more importance to the spiritual side of man's life than to the nonhuman or material; (2) it deals with man's basic relationships -- with God and the universe (metapersonal), with his neighbors (interpersonal), and with himself (intrapersonal); and (3) since time immemorial, it has taught its votaries to be obedient to law and order.

Yet, a quick Google search would reveal that in the profane world, there exists much ignorance about Masonry, and even hatred toward it and its members. For instance, conspiracy theorists claim that Masons control the world's governments, and religious extremists perpetrate the false notion that Masons worship evil deities from Baphomet to Lucifer himself.

Such a vilification campaign should serve as a wake-up call for us to conduct ourselves at all times and in all places with such regularity as to help remove every aspersion against our venerable Institution, to be more visible than before in the community through our charitable or benevolent works, and to use our own websites and publications for telling our non-Mason countrymen clearly, confidently, and convincingly that the modern world, which is becoming increasingly materialistic and hedonistic, is in dire need of a fraternity like Masonry, which, in the words of Bro. Tomas Arejola, a reformist from Camarines Sur and a member of Solidaridad Lodge No. 53 in Madrid, *"has existed and will always exist through the centuries, paying unremitting homage to the eternal verities, consecrating its efforts to the redemption of humanity...."*

Yes, although it has had many scientific and technological breakthroughs, the modern world is still beset by enmities, inhumanities, and many other moral evils. In his book entitled *Civilization on Trial*, eminent historian Arnold Toynbee provides the reader with the following insight:

*Now we can physically cross the globe in the same time that it*

*took our grandparents to travel a hundred miles; instantaneously communicate, in both oral and written forms, with our fellows not only in our own country but in distant lands as well; and watch events all over the world as they occur from the comforts of our homes, the amenities of which are far superior to those of even a generation ago. Despite these scientific and technological breakthroughs, however, the world we are living in is still beset or plagued by many moral evils. We are relatively good at making machines, but we have not really learned how to strictly obey law and order. We have been good in the field of intellectual know-how, but we have been a dismal failure in the things of the spirit.*

In the face of this ironic and tragic situation we find ourselves in, we have got to be more highly resolved than before to exemplify Masonic ideals and principles in daily life and to diffuse the light of those ideals and principles among others more widely than before; for, as Illustrious Brother Albert Pike stresses in *Morals and Dogma*, if men were all Masons and obeyed with all their heart the mild and gentle precepts of Masonry, then this world would be a paradise, while moral evils make of it a hell.

Like the patriotic and heroic brethren of Solidaridad Lodge No. 53, we should exhibit ourselves as zealous and enthusiastic apostles of Masonry by endeavoring most earnestly, as Ill. Marcelo *Kupang* del Pilar stressed, to extend to the remotest corners of the Philippines the pure principles and precious precepts of Freemasonry, *“teaching the people by precept and example, if not by legislation, the love of liberty, equality and fraternity.”*

In response to the urgent call of the “Father of Philippine Masonry,” as early as the 1890s, the officers of the Gran Consejo Regional zealously and enthusiastically addressed themselves to the task of opening Masonic centers not only in Manila but in the provinces as well; they formed teams of Masons and instructed them to travel to different parts of the country to propagate Masonry. (For a list of the teams of Masons formed and the Masonic centers they established, refer to Reynold S. Fajardo, *The Brethren*, Vol. I, 1998, pp. 136-145.)

Not long ago, MW Reynato S. Puno, PGM, GMH, delivered an eloquent speech, in which he stressed that the Craft should establish at least one Lodge in every town and city of our country. He pointed out, however, *“Each of our Lodges must aim at making better Masons, and not at making more Masons; for the force and effectiveness of the Fraternity is in direct ratio with the quality and not the quantity of its members.”* Further, he urged us brethren of all Lodges to prove ourselves worthy representatives of Masonry by conducting ourselves so amiably, discreetly, and virtuously at all times and in all places as to convince our non-Mason countrymen that our beloved fraternity is one of the institutions of the land

whose foundations are laid upon brotherly love, relief, truth, and other priceless principles. We should not, as our Monitor puts it, suffer any consideration to make us act in a manner unworthy of the character that we, as Masons, sustain.

Since our nation is still pathetically fragmented, it is important that we share the light of Masonry with our countrymen; for, as pointed out by Ill. Mariano *Kalipulako* Ponce, one of the eminent Filipino reformists and members of Logia Solidaridad No. 53, Masonry could serve as a school that provides us Filipinos with models for cooperative action and accustoms us to live as a collectivity, and therefore it could provide a key to long-lasting peace among us Filipinos.

Brethren, we must demonstrate our zeal and enthusiasm to advance the credit of our ancient and honorable fraternity to a high eminence, as did our Masonic forebears, by confidently, clearly, and convincingly telling our countrymen that, among other things, it promotes understanding, peace and harmony among us Filipinos, as evidenced by the significant contributions of its members to securing liberty and freedom for our country and its people. These include Jose Rizal, Marcelo del Pilar, Andres Bonifacio, Apolinario Mabini, Emilio Aguinaldo, and their equally patriotic contemporaries, as well as countless brethren who came this way after them. Those Masonic forebears of ours played very well their respective roles in the continuing drama of gaining and conserving freedom and liberty in our country.

Now is our turn to demonstrate vigilance in order that we Filipinos continue to enjoy freedom and liberty. We must show concern for such vital issues as separation of church and state, the Philippine educational system that was established by our Masonic forebears, and our democratic way of life.

We should, moreover, convince our non-Mason countrymen, by both precept and example, that Philippine Masonry is, indeed, dynamic, vigorous, and vibrant. To validate this claim, we should proudly tell them, among other things, that:

1. Our M.W. Grand Lodge played a catalyzing role in the recent revival of the Conference of Grand Masters in the Asia-Pacific region.
2. Filipino Masons have made waves in other jurisdictions than ours.
3. Not a few of our brethren who are now residing in foreign countries have become Grand Masters and Grand Lodge officers therein.

Indubitably, countless Filipino Masons here and abroad, as well as members of our Appendant Bodies, Allied Orders, and side organizations, have been contributing significantly to social welfare and human progress "*without the sound of ax, hammer, or any tool of iron.*" It is not preposterous for us, therefore,

to believe, as well as to tell others, that Philippine Masonry has the power and the ability to chart the way not only in the Philippines and the Asia-Pacific region, but in the whole wide world as well.

To further convince our non-Mason countrymen that Philippine Masonry is dynamic, vigorous, and vibrant, we must, I repeat, work together in close coordination and cooperation toward making our district and multi-district/regional conventions veritable “*showcases*” for the Craft in this sovereign Jurisdiction.

To our brethren in the Visayas, in Southern Luzon and Bicol, in Northern Luzon, and in Central Luzon who successfully staged their multi-district or regional conventions, I say, “*Well done, ye faithful brethren. You deserve the heart-warm praise and commendation of your Grand Master and other Grand Lodge Officers. Mabuhay po kayong lahat.*”

We Grand Lodge officers know that our districts in the National Capital Region (NCR), those overseas, and those in Mindanao will not suffer themselves to be outdone in staging their respective joint conventions. We are pretty confident that the organizers of those Masonic assemblages are also highly resolved to leave no stone unturned toward providing the delegates thereto with further Masonic education and esoteric enlightenment in addition to enjoyable social fellowships and other activities that tend to strengthen the indissoluble chain of sincere affection that links together the brethren and other members of the Masonic Fraternity or Family in those regions of our sovereign Jurisdiction.

To manifest our sincere resolve to bring our M.W. Grand Lodge closer to its constituent Districts and subordinate Lodges, we assure the brethren in those regions that we will grace their joint conventions with our presence.

I repeat, for emphasis’ sake, that our Masonic Law Book requires the DDGMs of the Districts that host multi-district or regional conventions to submit promptly to the Grand Lodge reports on the conventions, accompanied by photos appertaining thereto. We Grand Lodge officers expect the DDGMs concerned to expeditiously comply with their constitutional duty.

In behalf of the other Grand Lodge officers and my own family, I most cordially wish you, dear brethren, and the members of your families “*Manigong Taong 2014!*”

**MW JUANITO G. ESPINO, JR.**  
Grand Master

## NOMINEES FOR THE POSITION OF JUNIOR GRAND WARDEN (JGW)



**AGATEP, GUALBERTO JR. E.**

### **I. BIOGRAPHICAL SKETCH**

#### **Birth, Family, Educational Background**

Born on May 30, 1959 at Callao, Lasam, Cagayan to the late VW Gualberto C. Agatep, PDDGM, and Sister Atanacia Elizaga-Agatep.

Married to Sister Eliza de los Santos-Agatep, with whom he has five children: Mae Anne Grace, a nurse; Gualberto III; Joebert; Eljay; and Enzo Justine.

Studied at the Callao Elementary School of Lasam, Cagayan; took his secondary education at the Trinity College of Quezon City; and obtained his baccalaureate degree in Mechanical Engineering at the National University in Manila in 1980..

#### **Work Experience**

Senior Mechanical Engineer, DPWH-BOE, Dummun, Gattaran, Cagayan, 1983-1995.

Member, Board of Trustees, Northern Philippines Academy, Centro Norte, Gattaran, Cagayan, from 1997 to present.

Security Officer & Member, Board of Directors, Rural Bank of Gattaran, Inc. (RBGI), Centro Norte, Gattaran, Cagayan, from 1997 to present.

President/CEO, RBGI, from 2008 to present.

Has worked as Engineer at the Department of Public Works and Highways in Solana, Cagayan.

#### **Training Programs, Seminars Attended/Participated In**

Corporate Governance and Risk Management, De La Salle University, Taft

Avenue, Manila, 2002.

Loan Portfolio Management, "Sustainable Banking System: Greening the Banking Industry," University of Santo Tomas (Graduate School), Sampaloc, Manila, April 24, 2010.

Delinquency and Fraud Management, MABS-RBAP, Intramuros, Manila, Oct. 12-14, 2011.

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

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

Comprehensive Drug Prevention and Control, Sports Club, Quezon City, May 29-30, 2012.

Finance for Non-Finance Managers & Business Owners, ITI Trainfolk, The Royal Manadaya Hotel, Davao City, July 27-28, 2012.

Comprehensive Seminar - USSC, Manila, Sept. 28, 2012.

Security Investigation Techniques Seminar: Background Investigation, Surveillance & Undercover, Truth Verifier Systems, Inc., Ateneo Professional Schools, Makati City, Nov. 6, 2012.

Taxation for Rural Banks, Rural Bankers Research and Development Foundation, RBAP, Intramuros, Manila, Nov. 7, 2012.

Security Investigation Techniques Seminars: Investigative Interrogation & Investigative Interview, Truth Verifier Systems, Inc., Ateneo Professional Schools, Makati City, Nov. 8, 2012.

Security Investigation Techniques Seminars: Forgery Detection, Truth Verifier Systems, Inc., Ateneo Professional Schools, Makati City, Nov. 13, 2012.

Security Investigation Techniques Seminars: Legal Aspects of Investigation and Spotting Liars, Cheaters & Thieves, Truth Verifier Systems, Inc., Ateneo Professional Schools, Makati City, Nov. 15, 2012.

Security Investigation Techniques Seminars: Investigative Interview and Investigative Interrogation, Truth Verifier Systems, Inc., Ateneo Professional Schools, Makati City, Dec. 3-5, 2012.

### **Officership, Membership in Professional Organizations**

President, Cagayan-Kalinga-Apayao Rural Banks Federation, 2011-present.

Member, Philippine Society of Mechanical Engineers -- since 1982.

### **Highlights of His Masonic Career**

Initiated, passed, and raised at Gonzaga Lodge No. 66 on March 10, April 14, and May 12, 1984.

Junior Warden, G.C. Agatep Memorial Lodge U.D., 2001-2002.

Senior Warden, G.C. Agatep Memorial Lodge No. 341, 2002-2003.

Worshipful Master of same Lodge, 2003-2004.

Grand Lodge Inspector (GLI), 2004-2005.

District Grand Lecturer (DGL), M.D. RII-C, 2005-2006.

District Deputy Grand Master (DDGM), M.D. RII-C, 2006-2007.

Treasurer, G.C. Agatep Memorial Lodge No. 341, 2007-present.  
Master of the Royal Secret, Aparri Consistory, Delta Bodies, A. & A.S.R., since  
Nov. 29, 2002.

## **II. STATEMENT OF PLANS & PROGRAMS FOR THE FRATERNITY**

### **Membership**

We need to retain and sustain the interest of current members. More so, we need to renew the interest of inactive members. We must study and evaluate the reasons why brethren tend to be inactive so that we can address the problem of “the lost sheep”. While we need to increase membership, we need to strengthen the measures by which we accept our petitioners in order to realize earning quality members. The future of the Craft lies in the hands of the members today. Quality members shall soon be the leaders of tomorrow. They can help us improve the Craft.

### **Education**

Continuous Masonic education is important to equip us Masons with the correct tools – tools to guide us through life. The more we understand Masonry, the stronger will be our commitment to the Fraternity. The basic foundation 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 will ensure appropriate manner in the conduct of our business as well as to make our rites and ceremonies uniform and impressive.

### **Organization**

Most of our Blue Lodges have failed to comply with the requirements on documentation/recording of activities, including financial reports and providing copies thereof to the Grand Lodge as required by our laws. Our administrative systems and procedures on such reports and accountabilities need to be reviewed and improved to address such problem.

### **Financial**

We need to source and provide funds to support the operations of the Grand Lodge and ensure that the funds are spent according to the approved program. We need to review our per-capita assessment and make it comparable to the present inflation. The financial status of many Blue Lodges must also be addressed. We have observed that Lodges could not even pay their Annual Dues to the Grand Lodge due to financial instability. There is a need to devise and implement a financial scheme that would assist Blue Lodges in financing their activities; each Lodge must not merely rely on donations from its more financially stable members or on its general fund.

### **Electoral Reforms**

Our current electoral process needs to be reviewed. At present, the only members qualified to vote, as provided in Art VI, Sec 1, are 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 Lodge Inspectors; the immediate Past Master of every accredited Subordinate Lodge, in representation of the Lodge's Past Masters; and the incumbent principal officers thereof (WM, SW, and JW). However, Art II, Sec 1 of our Masonic Law Book provides that all Past Masters are among the compositions of the Grand Lodge.

On certain occasions, the Immediate Past Master of a Lodge cannot or does not attend the ANCOM. Thus, the representative vote of the Past Masters is forgone. More so, the incumbent principal officers or Three Lights of the Lodge frequently fail to attend the ANCOM. Again, their votes are forgone. Since they are the executive arms of the Grand Masters in the Lodges to which they have been assigned as such, Grand Lodge Inspectors have many duties which are fraught with grave responsibilities. Yet they are not qualified to vote. We propose that a convention be called for the purpose of reviewing and rationalizing the whole electoral process in selecting the future Grand Master and that the output of the said convention be presented to the brethren of all Lodges for comments and eventual approval in the ANCOM. Perhaps, qualifying all Past Masters to vote will rekindle the Masonic flame in them; this will increase the attendance in the ANCOM. Maybe, this would also eliminate electioneering among the candidates.

### **Widows and Orphans**

The Craft has been doing community outreach programs; yet we sometimes forget the family of a departed Brother. Charity begins at home. More so, our widows and orphans are part of our obligation. We need to focus on the plight of our widows and orphans. Our charitable works, including our scholarship programs, should give priority to our orphans.



**BALBIN, ELMER C.**

## **I. BIOGRAPHICAL SKETCH**

### **Birth, Family, and Educational Background**

Born on Sept. 2, 1960 in Loay, Bohol, Philippines to Frumencio D. Balbin and Josefina Clarin Cesar.

Married to Phoebe Gargantiel-Balbin, Presiding Judge of the Municipal Circuit Trial Court of Ilog-Candoni, Negros Oriental, with whom he has eight children – seven boys and one girl.

Finished his elementary education at the Loay Central Elementary School in 1972, and his secondary education (third honors) at the Holy Trinity Academy in Loay, Bohol.

In October 1981, obtained the degree of Bachelor of Science in Forestry from the University of Bohol in Tagbilaran City.

In March 1987, graduated from the University of Negros Occidental-Recoletos (UNO-R) in Bacolod City with the degree of Bachelor of Laws (Ll. B.).

### **Government Examinations Passed**

Licensure Examinations for Foresters given by the Professional Regulation Commission (PRC), July 1984.

Bar Examinations given by the Supreme Court of the Philippines, Sept. 1991.

### **Professional Work**

Senior Partner in Balbin Pereira Gamboa & Abanil Law Offices, with office at Room 2-1, JDI Building, Galo Street, Bacolod City.

Retainer Lawyer of the Development Bank of the Philippines, Bacolod City Branch.

Legal Consultant to the Sibalay City Government, Province of Negros Occidental.

### **Highlights of His Masonic Career**

Initiated, passed, and raised at the Bacolod Masonic Temple on March 10, April 5, and April 21, 1997, respectively.

Worshipful Master, Ernesto S. Salas Memorial Lodge No. 280, 1999.

Worshipful Master, Negrense Lodge No. 200, 2004.

Junior Grand Lecturer for Western Visayas, 2007.

Grand Master's Deputy for Masonic District RVI-B, 2011.

Awarded Outstanding District Deputy Grand Master (DDGM) during the ANCOM held in Pili, Camarines Sur in April 2012.

Thirty-third-degree Scottish Rite Mason, Inspector General Honorary (IGH).  
Shriner or Noble of the Mystic Shrine.

## **II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY**

### **Effective Guarding of Our West Gate**

We occasionally hear and read news reports of some brethren charged for alleged infractions of the law. While they are presumed innocent until otherwise proven guilty by courts of law, this has caused however disillusionment, if not frustration, to many brethren. Some attribute the cause to the laxity and ineffectiveness in guarding our

West Gate – that gate through which all men must pass to be admitted to the Masonic Fraternity.

It is now high time to institute concrete measures to ensure that only petitioners who are morally, mentally, and physically fit can join the Fraternity. To be recommended to enter the West Gate are only those we know that by a similar fidelity, they would bring honor and respect to our ancient and honorable Fraternity.

Each Lodge should see to it that it utilizes only its most capable members as members of the three-man Committee on Investigation, since we know for a fact that many committee members are often brothers of little experience and even less concerned for guarding the West Gate. Committee members should satisfy themselves with answers on a petitioner's family life, reputation in his home neighborhood, record in his former place of residence, record with the courts of law and law enforcement agencies, civic activities, church membership and related activities, reputation in business and occupation, and reasons for petitioning. No petitioner is so important, and no increase in numbers is so urgent that we cannot take time to thoroughly investigate all who knock upon our doors.

### **Opening the Doors and Halls of the Grand Lodge to the Public**

Many still consider Freemasonry a secret society. Some even view our temples as buildings of cult worship. Some still hold the view that our fraternity is a religion. These lingering misconceptions about our fraternity can be considerably erased if we fully open the doors and hall of our Masonic Temples and those of the Grand Lodge, including our museum, to the public. We should take as example the Grand Masonic Lodge of Massachusetts in the City of Boston, which has opened its halls to the public through guided tours. Many Bostonians and tourists who were once ignorant about the Craft now have a positive view of the fraternity after joining the guided tours.

It is in the best interest of the Fraternity itself to let the community know more about us. By opening our doors and halls to the public, we will be doing a better job of making the community know who we are and what we are all about.

The Fraternity has gained considerable positive public attention through the release of movies and books, such as Dan Brown's *Da Vinci Code*, *The Lost Symbol*, and Disney's *National Treasure*. We should capitalize on this public awareness of our Craft by opening our halls to the public.

### **Continuation of the Institute of Masonic Education and Studies (IMES) Program under Edict No. 185-Demonteverde**

The implementation of the IMES Program should be pursued with more vigor and intensity. This is to ensure that the members of the Craft, especially those holding responsible positions in the Masonic Districts and Subordinate Lodges, are not only knowledgeable of the teachings of the Craft but also its history, jurisprudence or laws and regulations governing the Craft, its philosophy, its symbolism, and its liturgy or ritual. It is only through the IMES program that the Grand Lodge shall be able to produce well-rounded and knowledgeable officers and members of the Craft.

What hampers the implementation of the IMES program, however, is the prohibitive cost of attending and graduating from it. The problem can be remedied if the subjects/courses are integrated in various conventions of the Craft, such as district or multi-district/regional conventions, which oftentimes are attended by a considerable number of brethren. This approach is similar to the Mandatory Continuing Legal Education (MCLE) program of the Supreme Court and the Integrated Bar of the Philippines, which integrates the MCLE courses during IBP conventions throughout the country. Adopting the MCLE approach is expected to result in the considerable increase of graduates from the IMES program.

### **The Immediate Need to Stop Infliction of Violence on Candidates during Conferrals**

A good number of brethren are still engaged in the practice of mishandling and maltreating candidates during degree conferrals despite separate Edicts issued by several Grand Masters during their terms of office.

The employment of physical violence during conferrals has reduced our Fraternity to the level of high-school and college fraternities whose petitioners become members only after surviving a grueling physical violence which sometimes results in death. Hazing practices, which are criminally punishable under Republic Act No. 8049, have no room in an adult association like ours whose intention is to have as its members the "greatest and best of men."

Effective measures should therefore be adopted by the Craft declaring Maltreatment Practices not only as unmasonic conduct but deserving of the penalty of expulsion from the Fraternity even if committed for the first time by a member. It is only through the strict implementation of our Edicts against maltreatment of candidates that the brethren can realize that the Grand Lodge is serious in its drive to eliminate hazing and maltreatment practices in the Fraternity.

### **The Need to Insure Members of the Craft**

When a member of the Craft dies, his family receives from the Grand Lodge a gratuity assistance of PhP 25,000. This amount is so minimal that it can hardly be felt as financially helpful by the surviving members of the family of a dead brother, who, during his lifetime, toiled for the Fraternity.

There is, therefore, an imperative need to increase the amount of the financial assistance to be given to the surviving members of the family of a dead brother, especially one who met an untimely death due to an accident, murder and assault included. This is made possible by insuring members of the Craft for an amount of PhP 255,000 – an amount which will surely ease the pain of losing the breadwinner in the family. Many insurance companies are more than willing to insure members of an organization in said amount for a meager annual premium of PhP 255.



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## ESQUIVIAS, SIXTO IV S.

### I. PERSONAL INFORMATION

Birthdate : December 16, 1955  
Birthplace : Manila  
Wife : Ma. Corazon Angeles-Esquivias  
Children : Atty. Julius A. Esquivias - 32 years old  
                  - member of King Solomon Lodge No. 150  
                  Luis A. Esquivias - 29 years old  
                  - CPA, CFA  
                  Ma. Carmela A. Esquivias - 24 years old  
                  - BS Mgt. Economics (Ateneo de Manila University)  
                  - 4<sup>th</sup> year law proper, Ateneo de Manila University  
Grandchildren: Jaden, Connor, and Sophia

### Educational Background

BSC Accounting, Far Eastern University  
Bachelor of Laws (LLB) Ateneo de Manila University  
1975 - Passed CPA Licensure Examinations  
1980 - Passed Phil. Bar Examinations

### Professional Background

2000-2008      Managing Partner, Law Firm of Esquivias & Conlu  
2009-present   Managing Partner, Vidanes & Yabut,  
2008-2009      Commissioner, Bureau of Internal Revenue (BIR)  
1986-2011      Professor of Taxation, University of the Philippines  
1997-2000      Deputy Commissioner, in charge of the  
                  Legal & Enforcement Group, BIR

### Masonic Life

2003            Initiated (05/24/03), Passed (6/28/03) and Raised (8/25/03) at  
                  King Solomon Lodge No. 150  
2005-2006      Junior Warden, KSL 150  
2006-2007      Senior Warden, KSL 150  
2006-2007      President, BIR Travelers Haven, Inc. (BIRTH, Inc)  
2007-2008      Worshipful Master, KSL 150  
2008-2009      Grand Lodge Inspector, General Artemio Ricarte Lodge No. 322

2009-2010	Grand Historian, GLP
2010-2011	District Deputy Grand Master, Masonic District NCR-G
2011-2012	Chairman, Committee on Jurisprudence, GLP
2012-2013	Centennial Grand Auditor
2013	Senior Grand Lecturer

## II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY

### Proposed Theme

#### **“Energized Masonry Within and Without: Instituting the Reforms We Need”**

Foremost of the chief aims of Freemasonry is to make good men better. From this tenet proceeds the progress and perfection of the Craft. Yet, apparent complacency or general apathy has set in. There seems to be not only declining standards in Masonic ritual, skills and aspirations but also a lowering in the observance of the standard of morality and virtue. Thus, unwittingly our fraternity may be losing its general good reputation such that its luster no longer shines as bright as before. There is a need to re-energize Philippine Freemasonry both inside and outside complemented by putting in place the reforms we need.

Under the theme **“Energized Masonry Within and Without: Instituting the Reforms We Need,”** the Grand Lodge will implement programs targeted at the continuous improvement of individual Masons in their character, morality, skills, and knowledge; the change and refinement of the systems and procedures of the Lodges in the selection of candidates and development of Masons; the changes we need in our electoral process; reforms on the financial viability of Blue Lodges and the Grand Lodge; and upgrading the capability and efficiency of the Grand Lodge towards a more responsive and transparent administration of its executive, legislative and judicial functions in the jurisdiction.

In its dealings with the outside world, Philippine Freemasonry will pursue active and visible charitable projects and community aid programs designed to enhance its good image and reputation in Philippine society in general. It will exhort and assist its members to be individual ambassadors of the Craft, duly recognizing and promoting their individual achievements in their respective fields both publicly and within the Craft. By and large, through the individual contributions of Masons and the collective action of the Lodges, Philippine Freemasonry will demonstrate that it is not only an old, well-established and reputable institution but also a relevant, caring and significant organization worthy of respect and admiration in the modern age.

Regularly pursuing an energized and better Masonry within and without and instituting the reforms we need will ultimately redound to a greater result – the worthy activities of closely united men and brothers translating to reflect the general good reputation and honor of Philippine Freemasonry in this jurisdiction and to the world. Hence, the membership at large should be conscious of a central thought: Will my actions reflect honor upon the fraternity? A positive answer would have no other result – a better man doing Freemasonry a greater good.

### Propositions

Specific plans and programs will be designed to focus on internal and external improvements centered around the vital agenda discussed hereunder.

**Proficiency and Competence.** A Lodge of Master Masons is composed of highly competent individuals who were accepted into the Craft on the basis of strong physical, moral and intellectual attributes. In many respects, and as proven by Masonic screening process, a Master Mason possesses above average intelligence and perseverance. Therefore, there is no reason why a Lodge should be lacking in proficiency in the esoteric rituals of the Craft. The key performance indicator of proficiency and competence should be a lodge highly adept in the performance of floor works, officers reciting from memory without aid of monitors and members who can perform a degree work in the most proficient manner possible. Refinement of Masonic skills will be the norm all throughout the term.

**Quality Members.** Freemasonry is not an ordinary college fraternity nor a regular socio-civic club. It does not rely on quantity of members but emphasizes its ability to attract only good men into its fold – men who strongly exhibit desirable traits on morality, on intellect, and ability to serve their fellow men. Therefore, programs will be implemented to refine the candidate admission system to stress the importance of attracting quality candidates with strong potential to ultimately give honor to the Fraternity.

**Mandatory Lodge System of Education.** Stated meetings of Blue Lodges should not only be spent discussing the usual prescribed agenda, often closing in ordinariness which is not conducive to attracting good attendance of members, not to mention wasting a crucial opportunity in the furtherance of membership development. Ideally, all stated meetings should result in the imparting of useful knowledge to members on vital aspects of the craft such as Masonic law and jurisprudence, morality and ethics, Masonic rituals, history, philosophy, etc. Members should always depart from a stated meeting better informed masons. Toward this end, more time will be designed to implement a mandatory system of lodge instructions.

**Harmony among Members.** Conflicts and disputes among masons are a sad reality in a fraternity which is the foremost proponent of harmony, friendship and tolerance among men. Part of the problem lies on our inability to respond swiftly to a developing or on-going dispute. Masonic charges, when filed, are made to linger indefinitely causing division among concerned lodges and brothers. Programs will therefore be designed towards a more responsive, fast and decisive dispute resolution process.

**Stressing Morality and Virtue.** A Master Mason does not deserve his title if he is not able to regulate his every action and let his conduct be governed by the principles of morality and virtue. Lodges should not tolerate members who continue to exhibit disgraceful conducts which reflect badly on the fraternity. An incorrigible member should not remain unpunished. Toward the end, a strong censure and reformation system will be implemented in accordance with our rules.

**Financial Health of Lodges.** Just like any on-going organization, a formal grouping of good men such as in our lodge system cannot be sustained without a viable source of funding. Lodges should not operate on perennial deficit. Members should not be in arrears in the payment of dues. Lodges should at all times be capable of rendering charity within and without even on a small scale. Toward this end, the Grand Lodge will devise systems and procedures to ensure the improvement of the fiscal stability of Lodges.

**Enhanced Charity Programs.** In the light of the occurrence of natural calamities in the country which adversely affect a large number of our countrymen, the need for charity is more underscored now than in any other time. Yet, our fraternity seems to lag in prominence as a foremost dispenser of vital aid and sustenance. While the Fraternity is not a service organization, it must respond adequately and visibly in its

charity missions.

**Financial Accountability and Transparency in the Grand Lodge.** Grand Lodge funds and properties belong to the Fraternity and not subject to the sole discretion and control of the incumbent. Strong internal audit and accounting procedures must be implemented. The Grand Auditor must be empowered to put in place fool proof systems to curb incidence of waste, pilferage and mismanagement of Grand Lodge funds and properties.

**Active Involvement of the Deputy Grand Master and the Grand Wardens.** The Deputy Grand Master and the Grand Wardens should not be relegated to purely ceremonial roles but must take active part in the management of the affairs in the grand jurisdiction. Specific and well-defined functions will be assigned with all performing assignments on executive, judicial and legislative functions of the Grand Lodge.

**Continuing Reforms.** There are several facets of Freemasonry which can stand badly needed reforms, foremost of which is our current electoral reform and system. For many years, we have been witnessing the sorry spectacle of electioneering, which corrupts the core of Philippine Freemasonry. The current electoral system does not seem to work and needs to be overhauled in its entirety. However, taking this issue up in our usual ANCOM is not sufficient for the purpose. Upon due consultation with the Past Grand Masters and the brethren at large, there should be held a Special Communication for the sole and exclusive purpose of proposing and passing upon necessary legislations in our electoral provisions and other constitutional articles and ordinances.



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**LEVISTE, EVARISTO A.**

## **I. BIOGRAPHICAL SKETCH**

### **Birth & Family**

Born in the City of Manila on Dec. 19, 1952 to Dr. Jacinto Leviste, Sr. and Mercedes Arceo.

Married to the late Maria Carmen Lecaros-Leviste, with whom he has three children, namely, Patricia Cherisse; Katherine Jenina, married to Armando Miguel Samia, with whom she has two children: Kylie Mikaela and Armando Lorenzo; and

Franz Josef Alexander, also a Senior DeMolay of Apolinario Mabini Chapter.

### **Educational Background & Work Experience**

Completed his secondary education at the Holy Infant Academy in 1968.

Obtained his Bachelor of Science in Electrical Engineering (BSEE) degree from the Mapua Institute of Technology in 1973.

Completed his training as a pilot at the Philippine Airlines Aviation School in 1975.

Commenced his career as a commercial pilot in 1976.

Since 1994, has served as 8747 instructor pilot at the EVA Airways Corporation, a Taiwan-based airline.

Uses his entrepreneurial skills for managing two Manila-based corporations, Southmart and Trentmart, both of which are franchises of Monterey Meats, a subsidiary of San Miguel Foods Corporation.

### **His Career, Honors & Awards in DeMolay**

A member of the Jose Abad Santos Chapter, Order of DeMolay, he received the following awards/honors: Past Master Councilor's Meritorious Service Award; Blue Honor Key; Founder's Membership Award; Degree of Chevalier; Cross of Honor; and Active Legion of Honor.

Member, DeMolay Alumni Association of the Supreme Council of the Philippines and that of the United States.

Active and Charter Member, Supreme Council, Order of DeMolay, Republic of the Philippines, of which he became Grand Master in 2006.

### **His Career in Ancient Craft Masonry**

Raised a Master Mason in Saigon, Lodge No. 188 – 1983.

Served as Worshipful Master of the same Lodge – 1987.

Became Life Member by Longevity of the same Lodge – Jan. 2011.

Charter Worshipful Master, Jacques DeMolay Memorial Lodge No. 305 – 1992.

Charter Member and/or Dual Member of the following:

- o Las Piñas Lodge No. 332;
- o Escudo Lodge No. 369;
- o Frank Reed Horton Memorial Lodge No. 379; and
- o Grand Sec Reynold S. Fajardo Mem. Lodge No. 383.

Honorary Member, Noli Me Tangere No. 148 (now No. 42).

Member, Sublime-Benicia Lodge #5, AF&AM, in Benicia, California, USA.

District Grand Lecturer, Masonic District 1-B -- 1997-1998.

Grand Representative of the GLP to the Grand Lodge of Colombia-Cartagena – since 2004.

Chairman, Committee on Youth, GLP – 2007-2011.

### **His Engagements in the York Rite**

Past High Priest, Pilipinas Chapter No. 24, Royal Arch Masons (RAM).

Past Illustrious Master, Pilipinas Council No. 11, R&SM.

Past Eminent Commander, Pilipinas Commandery No. 11, KT.

Honorary Member, Naval Chapter No. 35, RAM, in Vallejo, CA, USA – 2001.  
Grand Representative to the following:

- o Grand Chapter of Royal Arch Masons of the State of Michigan, USA;
- o Grand Council of Royal & Select Masters of the State of Delaware, USA; and
- o Grand Commandery of Massachusetts and Rhode Island, USA.

**Honors/Awards received include the following:**

- o Cryptic Mason of the Year, General Grand Council – 1992;
- o Meritorious Medal for Distinguished Service, General Grand Chapter – 1993;
- o Pre-Eminent Governor, Manila York Rite College No. 170 – 1998;
- o Eminent Prior, Filipinas Priory No. 61, Knights of the York Cross of Honor – 1999;
- o Puissant Sovereign, Asoka Conclave, Red Cross of Constantine – 2000;
- o Most Illustrious Grand Master, Grand Council of Royal and Select Masters of the Philippines – 2000; and
- o Knights Templar Cross of Honor, Grand Encampment of Knights Templar of the USA – 2001.

Right Eminent Grand Commander, Grand Commandery of Knights Templar of the Philippines – 2001.

Most Excellent Grand High Priest, Grand Chapter of Royal Arch Masons of the Philippines – 2004.

Very Eminent Preceptor, See of Tiberias, Tabernacle No. LXX – 2005.

Conferred the Order of Knight Commander – 2006.

Intendant General for Guam and Japan of the United Imperial Council, Knights of the Red Cross of Constantine of the United States, Mexico, and the Philippines, where he is the concurrent Illustrious Grand Marshal.

Received the Rank and Decoration of Knight Commander of the Temple – 2009.

Commissioned as Grand Inspector General for the Philippines by the Grand Encampment of Knights Templar in Nashville, Tennessee – 2009. Became at the same time the Jurisdictional Deputy for the Philippines of its Grand College of Honors.

First Filipino to be appointed as Department Commander for the Far East for the 2012-2015 Triennium.

First Filipino to be appointed Grand Governor for the Philippines by the York Rite Sovereign College of North America for two consecutive terms.

Received the Order of the Purple Cross and designated as Associate Regent of the said College – 2010.

First Filipino to be elected as Regent in the York Rite Sovereign College of North America during its 54th Annual Grand Assembly in Nashville, Tennessee, USA – 2011.

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

Member, Philippine Bodies, A&ASR, Valley of Paco, Orient of Manila.

Invested with the Rank and Decoration of Knight Commander of the Court of Honor (KCCH) – 1993; coroneted 33° Inspector General Honorary (IGH) – 1998.

Venerable Master, Lakandola Lodge of Perfection – 1999.

Member, Provincial Grand Lodge of the Philippines, Royal Order of Scotland.

Life Member of Maginoo Shrine Club, Manila, and of Afifi Shriners of Tacoma, Washington, USA.

Associate Member, Mabuhay Shriners.

Honorary Member, Asiya Shriners.

### **His Affiliations with Other Associations/Organizations/Orders**

Charter Member and College Secretary, Pearl of the Orient College, Societas Rosicruciana in Civitatibus Foederatis (SRICF). Elevated to Magus, 9th Degree, at Supreme Magus College, SRICF – Feb. 2010.

Incumbent Sovereign Master, Filipinas Council No. 490, Allied Masonic Degrees (AMD).

Charter Member, Davao Council No. 504, AMD, and invested with the Rank and Decoration of Esquire of the Royal Order of the Red Branch of Eri – 2011.

Appointed Grand Superintendent for Guam and the Philippines of the Grand Council of the AMD of the USA – 2011.

Fellow, Grand College of Rites of the USA.

Grand Commander Occidental, Royal Society of Knights Occidental.

Knight Preceptor, Sovereign Master's Grand Preceptory, Sovereign Order of Knights Preceptor.

Member, Grand Conclave, Order of the Secret Monitor of the USA.

Fellow Knight, Trinity Chapel No. 12, Commemorative Order of St. Thomas of Acon.

Member, North Carolina Court No. 73, Masonic Order of Athelstan, Province of the United States.

Mark Mason.

Fellow, Masonic Society.

Knight, Masonic Order of the Bath.

Life Member, Knights Crusader of the Cross, Grand Commandery of North Carolina, USA.

Member of the following:

- o Lodge Perla del Oriente No. 1035, Scottish Constitution – since 1992;
- o Shanghai Preceptory & Priory No. 195, English Constitution – since 1995;
- o Quatuor Coronati Lodge No. 2076, E.C. – since 2010;
- o Keystone Royal Arch Chapter No. 354, RAM, Grand Lodge of Scotland;
- o Alpha Phi Omega (Philippines) International Service Fraternity;
- o Kiwanis Club;
- o National Association of Mapua Alumni;
- o Airline Pilots Association of the Philippines;
- o Safety Organization of the Philippines;
- o National Safety Council; and
- o PNPA BEST (Brotherhood of Excellent Sojourners and Travelers)

## **His Charitable/Philanthropic Endeavors**

Sustaining Member for Masonic Homes in the Jurisdiction of the Grand Lodge of California, USA.

Life Sponsor for the Knights Templar Eye Foundation; Member of the same Foundation's philanthropy-oriented Grand Commander's Club.

Sponsor of church-related projects in 44 Barangays in Tondo, Manila under the auspices of Monsignor Matt Garcia.

## **II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY**

Since becoming a DeMolay in 1971, Brother Sonny Leviste has seen how Freemasonry has withstood the test of time and changes in Philippine society. Besides, he has observed that every one of the Grand Masters in this Jurisdiction endeavors most earnestly to take the Craft to greater heights of achievement. Hence, he has dreamt that, some day, he will serve the very organization that kept him, as a youngster, highly motivated to attain personal perfection or excellence, by means whereof he will be able to contribute to the welfare of Philippine society, if not to the progress of mankind.

Outlined hereunder are some of his plans and programs for the Masonic Fraternity or Family in this jurisdiction.

### **Masonic Family-Oriented Programs**

The Grand Lodge, together with its constituent Districts and subordinate Lodges, will pursue a well-planned and well-coordinated "Reaching Out to Elders" Program, which includes, among other things, showing genuine concern for the welfare of the senior members of the Craft and for the welfare of the widows and orphans of deceased brethren.

This program has been carried out with much success in not a few foreign jurisdictions. As has been observed, it does not entail too much financial backing; it merely starts from the goodness of the hearts of members of the Masonic Fraternity or Family and of their friends and associates. After all, we avow in our ceremonies that members of the Masonic Fraternity or Family are, or should be, persons to whom burdened hearts may pour out their sorrows, persons to whom distress may prefer its suit, persons whose hands are guided by justice and whose hearts are expanded by benevolence. Besides, as an advocate of Brotherly Love, Relief, and Truth, the Masonic Fraternity or Family is generally acknowledged as one of the world's greatest philanthropies.

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

Filipino Masons abroad, as well as Masons of other nationalities, have expressed their desire and willingness to help us extend aid and assistance to the senior members of the Craft in this jurisdiction. We will put programs designed to promote the welfare of such brethren in place and will try our best to make such programs work well.

The Fraternal Relief and Assistance Program (FRAP) of our Grand Lodge, which replaced the Acacia Mutual Aid Society, Inc. (AMASI), is working well. But we can

still improve it so as to make it very similar to the insurance system of the Order of the Knights of Columbus.

### **Basic Understanding of the Provisions of Our Masonic Law Book**

When the Institute of Masonic Education and Studies (IMES) was established several years back, the brethren became more aware of the importance and necessity for them to become Masonically educated. To this day, however, a significant number of brethren lack adequate knowledge of Masonry and its different aspects. In fact, many are ignorant of the precepts which our Masonic Law Book or the Constitution of our M.W. Grand Lodge enjoins or of the ordinances which it promulgates. Hence, as stressed in the ceremony of installation of Lodge officers, reading of some parts of our Masonic Law Book must be included as one of the agenda of the monthly stated meeting of every Blue Lodge. Besides, the Masonic education lecture required to be given during every stated meeting should never be omitted.

The Masonic Education program which every Lodge is to pursue should include a Correspondence Course, similar to that of the Order of DeMolay, but on a broader spectrum. This will eventually become part and parcel the development of Master Masons as they travel to the East.

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

As has been observed by many well-meaning brethren, innovations to our ritualistic and ceremonial work in the Lodge have crept into the system. Not one Lodge can claim that its members strictly practice what is provided in the ritual. In other words, the standard ritual has been compromised. Many discussions and disagreements have arisen from this irregularity. In fact, given the culture of the Lodge, sometimes not even the assigned Grand Lodge Inspector (GLI) can be of help in this area of concern. This shortcoming is compounded by the fact that not all of our GLIs are avid ritualists.

It is essentially necessary, therefore, that new members of the Craft are provided with an honest-to-goodness education, instruction and training on the proper ritualistic and ceremonial work of the Craft. It is desirable, if not necessary, that every Lodge in this jurisdiction adhere to the Mentoring Program suggested by past administrations of our M.W. Grand Lodge, as well as the System of Lodge Education (SOME) or the Tried and Proven System of Lodge Instruction designed by the Masonic Service Association (MSA) of North America.

### **Strengthening and Restoring Camaraderie and Respect among the Brethren**

It has been observed likewise that there is a big difference between the quality of the present membership of the Craft and that of the Masons of yesteryears. This observation points to the need for the Craft in this jurisdiction to "*go back to the basics.*"

It is, indeed, saddening to hear that there exists among the brethren disharmony and disunity arising from trivial and mundane matters. There is absolutely nothing wrong with the programs of the brethren who came this way before us. The Harmony Officer of every Lodge must faithfully and conscientiously discharge his duties. But the values, views, and attitudes of the members of a Lodge vary due to the fact that they have different family, cultural, and religious orientations.

Since *"harmony is the strength and support of all societies, especially of ours,"* or since *"harmony is the strength and beauty of our noble brotherhood,"* we must address this all-important concern. No, we must not merely pay lip service to our claim that we are *"a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree."* Rather, we must exhibit, by our own conduct, that we Masons are truly *"linked together by an indissoluble chain of sincere affection,"* and that while influenced by the twin principle of goodness and truth, *"hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity."*

### **Strict Implementation of Edicts on Violations of R.A. 8049**

Many Grand Masters have tried to address this concern. MW Sonny Razon, for instance, came up with a module, which required facilitators from among our ranks – brethren who must have the will, time, patience and commitment to undergo the required training which was to have been conducted by an outside agency. According to plan, these facilitators would, in turn, train and form "corrective cells" in affected Lodges throughout the archipelago. Unfortunately, the Grand Lodge was not able to identify and appoint the brethren with the above-mentioned qualifications for facilitators. But such a program must be set into place. We can and must rehabilitate and re-educate those who habitually violate our Edicts on violations of R.A. 8049.

### **Rapport between and among the Craft and Other Segments of Our Masonic Family**

We Masons must enhance our knowledge on the relationship between the Craft and other segments of our Masonic Fraternity or Family, so that we can strengthen partnerships among us. Every Lodge must, therefore, make as part of its Masonic Education program diffusion or dissemination among its members knowledge and information on the different Appendant Bodies, Allied Orders, and side Masonic clubs, associations, or organizations.

For this purpose, if it will be his good fortune to be catapulted to the high position of Junior Grand Warden by the suffrages of the brethren, during his year in the Grand East, he will spur us brethren and other members of the Masonic Fraternity or Family in this jurisdiction to work together in close coordination and cooperation toward forging a better and brighter tomorrow for Fraternity and Country.



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## LUSPO, VAN D.

### I. BIOGRAPHICAL SKETCH

#### **Personal Background**

Born on Sept. 16, 1951 to Napoleon A. Luspo and Sofia Daynos-Luspo at Talisayan, Misamis Oriental.

Married to Marietta Lucero-Luspo, with whom he has two children, namely, Lawrence Van Luspo, who is married to Ma. Filipina Manaois, and Lorraine Marie Luspo, who is married to Julius Managuelod.

Sister Marietta and he have six grandchildren, namely, Raphael Angelo L. Managuelod, Lance Gabriel M. Luspo, Gian Carlo L. Managuelod, Mia Julianna L. Managuelod, Elisa Marie L. Managuelod, and Liam Michael M. Luspo.

#### **Educational Background**

Bagong Pag-Asa Elementary School, 1959-1965. Graduated Salutatorian.

Camp General Emilio Aguinaldo High School, 1965-1969. Graduated Valedictorian.

Entrance Scholar at the University of the Philippines, where he took up Bachelor of Science in Political Science from 1969 to 1971.

Took up Bachelor of Science at the Philippine Military Academy (PMA) from 1971 to 1975, graduating therefrom as Cum Laude. Specifically, he was No. 2 in the Class, Secretary of National Defense Saber Awardee, and PC Awardee.

In 1981, enrolled at the Mapua Institute of Technology, taking therein studies leading to B.S. Computer Engineering.

In 1999, enrolled at the Jose Rizal University; then at the Philippine Law School, graduating therefrom with the degree of Bachelor of Laws (Ll. B.), with CHED SO No. (B) 70-380101-0040 Series 2010.

In 1979-1980, studied at the Mindanao State University – IIT, graduating therefrom with the degree of Master of Business Administration (MBA).

In 1984, studied at the Saint Louis University, taking up therein Master of Arts in Economics.

In 1993-1996, took courses at the Pamantasan ng Lungsod ng Maynila, graduating therefrom with the degree of Doctor of Business Administration (DBA). His dissertation was entitled “Development Model for Camp John Hay.”

In 1997-1998, took up Master of National Security Administration (MNSA) at the National Defense College of the Philippines. His Policy Option Paper, entitled

“Communitization of the Policing System: A Philippine Approach,” was a Bronze Medalist or 3rd Best Policy Option Paper.

In 1999-2000, studied at the University of Asia and Pacific, taking therein courses leading to the degree of Master in Business Economics (MBE).

### **Civil Service Eligibilities**

Career Service Officer – (Cum Laude) per PD 907.

Passed all the four stages of the examination process for CES eligibility and awaiting the approval of the CESB for the conferment of CES eligibility per certification from the CESB dated Jan. 27, 2004.

### **Work Experience**

Served with the Armed Forces of the Philippines (AFP) until 1990. Transferred to the Philippine National Police (PNP) until retirement in 1997.

Corporate Auditor, Public Safety Mutual Benefit Fund, Inc (PSMBFI) – April 2006-April 2007.

Chairman, Audit Committee and Member, Board of Directors, Public Safety Savings and Loan Association, Inc (PSSLAI) – Dec. 2005- Dec. 2007.

Vice-President and Member, Board of Trustees, PSMBFI, April 2007 to April 2009.

Vice-Chairman and Member, PNP Employees and Retirees Multipurpose Cooperative, Inc (PNPERMCI), 2006-2012, 2013-to date.

Consultant on IT Matters to the PSMBFI, July 2009-July 2011.

Strategic Planning Consultant and Facilitator, PSMBFI, PNPERMCI, and PSSLAI.

### **Teaching Experience**

Asst. Professorial Lecturer II, Colegio de San Juan de Letrsn (CSJL), since SY 1993.

Asst. Professorial Lecturer IV & Special Lecturer, Graduate School for Business/Government, Pamantasan ng Lungsod ng Maynila (PLM), since SY 1993.

Special Lecturer, Off-Campus Program, Jakarta and Surabaya, Indonesia, LPMB, YWC, and YNS in cooperation with PLM.

Lecturer:

- o Police Intelligence Officers Advance Course, Intelligence Training Group, Directorate for Intelligence;
- o Finance Officer Basic Course, Finance Training Group, PNP Finance Service Office;
- o PNP Comptrollership Course, ODC, HPNP; PNP Comptroller Officer Course, PNP Training Service;
- o Officer Senior Executive Course, National Police College, Philippine Public Safety College (PPSC);
- o Intelligence Officer Senior Executive Course, Intelligence Training Group, Directorate for Intelligence in coordination with the PPSC;
- o Officer Senior Executive Course, Intelligence Training Course, Directorate for Intelligence in coordination with the PPSC; and
- o DILG, Street-Watch Trainors Training, Development Academy of the Philippines, March 1-5, March 8-12, 1999.

Invited Lecturer, National Defense College of the Philippines.

Full Professor III, PPSC.

Member: Graduate School Evaluation Committee, PLM per AO No. 10 s. 1998;  
Graduate School Evaluation Committee, PLM per AO No. 4 s. 1999.

Chairman and Member of the Defense Panels of the following:

- o Case Analyses, MBA Program, PLM; Dissertation Papers, DBA Program, PLM.
- o Thesis Papers, IOAC, PPSC and ITG, Directorate for Intelligence;
- o Staff Study Papers, OSEC Classes, NPC and ITG, Directorate for Intelligence; and
- o Master of Public Safety Administration, National Police College, PPSC.

Part-time Professor, Rizal Technological University, SY 2006-2007.

### **Special Qualifications**

These include the following:

- o General Management,
- o National Security Administration,
- o Comptrollership/Finance,
- o Operations/Intelligence, Supply Management, and
- o Computer Operations.

He is also a Security Consultant, an Accredited Security Training Director, a Ranger (Jungle Warfare and Mountain Operations) Qualified, a Scuba Diver (Underwater Search, Recovery and Rescue) Qualified, and an Airborne (Paratrooper) Qualified.

### **Masonic Membership, Affiliations, Positions**

Initiated, passed, and raised in Manticao Lodge No. 243, Iligan City on June 28, July 12, and July 26, 1980, respectively.

Affiliated Member, Baguio Lodge No. 67, Baguio City.

Charter Member of the following:

- o Bongabong Lodge No. 345, Bongabong, Mindoro;
- o Jacques DeMolay Memorial Lodge No. 305, Manila;
- o GS Fajardo Memorial Lodge No. 383, Manila; and
- o Diego Silang Memorial Lodge UD, Agoo, La Union.

Honorary Member of the following:

- o Saigon Lodge No. 88, Manila;
- o Cosmos Lodge No. 8, Manila;
- o Walana Lodge No. 13, Manila;
- o Biak-na-Bato Lodge No. 10, Manila;
- o Maharlika Lodge No. 253, Cauayan, Isabela;
- o Kasilawan Lodge No. 77, Manila; and
- o Kutang Bato Lodge No. 110, Cotabato City.

Member of the following:

- o Sublime-Benicia Lodge No. 5, Grand Lodge of Masons of California,

USA;

- o Baguio Bodies, Ancient and Accepted Scottish Rite (A&ASR); and
- o Philippine Shrine Association.

Life Member of the following:

- o Filipinas Yorkrite
- o AlBahr Temple, AAONMS, San Diego, CA, USA;
- o Supreme Council, Order of DeMolay, Republic of the Philippines; and
- o Preceptory and Priory of Shanghai No. 19 (Yorkrite), Hongkong.

Past High Shereef, Maginoo Shrine Oasis, Manila.

Past Associate Grand Guardian, Grand Guardian Council, International Order of Job's Daughter.

Past Chairman, Advisory Council, Baguio Chapter, Order of DeMolay.

Past Associate Bethel Guardian, Baguio Bethel, International Order of Job's Daughter.

Past Grand Lodge Inspector, Union Lodge No. 56, San Fernando, La Union.

Grand Treasurer, Supreme Council, Order of DeMolay, Republic of the Philippines, 2007-2012.

Associate Grand Bethel Guardian, Grand Bethel of the Philippines, IOJD, 1998-2000.

Member, Fraternal Relations Committee, Supreme Guardian Council, IOJD, 2002-2003, 2003-2004, 2004-2005, 2005-2006.

Master, Baguio Lodge No. 67, 1992-1993.

District Deputy Grand Master, MD 41, Grand Lodge of the Philippines, 1998-1999.

Chairman, Masonic Charities for Region I, Grand Lodge of the Philippines, 1998-1999.

Grand Sword Bearer, Grand Lodge of the Philippines, 1999-2000.

Vice-Chairman, Youth Committee, Grand Lodge of the Philippines, 1999-2000.

Junior Grand Lecturer for NCR 1, Grand Lodge of the Philippines, 2005-2006.

Assistant Grand Secretary, Grand Lodge of the Philippines, 2007-2008.

### **Awards and Recognition**

Outstanding Shriner, Maginoo Oasis, AAONMS.

Outstanding Master Mason of 1992, Grand Lodge of Masons of the Philippines.

32nd Degree, Knight Commander of the Court of Honor (KCCH), A&ASR.

Grand Master's Maltese Medal, Supreme Council, Order of DeMolay, Republic of the Philippines.

Cross of Honor Medal, Supreme Council, Order of DeMolay, Republic of the Philippines.

Honorary Legion of Honor, Supreme Council, Order of DeMolay, Republic of the Philippines.

Knights Templar, Supreme Council, Order of DeMolay, Republic of the Philippines.

DeMolay Grand Cross Award, Supreme Council, Order of DeMolay, Republic of the Philippines.

In recognition of his services as guest speaker or installing officer, Sublime Benicia Lodge No. 5, Grand Lodge of California, as well as various DeMolay Chapters, Job's Daughter Bethels, and subordinate Lodges of the GLP, presented him with Certificates/Plaques of Appreciation.

## Affiliations in Non-Masonic Associations/Organizations

Honorary Member, United States Army Association.

Member of the following:

- o Lamitan Jaycees, Lamitan, Basilan, 1977;
- o Legaspi Kiwanis Club, Legaspi City - 1984;
- o International Association of Chiefs of Police;
- o National Geographic Society;
- o American Management Association; and
- o Young Men's Christian Association of Manila.

Member of the Board of Directors, Vice-President of Region X and CARAGA, and Chairman of Legislative Affairs and Advocacy, National Defense College of the Philippines Alumni Association, Inc., CY 1998-1999.

Member, Board of Directors, NDCPAAL, CY 1999-2000.

Member, Board of Directors, Philippine Military Academy Alumni Association, CY 1998-1999, and Chairman, Committee on Complaints and Discipline.

Representative to the Mother Board (PMAAA, Inc) Police Cavalier Association, CY 1998-1999.

Member and Director of the Board of Trustees, Association of Chiefs of Police of the Philippines, Inc., 2001-2002, 2002-2003, 2003-20004.

Member, Board of Directors, Police Cavalier Association, Inc., 2002-2003.

Ex-Officio Member, ACPPI, CY 2006-2007.

Member, ACPPI, 2007-2008. Vice-Chairman, ACPPI, 2008-2011. Chairman, ACPPI, 2011-2012. Member, Board of Trustees, ACPPI, Jan. 2013 to date.

Chairman, Police Retirees Association, Inc., March 2011 to date.

## II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY

A Brotherhood of Men under the Fatherhood of God brought about through Lodge Empowerment -- this is the vision of hope which I have nurtured from the first time I saw the light of Masonry in Manticao Lodge 243 some 33 summers ago. It is a vision strengthened by a point emphatically enunciated by then Junior Grand Warden and now Past Grand Master Rosendo C. Herrera during our Lodge's constitution, "*Once a Mason, always a Mason.*" This statement of MW Herrera has echoed and re-echoed in my mind since the time I was a young lieutenant fighting in the plains and hills of Mindanao, and saved from near-death by a petitioner of Punta Sulawan Lodge No. 242. The same statement should have induced me to accept my nomination to the coveted position of Junior Grand Warden during the ANCOM of our Grand Lodge in Cagayan de Oro City. But due to unfortunate twists of events, I had to decline my nomination.

The aforementioned vision of hope, however, has remained deeply impressed in my mind and heart through the years. So, let me explain what is meant by Lodge Empowerment.

Lodge Empowerment means, first of all, that power should be placed where it properly resides. Just as in the Constitution adopted in every democratic country resides in the people, so power in the Masonic fraternity should reside in the Lodges. It is an embodiment of democracy and freedom, an institution of principles immortalized by that famous American President in his Gettysburg Address at the closing of the American Civil War when he said among other things, "*This nation under God shall*

*have new birth of freedom.... Government of the people, for the people, and by the people shall not perish from this earth."*

Masonically, I dare say that we shall have, as we have always had, a brotherhood of men under the Fatherhood of God; that, as such, we shall have a new birth of freedom; that our M.W. Grand Lodge shall be of the Lodges, for the Lodges and by the Lodges; and that, therefore, it shall not perish from this earth.

I must point out, however, that power is not absolute, nor is it something possessed to be misused or abused. Our fraternity is, as we have been taught, not dictatorial, but rather democratic.

Secondly and more importantly, Lodge Empowerment means that it is the use of power tempered with responsibility as symbolized by that gavel held or wielded by every Master of the Lodge. It is power with responsibility, where, for example, the institution of suffrage and the electoral process are held sacred. It is power held but tempered with responsibility, where, in every political exercise, money is not overflowing just to win a position. It is anathema to use the overflowing supply of money just to win, say, the Junior Grand Warden position; for, as we have been taught, it is the position that seeks the person and not the other way around.

To sum it all, an empowered Lodge manifests power that is caring, power that is benevolent, power that breeds no ill will.

I firmly believe that this vision is very much aligned with the present Development Plan which our Grand Masters, current and past, have laid down. I know that the next Grand Masters have also committed themselves to continue this plan. As my vision of hope is aligned with such a plan, I similarly commit myself to continuing this noble undertaking.

In order to bring about the realization of this vision, aligned as it is with the present Development Plan, I have the following plan of action to undertake:

1. Open up a debate to find out and test the indicators of Lodge Empowerment for their possible application. All Lodges are encouraged to bring out their consolidated comments and final recommendations. If ever there are other indicators they would like to raise and recommend, they are encouraged to do so for further consideration. The debate will evolve from the question *"Where does power reside in a Grand Lodge of Free and Accepted Masons?"* From the discussion, the dialectics of *"Lodge Empowerment"* will take its form and from where power with responsibility should be defined.
2. The result of the debate which should come out naturally as a matter of engaged ownership among all the Lodges will be aligned with the present Development Plan through Focused Group Discussions (FGDs) among different interest groups within the Grand Lodge that will be carefully managed by the Grand Master and the Board of Past Grand Masters.
3. The result of these FGDs shall be the basis for the issuance of implementing edicts that will serve to enshrine truly empowered Lodges within a Grand Lodge that is truly of the Lodges, for the Lodges, and by the Lodges.

It is hoped that while a nation under God has a government that is of the people, for the people, and by the people, through the process the Grand Lodge shall truly evolve from empowered Lodges, the very foundation that leads to attain its very aim to have *"One nation under God that is a brotherhood of men under the Fatherhood of God."*



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## MABUTAS, ROLANDO M.

### I. BIOGRAPHICAL SKETCH

#### **Birth, Parents, Spouse, Children**

Born in Agoon, La Union on Dec. 13, 1954 to Paulino V. Mabutas and Presentacion O. Mangonon-Mabutas, who reared him to be God-fearing, benevolent, just and fair to people in his several stations.

Happily married to Sister Lorna C. Laroco-Mabutas, a Professor at the St. Louis University in Baguio City, who has never failed to support him in all his endeavors, Masonic or otherwise.

The couple are blessed with four children, namely, John Carlo, Jan Jericho, Lorlyn Mae, and Lor Angela, all of whom are professionals and experts in their respective chosen fields of endeavor.

#### **Educational Background**

Attended primary classes at the San Jose Community School and Magsaysay Elementary School in 1962-1964. Transferred to the Fort del Pilar Elementary School, where he graduated as Valedictorian in 1967.

Graduated with honors at the University of Baguio Science High School in 1971.

Entered the portals of the Philippine Military Academy (PMA) in 1972, and graduated from there in 1978 with the degree of Bachelor of Science.

Took studies leading to Bachelor of Laws at the St. Louis University in 1980-1981; continued his law studies at the Don Mariano Marcos State University in 1992.

Took up MS Criminology at the University of Baguio in 1997, and graduated from there in 1999.

#### **Civil Service Eligibilities**

Police Superintendent – taken at San Fernando, La Union in 1992.

Police Executive Service Eligibility (PESE) -- given by the NAPOLCOM, Makati City, 2006.

#### **Work Experience**

Junior Officer, 561st PC COY, 56th PCBN, Talipao, Sulu, April 4, 1978 – 1979.

Acting BN S-2, 56th PC BN, Asuncion, Davao del Norte, 1979.

Officer-in-Charge, 564th PC Company, Mabini, Davao del Norte, Jan. 2-July 16, 1980.

Operations/Training Officer, METROCOM, Camp Crame, Quezon City. Aug. 20, 1980-Jan. 16, 1981.

Disbursing Officer, 14th FSU, AFFC, PMA, Baguio City, Feb. 26, 1981-March 16, 1983.

Chief, POB, R3 Div., RECOM XI, Camp Catitipan, Davao City, April 1-June 1983.

Commanding Officer, RSAC XI, Camp Catitipan, Davao City, June 3, 1983-June 2, 1985.

SRS/RPIO, HCRECOM, Camp Bado Dangwa, La Trinidad, Benguet, 1987.

Commanding Officer, 190th PC Company, Narvacan, Ilocos Sur, Nov. 5, 1987-Nov. 24, 1988.

Commanding Officer, 190th PC Company, Buguias, Benguet, Nov. 25, 1988-Oct. 4, 1989.

Deputy & Executive Officer, CRSAF, Camp Bado Dangwa, La Trinidad, Benguet, 1989-1990.

Deputy & Executive Officer, R3 Division, HCRECOM, Camp Crame, Quezon City, 1990-1991.

Operations Officer, Baguio City Police Station, Baguio City, Jan. 10-July 15, 1992.

Deputy & Executive Officer, San Fernando MPS, San Fernando, La Union, 1992.

Deputy & Executive Officer, Operations Division, CISC, Camp Crame, Quezon City, March 1, 1993-July 15, 1994.

Asst. Director for Operations, CISC, Camp Crame, Quezon City, Aug. 1-Sept. 5, 1994.

Regional Officer, 5CICRO, Camp Ola, Legazpi City, Sept. 6, 1994-March 15, 1996.

Asst. Director for Operations, HCIG, Camp Crame, Quezon City, March 16, 1996-May 6, 1997.

Regional Officer, IRCIDO, Camp Diego Silang, San Fernando, La Union, May 7, 1997-Feb. 4, 1998.

Regional Officer, CARCIDO, Baguio City, Feb. 5, 1998-Sept. 1, 1999.

Regional Officer, 2CIDG, Tuguegarao, Cagayan, July 29-Oct. 16, 2000.

City Director, Ormoc City Police Office, Ormoc City, Oct. 31, 2000-July 16, 2001.

Supervisor, TF JERICHO DILG, Quezon City, July 17, 2001-Feb. 16, 2002.

Chief, NLNFO, PNP NG, Baguio City, Feb. 28-Aug. 14, 2002.

Acting Regional Director, PDEA, Regional Office 1, Camp Diego Silang, San Fernando, La Union, Aug. 15-Nov. 10, 2002.

Acting Regional Director, PDEA, MMRO, NIA Rd., Brgy Pinahan, Quezon City, Nov. 11, 2002-Nov. 15, 2005.

Executive Officer, Directorate for Human Resource & Doctrines Development,

Camp Crame, Quezon City, Dec. 1, 2006-June 15, 2007.

Executive Officer, Directorate for Intelligence, Camp Crame, Quezon City, July 18-Oct. 19, 2007.

Deputy Director, Directorate for Intelligence, Camp Crame, Quezon City, Oct. 19, 2007-Dec. 22, 2008.

Director, Highway Patrol Group, Camp Crame, Quezon City, Dec. 22, 2008-July 2, 2010.

PRO 1, Camp BGen Florendo Parian, San Fernando, La Union, July 2-Dec. 13, 2010, when he retired from the PNP.

### **Training Programs Attended/Participated In:**

Executive Motor Riding Course, Camp Crame, QC, Feb. 11-March 24, 2009.

All of Government Seminar, Sydney, Australia, Dec. 3-11, 2008.

4th Annual Heads of NCB Conference, Lyon, France, Apr 1-5, 2008.

Sub-Regional Workshop on the Implementation of International Counter Terrorism Instruments, JCLEC, Sumarang, Indonesia, Nov. 26-27, 2007.

Executive Seminar on Project Management, PMO, Cubao, QC, Sept. 8, 2007.

Seminar on Control of Drug Offenses, JICA, Tokyo, Japan, Sept. 28-Oct. 13, 2005.

Seminar on Budget Preparation and Execution, PDEA Financial Management Service and PDEA Academy, Jan. 7, 2005.

Conference-Workshop on Anti-Drugs Operations, PDEA, Oct. 13, 2004.

Basic Airborne Course, SAF – Bicutan, Taguig (PNP Special Action Force), Nov. 9-Dec. 21, 2003.

Basic Parachute Rigger's Course Class, PNP Special Action Course, Nov. 29-Dec. 12, 2003.

Rigger's Course, SAF – Bicutan, Taguig, Dec. 17, 2003.

Anti-Money Laundering Seminar, PDEA, Oct. 4, 2003.

Forum on ATS Manufacture Investigation, Zhonshan City, Guandong Province, China, Sept. 22-23, 2003.

Workshop on National Plan for Strengthening Precursor Control, PDEA, DDB United Nations Office on Drugs & Crimes, April 1-3, 2003.

PDEA Visioning Seminar-Workshop, PDEA, Feb 28-March 1, 2003.

Narcotics Commanders Course, ILEA, Bangkok, Thailand, Jan. 24-Feb. 4, 2003.

Seminar on Supervisory Development, PDEA, Nov. 5-8, 2002.

Seminar Workshop for PDEA Key Officials, PDEA, Aug. 12-13, 2002.

PDEA Intel Workshop on Drugs Groups and Personalities, PDEA, Aug. 28-31, 2002.

Summit on Anti-Kidnapping, Anti-Illegal Drugs and Command Responsibility, PNP, Camp Crame, QC, July 9, 2002.

Anti-Narcotics Advocacy Seminar, PNP Anti-Narcotics Group, April 17-19, 2002.

Kilos Laya Laban sa Droga, NDLEPCC, Palo, Leyte, April 24, 2001.

Dialogue/Training for COPS Implementors, NAPOLCOM, Leyte Park, Tacloban,

Leyte, Nov. 20-21, 2000.

Moral Recovery Program & Anti-Graft & Corruption Seminar, Ombudman and VFCl, CARCIDG, Baguio City, Jan. 7, 1999.

Seminar-Workshop on Anti-Drugs Campaign, PAOCTF, Camp Crame, QC, Jan. 11-12, 1999.

Moral Recovery Program & Anti-Graft & Corruption Seminar, Ombudsman and VFCl, CARCIDG, Baguio City, Jan. 7, 1999.

Human Rights Seminar, CHR – Regional Office I, Sept. 2, 1998.

Moral & Spiritual Recovery Program, PNP, VFCl-CARCIDG, Baguio City, Aug. 10, 1998.

Standardization of PNP Opni Plans, HPNP, Camp Crame, QC, May 19-20, 1993.

PNP Value Formation Trainors Seminar, PNP RECOM I – Parin, San Fernando, La Union, Sept. 29-30, 1992.

CQB Training, PNP CRECOM – Camp Dangwa, Benguet, May 3-18, 1990.

PCOAC, PC TRACOM, Silang, Cavite, Feb. 25-Sept. 18, 1986.

Company Commanders Seminar, HPC/INP, Camp Crame, QC, July 17-21, 1985.

Criminal Investigation Seminar, HPC/INP R-11, Catitipan, Davao, Jan. 9-11, 1985.

EDP Concept Training, Comp. Eng Corp, Camp Crame, QC, Nov. 25-Dec. 6, 1985.

COIN Seminar, RUC 11, Davao City, Aug. 26-28, 1985.

Scuba Diving, PADI, Batangas, Dec. 12-15, 1982.

AFP CR Indoctrination Seminar, CRS, AFP – CGEA, QC, Oct. 25-29, 1982.

Basic Underwater Operations Course, PCTRACOM, Bicutan, Taguig, MM, Oct. 28-Dec. 12, 1982.

Finance Officers Basic Course, PCTRACOM, Camp Crame, QC, July 12-Dec 7, 1982.

Intel Seminar, ISAFP – PMA, Baguio City, Jan. 30-Feb. 3, 1978.

Basic Rangers Course, SRC – Tanay, Rizal, May 4-31, 1977.

### **Non-Academic Distinctions/Recognition**

Medalya ng Katapatan sa Paglilingkod

Medalya ng Pambihirang Paglilingkod

Medalya ng Katangitanging Gawa (2)

Bronze Cross Medal (2)

Medalya ng Kagalingan (5)

Medalya ng Papuri (8)

Military Merit Medal (5)

Medalya ng Paglaban sa Manliligalig

Medalya ng Pagtulong sa Nasalanta

Medalya ng Kasanayan (10)

Award of Mindanao-Sulu Campaign Medal Ribbon

Plaque of Merit as PNP CIG Senior Staff Officer of the Year (1997)

Plaque of Recognition as PC Coy Commander of the Year

Award of Luzon Anti-Dissidence Campaign  
Disaster's Relief & Rehabilitation Ribbon  
Presidential Unit Citation Badge  
February Revolution Badge  
EDSA II Badge

### **Highlights of His Masonic Career**

Petitioned for the degrees of Freemasonry in 2002.

Raised to the sublime degree of Master Mason on Aug. 23, 2003 in Juan Sumulong Memorial Lodge (JSML) No. 169, Masonic District NCR-F.

Chaplain, JSML 169, 2004; Senior Deacon, 2005; Junior Warden, 2006; Senior Warden, 2007; Worshipful Master, 2008.

District Grand Lecturer (DGL) for MD NCR-F, 2009.

Harmony Officer, JSML 169, 2011.

President, MD NCR-F's Guild of Past Masters, 2012.

District Deputy Grand Master, MD NCR-F, 2013.

Other Masonic affiliations/positions held:

- o 32nd-degree Scottish Rite Mason or Master of the Royal Secret, Quezon City Bodies, A&ASR;
- o Past High Priest, Royal Arch Masons;
- o Royal and Select Master and Eminent Commander, Commandery of Knights Templar of the Philippines, York Rite – Capitol Bodies.

Member of the following:

- o Maharlika Shriners Club and Mabuhay Shrine Temple,
- o Grand and Glorious Order of the Knights of the Creeping Serpent,
- o Grand Order of the Blue Rabbit, and
- o Order of the Secret Monitor.

Citations, Awards in Masonry:

- o Plaques of Appreciation from Brethren of various Philippine Lodges;
- o Hiram Award; and
- o Distinguished Master Mason in Government, 2009 (from the Grand Lodge of Free and Accepted Masons of the Philippines).

Since his retirement from the Philippine National Police, he has kept himself busy attending to their family business, but he is happy living a simple but colorful life. He manages to find time for the Craft, sharing his skills in Lodge Management with the brethren, guiding young Master Masons in charting their Masonic career paths, and aiding/assisting distressed worthy brother Masons.

## **II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY**

The greatness and beauty of our ancient and noble Craft are enshrined in the books and other written works of great Masonic historians and scholars. These books and works contain the Fraternity's history, philosophy, symbolism, rituals and ceremonies, established customs, ancient landmarks and charges, and jurisprudence

(constitutions, edicts, laws, and regulations), and other aspects. By earnestly studying all these aspects of the Fraternity, we will clearly see that it has imposed upon itself one noble mission, which is to establish upon earth a Brotherhood of Man under the Fatherhood of the Great Architect of the Universe, by making good men better and through them, to improve the world around them.

In general, we can help the Fraternity accomplish its self-imposed mission by discharging our threefold duty faithfully and conscientiously, namely, (1) to eagerly study the different aspects of Masonry as a science of character building and as an art of high ethical living; (2) to consistently practice its ideals, principles, tenets, and teachings in daily life, thereby inspiring and edifying others through our exemplary conduct; and (3) to widely disseminate those ideals, principles, tenets, and teachings among those with whom we come in contact each day.

Though creativity, innovativeness or juris adventurism cannot be avoided, we must see to it that changes that are introduced into the Craft still hold and contain the premiere foundations (of) how our laws, ancient landmarks, edicts, rules and regulation were established, so that harmony, which is the strength and beauty of our noble brotherhood, will continue to prevail amongst us.

In humble and sincere consideration of all the laws, rules, and regulations of the Fraternity, we intend to pursue those plans and programs which we believe hold and contain the very essence of our great and ancient fraternity.

### **Streamlining Communications from the GLP**

Some Lodges have a delayed reaction to attending to the communications issued by the Grand Lodge of the Philippines (GLP). This delayed reaction often results in confusion or misunderstanding among the brethren. It is, therefore, necessary to create, through a commissioned group, 1-GLP Online Forum. This is a very convenient and fast means by which the GLP can expeditiously transmit communications for the brethren's information.

### **Lodge Jurisprudence; Administrative, Membership, and Financial Reforms**

Confusion, division, or disharmony among the brethren is created because disputes among them are often mishandled, due process is frequently neglected, or the customary Lodge procedures as required by our M.W. Grand Lodge's Constitution, Edicts, Rules and Regulations are done away with or departed from. There is, therefore, a need to strengthen the Masonic Temple of Harmony at all levels – Blue Lodge, District, and Grand Lodge. For this purpose, the GLP must direct each Masonic District to conduct a seminar to be attended/participated in by all Harmony Officers of Lodges within its jurisdiction.

### **Petitioning/Admission Processes**

Some Lodges neglect the proper procedures of admitting petitioners for Masonic membership. The tendency of some investigators to overlook critical information about petitioners, such as their actual motivation in applying for Masonic membership, is detrimental to the Fraternity. The GLP, through its District Officers, must provide

Lodges with guidelines on the proper conduct of investigating petitioners for Masonic degrees. Worshipful Masters must seriously admonish and instruct investigators to perform their duties with utmost fidelity and conscientiousness.

To ensure the quality of its membership, every Lodge must effectively implement and monitor the acceptance, balloting, and conferral of degrees upon any one of its candidates.

### **Continuing and Ladderized Masonic Education Program**

Every Lodge must include or incorporate Masonic Education provided in the IMES Program in the advancement of a candidate in the degrees of Masonry. Every Lodge must strictly follow the Grand Lodge directives that the ladderized approach be used for instructing candidates in-between degrees, so that the candidates will become proficient in the various lectures of the Craft as well as in ritualistic and ceremonial work. Every Lodge should also make use of the Tried and Proven method of instructing candidates for Masonic membership.

### **Continued Involvement of the Brethren's Families, including Deceased Masons' Widows and Orphans**

The GLP, through the officers of its Districts, should direct Lodges to ensure and strengthen the continued involvement and active participation of their members' families in Masonic projects and activities. Lodges should not neglect the widows and orphans of their deceased members. Furthermore, it is suggested that the GLP institutionalize and recognize family clubs or organizations, such as the Masonic Ladies Club, put up by the Lodges; it should provide guidelines for the establishment and recognition of such clubs or organizations.

### **Strengthening Ties Within the Masonic Fraternity or Family**

It is desirable that partnerships between the Craft at all levels (Blue Lodge, Masonic District, Grand Lodge) and the different appendant organizations or allied orders be strengthened, and that joint activities and projects be carried out by the different segments of the Masonic Family in this jurisdiction. For this purpose, the brethren should be fully informed about the nature and purposes of our appendant organizations or allied bodies.

### **In Summary**

The above plans and program are not at all new. These were submitted to the brethren several years back, but they have not been given proper attention. It is high time that they must be given the attention they deserve toward strengthening the Masonic Fraternity in this jurisdiction.

The brethren must never forget that Grand Lodge exists because of the Blue Lodges; that Blue Lodges exist because of the Grand Lodge; and that without the one, the other cannot exist.

The plans and programs discussed above are anchored on the premise that the Blue Lodges in the Philippine Grand Jurisdiction should be duly and properly empowered.



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## MOMO, ROMEO S.

### I. BIOGRAPHICAL SKETCH

#### **Birth, Family, Hobbies**

Born on Aug. 6, 1952.

Happily married to Eleanor Darvin of Davao City with whom he has four children.

Loves to play lawn tennis and golf.

#### **Education**

Honor Student in High School (Salutatorian).

Academic Scholar at the University of Mindanao, 1969-1974. Graduated with the degree of Bachelor of Science in Civil Engineering.

Obtained the degree of Master in Public Administration (MPA) from the Bukidnon State College.

June 2013 -- Received a Certificate of Completion of the Course Leaders in Development Program from the Harvard University, John F. Kennedy School of Government, Executive Education.

#### **Professional Experience**

Undersecretary for Regional Operations, Department of Public Works and Highways (DPWH) – June 30, 2008 - present.

Regional Director, CARAGA, REGION XIII, DPWH – Jan. 12, 2004 – June 29, 2008.

Asst. Regional Director, CARAGA, REGION XIII, DPWH – March 15, 2002 – Jan. 11, 2004.

District Engineer, Tandag, Surigao del Sur, DPWH – Aug. 1, 1998 – March 14, 2002.

Asst. District Engineer, Tandag, Surigao del Sur, DPWH – Feb. 19, 1997 – July 31, 1998.

#### **Commendations, Awards**

Commendations for:

- o His constant support and cooperation in the successful implementation of the plans, programs, and activities of the Regional Disaster Coordinating

Council (RDCC) for Calendar Year 2007.

- o His significant contribution, particularly in the formulation of Contingency Plan for Flooding Committee Action Plan for 2007 & Beyond, and for the successful RDCC meeting with Her Excellency Gloria Macapagal Arroyo, Awarded by the RDCC.

Awarded by the University of Mindanao as Most Outstanding Alumnus in Public Service.

Awarded by the ASEAN Federation of Engineering Organizations (AFEO) as among the Outstanding ASEAN Engineers.

Honorary Fellow, AFEO.

### **Affiliations**

National President, Philippine Institute of Civil Engineers (PICE), 2012 and 2013.

President, Rotary Club of Butuan, 2005-2006.

Past Assistant Governor – District 3860 Rotary International.

Past 1st National Vice President, League of Infrastructure Directors of the Philippines.

Pas President, Association of Caraga Executives.

Past Member of the National of the National Union of Career Service Officers (NUCESO).

Member, Road Engineering Association of the Philippines (REAP).

Member, Road Engineering Association of Asia & Australasia (REAAA).

Member, American Society of Civil Engineers (ASCE).

### **Attendance/Participation in Foreign Seminars and Studies**

Asian Civil Engineering Coordinating Council (ACECC) Executive Committee Meeting held in Busan, Korea.

American Society of Civil Engineers (ASCE) Conference held in Kansas City, Missouri, USA.

Philippine Institute of Civil Engineering (PICE) Annual Meeting & International Program held in Fukuoka City, Japan.

ASCE Convention held in Pittsburg, Pennsylvania, USA.

ASCE Convention held in Orlando, Florida, USA.

REAAA Convention held in Bangkok, Thailand.

Advance Road Engineering Studies and Safety Seminar held in Brunei, Darrusalam.

International Road Federation Convention held in Bangkok, Thailand.

Member of the Philippine Team to the World Charity Service (WCS)—Chiba, Japan.

Moderator, 4th Civil Engineering Conference for ASEAN Regions held in Taipei, Taiwan.

Delegate to the Annual Conference & the International Round-Table Discussion of the Japan Society of Civil Engineers (JSCE) held in Tohoku University, Japan.

Delegate to the American Society of Civil Engineers 2008 Annual Conference held in Pittsburg, Pennsylvania, USA.

Seminar on Applicability to ODA Flood Control Projects – JICA, Japan.

Head of Delegation to the Round-Table Discussion held at Mastuyama City, Japan.

Head of Delegation to the ASCE 2011 Annual Convention held in Memphis, Tennessee, USA.

Observance of New Techniques in Bridge and Road Designs, Seoul, South Korea. Special Lecturer, Korean Concrete Institute, Seoul, South Korea, May 4-5, 2012.

Harvard Kennedy School of Executive Education, Leaders in Development: Managing Change in a Dynamic World, June 3-14, 2013.

PICE 2nd International Conference, ABU DHABI, Oct. 17-18, 2013.

### **Highlights of His Masonic Career**

Initiated, passed, and raised in Red Mountain Lodge No. 241 on May 30, June 20, and July 18, 1981, respectively.

Charter and Dual Member of Intramuros Lodge No. 363.

Worshipful Master of Red Mountain Lodge No. 241, 1989 and 1992.

District Grand Lecturer, Masonic District R-XIII-A, 1994-1995.

Secretary, Red Mountain Lodge No. 241, 1995-2006.

Junior Warden, Red Mountain Lodge No. 241, 1998.

Auditor, Red Mountain Lodge No. 241, 1999.

District Grand Lecturer, MD R-XIII-A, 2002.

District Deputy Grand Master, MD R-XIII-A, 2004 and 2005.

Member, Grand Lodge Committee on Ways and Means, 2005.

Life Member by Longevity (LML) of Red Mountain Lodge No. 241. Certificate and Pin issued on May 17, 2007.

Member, Grand Lodge Committee on Resource Generation and Development, 2009.

Member, Quezon City Bodies, Ancient and Accepted Scottish Rite (A&ASR), since 2010.

Member of Bamboo Shrine Club, since 2010.

President, Plumb & Level Club, Inc., 2013.

## **II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY**

In light of providing better service, if elected and given the mandate of the brethren to eventually occupy the highest position in our fraternal society, I envision and intend to constitute and attain the following:

**THEME: "SYNERGY", OPTIMIZING FREEMASONRY'S SERVICES THROUGH COLLABORATION AND LINKAGES.**

**VISION:** A legendary and dynamic brotherhood of men devoted to the service of God and mankind, committed to develop better men who are at all times responsive to the needs of the society.

**MISSION:** To fortify the ancient Craft by effectively adapting to the rapidly changing environment, geared towards the upliftment of the common good.

## OBJECTIVES:

1. Unceasingly nurture and inculcate the moral and spiritual values of Masonry through a more focused Masonic education program.
  - Improve the continuing annual programs and seminars dedicated for Masonic education.
  - Find ways of encouraging members of subordinate Lodges to attend Masonic education seminars at least once a year.
  - There should be a Masonic education talk/discussion during the post-stated meeting fellowship. This is an opportune time to conduct Masonic education because the atmosphere is light and cheerful, thereby making it easy for the brethren to open up heart-to-heart discussion. The Worshipful Master should assign at least one Brother to give the talk cum open forum or to facilitate/oversee the flow of the discussion.
2. Cultivate goodwill and support of brethren, friends, and institutions for a strong and sustainable brotherhood.
  - Normally, we Masons work hand in hand as Brothers in order to be able to provide better service, as well as to develop better understanding and smoother interrelationships. Changing times and demographics, however, call for a more extensive provision of services. Hence, we should seek for wider support base that would sustain our endeavors.
  - Collaboration with community organizations or associations should be set up to help us implement all programs.
  - Sunshine committees should intensify efforts in gaining back inactive members.
3. Enhance the good image of Masonry by spreading far and wide the meaning of fraternity through extensive community outreach programs and charity works.
  - Carry out civic and charity projects at least once a month.
  - Involve/encourage relatives and friends to participate in Masonic seminars and activities.
  - Organize public relations committees for better information dissemination.
4. Identify and source out funds to support and implement Grand Lodge policies, programs, and activities.
  - Raffle draws, golf tournaments, benefit shows, and voluntary contributions of members are the usual activities of Masons to source out funds. These activities have been effective since they are done for a good cause. There are, however, times when sponsors grow tired of these activities. Hence, we should find ways to enliven these activities, or look for some other means.
5. Operationalize a nationwide coordinating body to integrate annual plans and programs of all Lodges and Appendant Bodies/Allied Orders.
  - Prioritization of Masons and members of their immediate families, if possible, in job vacancies which have Masonic association.
  - Encourage the early submission and implementation of annual programs

- of subordinate Lodges.
6. Strengthen administrative and financial control system for better governance.
    - There is a need to review the administrative and financial control system for the purpose of looking for possible areas for improvement to insure the continuous effectiveness/efficacy of the control system.
  7. Develop mutually sustainable linkages and networks of Lodges and Appendant Bodies/Allied Orders.
    - To keep abreast with the rapidly changing technology, all Lodges, or at least all Masonic Districts, should have their own websites, aside from the website of the Grand Lodge of the Philippines.
    - The GLP's website should be the focal site that would give information on the status, interests/concerns, and various issues of different Districts/Lodges.
    - Formulate a strategy that would facilitate election activities and minimize election expenses, like the possibility of electronic election of Grand Line Officers within the Blue Lodge, etc.
  8. Support the government programs in the conservation of nature and environment, and in the mitigation of disasters/catastrophes.
    - Inform, promote, and encourage Masonic bodies in saving Mother Nature as a mitigating measure against greenhouse effect, global warming and pollution by conducting environmental awareness forums, tree planting projects, garbage segregation, waste/water recycling program, etc.
    - Form a core group that would spearhead the mitigation of disasters and catastrophes, and provide relief and assistance to humankind.



**TAMARAY, JOSELITO P.**

## **I. BIOGRAPHICAL SKETCH**

### **Personal Data**

Born in Tuguegarao, Cagayan on June 19, 1956 to Celestino M. Tamaray, Sr. (deceased), US Army (Ret.), a World War II Veteran, and Estrella Pattawi- Tamaray, Ph. D. (Ret.), Asst. Chief, Non-Formal Education, DECS, Region II.

Religion: Catholic.

His daughter, Pauline Angela S. Tamaray, is a BA Sociology graduate of the University of the Philippines and a first-year law student in San Beda College.

### **Educational Background**

Took elementary education at the Tuguegarao North Central School, where he graduated in 1969.

Enrolled at the St. Louis College (HS Dept.) in Tuguegarao, Cagayan, where he graduated in 1973.

Obtained his AB Political Science degree from the Manuel L. Quezon University in 1976, and subsequently, his Bachelor of Laws degree from the Far Eastern University. Admitted to the Bar on May 30, 1986.

### **Employment History**

Presiding Judge, Municipal Trial Court in Cities, Branch 2, Lucena City, Jan. 26, 2004 to the present.

Designated Executive Judge by the Supreme Court from 2007 to Dec. 2010 and re-appointed as such from Aug. 1, 2011 to July 31, 2013.

Prosecutor II, Office of the City Prosecutor, Lucena City (2nd Asst. City Prosecutor, Dept. of Justice – June 10, 2002 – Jan. 25, 2004.

Prosecutor I, Office of the City Prosecutor, Lucena City (3rd Asst. City Prosecutor), Dept. of Justice – Dec. 1, 1995-June 9, 2002.

Prosecutor I, Office of the Prosecutor, Lucena City (4th Asst. City Prosecutor), Dept. of Justice – June 1, 1993-Nov. 30, 1995.

Clerk of Court V, Regional Trial Court (Multi-Sala), Lucena City – July 1, 1991-May 31, 1993.

Attorney IV, Commission on Human Rights, Region IV, San Pablo City – Nov. 20, 1989-June 30, 1991.

Senior Legal Officer, Commission on Human Rights, Region I – May 11, 1989-Nov. 19, 1989.

Instructor/Lecturer (Part-time), Manuel S. Enverga University Foundation, Inc., College of Law, Lucena City, Quezon Province – Oct. 1990 to present.

Senior Partner, Magsino, Cristal – Tenorio & Tamaray Law Offices, 1010 Bldg., Suites 601-602, Mabini, Manila – 1986-1988.

College Instructor, Unciano Paramedical Colleges, Sta. Mesa, Manila – 1982-1984.

Visiting Lecturer on Criminal Procedure, Evidence, and Court Demeanor, PNP Regional Training School R-4, Camp Nakar, Lucena City – 2001 to present.

### **Award**

Natatanging Anak ng Lucena Awardee (Judiciary), Aug. 20, 2013 – Awarded by the City Government of Lucena City.

### **Military Service**

Dept. of National Defense, GHQ, AFP. General Order No. 1052. Authority – Letter from the Office of the President dated Sept 22, 1999 appointing him to the

### **Membership in Different Organizations and Positions Held**

Member of the following: Metropolitan and City Judges Association of the Philippines (former Director for Luzon); Philippine Trial Judges League, Inc.; Integrated Bar of the Philippines, Quezon Chapter; FEU Law Alumni Association, Inc.; Lucena City Council for Culture and Arts; and Lucena City Council of Elders, Inc.

Member and Vice-Chairman, Quezōn Medalya ng Karangalan Selection Committee, Quezon Province, 2008-2010.

Life Member of the following: Tau Kappa Phi Fraternity, Inc., Institute of Law, FEU; Reserve Officers Legion of the Philippines (ROLP), Inc. (He was President of ROLP, Inc., Quezon Chapter in 2007-2008.)

Former Acting President & Active Member, Banahaw Square & Compass Club, Inc., Lucena City, 2001.

### **Highlights of His Masonic Career**

Member, Kalilayan Lodge No. 37. Initiated, passed, and raised on April 11, May 9, and June 27, 1992, respectively.

Worshipful Master, 1998.

District Grand Lecturer (DGL), MD R4-C, 2001.

District Deputy Grand Master (DDGM), MD R4-C, 2002.

Junior Grand Lecturer (JGL), GLP, 2008-2009, 2011-2012.

Chancellor, IMES (Institute of Masonic Education and Studies), 2008-2010.

Member, Lucena Bodies, Ancient and Accepted Scottish Rite (A. & A.S.R.) -- Conferred 4°-14°, Mt. Makiling Lodge of Perfection, March 3, 1993; 15°-18° -- Mt. Banahaw Chapter of the Rose Croix, May 22, 1993; 19°-30°, Mt. San Cristobal Council of Kadosh, July 31, 1993; and 31°-32°, King Alfred the Great Consistory (Master of the Royal Secret), August 28, 1993.

During his term as Venerable Master of Lamong Bay Lodge of Perfection, Valley of Lucena City, in 2002-2006, there were 43 brethren of Masonic District No. R4-C who were conferred with the Degrees of the Scottish Rite of Freemasonry, and upon Petition to the Supreme Council, Lucena Bodies was given its Letters Temporary on Feb. 6, 2006, and a perpetual patent was issued in due course.

He is also a Master of Kadosh, King Frederick the Great Consistory, as well as a Member of the Supreme Council, Order of DeMolay.

### **Masonic Achievements**

Most Outstanding Master Mason for Masonic Year 2005-2006. Awarded in Cebu by The M.W. Grand Lodge of F. & A.M. of the Philippines on April 29, 2006 in Cebu City during its 90th Annual Communication. MW Hermogenes E. Ebdane, Jr. was then the Grand Master.

Most Outstanding Scottish Rite Mason for the Year 2005. Awarded by The Supreme Council of Sovereign Grand Inspectors General (SGIGs) of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines, during the 23rd Multi-Orient Convention held in Lucena City on

July 8, 2006 and hosted by Lamon Bay Lodge of Perfection, Lucena Bodies, A&ASR.

Elected to receive the Rank and Decoration of Knight Commander of the Court of Honor (KCCH) on Sept. 23, 2005 and invested on March 10, 2006 during the 56th Annual Session held at the Scottish Rite Temple, Manila.

Elected to receive the Rank and Dignity of Inspector General Honorary (IGH) on Sept. 15, 2006 and coroneted on March 9, 2007 during the 57th Annual Session held at the Scottish Rite Temple, Manila.

Author of A GLIMPSE OF THE PAST – History of Kalilayan Lodge No. 37 & Other Early Lodges and Triangles in the Province of Quezon, 2002 & 2003 Editions, 2005 Edition, and the Centennial Revised Edition (2013), with Foreword by MW Juanito G. Espino, Jr. (Copyright 2013, Registration No. A2013-1520, July 19, 2013). This book is the first of its kind in Masonic District #7 (now R4-C).

Copies of its 2005 Special Edition were given to MW Reynold S. Fajardo, MW Reynato S. Puno, MW Ricardo P. Galvez, MW Leon Bañez, Jr., MW Napoleon S. Soriano, MW Hermogenes Ebdane, Jr., and VW Samuel P. Fernandez, who was then Cabletow Editor-in-Chief and Grand Historian.

Copies of its Centennial Edition were given to MW Reynato S. Puno, MW Danilo D. Angeles, MW Juanito P. Abergas, MW Juanito G. Espino, Jr., and Ill. Joven Chua, Sovereign Grand Commander, Supreme Council, A&ASR.

Other copies of the book were also given to other brethren in this grand jurisdiction and in other grand jurisdictions. Also to the Grand Lodge Library, the Library of the Supreme Council of the Scottish Rite, the National Library, Lucena City Public Library, Quezon Capitol Library, and the libraries of schools in Lucena City.

Since 2005, VW Tamaray has been the editor-in-chief of *The Quill*, the official publication of Kalilayan Lodge No. 37.

Since 1998, he has been a District Correspondent and regular Contributor to *THE CABLETOW*, and since 2004, he has contributed articles to *THE FAR EASTERN FREEMASON*.

## II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY

### UNIFORMITY IN MASONRY AND HARMONY THROUGH MASONRY

1. Formulate programs to implement strict adherence to Masonic Landmarks and Traditions by requiring officers of Lodges to undergo continuous leadership training through the Institute of Masonic Education and Studies (IMES).
2. All Lodges in the Grand Jurisdiction should accept candidates who are potential assets of Freemasonry and not merely individuals who will **cheapen** our Fraternal Order because of their **mercenary motives**.
3. The programs already put in place by the previous Grand Masters will be continued to promote harmony and unity of purpose for the Fraternity.
4. Seeing More Light in Masonry is mandatory. Every Master Mason should be required to abide by the four Cardinal Virtues of Masonry.

### Final Note 1

The following are excerpts from “A Mason’s Impressions – Where Lies Masonry?” by Joselito P. Tamaray, in *The Cabletow*, Issue No. 2, 2009, p. 32:

It is time that we re-examine ourselves whether we deserve the wages of the craftsmen in the quarries as builders of temples in the hearts of men. We cannot speculate on what Masonry can do for us, but rather we should reciprocate Masonry for enlightening us to understand the vicissitudes of life. We must always remember that a true Mason is “he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who is calmest in storms; and whose reliance on Truth, on Virtue, (and) on God is the most unfaltering.”

Yes, Masonry means everything to the brother who believes that its tenets are unalterable and immutable; for Masonry is a fine seeker of truth, and truth is Masonry.

### Final Note 2

The following are excerpts from VW Tamaray’s article in the March-April 2008 issue of *The Cabletow*, p. 25:

*The creed of Masonry is moral action. Masonry to the world is the character of Masons. In short, the character of Freemasonry speaks more eloquently than all the books and pamphlets written about Masonry. The reputation of Freemasonry is literally in the character of each Mason. It is in the power of every member to glorify or diminish the institution. People do not read books; people read men. Masonry is to them what they read in the temperament and behavior of Masons.*

*True enough, when we start demeaning, instead of uplifting, the image of Masonry as an honorable Institution, then certainly Masonry is in torment!*

### Final Note 3

The following statements are from “A Mason’s Impressions – Cast the Ballot,” an article by VW Joselito Tamaray published in another issue of *The Cabletow*:

*Most of us go through life with our eyes closed to many of the opportunities which we have for working on the Temple of Universal Brotherhood. Struck by the dazzling structure as designed upon the trestle-board, we are blind to the little tasks which lie close at hand. We fail to grasp our trowels to spread the mortar of understanding and goodwill in the situation before us. **“There is so much bad in the best of us and so much good in the worst of us that it little behoves any of us to criticize the rest of us!”***



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## TOLENTINO, ABRAHAM N.

### I. BIOGRAPHICAL SKETCH

#### **Birth, Parents, Educational Background**

Born on Feb. 23, 1964 at Tagaytay City to Atty. Isaac O. Tolentino and Elena N. Tolentino.

Attended primary classes at the St. Augustine School in Mendez, Cavite, and finished his secondary (or high school) education at the St. Anthony School in Manila.

Obtained the degree of BS in Commerce, major in Management, from the San Beda College, and the degree of Master of Science in Fiscal Studies from the Lyceum of the Philippines.

Finished the Executive Course on Leadership, Chaos, Conflict & Courage for the 21st Century at the John F. Kennedy School of Government, Harvard University, as well as the Executive Course on National Security, Institute for Extramural and Continuing Studies, National Defense College.

#### **Public Service Profile**

Member, House of Representatives (7th District – Cavite) – 2013 – present.

City Mayor, Tagaytay City – 2010-2013.

City Mayor, Tagaytay City – 2007-2010.

City Mayor, Tagaytay City – 2004-2007.

City Councilor, Tagaytay City – 2001-2004.

City Councilor, Tagaytay City – 1998-2001.

(As City Councilor, he chaired the Committee on Rules; the Committee on Public Works, Facilities, Utilities and Land Utilization; and the Committee on Housing.)

City Councilor (Youth Representative, KB) – 1985-1988.

#### **Affiliations**

National Chess Federation of the Philippines. Secretary General – 2005 – present.

ASEAN Ches Zone 3.3. President -- 2005 – present.

Philcycling. President – 2008 – present.

Asian Cycling Federation. Board Member – 2008 – present.

Samahang Kickboxing ng Pilipinas Inc. President – 2006 – present.

Philippine National Shooting Association. Board Director – 2008 – present.

League of Cities of the Philippines. Auditor – 2010 – present.  
Asian Cities Against Drugs (Malaysia). Founding Member.  
Alliance of Healthy Cities (Japan). Member.

### **Highlights of His Masonic Career**

Presented his petition for Masonic membership on March 17, 2001,  
Initiated, passed and raised at Tagaytay Lodge No. 165, Tagaytay City, on June 16, July 21, and August 18, 2001.

Elected as Junior Warden in 2002.

Served as Senior Warden in 2003, and as Worshipful Master in 2005, the year when MD RIV-A (Cavite) hosted the Annual Communication of the MW Grand Lodge of F. & A.M. of the Philippines, with Tagaytay Lodge No. 165 as lead Lodge.

He served as District Grand Lecturer (DGL) for MD RIV-A (Cavite) in 2006.

Became a member of the Shriners International & Mabuhay Shriners in August 2010; he was elected as President of Unang Lahi Class.

He also heads the Cavite Shrine Club, which is housed at the Tagaytay Lodge No. 165 building.

On April 1, 2011, became a member of Pagong Ako Kuyang (PAK), otherwise known as Turtle Club.

Despite his busy schedule as a public servant, he has dedicated and allocated ample time to the Craft, particularly to the welfare and prosperity of his Mother Lodge.

Among his many accomplishments is the erection of the wonderful and magnificent Tagaytay Lodge No. 165 Building in Maitim 2nd Tagaytay City. He did not only take care not only of the financial aspect of the great and important undertaking but also personally designed the building and personally supervised its construction.

During the construction of the building, he made it a point to pass by the construction site after his work in the office. What resulted was an incomparable building complete with Masonic arts and artifacts, quality sounds and lightings. Moreover, he made it a point to convey to the brethren that the Lodge would be open to all Cavite Lodges whenever they would need it at minimal maintenance fees. Thus, the Lodge now hosts several Lodges in the District, such as Mendez Lodge No. 316 and Dasmariñas Lodge No. 346. It is for this reason that he was chosen by his Mother Lodge to receive the HIRAM AWARD last August 4, 2012 under Resolution No. 2011-08. The Hiram Award may be regular to some Lodges, but to the brethren of Tagaytay Lodge No. 165, this is an award that is hard to achieve.

VW Abraham N. Tolentino, PDGL, possesses humility, one of the major virtues which every Mason should be adorned with. This is evidenced by the fact that in 2011, he was appointed by the Grand Lodge to be the Grand Master's Deputy for Masonic District RIV-A. This is a most coveted position in the Fraternity. But, fearing that afraid he might not be able to dedicate his complete time to the Fraternity since he was serving as Tagaytay City Mayor, he gave up the position to VW Avelino M. Sumagui, whose programs for the District he subsequently extended his full cooperation and active support to.

## **II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY**

### **Masonic Education**

This is a continuing program of the Craft. It has already been set to work. However, it is with urgency that the program for MORAL UPLIFTMENT be given priority.

### **Family Values**

Tagaytay Lodge 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 presence of members of the families of its members in all its meetings is one of the traits that the Lodge desires to share with the rest of the Masonic community in this jurisdiction.

### **Blue Lodge Recognition**

A Blue Lodge whose officers and members have implemented extraordinary programs for, say, ten years must be rewarded. For this purpose, the Grand Lodge must establish criteria for determining the best programs implemented by Lodges. For purposes of continuity, the next Grand Master must continue giving awards to the BEST PRACTICES and POSITIVE PROGRAMS which Lodges have implemented with much success. Awards shall not be confined to elegant trophies; they shall have their appropriate cash equivalent, which the Lodge can use as its seed money for any other impact projects it may have. It is envisioned that, with appropriate media support, this program will reach all Lodges in the fastest way.

### **Taking Masonic Awards to a New Height**

The GLP has been giving awards to our brothers in their different fields of endeavor or activity. However, the lack of media support and creative technologies has not bloated these positive accomplishments for purposes of emulation by other brethren. Awards in recognition of exemplary practices exhibited by Masons, such as the best Philippine police, the best medical practitioner, and so forth, must be brought to a new height with the end in view to getting the general public know such exemplary Masonic practices or achievements

### **Simplification of Masonic Forms and Operational Manuals**

Every year, new set of Blue Lodge officers take their oath of office. As in the past, they start out from scratch, especially those elected from the floor, who are without any "light" experiences. For purposes of uniformity, it is suggested that copies of a full manual of operations be handed to the officers during the ceremony of installation, which they are to use as their guide for the whole Masonic year.

### **Continuation of Reportorial Requirements via Internet**

The Past Grand Masters have started the computerization in the Grand Lodge. When he officially visits the different regions during multi-district conventions, the sitting Grand Master must bring along the GLP IT staff, who will conduct forums on internet updating. It is high time that the submission of reports by email should

be considered as OFFICIAL SUBMISSION. In fact, Masonic District RIV-A-1 has already incorporated this provision in its By-Laws. This means that the Secretary can just send reports of the Lodge by email, using appropriate forms downloadable from the Masonic District's website, and such submission will COMPLETELY remove the Secretary's obligation to submit the reports of the Lodge personally.



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## UY, RICHARD "ERICK" T.

### I. BIOGRAPHICAL SKETCH

#### **Birth, Parents, Educational Background, Religion**

Born on April 12, 1959 at Cauayan City, Isabela to Bro. Uy, Yan Bon (deceased) of Isabela Lodge No. 60 in Ilagan, Isabela, and Mrs. Petra Tan-Uy.

After attending elementary and secondary classrooms both in the province of Isabela and in the City of Manila, enrolled in Adamson University, where he graduated with the degree of Bachelor of Science in Chemical Engineering. Subsequently, he passed the licensure examination in his field of specialization. He is thus a Licensed Chemical Engineer.

He is a Roman Catholic; but, as a Mason, he is tolerant of the religious beliefs of others.

#### **Business**

VW Erick Uy is the owner/manager of ERICK TRADING and a distributor of SMBI products.

#### **Highlights of His Masonic Career**

Initiated, passed, and raised on January 10, January 29, and February 12, all in 1994, at Maharlika Lodge No. 180 in Cauayan, Isabela.

Passed his Proficiency Examination in the Sublime Degree of Master Mason on February 25 of the same year, also in Maharlika Lodge No. 180.

Made a York Rite Mason in Filipinas Chapter on September 15, 1994.

On October 20, 1994, became an affiliate member of ASIYA (ISLAM) Temple, Ancient Arabic Order of Nobles of the Mystic Shrine (A.A.O.N.M.S.), which is based in San Mateo, California, U.S.A.

Member of two Shrine Clubs in the Philippines, namely, Maharlika and Maginoo. He is a member in good standing of Mabuhay Shriners.

In 1997, elected as Worshipful Master of his Mother Lodge, Maharlika No. 180, and served as such with much zeal and enthusiasm.

In 1998, as the Grand Lodge Inspector (GLI) for Ganano Lodge No. 313, again endeavored most earnestly to discharge his duties with utmost fidelity and conscientiousness.

Likewise, when he served as District Grand Lecturer (DGL) for then Masonic District No. 51 (now MD R2-D) in 1999.

Again, in 2004, served as the Grand Master's Deputy (DDGM) for the same District with fervency, fidelity, and ability.

Also did the best he could when he served the Craft as Junior Grand Lecturer for North Eastern Luzon in 2005, the year he became a Master of the Royal Secret (MRS) in Vizcaya Bodies, Ancient and Accepted Scottish Rite (A.& A.S.R.).

In 2007, served the Grand Lodge and the Craft as Senior Grand Deacon.

In 2012-2013, served as Royal Patron of Maharlika Court #26, and in 2013-2014, he is serving as Executive Officer for Region 2-A of Supreme Council, Order of Demolay.

Periodically contributes articles/essays to *The Cabletow*.

Put the principle of Relief or Charity into practice by showing his concern for economically deprived youngsters in Cauayan, Isabela and neighboring towns.

## II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY

Like our Masonic forebears, we must work together in close harmony to realize our vision, which is to make the Masonic Fraternity or Family in this jurisdiction, which is composed of the Craft at all levels (Blue Lodge, Masonic District, and Grand Lodge) and the Appendant Bodies/Allied Orders, recognized by all and sundry as an organization of excellence or as a dynamic organization dedicated to attracting and retaining men of the finest character or of the highest quality by providing its members and their families, relatives, and friends with quality program and services.

To realize the aforementioned vision of our Masonic Fraternity or Family, we must endeavor most earnestly to accomplish our **mission**, which is to maintain an environment conducive to helping the members of the Craft at all levels, as well as those of the Appendant Bodies/Allied Order, to attain their continuous growth and advancement in the Fraternity and to develop themselves to their highest potential as individuals and as leaders, with the fond hope that they will transform themselves into what the Masonic Fraternity or Family wants them to be: men and women to whom others might look for example and inspiration – men and women who others will say are men and women of honor, virtue, and charitable feelings.

To realize our vision and to accomplish our mission, we will exert all-out effort to give due meaning and substance to our theme: **“Philippine Masonry: Fraternity of Great Men, Organization of Excellence.”**

In pursuit of our vision-mission and theme, as a Craft, we will work in close cooperation and coordination to continue the initiatives which leaders of our M.W.

Grand Lodge, as well as those of its constituent Districts and subordinate Lodges, have undertaken to ensure our prominence as the most recognized and effective fraternity. Such initiatives may be broken down as follows:

**1. At the Lodge Level**

The Grand Lodge will issue to all its subordinate Lodges a manual that contains directives and guidelines which officers thereof will strictly observe toward establishing an efficient and effective system of managing the various concerns of their respective Lodges. (Such directives and guidelines are contained in the Manual for Grand Lodge Officers, 2011-2012, pp. 41-101.)

Right after the Annual Communication and after the turn-over ceremony in each district, the Grand Master's Deputy for each district, assisted by the other leaders of the district, will call the officers of all Lodges in the district, particularly the elected ones, and especially the Lights, to a strategic planning session to be participated in by the officers of all Lodges in the district, particularly the elected ones, which will focus on the duties and responsibilities of the Lodge officers, such as preparation of the annual budget of the Lodge; comprehensive financial reports of the Lodge Treasurer and Lodge Secretary; preparation of Minutes of the stated and special meetings of the Lodge; preparation of monthly membership report, as well as punctual submission thereof, to the Grand Lodge; creation of standing and special committees of the Lodge; and discussion of the concerns affecting or facing all Lodges in the district.

At the beginning of his term, the Master, assisted by his Wardens, will see to it that his Lodge will conduct the "Ceremonial of Re-consecration and Rededication to the Ideals, Tenets and Obligations of Masonry." (See *ibid.*, pp. 53-63.)

**2. At the District and Grand Lodge Levels**

The leadership of our M.W. Grand Lodge must ensure that the every District Deputy Grand Master and all other leaders of each district are enabled to efficiently and effectively perform their mandated tasks as provided by our Masonic Law or the Constitution of our M.W. Grand Lodge.

Every District Deputy Grand Master (DDGM) must ascertain that the brethren elected and appointed to constitute the District Council know their duties and responsibilities, as well as discharge these with utmost fidelity and conscientiousness. For this specific purpose, with the assistance of the Council of Past DDGMs, every DDGM will organize a basic seminar-workshop on the duties and responsibilities of the district leaders, particularly those that compose the District Council. The DDGM must send a report of the seminar-workshop to the Grand Lodge.

The performance of every Masonic District will be evaluated periodically by our M.W. Grand Lodge based on the reports of district projects and activities submitted to it.

The Grand Master must, moreover, ascertain that the Grand Line

officers, both elected and appointed, extend their active assistance to the district officers toward successfully performing the duties of their respective positions or officers.

Grand Line officers should make their respective offices or positions fully functional, so that they will be able to assist and complement the labors of the district officers.

3. **Stronger Partnerships between and among the Different Segments of Our Masonic Fraternity and Family**

The leadership of our M.W. Grand Lodge must strengthen the Masonic Coordinating Council because it is of paramount importance that the Craft (Lodge, District, Grand Lodge) should work in close cooperation with the Appendant Bodies and Allied Orders toward making our Fraternity or Family recognized as a very potent force for good available to Philippine society.

The Craft must, for instance, get the officers and members of our Appendant Bodies and Allied Orders actively involved in our community outreach projects and programs, as well as in our celebration/commemoration of important national events like Independence Day, Rizal Day, and so forth.

Our M.W. Grand Lodge, as well as its constituent Districts and Blue Lodges, shall get more involved than before in the programs, projects, and activities of our Masonic youth organizations, namely, the Orders of DeMolay, Job's Daughters, and Rainbow for Girls, to help them grow both in number and in strength. This is in line with Brother Jose Dimasalang Rizal's dictum, "The youth is the beautiful hope of my country."

4. **Continued Implementation of Institutionalized Projects and Programs**

Our M.W. Grand Lodge must see to it that the implementation of the institutionalized projects and programs of our Masonic Fraternity or Family, such as the "Sagip Kalikasan" and the "Interfaith Forum for Peace and Prosperity," should be continued. It shall also urge the Craft and the other segments of our Masonic Fraternity or Family to undertake more sustainable projects that will foster goodwill between our Fraternity and civil society, such as medical-dental missions, environment protection projects like tree planting coastal clean-ups, and garbage segregation. But, of course, we should give more emphasis to projects that benefit members of our Masonic Fraternity or Family.

5. **Continuing Masonic Education**

As in the past, our M.W. Grand Lodge will continue to give due emphasis to the brethren's continuing Masonic education. We will "revisit" the programs of our Past Senior Grand Lecturers and those of the Institute of Masonic Education and Studies (IMES) and come up with a continuing Masonic education program that is doable and relevant to the needs of our brethren.

We will study the feasibility of establishing regional centers of the IMES

and will establish tie-ups with the Commission on Higher Education toward offering courses leading to the degree of Master in Special Studies, major in Masonry.

We will also update our Masonic Law Book, with the end in view to integrating the different Edicts, as well as editing and refining the provisions therein. We will also review the Monitor, Centennial edition.

## **6. Organizational Development**

Our M.W. Grand Lodge shall come up with an effective system of managing and administering itself, as well as its constituent districts and subordinate Lodges, with the end in view to achieving an efficient and effective process of addressing the needs and concerns of the Craft in this sovereign jurisdiction.

A team of Grand Lodge officers commissioned by the Grand Master will review the present job descriptions of specific departments in the Grand Lodge and come up with updated descriptions of tasks, including those of the members of the editorial staff of The Cabletow and the various standing and special committees of our M.W. Grand Lodge, with the end in view of improving the management and administration of the Craft at all levels.

We will pursue the computerization program of the Craft at all levels to make communication within the Craft faster. We will also review the operations of the different revenue-generating departments of the GLP, such as its Supply Store, for the main purpose of ascertaining that available funds are well spent in accordance with approved budgets and schedules.

## **7. Growth, Development, Advancement of New Members**

The leadership of our M.W. Grand Lodge with direct its special attention to the promotion of the growth, development, and advancement of the new members of the Craft in conformity to the provisions of our Masonic Law Book, so that we will be sure of the high quality of the membership of the Craft.

As in past administrations, we will pursue not only the Mentoring program of the Craft at all levels, but also its “Lost Sheep” program

The GLP will subscribe to different Masonic books and periodicals and stimulate the brethren to keep themselves abreast of modern trends in Masonic education, instruction, and training. It will also create committees tasked to look into ways and means of improving the existing benefits and privileges, so that they will be stimulated to be actively involved in the affairs and functions of the Craft.

The Grand Lodge will create an Executive Committee tasked to refine and finalize all programs to be implemented during my year in the Grand East, if God wills that I will become a Grand Master.



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## VIRAY, CELSO S.

### I. BIOGRAPHICAL SKETCH

#### **Birth, Family, Educational Background**

Born in Manila on December 22, 1957.

Married to Divine A. Laus-Viray, with whom he has four children: Josephine, Joy, Jojie, and Jowee.

Took up Bachelor of Science in Commerce, Major in Business Administration, at the University of Santo Tomas from 1975 to 1979.

#### **Work Experience**

President/Chief Executive Officer (CEO), Metrocolor Corporation (Printing and Packaging).

Director of the following companies/corporations: (1) Modagraphics Builders Corporation, (2) Mega Specialty Labels Corporation, and (3) Orient Integrated Commercial, Inc.

#### **Highlights of His Masonic Career**

Initiated in Andres Bonifacio Lodge No. 199 on December 16, 1983; passed and raised therein on November 23, 1990 and February 15, 1991, respectively.

Served his Mother Lodge as Treasurer in 1995-1996; as Junior Warden in 1997; and as Worshipful Master in 1999, the year the Lodge celebrated its Silver Jubilee.

In 2000, the Grand Lodge of the Philippines declared him as the Most Outstanding Worshipful Master in its entire jurisdiction; accordingly, it declared Andres Bonifacio No. 199 as the Most Outstanding Lodge therein.

In 2001, his Mother Lodge bestowed upon him the honor of being its Hiram Awardee; in the same year, he served as District Grand Lecturer (DGL) for Masonic District No. 9 (now MD No. NCR-E).

He is also an Active Member of Pilipinas York Rite and of Quezon City Bodies, Ancient and Accepted Scottish Rite (A. & A.S.R.). He is a 33° Inspector General Honorary (IGH), a Past Venerable Master and currently the Valley Deputy of Quezon City Bodies, A. & A.S.R. During his term as Venerable Master, Quezon City Bodies hosted a Multi-Orient Convention.

In 2002, he was quite busy because he served not only as the Grand Master's

Deputy for Masonic District No. 9 and the High Shereef (President) of Maginoo Shrine Oasis or Club, Ancient Arabic Order of Nobles of the Mystic Shrine (AAONMS), but also as the Chairman of the Grand Lodge Committee on ANCOM Evaluation, as well as a member of the Grand Lodge Committee on Book Launching.

He is a Past President of the Philippine Shrine Association (PSA), as well as an Active Member of the Supreme Council, Order of DeMolay.

In 2007 and 2008, he was a member of the Grand Lodge Committee on Credentials; in 2008 and 2009, a member of the Grand Lodge Committee on Scholarship.

## II. STATEMENT OF PLANS AND PROGRAMS FOR THE FRATERNITY

The **MISSION** we will endeavor most earnestly to accomplish is to create a dynamic fraternal organization dedicated to the following tasks:

1. Promoting and propagating the tenets and teachings, precepts and principles, ideals and values of Masonry.
2. Attracting consistently into the Craft young intelligent men of quality, promise and influence.
3. Stimulating the brethren to become men to whom others might look for example, inspiration, and edification – men who constantly strive morally to ennoble and exalt themselves and others, thereby helping the Fraternity bring about a universal league of mankind; men of honor, virtue, and charitable feelings; en of sterling character and unimpeachable integrity in both their private and public lives.

The **VISION** we will endeavor most earnestly to realize is to transform the Craft into a fraternal order whose members are truly committed to building themselves into good and true men who are desirous of enhancing and strengthening their own character and that of others, by providing them with meaningful opportunities for personal growth and development, educational advancement, dynamic leadership, and philanthropic endeavors.

To attain the foregoing mission and vision, we will use the following **principles** as guide to meaningful action:

1. We will promote the highest standards of honesty and integrity, as well as the enhancement and strengthening of the character of the members of the Craft at all levels.
2. We will be open to all men of ethical and moral quality regardless of creed, color, and condition, provided all believe in a Supreme Being.
3. We will promote and provide opportunities for the involvement of the members of the Craft, as well as members of their families and members of our Appendant Bodies/Allied Orders, in organized charitable activities and projects.
4. We will promote and provide opportunities for the educational advancement of members of the Craft and residents of the Community as a means of encouraging freedom, tolerance, and understanding.
5. We will provide members of the Craft, as well as members of their families and those of our Appendant Bodies/Allied Orders, with opportunities to train

themselves for leadership in certain situations.

6. We will meet the needs of the members of the Craft, as well as the members of their families and those of our Appendant Bodies/Allied Orders, for fellowship and fraternalism, stimulating them to have fun together and to care about one another.

This is in line with the following statements in the ceremony of installation of Lodge officers: "Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, so may it long continue. May you long enjoy every satisfaction and delight which disinterested (or unselfish) friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons."

7. We will strive to be viewed by the family as an outstanding organization, by providing opportunities for family enrichment through programs of fellowship, discovery, learning, involvement, and entertainment.
8. We will exert effort to be viewed by the community as an outstanding organization, by contributing to the welfare and prosperity of the community and the improvement of the lives of its residents by the active involvement of its Lodges and their members.
9. We will encourage the members of the Craft, as well as members of their families and those of our Appendant Bodies/Allied Orders, to be active participants in their respective places of worship.
10. We will establish strong partnerships between the Craft and its Appendant Bodies/Allied Orders, thereby creating a united and harmonious Masonic Fraternity or Family in this grand jurisdiction. For this purpose, we will strengthen the Masonic Coordinating Council.

In addition to the foregoing principles, we will attend to the following **concerns**:

1. Grand Lodge Administration and Organization -- The Grand Lodge must strengthen its financial condition, implement a sound financial management structure and facilitate better communication and coordination between it and its constituent Districts and subordinate Lodges, as well as among Masonic Districts and Blue Lodges.
2. Membership Growth and Retention -- The Craft will increase membership, retain and sustain the interest of current members, renew interest of inactive brethren, minimize and eventually eliminate suspension due to non-payment of dues and non-attendance at Lodge meetings.
3. Subordinate Lodge Management & Masonic Studies -- We will exert all-out effort to enable/ensure Lodge officers and members to conduct business in an appropriate manner, as well as to make our rites and ceremonies uniform and impressive by conducting periodic District-wide Lodges of Instruction through a revitalized Institute of Masonic Education and Studies (IMES).

We believe in the essential necessity of ensuring the continuity of Grand Lodge programs. Hence, we will direct our special attention to pursuing the successful and worthwhile projects and programs initiated by our Past Grand Masters.

## EMULATING THE EXAMPLE SET BY OUR MASONIC FORBEARS

**ALL OF US MASONS** who are present during the ceremony of installation of Lodge officers are admonished by the Installing Officer to imitate carefully what we have seen praiseworthy in others and to avoid altogether what in them may have appeared defective. We are, indeed, fortunate because the Craft has provided us with many role models whose inspiring example we can, and should, emulate.

One of these role models is the Grand Master Hiram Abif (GMHA), the architect of the work during the construction of King Solomon's Temple. We are urged to emulate him in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust. Besides, just as everyday at high twelve, when the Craft were called from labor to refreshment, he went into the Temple to view the work to see if any improvement could be made either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever-Living God and to pray for wisdom necessary to enable him to draw designs upon the trestle board, whereby the Craft might pursue their labors, so should we recoil into ourselves, or engage in self-introspection, to find out the progress of our work, which is to build ourselves into spiritual temples fit for the Most High to dwell in, as well as to beseech God to provide us with a competency of His divine wisdom in order that we will be able to display the beauties of holiness in daily life, all for His greater glory.

Other role models are the brethren of Solidaridad Lodge No. 53 in Madrid, who embarked on two important activities, one cultural or educational and the other political. Their cultural or educational activity consisted of a series of lectures on the immutable teachings and lofty ideals of Masonry and the implications of those teachings and ideals on conditions then obtaining in the Philippines. The members of the Lodge themselves delivered the lectures during their stated meetings, which are described by historian and Past Grand

Master Teodoro M. Kalaw as “*feasts of patriotism and Masonic apostleship*” and as “*a marvelous communion of ideas and action, spirit and matter.*” According to MW Kalaw, the lecturers handled their respective topics “*with the greatest tolerance and lofty moral tone.*”

Concededly, we are prohibited from discussing politics and religion in our meetings. But we must never omit from each of our stated meetings the required Masonic education lecture, nor should the Worshipful Master ever forget that he is expected diligently to search our Masonic Law Book or the Constitution of our M.W. Grand Lodge and “*from time to time to cause its contents to be read in your Lodge, that none may remain ignorant of the precepts which it enjoins, or of the ordinances which it promulgates.*”

During the term of MW Agustin V. Mateo as Grand Master (1992-93), *The Cabletow*, with Past Grand Master Reynold S. Fajardo as editor-in-chief, published a special issue containing some of the Solidaridad lectures. That issue is now a “collector’s item,” and the lectures it contains invariably provide readers with both intellectual and emotional pleasure and, therefore, should be read (or reread) by brethren of Lodges throughout this sovereign Jurisdiction.

In the same Masonic year, *The Cabletow*, again with MW Fajardo as editor-in-chief, published another special issue containing some of the so-called Bagumbayan lectures, which were works of non-members of Bagumbayan Lodge No. 4 who were knowledgeable about the Craft and gifted with instructive and eloquent tongues. It is hoped likewise that brethren peruse the lectures reprinted in that special edition, which has become another “collector’s item.”

At present time, the brethren of Bagumbayan Lodge No. 4 are continuing the project of their Masonic forebears; they invite knowledgeable or well-informed brethren from other Lodges to lecture to them on Masonry and its various aspects during their stated meetings, and they print the lectures delivered during their stated meetings in their newsletter, *Ang Bagumbayan*. This is, certainly, another project well worthy of imitation by brethren of other Lodges.

The political project of the brethren of Solidaridad Lodge No. 53 consisted of a campaign for the restoration of the representation of the Philippines in the Spanish Cortes. The brethren of the Lodge sent a carefully researched petition to the Spanish Parliament, as well as well-crafted circulars soliciting



the support of Lodges in Spain and in other parts of the world for their petition. In those circulars, they directed the special attention of the Masonic world to *"the sad fate of the Philippines, a remote country which was languishing under the shadow of intolerance and tyranny."*

According to MW Kalaw once more, *"The political activity of the brethren of Solidaridad Lodge No. 53 awakened slumbering energies, it lifted depressed spirits, and it was a flaming torch in a pitch-dark night. The Filipino people, in the depth of their misfortune and under the yoke of tyranny, had found at last a guide and a beacon of hope. Leaders were needed, and Masonry could and did supply them."*

MW Conrado Benitez, our Grand Master in 1936, and his contemporaries imitated the good example set by the members of Solidaridad Lodge No. 53. They urged the

other brethren not to be fence-sitters, but rather to be active participants in the high enterprise of building the Filipino nation, which our Masonic forebears had built upon the pillars of Masonic ideals and principles. To the late Senator Claro Mayo Recto, our nation should be a *"nation of Rizals."*

Specifically, the Masons of yesteryears exerted their influence on policy-makers in the government, such as members of the Philippine Congress and officials of the Department of Education, by sending to them copies of their position papers on vital issues affecting the country and its people. In fact, they published an education journal, copies of which they sent to different agencies of government.

We who came this way after those crusading Masons should do the same; for we are obliged not only to continuously pursue Truth, one of our fraternity's principal principles or tenets, but also to courageously defend with all our might what we firmly believe is true and righteous toward helping improve the world we are living in.



DOING A

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## DOUGLAS MACARTHUR



**WE SHOULD ALSO EMULATE** the good example set by Gen. Douglas MacArthur, whom MW Samuel F. Hawthorne made a Mason at sight on January 17, 1936.

In the message he delivered during the ANCOM of our M.W. Grand Lodge held at Manila on the 28 of the same month, MW Hawthorne reported to the brethren:

*I exercised the privilege of making a Mason at sight to honor the illustrious son of an illustrious father, Major General Douglas MacArthur, son of Major General Arthur MacArthur, Military Governor of these Islands from May 1900 to July 1901. I conferred that distinct favor and honor upon Bro. Douglas MacArthur because of his brilliant achievements during the World War, his fine record as*

*Commanding General of the Philippine Department, and his present splendid services to the Government of the Philippines as military adviser, but most of all, the evidence that he has given of possessing a Masonic heart and his earnest desire to become a Mason like his father.*

*Over 600 Master Masons representing 27 Grand Jurisdictions, besides our own, crowded the hall and witnessed Past Grand Masters of our M.W. Grand Lodge proficiently and impressively confer the degrees of Masonry in abbreviated form upon Bro. Douglas MacArthur.*

*I am confident that Brother Douglas MacArthur will take a deep interest in Masonry and that he will become a true and faithful brother among the Craft.*

Bro. Douglas MacArthur did live up to the expectation of MW Hawthorne; for he really took a deep interest in the Masonic Fraternity and proved himself to be a true and faithful friend and brother not only among the Craft but among other men as well. This fact was stressed by MW and Sen. Camilo Osias, the successor of MW Hawthorne in the Grand East, in the speech he delivered on the floor of the Philippine Senate on April 6, 1964 or approximately 28 years after Bro. Douglas MacArthur was made a Mason at sight. In his speech, MW and Sen. Osias said:



*The scythe of death has cut the thread of life of a distinguished friend and brother, one recognized as a benefactor of the Philippines and the Filipino people, General Douglas MacArthur. This distinguished soldier and statesman has had the Philippines largely as the scene of his fruitful and eventful career. His life is intertwined with important events in the evolution of our history as a people. He spent his young manhood in our country as an aide to his distinguished father, General Arthur MacArthur, during the American-Spanish war and during the early years of the American occupation.*

*President Manuel L. Quezon chose General Douglas MacArthur as a military adviser during the formative years of the Philippine Commonwealth. General MacArthur was accorded the rank of a Field Marshal. He cooperated with President Quezon in the enactment of the National Defense bill and in the preparation of our national and collective security.*

*Soon after the establishment of the Philippine Commonwealth Government, the United States and the Philippines became involved in the Second World War, and he served well and faithfully in those dark and dreary hours of that war. When the superior forces of the enemy were conquering a great portion of our land, he left for Australia with the immortal promise that he would return. He did return heading the forces that landed in Leyte on October 20, 1944. That was the beginning of the reconquest of Philippine territories, climaxed by our final liberation.*

*Following the signing of the treaty on the SS. Missouri, terminating the war in our theater, General MacArthur became the Supreme Commander of the Armed Forces of the Pacific (SCAFP) and, as such, he transmitted to Japan, through the approval of the Constitution for a new Japan, a good many of the concepts and ideals embodied in the Constitution of the Philippines. The role he played as SCAFP marked General MacArthur as an able administrator in peace. He was thus a great military leader though not a professional.*

*Mr. President, we do well in paying tribute to the memory of a man who had been identified with our emancipatory struggles. Many, I am sure, will dwell upon varied aspects of MacArthur's career, but I wish to recall that General MacArthur was ushered into Masonry here in the Philippines. It was here that he was made a Mason 'at sight'. It was here that step by step he was raised in rank until he achieved the coveted 33rd and last degree. He became later a useful and active member of the Supreme Council of Ancient & Accepted Scottish Rite of Freemasonry of the Philippines occupying the high office of Grand Orator.*

*As a Christian and as a Mason, he demonstrated the catholicity of his interest and the universality of his concept. As a good Mason, of course, he was committed to the principle of the brotherhood of man under the Fatherhood of God. Both as a Mason and as a Christian, he served friends and former enemies alike in the domain of peace during the postwar epoch. I gladly join those who honor General MacArthur as a servant of freedom and a benefactor of democracy in the domain of war and in the field of peace.*

Brethren, we should, each of us, do a Douglas MacArthur, by proving to all and sundry that we were made Masons, not because of our worldly wealth and honors, but because of our internal qualifications, such as possessing a Masonic heart and demonstrating a deep interest in Masonry. This task requires us to avidly and continuously study the different aspects of the Fraternity; to persistently practice its priceless precepts and principles in daily life, such as the brotherhood of men of all countries, sects and opinions under the Fatherhood of God; to make steady progress in its mysteries, including those taught in either the Scottish Rite or the York Rite, or in both; to obey with all our heart the useful laws, rules, and regulations of the Craft; to exhibit ourselves as good and true, as well as faithful, dutiful and useful, members of both the Fraternity and our respective religions; to faithfully and conscientiously discharge all the duties and responsibilities of our different positions in life, both private and public; and to show to all and sundry that we are servants of freedom and benefactors of democracy, not in the domain of war, but rather in the field of peace.

Similarly, MW Camilo Osias and many other Masonic leaders who became high-ranking government officials set the inspiring example of sterling statesmanship, as well as disinterested and dedicated public service, and thereby exerted their decisive and deciding influence on the affairs of our national and local communities. At the same time they served as effective public relations agents of the Fraternity by proudly telling others the truth about it and its members both in their written works and in their speeches.

It is fondly hoped that a greater number of our politician brethren do what MW and Sen. Osias and his contemporaries did as well for the welfare and happiness of their country as the greater glory of the Great Architect of the Universe.

# A GOOD AND TIMELY REMINDER

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**WE ARE ADMONISHED THAT we show, by our own conduct, our zealous regard for the laws, rules, and regulations of the Fraternity; for if we do not, we cannot, and should not, expect others to pay due obedience to them. Therefore, it is not inopportune for us to redirect our special attention to the provision in our Masonic Law Book (Centennial Edition, pp. 239-240) that we should participate actively in the celebration of certain holidays involving Mason patriots and heroes, as well as prominent Masonic personalities, by joining the programs of the government in the observance of said holidays.**

According to the same constitutional provision, the said holidays include Independence Day, June 12; Bro. Jose Rizal's Birthday, June 19; National Heroes Day, last Sunday of August; Andrés Bonifacio Day, Nov. 30; and Rizal Day, December 30.

As Lodges or, better still, as Districts, we are encouraged to celebrate the birthday anniversaries of prominent Masonic personalities born in our respective towns or provinces by holding on such occasions memorable public activities or programs that will propagate the vision and virtues of our beloved departed Masonic personalities. Those mentioned in the said constitutional provision include the following:

1. Manuel A. Roxas, January 1, 1892, Capiz, Capiz;
2. Jose Abad Santos, Feb. 19, 1886, San Fernando, Pampanga;
3. Jose P. Laurel, March 9, 1891, Tanauan, Batangas;
4. Emilio Aguinaldo, March 22, 1869, Kawit, Cavite;
5. Gregorio Aglipay, May 5, 1869, Batac, Ilocos Norte;
6. Paulino Santos, June 22, 1890, Camiling, Tarlac;
7. Ladislao Diwa, June 27, 1890, June 27, 1863, San Roque, Cavite;
8. Apolinario Mabini, July 23, 1864, Tanauan, Batangas;
9. Manuel Luis Quezon, August 19, 1878, Baler, Tayabas (now Quezon);
10. Marcelo H. del Pilar, August 30, 1850, Bulacan, Bulacan;
11. Dionisio Gutierrez, Oct. 9, 1891, Batangas, Batangas;
12. Antonio N. Luna, Oct. 29, 1866, Binondo, Manila;
13. Graciano Jaena Lopez, December (?), 1856, Jaro, Iloilo; and
14. Hadji Butu, 1865, Jolo, Sulu. (The date of his birth is omitted in our Masonic Law Book.)

The foregoing list is by no means complete. We modestly propose, therefore, that individual brethren and Masonic groups relay to the Grand Lodge information on the names of Masonic patriots/heroes and prominent Masonic personalities in their respective towns/cities or provinces, as well as the settings (dates and locales) of their respective birth and death anniversaries, so that the Craft will be able to come out with a complete list of such patriots/heroes and prominent Masonic personalities.

Finally, every Lodge in this sovereign jurisdiction named after a Masonic personality should strictly observe the injunction that it should celebrate the birth anniversary of that Masonic personality with an appropriate program.

We also modestly propose that the Grand Lodge create a special committee to oversee the implementation of this requirement of our Masonic Law Book.

## FULL STEPS TO FULL DEMOCRACY THRU THE PEOPLE



BY RET. CHIEF JUSTICE AND PGM REYNATO S. PUNO

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*(On invitation of the PHILCONSA, retired Chief Justice Reynato S. Puno, PGM, GMH, was guest of honor and speaker on Constitution Day, February 8, 2014, at the Manila Golf and Country Club. Given hereunder is the text of his speech.)*

**Democracy is not static but an evolving concept whose sustainability is keyed to the capacity of its form and substance to meet the changing exigencies of time. John Keene, in his book entitled *The Life and Death of Democracy*, explained the reasons for the durability of democracy, and I quote him:**

*x x x The exceptional thing about x x x democracy is that it demanded people see that nothing which is human is carved in stone, that everything is built on the shifting sands of time and place and that therefor they would be wise to build and maintain ways of living together as equals, openly and flexibly. Democracy required that people see through talks of god x x x and claims to privilege based on superiority of brain or blood. x x x It implied that the most important political problem is how to prevent rule by the few or by the rich or powerful who claim to be supermen. x x x Democracy was to be the government of the humble, by the humble and for the humble. (XII).*

John Keene then traced the origin of democracy from its obscure past, its present preeminence and the multiple threats to its sustainability. He examined the primitive beginnings of democracy as a direct rule by the people. In its

first historical phase, democracy was peremptorily dismissed as a government of the mob by the early philosophers, and the idea evaporated from the face of the earth for a thousand years.

Democracy, however, was not to remain in the graveyard forever. The resurrection of democracy and its second historical phase started around the tenth century. In its resurrected form, it slowly took the shape of representative democracy, or, the indirect rule by representatives of the people. But even in its resurrected form, it took representative democracy up to the early years of the 21st century to prevail. Along a tortuous way, it has to break down all accretions of antipathies to the notion that the people are sovereign. These antipathies came from powerful secular and sectarian forces – from kings who refused to give up their royal prerogative to rule the people by virtue of their bloodline, to theological tyrants who claimed infallibility beyond the spiritual realm, to dictators who hallucinated they knew everything and could order everyone around. It took numerous national, regional and two world wars for representative democracy to beat the last of the isms – communism. Even then, in the course of navigating its history, democracy metamorphosed into several variants – democracy has appeared dressed as ‘aristocratic democracy’, as ‘social democracy’, as ‘christian democracy’, and as ‘socialist democracy’. But there is no doubt that today, democracy has gained global currency. By the end of the 20th century, 119 out of a total 192 countries could be called electoral democracies and they cover 38% of the world’s population. Hence, no less that Nobel Prize Winner Amartya Sen considers democracy as a “universal value.”

For more than a hundred years, Filipinos have been aspiring to become a full democracy. As we celebrate Constitution Day, we should ask ourselves that tormenting question: How does the world view our state of democracy? Freedom House is a US-based “non-profit, non-partisan organization that supports democratic change, monitors freedom and advocates for democracy and human rights.” In its latest report, it again evaluated the state of freedom all over the world in 2013, and categorized countries as free, partly free, and not free. For the nth time, the Philippines was rated as partly free, and not as a fully democratic country. This has been the sorry story of our democracy. Since we won our independence from Spain, we have exerted robust efforts to erect a democratic regime in our country. We made that covenant in the Malolos Constitution, and in our 1935, 1973, and 1987 Constitutions. But after a century, our dream to establish a democratic state is turning out to be a delusion. I invite you, as defenders of the Constitution, to focus on some of the reasons why we have not put to bed this problem.

First, consider the kind and quality of our democracy – a representative democracy. In representative or indirect democracy, the people elect the officials who will govern them. Election is the life force of a representative democracy for through the proper choice of rulers, it avoids the unwieldiness of a democracy where the people rule directly. But it is also its Achilles heel for through elections, government can be captured by a small elite that promotes its selfish interest and neglects the bigger interest of the people. Hence, the electoral process in a democracy must meet some irreducible requirements. For one, the conduct of election from beginning to end must be free from any form of unfairness, insulated from any species of fraud and immunized from any degree of discrimination. The evidence that our electoral process has failed to pass these basic criteria cries to high heaven. Our elections are highly driven by money, especially dirty money. Shocking complaints, such as the non-disclosure of source code, elimination of minimum safeguards to assure the sanctity of the votes, and abdication of COMELEC power to control the conduct of elections to a foreign corporation, remain unresolved by the authorities. Our elections are controlled by political dynasties that continue to monopolize power in almost all our electoral units. Dynasties are poison to the principle of majority rule, which is the essence of democracy. They choke the access to political power by the people in the same way the old monarchs and modern dictators claim the exclusive franchise on the right to rule. Political dynasties result in a government of the few and for the few, a government that is the antithesis of democracy.

Second, we can never attain the status of “full democracy,” unless we follow with unflinching fidelity the rule of law. In unadorned language, rule of law simply means that those who govern the people must be under the law and no one is above the law. History teaches us that the rule of law is the sine qua non for democracy to start and still is the sine qua non for democracy to survive. As chorused by political scientists, “From the start, the state must be organized on the basis of the rule of law. Those who govern must be accountable to the people x x x The transparency of the governing process must permit the citizenry to keep a watchful eye on state officials so as to detect corruption and punish those who perpetrate it. Corruption can strangle a democracy at any stage of its development x x x Legislatures must have real law-making powers as well as the right to hold the executive up to scrutiny. The judiciary must be independent of political manipulation by the executive and legislative branches x x x and the military must abide by the rules of democratic government and accept civilian control x x x” (Sodaro et al., *Comparative Politics*, p. 225).

Sad to state, the rule of law is weak in our country. Lawlessness reigns king

in almost every level of our society. Lawlessness rules in our streets, where simple traffic rules are not enforced. Lawlessness has reared its ugly head in some branches of government, where not infrequently no respect is given to the constitutional principle of separation of power and its corollary doctrine of checks and balances. When the sanctity of these touchstone principles is trashed, the inevitable result is eruption of corruption. The PDAF anomaly could not have happened if some of our legislators did not usurp the power of the Executive to implement our laws. By striking down the pork barrel practice, the Supreme Court bluntly ordered the legislators to stick to lawmaking and stop contracting. We are now hanging in suspense waiting for the decision of the High Court on the so called DAP petitions. These petitions will enable the High Court to elucidate and educate all and sundry how far the President can intrude into the power of Congress over the purse. The decision of the Court is ultra-important to our democracy for the powers between Congress and the President cannot be bound by blurred lines. A tiny error in drawing the balance can result in dominance by one branch over the other and give tyranny a toehold in the entire bureaucracy. All these underscore the imperative need for an independent judiciary. Only an independent judiciary can decide without fear whether a powerful branch of government has overreached its powers. Recent events show that we need to further strengthen the sinews of independence of our judiciary. One area of concern is its lack of financial independence from the political branches of government. Over the years, we see the judiciary's independence disrespected come budget time. Always, the judiciary has to crawl and to beg Congress for sufficient funds and always, their efforts have proved futile. Hobbled by an indecent budget, the judiciary has still to make a beeline to the DBM for the release of its appropriation. The result is an anemic and demoralized judiciary. A judiciary that is financially bleeding means a lot of courts without judges, a lot of judges without sufficient staff, a lot of staff without computers or a judiciary so disadvantaged it can hardly fulfill the expectations of the people. Worse, it can tether the judiciary to the caprices of the political branches for our government and compromise its independence. Another danger to the independence of our judiciary is the continuing threat of impeachment against some of its members. At least two aspects of our impeachment process deserve our hard and harsh look. One is whether we should continue giving this great power to the political branch of our government – the Constitution gives the power to initiate impeachment proceedings exclusively to the House of Representatives and the power to try impeachment cases exclusively to the Senate. In other jurisdictions, where the power of impeachment has been misused to bludgeon their judiciary to submission, they lodged this awesome power in a body that is apolitical, whose composition is a mixture of jurists, barristers, academicians, and other major stakeholders of the constitutional system. Second, we need to define with

precision the nature of impeachment, whether it is judicial, quasi-judicial, or political in character. The correct characterization of the impeachment process will determine its fairness and impartiality. It will also clarify, among others, the standard of justice that ought to guide the impeachment court, the code of ethics that will bind its members, and the core constitutional rights that can be invoked by respondents. If impeachment is to be credible and accepted by the people, it must be wielded as a tool of good governance and not an instrument of partisan politics.

Thirdly, if we want to qualify as a fully democracy, there are certain democratic norms which we must substantially satisfy. These norms provide democracy's moral content and undeniably, among the norms that command the highest importance are equality and inclusiveness. The norm of equality demands that human rights must be equitably distributed to everyone. The norm of inclusiveness requires that economic progress should not be restricted to the rich but should include the poor for democracy cannot thrive on the poverty of the many. Studies on democracy overwhelmingly show that "wealthy and upper middle income countries tend to be democracies and semi-democracies and x x x conversely, poor countries tend to be semi-authoritarian." In the case of the Philippines, democracy rests on a foundation of sand because it has a missing middle class. Worse, the galloping gap between the rich and the poor is getting more unconscionable and intolerable. The statistics say that in our country "4 million families own nothing while the top 40 own everything" (Ronquillo, *Sunday Times*, December 15, 2013, p. A-4). We do not need the omniscience of the divine to warn that our democracy cannot succeed where you have a multitude of people with heads without roofs, with backs without shirts, with stomachs without food, with feet without shoes. It hurts that millions of our countrymen believe that the best way to live in the Philippines is to leave it; hence, they consider a foreign visa as their most valuable possession.

Today, democracy is going through its 3rd historical stage – from direct democracy to representative democracy and to what John Keene calls monitory democracy. Monitory democracy means a democracy where those who govern are monitored by the people moment by moment. It has come about because of the declining trust of people on their elected representatives. Hence, the metamorphosis of representative to monitory democracy, where watchdogs, guidedogs and barking dogs are all engaged in deep and tight watch on their representatives and agents in government. The emergence of a monitory democracy is patent in our 1987 Constitution. It is the reason for the establishment of such independent bodies as the COA, the Commission on Human Rights, the Office of the Ombudsman, an activist judiciary, and

an interventionist civil society. Our 1987 Constitution recognized that the people are the ultimate watchdog of their own interest. For this reason, our 1987 Constitution redesigned our state not only as republican in character but as democratic at its core. It again stressed that sovereignty resides in the people and all government authority emanates from them. The people are the sun of sovereignty, and their representatives are but the moons that reflect the people's sovereignty. Prescinding from that premise, the 1987 Constitution affirmed the power of the sovereign people to remove thru recall some elected officials, the power to enact local and national laws, and the power to change the Constitution itself, in effect the power to create and recreate government itself. I keep on stressing that the 1987 Constitution merely affirmed and did not grant the sovereign power of the people. The sovereignty of the people is inherent in them as a people and cannot be granted by any piece of paper even if that tissue is called a Constitution. The power of the people as sovereign preceded and antedated all Constitutions. There is no power higher than the sovereign power of the people as all other powers are merely delegated by the people. Hence, the delegated power to execute laws on the Chief Executive, the delegated power to enact laws on Congress, the delegated power to interpret laws on the Supreme Court cannot be used nor abused to nullify the sovereignty of the people. To further fortify the power of the people, the 1987 Constitution made it the duty of the military to protect the people whenever they exercise their sovereign power, including the power to change their own government. Indeed, one of the finest moments of our military was when they upheld the exercise of people power against people in power in the 1986 EDSA revolution.

Let me end by saying we will never be a full democracy unless and until we fully enthrone the people as the real sovereign in our country. If democracy has not fully flowered in the Philippines, it is because the people have been betrayed by some of their so called representatives time and time again. If democracy has not been deeply rooted in our soil, it is because it has often been hijacked by a small but powerful cabal of political and economic elite. In other words, the story of democracy in the Philippines is the story of betrayals of the interest of the people. Democracy will succeed in the Philippines only if we can stop these betrayals. Only the people can stop these betrayals for only the people will not betray themselves; only the people will not betray their interest. Let us support all initiatives of the people, all initiatives for the people, and all initiatives by the people.

A pleasant evening to all!

OUR GRAND MASTER'S

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**JANUARY-FEBRUARY 2014  
ACTIVITIES**

BY ROSELLER M. MALABANAN, CS & AAGM

## JANUARY

Upon the direction of MW Juanito G. Espino, Jr., the IMES conducted a Mentoring Program on the **3rd** and the **4th**.

In the afternoon of the **4th**, our Grand Master attended the installation of the officers of Eulogio R. Dizon No. 254 in Talogtog, Nueva Ecija.

In the afternoon of the **10th**, he attended the installation of officers of MW AG Pedro Gimenez Lodge No. 370. On the 11th, he was guest of honor and speaker of the Royal Order of Scotland.

In the morning of the **13th**, he represented the GLP in the signing of a Memorandum of Agreement regarding the lot donated by VW Jerry Malamion.

On the **17th**, he was in Bacolod City, where the Visayas Regional Convention was held. On the 18th, he attended the installation of the officers of Subic Bay No. 361.

In the afternoon of the **21st**, he entertained courtesy callers from the M.W. Grand Lodge of China. Later he talked with brethren of Abra Lodge No. 86 regarding the forthcoming dedication of their building

On the **22nd**, he led officers of the GLP in tendering welcome lunch in honor of visitors from the M.W. Grand Lodge of China at the Sofitel. Later on, he entertained at his office in the Plaridel Masonic Temple HL Linda Dobbins, Supreme Royal Matron, and her party.

In the afternoon of the **23rd**, he attended two Masonic functions: the installation of the officers of Dr. Sun Yat Sen Memorial Lodge and the installation of the officers of Maharlika Shrine Club.

In the afternoon of the **24th**, he attended the installation of the officers of La Naval Lodge No. 269.

In the afternoon of the **25th**, MW Jun Espino attended the installation of the officers of Mayon Lodge No. 61. In the evening the same day, the installation of Ill. Peter U. Lim Lo Suy, PGM, as Potentate of Agila Shriners took place at Cagayan de Oro City.

(MW Peter, more power to you!)

In the afternoon of the **28th**, he attended the installation of the officers of Manila-Mt. Lebanon Lodge No. 1 at the Scottish Rite Temple. (In the same afternoon, Mt. Diwata Lodge No. 236 held the installation of its officers.)

On the **31st**, he attended the NCR Multi-District Convention held at the Plaridel Masonic Temple.

## **FEBRUARY**

In the afternoon of the **1st**, our Grand Master attended the installation of the officers of Mayon Lodge No. 61.

On the **4th**, he presided over the ceremony of laying the cornerstone of the temple of Abra Lodge No. 86. In the afternoon of the next day, he attended the installation of the officers of Island Luz Minerva at the QC Sports Club.

In the morning of the **6th**, our Grand Master entertained in his office brethren of Eulogio Dizon Lodge No. 264; in the evening, he was guest of honor and speaker of Maginoo Shrine Club.

In the morning of the **8th**, he attended the installation of the officers of Montalban Lodge No. 376; in the afternoon, that of Silanganan Lodge No. 19, and later that of Molino Lodge No. 352.

In the afternoon of the **10th**, MW Jun Espino presided over the institution of Andoni Dumlao UD. On the **11th**, he attended the installation of the officers of Mabuhay Shriners; the next day, that of Bagumbayan Lodge No. 4.

On the **13th**, MW Jun Espino and other Grand Lodge officers and brethren flew to Guam/Saipan. The next day, they attended the joint installation of officers of our overseas Lodges; on the **15th**, the joint convention of our overseas Districts.

In the afternoon of the **17th**, our Grand Master attended the installation of the officers of Dapitan Lodge No. 21 at the Scottish Rite Temple.

On the **21st**, he attended the installation of the officers of T.M. Kalaw Lodge No. 136. On the **22nd**, accompanied by other Grand Lodge officers and brethren, he attended the Mindanao Multi-District Convention in Davao City.

In the afternoon of the **26th**, MW Jun Espino attended the meeting of the Board for General Purposes. The next day, he presided over the ground-breaking ceremony of Lam-ang Lodge No. 164, and then attended the installation of the officers of the same Lodge.

In the morning of the **28th**, he presided over the ceremony of laying the cornerstone of the temple of Hundred Islands Lodge No. 201 in Alaminos, Pangasinan, and then the institution of Pozzorubio Lodge UD. In the afternoon of the same day, he attended the installation of the officers of Alfonso Lee Sin Lodge No. 158 in Dagupan City.

## MW ESPINO JR., OTHER GRAND LODGE OFFICERS ATTEND VISAYAS, NCR, OVERSEAS, AND MINDANAO MULTI-DISTRICT CONVENTIONS

MW JUANITO G. ESPINO, JR., accompanied by other Grand Lodge officers, attended the Visayas Regional Convention held in Bacolod City on January 17. Then he attended the NCR Multi-District Convention held at the Jose Abad Santos Hall in the Plaridel Masonic Temple on the 31st of January 2014.

Then on the 13th of February, they flew to Guam/Saipan. On the 14th, they attended the joint installation of officers of our Lodges in that part of our grand jurisdiction. On the 15th, they attended the joint convention of our Overseas Districts.

On the 22nd, they attended the Mindanao Regional Convention held in Davao City.

Shown below are photos taken during the three multi-district conventions.





## ANDONI T. DUMLAO MEMORIAL LODGE U.D. FINALLY INSTITUTED; MT. DIWATA LODGE #236 IN TRANSITION

BY DANILO P. PERRAL, PDGL

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**A NEW MASONIC LODGE named Andoni T. Dumlao Memorial Lodge (ATDML) U.D. formally opened its doors, with no less than MW Juanito G. Espino, Jr. presiding over the Institution Ceremony last February 10, 2014 at the Philippine Gateway Hotel in Surigao City.**

Actually, MW Jun Espino signed the Dispensation to form a new Lodge on Jan. 18, 2014, and the Institution Ceremony was originally scheduled to be held on the 30th of the month. The day before, VW Emmanuel Diesta was sent by the Grand Lodge to Surigao City to prepare us members for the ceremonies.

On Jan. 30, we made the people of Surigao City know about the special event through radio announcements and through a motorcade traversing the city's major thoroughfares en route to the airport to welcome MW Jun Espino and his party, who we knew were on the way hither via Cebu Pacific. But due to a low pressure affecting the whole of Mindanao, the plane was not able to land and was, instead, diverted to Cebu, and the Grand Master and his party returned to Manila.

So, we decided to have a sumptuous dinner cum fellowship at the Parkway Hotel, just across the Surigao Masonic Center, with our DDGM, VW Alipio G. Olita, and MW Romeo A. Yu, PGM, joining us.

In the morning of Feb. 10, MW Jun Espino, accompanied by VWBs Roseller Malabanan and George Brown, arrived in Butuan City, where he was met by MW

Romeo Yu and VW Alipio Olita and our Butuan brethren, and treated to breakfast. The brethren traveled by SUVs from Butuan to Surigao City. They proceeded to 357 Sushi Bar, where they were treated to lunch.

Desirous of spreading further the tenets and teachings of the Fraternity, the elders of our Lodge, Mt. Diwata #236, conceived the establishment of a new Lodge in Surigao City, to be named after VW Andoni T. Dumlao, the first to be raised in our Lodge. He was well known for his dedication and devotion to the Fraternity and his exemplary conduct both as a man and as a Mason. He served as Charter Junior Warden of Lodge #236, its Worshipful Master twice, District Grand Lecturer, Grand Master's Deputy for Masonic District #26 (Agusan-Surigao), and then Grand Pursuivant of the GLP. He was a fixture in many local, regional, and nation Masonic assemblages.

Twenty-five brethren constitute the initial membership of ATDML U.D., with the following as three Lights: VW Maria R. Hatague, PDDGM, Worshipful Master; VW Reynaldo C. Ibañez, PDDGM, Senior Warden; and VW Cesario E. Espejon, Junior Warden.

During the ceremony of Institution,



WB Pablo Yves L. Dumlao II (left-son of the late VW Andoni T. Dumlao), Sis. Norma Dumlao(2nd to the left-wife of VW Andoni T. Dumlao), MW Juanito Espino Jr. GM (2nd to the right)



VW Salvador Calo, DDGL (left), VW Rodrigo Amancio, DDGL (2nd to the left), MW Juanito G. Espino Jr., GM (2nd to the Right), VW Alipio Olita Jr., DDGM R13-A (right)

MW Jun Espino exhorted us to practice the teachings of the Craft and underscored the importance of working together in close harmony within and without the Lodge. He also informed us of what a Lodge U.D. is supposed to do and how to get it chartered. Besides, he apprised the brethren assembled on the goings-on at the GLP.

Immediately after our institution as a Lodge, we held our first meeting, in which four petitions for the degrees of Masonry were read and immediately transmitted to the GLP together with the corresponding degree fees. The ceremony of Institution was attended by members of the late VW Andoni Dumlao's family, led by Sister Norma L. Dumlao, who delivered a response, in which she reminisced the life the family lived together with VW Andoni, who, we were sure, would be happy because his son, Pablo Ives II, followed in his footsteps, not only professionally as a civil engineer, but as a member of the Masonic Fraternity. Last

Feb. 8, he was installed as Worshipful Master of Mt. Diwata Lodge #236 at the Philippine Gateway's Grand Convention, with Past Grand Master Romeo A. Yu as Installing Officers and with Hon. Alfredo Dumlao Vargas, Representative of the 5th District of Quezon City, as Guest of Honor and Speaker.

WM Paul Dumlao now leads a transition team of young Masons in the governance of Mt. Diwata Lodge #236. Installed as Senior and Junior Wardens, respectively, were Brothers Den Ryan Cagas and Brian Pates. Although some of the elders of Lodge #236 have maintained their membership therein, they establishing ATDML U.D. in order to give the young Masons the chance to prove their worth as Masonic leaders in their own right. With the youthful exuberance and vigor of these young brethren, expectedly, as it has always been, Mt. Diwata Lodge #236 will be a leader among the Lodges in Masonic District RXIII-A.



MW Juanito G. Espino Jr., GM, MW Romeo A. Yu, PGM, With the charter officers of Andoni T. Dumlao Memorial Lodge U.D. and Sojourners

## RISING ABOVE ADVERSITY

Supertyphoon “Yolanda” (Haiyan), the strongest cyclone to hit the planet in recent years, left the province of Antique in such a devastated state that three months afterwards the province found itself still reeling from its destructive effects. The destruction which the province suffered was not covered by media as much as that which Leyte suffered, and donations that it received were by far fewer than those which Leyte received. But it suffered as severely as did Leyte and the other badly hit provinces. The supertyphoon left Antique with many ruined houses and uprooted trees and with great losses on the part of its agricultural and fishery sectors. According to the final report of the Provincial Agriculture Office (PAO) and the Bureau of Agricultural Statistics (BAS), the estimated total cost of damage on the agricultural and fishery sectors in the province was at least PhP 155,737,000.

The affected residents, especially the farmers, did not like to rely entirely on people giving them food or cash; they wanted tools or farm equipment in order that they could operate their damaged farms once again. They wanted to rebuild their lives themselves in dignity and hard work.

VW Rudy Lim Ong, PJGL, of Labong Lodge No. 59 and president of the Screen Imaging and Digital Graphic Association of the Philippines (SIDGAP), got wind of that desire of the farmers of Antique. Hence, he and the members of the SIDGAP Board decided that Antique province would be the beneficiary of their donations.

WM Jay Gabin of Hamtik Lodge No. 76 in San Jose, Antique helped the SIDGAP identify the farmers’ cooperatives or associations in the municipalities of Sebaste and Culasi that were in dire need of farm machinery and equipment. These farmers’ cooperatives are Sitio Viejo Farmers Association in Sebaste; Madja-as Irrigators Association in Culasi; and Bungsyadan Irrigators Association, also in Culasi.

On February 7, 2014, VW Rudy Ong and John Carrera, SIDGA President and Secretary, respectively. They were met at the airport by Bro. Noel Dimapiles, JW of Hamtik Lodge, and then brought by VW Clyde Valente directly to the municipal hall of Sebaste, where they were welcomed by Mayor Jose Christopher Varona and WM Jay Gabin. From there they proceeded to the farmers’ cooperative and turned over pre-harvest and post-harvest machinery amounting to PhP 99,400.00.

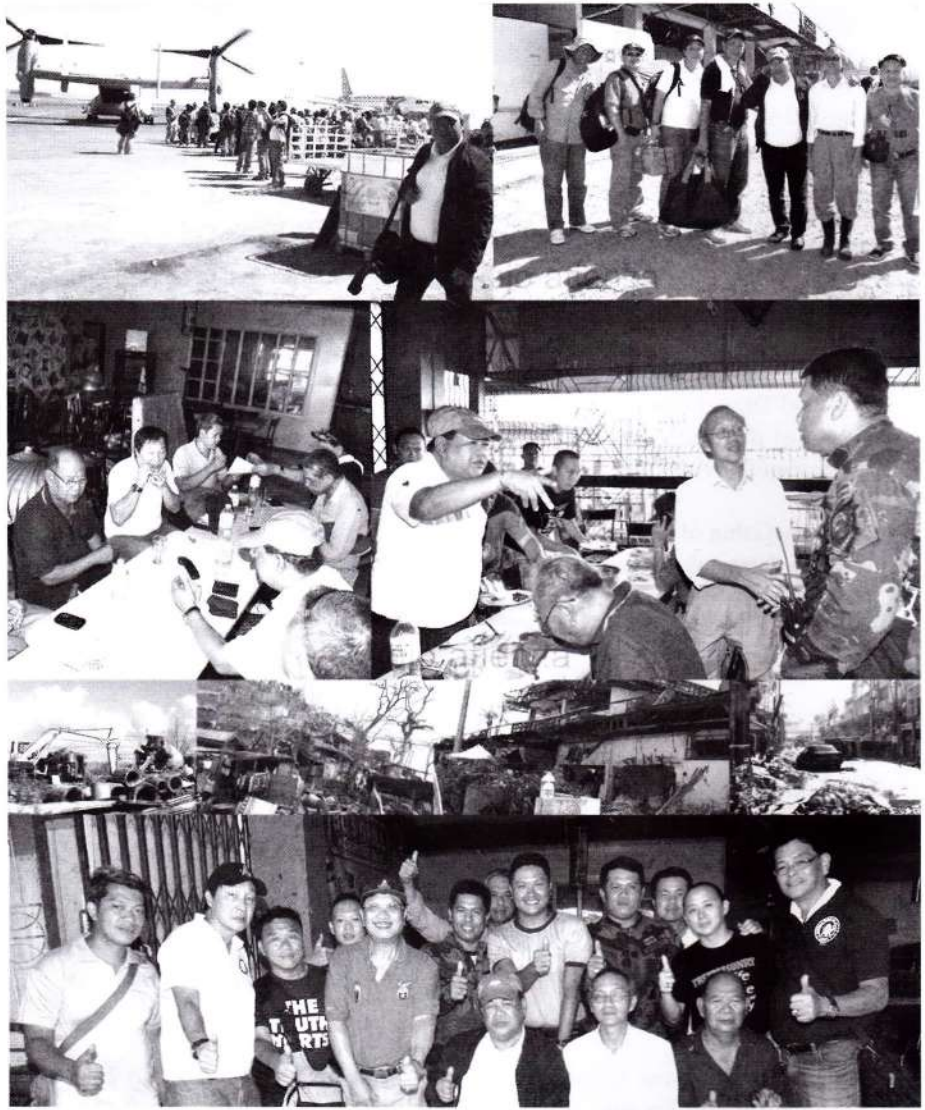
Later, they were treated to a small thanksgiving program and a sumptuous lunch, and the beneficiary farmers gave them souvenir tokens of beautifully crafted placemats made of abaca fiber.

Their next stop was Culasi, where they were welcomed as well by Mayor Joel Lomugdang and his son, Brother Jeffrey Lomugdang. After they turned over

to the farmers' cooperative pre-harvest and post-harvest machinery amounting to PhP189,000, the grateful beneficiary farmers held a mini program in honor of the donors.

The donations for the 2 towns amounted to PhP 288,400.

*Indeed, "To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. Relief flows from brotherly love, as free, pure, and refreshing as the mountain air. It dries up the gushing fountains of grief, banishes want from the abode of a distressed brother, and pours the oil of joy into the wounded hearts of the widows and orphans."*



# MD NCR-D Tenders Tribute to Its PDDGMs, PMs, and Ladies

Masonic District NCR-D, under the dynamic leadership of VW Edwin P. Costes, DDGM, tendered tribute to its Past District Deputy Grand Masters (PDDGMs), its Past Masters (PMs), and the Ladies of its Master Masons in the evening of Friday, Feb. 28, 2014 at the Marc Tower 2000 on Quirino Avenue, corner Taft Avenue, San Andres, Malate, Manila.

VW Rolando F. Rocha, PSGL, Treasurer of the District's Council, led the invocation. After the singing of the National Anthem and the Grand Lodge March, VW Rodolfo L. Tan, DGL, the chairman of the special project, delivered the welcome address.

VW Bienvenido V. Samonte, DGL, assisted by the other DGLs, presented the Past Masters of the Lodges in the District who were present. Each Past Master was given a pin as a token of his dedicated service to his Lodge and to the District.

VW Samuel P. Fernandez, PGH, gave the response in behalf of the Past Masters.

VW Arturo E. Fadriguera, DGL, presented the Past District Deputy Grand Masters (PDDGMs) present, each of whom received a pin in token of his unselfish and dedicated service for the welfare and prosperity of the District.

VW Ramon G. Nuñez, President of the District's Council of PDDGMs, gave the response.

Sister Jocelyn M. Costes, our DDGM's Lady, acknowledged the Ladies of Masons in attendance and led in the giving of a bouquet of flowers to each of them.

After the sumptuous dinner, dance and fellowship ensued.

The evening's program was ably emceed by WBs Marcelito Sta. Maria Pescante and Plutarco B. Bawagan, GLIs.

Given below are photos taken during the memorable evening.







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## SOARING HIGHER!

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BY RICHARD NIXON A. BABAN, JGL

A famous statesman, as well as a dedicated Mason and Shriner, the late US President Harry S. Truman once declared, "Actions are the seed of fate. Deeds grow into destiny."

On January 25, 2014, over 600 Noble Shriners from all over the Philippines and from foreign lands filled the Emerald Ballroom of the week-old Limketkai Luxe Hotel in Cagayan de Oro City to witness the installation of the second Potentate of the Agila Shriners, III. And MW Peter U. Lim Lo Suy, PGM, thereby affirming that the brethren's dream for a Shrine Temple in Mindanao is not just alive, but soaring high as well.

It was in 2009 that the city witnessed the staging of an equally magnificent ceremony or the occurrence of an equally spectacular event, when the same person was most solemnly installed as the 92nd Grand Master of Free and Accepted Masons in the Jurisdiction of the Philippines.

Many of us thought that after descending from the Grand Oriental Chair, MW

Peter U. Lim Lo Suy would take a less active role in Masonry. But we were proven wrong, because in 2011, he was crowned by the Supreme Council of the Sovereign Grand Inspectors General of the Thirty Third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines as the Sovereign Grand Inspector General for the Orient of Misamis Oriental and Bukidnon.

On that same year, he joined a contingent of Noble Shriners, led by another Past Grand Master, Ill. and MW Romeo A. Yu, to Denver, Colorado in the United States of America, to apply for a charter for a new Shrine Temple in the Philippines. The application was approved "Under Dispensation".

Subsequently, Ill. Romeo A. Yu endeavored most earnestly to impress deeply upon the minds and hearts of the Imperial Officers of the Shriners International that Mindanao was ready to have a Shrine Temple of its own. A year later, all the labors and sacrifices of the working group were rewarded by a grant of a regular charter amid a remarkable ceremony in Charlotte, North Carolina, USA.

Ill. and Past Grand Master Peter Lim Lo Suy was elected as the first Chief Rabban, a position next in rank to Ill. and Past Grand Master Romeo A. Yu, who was elected as the first Potentate of the Agila Shriners.

The early years saw the phenomenal growth in membership of the organization, which has hosted several Hot Sand Ceremonials all over Mindanao and a Cold Sand Ceremony in Davao City. Substantial funds have also been raised for the building of a Children's Hospital in Davao City. This project will soon see fruition.

Ill. and MW Peter Lim Lo Suy, PGM, considers his ascension as Potentate of the Agila Shriners as "the most difficult but also the most challenging chapter in his life as a Freemason and a dutiful member of the Shriners International."

The following Nobles were installed together with Ill. Potentate Peter Lim Lo Suy: Reynaldo I. Reyes, Chief Rabban; Henry J. Tan, Asst. Rabban; Romeo A. Bartolome, High Priest and Prophet; Floren Vic Lumo, Oriental Guide; Edwin P. Amene, Treasurer; Francis S. Celis, Recorder; Agapito S. Suan, Jr., 1st Ceremonial Master; Efen D. Marquez, 2nd Ceremonial Master; Jonathan D. Montillo, Director; Catalino B. Rodriguez, Jr., Marshal; Suharto T. Mangudadatu, Captain of the Guard; and Alipio G. Olito, Jr., Outer Guard.

The Appointed Officers for Shrine Year 2014 include the following: Paul T. Arcangel, Temple Attorney; Alphon R. Lagamon, Temple Auditor; Espiridion R. Reyes, Medical Director; Gilbert Cailan, Noel Gloria and Joselito Cembrano, Asst. Medical Directors.

Appointed Ambassadors are the following: Jose A. Lim III, Philippines; Enrique Y. Co, at large; Samuel C. Lo, Republic of China; Cheah Kok Cheong, Malaysia and Singapore; Jose M. Rosales, Hawaii and Las Vegas, USA; Mark Parinas, San Francisco, USA; Valentin T. Basiga, New York and New Jersey, USA; Robert Ching, Los Angeles, USA; Jose Paulo Vidal, Alaska, USA; Oscar Obsuna, Virginia, USA; and Albert J. Encarnacion, Europe.

Several Noble Shriners were also appointed as Medical Officers and Executive Aides. Their terms are co-terminous with the newly installed Illustrious Potentate.

III. Terrence M. Derby, Past Potentate of the Aloha Shriners based in Hawaii, USA, flew over to Cagayan de Oro City to be the Installing Officer. He was ably assisted by III. and MW Pablo C. Ko, Jr., PGM, Past Potentate of Maharlika Shriners, who acted as the Installing Marshal.

The latter also presented to III. and MW Romeo A. Yu, PGM, the Past Potentate's Jewel.

In his speech of acceptance, III. and MW Romeo A. Yu acknowledged all those who had extended their active assistance and support to him and his Divan in the establishment of the Agila Shrine Temple.

Then, in behalf of the International Past Potentates Association, III. Terrence M. Derby awarded "Cabiri" Jewels and Certificates to deserving Nobles.

In his inaugural message, III. Potentate Peter Lim Lo Suy thanked all the Noble Shriners responsible for his election and his subsequent installation. He likewise enjoined the members to support his programs for the ensuing Shrine year, particularly to continue raising funds necessary for the commencement of the construction of the Shriners Children's Hospital in Davao City.

The grand fellowship which took place after the awe-inspiring installation ceremonies and which was exuberantly emceed by Nobles Ramon G. Tabor and Raul G Cabalang, was joined in by the sisters and children. Behold, how good and how pleasant it is for members of the Masonic Family to dwell together in unity!

No, the fate of the Agila Shriners is not by any means a stroke of luck. Rather, as Bro. William Shakespeare would succinctly put it, "It is not in the stars to hold our destiny but in ourselves."



## THE LAWS OF FREEMASONRY

BY THE EDITORIAL STAFF

### **Charges, Reminders**

A newly initiated Brother is charged to “be faithful to the trust committed to your care, and manifest your fidelity to your principles by strictly observing the Constitution of the Fraternity, by adhering to the Ancient Landmarks thereof, and by refusing to recommend anyone to a participation in our privileges unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution.”

A Brother who is newly advanced to the degree of Fellowcraft is enjoined to “preserve the ancient usages and customs of the Fraternity sacred and inviolate, and thus, by your example, induce others also to hold them in due veneration.”

And a newly raised Brother is charged “... carefully to preserve the ancient landmarks of the Craft, and never to suffer them, on any pretense, to be infringed, and “... never to countenance any deviation from the Fraternity’s established customs.”

Besides, all of us Master Masons present during the installation of Lodge Officers, and not only the officers, are reminded to:

- o Strictly adhere to the ancient charges and regulations of the Fraternity; as well as maintain, support, and enforce the Constitution, Edicts, Laws and Regulations of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines and the By-Laws of our respective Lodges.

- o Regulate all our actions by the divine precepts contained in the Book of Holy Writings, God's inestimable gift to us as the rule and guide of our faith.
- o Exemplify discretion, propriety, and related virtues because it is only by a due regard for the laws and regulations of the Fraternity, as shown in our own conduct, that we can expect obedience to them from others.

## Points Adapted from TRIED AND PROVEN

Taking into account the foregoing charges and reminders, we now direct our special attention to the points given below. Most, but not all, of them have been adapted from *Tried and Proven*, a digest that the Masonic Service Association (MSA) prepared for use by Lodges to whet the appetite of their candidates for Masonic degrees for "more light in Masonry" and to prepare him for active membership in his own Lodge and in the Craft.

- o Like the laws of any nation, the laws of Masonry are both unwritten – the "common law" – and written. The written laws, based on the "General Regulations" and the "Old Charges," are the Constitution and By-Laws of our own Grand Lodge, its resolutions, and edicts, as well as the by-laws of our respective Blue Lodges. In some jurisdictions, the ancient Landmarks are written, while in others, they are a part of the unwritten law.
- o When we are in a foreign Jurisdiction, we are amenable to the laws of that Jurisdiction as well as those of our own Jurisdiction. In this duality of allegiance, Masonry follows the civil law. Thus, a Filipino residing in California, for instance, is amenable to the laws of that State and at the same time expected to obey the laws of his own nation, such as its income tax laws. Similarly, when a Mason belonging to the Jurisdiction of the Philippines is sojourning in a foreign Jurisdiction, say, California, he is not exempt from the laws of the M.W. Grand Lodge of the Philippines.
- o "General Regulations" as set forth in "Anderson's Constitution of 1723" were adopted shortly after the formation in 1717 of the First or Mother Grand Lodge in England. The work was first published under the date of 1724. Unquestionably, it embodied the laws of Masonry as they were known to the members of the four old Lodges which formed the first Grand Lodge, and hence have the respectability of an antiquity much greater than their printed life of 289 years.

- o In general, it may be said that the “Old Charges” are concerned with the individual Brother and his relations to his Lodge and his Brethren; that the General Regulations are concerned with the conduct of the Craft as a whole; and that the General Regulations permit their own alteration by Grand Lodge, while the Old Charges do not.
- o The Old Charges very evidently deal with both the Operative and Speculative sides of Masonry; some of their phrases are concerned with “the Lord’s work.” The text shows that it is not the Lord God who is here meant, but the particular nobleman for whom building construction is undertaken.
- o Law in Masonry is so much more a matter of the heart than of the head, so much more concerned with setting forth conduct than in assessing penalties, that, thoroughly to comprehend it, we must be willing to revise our ideas of law, as we understand the enactment of legislatures.
- o Many civil laws are provided with measures of enforcement and penalties for infringement; Masonic law knows but four penalties: reprimand, definite suspension, indefinite suspension, and expulsion or Masonic death. These Masonic penalties for serious infraction of Masonic law may be ordered after a Masonic trial and a verdict of guilty, but the punishment is usually made to fit the crime, and mercy is much more a part of Masonic than of civil law. Infractions of Masonic law resulting in trial and punishment are rare, compared with the number of Masons the vast majority of whom are so willing and anxious to obey the laws that “enforcement” is seldom required.
- o There is no universality in Masonic law in all jurisdictions. Different latitudes, different characters of people, different ideas, have all left their marks upon Grand Lodges and their enactments. In the majority of essentials, Grand Lodges are one, although in some particulars, they hold different views. A large majority of Grand Lodges adhere to the spirit of the “Old Charges,” and – so far as modern conditions permit – to the sense of the “General Regulations.” Therefore, if we desire to understand the laws by which the Craft is governed and the legal standards by which Grand Lodge measures its “laws, resolutions, and edicts,” we should read both the “Old Charges” and the “General Regulations of 1723.” We should know, for instance, that the 39th or last of the “General Regulations” is stated thus: “Every Annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this Ancient Fraternity; provided always that the Old Landmarks be carefully preserv’d.”

- o The “old landmarks,” or the Ancient Landmarks as we customarily call them, are thus stated to be those foundations of the laws of Masonry which are not subject to change. Had the Grand Lodge which first adopted these General Regulations formulated the “Ancient Landmarks,” it would have saved much trouble and confusion for those newer Grand Lodges which come after. Apparently, however, the unwritten law of Masonry – the common law – was so well understood and practiced then that it was not thought necessary to codify it.
- o There is still a great body of unwritten law which Masons customarily observe – our “ancient usages and customs” – which are not specified in print now any more than they were then. But the Landmarks have been reduced to print and made a part of the unwritten law in many Jurisdictions.
- o Mackey’s list of Ancient Landmarks has been adopted as official in many Masonic Jurisdictions, including ours; others have condensed this list into lesser number, still “keeping all his points; a few Jurisdictions have a greater number of Landmarks, including some not specified in Mackey’s list. (Nathan Roscoe Pound refined Mackey’s list of 25 Landmarks to only seven, while Dr. George Oliver expanded it to 40.)
- o Those Jurisdictions which do not include a printed list of the Ancient Landmarks in their written law usually follow and practice them as part of their unwritten law. In a few instances, some of the Landmarks as listed by Mackey are not recognized as such. For instance, Mackey’s Eighth Landmark, the inherent right of a Grand Master to “make Masons at sight,” was specifically abrogated by an early Grand Lodge in California. In general, however, whether written or unwritten, Grand Lodges adhere to the spirit of all points in Mackey’s list.
- o The Landmarks may be regarded as bearing the same relation to Masonic law in general, including the “Old Charges” and the “General Regulations,” as the provisions of Magna Charta bear to modern constitutional law. Just as Magna Charta specified some of the inherent rights of men which all laws of all governments should consider and respect, so the Landmarks crystallize in words the inherent characteristics of Masonry – those fundamentals which make Freemasonry what it is, and without which it would be something else.

o Like many other Jurisdictions, our own sovereign Jurisdiction uses Mackey's list of Ancient Landmarks. According to Mackey, the Landmarks are as follows:

1. The modes of recognition.
2. The division of Symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whenever held.
6. The prerogative of the Grand Master to grant dispensation for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensation for opening and holding lodges.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in Lodges.
10. The government of every Lodge by a Master and two Wardens.
11. The necessity that every Lodge, when congregated, should be duly tiled.
12. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representative.
13. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular Lodge.
15. That no visitor, not known to some brother present as a Mason, can enter a Lodge without undergoing an examination.
16. That no Lodge can interfere in the business or labor of another Lodge.
17. That every Freemason is amenable to the laws and regulations of the Masonic Jurisdiction in which he resides.
18. That every candidate of initiation must be a man, free born, and of lawful age.
19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.
20. That every Mason must believe in a resurrection to a future life.
21. That a book of law of God must constitute an indispensable part of the furniture of every Lodge.
22. That all men in the sight of God are equal, and meet in the Lodge on one common level.

23. That Freemasonry is a secret society in possession of secrets that cannot be divulged.
  24. That Freemasonry consists of a speculative science founded on an operative art.
  25. That the Landmarks of Masonry can never be changed.
- o With these as the foundation (the “Old Charges” for precedent and the first “General Regulations” for organic law), Grand Lodges write and adopt their constitutions and by-laws, and particular Lodges write and adopt their by-laws, which are subject to approval by Grand Lodge, Grand Lodge Committee, or the Grand Master. Grand Masters, ad interim, formulate and issue edicts and make decisions; often, these are later incorporated by the Grand Lodge into the written law of the Jurisdiction. All of these together, except where they conflict with (as some of the earlier “General Regulations” necessarily conflict with later enactments made to supersede them) form the legal structure of Freemasonry.
- o Undeniably, it is much looser than the similar body of law for the government of a nation. If Masonic law were interpreted wholly by the letter – as is necessarily the case in civil law – the government of the Craft might often be as loose as its statutes. But, as a matter of fact, the Craft is well governed. Its “ancient usages and customs” so soon win their way into the hearts of the new brethren that there is a great resistance to any attempt to change the old order, unless necessity shows that it is inescapable. Masons much prefer to whisper good counsel to an erring Brother, rather than subject him to Masonic trial, whenever the gentler method can be made effective.

We recall, at this juncture, that the newly-passed Brother is charged in part thus: “You are not to palliate nor aggravate the offenses of your brethren. But in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.”

The various concerns of the Craft at all levels are managed and conducted by concerned brethren in accord with a more or less loosely woven body of law. Yet the Fraternity as a whole can take pride in the undoubted fact that it is orderly, well governed, almost completely law-abiding, and very reluctant to make any more new laws for itself than are absolutely necessary. The reason, of course, is found in the answer to the classic question: “Where were you first prepared to be made a Mason?”

## **Ancient Laws of the Fraternity, Longer Versions of Mackey's Landmarks**

Correlatively, we should take into serious consideration the Ancient Laws of the Fraternity reprinted on pp. 243-264 of our Masonic Law Book or the Constitution of the M.W. Grand Lodge of F. & A.M. of the Philippines, Centennial Edition (1912-2012). They are as follows:

1. The Old York Constitution of 926;
2. The Constitutions of Edward III;
3. The Regulation of 1663;
4. The Ancient Installation Charges;
5. The Ancient Charges at Makings;
6. The Regulation of 1703;
7. The Regulation of 1717;
8. The Regulation of 1720;
9. The Charges Approved in 1722; and
10. The "Old Regulations" in 1721.

We should also weigh and consider the longer versions of the Landmarks or the Unwritten Law, by Albert G. Mackey, found on pp. 265-273 of our Masonic Law Book, and then govern ourselves accordingly.

### **Mackey, Pound, and Oliver**

Mackey, Pound, and Oliver, as mentioned above, have their differences in regard to the number of Landmarks, but all of them agree on the existence, intent, and criteria of the same. Let us get acquainted with them a little better than before. (Refer to Chesney, pp. 16-20.)

**Mackey** was born in Charleston, South Carolina in 1807 and buried in Washington, DC in 1881. Graduating with honors from the Charleston Medical College in 1834, he immediately entered the busy practice of his chosen profession, which chiefly occupied his time until 1854, when his literary and Masonic labors engrossed his efforts.

In 1841, he was initiated, passed, and raised in St. Andrews Lodge No. 10 at Charleston, South Carolina. Soon afterwards, he affiliated with Solomon Lodge No. 1, which he served as Master in 1842. Eventually, he was coroneted with the 33rd degree of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction, where he was an active member of the Supreme Council and served as Secretary General for many years. It was during this time that he was closely associated with another notable American Mason,

Albert Pike.

Although he was professionally a medical doctor, he is best known for his authorship of many well respected books and articles about Freemasonry. Between 1845 and 1875, he wrote 12 Masonic books, including *Jurisprudence of Freemasonry* (1856) and *Code of the Grand Lodge of Free and Accepted Masons of the District of Columbia*.

He also contributed to, as well as edited, at least six Masonic periodicals.

**Pound** was born on October 27, 1870 and died on June 30, 1964. He was a distinguished American legal scholar and educator, a Freemason, and a member and Past Master of Lancaster Lodge No. 54, A.F. & A.M., in Lincoln, Nebraska.

His *Lectures on Masonic Jurisprudence* provides an important legal analysis of the Landmarks that helps the reader to understand the Landmarks from legal, historical, and philosophical standpoints. In this work, Roscoe Pound traces the history of the term Landmark as applied directly to Masonry back to Anderson's Constitutions of 1723; this was six years after the Great Revival of 1717, when the first Grand Lodge of England was formed as the Grand Lodge of London and Westminster. According to him, Anderson stated that "The Grand Lodge may make or alter regulations provided the old landmarks be carefully preserved," but he did not provide any explanation of the Landmarks.

Given below is Roscoe Pound's list of Landmarks; the number of Mackey's Landmark is given along side of each.

1. Belief in God (Mackey's 13th).
2. Belief in the persistence of personality (Mackey's 2th).
3. A book of law as an indispensable part of the furniture of every lodge (Mackey's 21st).
4. The legend of the third degree (Mackey's third).
5. Secrecy (Mackey's 11th and 23rd).
6. The symbolism of the operative art (Mackey's 24th).
7. That a Mason must be a man, freeborn, and of age (Part of Mackey's 18th).

**Oliver** was descended from an ancient Scottish family of that name, some of whom went into England in the time of James I and settled at Cliptone Park, Nottinghamshire. He was made a priest in the Church of England in 1814, and he graduated as Doctor of Divinity in 1836.

He inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who presided over his initiation into Masonry in 1801 at Saint Peter's Lodge in the city of Peterborough. Subsequently, he was exalted as a Royal Arch Mason. Then in 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Grand Master of the Province of Lincolnshire. He was conferred the honorary title of Deputy Grand Master by the M.W. Grand Lodge of Massachusetts.

A prolific Masonic writer, he wrote such works as *Signs and Symbols of Freemasonry* (1841); *The Star in the East*; *Theocratic Philosophy of Freemasonry*; *The Antiquities of Freemasonry*; and *Freemasonry's Treasury* (1863), in which he discusses 40 Landmarks.

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**... I believe that the essence of the 14th Landmark bears witness as the most important and timeless Landmark in defining my personal identity with Freemasons: brotherhood. Threat of removal of such recognition is often the deciding factor in any Masonic trial. In all cases, be they legal or situational, it would seem to me that he right to sit peaceably with a brother, break bread and meet freely is without a doubt one of the most important and foundational to understanding what it means to be a Mason. After all, what are we if not brothers? --**  
BROTHER BRIAN CHESNEY

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## 58<sup>TH</sup> ANNUAL MINDANAO MASONIC COMMUNICATION

Mindanao, which consists of 81 Lodges and 14 Masonic Districts, held its 58th Annual Masonic Communication last February 21-22, 2014 at the Grand Menseng Hotel in Davao City. It was hosted by Masonic District RXI-A which covers Davao City and the province of Davao del Sur. More than 500 delegates participated. Guest of Honour was of course our esteemed Grand Master, Most Worshipful Juanito G. Espino, Jr; while the guest speaker was no less than the beloved Mayor of Davao City, Mayor Rodrigo R. Duterte (unfortunately, earlier in the day an encounter occurred between several heavily armed drug pushers and police officers resulting in the death of several pushers. This preoccupied the Mayor preventing him to personally attend the convention. So he instead sent the City Administrator to read his speech to the delegates).

The Grand Master's Night was held on the evening of the 21st. Theme of the evening was "ethnic". Delegates wore to the fellowship dinner colourful dresses of different tribes or indigenous people, not only in Mindanao, but all over the country. The audience were awed by the electrifying ethnic dances performed by the much heralded and multi awarded dancers of the Davao City Tourism Board. The sisters of the Order of the Eastern Star as well as the sisters of Podomo Lodge No. 294 turned in also with their superb dance numbers.

On the 2nd day, February 22, the District Deputy Grand Masters in Mindanao rendered their individual reports. For 10-15 minutes each District Deputy Grand Master presented to the body how and what his District did to attain the objectives of the 7-Point Agenda. After their reports, each District then submitted resolutions to the body on how to effectively implement the 7-Point Agenda. The Convention Body then approved to have these resolutions endorsed by the Grand Master for deliberation during the ANCOM in Manila in April 2014.

To close the Convention, the Grand Master delivered his keynote speech stressing to the brethren the need to focus on the 7-Point Agenda. He reminded the brethren of what the Grand Lodge itself is doing regarding the agenda. The IMES, for one, has been activated and has been conducting IMES classes all over the country. The Grand Master also discussed projects on the pipeline to enable the brethren to effectively communicate with the Grand Lodge as well as for the brethren to continue their Masonic education. A website is being developed that will not only allow brethren to access Grand Lodge data, but more importantly for brethren to be able to take IMES lessons in his own time and pace. After the Grand Master's speech, he was received with a standing ovation.

