



# THE *Volume 97, No. 3 October-December 2020* CABLE TOW

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

## Deck the Halls GLP Renovations 2020



# SURIGAO LA SUERTE CORPORATION

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**ENGR. RUEL D. MOMO**

*President*



# FROM THE GRAND ORIENTAL CHAIR

*MW Agapito S. Swan, Jr.*



My Dear Brethren:

I am pleased to present to you the third issue of the Cable Tow for the extended term.

In the midst of the pandemic when lodges are unable to hold its traditional ceremonies, you will read that we have conducted a Lodge of Remembrance and Sorrow in the Grand Lodge to commemorate on behalf of all lodges, the brethren we have lost for the year, with special citation for our brave brothers who lost their lives serving in the fight against COVID 19 like Bros. Drs. Macasaet and Pagaduan. We have set up a special fund for the brethren who died due to the virus and a report of the said account shall be reported to you soon.

But aside from the lingering effect of the Pandemic, we still had to battle many other devastations caused by several typhoons which recently ravaged the country. Responding to floods, destruction of homes and loss of livelihood brought about by Typhoons Quinta, Rolly and Ulysses, several lodges lost no time in organizing relief drives to various devastated places. The Grand Lodge called for help and the brethren responded generously proving that the tenets of brotherly love and charity are alive and well in every mason's heart.

On a happy note, the front page features the GLP Lobby which encapsulates the result of the effort of the brethren who contributed their resources to rehabilitate many important facilities of the Grand Lodge. All of us should take pride in the beautiful result – from the fully refurbished lodge temples in the upper floors to the attractive lobby, hallways, and offices. Truly, we have succeeded in maintaining the dignity and good order of our structures and made it worthy of the name of Freemasonry. Above all, this was accomplished during the pandemic, a testament that no task is too difficult for those who best work and best agree.

As the year 2020 drew to a close, the Grand Lodge quietly celebrated its 108th Anniversary, holding a simple affair in tribute to the Past Grand Masters who were connected during the affair on-line through the facility of Zoom. And I have to thank the Cable Tow team for coming up with TCTReader, an app which the Cable Tow team has developed and from which our brethren may now read current and back issues of our publication through the convenience of their cellphones and other mobile devices. There had been many attempts in the past to digitize all the Cable Tow issues yet only now has such become a reality. For sure, the current

officers and staff of the publication must be commended for taking an out-of-the-box approach and launching this crucial publication into the realm of social media and within reach by all who are interested in the Craft.

We cap the year 2020 by a simple commemoration of the death anniversary of our greatest Mason hero in Dr. Jose P. Rizal and I have to thank the brethren of Jose Rizal Lodge No. 22 for spearheading the affair.

Brethren, we start a new year 2021 with fresh hope. The vaccine against the virus is said to be on its final approval stage and will shortly be available to the population. But in the meantime, the virus is still here and treacherously deadly. Always be safe, my brethren, and be extra careful, not just for yourselves, but for your family and loved ones.

The business of Masonry in making better men is too great to stop. Our charity works should continue without let up, but the conduct of our Masonic Activities should only be done with due observance with all safety precautions and protocols. Please know that there is no penalty, no adverse consequence for opting to remain at home. Safety should be the foremost consideration.

The spirit of the Craft resides in every mason's heart wherever he may be, whether inside or outside the lodge. Let us find ways to live with what life has given us, by living cautiously; by rising above adversities, by rebuilding from our misfortunes and by supporting each other as true and good men should, as all Masons should.

Grand Lodge of the Philippines  
City of Manila  
January 15, 2021

  
AGAPITO S. SWAN, JR.  
Grand Master

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### About the Cover

MW Agapito S. Suan, Jr. poses in front of the newly renovated Grand Lodge Entrance Lobby. Part of the many improvements made at the Plaridel Masonic Temple in the time of the Covid-19 Pandemic.

The 3rd Issue is called Deck the Halls, GLP Renovations 2020. The title has a double meaning as it is associated with a jovial Christmas Song of the same name which fits into the yuletide theme. It also alludes to the newly renovated Masonic Halls, marking another notch in the list of the Grand Master's Achievements in his extended term.



# The Cable Tow

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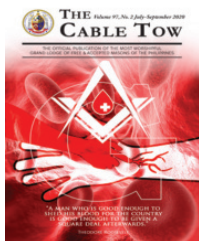
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# Editor's Page



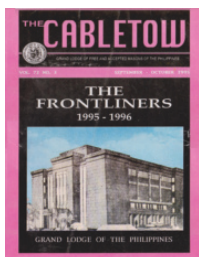
What you are about to partake is the Cable Tow's Year End Issue. It covers the last Quarter of a year so bizarre you have to say the digits twice, Twenty - Twenty. Its predecessor 101 Years ago - Nineteen - Nineteen was also infamous for a deadly pandemic called the Spanish Flu. From the H1N1 virus that threatened Humanity a century and a year before, our species is now doing what it thinks is best to cope with another viral threat called SARS-CoV-2.



Masonic Activities have resumed in October by virtue of Edict No. 333 – one of the most decisive communications issued by MW Agapito S. Suan, Jr. in his extended term as Grand Master. As the said communication has always been referred to in several articles, we had it included in this issue as a ready reference. The decree is our jurisdiction's way of moving forward (with caution). It contains the basic guidelines for the brethren to assemble as masons and open a lodge (as needed). To be clear, the pronouncement does not require lodges to open on a regular basis, rather it defines what lodges can do should they decide to open for a particular reason as required by circumstance.

The chronicles of the Brethren in this 3rd Issue are compiled in 124 pages.

Thirteen (13) of these pages were allotted for references such as an Edict, a masonic sample of a Health Declaration Form, GLP Scroll of Remembrance, partial listing of Departed Brethren, the 2020 GLP Renovation Donors List, and a new set of House Rules in the Grand Lodge Compound.



Like in previous issues of Vol.97, related articles are grouped together to complement certain topics and reinforce the idea or theme conveyed. Such are the articles on Masonic Funeral Rites, GLP Hall Renovations, Grand Lodge Anniversary, and Brother Dr. Jose Rizal organized. Stories on Masonic Relief Operations can be found in geographical chapters particularly in the NCR News and Looking @ Luzon. Visayan Vistas offer a home-grown take on the Tribute to the Philippine Flag, while Mindanao Meet features an extraordinary Lodge from the City of Golden Friendship. Our TCT regulars tackle specific topics in their respective columns. For insightful developments in our jurisdiction, the Brethren can read them direct from the Grand Master himself in all five (5) of his messages provided for everyone's benefit.

This collection of 54 articles is the continuing story of how Masons lived through 2020. May it continue to inspire our readers as we take a careful step forward into another Level in Time. After surviving an annus horribilis - we humbly implore the Great Architect of the Universe for a better one, Amen.

Pasig City, 31 January 2021

VW J. Harold W. Santiago, GSc

Editor-In-Chief





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

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**MW Bro. AGAPITO S. SUAN, JR.**  
Grand Master

**MW Bro. DANILO D. ANGELES, PGM**  
Grand Secretary

**EDICT NO. 333**

**RESUMPTION OF ALL MASONIC ACTIVITIES  
UNDER CERTAIN CONDITIONS AND IMPOSING  
HEALTH & SAFETY GUIDELINES IN EVERY STATED MEETING**

**WHEREAS**, majority of the areas of the country are now under the **low-risk quarantine classification** of Modified General Community Quarantine (MGCQ) which allows resumption of work in all public and private offices, including physical reporting to work at full operating capacity;

**WHEREAS**, under MGCQ classification, mass gatherings and work conferences shall be allowed provided that participants shall be limited to fifty per cent (50%) of the seating or venue capacity;

**WHEREAS**, only a few identified areas, including the National Capital Region, continue to be under **moderate risk classification** (General Community Quarantine or GCQ) where mass gathering is still prohibited, but a congregation of a limited number of people is generally allowed;

**WHEREAS**, on the basis of the above premises, lodges may now resume the holding of stated meetings and other activities, subject to strict compliance with minimum public health standards as well as specific safety protocols peculiar to the craft;

**NOW THEREFORE I, AGAPITO S. SUAN JR.**, Grand Master of Masons of the Most Worshipful Grand Lodge of Free and Accepted Masons in the Philippines, by virtue of the powers in me vested by the Constitution, do hereby promulgate and decree, as follows:

**SECTION 1. RESUMPTION OF BUSINESS OF THE GRAND LODGE.** - The Grand Lodge of the Philippines shall now resume full operations beginning October 1, 2020. All Standing and Special Committees shall likewise resume the discharge of their respective functions. All Grand Lodge Employees are hereby directed to report physically to work and discharge their regular responsibilities, subject to alternate work arrangements. Provided, however, that physical work under regular working hours shall resume once the National Capital Region is declared under MGCQ status.

*Charity & Humility: Foundations of a True Mason.*

**SECTION 2. RESUMPTION OF STATED MEETINGS AND OTHER MASONIC BUSINESS.** - Monthly stated meetings, degree works as well as other official masonic activities, insofar as practicable, shall now be held beginning October 1, 2020 under the following basic parameters:

- a. **For GCQ Areas** – Stated meetings shall be attended only by seven (7) members, preferably including all its elected lights subject to observance of the prescribed protocols herein established. Prior to the date of the stated meeting, the lodge may conduct on-line caucuses so that the agreement therein reached maybe entered into the minutes and ratified during the face-to-face stated meetings of seven (7) members. In case of eventual de-escalation to MGCQ status, the lodge shall proceed as established in the next succeeding paragraph.
- b. **For MGCQ Areas** – Stated meetings shall follow the 50% venue capacity rule and subject to observance of the prescribed protocols herein established. If a lodge is unable to muster the physical attendance of the usual number of members, stated meeting may validly proceed provided there is minimum attendance of seven (7) members, preferably including all its elected lights. Prior to the date of the stated meeting, the lodge may conduct on-line caucuses so that the agreement therein reached maybe entered into the minutes and ratified during the face-to-face stated meetings even if attended by only seven (7) members, if such be the case.
- c. **Exceptions** – Lodges located in areas which remain or subsequently declared under ECQ or MECQ classification for which mass gathering is prohibited, shall not be allowed to open until the formal declaration of their de-escalated quarantine status by the government.
- d. **Overseas Districts** – Lodges in the Overseas Districts may resume work if allowed by their respective governments and subject to the particular protocols imposed by local authorities.
- e. **District Officers** – The DDGM, DGL and GLI assigned to the Lodge shall continue to attend the stated meetings of lodges insofar as possible. Their attendance will not be included in the counting of minimum or maximum attendees inside the lodge.
- f. **Special & Standing Committees** – Physical meetings or hearings of concerned Grand Lodge Committees may now resume subject to the observance of safety protocols.

**SECTION 3. - MANDATORY COVID-19 SAFETY PROTOCOLS**

Henceforth, all masonic lodges, including appendant bodies and duly accredited clubs and associations, shall faithfully comply with the following health and safety requirements:

General

- a) The lodge and other masonic bodies shall observe the recommended maximum capacity rule inside the lodge from opening to closing.
- b) All attendees shall mandatorily observe minimum public health standards such as wearing of face mask, wearing of face shield, social distancing, hand washing, and other such similar precautions. As much as possible, there should be no sharing of personal items, implements, tools and other tangible objects.
- c) Members shall refrain from doing the usual handshake and other physical contact. The giving of the sign of fidelity and similar ritual contact greetings shall be sufficient at this time.
- d) Members are encouraged to bring their own aprons during each stated meeting. Alternatively, it shall now be the duty of the Junior and Senior Deacons to ensure that the aprons and jewels usually in possession of the lodge shall be newly washed or sanitized during each stated meeting.
- e) When in the lodge premises, members shall refrain from congregating in front of the lodge or in areas directly visible to the public so as to avoid inviting undue concerns from outsiders.

Before Entry

- f) The Tyler shall take the body temperature of members and shall direct the application of hand sanitizer before allowing entry to the lodge meeting places. No one exhibiting high body temperature or with cough and cold shall be allowed entry.
- g) The signing of attendance in the Tyler's Book by each member shall be temporarily dispensed with. Instead, the Lodge Secretary shall be in charge of inputting the names of the attendees. To ensure that there is no error in recording, he shall conduct the roll call upon opening and before closing of the lodge.

Inside the Lodge or Meeting Hall

- h) Members shall be seated at least two seats apart from each other. No one is permitted to sit directly in front of another.
- i) A member may not remove his mask and shield even when speaking. However, he may do so if he speaks in front of the altar, or in a safe distance away from his brethren.
- j) The protocol on reception of DDGMs and other dignitaries is hereby suspended until further notice. Surrendering of gavel to the DDGM shall likewise be temporarily dispensed with.
- k) The passing around of Grand Lodge communications shall be dispensed with. In addition to the required formal reading by the Secretary of such communications, the announcement that the same has been posted in the Grand Lodge Website shall serve as sufficient notice of the same.
- l) Officers engaged in giving and receiving the substitute for the ancient Master's Word shall wear hand gloves and face shield, in addition to the face mask.
- m) Birthday greetings shall be limited to prayer and applause at station. Congregating around the celebrant is highly discouraged.
- n) The fraternal bag of assistance shall not be passed around. Instead, a collection basket shall be placed on the Secretary's table.

Degree Works

- o) Degree works may resume effective November 2020. The no-physical contact rule and other provisions of Edict No. 328 shall be strictly complied with. The conduct of degree works will be subject to further adjustments through Circulars to cope with COVID safety issues as may be needed.

Fellowship

- p) Only those who have passed the screening and allowed entry inside the lodge shall be permitted to join and gather during the fellowship portion. The same social distancing standard shall be maintained. The affair should be limited to serving of meals and drinks which should last not more than two hours at the latest. The Junior Warden shall take charge of enforcing the required protocols.

Temporary Adjustments of Certain Rules

- q) No suspension for non-attendance (SNA) arising for the period beginning March 16, 2020 shall be imposed until the community quarantine is totally lifted.
- r) Members who are 60 years old and above shall not be required to attend meetings if they so desire and no suspension will result therefrom.
- s) The provision of masonic law under Sec. 4, e, Art. VIII, to the effect that the lodge may forfeit its charter by failure to hold stated meetings for three (3) successive months, shall not be imposed during the existence of the pandemic.
- t) During the period of suspension of lodge meetings, the Lodge Secretary shall submit to the Grand Lodge the usual MMR for the covered months marked *“Not Applicable Due to Suspension per Circular No. 35 dated March 13, 2020”*. For monthly minutes of meetings, the lodge shall submit the usual minutes form per standard agenda (Circular No. 8 - MW Gazmin) marked in the same manner, but attaching therein, at its option, the minutes of on-line caucuses as authorized under Circular No. 41 dated May 27, 2020, if any.
- u) Except for variations specifically allowed under this Edict, no other changes or short-cuts on the execution of our opening and closing rituals, including degree works shall be allowed.

This Edict shall be effective immediately upon posting in the official GLP website.

Given under my hand and the seal of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines in the City of Manila this 30<sup>th</sup> day of September 2020.



AGAPITO S. SUAN, JR  
Grand Master

Attest:



DANILO D. ANGELES, PGM  
Grand Secretary

ASS/DDA/OVY/vangie

# doctor in the temple

By Bro. Louie A. Castro, MD



## Protecting the West Gate from COVID-19

Here we are again, writing another article on this viral affliction. A year has passed since the “Mystery Pneumonia” Outbreak in China and 11 months since the first nCOV case was reported in the Philippines. Viewed from the Medical Frontlines, the situation seems to sink us deeper into an abyss of uncertainty as COVID-19 has become more virulent and widespread than before. By year’s end, it can be claimed that almost every brother knows of others who have been afflicted with the disease.

People being careless as the virus becomes more aggressive is a clear formula for disaster. Let us always keep in mind, that no one (not even Freemasons or Health Workers like me) is exempted from the pandemic. The best way to prevent the viral spread is still by staying at home. Leaving the comfort and safety of our abode exposes us to risk, thus we must do so only when duly and truly necessary.

With the resumption of our Masonic Activities, under certain conditions, and imposing health and safety guidelines in every stated meeting codified in a Masonic document known as Edict No. 333, some lodges in our jurisdiction have started holding Regular and Special Meetings and face-to-face caucuses. Though subject to strict compliance with minimum public health standards as well as specific safety protocols peculiar to the Craft (Section 3 of the Edict), this new normal does not totally remove the risk and scare of the pandemic.

Aside from observing the said edict to the letter, how can we decrease the chances

of the Brethren getting infected at least in the lodge level? As a medical professional, allow me to recommend some added precautions which we have implemented in my Mother Lodge – Pampanga No. 48.

### MUST

Each lodge should have a COVID-19 Team headed by a duly appointed Safety Officer (SO). It is of great advantage if he belongs in the medical field (e.g., physician, nurse, etc.). Kindly refer to the accompanying article for its position description. The SO should create a group to assist him in ensuring that the following added conditions are met:

### PRIOR TO THE MEETING

We are briefed not to go into the lodge if we feel something unusual. It is the OBLIGATION of any brother who is feeling ill or had any symptoms within the last 14 days NOT to attend any meeting set by their lodge.

These observations are not only confined to respiratory manifestations, but to other signs and symptoms deemed by the Lodge Medical Team as related to COVID-19.

Among the most common symptoms based on more recent observations are: Fatigue, Smell & Taste Disturbance, Dry Cough, Fever, Muscle Pain, Headache, Shortness of Breath or Breathing Difficulties, and Sore Throat.



Should situations require that the presence of a brother manifesting these conditions is deemed necessary for a particular lodge transaction, a medical certificate from a physician should be obtained and submitted to the SO at least 1 day prior to the scheduled meeting.

## ARRIVAL AT LODGE PREMISES

It is imperative that everyone - brethren, guests, candidates, and petitioners alike, must undergo a temperature check and accomplish a Health Declaration Form (HDF) to be issued by the COVID-19 Safety Officer and his team. This HDF will help collate the health status of everyone seeking entry within the lodge premises. It contains questions related to COVID-19 as well as a temperature log. HDFs may be in printed form or may be automated (e.g., QR codes). As truth is a divine attribute, and a foundation of every virtue, Masons should be good and true in filling the HDF and only those evaluated to be healthy and well-qualified should be granted admission.

If upon HDF review, the SO finds that an attendee may pose as a health threat, he should not be allowed to enter for the safety of all those present.

## SUGGESTIONS:

The Safety Officer and his team may set-up a

desk at entry points of their lodge. It is better if their station is located near the gate or driveway of the parking lot, if any, to protect those inside from unnecessary exposure from visitors who have not yet been screened.

Both temperature check and HDF may be accomplished while lodge attendees are still in their vehicle. Only after a satisfactory evaluation of the two should they be allowed to disembark from their transport and allowed entry. Denying admission due to unsatisfactory evaluation should be done in a kind and courteous manner.

## DURING THE MEETING

The COVID-19 Team should remain vigilant to ensure that ALL attendees observe Edict No. 333 as well as the following:

1. Proper social distancing (at least 1 meter apart).
2. Protective masks and face shields worn at all times.
3. Frequent hand washing and proper use of hand sanitizers. Alcohol and Hand Sanitizers strategically located within the premises.
4. Lodge Venue filled at 50% capacity ONLY. Occupied chairs should be situated 2 seats apart.
5. Rituals executed in accordance with Edict 333 and Edict 328 (for conferrals).



6. Availability of a designated area catering as alternative space for fellowship with enough room to satisfy social distancing rules at the same time concealed from public view so as not to invite undue public concerns.

## AFTER THE MEETING

1. All HDFs should be compiled and secured just in case any untoward incident happens, all attendees (brethren, guests, candidates, and petitioners) should be well accounted for.
2. The Team should submit to the Worshipful Master a brief summary of what transpired during the whole event, including the problems encountered and if improvements in the system need be made.
3. Aprons, Collars, Jewels, and other lodge paraphernalia should be washed and disinfected after each meeting to ensure safety until next use.
4. The entire lodge premises should be thoroughly cleaned and maintained.
5. All attendees must practice self-monitoring after the meeting. All untoward signs and symptoms within 14 days after the event should be relayed to the COVID-19 Safety Officer for proper actions.

tion and post meeting activity, a lodge should carefully consider if a physical monthly meeting is indeed necessary.

Always bear in mind that during this pandemic, SAFETY is the primary concern of all society (including ours). The opening of a lodge, the transaction of business and degree conferrals are all optional. Petitioners and Candidates should be allowed to attend ONLY of their own free will and accord.

PRUDENCE being one of our Cardinal Virtues and the peculiar characteristic of every Mason should help dictate the decisions being made by the leaders of each lodge. To be honest my Brothers, it is better for a lodge to be inactive and have Zero COVID-19 cases, than expose the brethren to unnecessary risks just to exude a semblance of normalcy. Let us protect the West Gate from something more deadly than any ruffians, cowans or eavesdroppers that we've encountered in the rough & rugged pathways of our fragile existence.

As we conclude our column for 2020, it is our fervent hope that the COVID-19 pandemic be stayed and eradicated in the near future. Let us all stay safe, Brethren. May the Great Architect of the Universe continue to protect us and our loved-ones.

As the above recommendations on top of Edict No. 333 entail meticulous preparation, execu-

# The COVID-19 Safety Officer



## POSITION DESCRIPTION

To keep lodge meetings safe for all brethren, a lodge should appoint a COVID-19 Safety Officer (SO) to implement a safe return to Regular and Special Meetings and caucuses. This supplementary article outlines the role, which may be combined with other duties but, the priority must always be the monitoring and implementation of health & safety guidelines for the lodge.

## SCOPE OF POSITION

**Aim:** To keep lodge meetings safe for all participating brethren.

**Role:** Responsible for implementing the government and the GLP Health & Safety Guidelines for the management of the COVID-19 risk in every stated meeting.

**Extent:** The Safety Officer may not be responsible for all the brethren at one time and for large venues other than the lodge, he will require extra personnel, those who will assist him should be clearly aware of their responsibilities.

**Reports to:** The Worshipful Master

## EXPERIENCE REQUIRED

The Safety Officer must maintain an excellent understanding of the health and safety guide-

lines and be able to firmly implement them without exception.

## DUTIES

The Safety Officer is responsible to oversee that the GLP Health & Safety Guidelines under Edict No. 333 are strictly implemented and the following are observed:

- Mandatory exclusion of those with an active illness related to COVID-19.
- Receipt and Review Medical Certificates.
- Maximum capacity rule inside the lodge.
- No physical contact rule.
- COVID-19 risk warnings to brethren above 60 years old and / or those with chronic illnesses.
- Recording the number of people in the lodge
- Minimum Public Health Standards (wearing of medical/surgical masks, face shields, social distancing, frequent hand washing and the use of alcohol / antiseptics).
- Spacing of seats to facilitate gathering control and social distancing of attending brethren.
- Hygiene Measures are in place (hand sanitizers, soaps for hand washing etc.).
- Prompt cleaning of the lodge before any meeting and restrict entry of participants until the lodge is clean and sanitized.
- Compliance with social distancing.
- Safety Guidelines during fellowships.

## Reporting

- Record regular lodge checks and report to the Worshipful Master.
- Process managing non-compliance by participants or brethren.

## Facility Management

- Toilets (frequent disinfection)
- Temple / Preparation Room (frequent disinfection and arrangement of seats)
- Canteen / Fellowship Hall (ensure social distancing, wearing of protective equipment and good sanitation)
- Smoking Area (strict social distancing)

# Sample of a Health Declaration Form tailored for Masonry



**PAMPANGA MASONIC LODGE no. 48, F. & A.M.**  
CAPITOL BLVD., CITY OF SAN FERNANDO, PAMPANGA

## HEALTH DECLARATION FORM / COVID-19

Read this statement prior to signing it. You must complete the additional medical questionnaire to be able to enter the lodge or participate in any of its activity. If you are a minor, you must have this statement signed by your parent or guardian.

### MEDICAL QUESTIONNAIRE

Please answer the following questions with a YES or NO. If you are not sure, answer YES.

Within 14 days immediately preceding the date of this health declaration form, have you:

- TESTED POSITIVE OR PRESUMPTIVELY POSITIVE WITH COVID-19 OR BEEN IDENTIFIED AS A POTENTIAL CARRIER OF THE CORONAVIRUS.  
 YES       NO
- EXPERIENCED ANY SYMPTOMS COMMONLY ASSOCIATED WITH COVID-19 (FEVER; COUGH; FATIGUE OR MUSCLE PAIN; DIFFICULTY OF BREATHING; SORE THROAT; LUNG INFECTIONS; HEADACHE; LOST OF TASTE; OR DIARRHEA)?  
 YES       NO
- BEEN IN ANY LOCATION / SITE DECLARED AS HAZARDOUS WITH AND/OR POTENTIALLY INFECTIVE WITH THE NEW CORONAVIRUS BY A RECOGNIZED HEALTH OR REGULATORY AUTHORITY (SUCH AS FOREIGN TRAVEL; HOSPITALS; OR QUARANTINE FACILITIES)?  
 YES       NO
- BEEN IN DIRECT CONTACT WITH OR IN THE IMMEDIATE VICINITY OF ANY PERSON WHO TESTED POSITIVE WITH THE NEW CORONAVIRUS OR WHO WAS DIAGNOSED AS POSSIBLY BEING INFECTED BY THE NEW CORONAVIRUS?  
 YES       NO

The information I have provided about my medical history is accurate to the best of my knowledge. I agree to accept responsibility for any omission in disclosing my existing or past health conditions.

I also commit to inform this Masonic Lodge about any symptom that may arrive after having filled in this declaration and/or having come into contact with someone who has tested positive after signing this declaration.

### ADDITIONAL DECLARATIONS / COVID-19

I will, if asked, wear a protective mask at all times and will regularly sanitize while participating in any of the activities inside the lodge and will take all reasonable preventive steps in halting the transmission of the new coronavirus that may be recommended by Pampanga Masonic Lodge no. 48 or any relevant public authority.

YES       NO

I will accept and observe all instructions by Pampanga Masonic Lodge no. 48 intended to abide by all existing regulations, required to help prevent the risk of transmission, including having my temperature taken prior to entering and participating in any activities of the lodge.

YES       NO

I ACKNOWLEDGE and ACCEPT that this declaration will be considered as my consent to Pampanga Masonic Lodge no. 48 to retain this declaration and disclose it to any relevant authority or service provider for the purpose of ensuring the safety of any third parties that may come in contact with me prior to, during, and after any activity within the lodge.

YES       NO

Complete Name

Date

Signature

# Naku! Na-Expose sa COVID si Kuyang

Common Questions & Answers

By Bro. Louie A. Castro, MD

## Definition of Terms

**QUARANTINE** - Restriction on the movement of asymptomatic individuals who are close contacts or were exposed to COVID-19.

**ISOLATION** - Restriction on the movement of individuals who are sick or positive of the disease.

Usually done in Quarantine Facilities or Hospitals set by the government.

**Close Contact** - Someone who was exposed to a COVID-19 Positive Individual within 6 feet for 15 minutes or more within a 24-hour time frame.

**RT-PCR Test** - The gold-standard for the diagnosis of COVID-19. Not all swab tests are RT-PCR test. There are other types of swab test including antigen swab test. Always go for RT-PCR Swab Test!

## Case No. 1:

### KUYANG, na CLOSE CONTACT AKO!

#### What must be done:

You must quarantine yourself for 14 days! Know the date of your last close contact to a positive individual. Then add 14 days since the day of the last close contact. If no symptoms appear in that time being, quarantine can end after the 14th day.

**"Brod, huling exposure ko is January 1, Kailan matatapos ang quarantine ko?"**

January 16 Kuyang. Day 1 of your Quarantine is January 2 and the last day is January 15.

## "Bakit po ba 14 days ang kailangan?"

Dahil ang incubation period ng SARS-CoV-2 which is the causative agent for COVID-19 is between 2 to 14 days. So, if wala po kayo symptoms for 14 days, ibig sabihin walang nag-incubate sa katawan ninyo and most likely wala kayong COVID-19.

BUT in rare cases incubation period can last until 20 days.

**"Brod, paano kung nagpa swab test ako at negative ang resulta, kailangan ko pa ba tapisin ang 14 days?"**

No need na po Kuyang PROVIDED ang swab test ay ginawa after 5 to 7 days ng inyong exposure. Once tested negative for COVID, Quarantine can be discontinued.

**"Bro, nagkaroon ako ng close contact sa kuyang natin na may COVID. Nagpa swab test ako agad kinabukasan at negative naman ang result. Okay lang ba 'yun?"**

HINDI Kuya! Usually, po it will take at least a few days for the virus to incubate in the body. Kaya most likely mag-negative ang result ninyo if had yourself tested right away. Public Health Eexperts recommend waiting of 5 to 7 days after exposure to get tested.

## Case No. 2:

### KUYANG, POSITIVE AKO!

#### What must be done:

Kapag nag positive po kayo sa RT-PCR and provided na DOH certified ang laboratory na nag-test sa inyo, most likely may tatawag sa inyo at pupuntahan kayo ng DILG representative. Kasama po iyan sa consent na pinirmahan ninyo bago kayo gawan ang test.

**"Ano po ba kuyang ang gagawin sa mga quarantine / isolation facilities like New Clark City sa Clark, Pampanga?"**

Doon po muna kayo ilalagay for observation and monitoring at para ma-prevent din ang

pag kalat ng virus. They will provide for your basic necessities. If mag okay po kayo, pauwiin din kayo. Should your condition become severe, they will coordinate your case to a specialized hospital who can handle COVID patients.

**"Kuyang, nag positive po ako sa swab test ng RT-PCR pero asymptomatic ako. Ano po ang gagawin?"**

Usually po ay kukunin kayo ng LGU at dadalhin kayo sa isang quarantine / isolation facility or mag-advise po sila sa inyo na dapat niyong gawin.

Worst case scenario ay mag self-isolation kayo ng 14 days. Day 1 starts from the date of the COVID Test.

**"Kuyang, nilagnat ako, nawalan ako ng panlasa at inuubo ako. Nag positive po ako sa swab test ng RT-PCR. Ano po ang gagawin?"**

Again, if legitimate ang testing center na gumawa ng test, may tatawag at pupunta po sa inyo na mga contact tracers. If nag self-isolate kayo which is again di po advisable, from the start of symptoms, add 14 days. If fever-free for 24 hours on the 15th day. Puwede na tapusin ang isolation, Kuyang. Pero if may lagnat pa rin on the 15th day onwards, kailangan mo pa mag isolate until 24-hours fever-free ka na.

**"Kuyang, nagka symptoms ako ng covid on January 1. Nag isolate na ako agad. January 7 wala na ako nararamdaman at naging okay na ako. tatapusin ko pa ba isolation ko until January 15?"**

Yes po Kuyang. Kahit gumaling ka bago pa matapos ang isolation na 14 days, kailangan pa rin tapusin ang 14 day isolation.

**Case No. 3:  
KUYANG, POSITIVE ANG KASAMA  
KO SA BAHAY!**

**What must be done:**

Always consider yourself as positive na din, Kuyang.

**"Bro, Positive sa COVID ang Tatay ko. Magkasama kami sa bahay, ano dapat gawin?"**

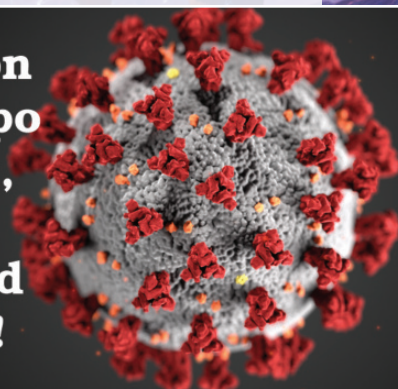
Gawin lang po ninyo ni Tatay ang advise sa Case No.1. After na maiayos ang isolation ni Tatay, focus now on your own quarantine or isolation. Take Note na magka-iba kayo ng period. Your count will start on the last contact with your Tatay.

**"Kuyang, bumalik na si Ateng from isolation facility at COVID Negative na sa RT-PCR. Puwede na ba kami magsama sa bahay? "**

Yes Kuyang. Puwede na po since negative na siya of the virus.

**"Buong family po namin kuyang ay nagkaroon ng covid. Pinauwi na po kami from the facility. Puwede po ba kami magsama-sama kahit may isa sa amin na positive pa rin?"**

**Mason  
lang po  
tayo,  
Covid  
yan!**



Puwede po Kuyang. Since you all acquired the disease. The chances na mahawa kayo uli for that time being is minimal.

**"Paano naman Kuyang if na discharge na kami lahat from the facility pero may positive pa rin sa amin and may gusto mag visit na relative na covid negative. Safe na po ba iyon?"**

Hindi po advisable na magkaroon ng contact with other individuals if may positive pa rin po ang result ng PCR.



## GRAND MASTER'S MESSAGE

### LODGE OF REMEMBRANCE, OCTOBER 31, 2020

Greetings!

The Lodge of Remembrance is one of the most solemn and important rituals of Masonry. On days like this, we not only call to mind the many beautiful memories of our dearly departed brothers, but we also renew our vows of charity, care and assistance to the widows and orphans they left behind. Let us not forget that we the living have the responsibility to see to it that the loved ones of our departed brethren do not suffer from want or lack of support. If they are in good order, let us continue to monitor their progress. Our mystic tie with our brothers is not cut with death but lives on as long as our lodges exist.

And with the prevalence of the corona virus, our mortality is foremost in everyone's mind. We have our share of deaths due to COVID 19. So far, the beneficiaries of our Macasaet Fund are about 20 brethren who died due to this virus. Foremost of them were our brothers who served in the frontlines of the fight against this disease, namely Doctor Greg Macasaet of Keystone Lodge No. 100, after whom we named our fund, and also Doctor David Pagaduan of Filemon Aguilar Lodge No. 332. We thank them for their service as we extol their dedication to duty at the cost of their lives. Many others passed on during this pandemic but as their families or lodges did not apply them for inclusion in our fund, we assume that they died from other causes.

The most regretful thing is our inability to provide most of our departed brethren with the last of our masonic rites during their funeral and this is due to restrictions on gathering. Let us therefore take advantage of this Lodge of Remembrance which has been dedicated by our host, Jose Rizal Lodge No. 22, not only for their own departed members but also for those other masons who dropped their working tools this year. I thank you worshipful Brother Stephen Sia and members of Jose

Rizal Lodge No. 22 for taking this initiative.

I have to be frank with you brethren that the grand lodge has not foreseen the increasing trend of our attrition rate and this is overwhelming our sickness and death benefit funds. Last year, our charity fund has registered an p8 million deficit. I have yet to get the exact figure this year. Even without pandemic, death due to natural causes is increasing. That is because we are made up of an aging population. We have many brethren who are way past their senior years. And of course, they are prone to illness due to old age.

That is why early in my term, I have issued edict 325 which exempted masons who became permanently disabled by sickness from paying their dues. Some have criticized me for this. They say that the only way to exempt masons from paying their dues is upon reaching 25 years continuous service and nothing else. But we must address the very sad reality of a mason who got very sick to the point that he cannot work and cannot function a normal life without being assisted. If he cannot attend the lodge anymore and unable to pay his obligation, should the lodge suspend him? If he cannot personally pay his dues despite the fact that his family is well off, should we require now the wife and children to pay his dues? Definitely not. Now if the lodge itself decides to pay his dues to the grand lodge, how long can they sustain this considering that a number of their elder members may likely suffer the same fate.

We are duty bound to assist our sick and dying brethren. And one of the ways is to simply retire him because of his permanent disability, exempt him from dues and consider him an active mason till the end of his days. That is the least that we can do. That is a simple, long lasting, and symbolic form of masonic charity.

Outside of our own residence, our lodges are our second home. Outside of our family, it is the members of our lodges who know us too well and on a personal level. Every now and then we experience the very sad episode of seeing our brothers in Masonry passing on to the great beyond. They are those who sat with us in the lodge; those who shared many masonic experiences with us; those with whom not too


long ago, we shared stories and bottles of beer too many to count; they are those who mentored and helped us in our journey, those with whom we maintained the closest of ties, sometimes more than our own siblings. They were the ones we lost, and they are the ones whose beautiful memories we now recall .

And while we are greatly saddened by their passing and pay tribute to their memory let us not forget that we too are mortal, and our own time shall also come. But the lesson of the third degree is also our refuge. It tells us to live life with meaning, with integrity and with fulfillment. It tells us that life is so uncertain that all earthly pursuits are in vain and when our time is up, the recollection of a virtuous and well spent life will yield the only comfort and consolation.

Our departed brethren, like Brother Greg Macasaet and Brother David Pagaduan - doctors who served in the fight against COVID19, shall always serve as examples of true masonic values. In life, they have steadfastly maintained their noblest aspirations even in the face of appalling adversity. They have proven that death does not triumph over goodness which will always live on and be cherished in our hearts. And so, we who survive our dearly departed must be continually reminded that there cannot be a more perfect tribute to our masonic ideals that in living a life with meaning, with service to man and in dedication to god.

Once again, let us offer our prayers for the great architect of the universe to bless and keep the souls of our departed brethren into his eternal lodge above.

Thank you and good evening.



AGAPITO S. TUAN JR.  
Grand Master  
Grand Lodge of the Philippines



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



# LODGE OF REMEMBRANCE

**OCTOBER 31,  
2020, 3:00PM**  
LIVE ON FACEBOOK



The Cable Tow  
@masoncabletow



Jose Rizal Lodge no. 22  
LEAD LODGE

## By VW Kenneth Go Tieng, PDGL (22)

### Plaridel Masonic Temple Ermita, Manila

Last October 31, a Lodge of Remembrance was opened at the Grand Lodge of the Philippines for the purpose of honoring the Brethren who dropped their Working Tools during the pandemic.

Jose Rizal Lodge no. 22 of the Masonic District NCR-C headed by Worshipful Master Stephen T. Sia, coordinated with the Grand Master to lead the ceremonies at the Jose Abad Santos Hall of the GLP.

Starting at 3:00 PM on Saturday, the solemnities were streamed live via Facebook thru the official FB Page of The Cable Tow providing a window for the Brethren, Families & friends of Masons as well as Widows and Orphans to witness the occasion from the comfort of their computer screens and gadgets.

The Ceremonial Team was composed of the following:

- Worshipful Master - Bro. Jeshy Y. Go
- Senior Warden - Bro. Normandy R. Samson
- Junior Warden - Bro. Jaime B. Rocamora, Jr.
- Treasurer - Bro. Lloyd Michael T. Ang
- Secretary - Bro. Rogelio G. Liwanag
- Chaplain - Bro. Kenneth G. Tieng
- Marshall - Bro. Allan Noel B. Soyao
- Senior Deacon - Bro. Alex R. Espinosa
- Junior Deacon - Bro. Luis Albert E. Asistio
- Senior Steward - Bro. Ronald H. Extremadura
- Junior Steward - Bro. Ulysses G. Biacora
- Pall Bearers
  - Bro. Jose P. Uy
  - Bro. Ricky C. Relos
  - Bro. Ramon L. Uy
  - Bro. Henry Loo

Music Director - Bro. Emmanuel J. Diesta  
Technical Director - Bro. Ysmael A. Go

The Very Reverend Joel O. Porlares, the Grand Chaplain delivered the Eulogy while Sis. Maria Jennelyn L. Baylon, Widow of Bro. Robert P. Baylon (Nilad Lodge No. 12), gave the response on behalf the Widows and Orphans. The Message from Sis. Evalyn T. Macasaet, widow of WB Romeo Gregorio N. Macasaet (Keystone Lodge No. 100) was also presented during the event by VW Edgar P. Borje.

The following shared video responses in memory of the departed:

VW Marlon M. Castor (King Solomon Lodge No. 150), orphan of VW Teodorico G. Castor of the same Lodge.

Sis. Juliet F. Labitoria, widow of MW Eugenio S. Labitoria (Magat Lodge No. 68)

MW Agapito S. Suan, Jr. on his extended term as Grand Master gave his respects with the closing remarks.

The FB live Broadcast had more than 20,000 views event as of December 31 – and can be replayed at the Cable Tow Public Page through this link:

<https://www.facebook.com/masoncabletow/video/907609266437154>

Among the memorable highlights for the Event was the publishing of the names of the departed brethren throughout the jurisdiction which the lead lodge (Jose Rizal 22) collected among the various lodges.

## List of Departed Brethren as submitted by their respective Lodges

Lodge Name & No.	Name of Brother	Date of Demise
Cavite Lodge No. 2	Bro. Alberto R. Araojo	May 30, 2020
Bagumbayan No. 4	Bro. Narciso C. Roque	Aug. 21, 2020
Bagumbayan No. 4	Bro. Expedito Sol Sosa	Jun. 18, 2020
Iloilo-Acacia No. 11	Bro. Franklin J. Andrada	July 11, 2020
Nilad Lodge No. 12	Bro. Robert P. Baylon	Mar. 28, 2020
Nilad Lodge No. 12	Bro. Dennis Del Rosario	Jan. 11, 2019
Nilad Lodge No. 12	Bro. Allan Futral	Feb. 10, 2020
Nilad Lodge No. 12	Bro. Jorgen Garcia	Oct. 22, 2019
Nilad Lodge No. 12	Bro. Emmanuel Jingco	Sep. 01, 2020
Nilad Lodge No. 12	Bro. Felipe Veneracion	Dec. 04, 2019
Dalisyay Lodge No. 14	Bro. Tommy L. Co	Feb. 16, 2020
Simukuan No. 16	Bro. Nelson Javier	Aug. 12, 2020
Simukuan No. 16	Bro. Paquito Opelanio	Oct. 26, 2020
Bagong Buhay No. 17	Bro. Hector A. Alvarez	Feb. 08, 2020
Rizal Lodge No. 20	Bro. Baltazar B. Taracina	Jun. 05, 2020
Jose Rizal Lodge No. 22	Bro. Richard Bruce Schubnell	Apr. 08, 2009
Malinaw Lodge No. 25	Bro. Danilo R. Delas Alas, Sr.	Jan. 22, 2020
Zapote Lodge No. 29	Bro. Gerardo H. Lutztre	Jun. 03, 2020
Maktan Lodge No. 30	Bro. Crisologo Caparoso	Jun. 22, 2020
Maktan Lodge no. 30	Bro. William J. Go	Mar. 04, 2020
Maktan Lodge No. 30	Bro. Carlos C. Dy Hong	May 12, 2020
Lincoln Lodge No. 34	Bro. Ricardo Nabor	Oct. 29, 2020
Kalilayan Lodge No. 37	Bro. Isagani Abaricia	Jun. 23, 2020
Kalilayan Lodge No. 37	Bro. Ernesto Percja	Feb. 09, 2020
Kalilayan Lodge No. 37	Bro. Joselito P. Tamaray	Aug. 18, 2020
Maguindanao No. 40	Bro. Pacifico G. Serra	May 25, 2020
Mt. Apo Lodge No. 45	Bro. Dionisio B. Coloma, Jr.	Sep. 26, 2020
Mt. Apo Lodge No. 45	Bro. Benedicto A. Fernandez	Aug. 02, 2020
Mt. Apo Lodge No. 45	Bro. Solomon L. Soliza	Apr. 06, 2020
Makabugwas No. 47	Bro. Gerardo P. Corsiga	Oct. 03, 2020
Makabugwas No. 47	Bro. Juanito C. Dela Cruz	Mar. 25, 2020
Mount Mainam No. 49	Bro. Augusto Balagtas	Oct. 25, 2020
Mount Mainam No. 49	Bro. Salvador A. Dizon	Sep. 01, 2020
Mount Mainam No. 49	Bro. Gerardo A. Ibasco	Mar. 22, 2020
Mount Mainam No. 49	Bro. Rustico Juan L. Narvaez	July 02, 2020
Mount Mainam No. 49	Bro. Conrado L. Nati, Jr.	Sep. 08, 2020
Sarangani Lodge No. 50	Bro. Rufino U. Yao	Feb. 18, 2020
Cabanatuan No. 53	Bro. Villalor A. Calugay	Jun. 07, 2020
Mayon Lodge No. 61	Bro. Jerry Bayle Adviento	Jun. 17, 2020
Mayon Lodge No. 61	Bro. Francisco Losabia Yap	July 28, 2020
Angalo Lodge No. 63	Bro. Cresencio L. Gutierrez	Feb. 21, 2020
Angalo Lodge No. 63	Bro. Dennis Zenon A. Rivas, Jr.	Feb. 01, 2020
Kamlaon Lodge No. 64	Bro. Pong C. Tan	Oct. 21, 2020
Baguio Lodge No. 67	Bro. Neoman B. Dela Cruz	Oct. 18, 2020
Baguio Lodge No. 67	Bro. Federico I. Paragas	Jan. 28, 2020
Magat Lodge No. 68	Bro. Jeffrey Ayroso	Aug. 28, 2020
Magat Lodge No. 68	Bro. Oscar C. Callangan	Oct. 18, 2020
Magat Lodge No. 68	MW Eugenio S. Labitoria	May 26, 2020
Primera-Luz-Filipina 69	Bro. Roberto A. Del Mundo	Feb. 24, 2020
Primera-Luz-Filipina 69	Bro. Raymundo P. Samarez	Jun. 01, 2020
Union Lodge No. 70	Bro. Clifford Jay F. Calanoga	Aug. 17, 2020
Union Lodge No. 70	Bro. Argie Neroza	Oct. 11, 2020



<b>Lodge Name &amp; No.</b>	<b>Name of Brother</b>	<b>Date of Demise</b>
Laoag Lodge No. 71	Bro. Jaime Domingo, Jr.	Mar. 28, 2020
Makiling Lodge No. 72	Bro. Emmanuel Piga	Jun. 07, 2020
Makiling Lodge No. 72	Bro. Antonio Justo M. Zuñiga	Sep. 16, 2020
Nueva Ecija Lodge No. 73	Bro. Reynaldo G. Alejo	Mar. 10, 2020
Nueva Ecija Lodge No. 73	Bro. Pacifico G. Alejo, Sr.	May 14, 2020
Nueva Ecija Lodge No. 73	Bro. Hermenegildo C. Gines	Jan. 28, 2020
Hamtik Masonic No. 76	Bro. Nickarter Clyde S. Valente	Sep. 21, 2020
Taga-Ilog Lodge No. 79	Bro. Victor B. Bantigue	Oct. 21, 2020
Ihigh Twelve Ldgoe No. 82	Bro. Virgilio C. De Leon	Apr. 04, 2020
Ihigh Twelve Ldgoe No. 82	Bro. Tomas T. Pagalilauan	Jun. 06, 2013
Abra Lodge No. 86	Bro. Elpidio Siagan	Jan. 04, 2020
Hiram Lodge No. 88	Bro. Laven S. Puno	Aug. 30, 2020
Muog Lodge No. 89	Bro. Amante V. Paa	Oct. 04, 2020
Muog Lodge No. 89	Bro. Jon A. Salvador	Jan. 03, 2020
Mt. Kaladias Lodge No. 91	Bro. Guillermo N. Bergado	Mar. 03, 2020
Mt. Kaladias Lodge No. 91	Bro. Francisco D. Yap	Sep. 27, 2020
Mencius Lodge No. 93	Bro. Enrique Coo Dychauco, Jr.	July 26, 2020
Mencius Lodge No. 93	Bro. Peng Ilo (Peter) Co Khaw	Jun. 21, 2020
Mencius Lodge No. 93	Bro. Siu Sam Wee	July 26, 2020
Isagani Lodge No. 96	Bro. Eufrocino Cabotage	Mar. 27, 2020
Keystone Lodge No. 100	WB Romeo Gregorio N. Macasae	Mar. 22, 2020
Leonard Wood No. 105	Bro. Danilo F. Deocales	Aug. 08, 2020
Leonard Wood No. 105	Bro. Amado Logan	Mar. 29, 2020
Leonard Wood No. 105	Bro. Robert W. Zaher	Feb. 18, 2020
Kutang Bato No. 110	Bro. Santiago P. Armamento, Jr.	July 21, 2020
Kutang Bato No. 110	Bro. Primitivo S. Bella, Jr.	Mar. 29, 2020
Okinawa Lodge No. 118	Bro. Dennis Provencher	Jun. 04, 2020
Marikina Lodge no. 119	Bro. Rodolfo Valentino	Mar. 13, 2020
Sixto Lopez Lodge No. 129	Bro. Geminiano T. Noche, Sr.	Jan. 12, 2020
Sixto Lopez Lodge No. 129	Bro. Mariano L. Olayao	Feb. 5, 2020
Mount Malindang 130	Bro. Nicomedes A. Paez	Jan. 11, 2020
Cagayan Valley No. 133	Bro. Miguel B. Carag	Jan. 18, 2020
Juan S. Alano No. 137	Bro. Isah T. Abdulla	Jan. 15, 2020
Juan S. Alano No. 137	Bro. Ronaldo T. Perez	May 08, 2020
Rafael Palma No. 147	Bro. Celso A. Mendoza	Jan. 27, 2020
King Solomon No. 150	VW Teodorico Geronimo Castor	Oct. 12, 2020
Manuel A. Roxas No. 152	Bro. William D. Tan	Sep. 08, 2020
Gregorio O. Calit No. 154	Bro. Ely B. Nishisan	Feb. 20, 2020
Mt. Matutum No. 156	Bro. Alawi A. Alhabsi	July 12, 2020
Mt. Matutum No. 156	Bro. Juan T. Talion	Mar. 13, 2020
Alfonso Lec Sin No. 158	Bro. Andresito M. Capati	Oct. 01, 2020
Alfonso Lec Sin No. 158	Bro. Bon Piao Lec	Oct. 09, 2020
Moises J. De Guzman 161	Bro. Clyde G. Quintos	May 13, 2020
Antonio G. Lim Lodge 162	Bro. Elias A. Cayanong	Jun. 13, 2020
Antonio G. Lim Lodge 162	Bro. Rogelio D. Laquihon	Apr. 16, 2020
Antonio G. Lim Lodge 162	Bro. Jose Jolson L. Regencia	July 10, 2020
Salinas Lodge No. 163	Bro. Manuel Domingo	Jun. 19, 2020
Lam-ang Lodge No. 164	Bro. Solomon K. Abellera, Jr.	Jun. 11, 2020
General Manuel Tinio 167	Bro. Solomon Uy Ang	Jun. 15, 2020
General Manuel Tinio 167	Bro. Nicolas Ang Uy	Jun. 11, 2020
Juan Sumulong No. 169	Bro. Carlos F. Bautista	Aug. 24, 2020
Juan Sumulong No. 169	Bro. Manuel M. Miña	Feb. 15, 2020
Narra Lodge No. 171	Bro. Danilo Brocka	July 24, 2020
Narra Lodge No. 171	Bro. Gavino T. Domingo, Jr.	Apr. 15, 2020
Maharlika No. 180	Bro. Danilo B. Asirit	Jun. 04, 2020
Maharlika No. 180	Bro. Mariano L. Guy	May 01, 2020
Maharlika No. 180	Bro. Anthony V. Llaguno	Mar. 26, 2020
Macajalar No. 184	Bro. Edwin P. Amene	Oct. 01, 2020
Macajalar No. 184	Bro. Johnic Y. De Vera	Jun. 21, 2020
MW Joseph E. Schon 186	Bro. Jose Caballero Baynosa	Mar. 28, 2020
MW Joseph E. Schon 186	Bro. Josephus Nillas Valencia	Oct. 18, 2020

**Lodge Name & No.****Name of Brother****Date of Demise**

Kalantiao Lodge No. 187  
 Mati Aurora Lodge No. 190  
 Shangri-La Lodge No. 196  
 Datu Bago Lodge No. 197  
 Negrense Lodge No. 200  
 Jacobo Zobel No.202  
 Pantabangan-Bonari 203  
 Tagum Lodge No. 204  
 Tagum Lodge No. 204  
 Iligan Lodge No. 207  
 Bernardo A. Neri Lodge 214  
 Edilberto A. Tamondong 217  
 Timberland Lodge No. 219  
 Dadiangas Lodge No. 225  
 Kapatiran Lodge No. 228  
 Kapatiran Lodge No. 228  
 East Gate Lodge No. 232  
 Magdiwang Lodge 238  
 Magdiwang Lodge 238  
 Magdiwang Lodge 238  
 Kitanglay Lodge 256  
 Molave Lodge No. 261  
 Manuel L. Quezon No. 262  
 Manuel L. Quezon No. 262  
 Zaragoza Lodge No. 263  
 La Naval Masonic No.269  
 La Naval Masonic No.269  
 Talavera Masonic No.273  
 Talavera Masonic No.273  
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 Illana Bay Lodge No. 274  
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 Rufino S. Roque No.289  
 San Pedro Lodge No. 292  
 Benjamin O. Go No. 303  
 Mario S. Garcia No. 306  
 Samboangan Lodge 310  
 Mendez Nunez No. 316  
 Artemio Ricarte No. 322  
 Artemio Ricarte No. 322  
 Guillermo E. Bongolan 330  
 Dr. Filemon C. Aguilar 332  
 Ang Tipolo Masonic No.334  
 Dasmariñas Masonic No.346  
 Pinappagan Masonic No.353  
 Intramuros Lodge No. 363  
 Intramuros Lodge No. 363  
 Wenceslao Trinidad No.365  
 Hagonoy Masonic Lodge 369  
 Hagonoy Masonic Lodge 369  
 Camarines Sur Lodge 382  
 Silang Masonic No. 416  
 General Miguel Malvar 427  
 Taguig Masonic No.431  
 Taguig Masonic No. 431  
 Rizal Shrine No.434

Bro. Angelito T. Parreño, Jr.  
 Bro. Paquito M. Floremonte  
 Bro. Claudio C. Guerrero  
 Bro. Manuel L. Cruz  
 Bro. Roberto L. Hinoloan  
 Bro. Raul S. Laman  
 Bro. Nicetas S. Huerta  
 Bro. Don F. Donalvo  
 Bro. Antonio M. Lagunzad  
 Bro. Eufemio L. Calio  
 Bro. Lei B. Daguman  
 Bro. Andres D. Guillermo, Jr.  
 Bro. Virgilio A. Dandan  
 Bro. Emilio C. Ferolin  
 Bro. Prudencio A. Galindez  
 Bro. Conrado Q. Sante  
 Bro. Vicente Catudio  
 Bro. Adelardo D. Arenas  
 Bro. Efren F. Barcelona  
 Bro. Angelberto S. Lontoc  
 Bro. Lino T. Ratunil  
 Bro. Freddie Lozano  
 Bro. Nepomuceno Gonzales  
 Bro. Emilio T. Hulipas  
 Bro. Nicolas Ansit  
 Bro. Danny K. Cepria  
 Bro. Cyril G. Sorongon  
 Bro. Joselito L. Bustamante  
 Bro. Marvin G. Martinez  
 Bro. Adurajac T. Jukni  
 Bro. Apolonio J. Espinosa, Jr.  
 Bro. Alfredo Castro  
 Bro. Orlando N. Dela Cruz  
 Bro. Ronald M. Sadang  
 Bro. Jose T. Amansec, Jr.  
 Bro. Anastacio M. Bautista  
 Bro. Arthur S. Callanta  
 Bro. Henry B. Del Rosario  
 Bro. Hiram C. Roque  
 Bro. Vicente G. Guce  
 Bro. Carlito D. Pace  
 Bro. Melencio J. Mangahas  
 Bro. Manuel E. Mariano  
 Bro. Edgardo R. Amon  
 Bro. Eribert R. Almonte  
 Bro. Jeff N. Dalsen  
 Bro. Rodolfo C. Puguon  
 Bro. David Jonathan Pagaduan  
 Bro. Agario Z. Ignacio  
 Bro. Ramices Cabriga  
 Bro. Florante T. Ruiz  
 Bro. Renato Ablaza  
 Bro. Oscar Isidro  
 Bro. Christopher Geronimo  
 Bro. Luisito Ibe  
 Bro. Leandro Reyes  
 Bro. Jojo L. Villafuerte  
 Bro. Ariel Genato  
 Bro. Edgard Leslie Byron Dela Cruz  
 Bro. Glennel R. Ignacio  
 Bro. Jayson T. Saturno  
 Bro. Patricio Jaybie O. Atay III

Aug. 19, 2020  
 Aug. 01, 2020  
 Oct. 27, 2020  
 Sep. 30, 2020  
 Aug. 10, 2020  
 Mar. 28, 2020  
 May 06, 2020  
 Sep. 01, 2020  
 Aug. 26, 2020  
 Jan. 28, 2020  
 May 10, 2020  
 Jan. 25, 2020  
 Oct. 05, 2020  
 Jun. 26, 2020  
 Sep. 07, 2020  
 Sep. 19, 2020  
 Oct. 21, 2020  
 Oct. 03, 2020  
 July 08, 2020  
 Apr. 03, 2020  
 Mar. 23, 2020  
 Jun. 20, 2020  
 May 04, 2020  
 July 31, 2020  
 Jun. 11, 2020  
 Feb. 10, 2020  
 Jan. 28, 2020  
 Mar. 31, 2020  
 Mar. 14, 2020  
 Aug. 22, 2020  
 Oct. 01, 2020  
 Aug. 14, 2020  
 Apr. 29, 2020  
 Oct. 06, 2020  
 July 15, 2020  
 Jan. 02, 2020  
 May 19, 2020  
 May 16, 2020  
 Jun. 30, 2020  
 Sep. 17, 2020  
 Jun. 24, 2020  
 Oct. 24, 2020  
 Aug. 18, 2020  
 Jun. 11, 2020  
 Feb. 24, 2020  
 Mar. 09, 2020  
 Apr. 29, 2020  
 Apr. 23, 2020  
 Feb. 21, 2020  
 Aug. 27, 2020  
 Sep. 15, 2020  
 Feb. 20, 2020  
 Apr. 15, 2020  
 Mar. 18, 2020  
 Aug. 30, 2020  
 July 23, 2020  
 Jun. 20, 2020  
 Oct. 06, 2020  
 Apr. 21, 2020  
 Aug. 25, 2020  
 Oct. 20, 2020  
 July 26, 2020



## Remembering Kuya Rico: A glimpse into the legacy of a consummate craftsman

By **VW Marlon M. Castor, Past Grand Orator  
Past Editor In Chief, The Cable Tow (Vols. 93 & 96)**

**“My Father didn’t tell me how to live; he  
lived and let me watch him do it.”**

– **Clarence Budington Kelland**



**King Solomon Lodge No. 150**

Of all the articles I’ve had to write, this is undeniably the hardest to put on paper. It has been said that you can never realize how difficult it is you are as a child unless and until you become a father.

For the information of the brethren, this article was made possible upon the constant prodding of our brother, WB Harold Santiago, the very able Editor In Chief of the Cable Tow. For the lesser informed, my father was the late VW Bro. Teodorico Geronimo Castor, PDDGM and most recently, the GLP Building Administrator who passed away last October 12, 2020 after a brief yet vicious battle with liver cancer.

To those close to us, my father and I aren’t always on the best of terms and often some of these “low moments” would stretch out for seriously long periods of time. That is how difficult I was as a child and how adamant he was as a father. But somehow, despite these disagreements, I have always held my father in the highest regard.

However, when my first child was born, it was then I realized how hard it is for a person to be a father in the truest sense of the word. It was then that my relationship with my father improved as I began to understand the trials and difficulties of putting your child’s interest above your own.

### **Humble Bulakenyo Roots**

Kuya Rico, as he is more fondly called, was born on 20 April 1951 to Juan M. Castor and Felicidad C. Geronimo. My grandfather, who traces his lineage from Batangas, was a station manager of the Philippine National Railway Company while my grandmother, a native Bulakenya, is a doting mother to a brood of eight—Kuya Rico, being the youngest of the lot. Raising a large family living on a government salary means that some luxuries and necessities would have to be foregone. At times, my father would tell us stories of how he and my uncle would have to schedule their respective social affairs to avoid conflict as they share a pair of shoes. In other times, my father would tell us how they would gather grass for the horses that pulled the kalesas so that they could hitch a ride to school free. Such was the type of childhood that my father grew out of.

My father took his elementary education at M.H. Del Pilar High School in Malolos—so named after the Father of Philippine Masonry, maybe perhaps a foreboding of his joining the Craft later on. VW Rico would always tell me that he wanted to take up law but since the family income was meager, he had to take Chemical Engineering instead at Far Eastern University in Morayta. This is where he met my mother, who was then taking Accountancy at the nearby University of the East along Recto Avenue. And as fate would have it, the two would later be wed and later sire a brood of five: three boys and two girls.

My mother would tell us how Daddy took his licensure exam—half-intoxicated and half-awake for coming from a review party the night before (Hey! It was the 70s then) yet still ended up as FEU’s top performer at the Chemical Engineering Board exam that year (this is probably owing to his uncanny skill in math—sadly, a skill none of his children inherited).

### **A dedicated father, a doting grandfather**

Our then small family took root in the streets of Caloocan City—where we lived in a



two-bedroom apartment just a stone's throw away from the Bonifacio Monument. My father was then employed with a company that specializes in marine and industrial painting while my mother—to add to the family coffers, was handling a small microfinance business at the nearby market.

My recollection of my father in Caloocan would be characterized by memories of father taking me to school on his way to work as well as him and I going on an early morning jogs during weekends. Despite his busy and taxing schedule in the office, my father would make sure that he would fetch us personally at school. A few years later, the family moved to Taytay, Rizal. As some of us have yet to finish elementary school in Caloocan, we would all rise early each morning and VW Rico would drive from Taytay to Caloocan and vice versa. Despite such hardships, no complaint was heard from my father. He worked “in his quarries” silently trying to build his own empire—stone upon stone. Eventually, my siblings and I got married and had our own kids. Such was the joy of VW Rico who spent most of his later years performing “apo-stolic” duties. Grandparenting came naturally for Daddy as he would dutifully fetch his grandchildren from school, bring them treats, and occasionally, take them shopping for clothes and toys.

## My father, my brother

I was in my first year of college in UP Diliman when my father knocked on the doors of Freemasonry. Back then, he was in business partnership with the late VW Danilo Datu, Sr. who was then Worshipful Master of what would eventually be his mother lodge - King Solomon Lodge No. 150, F. & A.M. My father labored his way through the stations where he would later

sit on the lodge's Oriental Chair in 1997. He would have assumed Worshipful Master a year sooner as their Senior Warden decided to forego his time to ascend but VW Rico insisted that he pass through all the stations prior to his becoming the Master of the lodge. After his time as Master, he was appointed as Grand Lodge Inspector several times to newly-established lodges of Masonic District No. 13 (later to become Masonic District NCR-G) where he would perform his duties with fervency and zeal.

It would be several years later that I would follow his footsteps to King Solomon Lodge No. 150 and become his fraternity brother. I would eventually serve the lodge as Worshipful Master in 2011 where he served as Master of Ceremonies during my installation. It was also during this year that he was appointed as District Grand Lecturer.

He joined the Manila Bodies of the Ancient & Accepted Scottish Rite several years later and helped established Ang Tipolo Lodge No. 334, F. & A.M., and Rizal Bodies, A. & A.S. as one of its charter members. He was then elected Venerable Master of Rizal Bodies and during such period, I joined as one of the candidates for the Scottish Rite degrees. And due to my constant prodding, my father would eventually join the York Rite degrees being one of the charter members of Rizal York Rite.

In 2016, during the election of then Grand Master, MW Voltaire T. Gazmin that my father would be appointed as District Deputy Grand Master of the young masonic district of Rizal—the establish of which was approved by the AnCom in Tagaytay. As DDGM, my father worked hard to unify the several lodges of Rizal and ensured complete attendance of his DGLs and GLs during each and every meetings of Rizal lodges—even taking it upon himself to fetch his officers personally. And recently, during the first year of Grand Master MW Agapito S. Suan, Jr., he was appointed as GLP Building Administrator where he took his new post to heart—ensuring that the buildings and grounds of the GLP are in proper order. He performed his duties to the letter despite the difficulties of having to perform them during the wake of the CoVid-19 pandemic. My father was never a ritualist craftsman as his memory became sketchy during his later years. But he was always a mason at heart, and this showed during AnComs and masonic gatherings where



he would be greeted by brethren hailing from other parts of the grand jurisdiction. He was always ready to answer the call of the Craft. Indeed, he was a mason well and worthy of emulation. A testament perhaps to his legacy in the Craft is his having two of his sons becoming Masters of his mother lodge and it is such a pity that he would have dropped his Working Tools at a time when masonic gatherings are limited, thereby denying his multitude of friends and brethren to attend his wake.

As a mason and a person, VW Rico was as principled as the mosaic pavement he labored upon. There are no gray areas: only black or white. To him, you are either wrong or right. No compromises. And like a true craftsman, he lived by the adage: “Plan your work. Then work your plan”—a principle I try to live by each and every day.

### Until then, No goodbyes

As of this writing, it has been exactly two months since my father passed away and joined the brethren who have gone before us in that Celestial Lodge on high. And I find consolation in the fact that like every traveler that has crossed these mortal plains, I too, shall see him again when it is my time to drop my Working Tools. It is a pity that his youngest granddaughter was born a week after he passed away, but I am sure that joy will find its place in your heart should you have been able to gaze upon your newest apo. And it is with hope that I and my brother would be able to do justice to the legacy he left behind. It is also with hope that he would be proud of what his children would turn out to be. Because in truth, we are very proud of the father, friend, and brother that he had become.

I will miss our father-to-son talks.  
I will miss our attending lodge meetings together.  
I will miss our father-and-son Installing Team having lost my Master of Ceremonies.  
I will miss Sunday lunches at home where you would prepare all of our favorite dishes.  
But most of all, I will miss you Daddy. We all do.  
But I am not saying goodbye, Daddy. Just see you later.



## Love in the Time of Pandemic

By Bro. John Joshua A. Atienza

In the midst of fear and disruption caused by Corona Virus, we have witnessed the selfless acts of bravery and gallantry of our frontline workers worthy of the highest recognition.

In unprecedented and difficult times, there are those who step up, going above and beyond what is expected of them but some of them went unnoticed or were not sensationalized.

### These are the unsung heroes.

According to the Grammarist, an unsung hero is “a person who has achieved great things or committed acts of bravery or self-sacrifice yet is not celebrated or recognized. An unsung hero may be someone who acts bravely in battle without notice, or someone who sacrificed himself for the good of the group, without recognition”.

In the advent of social media, unsung heroes are already somewhat a thing of the past. Persons from all walks of life demonstrating any heroic act, however miniscule, but with a lasting social impact can be a hero when, for instance, featured or captured by someone with a cellphone video.

The heroic sacrifice that led to the untimely demise of our WB Romeo Gregorio “Greg” N. Macasaet III, M.D., Past Master of Keystone Lodge No. 100, was made known to the Filipino people, as he was one of the first casualties during the onslaught of the Covid-19 crisis and whose life and death were punctuated by his heroic deeds.

WB Greg is the total opposite of an unsung hero. Even before his name and images were emblazoned all over the media and public platform as a Medical Front liner, he was an ex-



# KEYSTONE LODGE NO. 100

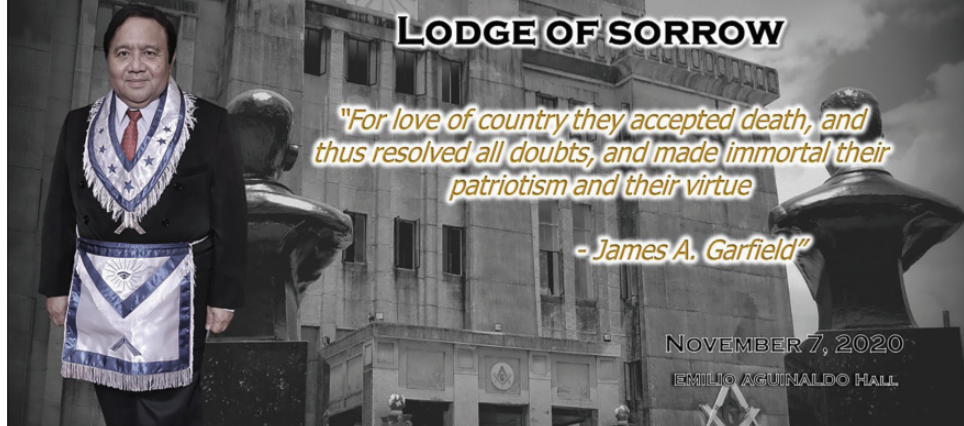
## LODGE OF SORROW

*"For love of country they accepted death, and thus resolved all doubts, and made immortal their patriotism and their virtue*

*- James A. Garfield"*

NOVEMBER 7, 2020

EMILIO AGUINALDO HALL



traordinary man, much celebrated and a highly recognized living hero to his family, relatives, friends, colleagues in medical field and brothers in masonry. WB Greg's heroic impulses are most often born from his best intentions for everyone. His motivation to excel in his profession, in masonry and in his exemplary role as a husband and doting father to his only son, emanated from his boundless passion and love.

While WB Greg's family and relatives chose to mourn his death in silence, the clamor of media and the Filipino people to extol him as one of the heroes in the time of the Covid-19 pandemic was overwhelming.

### A Tribute to our Hero

That WB Greg is a great loss in our ranks is an understatement. In masonry, we continue to mourn for his loss, but we likewise chose to celebrate his life. He lived up to the virtues inculcated in each Mason which resonated among the brethren and his family as shown by the deepest love and utmost respect bestowed upon him. Thus, several months from his death, a Lodge of Sorrow was conducted by WB Greg's Mother Lodge in his memory.

On November 7 at 1:00 PM, the Officers and Brethren of Keystone Lodge No. 100 opened the Lodge at the Emilio Aguinaldo Hall. After the opening remarks, several appendant bodies performed their last rites or rituals in honor of WB Greg:

- (a) Societas Rosicruciana in Civitatibus Foederatis (SRICF)
- (b) Scottish Rite
- (c) York Rite

By 7:00 p.m. Keystone Lodge No. 100 performed its last rites.

After the solemn performances of the various Masonic Orders, Sister Evalyn Macasaet, widow of WB Greg, delivered her response and testimony presenting in detail the exploits of WB Greg in pursuing his dream of becoming a medical doctor and his love for her despite all the odds. WB Greg's love for Sis Evalyn attained considerable significance when their only son, Raymond, was born. Raymond's special needs made him closer to his father more than ever. It was the same motivation, passion and love for his ambition and love of his life which became instrumental when WB Greg joined masonry. He participated in various lodge activities and joined almost all appendant bodies. Sis Evalyn recounted how indescribable WB Greg's happiness was every time he came home from lodge meetings, masonic labors, or gathering with the Brethren.

MW Agapito S. Suan, Jr., the Grand Master, gave the closing remarks, in his speech he regretted not having personally met our brother, but he was honored to have known that one of the heroes during this Pandemic is a Mason and a loving Family Man. The Lodge of Sorrow was closed at 9:00 PM.

### His LEGACY

A true hero empowers people and enlightens them so that they may realize by themselves the solution to every problem or proposition that they are responsible for.

According to Sis Evalyn, her husband



## Lohiya ng Dalamhati sa Baliuag 301

### Ni Kap. Paul Monching Santos

**Villa Katrina Subd., Brgy. Tangos, Baliuag, Bulacan**

Sa bawat paglisan, may kapalit; may iiwanang alaala, pandilig sa sumisibol na pag-asa. Halos lahat ay nakapagsasabing ang taong 2020 ay isang malaking dagok sa buong mundo at higit sa Pilipinas. Bukod sa pandemiya ay kali-kaliwang kalamidad ang nagaganap sa bawat sulok ng bansa. Lugmok man sa pasakit, pilit pa rin bumabangon ang mga Filipino.

Hindi nalalayo ang situwasyon ng Lohiya Baliuag Blg. 301 kung saan isang malaking kumpol ng madilim na ulap ang pumaibabaw sa alapaap ngayong taon.

Kasunuran lamang halos ng pagsabog ng Bulkang Taal, nang namaalam ang isa sa tanyag at ipinagmamalaking kapatid na si Kuyang Francisco Villaroman. Ilang taon din siyang nagtiis sa sakit na kanser bago tuluyang isinuko sa Dakilang Arkitekto ang kaniyang mga kasangkapang panggawa noong ika-14 ng Enero.

Kasisibol pa lamang ng mga regulasyong pang “lockdown” ng Pamahalaan, nang nahapo hanggang sa tuluyang nawalan ng hininga ang diyabetikong Kapatid na Angelito Guinto noong Marso 24. Kasalukuyang nasa trabaho sa Cebu ang kapatid nang abutan ng lockdown. Dahil sa mga umiiral na regulasyon, kahit hindi Covid-19 ang kaniyang ikinatatay ay kailangang i-cremate ang kaniyang labi. Si Kuyang Antonio Marollano - unang anak ng Lohia Baliuag ay may iniindang sakit

believed that every person must realize and achieve their highest potential. One could easily associate WB Greg’s thinking to the philosophy of Plato, the ancient Greek philosopher, that man desires the highest good when armed with the proper implements like upright morals and virtues. This philosophical mindset served as a legacy of our beloved brother to humanity in general in this global war against COVID-19.

On the other hand, American Psychologist Philip Zimbardo admits that researchers do not yet have a clear answer on why some people become heroic. It could be that heroes have more compassion or empathy; or perhaps there is a hero gene; or maybe it is because of their high levels of oxytocin as research by neuro-economist Paul Zak have shown that this “love hormone” in the brain increases the likelihood one would demonstrate altruism.

Without a doubt, Kuyang Greg’s heroic deeds encompass all the possible answers of these researchers. But to us masons, our brother’s tenacity to weather uncertainties and the turbulent times of life will forever remain in our hearts simply because he embodied those three most important tenets of Freemasonry: Brotherly Love, Relief, and Truth.



sa balakang noong Disyembre 2019. Naratay pagpasok ng Enero, nakumpirmang mayroong kanser at yumao rin noong ika-25 ng Hunyo.

Walang nagawa ang kapatiran ng Lohiya kundi ang magluksa sa kani-kaniyang tahanan habang hindi makapagdaos ng kaukulang ritwal ng pamamaalam sanhi na rin ng pag-iingat sa pandemiya.

Sa gitna ng mga pagmumuni-muni ay panibagong dagok ang natanggap ng mga Kapatid ng Disyembre 8 sa pagpanaw ni Kuyang Ramon Manuel mula sa sakit na liver cirrhosis.

Kaya noong ika-19 Disyembre kasabay ng Pangkaraniwang Itinakdang Pulong, isang Lohiya ng Pagdadalamhati (Lodge of Sorrow) ang binuksan sa Templo ng Baliuag 301 sa ganap na alas diyes ng umaga sa pamumuno ng Marangal na Gurong Ramon Tomas.

Ilan sa mga dumalo ay ang mga balo na sina Ateng Elizabeth Guinto at Ateng Yolanda Marollano, kasama nila ang ilan sa mga naulila sa ama na sina Kateomiles Guinto, Kathlyn Guinto, Aemerson Guinto, Karen Guinto, at Kaye Marollano.

“Sadyang inilalaan po natin ang Araw na ito para bigyang gunita ang buhay at alaala sa mga Kapatid mula sa Lohiya Baliuag Blg.301 na nahihimlay.” ani MG Tomas habang ipinadarama ang lubos na pakikiramay sa mga balo, naulila at iba pang kaanak. Doon din ay iniabot sa mga naiwan ang mga Balumbon ng Ala-ala (Scroll of Remembrance) at ilang tulong pinansyal mula sa Lohiya, Purok Masoniko, at Kataas-taasang Gran Lohiya ng mga Malaya at Kinikilalang Mason ng Pilipinas.

Nagbigay din ng ilang makabuluhang salaysay ang mga kapatid upang ipaalala ang mga magagandang pinagsamahan sa piling ng mga yumao noong sila’y nabubuhay pa. Bagay na hindi na mauulit hanggang sa ang lahat ng mga Mason ay tuluyang makasapi sa Lohiyang Makalangit kasama ang Dakilang Lumikha. Ang Kopunang pang Galyan (Ceremonial Team) ay binuo ng mga sumusunod:

- Marangal na Guro - Ramon Tomas
- Unang Bantay - Joel Cruz
- Pangalawang Bantay - Noel Yerro
- Taga-Ingat Yaman - Gil Casareno
- Kalihim - Paul Monching Santos
- Kapelyan - Kenneth Sacdalan
- Mariskal - Milner Taglinao
- Unang Kagawad - Paolo Bernardino
- Pangalawang Kagawad - Rodrigo Bryan Torres
- Unang Katiwala - Jayson Villangca
- Pangalawang Katiwala - Reynaldo Agres



## Bagong Pag-sibol

Sa gitna ng pag-gunita sa malungkot na yugto ng taong 2020 ay may naging kapalit na biyaya para sa Lohiya. Ito ay ang simbolismong inihatid ng panibagong luwal ng Baliuag 301 - isang bagong lohिया na magluluwal pa ng mga bagong mason sa ngalan ng Angat Masonic Lodge UD na buong tiyagang tinitiktik ng Lohia Baliuag mula sa tibagan ng mga bato – itinatag noong Nov. 27, 2020.



Ito ang pang-apat sa mga lohियang itinataguyod ng Baliuag Lodge No. 301 kabilang na ang Quingua Lodge No. 364 (2007), San Miguel De Mayumo Lodge No. 412 (2013) at Pulo ng Iilan Masonic Lodge No. 439 (2018).

Bagama’t may mga umaalis, mas marami ang darating at ang mga aral na iniwan ng mga yumao ang siyang magsilbing panghasa sa mga kasangkapang huhubog sa bagong henerasyon ng Kapatiran sa Bulacan.

David Jonathan Pagaduan MD  
19 May 1971 – 23 April 1920



## CHARITY PERSONIFIED

By WB Guillermo P. Acenas, Jr. (322)

April 2020 – as the Covid-19 Pandemic raged on and the Nation is in Extended Community Quarantine, our Brother was on his way home after attending to his regular duties at the Perpetual Help Hospital Las Pinas, when he saw a pregnant woman on the street experiencing severe abdominal pain. Disregarding his own personal safety just to remain true to his sworn obligation as a Medical Practitioner and to help, aid and assist for a person in distress being a true Mason, Bro. David Jonathan Pagaduan, MD, (DFCA No.332) stopped to help the woman in distress. His unwavering compassion and commitment to his profession led to his contracting the highly contagious

Corona Virus which resulted in his sudden and untimely death.

Immediately after his passing, the Brethren of Dr. Filemon C. Aguilar (Las Pinas) Masonic Lodge No. 332, MD NCR-G assisted his widow Mrs. Rua Pagaduan in the burial service, raising over 130,000 php for his widow and sons.

As a Sublime Tribute - Bro JP Vallega of Muog Masonic Lodge No. 89 painted a portrait of Kuyang David which was placed inside the Lodge in memoriam of his devotion to his noble profession and the Craft. The Oil Paint on Canvas is 15" in width x 20" inches in height. "A Painting this size usually takes me 1 week to finish" Said our Brother Artist. "Being inspired by Kuya Doc's Life, I finished this portrait in 2 days - painting the background on the first night, and spent another night working on the portrait itself."

## Editor's Note:

Following the General Suspension of all Masonic Activities Nationwide in March 15 & 17, 2020 via Circular 35 & 36 respectively, Lodges and Masonic Districts were not able to perform Masonic Funeral and Memorial Services for the Brethren within the jurisdiction who dropped their working tools.

In the GLP Manual for Masonic Funeral and Memorial Services (MMFMS) prepared by the Committee on Custodian of the Work, the following were observed:

The Ritual described for Masonic Funeral Services is intended in honor of a deceased brother whose body or ashes are lying in state or on the day of his funeral or cremation.

The Ritual of the Memorial Services for the Lodge of Sorrow is intended in honor of the memory of the deceased brother or brethren long buried or cremated. Replacing the coffin, urn, or tomb, is a catafalque – a raised bier, box, or similar platform where the names and portraits of the departed are solemnly placed.

Based on Masonic Practices, the rituals and ceremonies of a Lodge of Remembrance are similar to the Lodge of Sorrow except that it is traditionally held in October.

With the issuance of Edict 333 in September 30, Masonic gatherings begin to resume only in the last Quarter the Year of the Pandemic.

To honor our departed Brethren, a **Lodge of Remembrance** was organized at the Grand Lodge of the Philippines last October 30 with Jose Rizal Lodge No.22 taking the lead. During the event, other lodges were enjoined to submit the names of their departed members to be included in the obituary.

The late Brother - VW Teodorico Castor, PDDGM and GLP Building Administrator, dropped his working tools on October 12. As Masonic gatherings were allowed by this time, the ff. **Masonic Funeral Rites** from different Masonic Orders had accorded him

their last rites while the urn containing his ashes are in display for mourners:

Masonic Funeral for the Scottish Rite  
Masonic Funeral for the York Rite  
Masonic Funeral for the Blue Lodge

Interestingly, all the ceremonies were led by his eldest son – VW Marlon Castor, PGOra.

On November 7, a **Lodge of Sorrow** was conducted by Keystone Lodge No. 100 in memory of its member – WB Gregorio N. Macasaet, III. A Medical Doctor who died in March 22. He was among the first casualties in the frontlines fighting against the Covid-19 Pandemic. Prior to the Last Rites performed by his Mother Lodge, three appendant bodies performed their rituals in honor of WB Greg:

- (a) Societas Rosicruciana in Civitativus Foederatis (SRICF)
- (b) Scottish Rite
- (c) York Rite

Masonic Protocol dictates that the Blue Lodge will be the last to perform. Once a Funeral Rite by a Blue Lodge is concluded, no other Masonic Order may follow.

On December 19, a **“Lohiya ng Pagdadalamhati”** (Filipino for Lodge of Sorrow) was conducted by the Brethren of Baliuag Lodge No.301 in Baliuag, Bulacan in memory of 4 of its members who died at different dates in 2020 from various causes. What is distinct with the Ceremony is that the **Rituals were performed in Filipino.**

In spite the differences, Masonic Rites for the departed have one thing in common - they are **done in public**, in the presence of both masons and non-masons as it is the symbolic way for Masons to offer up a brother's memory before the world, the last sad tribute of affection: thereby demonstrating the sincerity of the brethren's esteem for the brother and their steady attachment to the principles of the beloved order of the Craft.

# Grand Lodge of Free and Accepted Masons of the Philippines

PLARIDEL MASONIC TEMPLE

\_\_\_\_\_ Date of Demise \_\_\_\_\_

To All Whom This Writ May Come :

Know ye, that the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, in continuance of brotherly love and affection, do hereby bequeath this

## Scroll of Remembrance to the family of the late

Brother \_\_\_\_\_  
of \_\_\_\_\_ Lodge No. \_\_\_\_\_

who, on the date above written dropped his working tools to join the Celestial Lodge above and enter unto the joy of his Lord.

Let not his passing obscure the many virtues he practiced, while in the body. To you, his family, we give assurance that his memory is safely deposited in the faithful breasts of his brethren. Doubt not that this beloved brother had lived his life by amiable, discreet, and virtuous conduct; that he has shown the world that he is one to whom the burdened heart can seek solace; the naked can be clothed and the hungry can have food.

To you we bear witness of his filial love and reverence to God which earned for him the respect of his brethren. His upright conduct and purity of intentions have merited the honors which our fraternity had conferred upon him. Overcome, therefore, this moment of sorrow that it be a fleeting experience. Unite with us in the memory that our beloved has passed into the eternal realm prepared to welcome death not as a grim tyrant but as a kind messenger sent to translate him from an imperfect world to that all perfect, glorious, and celestial Kingdom above where the Supreme Grand Master of the universe forever presides.

Such is the nature, nay, the mystery of our masonic life, that as one may, of necessity die, so must we, the living, learn to accept it. For he who had exalted in life he borrowed, must learn to return it to the One who gave it. As we mourn his loss so we must also rejoice in the thought that his spirit shall live when time shall be no more.

Given this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_, in \_\_\_\_\_, Philippines, under the authority of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

\_\_\_\_\_ Worshipful Master

Attest:

\_\_\_\_\_ Secretary



# “PUSONG MASON” MANIFESTS AMONG BRETHREN IN FIGHT AGAINST COVID-19

By VW Vic V. Vizcocho, Jr., PJGL (52)



THE almost year-long Covid-19 Pandemic has already taken, and still is taking, its toll on all segments of society, ruthless and unforgiving, everyone is vulnerable, regardless of race, creed or color, rich and poor, young and old.

Masons in the Philippines, and their families are no exception.

“We have our share of victims despite our concerted efforts to avoid, and fight the virus,” Right Worshipful (RW) Rolen C. Paulino, deputy grandmaster of masons in the Philippine told The Cable Tow, “some we lost, others survived, and we still have some fighting for their lives.”

According to RW Paulino, many brethren and their family members have put themselves at risk, not always because they have to, but because they want to be of help to alleviate the suffering of many, both in and out of the fraternity.

“Everyone needs help, those who contract the virus, as well as those whose livelihood have been severely impacted by lockdowns and quarantine protocols,” RW Paulino said, “we have to act.”

Through the Pusong Mason initiative, the brethren of Masonic District R3 Zambales has been keeping track of the plight of the brethren and their families in the district during this pandemic.

“Providing basic needs is hard enough on a sustained basis, but assisting those who tested positive, and the widows and orphans, is really heartbreaking,” RW Paulino said, “hindi mo malapitan, hindi mo makaharap para man lang mabigyan ng moral support, kaya nagiging creative na lang tayo para manatiling konektado sa brethren at pamilya at maramdaman nilang hindi sila nag-iisa.”

“Mandatory ang cremation, mabilisan ang libing, we can’t even conduct masonic funeral rites for the fallen brother,” RW Paulino lamented, “but we have to stay connected.”

Worshipful Bro. Raymond Pineda, a doctor and past master of Lincoln Masonic

Right Worshipful Rolen C. Paulino holds the urn containing the ashes of Bro. Carlos Pineda, who succumbed to Covid-19. His wife, and son, WB Raymond Pineda survived the deadly virus. WB Pineda gave permission to The Cable Tow to be identified in appreciation of the brethren for helping them get through the difficult times brought about by the virus afflictions to their family. (Photo by Rowena Pineda)

Lodge no. 34, was himself a victim of Covid19, like his father, also a brother mason, and mother.

While he and mother recovered, his father who is also a doctor, succumbed to the virus.

WB Pineda gave permission to The Cable Tow to be identified in appreciation of the brethren for helping them get through the difficult times brought about by the virus afflictions to their family.

“Despite compliance to the protocols in place,” we felt the presence of RW Paulino and Pusong Mason since we tested positive, while in the hospital, when my dad died and up to the present” WB Pineda said, “this is one instance when I can truly say I’m glad I am a mason.”

At least five (5) brothers in the jurisdiction have died of Covid-19 while seven (7) brethren, including a Past District Grand Master, and twelve (12) family members have recovered. A past master is fighting for his life in an intensive care unit (ICU) of a local hospital as of this writing. “This pandemic has brought out the best on many of us, especially the brethren,” RW Paulino said, “while it has brought us pain and anguish, we have seen the essence of our brotherhood put to action.”

“If there is anything positive that can be said of the current situation, it would only be that it has become crystal clear that there really is a ‘Pusong Mason’ in each and everyone of us in the fraternity,” RW Paulino concluded. (VVV)

# Lodge Secretarial

by V.W. Anthony Tan, PDGL



Series 03 of 05

## A Guide to Lodge Secretaries

### MASONIC FUNERAL SERVICES

Funeral Ceremonies are performed as a melancholy Masonic duty and as a token of respect and fraternal affection to the memory of the departed brother. When a Lodge is notified of a Brother's death, the Lodge Secretary should get the necessary information from the Chairman of Rituals and give them to the Worshipful Master. Edict No. 145 of MW Mateo (1992) stated it is mandatory, upon the request of the family, for any subordinate lodge to perform the Masonic funeral rite of a departed Mason, with citing his Masonic virtues with his apron upon his remains. The edict also specified that it is the Secretary's responsibility to prepare the Scroll of Remembrance which he should read as part of the Funeral Rites, then presented to the Widow at the conclusion of the service.

#### GENERAL INSTRUCTIONS

1. Upon a brother's death, the Worshipful Master may order the Lodge to be in mourning for a period of thirty days. During this time, the Altar should be covered with suitable cloth of black crepe on the top which the Bible is placed. A small band of black crepe is to be tied to the head of each rod, to each of the three gavels, to the head of each column of the Wardens, to the Marshal's baton, and to the hilt of the Tyler's

sword.

2. A Masonic funeral should be conducted only upon request made by the deceased brother, or at the request of his family formally made to the Master of the Lodge of which he was a member at the time of his death.



3. In case of the death of a brother who is a member of a distant Lodge, the Lodge in whose jurisdiction he may have died may proceed without any formal request from the lodge of which he was a member. If there be more than one Lodge in the place, the duty will devolve upon the oldest Lodge unless otherwise mutually arranged. The same instruction may apply in the case of the death of a non-affiliated Mason, except that to conduct Masonic Funeral Services in such case is optional with the Lodge or Lodges in whose jurisdiction he may have died.

4. Entered apprentices and Fellow-Crafts are not entitled to these obsequies, nor are they allowed to unite as Masons in the funeral of the brother.

5. No Masonic Lodge, as such can take part in the obsequies of a person not a Mason.

6. The Masonic Funeral Services should, in all respects, to be conducted exclusively by the Lodge having charge, and as if none but Masons were in attendance. A Masonic Lodge should never take part in funeral services when conducted by any other organization, may constitute a part of a funeral procession, or otherwise unite with the assembly; the body of the

deceased must be in charge of the Lodge Officiating.

7. When a number of Subordinate Lodge or other Masonic bodies join in a funeral procession they will be governed by these General Instructions. Each Lodge should have a Marshal, who will act as aid to consult with a receive instruction from the Chief Marshal, who as a rule: should be the Marshal of the Lodge having charge of the Funeral and whose duty will be to assign to each Lodge or other Body a proper place in the procession. Lodge should be located in the procession in a numerical order, with the oldest Lodges should be located in the rear, provided, however, that the Lodge in charge of the Funeral should occupy the position next to and in front of the hearse.

8. If the deceased was a Master or Past Master, the present Grand Officers may be invited to attend the Funeral. In case of the presence of either the Grand Master, Deputy Grand Master, Grand Wardens or District Deputy Grand Master, the Master of the Lodge having charge should invite the Grand Officers present, highest in rank, to conduct the Funeral Service for the Lodge. If he and the Grand Lodge Officers join in a procession, he should be the only one to wear hat, and their places should be immediately in front of the hearse, or behind the Master of the officiating Lodge, in the order of their rank.

9. If the deceased was a Grand or Past Grand Lodge Officer, the Funeral should be under the charge of Grand Lodge and the present Grand Officers should conduct the Services in the manner as prescribed herein.

10. If the deceased Brother was a Knight Templar, and the Commandery of which he was a member signifies to join in the Funeral Procession, it should be assigned a place immediately in advance of the Master Masons ceremony. If mutually agreeable, the Commandery may act as an escort to the Lodge. During the Masonic Funeral Services, either at the house, Temple, or at the grave, the Knights Templar should form lines outside of the parallel to those formed by the Master Masons.

11. A Masonic Funeral Procession, including

Rites of Interment should be governed by the discipline of the Lodge room. Therefore, utmost decorum should be served during the march and while engaged in the Service. Conversation in the ranks, laughter and smoking should be avoided as far as possible. The brethren should neither join nor leave the lines without express permission from the Master and after the interment all should return to Lodge room to close the Lodge.

In forming a procession the Brethren should be formed in two ranks.

In marching, the files should be five feet apart, each way, which intervals are to be carefully preserved during the march, each brother to “cover his file leader”, being particular that all keep step. Musicians, if any, should always be placed at the head of the procession. The Marshal may ride or walk on the left of the procession.

During the procession all should join uncovered with the exception of the Presiding Officer, and no walking sticks should be carried.

12. The proper dress to be worn at Masonic Funeral is dark or white clothing, white gloves, a plain white apron, a black crepe band attached to the left arm above the elbow and a sprig of acacia on the breast.

The Master should not wear a hat during the ceremony except when marching in a procession. The Master's gavel, the Deacon's and Steward's rods, the Tyler's sword, and the Marshal baton should be suitably trimmed with black crepe, neatly tied with narrow white ribbon.

The officers' aprons and jewel are not worn at a Masonic funeral, nor is the Grand Lodge regalia in order. This includes Present and the Past Grand Lodge Officers. Present and Past Master of Lodge, who are to be clothed in white gloves and white aprons, the same as all Brethren, A Masonic Funeral is not an occasion that calls for any parading of rank. We are engaged in the simple and dignified ceremony or burying our dead, and the white apron worn by all simply a symbol of that equality of rank within the craft. The white apron is the badge of a Mason

and whatever we may have in the way of titles in the craft are not to be paraded at such a time for the public eye.

In the event of the deceased being an Army or Navy man, the Apron should be placed on the top of the coffin and the Flag draped over both the coffin and Apron.

The Holy Bible should open at the 12th chapter of Ecclesiastes, with the square on one page and the compasses on the other, secured by a fine white cord. The Three Great Lights thus arranged should be covered or trimmed with black crepe, neatly tied with narrow white ribbon, and placed on a board or cushion cover with black material properly arranged for carrying. The Great Lights should be borne in a funeral procession by the oldest member of the Officiating Lodge, supported by the Deacons with crossed rods.

13. The Pallbearers (usually six in number) should be appointed by the Master from members of the Fraternity with due regard to their rank and age. In addition to the dress prescribed for the brethren (Paragraph 12) the Pallbearers should wear white scarfs resting on the right shoulder, ends crossed at the left hip, secured by white rosette with black center, with evergreen on the breast and black crepe on the left arm, above the elbow.

14. The Master of the Lodge having received notice of the death of a Master Mason should be confer with the family of the deceased and if the family agreed that the Lodge conduct the Services, the Master should order the Secretary to notify all resident members of the time and place of Services. Neighboring Lodge and the other Masonic bodies may be invited as the Master may deem proper; but the Funeral must be under the direction of the Master of the Lodge of which the deceased was a member, or which may otherwise be in charge.

15. The Secretary should prepare an "Obituary Roll", on which should be inscribed the name, place and date of birth, date of initiation, passing and raising, or affiliation, and date of death of the deceased brother. Only strictly Masonic matter which may deemed appropriate or special interest to the Lodge should be included. There

should be no reference to domestic or business relations. At the proper time this roll should be read either by the Master or Secretary and later deposited in the archives of the Lodge. The Secretary should see that sufficient supply of white gloves, clean aprons, sprigs of acacia, and other paraphernalia are in readiness. He should also see that a lambskin or white leather apron is placed on the top of the coffin.

16. The Marshall appointed for the occasion should see that every brother is properly provided with white gloves, aprons, black crepe band, ever green. He should give necessary instruction for forming the brethren in procession and specify the line of the march.

17. If a procession proceeds to the cemetery for the interment of the deceased in carriage or other conveyances' the brethren should as far as practicable, ride in the same order as that prescribed for marching. The Pallbearers should ride next in advance of the hearse, the Marshal to ride in front of carriage. On arrival within a suitable distance from the place of interment the brethren should alight, reform the procession and march to the place of interment.

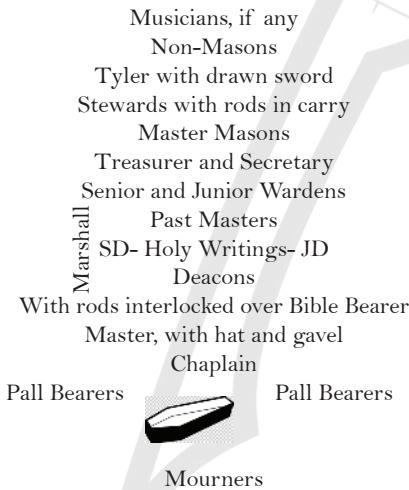
18. Before the ceremony, a Lodge of Master Masons should be opened. The Master states the purpose of the meeting, calls off, and then proceeds to the place where the Service is to be held. The Lodge must be closed after the service. If the Service is held in the Lodge-room the public may be admitted after the opening of the Lodge. After the Lodge has been called off, Officers without emblems of their offices except white aprons and white gloves, from themselves outside in two columns facing the door, in the following order:

- Tyler—Marshall
- Sr. Steward – Jr. Steward
- Treasurer – Secretary
- Sr. Warden – Jr. Warden
- Sr. Deacon – Bible Bearer – Jr. Deacon
- Master without hat
- Chaplain

The Officers enter, walk abreast: the right column headed by the Marshal proceeds eastward along border of South pavement and the left column headed by the Tyler on the border of

the North pavement. Both distance and stop along the borders of pavement. Both column face inward as Master walks to his station in the East, Chaplain walks along South pavement and sits on left of Master in the East. Master seats Officers. The casket should be placed directly west of the Altar, the mourners on either side, and the Pallbearers in the West. The position of the Officers around the casket of the deceased brother is the same as indicated at the grave side, the Master and his immediate attendants being stationed directly east of the Altar, and the Senior and Junior Wardens at the West of the casket. When the service is in the Lodge-room is concluded the Master orders the Marshal to take charge. The Marshal then orders the Officers and the brethren to form in procession in advance of the casket lining up at the front door, the Master at the head of the casket, the mourners following the casket to the hearse. At the ground floor the Officers open ranks, Deacons and Stewards crossing their rods. After the casket is placed and the mourners are in their carriages, the procession disbands and the officer return to the Hall to close the Lodge: otherwise the Master, Officers and members may proceed to the cemetery as prescribed in this instructions.

**PROCESSION**



Upon arriving at the place of burial the members of the Lodge will form as nearly pursuant to the diagram on page 269 of the New MLB 2019 Edition as conditions will permit:

Please check following Ceremonies on the new MLB 2019 Edition:

1. The Ceremony of Funeral Services (Lodge Room) page 269
2. Memorial Services-Lodge of Sorrow (Lodge of Remembrance) page 276

**CORRESPONDENCE**

One of the vitally important duty of a Lodge Secretary is the writing of letters or notes of Condolence when a Brother Passes Away, when Death comes to a Brother's family, when illness strikes and on numerous other occasions. Letters of Condolence are the most difficult to write, yet they are much appreciated when sympathetic understanding is needed by the bereaved and grief stricken. They must, therefore, be carefully worded and always convey a feeling of genuine warmth and commiseration. A letter which gives comfort when illness occurs, or when a loved one dies, is like a Friendly and consoling handclasp. Condolence letters should be brief, tactful And sincere and should not dwell too much on cherished memories that are Apt to open up the wounds of pain and sorrow rather than to offer comfort. Always bear in mind that the principal purpose of a condolence message is To say in as few words as possible what is in the heart and to bring to those In sorrow a measure of solace and consolation. A sample of Letter of Condolence below:

Dear Mrs. \_\_\_\_\_ ,

The members of \_\_\_\_\_ Lodge were profoundly shocked to learn of the passing of your Dear Husband and our beloved Brother. Brother \_\_\_\_\_ was a genuine Mason, good, upright and well loved by all who knew him. We shall miss him and his friendly smile and handclasp. While we can well imagine how deep your grief must be, we are sure you will find great consolation in the monument of love and respect your Dear Husband left behind. No one who knew him intimately will ever forget him. If there is anything we can do for you, now or in the future, please call upon us.

Sincerely,  
 \_\_\_\_\_  
 Lodge Secretary

## DEATH AND HOSPITAL CLAIMS

You must secure all forms of documents relative to the death, which you may transmit to GLP for claims of the Financial Relief Assistance Program (Edict 223-A- MW Yu) under the Grand Treasurer and also the Death Gratuity Grant benefit under the Grand Guild of Past Master (Edict 84-MW Puno) if he is a Past Master of the Lodge wherein the widow or the bereaved family is entitled to receive Php 35,000.00 (effective May 01, 2020).

When a Past Master is hospitalized, It is the duty of the Secretary to facilitate the request for The Hospital Gratuity Grant from the Grand Guild of Past Master, wherein a Past Master who was hospitalized on account of sickness can request for financial assistance from the Hospital Gratuity Grant program to a maximum of Php25,000.00 for every twelve months. He must submit a copy of the Official Receipt of the amount paid during his hospital confinement. A Past Master is entitled to request for the Hospital Gratuity Grant only once every year or for a period of every twelve months.

Together with the Chairman of the Sunshine Committee and the Almoner, find time to offer to the bereaved family a portion of the Almoner's Fund, wreath or flowers, and refreshments for the wake.

The name of the departed must appear in the MMR for the month.

Advisory on Financial Assistance available from the Grand Lodge of the Philippines:

1. Financial Relief Assistance Program (FRAP), Available to all brethren who is in Good standing. Coverage: Death only at Php 35,000.00 (Submit request letter address to the Chairman, Financial Relief Assistance Program c/o Grand Lodge of the Philippines & photocopy of Death Certificate)

2. Grand Guild of Past Masters (GGPM), Limited to Past Masters who is in Good Standing only. Coverage: Beginning May 1st, 2020

2.1 Death benefit of Php 35,000.00 (submit request letter address to the President, Grand

Guild of Past Masters of the Philippines c/o Grand Lodge of the Philippines & photocopy of death certificate)

2.2 Reimbursement of hospital expenses up to a maximum of Php 25,000.00. (Submit request letter address to the President, Grand Guild of Past Masters of the Philippines c/o Grand Lodge of the Philippines & photocopy of hospital official receipt)

3. GLP Committee on Charity (available to all brethren who is in Good Standing except Past Masters)

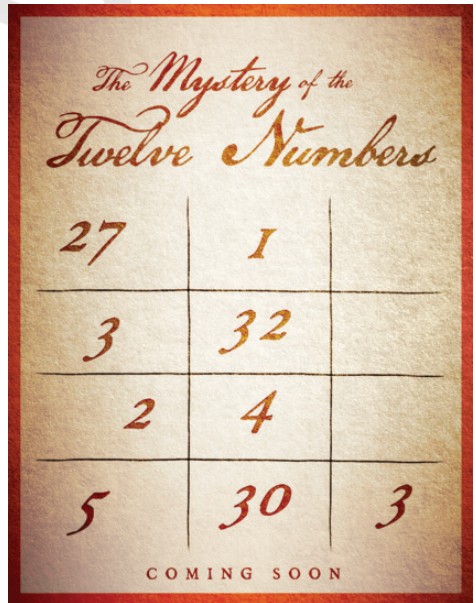
3.1 Death benefit of Php 10,000.00

3.2 Reimbursement of hospitalization expense of up to 5,000.00 only (submit request letter to Committee on Charity c/o the Chairman, Grand Lodge of the Philippines & photocopy of hospital official receipt)

### Sources:

- The Constitution of the MWGLP, Masonic Law Book, 2019 Edition
- Handbook for Lodge Secretaries - The Most Worshipful Grand Lodge of Ancient F. & A.M. of Colorado, March 2009

Inquiries, comments, clarifications, or suggestions for this column can be sent to [isagani96.tarlac@yahoo.com](mailto:isagani96.tarlac@yahoo.com) or the author's personal numbers at 0917-771-2966 (Globe/Viber) and 0920-9219-452 (Smart)





# The Sublime Meaning of Ecclesiastes 12

By Bro. Patrick Alain T. Azanza

In the earlier years of our Masonic journey, we came across two important symbolic scriptures: Psalm 133 when we were initiated into the degree of Entered Apprentice; and 1st Corinthians 13 as we advanced to the Middle Chamber as Fellow Crafts. The third scripture, Ecclesiastes 12, introduced to us during the perambulation ceremony as a Master Mason, is undoubtedly the most profound and eminent. Supposedly written by King Solomon (although some argue that its author is actually unknown), the poetic lines of Ecclesiastes 12 summarize our earthly travel from birth; to manhood and maturity; then finally, old age as we prepare to face our Divine Creator.

We have come to be aware that the Entered Apprentice Degree is a symbolic representation of our youth when we are supposed to learn and purify ourselves as we prepare to ad-

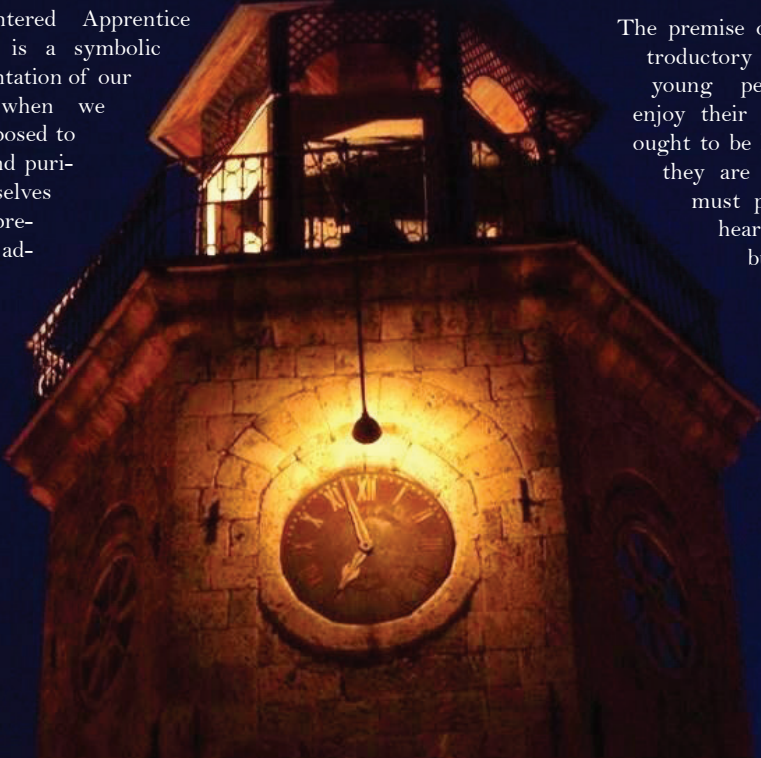
vance towards higher pursuits in our terrestrial life. The Fellow Craft Degree represents the period of our adult life when we are to achieve manhood and discover our purpose as we serve with utmost charity to our fellow human beings. The Master Mason Degree is symbolic of our mature life, when at old age with immense and ripened experiences, we continue to seek greater knowledge and wisdom, but decrease in toil as our physical agility begins to wither.

It is in this light that we shall dissect the illustrious message being conveyed to us by the passages in Ecclesiastes 12, under the backdraft of Hebrew language and culture replete with metaphors and allegory. To put it in proper context, we first read the last two lines in the immediately preceding chapter, to wit:

**<sup>9</sup> Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.**

**<sup>10</sup> Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.**

The premise of these introductory lines is that young people must enjoy their youth; they ought to be happy while they are young; and must pursue their hearts' desires; but always



keeping in their minds that whatever they do, they shall stand before God and will be judged. So the young ones are reminded to do away with all worries and pain; to remain good and enjoy life, for they will not stay young for a long time. It is in this context that the succeeding luminous verses of Ecclesiastes 12 flow. The young ones are being reminded to be faithful to God as they shall eventually be answerable for all their actions. At the same time they are admonished to seize the opportunities of youth before it is too late, because soon they shall age and if they failed to act accordingly, they shall live in the shadows of regrets. Hereafter, comes as follows, the powerful message of Ecclesiastes 12:

**1 Remember now thy Creator in the days of thy youth, while the evil days co**

**shalt say, I have no pleasure in them;**

**2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:**

**3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,**

**4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;**

**5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:**

**6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.**

**7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.**

Let us ponder upon the first two lines of the scripture as they seek to admonish us to look up to the Grand Architect of the Universe (GAOTU) while we are still at the prime of our

age when our minds are still sound and clear. The mention of celestial bodies such as the sun, the moon and the stars depict the passing of time, reminding us how time flies in the speed of light; that life is short and soon we shall no longer be able to take pleasure in the agility of our youth.

The third line refers to the house which is our body soon becoming weak; the keepers being our arms which shall soon become weary and thus will tremble; the bow refers to our legs that will bend with age regardless of how physically strong we are as men; the grinders are our worn out teeth, some even giving way due to decay, creating spaces in between and therefore could no longer allow us to chew or grind our food well; and the windows symbolize our eyes that are now beginning to fade and give us blurry sight.

The fourth line more vividly describes how the doors, which are our lips, are shut when the sound of the grinding is low or closed while the weakened teeth start to struggle to chew. Note further that in our old age, our sleep shall be shallow and we shall rise up in the smallest sound of the bird. And even the “daughters of music”, meaning the vocal chords shall begin to turn into faint voices, along with our sense of hearing that also start to fail or become low. The fifth verse describes how age takes toll on our sense of balance making us wobble as we walk on stairs, that soon we no longer enjoy climbing or exploring greater heights for fear that we might fall or not able to come down. Almond trees in flourish abundantly produce white flowers, and they represent the grey hair of old men. At this point, we have gone so weak that we start getting worried, that should someone assault us in our present state, we shall no longer be in a position to physically defend ourselves.

Even a grasshopper, considered as one of the lowest or a lightweight beast, shall be a burden to an old man approaching imminent demise. We shall no longer even desire intimate relations which we once enjoyed; nor savor our favorite food and delicacies; and neither shall we attempt to crave for other carnal desires, as we have become aware that we shall no longer be able to fulfill and satisfy such human gratifica-

tion. The line “man goeth to his long home” is that part of the allegory which needs no further exposition as we all know it refers to our final destination which is our grave. The mourners refer to our loved ones and friends who shall go about the streets and continue with their own lives after we are gone. Hopefully, we have inspired them, one way or another, so that they will remember us from time to time, and this way our memories will live on.

The sixth line elucidates on how are minds and thoughts go through convulsion as death slowly calls upon us to our eternal rest. The line is full of metaphors describing how each important functional system of our body begins to fail: our spinal column as the “silver chord”; our brains being the “golden bowl”; our heart serving as the “pitcher”, the “fountain” referring to life; and our ability to control our bladders being referred to as the “wheel broken at the cistern.”

The seventh verse obviously refers to the end of our lives. As described in Genesis 3:19, “... **from dust thou art, to dust thou shall returneth.**” And so it is likewise written in this part of the passage where every man shall go back to earth where God as written in Genesis 2:7, took us from the time of our creation. Some may feel depressed and sad with the way man’s life on earth is described in this passage but that is the reality of our being mortals. Yet there is another comforting line that follows where our spirits are described to “**return unto God who gave it.**” As Masons, we find solace in this. We know and we remain hopeful, that regardless of what we encounter in our earthly travel, when we finally make our final voyage to the great beyond, our spirits shall always be taken back to a place of rest and comfort: our celestial lodge lavishly prepared for us by the GAOTU who have long waited to lovingly embrace us in perpetuity.

Take note that in the third degree ceremonial recitation of the scripture, the following verse was excluded, and yet it seems to be an important summary of the preceding passages:

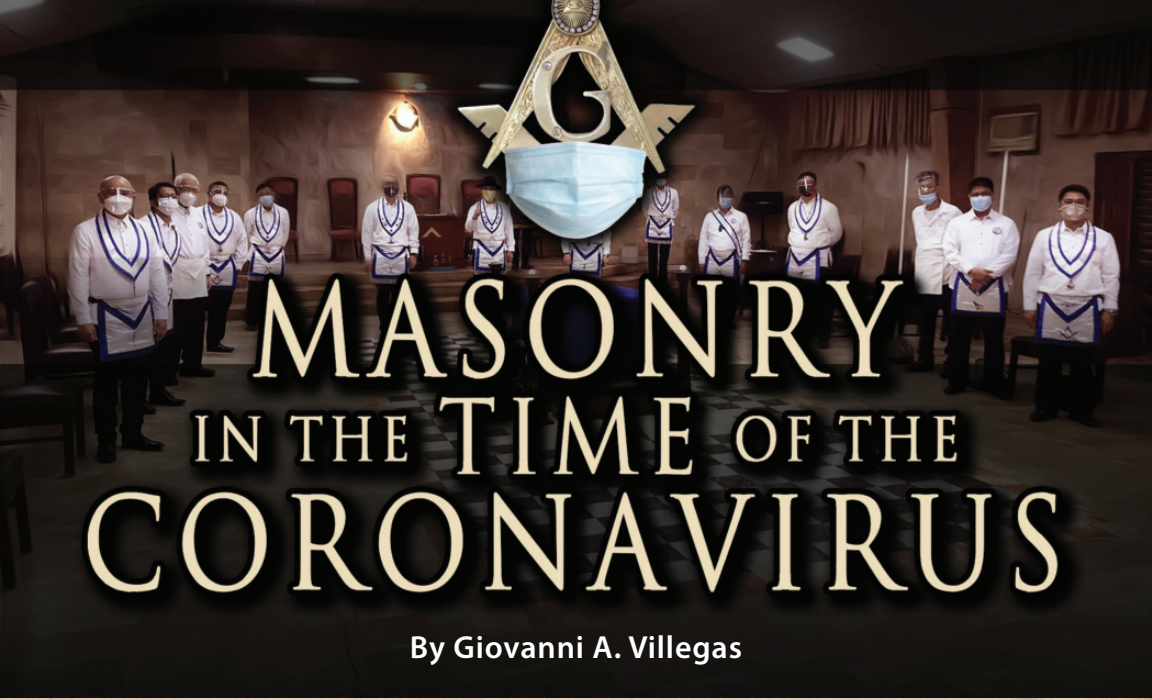
**8 Vanity of vanities, saith the preacher; all is vanity.**

As to why it was deemed unnecessary to include in the perambulation ceremony for Master Masons, remains to be a mystery. But all it means is that everything will be gone. Vanity in the context of the archaic language of the Hebrews simply means that it is “something that does not last.” A good reminder of what our priority in life should be.

In sum, the message of Ecclesiastes 12 to Master Masons is that we must labor today while we have yet the ability to bring to light whatever it is that we can achieve to serve our purpose. We must do so before time ravages our bodies and take away our vigor and strength. The opening lines of the passage took us back to the start of our journey as Freemasons. We are reminded of how we as Entered Apprentices were taught about the virtues of Temperance, Fortitude, Peace and Justice; and the importance of Brotherly Love, Relief and Truth. We were admonished about the need to always square our actions as we stand in the Middle Chamber, reminding us as Fellow Crafts, that charity is the greatest virtue of all. Then as we gradually move towards the East, we are again reminded to focus on what is most important and that is being in communion with our God.

Here, we then realized that the three symbolic doctrines that we learned from the beginning of our Masonic journey are but part of the philosophic system of Freemasonry, full of allegory and symbolism recited accordingly in solemn ceremonies with impressive imagery and striking analogies, so that in the end only the willing and the prepared shall grasp their real meanings.

My brethren allow me to drive home one last point regarding these important Masonic verses. Psalm 133 brought us from the unreal, to the Real. 1st Corinthians helped deliver us from darkness to Light. If you then understood well the sublime meaning being expounded in Ecclesiastes 12, then you know that if you strictly abide by this verse, one day you shall receive the promised gift, and as a mortal making his final voyage into the Unknown, you shall be led to Immortality.



# MASONRY IN THE TIME OF THE CORONAVIRUS

By Giovanni A. Villegas

## THE STRUGGLE TO ADAPT

THE WORLD IS NOW CAUGHT IN THE HORNS OF A DILEMMA – between the need to stay safe at home and the need to go on with life. We are now at the second half of 2020, still fighting the onslaught of the Coronavirus pandemic, while the world, instead of riding out the storm, has decided to brave the outside, somehow no longer mindful of the risks and dangers to the population.

We humans have a natural yet flawed tendency of *testing the waters* to determine the safety of our environment – by going out doing small things little by little. First we go out to buy groceries, while still observing social distancing protocols and complying with the wearing of facemasks and face shields in public. The next time, we interact with people more, though still observing the same protocols and precautions. When it would appear that the *coast is clear*, having made it thus far without getting sick, we then start going out more often, lowering our guards each time, and thinking that nothing could possibly go wrong anymore. This is a dangerous manner of thinking, for the Coronavirus can infect us without our knowing, without symptoms, using us to pass the disease to others, like our children or elderly family members, who could develop more severe and fatal reactions. This



is what happened during the 1918 Spanish flu pandemic, and it seems to be happening again. (A comparison between the 1918 and 2020 pandemics, their similarities, consequences, lessons learned, and replicable solutions can be found in a webinar by Bro. Moises Gomez of the Grand Lodge of New Jersey.)<sup>[1]</sup>

I was hoping that this Chapter of my chronicle of the pandemic would be the last I would ever have to log. Sadly, the pandemic rages on. We have wasted our efforts and our agony during the first half of the year, and have failed to avert the spread of COVID-19 because of our frequent disregard for quarantine measures. Since we could no longer afford another futile lockdown or extended quarantine, each of us would now have to find ways to adjust and adapt to this new environment, where many people no longer care whether they contract the disease or not, hoping for natural *herd immunity* to take its course. Thus, it is now the *survival of the fittest*. Good luck, humanity.

### The Path to Complacency

The world is no longer what it used to be compared to the first few months of the pandemic. No longer are people scared or

mindful of COVID-19, partly attributed to reassurances from governments and naysayers that the death rate is still considerably low compared to the increases in the number of infections, hence nothing to worry about. Again, this is a dangerous mentality even if their data is correct, for such could result in public complacency and a misplaced sense of safety. And that is precisely what happened. Public places became crowded again; traffic had returned; and quarantine measures are continuously being lowered despite the growing rate of infections that are higher now than ever before. With the world seemingly in denial, indifference sets in, resulting in irrational decisions and behavior that eventually cause the number of cases to soar even higher.

It was during this second half of 2020 when the US saw some of its darkest days. Thousands of new infections were reported per day, especially in Florida and Texas. The media continued to monitor the situation, showing racial protests, election protests, and even protests against facemasks. Mask-shaming even became predominant among protesters who downplayed the severity of the pandemic. Meanwhile, a more infectious new Coronavirus mutation was reported, and the World Health Organization (WHO) revealed that it may be airborne, thus lingering in the air in crowded indoor spaces.

In the Philippines, major hospitals were again issuing public statements of full capacity due to recurring spikes in community infection. In mid-July, St. Luke's Medical Center, Our Lady of Lourdes, and Philippine General Hospital announced they could no longer take in more patients, and that critically-ill COVID-19 patients were likewise no longer admitted. The government announced stricter quarantine measures for the first half of August after calls from local doctors requesting such. For a third world country like the Philippines, millions of children are no longer able to return to school, as poverty levels now include the middle classes. Despite these alarming developments, people

still continued to go outside, if only to make a living and survive. They have decided to just coexist with COVID-19 by going on with life, while constantly nagging themselves of social distancing and of the wearing facemasks and face shields to the point of nausea. The great majority seemed no longer concerned about the virus or about possibly getting it. With news networks being flooded with reports of increasing infections, people have already developed a come-what-may attitude towards it. As a result, on August 10, 2020, the Philippines reported its highest recorded daily cases so far, at 6,956, and averaging between 3,500-4,000 new cases daily. Meanwhile, global cases hit the 20-million mark, and despite the proportionally increasing number of cases in the Philippines,



local community quarantine levels, ironically, are still systematically being lowered.<sup>[2]</sup>

It is indeed an unsettling time. People continue to lose their jobs, their savings, and all their other sources of income, thus going into poverty, and eventually not having anything to eat – for them and their families. This thought is the very reason why they have become complacent. They have chosen survival over fear by braving the outdoors in order to make a living. But according to Psychologist Ali Mattu, we need to experience fear in this situation. Fear is there to help us survive. Fear is there to help us prepare for danger.<sup>[3]</sup> It drives us to follow the rules, to stay at home, to wash our hands, and to wear facemasks and face shields everywhere necessary. Without fear, our very lives are in danger.

### A Brother's Warning

Complacency has indeed become a serious concern. I myself admit to having stopped monitoring the infection rates and death tolls after the second quarter of the year, and started going outside more often than I should. I feel strangely and inexplicably more confident now of not getting infected despite the fact that the danger is higher than it ever was, possibly



because I made it this far without yet getting sick. Let us therefore hear directly from someone who has actually experienced the disease first hand. Bro. BJ Barfield Jr., Past Master and current Secretary of Vardaman Lodge No. 527 of the Grand Lodge of Mississippi, shared with us his own personal experience with COVID-19. Here is what he has to say:

*"I look back and think about first hearing how close the Coronavirus came to us in Jackson. I didn't have respect for it yet back then. We went to work and, after a couple of weeks, we eventually got shut down to avoid infection. Still, I was not concerned about it. July 6 came and I was feeling bad. I went and got myself tested and it turned out I was positive for COVID-19. I was lucky, though, for being able to go home. But I was put in a room by myself. No more seeing my wife, my family, and my brethren.*

*"The first week, I couldn't breathe well. I couldn't eat. At times it was all I could do to get out of bed and walk 15 feet to my bathroom and back without feeling like I wasn't going to catch my breath. I would be so tired from just walking that I would go to sleep for a couple hours.*

*"I am 40 years old. I'm no spring chicken, but by no means am I old. I could still get out and work in a garden and in my job. Then this thing hit me, and I couldn't do anything for myself anymore. This is now my second week. I'm starting to feel better, but still tired all the time. I'm still in my room; still no family. It was then, during these two weeks of isolation, when I learned to respect this virus.*

*"I want to explain what it does to your family. My wife had to go buy an air mattress so she would have somewhere to sleep. She had to sanitize all*

*her stuff to move in the other bathroom. For two weeks, she had to share a bathroom with two young men, our 17-year old and 21-year old sons. My 17-year old was getting ready for his senior year of football, but now has to sit home from practice for two weeks. They can't go anywhere. This virus may directly affects the person infected with it, but it also affects a lot of other people too.*

*"In closing, let me just say that if I could go back in time, I would tell myself and my brethren to respect this virus. It is not a joke. It is very real. I hear folks talk about masks and how people who wear them are sheep. I thought the same before. Now, if I could save anyone from getting sick by wearing my own mask, I would be happy to do so. I could then say that I did my job as a Mason and as a friend."<sup>[2]</sup>*

Sadly, there are still people who publicly shame others for wearing protective masks. Personally, I believe that the mocking and shaming of public health measures should be condemned, even if such measures may appear excessive or even pointless to some. I could not conceive how being considerate of others, for the common good of society, is being ridiculed and tagged "living in fear." Some conspiracy theorists are even saying that the whole pandemic is a fake, and that facemasks are a means to "control" the population. Let it be clear that wearing facemask simply means that you are educated enough to know that you could be asymptomatic of COVID-19 and could infect others; that you do not actually live in fear, but rather want to be part of the solution instead of the problem; and that the government does not "control" you, rather that you are contributing to the safety of society and of mankind. The wearing of facemask, therefore, does not make you weak, scared, or stupid. It makes you caring, responsible, and humane.

## How Masonry Adapted

During these troubled times, Freemasonry has adapted, thanks to modern technology that permitted online communication among Masons while meetings remained suspended. Masonic education webinars proliferated, and Masons found in them a new way to relearn and rediscover their craft in a whole new light. Some also used online media to organize more ways on helping other. On July 11, 2020, for instance, a blood donation campaign was organized in the Grand Lodge of the Philippines (GLP) by Jose Rizal Lodge No. 22 and Lodge Perla Del Oriente No. 1034, SC, in cooperation with the

Grand Master of the Philippines, MW Agapito S. Suan Jr., Dugong Alay Dugtong Buhay, Inc., and the Tondo Medical Center. Stories of similar charity works in the Grand Lodge of Pennsylvania, highlighting how lodges and individual Masons have helped communities, can also be read in their Pennsylvania Freemason magazine.<sup>[6]</sup>

Bros. Bill Hosler and Todd Creason of the Midnight Freemasons believe that Masons have actually gotten back to the essence of Masonry during their times apart. The break from lodge meetings and the consequent period of adjustment made them stronger and made them realize how important Masonry was to them, when suddenly, for a time, it seemed to have vanished from their lives.<sup>[6]</sup> The same can be said here in the Philippines when Masonic activities were suspended. That is why the GLP, through the Senior Grand Lecturer, VW Teodoro Kalaw IV, conducted monthly Masonic education webinars that also kept Masons abreast with ongoing developments. Local Masons were likewise able to attend and participate in the multitude of other Masonic webinars happening around the world, though nonetheless still anxiously anticipating the day of their return to lodge. Virtual meetings may have been a great fix, but no Mason would actually consider that distance-meetings would become a permanent solution to replacing face-to-face meetings.<sup>[7]</sup> Without physical meetings, there wouldn't be degree works to initiate new candidates, and older members would eventually die unreplaced. As Bro. Robert Lomas pointed out in an online guesting, there would be a crisis of membership shortage unprecedented.<sup>[8]</sup> It is for this reason, among others, that many lodges all over the world have decided to resume their labors.

## Return to Lodge

From Summer to Winter of 2020, different jurisdictions have started opening their lodges; during which time, some have closed back and re-opened yet again, depending on the situation in their respective locations.

In the first week of July, the United Grand Lodge of England (UGLE) issued a General Guidance for the Resumption of Masonic meetings, giving instructions to its subordinate lodges such as hand washing, allowing of face masks, and avoiding the use of disposable medical gloves as they are more prone to spreading the virus. Singing and festive boards



were likewise not allowed. It was also clarified that no lodge was obliged to resume the working of ceremonies and that members, especially the elderly and unwell, should not be coerced to attend. The guidelines were merely provided to make it possible for lodges to resume physical meetings if they wished. Each lodge and each member were still entirely free to make their own judgement. A couple of months later, the UGLE implemented a rule of allowing only 6 attendees per lodge meeting, excluding the Tyler.

On September 16, 2020, the GLP received official communication of the UGLE's above decision to open their lodges. At that time, lodges under the GLP were still suspended. Two days later, the 2020 Chicago Masonic Con boldly decided to push through with its physical event, making the largest gathering of Masons in COVID America. These perhaps were some of the factors that encouraged other Masonic jurisdictions to likewise start reopening amidst the pandemic. Never mind the fact that the US thereafter surpassed 200,000 COVID-related deaths.

By the end of the third quarter, on September 30, 2020, the GLP finally lifted its general suspension of Masonic activities, and announced the resumption of lodge stated meetings in places able and already allowed by the government to do so. This despite the fact that, just a couple of days prior, the number of cases in the Philippines had exceeded 300,000, and that the global COVID death toll had reached the 1-million mark. In defense of the GLP, attendance in their resumed physical meetings are still limited and in strict compliance with safety protocols.<sup>[9]</sup> Those unable or reluctant to resume physical meetings are not forced to, and are instead encouraged to continue with their online caucuses. It should be noted, though, that online meetings are not considered official stated meetings in this jurisdiction, and that lodges need to be *opened in due and ancient form* in order



to legally transact their businesses. Just some of the first few GLP lodges that started face-to-face stated meetings include Jose Rizal Lodge No. 22, Isarog Lodge No. 33, Mount Mainan Lodge No. 49, Tamaraw Lodge No. 65, High Twelve Lodge No. 82, Indang Masonic Lodge No. 115, Northern Samar Lodge no. 211, Fairway Lodge No. 415, and Unang Sigaw Lodge No. 430. Such meetings were not mandatory; were limited to 7 members excluding the Tyler and Grand Lodge officers; and required certain safeguards such as wearing of facemasks, face shields, and gloves. Some confusion did arise on whether or not *floor works* should still be followed to the letter when opening the lodge, as portions thereof appear to violate the Inter-Agency Task Force on Emerging Infectious Diseases (IATF) rule on no physical contact.

According to VW Oliver Yabut, Assistant Grand Secretary of the GLP, they may have already relaxed the restriction on physical meetings, but the GLP had never really been idle since the beginning of the pandemic. As lodges hibernated during the general suspension of Masonic activities, the GLP office kept open, though at minimal staff. The Grand Master himself has been present most of the time to keep things running and to monitor what needed to be done. He attended a number of occasions like Independence Day and the commemoration days for heroes like Rizal, Del Pilar, Quezon, and Bonifacio – some virtually, others physically. He even presided over lodge dedication and *lodge of remembrance* ceremonies. He also never failed to send official messages and communications

all over the jurisdiction, keeping local Masons abreast on updates and announcements – such as cancellation of elections, term extension of elective officers, exemption of sick and dying members from paying dues, and the setting up of email addresses and online payment methods for lodges in order to minimize the need for lodge secretaries to physically go to the GLP office. On the other hand, the GLP grounds have been open to blood drives and collection campaigns for donations. Renovations of GLP halls have likewise been done during the time.

### The Last Quarter of the Year

As soon as the GLP lifted the suspension of Masonic activities in the Philippines, some local appendant bodies and clubs, such as the Scottish Rite and the Shriners, likewise started allowing physical meetings among their ranks. As with the GLP, such resumptions were optional and not mandatory. The Grand York Rite bodies of the Philippines, however, decided to maintain the suspension of their physical meetings primarily for safety reasons, taking into account that the local COVID-19 cases are still significantly high. According to Most Excellent Manuel Liam Garcia, Grand High Priest of the Grand Chapter of Royal Arch Masons of the Philippines, majority of the leaders of the York Rite did not want to add to the number of times Masons had to go out per month attending Masonic meetings, thereby increasing their risks of contracting the disease. It is indeed a simple but wise and compassionate decision. They knew the risks and sacrifices that had to



be made, and acted in favor of the general safety of their members and of the population.

Elsewhere, the UGLE published its Temporary Emergency Measures for COVID-19 at the beginning of October 2020.<sup>[10]</sup> It also announced through Twitter its tier system on meetings. In the US, their presidential campaign was in full swing, yet their government seemed admittedly unable to halt the virus anymore. The US Chief of Staff even said that they “are not going to control the pandemic,”<sup>[11]</sup> as if doing so would only prove futile. Back in the UK, the UGLE again announced the suspension of all physical lodge meetings because of new government restrictions beginning November.

During this time, vaccine developments have shown promising results. Preliminary tests in the University of Oxford, Pfizer, and Moderna showed 90%+ effectiveness. The end of the pandemic now appears to be in sight. Not long after, vaccines are already being mass produced by other developers, such as AstraZeneca, Johnson & Johnson’s, Novavax, Gamaleya, Covax, and Sinovac, with prices ranging from US\$4.00 to US\$37. They are currently the fastest vaccines ever developed in history, requiring the whole world coming together like never before. Rarely in human history have so many people been faced with a common crisis that necessitated one of the most high-stake scientific races of all time.<sup>[12]</sup> On December 8, 2020, the UK became the first nation to begin vaccinating its citizens. With vaccines becoming available elsewhere in the world, people have even envisioned Passports to include proof of vaccination, in order to easily avert the spread of COVID-19 between countries. On the downside, however, it is unfortunate to learn

that, in some countries like the Philippines, the choice, procurement, and distribution of said vaccines have been highly politicized.

As the holiday season approached, when friends and family are expected to come together to feast, it is expected that spikes in new infection would soar all over the world. As such, I still personally stand by my advice not to be lulled into a false sense of security when meeting loved-one for Christmas, for there is no such thing as a COVID-safe environment. The more people your household interacts with, the higher the risks of contracting the disease. Any situation where you remove your masks outside your home, such as in restaurants, malls, or even family gatherings, the risks become even higher. No form of COVID-19 testing prior to such gatherings can guarantee your safety because, firstly, results come in days later, and secondly, one could get infected in between days from those asymptomatic and pre-symptomatic. By the time results are out, they may no longer be accurate or, worse, may already be too late – for you and for those you have interacted with. Contact-tracing would become a very difficult task.

People who do not care whether they contract the disease or not, confident of their health that they would survive it anyway, be warned. There are studies of far-reaching long-term effects, complications, and devastating “second acts” of COVID-19 even among those who never required hospitalization, manifesting through severe fatigue, cognitive issues, memory lapses, digestive problems, erratic heart rates, headaches, dizziness, fluctuating blood pressure, and even hair loss. Chronic or post-acute COVID complications span multiple organs such as lungs, heart, kidneys, the nervous and digestive systems, and gastrointestinal tracts. COVID-19 also affects the lining of the blood vessels, causing damage and inflammation which eventually affects the brain.<sup>[13]</sup>

As many countries are already experiencing their second wave and even third wave, the Philippines, unfortunately has not managed to flatten its curve since the beginning of the pandemic. As if the above information were not disturbing enough, appearing in social media are even more disturbing images showing people, including some local Masons, congregating without facemasks or social distancing efforts. This is evidence, perhaps, that many people truly no longer care about the dangers of COVID-19. It is a good thing that

during the 108th anniversary celebration of the GLP on December 19, 2020, the organizers were responsible enough, at least, to make it a very small gathering, webcasted for the most part over the Internet, and participated by Past Grand Masters via Zoom only.

At about this time, a significantly more contagious new Coronavirus variant (B.1.1.7), which was first detected in the UK as early as September, is now reportedly appearing in Australia, Canada, Denmark, Finland, France, Germany, Hong Kong, India, Ireland, Italy, Japan, Lebanon, Pakistan, Singapore, South Korea, Spain, Sweden, Switzerland, the Netherlands, UAE, and the US. The end of the pandemic does not appear to be in sight after all. We may still have a long way to go. A more contagious variant is, in some ways, more dangerous than a severe one, because the former has a higher and more exponential rate of spreading than the latter.

By the end of the year, the US again recorded its highest daily Coronavirus infection and death rate. Its total death toll has now surpassed those of World War II and the Vietnam War combined. Other countries that have just started flattening their curve are locking down again due to resurgences in new infections. Global cases as of December 31, 2020 just reached 83.1+ million infections and 1.8+ million deaths. In the Philippines, total cases reached 474, 064 infections and 9,244 deaths.

## A Review of the Second Half of 2020

There were numerous other news-worthy events that happened during the second half of the year. July 6, the Bubonic plague was allegedly rediscovered in inner Mongolia. July 14, China again reported a new and unknown disease in the country, said to be deadlier than the Coronavirus. August 4, an enormous explosion in Beirut, Lebanon, destroyed half the city. November 1, a super typhoon affected parts of the Philippines, and then another, 10 days later, which devastated and flooded much of Central Luzon and Metro Manila. Yet all these dreadful news could never unseat the Coronavirus pandemic from its center stage. It is the single most recognizable global catastrophe, not just for this year, but probably for the remainder of the century. The crisis has already taken its toll on humanity, and governments are now faced with the unprecedented task of vaccinating

the entire human race, using vaccines, that understandably lacked sufficient time to be thoroughly tested.

In the meantime, Masonry, notwithstanding, has still survived. During the suspension of physical gatherings, Masons still went on with their charity works and meetings through online means. Upon resumption of physical gatherings, precautions were set in place to avoid further infections. Many Masons still continued meeting online for Masonic education purposes – something that they have come to love doing, and never would have discovered doing if not for the pandemic. Indeed, Masonry not only survived; it adapted, despite the rest of the world seemingly going complacent, indifferent, and irrational. Yet, the complete story of Masonry in the time of the Coronavirus cannot yet be told in its entirety at this time because it is still happening to this day. The year may now be over, but the pandemic is not. In fact, it is possible that more significant developments have yet to come. Brace yourselves.

## Notes:

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- [2] "COVID-19 community quarantines in the Philippines," Wikipedia, accessed September 30, 2020, [https://en.wikipedia.org/wiki/COVID-19\\_community\\_quarantines\\_in\\_the\\_Philippines](https://en.wikipedia.org/wiki/COVID-19_community_quarantines_in_the_Philippines).
- [3] Coronavirus Explained, Episodes 1-3, Netflix Worldwide Entertainment, 2020.
- [4] "Corona," Grand Lodge of Mississippi (Facebook, July 20, 2020), [www.facebook.com/3254738008085217](https://www.facebook.com/3254738008085217).
- [5] The Pennsylvania Freemason Vol. LXVII, No. 3, August 2020, [https://issuu.com/pr263/docs/pafm\\_august\\_2020\\_web](https://issuu.com/pr263/docs/pafm_august_2020_web).
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- [8] "Facing Up to the New Reality," LewisMasonic (YouTube, October 6, 2020), [www.youtube.com/watch?v=nihqal7VWf0](https://www.youtube.com/watch?v=nihqal7VWf0).
- [9] Agapito Suan Jr., GM, Edict No. 333: "Resumption of all Masonic activities under certain conditions and imposing health and safety guidelines in every stated meeting" (Grand Lodge of the Philippines, September 30, 2020).
- [10] "Temporary Emergency Measures for COVID-19" UGLE (United Grand Lodge of England, September 29, 2020), [www.ugle.org.uk/images/Newsletter/Emergency\\_Measures.pdf](http://www.ugle.org.uk/images/Newsletter/Emergency_Measures.pdf).
- [11] Devan Cole, "White House chief of staff: We are not going to control and pandemic," CNN (Cable News Network - A Warner Media Company, October 26, 2020), <https://edition.cnn.com/2020/10/25/politics/mark-meadows-controlling-coronavirus-pandemic-cnntv>.
- [12] Coronavirus Explained, Episodes 1-3, Netflix Worldwide Entertainment, 2020.
- [13] "Doctors begin to crack COVID's mysterious long-term effects," APhA (American Pharmacists Association, November 3, 2020), [www.pharmacist.com/article/doctors-begin-crack-covids-mysterious-long-term-effects](https://www.pharmacist.com/article/doctors-begin-crack-covids-mysterious-long-term-effects).



## IN PERSPECTIVE

By VR SAMUEL P. FERNANDEZ, PGC, HA

This year's commemorative program has the theme: "Bonifacio 2020: Tapang at Kaligtasan Tungo sa Malayang Lipunan."

The Bonifacio rites last November 30, 2020 was led by no less than Bro/Defense Secretary Delfin Lorenzana and Mayor Oscar Malapitan. They were joined by Caloocan Rep. Dale Gonzalo Malapitan and National Historical Commission of the Philippines Chair Rene Escalante.

President Rodrigo Roa Duterte participated in an online commemoration of the 157th Anniversary of Andres Bonifacio. The President partly said: "His (Bonifacio) love of country which aroused our ancestors to fight for our freedom and secure our rightful place in the community of nations xxx "

Vice President Leni Robredo, on the other hand, reminded Filipinos that courage was not "bluster, or power, or brute strength, but the courage of compassion." She added: "This courage is not a farce, but the kind that doesn't fold in the face of adversity. It is rooted in love for fellow Filipinos and in the belief that nobody should be oppressed or left behind, and that everybody has the right to dream and to forge a better life in a more just, free and humane society."

### DOCUMENTATION

In the Breakthrough column of Professor Elfren S. Cruz entitled "*Bonifacio: Revolutionary, Nationalist, Philosopher*," he penned the following:

"I was able to learn more about the actual beginning of Katipunan and the role of Bonifacio in the book *The Light of Liberty: Documents and Studies on the Katipunan 1892-1897* by Jim Richardson, a London-based scholar whose research focused on Philippine nationalist and radicalism in the 19th and 20th centuries. This book included 73 Katipunan documents seized by the Guardia Civil in Manila in 1896-1897 and locked away for decades in the Spanish military archives.

"There are few documents concerning the founding of the organization; but their authorship was unknown. It was theorized that Andres Bonifacio, Pio Valenzuela, and Emilio Jacinto were the ones who authored most of the founding documents.

"The first major document is one that should be studied by all students. It is written in Tagalog and the title is *Kasaysayan*. The document is too long to be reprinted here. There is an English translation and here are the opening paragraphs.

"There is a country that is ruled by wickedness and cruelty; the laws are worthless and what prevails is the rule of the mighty. And yet this country is sacrificing blood and life for the honor and glory of its rulers, just to be called brother or child. Its wealth, life and honor are at the disposal of people with evil desires. For more than three centuries it has suffered hardship and wearisome deceit: a record not of tolerant benevolence, but of callous neglect.

"This country is ours; this chronicle of oppression is ours. A country full of suffering, to the extent of slavery. xxx"

"In this document there is already a cry for revolution xxx" (Philippine Star, November 30, 2020).

## LOVE OF COUNTRY

The Philippine Daily Inquirer Sunday issue (Nov. 29, 2020) had an editorial entitled "The Supremo's Supreme Love."

"xxx 'Unlike other gallant heroes of the country including Jose Rizal, Bonifacio is remembered on his birthday, Nov. 30, 1863, rather than the date of his death, May 10, 1897. This is because he died in the hands of his fellow countrymen and was not killed by foreign colonizers.' According to a Philippine News Agency story last year on the Bonifacio holiday xxx."

"Bonifacio's death in the hands of his fellow Filipinos was a foreshadowing of the existential struggles that would wrack the nation he helped birth, especially in more recent times when stark division and polarization among citizens have seemingly reached a perilous pitch. xxx

"There is no greater love than love for country, Bonifacio said, and this he expressed in the poem "*Pag-ibig sa Tinubuang Lupa*," published in the first issue of *Kalayaan*, the newspaper of the secret society he founded in March 1896. The poem, published under the initials A.I.B. (believed to be Bonifacio's pseudonym Agapito Bagumbayan), begins with a magisterial declaration:

Aling pag-ibig pa and hihigit kaya  
Sa pagka-dalisay at pagka-dakila  
Gaya ng pag-ibig sa tinubuang lupa?  
Aling pag-ibig pa? Wala na nga, wala.

"It ends, 28 ardent stanzas later, with a ringing commitment to martyrdom for the motherland:

Ipaghandog-handog ang buong pag-ibig  
Hanggang sa mga dugo'y ubusang itigis  
Kung sa pagtatanggol, buhay ay (mailit)  
Ito'y kapalaran at tunay na langit.

## ANDRES BONIFACIO

Andres Bonifacio's short information is summarized by Wikipedia thus:

"Andres Bonifacio y de Castro, (November 30, 1963 – May 10, 1897) was a Filipino revolutionary leader and the president of the Tagalog Republic. He is often called "The Father of the Philippine Revolution. He was one of the founders and later *Supremo* (Supreme Leader) of the *Kataas-taasang, Kagalang-galangang Katipunan ng mga Anak ng Bayan* or more commonly known as the "*Katipunan*", a movement which sought the independence of the Philippines from Spanish colonial rule and started the Philippine Revolution. He was also one of the Filipino historical figures to be recommended as national hero of the Philippines." ([https://en.wikipedia.org/wiki/Andres\\_Bonifacio](https://en.wikipedia.org/wiki/Andres_Bonifacio))

## WELL-DRESSED SUPREMO

On October 5, 1997, the Manila Times published a letter I sent them on Andres Bonifacio, which I entitled "*Centennial Notes*:"

## Well-dressed Supremo.”

“I still remember Bonifacio as he appeared that day. Although a mere bodeguero and earning P25 a month, he was a cultured man. He always wore an open coat, with black necktie, and black hat. He always carried an umbrella. At the meeting of August 26, Bonifacio took off his coat and was wearing only his shirt with collar and tie ...”

“That was Guillermo Masangkay’s recollection of Andres de Castro Bonifacio.

“So, Masangkay’s eyewitness description of Andres de Castro Bonifacio does not jibe with the stereotype image of the leader of the masa who is portrayed as wearing an open *camisa de chino* to display his muscled chest and pants rolled up to show his plebeian bare feet.

“Are the Carlos V. Francisco mural at the Manila City Hall and the different cement versions in different school yards and plazas scattered throughout the country the real image of Bonifacio? Are we to say that the monument executed by sculptor Ramon Martinez which was unveiled on Sept. 3, 1911 in Balintawak and is now in front of Vinzon’s Hall in UP, an accurate picture of Bonifacio?

“What about National Artist Sculptor Guillermo Tolentino’s version, wherein Bonifacio has a closed barong Tagalog with matching neckerchief tied but this time wearing shoes? Does the monument portray what Bonifacio really was? What about the Castrillo version of Bonifacio constructed near Manila City Hall on the initiative of the city government? Does it show us the real Bonifacio?

“Since I was a high school student at the Davao National High School, I have seen only two pictures of Bonifacio in history books – one in coat and bow tie, the other in coat and tie. What I don’t understand is, when Bonifacio is sculpted in bronze or cement, he is turned into a myth. Never mind any description of his being a fastidious dresser. Let our mindset be – Bonifacio is the Greatest Plebeian despite the absence of real Patricians in his time. So, artists may continue to project the *masa* myth mold, and the educated may continue to praise to the high heavens the excellent handiwork and craftsmanship of the known sculptors without regard to facts. Wearing coat is *burgis*?”

## POSTSCRIPT

When *La Liga* was founded, Bro. Andres Bonifacio was a member of *Triangulo Taliba No. 36*. Bro. Andres was initiated in *Taliba Lodge No. 165* under *Gran Oriente Espanol*. The date of his initiation is not certain, but he is mentioned under his symbolic name *Sinukuan* in a document dated June 30, 1892.

When Bro./Dr. Jose Rizal was shipped off to solitary, secluded Dapitan in Mindanao, Mason Brethren were hunted by patriotic peninsular friars and authorities. Masonic labor was then suspended. Bro Andres Bonifacio, 1<sup>st</sup> degree Mason, joined the radical Trozo Council and was elected President. According to MW Reynold S. Fajardo, (PGM 1986), the Trozo was the most active of the Popular Councils of La Liga.

Bro. Andres Bonifacio is mainly responsible for bringing over into the *Katipunan* society the symbols, ceremonies, and organizational structure of Masonry.

Bro./Governor General Francis Burton Harrison signed the Philippine Act 2947 declaring November 30 as Bonifacio Day. Bro. Harrison was a member of Manila Lodge No. 1.

Bro. Andres Bonifacio, in his *Katungkulang Gagarwin ng mga Z. Ll. B.* (The Duties of the Sons of the People), laid down the rules. I quote the first three, as follows:

1. Love God with all your heart.
2. Bear always in mind that true love of God is also the love of thy Country, and this, too, is love of one’s fellowmen.
3. Engrave in your heart that the true measure of honor and happiness is to die for the freedom of your country.  
Note his emphasis on love. Bonifacio was a revolutionary with a heart.

## FRATERNAL LEGACY

Bro. Andres Bonifacio has two lodges named in his honor: **Sinukuan Masonic Lodge No. 16**, NCR-C, Manila and **Andres Bonifacio Masonic Lodge No. 199**, NCR-E, Quezon City.

## NOTES



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([www.fratshirtclothing.com](http://www.fratshirtclothing.com))



## SCWC @ TCT

### 2020 & 2021 UPDATES

By WB Cary Duval P. Uy  
Head News Correspondent

In June 19, the following the SCWC Officers were inducted by the Grand Master MW Agapito S. Suan, Jr. in his office at the Grand Lodge of the Philippines:

WB Cary Duval P. Uy  
**President**

Bro. Nathaniel “Yanzy” Baldonado  
**Vice-President Internal**

Bro. Edgar Abalos Cook  
**Vice-President Internal**

Bro. Feliciano “Jojo” Narciso  
**Secretary**

Bro. Heinrich Tan-Khoo  
**Treasurer**

WB Arnulfo “Pong” Macatangay  
**Auditor**

#### Legal Committee

Bro Noel Bulaong - Chairman  
VW John Philip Grecia - Vice-Chairman

#### Dugong Mason

VW Roy Castronuevo - Chairman  
Bro. Heinrich Tan-Khoo - Vice-Chairman

#### KONEK Anchor

Bro. Heinrich Tan-Khoo - Vice-Chairman  
Bro. Feliciano “Jojo” Narciso - Anchor  
Bro Noel Bulaong - Anchor  
Bro. Ali Atega - Anchor  
Bro Benjie Pagsanjan - Anchor

#### Rescue C.E.R.T.

WB Cary Duval P. Uy -Chairman

#### Privilege Card

VW Alex C. Daniel - Chairman

#### SCWC Moderators

WB Pong Macatangay  
Bro "Boyot" Chua  
WB Raymond Wong  
Bro Felix Villaluz  
Bro. Joey Yu  
Bro. Jake Romero  
VW Alex C. Daniel  
Bro. Yanzy' Baldonado



Bro. Feliciano Narciso

## Accomplished Projects in 2020

### Joint Relief Operation caused by Typhoon Rolly:

**November 11, 2020** – Relief Packs for 200 families (San Ildefonso, Bulacan)

**November 22, 2020** – Relief Packs for 300 families (Brgy. Mambayawas, Pinamalayan, Camarines Sur)

**November 26, 2020** – Brgy. Wawa, Rodriguez Rizal & Brgy. Banaba, San Mateo Rizal

**November 30, 2020** – Laundry Soap distribution at Angat Bulacan In partnership with the Angat Travellers Club

**December 13, 2020** - Brgy. San Isidro, Montalban Rizal in cooperation with: Palanyag Masonic Lodge, No. 323 Las Piñas Masonic Lodge No. 332 Rising Sun Masonic Lodge No. 151 Valenzuela City Golden Eagles Club

**Blood-letting Activities** (Updates since TCT RED Issue) October 25, 2020 – Alay ng Pagong sa Dugong Mason. Blood-Letting Drive, in cooperation with Pagong Ako Kuyang Pilipinas, Inc. – Bulacan Pond

November 28, 2020 – **Dugong Mason Blood Letting Activity** in Partnership with Unang Sigaw Masonic Lodge No. 430, Bernardo Carpio Masonic Lodge No. 359, APO Mason, Inc., and the Order of the Eastern Star Mayon Chapter No. 1

December 12, 2020 – **Support Partner for Dugong Alay Dugtong Buhay** at the Commission on Human Rights Blood Letting

December 30, 2020 – **Gift Giving and Feeding Program** - Brgy. Bagumbong and Foster Home at Caloocan City

### Upcoming Projects in 2021

February 28, 2021 - **2<sup>ND</sup> Wave of Alay ng Pagong para sa Dugong Mason**, in cooperation with the Dugong Alay Dugtong Buhay

March 2021 – **Deep Well Project for the Kaututubo (Aetas) in Subic** in cooperation with Las Piñas Lodge 332, Palanyag Lodge 323, and Rising Sun Lodge 151

**Cabletow Emergency Response Team (CERT):** Public Orientation for Motorcycle Group Road Etiquette Motorcycle Riders Group Basic Life Support (BLS) Seminar Community Disaster Mitigation Plan



SCWC @ TCT

## Lockdown in the Temple By WB Cary Duval P. Uy Head News Correspondent

Editor's Note: Year 2020 - as outgoing Worshipful Master of San Jose Del Monte Lodge No.357, WB Cary Duval P. Uy spends more time in their newly built Temple to see if any improvements need to be made whether for strength or ornament. The edifice is an outstanding achievement during his term. More than 1 month after being inducted as SCWC President - Kuyang Cary tested positive for Covid-19. As the Pandemic raged on, the brother bachelor chose to quarantine himself inside the lodge.

### Ito ang kanyang kwento...

July 20 – Apat na araw matapos makasama ang ilang Brethren, nilagnat po ang inyong lingkod. Sa araw din na iyon, nakatanggap tayo ng text message mula sa isang Kapatid na nakasama natin: “Sorry Kuyang nag-POST ako sa Covid-19”. Napaisip ako, ano ang kailangang ipag-sorry sa “POST” tungkol sa Corona Virus? Napatawag si Kuyang upang linawin: Typo error pala, nag-POSITIVE siya sa Covid-19! Bagamat masama ang pakiramdam, tinawagan natin ang ilan pang nakasalamuha (mostly Brethren) at agad silang nag-organize ng Testing.

July 25 isinalang tayo sa RT-PCR Test. Tatlong Araw hinintay ang resulta. Sa kasamaang palad, Positive din ako. Minarapat nating tumuloy sa Templo para doon mag-self-quarantine hanggang sa gumaling. Maiging humiwalay muna sa mga kasama sa bahay, may edad na si Daddy at ayaw natin syang mahawa. Sa panahong ito, madalas na din tayong matulog sa San Jose Del Monte Lodge No. 357 upang i-check ang mga skilled laborers na inabutan ng ECQ. Hindi na sila nakauwi since March kaya itinuloy na nila ang finishing.

Hindi naging madali ang pagkukulong natin doon. Upang hindi makahawa, itinigil ko ang pagala sa palibot ng templo. Nagmistulang preso ang ating kalagayan habang hindi lumalabas. Padungaw dungaw lamang sa isang bintana at kung may sapat na sinag ng araw ay doon na din nagbibilad ng katawan.



Ang lungkot ng pag-iisa ay paminsan-minsan naiibsan sa pagdalaw ng ilang Kapatid. Bumisita ang iyang NCR Brethren tulad nina VW Cris Beltran (Nilad 12), WB Royce Reyes (Hiram 88), at WM Erick Gallardo (Saigon 188) kasama ang kanyang maybahay na si Ateng Irish. May dala silang mga gamot, pagkain, at prutas. May padala din si VW Ariel Cayanan (Walana 13). Inasikaso nila ang sumunod na test subalit positibo pa din ang resulta. Para sa mga sumunod na Covid-Test sa Novaliches District Hospital, inalalang tayo ni Kuyang Gene Bautista (Silangan 19) na siya ding nagmo-monitor sa kalagayan ko habang naka self-quarantine. Sumunod na dumalaw si WB Henry Kiok (St. John the Baptist No. 362), WB Raymond Wong (Palanyag No.323), at Bro Tupe Chua (Palanyag No.323). Kanya-kanya silang dala ng Chinese Medicine.

Habang mistulang nakapiit, sinabayan natin ng exercise para obserbahan ang paghinga (kung kinakapos na ba o kaya'y sumasakit ang dibdib). Malaking tulong ang mga “exercise videos” sa YouTube na syang sinusundan kapag hapon.

Bandang takip-silim dadalaw ang kaibigang therapist na si Jepoy Ortillo para i-monitor ang temperature at breathing.

Si Alvin Pasco naman ay pinagdadala tayo ng hapunan. Sa araw, naging libangan natin ang pagluluto ng kung anu-ano gamit ang mga ayudang pagkain at sangkap mula sa barangay, mga gulay sa tabi-tabi at ilang bigay ng mga kapitbahay. May mga kapatid din na nagpadala ng panoorin online.

Nang mabalitaan ng mga kuyang sa Unang Sigaw Masonic Lodge No. 430 (US430), Pagong Ako Kuyang Pilipinas, Inc. (PAKPI), Travellers Tambayan, at Three Legged Travellers ang ating sinapit, sila'y nag-ambagan. Ang mga naipon ay ipinambili ng mga groceries at toiletries na iniabot sa atin. Ilang Kuyang at Ateng din ang dumalaw, o nagpapadala ng mga lutong ulam at tanim na gulay kagaya nila Kuyang Oca & Ateng Jessie Plofino, Kuyang Ompong & Ateng Bernadeth Madriaga - mga taga SJDM 357.

Sadyang nakakapanibago ang aking sinapit - hindi makalabas o may makausap man lamang. Malayo ito sa nakasanayang trabaho sa "sales".



Hindi maiwasan ang pagiging balisa. Madalas, hindi ako nakakatulog sa pag-isip sa sakit na aking dinadala. Ang pangamba ay hindi para sa sarili kundi sa takot na baka makahawa ng iba.

Habang tinitiiis ang kalagayan, malaking bagay para sa atin ang pagbibigay ng assignment ng The Cable Tow. Bilang bahagi ng Team ay pina-monitor sa atin ang mga lodges sa Visayas. Nakakabawas lungkot ang may ibang pinagkakaabalahan gaya ng paghahanap sa mga contact numbers ng mga Worshipful Masters at Secretaries. Ngayong may pinagkaka-abalahan na, mas nakakatulog na ako ng maaga.



Isang magandang biyaya ang ating natanggap nang ipakilala sa atin ng isang Ateng ang kanyang BFF na nasa Tokyo, Japan – si Ana Marie. Naging madalas ang aming pagcha-chat hanggang sa kamalauna'y pumayag siyang makipag-video call gamit ang FB Messenger. Bagamat naghihikahos ang signal ng network sa lodge, pilit natin hinahanapan ng magandang reception para magkausap kami ng matagal-tagal.



September 3 - ang pagiging negative sa ikalimang Covid-Test ang isa sa pinaka-positibong pangyayari sa ating buhay sa 2020. Finally, after 47 days ay nakalaya din tayo! Maraming Salamat po sa lahat. Mabuhay ang Masoneriya!!!

#### PS.

October 23 – nag-POSITIVE ulit ang inyong lingkod, POSITIVE ang isinagot ni Ms A.M. Bagamat online pa din ang sumibol na relasyon, sadyang napaka tamis na bunga ito ng ating LOCKDOWN in the TEMPLE. Kung bubuti na ang sitwasyon sa Pandemya, plano nyang umuwi sa Pilipinas sa March 2021. So mote it be po GAOTU. So mote it be...



# Glad Tidings from the GLP: Stafford, Bonifacio, and Palma Halls Renovated

By VW J. Harold W. Santiago, GSc

## Plaridel Masonic Temple

In June 2020, MW Agapito S. Suan, Jr. made a thorough Inspection of the GLP premises discovering evidence of wear and tare brought about by the inclemency of the seasons. The three lodge halls located at the 4th & 5th floors of the Plaridel Masonic Temple namely, the Stafford Hall, Palma Hall, and Bonifacio Hall, which are being used by NCR lodges as official stated meeting places are in a dilapidated state and in need of immediate restoration.

The Grand Master reflecting on the downtime during the General Community Quarantine Status in the Capital City thought it best to make the appropriate renovations while Masonic Labors remain suspended.

Circular 46 was issued on September 1, creating a Special Ways & Means Committee (SWM-COM) tasked to provide the financial and logistical means in the renovation and interior remodeling works of the said Lodge Halls. The 15-Man Team included:

- |                               |   |               |
|-------------------------------|---|---------------|
| VW Bro. Jaime A. Pacanan      | - | Chairman      |
| VW Bro. Ariel T. Cayanan      | - | Vice Chairman |
| WBro. Ryan S. Villafranca     | - | Secretary     |
| VW Bro. Adilberto B. Rosete   | - | Treasurer     |
| VW Bro. Diosdado R. Melegrito | - | Auditor       |

### MEMBERS

- VW Bro. Eulalio D. Lorenzo
- VW Bro. Cerefino L. Leal, Jr.
- VW Bro. Esmeraldo S. Sarmiento
- VW Bro. Jordan G. Tiu
- VW Bro. Elpidio Y. Trinidad
- VW Bro. Joel F. Limpengco
- VW Bro. Edward Ricardo G. Ramos
- W Bro. Ambrosio S. Maranan, Jr.
- Bro. Hilderbrand A. Barcarse
- Bro. Rafael C. Yabut

With a target completion date set on November 30. The SWMCOM started their labors almost immediately with members of the jurisdiction responding positively in rendering valuable support to the committee both in cash and in kind. A total amount of 14,195,464.14 pesos in cash were collected while other brethren responded in-kind by providing specific parts like the Temple Doors.

Renovation Activities started on September 3 with the Grand Lodge employing the services of a Brother Contractor: Ahllan R. Apolonio (Dasmariñas 346) thru his company AA Modern Builders Construction Corp. The operative workmen in the temple labored 24 hours a day, 7 days a week to finish the task as scheduled.

With Masonic Labors resuming by October, lodges affected by the on-going hall renovation in the GLP were re-assigned to other meeting places: Lodges using Stafford Hall moved to Jose Abad Santos Hall at the 3rd floor of the Plaridel Masonic Temple; Lodges using Bonifacio Hall were re-assigned to the the IMES Room on the 2nd of the GLP Museum, and Lodges using Palma Hall were instructed to use the Hall at the DeMolay Building.

To the delight of the Grand Master, the project was accomplished earlier than expected making it possible for the Grand Lodge to open the doors of the newly refurbished Lodge Halls on November 20 – just in time for MW Suan’s Natal Day.

For transparency, a summary report was prepared by the Special Ways & Means Committee (SWMCOM), tallying the cash donations vs the expenses incurred for the renovation and interior remodeling of 3 – GLP Lodge Halls (Stafford, Palma & Bonifacio) including additional & revision works, deposited under BDO joint account of Jaime A. Pacanan or Aldibert B. Rosete No. 000508034019, Harrison Plaza ending December 31, 2020:

## SUMMARY

<b>A.</b>	Total remittances/collections	<b>P 14,195,464.14</b>
	Cash advance from GLP	P 2,000,000.00
	Remittances from donors & sponsors	P 12,163,035.50
	Maintaining balance on Bank (12-31-20)	P 32,428.64
<b>B.</b>	Total disbursements for	<b>P 12,947,570.50</b>
	labor & materials paid to:	
	Renovation of 3 Halls	P 7,387,797.45
	Renovation of 4 Lobbies	P 5,558,773.07
	Cash on bank = A – B (P14,195,464.14 – 12,946,570.50)	<b>P 1,248,893.64</b>


### SIGNED

Prepared by:  
WB Ryan S. Villafranca  
SWCOM Secretary

Submitted/Reviewed:  
VW Adilberto B. Rosete  
SWCOM Treasurer

Approve:  
VW Jaime A. Pacanan  
SWCOM Chairman

Noted:  
VW Diosdado R. Melegrito  
SWCOM Auditor



**THE MOST WORSHIPFUL GRAND LODGE OF  
FREE AND ACCEPTED MASONS OF THE PHILIPPINES**  
PLARIDEL MASONIC  
TEMPLE  
1440  
San Marcelino Street, 1000 Ermita, Manila, Philippines

**PROGRAMME**

*Ribbon Cutting Ceremony for newly-renovated Lodges*

- **Invocation** - VR Joel O. Porlares (Grand Chaplain)
- **National Anthem**
- **Opening Remarks** - VW Jaime A. Pacanan (Chairman, Committee on Ways and Means)
- **Ribbon-Cutting Ceremonies** (4th floor and 5th floor)
- **Introduction of the Guest of Honor and Speaker** - VW Dennis L. Cunanan (Chief of Staff)
- **Message** - Justice Samuel H. Gaerlan
- **Introduction of the Grand Master** - VW Dennis L. Cunanan (Chief of Staff)
- **Grand Master's Message** - MW Agapito S. Suan, Jr.
- **Fellowship**

# GLP RENOVATION 2020 DONORS LIST

*The Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines would like to extend its heartfelt thanks and gratitude to all donors & supporters of this humble undertaking to renovate the meeting halls.*

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MW AGAPITO S. SUAN JR.  
 MW JUANITO G. ESPINO, JR.  
 VW ARIEL T. CAYANAN

VW DIOSDADO R. MELEGRITO  
 VW JAIME A. PACANAN

## PLATINUM

MW HERMOGENES E. EBDANE, JR.  
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 WB MAYOR DODONG VILLAHERMOSA  
 WM ERIC DOCULAN  
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 BRO. DEI CALLOS  
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## BRONZE

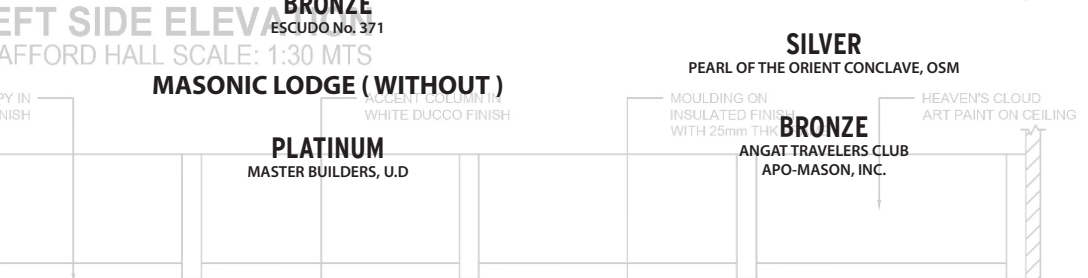
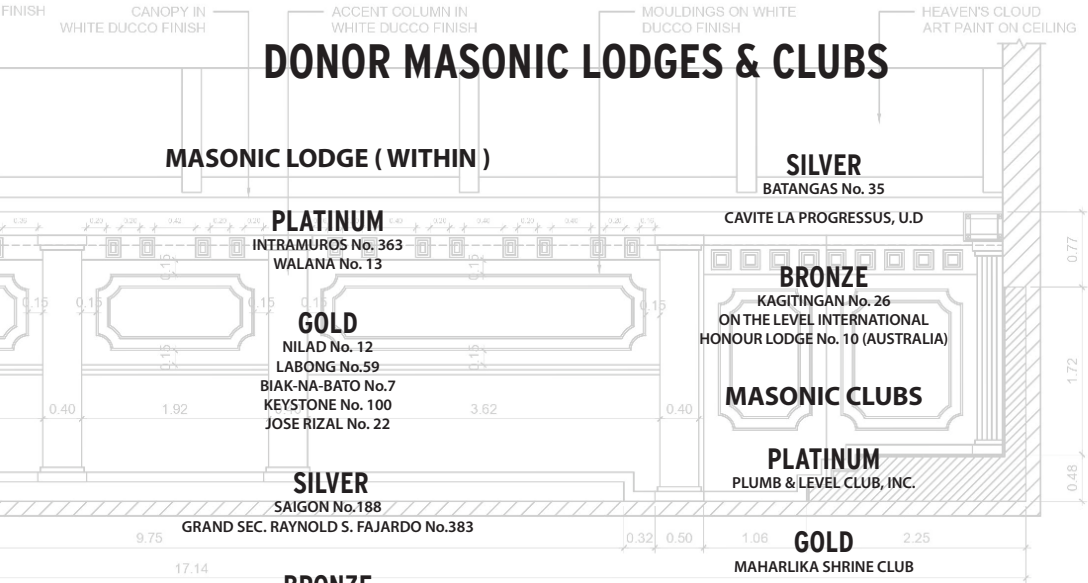
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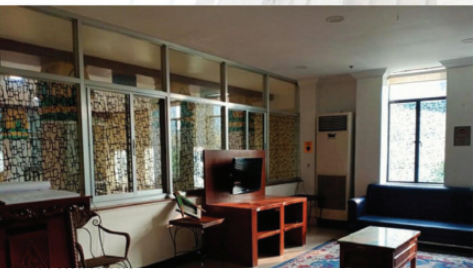
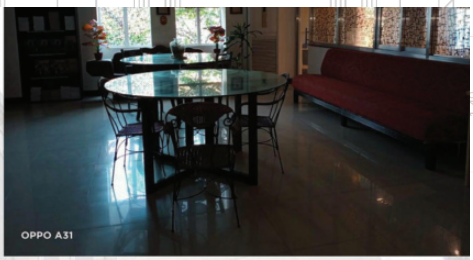
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*With the amount of donation coming in more than expected, the 4 lobbies of the Plaridel Masonic Temple also experienced a facelift. Most distinguished is the Grand Lodge Lobby which now looks akin to a Hotel Entrance.*



# DECK THE HALLS

## STAFFORD HALL

Named after MW Eugene Stafford – among the leading surgeons during the American Period. He became a Master Mason at Room Lodge No. 743 (GL New York), later becoming the First Master of Manila Lodge No.342 (GL California) now Manila – Mt. Lebanon Lodge No.1. He help sired the Grand Lodge of the Phillipine Islands and became its first Grand Master in 1912 – 1913.

**Floor Area: 115.59 sqm**  
**Standing Cap: 22 pax**  
**Seating Cap: 84 pax**  
**Total Capacity: 106 pax**



VW DIOSDADO R. MELEGRITO,  
Executive Assistant  
to the Grand Master



# DECK THE HALLS

## PALMA HALL

Named after MW Rafael Palma – renowned Historian and UP President. He became a Master Mason at Bagong Buhay Lodge No. 17, later affiliating at Sinukuan Lodge No.16 where he became Past Master. He is the second Filipino Grand Master at the Grand Lodge of the Philippine Islands.

**Floor Area: 115.94 sqm**  
**Standing Cap: 32 pax**  
**Seating Cap: 86 pax**  
**Total Capacity: 118 pax**



VW Bro. Jaime A. Pacanan  
Chairman  
Special Ways & Means Committee



"And after all is said and done, behold the result of your labors. They are not mighty edifices, they are not imposing structures but we masons view them as a humble but highly dignified representation of the order and beauty which defines the great fraternity of man we call freemasonry. May these halls bring more meaningful moments in our masonic journey, more men of character to receive the light, and more sharing of our immutable masonic teachings. With it, we can better resume our task of bringing good men into our fold and still make them better. Because better men make for better husbands, better fathers, better neighbors and better citizens of the country and this will be our mission today and for all time. Thank you and good afternoon."

- MW Agapito S. Suan, Jr.

# DECK THE HALLS

## BONIFACIO HALL

Named after Bro. Andres Bonifacio – Supremo of the Katipunan and organizer of the Philippine Revolution. He is a 1st degree Mason at Taliba Lodge No. 165 (GOE)

**Floor Area: 115 sqm**  
**Standing Cap.: 45 pax**  
**Seating Cap.: 78 pax**  
**Total Capacity: 123 pax**



Bro. Ahlan "DADA" Apolonio  
Design and Built (Contractor)





# Grand Master's Speech on the Inauguration of the three (3) Lodge Halls

Greetings:

On behalf of the Most Worshipful Grand Lodge of the Philippines, I welcome you all as I thank you for the honor and pleasure of your company in this very important occasion for us Masons.

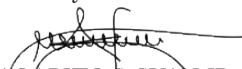
Today, we inaugurate three vastly improved Temples and Masonic halls in the Grand Lodge. We are particularly proud of this achievement because these were built through the generosity of many Masons, Lodges, Districts and Friends who contributed time and resources in this undertaking despite great difficulty caused by the pandemic. Most of our supporters are present here, I should mention all of you but I apologize because the list is too long to read. Please be consoled with the fact that your names will be permanently etched within these walls as testament to your valuable help.

But I would like to cite some personalities who not only lent support in this project but also graced us with their inspiring presence: MW Juanito G. Espino, Jr., PGM, VW Ariel T. Cayanan, and VW Diosdado R. Melegrito.

Allow me to specially cite Bro. Ahllan Apolonio – the architect of the work who did this project in record time, sacrificing many other lucrative projects just to accommodate us. “Lugi talaga siya dito.” Bro. Dada, No doubt you will do many more works but this project will serve as your most notable accomplishment for Masonry (This means that you have to maintain as well).

VW Pacanan, the chairman of the special ways and means committee and his members who labored mightily to source out and coordinate the funding and materials needed to get this job done. Without you and your team, this project will not happen and I thank your committee for your tireless efforts. To you all and to the Brethren at large who contributed to this undertaking, I know that you are all tired and weary of my importuning and constant imposition and I do apologize because I have nothing to pay you back except virtual Masonic wages comprising of the lasting gratitude from the Grand Lodge and from the entire Jurisdiction. But after all is said and done, behold the result of your labors. They are not mighty edifices; they are not imposing structures, but we Masons view them as a humble but highly dignified representation of the order and beauty which defines the great fraternity of man, we call Freemasonry. With it, we can better resume our task of bringing good men into our fold and still make them better. Because better men make for better husbands, better fathers, better neighbors, and better citizens of the country and this will be our mission today and for all time.

Thank you and Good afternoon

  
MW AGAPITO S. SUANI JR.  
Grand Master



# HOUSE RULES



1. During the COVID19 PANDEMIC, the main gate located at ESCODA St. shall temporarily serve as the ENTRANCE and EXIT OF VEHICLES & PEDESTRIANS.
2. The TWO(2) other gates located along SAN MARCELINO and GEN. LUNA STREETS shall be opened during major gatherings and events and shall remain open only with a security guard posted.
3. The use of ELEVATOR shall strictly observe with the allowable passenger limit and instructions for the proper use.
4. No water faucet in the comfort rooms shall remain open while not in use and proper sanitation shall be observed.
5. The POWER ROOM shall not be used as barracks and unauthorized personnel occupying it shall vacate the area.
6. Nobody should be allowed entrance to GLP buildings and premises without compliance with the health protocols and government regulations such as the wearing of FACEMASK, FACE SHIELD, THERMAL SCREENING, CONTACT TRACING, SOCIAL DISTANCING, PROPER HYGIENE, etc.
7. NO LESSEE/TENANT shall be allowed to introduce improvements, alteration of existing structures and facilities without prior clearance from the management thru the BUILDING ADMINISTRATOR or his duly authorized representative.
8. The use of the newly renovated lodge halls located at the 4th & 5th Floors of the GLP PLARIDEL MASONIC TEMPLE. (STAFFORD, PALMA AND BONIFACIO), shall be subject to the following conditions;
  - 8.1 NO FELLOWSHIP shall be held in the Lodge Hall lobbies.
  - 8.2 OPENING & CLOSING of the lodge halls shall be coordinated with the office of the BUILDING ADMINISTRATOR.
  - 8.3 NO lights, sound systems, airconditioning units and doors shall remain open after the stated meetings and other masonic activities.
  - 8.4 Each lodge shall assign a regular/permanent operator of the sound system, airconditioning units, and other electronic devices inside the halls in coordination with the office of BUILDING ADMINISTRATOR.
  - 8.5 The Worshipful Masters and their lodge secretary shall be held responsible for any unauthorized activity/ies without clearance/permit from the the BUILDING ADMINISTRATOR and will be accountable for whatever damages incurred therein.
9. EFFECTIVE JANUARY 4, 2021 and onward. PERMITS for the use of said facilities shall be secured at least three (3) days before any activity/ies is allowed inside the lodge halls. The BUILDING ADMINISTRATOR or his duly authorized representative may conduct a periodic and regular inspections of the LODGE HALLS and RENTED ROOMS assigned to LODGES.

04 December 2020

Prepared by:

  
VW JAIME A. PACANAN  
Building Administrator

Approved by:

  
MW AGAPITO S. SUAN, JR.  
Grand Master



## VISAYAN VISTAS



# The Weeping Virgin

By Bro. Ian Anthony P. Sapayan, Master-Elect

## The True-Blooded Mason

To make good men better.

This has often been said to be the ultimate goal of Freemasonry.

But what does it really mean? How can a good man be made better? Or better yet, what makes a man good?

There are a lot of differing, often contradicting, definitions attempting to describe the good man.

M. Ghandi said that “The good man is the friend of all living things.” Yet, the 21st century American Supreme Court Justice Antonin Scalia proclaimed that

“a man who has made no enemies is probably not a very good man”.

To the philosopher William James, “the difference between a good man and a bad one is the choice of the cause”.

John Dewey, another pragmatist, considers the good man to be “the man who, no matter how morally unworthy he has been, is moving to become better”.

And to the Mormon preacher Brigham Young “a good man is a good man, whether in this church, or out of it”.

In my book, to be a good man is to be a real man. And in describing what a real man is, my favorite would probably be the fictional Vito Corleone who said that “a man who doesn’t spend time with his family can never be a real man”.

To add, “he must manage his own family well and see that his children obey him with proper respect”. (1Timothy 3:5)

Indeed, anyone who does not know how to manage his own family cannot be a good man. Being a good family man in fact is one of the fundamental qualities of a Mason. It is the test by which every applicant is (or should be) measured.

This applies to those who are single as well, for if they cannot be good to their parents or their siblings, then they have no business calling other men “brother”.

An applicant who does not neglect his family but treats them fairly and compassionately is a jewel to Freemasonry. Any lodge would be lucky to have such an applicant.

To the good family man, the principal tenets of Freemasonry will not be too unfamiliar and too difficult to adhere to. Charity will not be a stranger to him and Brotherly Love, Truth and Relief will complement his character.

While the teachings of Freemasonry will be helpful to him, a good family man will strive to better himself for the sake of his family. Freemasonry will benefit from taking in good family men and every lodge should take in more of them for the good of the Fraternity.

Having said that, I leave you with the words of Marcus Aurelius, “Waste no more time arguing what a good man should be. Be one.”



## VISAYAN VISTAS



### ONE FLAG, DIFFERENT LANGUAGES, ONE LEGACY

By Bro. Hernan Ed Noel de Leon (240)

Freemasonry played a vital role in gaining Philippine Independence. There can be no denial that many of our heroes were freemasons like Dr. Jose Rizal, our national hero, Andres Bonifacio, Apolinario Mabini, Manuel L. Quezon, Antonio Luna, Marcelo H. del Pilar to name a few. These brothers had a thing in common. They were all bound by the tenets and teachings of the fraternity and thus became lovers of freedom, an absolute and inalienable right truly enshrined and rooted in Masonic dogma.

During the Spanish colonial era, the Spaniards dispatched a secret weapon against the Filipinos, IGNORANCE. This they em-

ployed terrifying our countrymen and threatening them of going to hell if they will not obey the Church and the Colonial Government. They wanted to make sure that the Filipinos whom they referred to as "Indios" were left in the dark as to the ideas of Liberty and Equality in order to gain control and submit them to their will.

With the advent of industrialization, many of the Filipino families prospered and were able to send their young to foreign countries. There they chanced upon joining Freemasonry which taught them many values and philosophies enabling them to become enlightened better men.

It was in these pivotal moments that they began their journey through the rough and rugged road and along the way came across the idea termed freedom. This idea was intensified when they took their solemn obligation upon the Holy Bible on which they swore that their obligation was taken on their own free will and accord. It was on their travel that they learned that all brethren were always on the level regardless of rank, race, wealth and stature. They likewise realized that in order to become a mason, a candidate must be a man free born. Most important of all, our heroes were able to understand that each person has free will to choose between good and evil which they saw exemplified in the actuations of the Grand Master Abiff when assaulted by the ruffians of the temple.

Guided by these doctrines, they opted to share their knowledge and open the eyes of the Filipinos who were at that time blinded by the false indoctrinations of the Church and the Colonial Government. They also established several lodges in the country. They showed the page of a new chapter in the lives of the Filipino people and the rest was history.

It is with these parcels of the past that Freemasons give high reverence to the Philippine Flag which is a constant reminder of the sufferings endured by our heroes for us to savor the freedom we enjoy today. In every masonic affair be it a stated meeting, district, multi-district or national convention or communication or any other fraternal gatherings, there shall always stand the national flag, the singing of the

national anthem and the pledging of allegiance to the flag of our country. And the better to explain our devotion to the flag, the Tribute to it may be delivered.

I am pleased to say that I was able to recite it in front of the brethren such tribute and the circumstances attending it were as follows.

It all began when Worshipful Brother Michael L. Ajoc, Worshipful Master of Sindangan Lodge 240 for the masonic year 2019, in one of the fellowships after the stated meeting, entrusted to me the delivery of the Tribute to the Flag during the 9th District Convention of Masonic District RIX & X of which our lodge was the lead lodge. Honored to perform such great and glorious undertaking I immediately agreed. Seeing me agreeing so easily, Worshipful Master Ajoc said to have the same narrated in the Visayan Language. This time I jokingly consented thinking that it was all a prank.

On the day following, when all the effects of the refreshments had faded, I made communication to the master to inquire if the delivery of the Tribute in mother tongue persisted but I received a positive injunction. It was by that time I felt a cold shiver run down my spine. What greatly bothers me was that there was no copy of the translated tribute available. I asked many brothers in Mindanao and Cebu who happen to possess a copy thereof but there appears to be none. Thus, I made my own Bisaya version.

I was even more petrified upon reading my finished version due to the deep Visayan words thanks to google search. Fate also played tricks on me when just as I finished my translation, I received a word from Very Worshipful Gabino Saavedra II, DDGM of

our Masonic District that he has a copy of the Visayan Version of the Tribute to the Flag. It was a masterpiece entitled “Pabuos sa Bandilang Pilipinhon” translated and written by Worshipful Brother Jes B. Tirol, PM 32°, Dago-hoy Lodge 84. Despite the sudden twist of fortune, I immediately placed my confidence on his work he being a PHD and an authority of the grammar of the Sugboanon Bisayan.

I instantly admired his work and began familiarizing its words. My only remorse was that I should have discovered it a little earlier or I should have asked VW Gabby about it. With the milk already spilled, I have to rewire my entire system. I conditioned my mind that I will be able to gain mastery over the piece in two weeks it being simpler and shorter than the one I made.

However, it was not as easy as I thought it to be. Reciting a sentence in Visayan is tougher as there are words which you hear for the first time in your entire existence. A lot of times, you have to repeat the words over and over again otherwise you’ll get tongue tied. The tribute in its entirety was an intricate web of tongue twisters and unfamiliar instruction. What I hoped to target in two weeks was finished in one month. Luckily, the district convention which was supposed to be held in August was postponed to September. Be that as it may, I was still doubtful if I will be able to perform it the way it should be delivered. I was worried what if I forgot the verse.

During the D-day on September 6, 2019 at Dapitan City Resort Hotel, I delivered the Tribute to the Flag before the Junior Grand Warden RW Don T. Ramas-Uypitching, brethren of Masonic District RIX and X and brothers from other districts like VW Dennis Siclot. I requested the Jun-

Illustration on left by Vecteezy.com



ior Warden to become my prompter. Whenever, I felt that I was about forget a certain word, I would slowly pass by the tessellated border between the altar and the Junior Warden Station. Then I realized that having the tribute in Bisaya version has its own perks. No one else knew about it and as such nobody notices your mistakes. But still, I have to strive my best to not err.

With the tribute already lodged inside my head, I requested the Worshipful Masters of Cebu Lodge 128 and Datu Lapu-Lapu Lodge 347 to perform the Bisaya version of the tribute during their Public Installation of Officers for Masonic term 2020-2021 of which they agreed. I was also assigned to deliver it during installation of officers of Sindangan Lodge 240, my mother lodge. However due to the Covid-19 Pandemic, the event did not materialize.

After recital of the piece, the brethren were astonished of its craftsmanship. They were in awe of the stunning deep visayan words used and the grace of the Visayan poetry. They witnessed the beauty of the mother tongue and its inimitable character. At that moment they felt more Filipino and reminisced the history of our liberation.

Having the Tribute to the Flag of our country delivered be it in our mother tongue or with our national language gives every brother the feeling of a greater sense of patriotism and nationalism while at the same time promotes cultural, social and traditional heritage. It displays the preservation of our country's rich literature, poetry and arts undisturbed even by incursion of foreign usurpers and undaunted by the savages of war. It solidifies the insight of our national hero, Dr. Jose Rizal, a true and worthy brother of the craft of loving our language it being a symbol of our liberty. Likewise, it shows our being a true Filipino and exhibits our uniqueness as a nation.

Our masonic tribute to the flag as far as I know comes with three languages, the English, Filipino and Bisaya. There may be other translations out there but in common, the tribute speaks of love for the country, the sacrifices of our heroes and the key of Masonry in unlocking the door to our independence.

## PABUOS SA BANDILANG PILIPINHON

(Unang Bahin)

Mga Paisano

Ang bandila nga gihiklad sa inyong atubangan naghulagway sa nasudnong paganti sa atong nasod- Ang Pilipinas;

Timailhan kini sa mga tawo nga nagkahiusa diin ang matag tipik natigman sa kinatibuk-an, kabutang sa ginsakopan nga wala ma watas-watas, Usa ka republika, makiangayon, gawasnon ug may kaugalingnan;

Ilhanan kini sa atong nasudnong kagawasan, ang unod og nindanag sa tanan nga bililhon ug hamili sa kinabuhing Pilipinhon.

Mugna sa gamhanang kamot nga walay kupas, gihimugso sa mga tawo nga mahigugmaon sa kagawasan ug gitutulan sa diwa sa kapalaran sa mga nasod.

Mao kini ang ulot sa atong nasudnong kabilin ug ang buhing tail sa atong natawhang katungod.

Sa iyang ngalan nahitala ang kasaysayan sa katukoran ug panggambalay sa atong nasod.

Ang iyang kasibot molungtad hangtud sa kataposan sa panahon ug ang iyang mga mithi mokutat lamang kon mahanaw na ang mga nasod og ang mga lahi.

Ang iyang Adlaw mao ang timailhan sa kinabuhing dayon sa atong nasod ug usa ka tail sa makanunayong kinabuhi nga nagabantay sa kapalaran sa atong kaliwatan.

Ang walo ka mga bidlisiw sa unang walo ka ginsakopang lalawigan na mao ang Manila, Cavite, Bulacan, Pampanga, Nueva Ecija, Bataan, Laguna og Batangas nga gilayon nialsa sa pakiggubat;

Ang tulo ka mga bitoon nagtumbok sa tulo ka mga dagkong bungto; Ang Luzon, Bisayas og Mindanao; naato tungod sa gasa sa kinaiyahan og pagbuot sa makagagahum sangatan.

Ang puti nga bil-id nagtug-an kanato sa

atong malinawon og mahigalaon nga katuyoan og ingon man sa katim-os og kaputli sa atong mga lihok, ang mala-Mason nga binagutlo nga mao ang Pagtuo, Paglaom og Kaaghop.

Ang bughaw nga wanang nagkahulogan sa atong pagkamakinasodnon ug ang atong nangawankawan nga mga tamdanang og katuyoan.

Ang pula nga lapak nagmantala sa atong di mabangbang nga pulog nga atong kinubtan sa kaalindangan nga langit.

Sa kinatibuk-an, ang adlaw, ang bil-id, ug ang tulo ka mga bituon nga nahimutang sa atong bandila, mga tail kini sa Mason, ang panag-igsuonay sa tawo ubos sa pagkaamahan sa atong Ginoo.

Ug pinasikad sa damgo sa atong katigulangan, hinaot unta mga mapadayon kini hangtod sa hangtod ibabaw sa yuta sa malipayong katawhan

## **(Ika-Duhang Bahin)**

Anaa nagkayab ang atong bandila, timailhan sa talagsaon nga kaanyag ug makinasadnon nga kahulogan.

Ang makanunayon nga nindanag sa atong katawhan alang sa kinabuhi na kalinaw, kaugalingnan, ug kagawasan.

Pabuos ngadto kaniya tungod kay kini ang tail sa kalipay ug pagmaya sa atong mga ginikanan ug mga bayani sa mga siglo nga nanglabay na;

Hagki siya tungod kay kini ang paganti sa mga maisog-anak sa atong mga Raha Sulayman og mga Maria Clara;

Itapion siya sa imong dughan tungod kay kini ang mga balaanong bandila sa atong nasodang Pilipinas;

Ipahiluna siya sa inyong kasingkasing tungod kay kini ang tail sa atong nasod nga kanunay nangibabaw kanatong tanan sa panahon sa mga kabalisong kinabuhi;

Higugmaa siya tungod kay kini ang bunga

sa mga pagsakit sa atong mga kaigsuonan ug mga bayani nga nangapukan alang sa paglaban sa atong nasodnong katungod;

Halari siya tungod kay kini ang buhing panig-ingnan sa diwa sa atong yutawhan.

Tahora siya tungod kay kini ang buhing pandong nga naglimin sa madugoon ug nabitabas bitas nga patayng lawas sa atong mga bayani;

Panalangini siya ug ipahinungod sa Ginoo tungod kay kini ang bunga sa mga pagpasakit sa atong kaigsuonan ug mga bayani nga namahulay na karon sa kinabuhing dayon;

Ug isalig siya sa Makagagahom Sangatanan ug sa tawhanong kaangayan nga unta matipigan kini alang kanato, sa atong mga anak, ug sa anak sa atong mga anak. Aron paghimaya ug pagbalaan niadtong nangamatay alang kaniya aron dili makawang ang ilang kamatayon.

Hubad ni: WB Jes B. Tirol, PM 32°; Dagohoy Lodge 84 / January 15, 2008

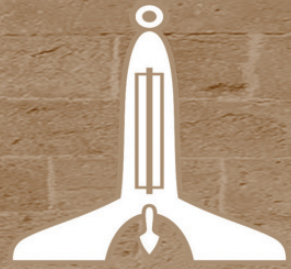
Si Igsuon Dr. Jes B. Tirol, PhD., giila sa LUD-ABI nga awtoridad sa pinulongan nga Sugbuanong Binisaya, Kanhi siyang Nasodnong Pumuno sa LUDABI

## **Mga hubad pulong (Translated Words):**

Bidlisuw - ray; beam of light  
Bil-id - equilateral triangle  
Binagutlo - trinity; triad  
Bungto - region; a portion of territory  
Gihiklad - spread out; unfurled  
Hamili - noble; august; worthy  
Kalindangan - tropical region  
Kabalisong - changes in form; culture; practices, etc.  
Kabutang - matter; that which occupies space  
Kasibot - interest or concern about something;  
Lahi - race; kindred  
Lapak - contrast in color; sewn stripes in flag;  
Mithi - virtue, ideal  
Mokutat - will dry up; will decrease  
Mugna - create; found; establish  
Nindanag - magnificence; quality of being magnificent  
Pabuos - salute; toast in honor of  
Paganti - banner; ensign  
Pulog - energy; force; vigor  
Tail - symbol; mark; seal  
Timailhan - marker; identifying mark  
Ulot - boundary; limit; border  
Wanang - wide space or area

# ON THE LEVEL

By VW Edgar S. Bentulan, DGL



## CHRISTMAS, CATHARSIS REDEEMING

Christmas - New Year, dovetailed in a single holiday season is one statement deeply embedded in the trappings of tradition universally celebrated but shrouded in mystic paradoxes of origin not so easy to believe.

Was it intentionally plotted in the Gregorian calendar for the two events to transpire almost at the same time — in the overlap of merrymaking spirals — to "Christify" their celebration for religious advantages? Was it coincidence or premeditated to be in so closed dates apart so more become Christians by start of the new year? Some may not even believe it, but in the spirituality of the Nativity, scholars say by biblical evidence that Christmas and New Year are both tied to festivities of pagan origin.

In the 'Cradle of Civilization' that was Mesopotamia, in ancient Babylonia, New Year's festivals were accordingly "closely bound to the pagan feast called 'Christmas' today." It is said that 'Christmas' celebration began there even earlier than 2,000 BC. It was a pagan custom of ancient sun-worship and festival "which renewed the world for another year," according to Earl W. Count. Scholars believe that the Church chose December 25 as Christmas Day which date the pagans were already accustomed to celebrating — to "interest them in Christianity." Accordingly, Pope Gregory XIII reinstated in 1582 the ancient pagan Roman date of January 1 and imposed it on the whole Western world as the beginning of the year in his



calendar.

This said, there must, indeed, be substantial merits in the godliness of the Season as we reckon it today. If early paganistic civilization gave special value to these two dates, and if later the Gregorian papacy readily acquiesced to their import, we wonder if it can be far-out to uphold their holy efficacy as God-planned. Be that as it may, history of civilization even before Mesopotamia up to now, is nothing but a story of man's unending stagger and fall in moral depravities, in unrelenting war against fellow man and against himself, intrinsically.

The pagans celebrated their sun-god's birthday as their "Christmas" and New Year to renew their world for another year with bright fires, processions, carnivals with their floats and clowning, songs, and, yes, gift-giving. These festivities of merrymaking after a spent year of serious tribulations are all voiceful acknowledgment of man's mortal cycle of his constant fall to the excesses of worldly materialism and moral decadence of which we as Masons emblematically exemplify to continuously battle against, by building and fortifying our own temple as how the great Grand Master Hiram Abiff showed us: our character. In our sublime character, we have moved to higher plains in our stature as man, as what German philosopher Immanuel Kant describes as "exceeding beyond the limits of



*Cont p.79*

CONTINUED ON PAGE 79



## MINDANAO MEET

# Macajalar No. 184, F. & A. M.

**Updated by Bros. Colbert G.  
Rabaya, BJW; Rizaldy L. Pajo, Trea;  
and Jesus Antonio Y. Roa, Sec**

As early as 1964, sojourners and migrant Brethren in Mindanao were proposing the formation of a new Lodge in Cagayan de Oro City that would exist side by side with Maguindanao Lodge No. 40. The idea took some time to ferment and it was not until the following year that the matter was given serious thought. During that time, there were several cities and provinces that had two or more Masonic Lodges like Cavite, Cebu, Davao, Nueva Ecija, and Pangasinan. The City of Cagayan de Oro and the Province of Misamis Oriental, could not be far behind from these places in terms of material progress. Thus, with its rich historical Masonic background, it became the consensus that neighboring communities were still wide and fertile grounds abound to sow the seeds of the Craft.

With VW Eduardo C. Ralloma, Sr., District Deputy Grand Master of Masonic District No.17 at that time, presiding, a series of informal gatherings were held to discuss the proposed Lodge. In a formal meeting held on July 10, 1965, Brother Clemente G. Batan was elected as First Worshipful Master, assisted by Bros. Florentino Almacen and Pedro W. Guerzon as the first Senior and Junior Wardens respectively. The name Macajalar was unanimously chosen as it referred to the beautiful bay nestled along the stretch of romantic beaches in CDO and the neighboring municipalities of Misamis Oriental. It is also busy port where local and foreign vessels traffic their cargo for commerce and industry daily. With its geographic and historical significance, the name would linger on in the hands of time. On the stated meeting of Maguindanao Lodge No. 40 on August 2, 1965,

a resolution was approved to form a new Lodge. The petition was submitted to the Grand Lodge signed by 16 of its members namely:

WB Dionесio Q. Erfe  
WB Primo Santiago  
Bro. Pio F. Roa  
Bro. Luis Lancero  
Bro. Isidro Neri  
Bro. Jose J. Maclang  
WB Florencio E. Gorgonia  
WB Benjamin E. Hidalgo  
WB Melquiades P. Varias  
Bro. Gerardo A. Landingan  
WB Esteban C. Sarmiento  
WB Bonifacio B. Ruita  
WB Felix Caburian  
WB Juan S. Paguio  
Bro. Miguel O. Padilla  
Bro. Romeo D. Ambal

7 more brethren from other lodges also affixed their signature:


WB Eduardo C. Ralloma, Sr. - (Mt. Malindang No. 130)  
WB Bro. Philip D. Amboy - (Dipolog No. 162)  
WB Clemente Batan - (Manuel Roxas No. 153)  
Bro. Sixto Tadeo - (Maranao No. 111)  
Bro. Pedro W. Guerzon - (Davao No. 149)  
Bro. Isagani T. Hernandez - (Sarangani No. 50)  
WB Florentino B. Almacen - (Cebu No. 128)

On October 6 of the same year, then Grand Master Serafin L. Teves, issued the dispensation. It was later extended by MW Raymond E. Wilmarth up to March 31, 1967.

After working under dispensation for 18 months, a charter was finally granted during the 51st Annual Communication. In July 15, in a simple yet solemn and impressive ceremony, Most Worshipful Mariano Q. Tinio constituted Lodge Macajalar as the 184th lodge under the jurisdiction of the Most Worshipful Grand Lodge of the Philippines.

Its Charter Master Clemente G. Batan presided in the East from 1965 to 1967. WB Eduardo C. Ralloma, Sr. succeeded him for the next three (3) years. WB Pedro W. Guerzon, Charter Junior Warden became the 3rd Worshipful Master in 1971. He would later become Grand Master in 1985. The 4th Master of the Lodge, WB Manuel A. Roa (1971) would later become DDGM.

Five (5) Master Masons were raised while the Lodge was working under Dispensation: the Ralloma brothers, Alexander, Francis & Eduardo, Jr., Brother Lino Chan, and Brother Andres Alfredo Mendoza. Two will become Masters of the Lodge - Bro. Eduardo C. Ralloma, Jr. (1973) and Andres Alfredo Mendoza (1983).



“With one hand, a master mason extends his assistance and serves his fellowmen with the other. With one foot, he goes out of his way to help others and is ever ready to kneel and ask for Divine Guidance with the other.”

– *MW Agapito S. Suan, Jr.*

In 1974, then WM Waldo A. Roa initiated the implementation of the first Lodge endeavor - a Masonic Education Project aimed at providing more knowledge on Freemasonry. It helped improve the retention of active membership. From 1976 to 1977, the Lodge experienced a significant increase in membership with more than twenty Master Masons raised. In line with the Masonic Education Project, *The Trowel* was first published. Made possible thru the concerted efforts of Brothers Andres Alfredo Mendoza, Lino Chan and Eduardo Chan, the Lodge Bulletin was the first of its kind in the History of Cagayan de Oro Masonry.

During the period of 1978 to 1982, like any other lodges, Macajalar 184 also experienced problems like membership retention, low attendance, and irregular collection of dues. Despite the odds, the Brethren sustained the existence of the Lodge thru various activities and projects.

### **The First 5-Year Plan (1983 - 1987)**

Worshipful Master Andres Alfredo S. Mendoza reinvigorated the Lodge in 1983 with the help of then Junior Warden Eduardo “Bobo” Sytiongso who settled the Lodge payables, bailing the Lodge from the possible disgrace of having its charter arrested due to unpaid dues. Fifteen (15) sojourning brethren from Iligan City affiliated and laboriously assisted the officers in the lodge’s revival. WM Mendoza sub-

sequently established the Lodge’s first 5-Year Development Plan which became the roadmap of its many achievements in the coming years. He was instrumental in instituting the practice of having the spouse of a candidate be present during their 1st orientation meeting. He would later author the installation of the Grand Lodge Inspector, which has since been adopted by the Grand Lodge of the Philippines. With all these meritorious achievements, WB Andres Mendoza would consequently be recognized as **MOST OUTSTANDING GRAND LODGE INSPECTOR**, later becoming a District Deputy Grand Master. WB Gregorio P. Malicay sustained the implementation of the 5-Year Development Plan initiated by his predecessor a year earlier. The future District Grand Lecturer is also known as “a walking monitor”.

The Year 1985 saw a committed Worshipful Master in the person and character Brother Peter U. Lim Lo Suy whose term marked a significant increase in lodge membership. Considered as one of the moving forces in re-activating Macajalar 184 from near extinction in the early 1980’s, his contributions to the Lodge were exemplary. WB Lim Lo Suy was the first to be awarded the **MOST OUTSTANDING MASTER** in the entire jurisdiction of the Grand Lodge of the Philippines. It was also during his term that the Lodge was first awarded the **MOST OUTSTANDING LODGE IN THE PHILIPPINES**. In the future, then Very Worshipful Peter Lim Lo Suy



would also be recognized as MOST OUTSTANDING DISTRICT DEPUTY GRAND MASTER for three (1988 – 1989). The Brother shall sit in the Grand Oriental Chair in 2009.

WM Napoleon A. Lim “Best Jubelum Performer” sustained the Lodge Activities in 1986. WM Ildelfonso G. Agbuya completed the first 5-Year Development Plan in 1987 as set by his predecessors. With the guidance of the last 4 Past Masters, he initiated the second 5-Year Development Plan for Macajalar 184. The Lodge was again recognized as OUTSTANDING LODGE. WB Agbuya would later become a District Deputy Grand Master and twice as Junior Grand Lecturer. He is also credited as the Macajalar Past Master who created the most number of lodges namely, Cagayan de Oro No. 298, Misamis Oriental No. 335, Kagay-an No. 385, and Opol No. 425.

### **The Second 5-Year Plan (1988 - 1992)**

The task of Implementing the Second Phase of the 5-Year Plan fell on WB James C. Go in 1988. Another outstanding achiever, he bagged GLP’s MOST OUTSTANDING MASTER and was later awarded Outstanding Grand Lodge Inspector and Outstanding District Deputy Grand Master. He would thereafter become Grand Sword Bearer & GLP Grand representative to New Zealand.

Another OUTSTANDING MASTER awardee led the Lodge in 1989, WM Jimmy C. Ting. He was instrumental in helping the lodge purchase a 500 sqm lot, a move towards Macajalar 184’s dream to build its own Temple. It was not surprising that the following year, then Worshipful Master Henry Ching Tiu, with his unselfish contribution to the Lodge continued the 5-Year Program. In his term, the Lodge was once again recognized as the MOST OUT-

STANDING LODGE. The next WM Ben L. Sy Chu Eng, another OUTSTANDING MASTER awardee, would continue the Lodge’s legacy of being MOST OUTSTANDING LODGE for the 3rd time and for 2nd straight year.

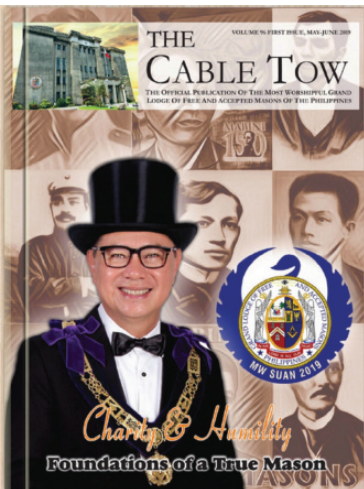
1992 marked the FAME & GLORY of Macajalar Lodge. It was on this year, under the leadership of then Worshipful Master Agapito S. Suan, Jr. (another OUTSTANDING MASTER awardee who later became District Deputy Grand Master) when for the 4th time, and for three (3) successive years, the Lodge bagged the MOST OUTSTANDING LODGE Award. This event brought to Macajalar Lodge No.184 the highest level of recognition ever given to a Lodge - the most prestigious and highly coveted GRAND MASTER’S CUP. The Lodge was the first and currently the only Lodge to be awarded with such distinction in the entire jurisdiction of the Grand Lodge of the Philippines. To date, the Lodge’s recognition as a distinguished member of the Hall of Fame has remained unmatched and unparalleled. WM Albino L. Ching kept the Lodge momentum in 1993 with his term marked as the most active and productive in terms of projects and fellowships. The Lodge continued its noble mission of keeping its strength and continuing legacy.

### **The Third 5-Year Plan (1994 - 1998)**

MOST OUTSTANDING SECRETARY Awardee Montano F. Salvador became the Worshipful Master in 1994 and initiated the Third phase of another 5-Year Development Plan. From 1995 to 1998, the Lodge produced respectable and righteous Worshipful Masters who meritoriously kept the Lodge strong and active through the implementation of various projects.

### **Crossing the Millennium (1999 - 2009)**

The drought in new membership ended in 1999, when WM Benito A. T. Barcelona (future MOST OUTSTANDING DISTRICT DEPUTY GRAND MASTER & MOST OUTSTANDING DISTRICT awardee) raised six (6) new Master Masons. The year 2000 was another milestone in the Lodge’s history when Worshipful Master Ernesto Panlilio was awarded MOST OUTSTANDING MASTER and Macajalar 184 the MOST OUTSTAND-



ING LODGE. It was also during his term that the Lodge Newsletter “The Trowel” was also recognized as the MOST OUTSTANDING PUBLICATION. At this time, the first Macajalar Lodge No.184 logo was adopted. Another Lodge Project was the Masonic District Directory.

From 2001 to 2008, the Lodge did not stop producing selfless and energetic Worshipful Masters who worked hard to sustain the gains and fame of the Lodge thru worthwhile Masonic activities as well as maintaining the cohesiveness and harmony among its members.

Before the end of the decade, a vibrant and strong-willed Master Ruben A. Vegafria once again pushed the Lodge in full swing in 2009, reviving a lot of projects, which for a time had been temporarily set aside. The revival of the lodge publication of “The Trowel” as well as reestablishment of the 5-Year Lodge Development Program which was the bedrock of earlier Lodge Accomplishments and Legacy of Greatness that the Lodge has enjoyed in the past. A new Lodge logo was introduced – a Purple Cup set inside a Circle with a body of water representing the Bay. It fairly represented the Lodge’s glorious past and deep aspirations for excellence. Last but not the least, the Trust Fund Committee was re-activated with new committee members elected, consequently creating a fresh mandate.

### A New Plan (2010 - 2014)

In 2010, as the Brethren embarked on a new plan, WM Edwin P. Amene’s Term, earned for the lodge once again, the familiar recognition of OUTSTANDING MASTER and OUTSTANDING LODGE. Masonic Year 2009-2010 also marked the 2nd time that a Macajalar 184 past master, became a Grand Master. Most Worshipful Brother Peter U. Lim Lo Suy was the first Kagay-anon to have held the position. As the 92nd Grand Master of the Grand Lodge of the Philippines, he achieved several GLP milestones that made the difference, and would make his Macajalar Brethren proud:

- The publication of the following:
  1. The Red Book (Plans and Programs for MY 2009-2010)
  2. The Blue Book (A Practical Guide for Effective Lodge Governance)
  3. Recommended 3-Year Devt Program for the Blue Lodges.
- Implemented major & general GLP Building renovations.
- An efficient financial management that netted the GLP Supplies store of Php 3.1 M and a year-end budget surplus of Php 13.7M
- The Sagip-Kalikasan Project in cooperation with the DENR a very successful nationwide project
- Raising of 5.2 Million Peso donations from masons worldwide, for the relief of 206 brethren affected by the onslaught of typhoons Pepeng and Ondoy.

- Conceptualized and commissioned the distribution of Travelers Kit - a complete start-up kit for newly raised Master Mason

Most Worshipful Brother Peter U. Lim Lo Suy as a Son of Macajalar Lodge No. 184, brought the Lodge great pride and honor. His excellent leadership upheld to perfection in his mother lodge as a multi-awarded mason and was once again proven by his accomplishments and achievements as Grand Master is a legacy to all. In 2011, to continue the legacy, and keep “Macajalar Lodge Spirit” that has established the Lodge in the pedestal of FAME and GLORY, a very vibrant, energetic, selfless, and committed master led the Lodge in making in transforming its dreams into REALITIES. Then WM Francis S. Celis initiated a plan for the construction of the Lodge’s 3-floor commercial building. A groundbreaking ceremony was held in July 15 coinciding with the Lodge’s 44th Charter Anniversary. The occasion was graced by MW Juanito P. Abergas and Past Grand Masters, Romeo A. Yu and Peter U. Lim Lo Suy. WM Edgar Dy audaciously took up the challenge in finishing the Masonic Temple in 2012. Allotting his time and treasure in the realization of the Temple, he was the highest donor consequently finishing the home of Macajalar Lodge No. 184. The Macajalar Masonic Temple was completed in 2013 giving WM Robert Tiu the distinction of being the first Lodge Master to preside in the new edifice. As WM Alphon Lagamon finished the 5-year Development Plan in 2014, numerous projects and programs were successfully implemented not just for the lodge but for the community as well.

## A Next Plan (2015 - 2019)

The next 5-Year Development Plan was started in 2015 intending to bring Macajalar 184 to greater heights. This time, WM Ricardo Rotoras’s rigorous implementation of various Masonic activities and projects united them with other lodges for the betterment of the Masonic District and the community as well, bagging yet again the Outstanding Master and Outstanding Lodge for the year. In 2016, then WM Lioncio Lim Lo Suy continued the next plan. His commitment and dedication rewarded him Outstanding Master. It was also this year that Macajalar Lodge No. 184 was rec-

ognized as a Hall of Famer lodge by the Grand Lodge of the Philippines. Another milestone set was the election of then Very Worshipful Brother Agapito S. Suan, Jr. as the Junior Grand Warden of the GLP. From 2017-2019, the lodge continued its programs, spreading the Macajalar Spirit not only within the craft but to the community. Among these Masonic Projects were adopt-a-school programs, tree planting activities, blood-letting drives and etc. In 2018, WM Jeremy D. Talampas improved the Lodge Logo by adding a glow of light to symbolize the radiance of the lodge’s glorious past and into the future and its current status as the only Hall of Fame Lodge in the entire jurisdiction of the Grand Lodge of the Philippines and a cable tow around it to symbolize the solid and unbreakable tie that binds the Macajalar Brethren. His leadership added yet again another Outstanding Master and Outstanding Lodge recognition for Macajalar 184. In 2019, then Right Worshipful Brother Agapito S. Suan, Jr. became the 102nd Grand Master of the Philippines. His plans and programs circled around his theme “Charity and Humility: Foundations of a True Mason” wherein the five areas of concern are:

- Relief to the Distressed
- Lectures to the Lodges
- Promoting the Craft
- Masonic Communication, and
- Improvement of GLP services

As part of the Lodge’s history, it also note-worthy that seven (7) other Macajalar brethren with the “Macajalar Lodge spirit” served as Masters in other lodges:

WB Vic Buñales, PM (1981) - Leonardo T. Pañares No. 220  
 VW Taurino C. Ong, PDDGM (1993) - Cagayan de Oro No. 298  
 VW Macduffie A. Tan, PDGL (1996) - Makahambus No. 315  
 VW Robert S. Dy, PDDGM (1997) - Makahambus No. 315  
 WB Calvin Genotiva, PM (1999) - Cagayan de Oro No. 298  
 WB Francisco U. Ku, PM (2000) - Cagayan de Oro No. 298  
 WB Antonio D. Uy, PM (2001) - Makahambus No. 315

Over the last 52 years, the Lodge has produced three (3) Grand Masters, seven (7) Outstanding Masters, fourteen (14) District Deputy Grand Masters - four of them Outstanding Awardees, twenty five (25) District Grand Lecturers, three (3) SGIGs and two (2) potentates. The Lodge was also recognized as OUTSTANDING Lodge nine (9) times, where twice it was awarded three consecutive times and thus was awarded the Grand Master’s Cup and is currently the one and only Hall of Famer lodge recognized by the Grand Lodge of the Philippines.



## MINDANAO MEET

### CDO-AGILA Shriners ride off-road to reach out farthest barangay By VW Edgar S. Bentulan, DGL

Let alone the gratifying sense of serving in it, it was expected to be a long slippery, breathtaking off-road trail of adventure through rugged terrain to the border Barangay Tignapoloan, facing the thick foliage of Lanao del Norte that Dec. 12. The whole week was rainy, and CDO-Agila Shriners' partner in this project '4X4 Off-Road Team CDO' members were ecstatic in anticipation to drive their large-tired off-road vehicles wildly through the forested hills. The off roaders had wished it would rain. But the rain didn't come. Nonetheless, the ordeal of the trip was just as well generally exciting and wholesome, after reaching the final destination. In sync with the groups' Kids KONEK,' the event was dubbed '3 IN 1 PROJECT,' packaging in one mission to Tignapoloan three services, namely, dispersal of 300,000 Tilapia fingerlings, turnover to Magayad Elementary School of one unit Kyocera Taskalfa 1800 copier with toner and 80 reams bond paper and planting of 200 Narra seedlings in the periphery of the school ground. The joint groups were met at Tignapoloan bridge by Barangay Captain Nancy Aban who was so happy and thankful to lead them to the stream below the bridge where the fingerlings were to be directly dispersed. After about an hour of careful release of all fingerlings to the running water, they hit the rough, undeveloped road that the off roaders would love to take, for the final destination of Sitio Magayad, about 49 kilometers from the city, where 90 school children and their teachers and parents were waiting in Magayad Elementary School for the simple turnover program. Ms. Ma. Dulce F. Cuerquis, MT-II/school in-charge, in her welcome and thank-you speech expressed deep appreciation for choosing the school as beneficiary of the '3 in 1 Project' despite the remote distance and difficult



road condition. The electronic copier, she said, was necessary in the reproduction of the school children's learning modules, and it would eliminate their cost on transportation fare and others for such purpose. She was joined-in by Datu Avelino P. Pauran, chieftain of Magayad, who said that "the people in this village are greatly grateful" that their place, very rarely visited, is given attention. The outreach mission was participated by some 25 nobles of CDO-Agila Shriners led by chapter president Noble Laureano "Dondon" M. Ledres, PDDGM, and 15 off-roader members of '4X4 Team CDO' headed by President Richard Crausus. Noble Ledres in his talk thanked fellow Shriners' chapter members for donating cash for the copier and food/drinks, and other logistics, the off-roaders for the bond papers, and DENR R-X for the fingerlings and Narra seedlings. Also Shriners present in the outreach mission were Noble Vice President Erlquin C. Lim, who coordinated with barangay and school officials in Tignapoloan proper and Sitio Magayad, assisted by Noble Kent Estrella; Noble Alan Fernan, PDDGM, president of Mindanao Shrine Club and past president of CDO-Agila Shriners; Reynaldo P. Mabayan, PDDGM, Temple high priest & prophet; Noble Lordan G. Suan, city councilor, Cagayan de Oro - District 1; and Noble Peter Gochuico, Temple 2nd ceremonial master. The day's adventurous outreach activities were concluded by a simple Christmas fellowship lunch of the Agila Shriners and the off roaders hosted at Noble Raul Cinco's farmhouse in Tignapoloan.

Cagayan de Oro - Agila Shriners in outreach mission in Barangay Tignapoloan: dispersal of 300,000 tilapia fingerlings; donation of one (1) unit Kyocera Taskalfa 1800 copier with toner and 80 reams bond paper to Magayad Elementary School; and, planting of 200 Narra seedlings.



## Grand Master Suan awarded Most Outstanding Mindanaoan 2020 By Bro. Goloo Mengrajani / Head News Correspondent - Mindanao

Cagayan De Oro City

At the 2nd Mindanao Governance & Leadership Excellence Award held last November 30 at the Centro Ayala Events Center, MW Agapito S. Suan, Jr. – Grand Master of Free & Accepted Masons of the Philippines, was recognized by the Mindanao Daily News (MDN) and Veterans Bank as Most Outstanding Mindanaoan in Excellent Governance & Leadership for Civic Organizations Category.

As the Grand Master is still in Manila attending to his duties in the Grand East on an extended term, his eldest son - CDO City Councilor Lordan G. Suan accepted the award on behalf. Like his father, Bro. Lordan is a member of Macajalar Lodge No.184.



the ordinary," becoming what the term means in the dictionary, exalted in our "spiritual, intellectual and moral worth." Did God even blink when Masonry came? Was the incidence of Masonry in the world designed in its origin so the beauty and worth of its essence can be easily comprehended and, therefore, really valued? Did God blink to allow the flourishing of darkness so the light can be better seen?

Now we are in the middle of a global crisis not only caused by the specter of lethal contagion of a virus disease – not only causing dilemma in our Masonic labors – but also by the confusion addled on the genuineness of its nature and origin and, therefore, its cure. Is the Covid-19 pandemic a hoax of an international conspiracy like what more and more scientists coming out, are now claiming? After all our faithful obedience to government protocols, also dutifully reenforced by MW Jun Suan himself to all Masons in the Philippine grand jurisdiction, we now seem to see our poor selves weakly squirming in the world laboratory of human guinea pigs!

We here in Mindanao have not even moved on yet from our solace to accept the recent succumbing, among a few dear brothers, of our Noble Brother Alfonso 'Aldag' Dagudag, a retired army general whose physique, albeit his age, was still too unwilling to flinch. May their souls, by the infinite mercy of the Great Architect of the Universe, rest in peace! This "darkness," this cold, stealthy state of terror, if you may, that we are now in, may yet be an opportune coincidence of ruffian interventions charted by the GAOTU in His trestle board for us to see the Light that we in our speculative quest in Masonry profess to seek meanings in.

This is a war not new to tangle, intellectually and morally at least. In our own unique perspicacity, we dwell and pursue our endeavors even on the esoteric that no common individuals try. Christ may be out of this. There may yet be answers from a mass cleansing of the living souls, a catharsis redeeming, indeed leading to a New World Order. Out of this confusion. From the tradition of ancient civilization, we welcome the new year for another world of awakening and renewed moral heightening in Freemasonry!



# THE MAKING OF A PHILIPPINE MASONIC RESEARCH SOCIETY

By Giovanni A. Villegas

THE CABLE TOW AND THE FAR EASTERN FREEMASON are the official publications of the Grand Lodge of the Philippines (GLP) and the Supreme Council of the Scottish Rite of the Philippines respectively. The idea of having a collaborative project between the two was the brainchild of each of their Editors-in-Chief, namely WB Harold Santiago of the Cable Tow and Bro. Lloyd Llaga of the Far Eastern Freemason. The success of their first collaboration last quarter – the organizing of a Masonic webinar in honor on M.H. Del Pilar – paved the way for another, even more ambitious, plan – a Philippine Masonic Research Society. Clearly, there is renewed interest for such a society in the country, especially now during the pandemic, when a collective desire for more Masonic Education saw unprecedented resurgence.

Actually, for many years now, Masons have already attempted to establish research organizations in the Philippines, such as the Committee on Masonic Study in 1918; a Masonic Literary Circle in 1941; a Special Committee on History and Masonic Education in 1946; the Masonic Research Council in 1947; a Masonic Research Club, a Committee on Masonic Information, Research, and Publications, and a special Research and Historical Committee in the 1970s; a Research and Study Center for Masonic Scholars in 1973; a Masonic Study Club and Research in 1977; a different Masonic Study Club in 1979; a Committee on Research and Masonic Ed-

ucation in the 1980s; the first Philippine Lodge of Research in 1981; a Center for Continuing Masonic Education in 1984; a second Philippine Lodge of Research in 1990; the Committee on Research and Masonic Education and Works in the late 1990s and early 2000s; and a MW Quezon Masonic Research Society in 2017. All of these, unfortunately, have either died out or failed to take off to fulfill their intended goals.

In 2012, during the Centennial Year of the Grand Lodge, another serious attempt to resurrect the 1990 Philippine Lodge of Research fell short of the target. This prompted other Masonic leaders to try and establish separate research groups instead. None went beyond planning stage. It appeared that much of the problem was not organizational, but rather the ability and sustainability to produce actual research works. This, apparently, is a problem that the Cable Tow and the Far Eastern Freemason publications are more than capable of solving since both currently serve as repositories of local academic works and research writers focused on Freemasonry.

Sometime in September 2020, I was finishing a paper called “A Chronicle of Masonic Research Initiatives in the Philippines,” supposedly for submission to the Cable Tow and the Far Eastern Freemason, and in commemoration of the 30th year anniversary of founding of the 1990 Philippine Lodge of Research. VR Vic Hao

Chin of IMES, after reading the draft, remarked:

**“For more than a hundred years, a Masonic Research body has both been the dream and the frustration of Philippine Masonry. [The paper] all the more convinces me that we need to really focus our attention on the basics – to produce research papers on Masonry without worrying too much about the vehicle. Such papers are the engine, and the vehicle will follow the engine.”**

At that time, VW Teodoro Kalaw IV, Senior Grand Lecturer (SGL) of the GLP, was inquiring online for possible members and supporters to his planned independent research initiative. An idea was then somehow hatched in the office of the Cable Tow and together with WB Harold Santiago and VR Vic Hao Chin, a plan started to brew: A second collaborative project of the Cable Tow and the Far Eastern Freemason, gathering local Masonic scholars and writers for a possible formation of a Masonic research body that would publish their works.

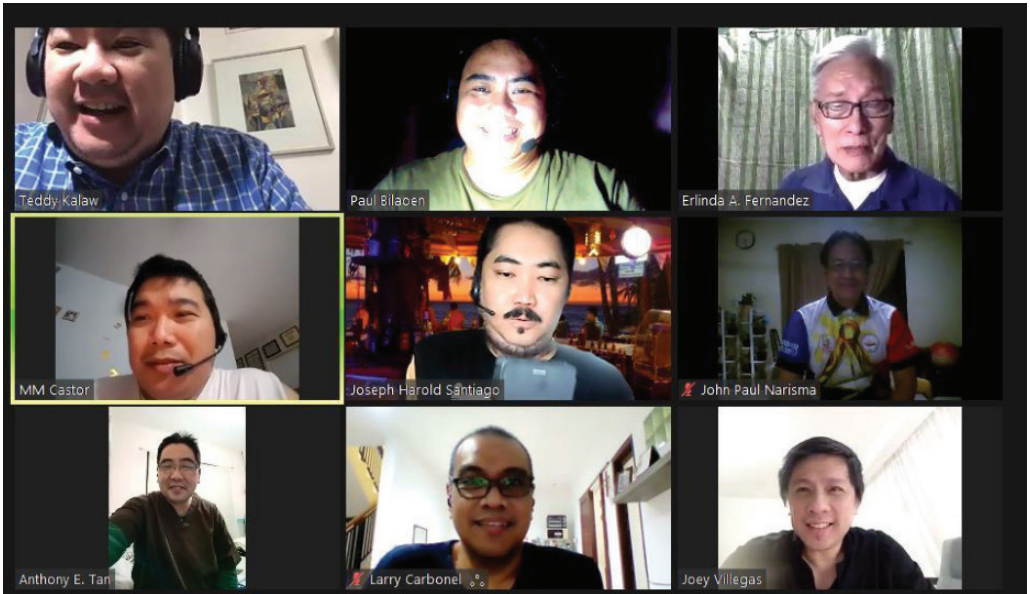
On November 26, 2020, both the Cable Tow and the Far Eastern Freemason Teams met online to discuss the possibility of forming a Philippine Masonic Research Society. Among those present during the online meeting were Bros. Harold Santiago,

Lloyd Llaga, Samuel Fernandez, Anthony Tan, Joselito Frial, Paul Bilaoen, and myself. The sundry brethren invited RW Miguel P. Banagan of the Grand Lodge of Maryland as Keynote Speaker. The U.S.- based brother shared his experiences as Worshipful Master of the Maryland Masonic Lodge of Research to the delight and fascination of those present. Everyone was invigorated by the exchange of plans and ideas which included membership levels, journal publication, and the like as well as considering the mistakes, obstacles, and frustrations of past attempts. It was also the consensus of the group that they should concentrate more on the work, i.e., research and writing, rather than on the organizational aspect.

A Facebook chat group was created afterwards for further exchanges. Among those invited to participate and contribute were Bros. Albert Dumlao, Larry Carbonel, Ali Espina, Oliver Yabut, Marlon Castor, Benny Ty, Cameron Sloan, Vic Hao Chin, and Teodoro Kalaw IV. It was eventually VW Kalaw who offered his own concept for the research society, to be called the MABINI SOCIETY FOR NATIONHOOD (MSN), as it would infuse a certain degree of Filipino flavor. Such infusion, according to VW Kalaw, would set it apart from the existing yet dormant Philippine Lodge of Research, and at the same time open doors to possible accreditation and alliances with established and authoritative historical institutions like the National Historical Commission of the Philippines (NHCP).

On December 4, 2020, the group met again online to discuss and decide the direction of the planned research society. It was determined that one of the possible failures of past efforts to form and maintain a research group has something to do with the composition of its membership. Researchers are naturally writers, and writers write, they are not keen on organizing groups. Employing them to compose a research society may be the





point of it all, but without someone qualified enough to organize them, they may be doomed to fail sooner or later. Similarly, those who are good at organizing, managing, and leading groups, are generally not interested or up to the task of writing, hence a research group consisting of people who are good at organizing but not in writing is definitely doomed to fail right from the start. VW Kalaw solved the dilemma by composing the group of both organizers and writers – each doing what they do best. His MSN concept specifically designed as such, offer mutual benefit for all members, writers and readers alike.

And so on the Feast Day of St. John the Evangelist (27 December), the Mabini Society for Nationhood was formed as a learned society of Masonic Researchers and Readers. Present during the online meeting of the foundation were VW Teodoro Kalaw IV, VW Anthony Tan, VR Samuel Fernandez, WB Harold Santiago, WB Larry Carbonel, and myself representing Bro. Lloyd Llaga.

Thus, with the collective desire and commitment of both the Cable Tow and Far Eastern Freemason teams to produce research works as the “engine,” and with VW Kalaw’s sound organizational concept as the “vehicle,” the country’s very own research society is

now finally assembled, conceived from a careful study of the history of other local research bodies and initiatives that have come before. It would be a testament and tribute to Masons past whose unrelenting spirit in attempting to establish a local research body led us to this moment in Philippine Masonic history.

Let us do well to learn from our past and give this new manifestation of a Philippine Masonic Research Society another chance at life. We therefore call all local Masonic Scholars – both writers and readers – to reach out to us and find out how you can help us in this noble initiative that spanned more than a hundred years in the making.

**About the Author:**

Bro. Villegas is a regular contributor to both the Cable Tow and the Far Eastern Freemason. He also belonged to various research societies in the US as well as other organizations that behaved as research societies, such as the Masonic Society, the Scottish Rite Research Society, the Grand College of Rites, the Allied Masonic Degrees, and the Societas Rosicruciana. He has written a number of research papers for them, some already published here and abroad.



# Brethren, Lodges and Districts respond to Grand Master's General Call for Masonic Relief for Typhoon Victims

By VW Joseph Harold W. Santiago, GSc

Humanity shall always remember the Year 2020 for its viral pestilence. But this chapter of Philippine History can also be noted for its severe weather disturbances. Although the 2020 Pacific typhoon season was observed to be a little “below average” season in the annual cycle of tropical cyclone formation, the destructive impact of the inclement weather was harshly felt in the country, especially during the last Quarter.

According to the Philippine Atmospheric, Geophysical and Astronomical Services Administration (PAGASA), the country's national meteorological agency that monitors weather occurrences in the Northwestern Pacific called the Philippine Area of Responsibility (PAR), an average of 20 storms and typhoons enter PAR annually.

After Typhoon Molave (locally known as Quinta) devastated the Philippines last October 25, Super Typhoon Goni (Rolly) followed on November 1 with maximum sustained winds of 310 kilometers (195 miles) per hour near its center. Although categorized as a Super Typhoon, it was the onslaught of the more damaging Typhoon Vamco (Ulysses) in November 11 & 12 that left countless people in Luzon - already reeling from the impact of the previous typhoons, with the greater desolation than they can handle. Left without food, shelter, and clothing - their plight seemed hopeless.

*“Those of us who were fortunate to be spared should*



*now aid and assist those tendered destitute and distressed by these calamities and I now issue this general call for relief.”* Thus, said MW Agapito S. Suan, Jr. who in the wake of the devastation caused by the 21st tropical cyclone to hit the Philippines in 2020, issued Circular No. 54 calling for Masonic Relief for the victims of Typhoon Ulysses. As stated in the same communication dated November 16:

*“While our Calamity Fund can take care of our brethren who suffered damages, we now appeal to all DDGMS, Worshipful Masters, brethren in all Masonic Lodges all over the jurisdiction, Appendant Bodies, all Masonic Clubs, as well as friends and supporters of Masonry, to extend desperately needed help in the form of donations whether in cash or in kind, so that the same may be channelled to victims in areas where they are most needed.”*

And the Brethren responded - thru donations in cash and in kind, such as food, medicine, clothing, building materials, and other goods. Some were collected and delivered to the Grand Lodge for distribution to affected beneficiaries. Cash Donations were forwarded in any of the



Bank Accounts of the Grand Lodge of the Philippines - Bank of the Philippine Islands (BPI) and Metrobank. Depositors were instructed to specify “ULYSSES RELIEF” on the deposit slip, sending the same by regular mail to the Grand Lodge of the Philippines or by electronic mail to: [receiving@grandlodge.ph](mailto:receiving@grandlodge.ph)

Donors who preferred the more convenient GCash App were automatically issued transaction receipts complete with details for all successfully executed transactions. Nevertheless, GLP issued separate acknowledgement or official receipts to all patrons.

Facilitating the massive relief operations at the Grand Lodge was the Executive Assistant to the Grand Master, VW Diosdado Melegrito, who lost no time in coordinating with the District Deputy Grand Masters and was able to send out 3 Waves of Relief Operations from the Grand Lodge to the most affected provinces of Cagayan, Isabela, and Catanduanes.

By December 5 - Saturday, Relief Goods bound

for Isabela were sent to the City Governments of Santiago and Cauayan through the coordination of VW Roger T. Baguioen, DDGM for RII Isabela (South) /Quirino. “The GLP also commends our Brethren from Santiago City Masonic Lodge, UD headed by its First Master Eric Pastor, for their active participation in this project” Said VW Dado.

The next day - VW Joseph Allan A. Baron, DDGM for Overseas – Okinawa (Japan) facilitated the logistics for Relief Goods intended for Tuguegarao, Cagayan which were received by the City Government who received the goods. The 3rd Wave of Relief bound for Catanduanes deserves a separate chapter in this unravelling story.

In the final instructions of Circular 54, the Brethren, Lodges or Bodies who conducted their own typhoon relief operations are advised to have their deeds duly recorded in their lodge reports and submitted to the Grand Lodge for proper acknowledgement. Some of them submitted their activities to the Cable Tow. Their inspiring stories can be found in the NCR & Luzon Pages of this issue.



# Lodges VOLT IN for Typhoon Victims in Joint Relief Operation

By WB Raymond Wong / Head News Correspondent

## ~~Camp Big Falcon~~ National Capital Region

In response to the misfortunes of our countrymen brought about by the devastation of Typhoons Quinta, Rolly and Ulysses, three lodges, namely Dr. Filemon C. Aguilar ( Las Piñas) No. 332, Palanyag No. 323, and Rising Sun No. 151 (Overseas Japan) teamed-up with Square & Compass We-Connect (SCWC) and Japan-based Brethren Joint Relief Operation that benefited various affected communities in Luzon.

In the wake of the devastation of Typhoon Ulysses last November 8, WB Guillermo P. Aceñas, Jr. and WB Carlo Paulo R. Plaza - Worshipful Masters of Las Piñas 332 and Palanyag 323 respectively, both recognized the necessity of reaching out to the affected. Rising Sun 150 WM Alfredo Latayan also offered relief assis-

tance together with WM Clemen Aguulto Yokosuka 20 of the Grand Lodge of Japan. SCWC Pres. Cary Duval Uy offered their club support as well.

In an inter-lodge online conference, the Pandemic Masters, representing the 4 lodges and 1 Club, came up with 3 different waves of Relief Operations, identifying recipients and their locations. In the following weeks, donations poured in cash and used apparels.

US Navy sailors from USS John S. McCain - Shipmates of the Brethren from Rising Sun 151 and Yokosuka 20 also sent out their support on top of donations from the US Embassy in Manila.

With a collection of 130,000 php in cash and 3 truckloads of 2nd hand clothes, the collaboration led to relief operations that benefitted 3 communities in the Provinces of Rizal, Isabela, and Camarines Sur. Relief packages were sent out on different dates:

In November 30, two (2) SUVs filled with Relief Goods and Clothing bound for Isabela were delivered by DFCA 332 representatives - VW Raymond Fernandez and Bro. James Dagondon. These were distributed to residents of Brgy. Lanna , in the Municipality of Tumauni.



Two (2) more cargoes of the same donation combo were forwarded to Camarines Sur on December 6, c/o Tinambacan Vice-Mayor Belyne B. Prades, wife of VW Edward Albert Prades (Emilio Aguinaldo 31), who picked up the same at King Solomons Garden inside BF Resort Las Piñas.

Residents of Kasiglahan Village in Brgy. San Jose, Rodriguez, Rizal received the 3rd Wave of donations in coordination with SCWC and its President – WB Cary Duval Uy. Brethren of Dr. Filemon C. Aguilar (Las Piñas) Masonic Lodge No. 332 came along with 20,000 php worth of vitamins and medications.

*“The Group acknowledges the special role of VW*

*EJ Angeles, PDDGM of MD OVCS Japan who led the fundraising, collection and shipment of all donations from Japan-based Brethren.”* DFCA 332 Master Gio Acenas emphasized.

According to WM Alfredo Latayan of Rising Sun 151 (MD OVCS-Japan), their lodge’s desire to participate in the activity was inspired by the saying: “What we have done for ourselves alone dies with us. What we have done for others and the world remains and is immortal.”

WM Clemen Agulto of Yokosuka Lodge No. 20, Grand Lodge of Japan also sends out the following words – *“Freemasonry is based on the belief that each man has a responsibility to help make the world a better place, by making a profound difference not only with our Brothers but also our community.”*



## NCR NEWS

# JDML 305 Donates Half A Million Worth of G.I. Roofing Sheets to Typhoon Victims

By VW Jerly Panton, PDGL / Lodge Secretary

**“Everyone is in need of a shelter from the storm, be the shelter, be kind” - Luffina Lourduraj**

With this quote in mind, the brethren from Jacques DeMolay Masonic Lodge conducted a unique kind of relief operation for the victims of Typhoons Rolly and Ulysses in the Bicol Region. Through the generosity of some brethren, the Lodge was able to collect a total of Php 500,000, which was used to acquire galvanized iron sheets and other materials to help the typhoon victims of Tabaco City, Albay rebuild their houses and start anew.

Accompanying Worshipful Master Julius Barles were JW Howard Sombillo; PDDGMs VW Paul Ibasco, VW Jojo Javier, VW Joselito Bu-



lawin; PDGL's VW Rommel Desamero, VW Emmanuel Gudito; Bros. Sev Vergara, Hernan Bernaldez, Bimbo Barias, and yours truly. The lodge contingent left Manila for Albay on the evening of December 11 after securing all the necessary travel documents from the Task Force Covid Shield and other health requirements.

After 10 hours of travel, the group met with the advance party of Bros. Bimbo Barias and Hernan Bernaldez, together with Tabaco City resident Bro. Philam Odonon (GS Reynold Fajardo 383) who coordinated with local volunteers to facilitate the distribution of the materials to its intended recipients.

After partaking a simple breakfast, the group immediately proceeded to the Filipino-Chinese Chamber of Commerce Volunteer Fire Station to begin the distribution of galvanized iron



## Juan Sumulong 169 supports wheelchair drive in Muntinlupa City

Inspired by the success of the 3 waves of Joint Relief Operations, the “*Voltes Team*” of Dr. Filemon C. Aguilar (Las Piñas) 332, Palanyag 323, Rising Sun 151, Yokosuka 20 (GL Japan), and SCWC extended their cable tow to further lengths, thanks to the coordination by WM Matthew Modine of Juan Sumulong Lodge No.169. An amount of 56,000 php collected among the lodges was used in the procurement of 20 Wheelchairs which were turned over to the Ospital ng Muntinlupa in December 21. Hospital Director Edwin Dimatac, Past Master of Muntinlupa City Masonic Lodge No. 414 received the donation on behalf of the Medical Institution. *“This is a genuinely nice Christmas Gift by our Brother Masons to paraplegics.”* WB Dimatac remarks, expressing his appreciation for the Brethren.

When sought for comment, the Worshipful Master of Lodge 169 from Capitol Masonic Temple recalls a basic Masonic Lecture – *“To relieve the distressed is a duty incumbent to all Masons, who are linked together by an indissoluble chain of sincere affection towards all mankind.”*

sheets to selected beneficiaries. One hundred fifty (150) families from seven (7) barangays of Tabaco City were each given five (5) GI sheets and a kilo of iron roofing nails.

With their mission complete, the Brethren retired at the residence of Bro. Philam Odonon for a sumptuous lunch where the gracious host entertained his guest brethren until dinner time.

The following day - December 13, the travelers from Lodge 305 left early for the circuitous route back to Manila, visiting the famous Cagsawa Ruins along the way. A stop-over itinerary in Naga City to feast on toasted siopao and “kinalas” was notably fulfilled.





**NCR NEWS**

**UNANG SIGAW**  
**MASONIC LODGE No. 430**

Under the jurisdiction of the  
 Most Worshipful Grand Lodge  
 of Free and Accepted Masons of the  
 Philippines

*Cordially and Fraternaly  
 invites you to the*

**TYLED INSTALLATION OF OFFICERS  
 FOR MASONIC YEAR 2020**

**VW ALEX C. DANIEL**  
 GUEST OF HONOR AND SPEAKER

**SRO. DINDO D. SIMPAO**  
 SENIOR WARDEN

**SRO. FELICIANO P. MARCOSO JR.**  
 WORSHIPFUL MASTER

**SRO. JOHNNY E. ANG**  
 JUNIOR WARDEN

**CHARITY AND HUMILITY:  
 FOUNDATIONS OF A TRUE MASON**

**October 17, 2020 Saturday, 1:00 PM @  
 St John the Baptist Masonic Temple  
 Brgy Batia, Bocaue, Bulacan**

MEMBERS: JUSI BARONG / VISITING BRETHREN: MASONIC ATTIRE / GUEST: FORMAL

**A Shout Out to 2020**  
 By VW Joseph Harold W. Santiago, GSc

Unang Sigaw Masonic Lodge No. 430 had a fruitful Masonic Year in 2019-2020 under the able leadership of Worshipful Master Raymond Wong. In January 2020, as the lodge is winding down from WM Wong's undertakings and preparing for transition with the incoming leadership - Lodge activities were suspended indefinitely. The enforcement of the Enhanced Community Quarantine in the entire Luzon in March 16 deferred the 4th Public Installation of the lodge Officers set on the 23rd of March. As the lockdown began, lodge members assisted in the repacking of GLP groceries in support of the GLP - NCR Initiative to assist Medical Front liners (Circ. 37).

Likewise, in response to the Grand Master's call for Charity towards the community, US430 prepared and distributed food packs to medical health providers in various hospitals and uniformed personnel in PNP stations who were managing the checkpoints in the National Capi-

tal Region. Between April and May, outgoing Lodge Secretary Richard Loo was assigned to prepare Frontliner Food Packs from his residence in Sta. Mesa, Manila. These were afterwards forwarded to the following beneficiaries via delivery services:

- Libertad Sub Station 3, Pasay - 80 food packs
- Lacson PCP Sampaloc Police Station - 100 food packs
- CCP Complex Sub Station 1, Pasay - 100 food packs
- Caloocan Hospital - 100 food packs
- Sta. Ana Hospital - 100 food packs
- Alejo Hospital - 100 food packs
- Justice Jose Abad Santos Hospital - 120 food packs
- PNP General Hospital - 120 food packs
- Quezon City General Hospital - 130 food packs
- Quirino Memorial Medical Center - 150 food packs

In July 25, WM Raymond and Ateng Therese Wong provided meals for 300 people stranded at the Rizal Memorial Stadium on behalf of the Lodge and in coordination with Bro. Police Major Val L. Valencia.

The Lodge also took care of its own by extending financial assistance to Brethren and their Families who contracted COVID-19. Prior to the lockdown, special medical assistance was extended to the Master-Elect, as the lodge proceeds from a 2019 film-showing project (Ma-



leficent) was given to then Bro. Senior Warden Feliciano Narciso, Jr.

*“Thank You Brethren for the Support. Never forget that Masonic Labor is a service coming from where we were first prepared to become a Mason.”* Said WM Raymond when sought for his parting words as Master of the Lodge. “To our Brethren in Unang Sigaw Masonic Lodge No. 430, as Entered Apprentices and Fellowcrafts we were thought the virtue of Charity – let us always remember the lines in 1 Corinthians 13, especially:

- 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

*6 Rejoiceth not in iniquity, but rejoiceth in the truth;*

*7 Beareth all things, believeth all things, hopeth all things, endureth all things.”*

Between May 31 and June 1, the Lodge had a transition in Leadership in accordance with the instructions for Officers Elect of Lodges who have yet to be installed in office (Circular No. 40).

With the resumption of Masonic activities via Edict 333, the Installation of its set of Officers elected since December 2019 finally pushed through in October 17, following Circ. 49 – directing the Tyled Installation of Lodge Officers not yet formally installed into office due to the COVID-19 Lockdown.

## The Compass & the Square at Work in Makati City

By VW Virgilio S. Coronado, Jr., PDDGM (249)

Makati City Square & Compass Club (MCSCC) celebrated its first year anniversary last November 4, 2020 at the nation's financial hub. Organized November 6 the year before by Masons who are residents, have businesses, or employed in the City of Makati, the Masonic Club managed to have a memorable year despite the challenges brought about by the pandemic. Thanks to Bro. Greg Lalo of San Pedro Masonic Lodge No. 292 who spearheaded the club's formation and was elected as its first President. In his report, he shared the following activities accomplished during his term:

### First Organizational Meeting & Fellowship

During this memorable meeting, on November 6, 2019 at Jacobo Zobel Temple, San Antonio Village, Makati City, the first election of officers was held. The following were elected:

President	-	Bro Greg Lalo
1st Vice-President	-	Bro Ritchie Rodriguez
2nd Vice-President	-	Bro Tyrone Valenzona
Secretary	-	Bro Jaycee Esguerra
Treasurer	-	Bro. Herbert de los Santos
Auditor	-	Bro. PJ Forsuelo
PRO	-	Bro. Aux Ballado
Marshall	-	Bro. Noli Jacal
Harmony Officer	-	Bro. Junjie Coronado
<b>Committee Heads:</b>		
Membership	-	Bro. Charles Berber
Business	-	Bro. Froilan Macasinag
Business	-	Bro. Carlito Celestial
Fellowship	-	Bro. Manolet Roa Cusi IV
Advisers:	-	MW Juanito Espino, Jr., PGM, Bros. Jeff Sosa & Ben Osorio

The club upholds the tenets **BROTHERHOOD**, **CHARITY** and **FELLOWSHIP**. Brotherhood, being the first tenet, is to be a true Brother to all Masons; to aid and assist distressed worthy brothers and their families. Charity is to be of help to the needy and to give and support the charitable activities of the Club. Fellowship is to provide refreshment to the Brethren after labor. In 2020, they were practiced as follows:



### On BROTHERHOOD

**Masonic Education** - MCSCC co-sponsored with the Bonifacio Global City Square & Compass Club (BGCSCC) a Basic Diploma Class Course conducted by the Institute of Masonic Education & Studies held at the IMES Bldg. of the Grand Lodge of the Philippines on March 13 - 15. With the announcement of a Lock-down set for March 16, Class schedule was shortened to 2 days. 20 enrollees earned their diploma in March 15. IMES Batch No. 2020-161 a.k.a. LOCK-DOWN Class was the last IMES Class held before the Luzon-wide ECQ.

**Random Acts of Charity** - as the pandemic raged, MCSCC Brethren, on 4 occasions, chipped in to assist distressed worthy Brethren. A total of P50,000 was collected for the benefit of 4 brothers.

**Donation to GLP** - Club Members turned-over a check for P50,000 to MW Suan last December 19 in support of the on-going rehabilitation projects at Plaridel Masonic Temple.

**Rizal Day 2020** - On December 30 at 7:00 AM, Masons of MCSCC assembled in Masonic Attire at the Rizal Monument in Makati City Hall to commemorate the 124th Death Anniversary of Jose Rizal.

### On CHARITY

**Tulong Taal Volcano** - Relief Operation for the victims of the Taal Volcano Eruption was conducted on January 19 in Tanauan City, Batangas, undertaken in cooperation with the BGCSCC, and in coordination with the brethren of JP Laurel Masonic Lodge No. 325. The club members distributed food packs, bottled water, rice, canned goods, clothes, and face masks to many families. The group also brought magi-

cians and clowns as entertainment to the families in the evacuation areas. This was the Club's first charity project.

**Brigada Eskwela** - In another collaboration with BGCSCC, the Club shared P25,000 in cash in support of a Brigada Eskwela Project by Moriones Masonic Lodge No. 399. The amount benefited several public schools in Oriental Mindoro, Marinduque, and Las Piñas City.

**Relief Operations for Typhoon Victims** - Last December 6, MCSCC brethren prepared various clothing, PPEs, alcohol, 50 bags of rice, and grocery items. The Relief Kits were augmented further with Food Packs from Sen. Manny Pacquiao, canned goods from Bro Don Bigas (Nilad 12) and Good fellas Riding Club. The combined efforts benefited 1,000 typhoon victims in Infanta, Quezon. The club also sent a donation of P34,000 to several brethren in need as well as for residents of Baras, Catanduanes affected by Super Typhoon Rolly in December 20.

### Other Acts of Charity

Through the initiative of Bro. Tyrone Valenzona – 2nd VP, MCSCC helped a family of five go home to Cagayan de Oro on September 10. In support of Light an IP Community Project – the Club disbursed 10,000 pesos to procure seven (7) sets of solar lights which was turned-over to a Mangyan community in southern Oriental Mindoro in December 15. IP stands for Indigenous People.

### On FELLOWSHIPS

In October 7 an online **Masonic History Lecture** conducted by history buff King Cortez was held via Zoom platform at 7:00 PM with RW Don T. Uypitching as Guest Speaker.

The Club celebrated its **First Year Anniversary at the Sommerset Hotel** on November 6, 2020. Special Guest during the affair was MW Jun Espino, Past Grand Master.

The **Annual Fellowship Meeting** followed on December 4 at the Makati Palace Hotel with Grand Master Agapito S. Suan, Jr. as Guest Speaker and Bro Gen. Antonio Parlade as Key-note Speaker. Also gracing the occasion was MMDA Spokesperson ASEC Celine Pialago.



With a **Strategic Planning Session** held at the Makati Palace Hotel in December 27 by the Board of Directors, MCSCC's Program of Activities for 2021 are set.

Looking back on its Maiden Year in 2020, outgoing Club President Greg Lalo quotes: *"By the support of the Brethren of Makati City Square & Compass Club and the available Technology, we were able to coordinate properly during the pandemic and share our passion in helping the needs of the most affected Brethren and their families, holding Online Meetings or E-fellowships almost every week to be updated on everyone's status."* The Club's First President adds "In helping others, whether Online or On-site, there are no limitations, excuses nor hindrances. We have learned how to adapt to the times with technology: For coordination - we have the Zoom platform, for cash remittances - we use the online banking system, and for deliveries – we use delivery apps. The system is complete."

### INCORPORATION

In December 2020, the application to SEC as a non-profit Corporation was submitted for the purposes of registering the Club to the GLP and business operations. Fifteen (15) Board of Directors were mandated to oversee the Club's activities and membership.

*"A joining brother must be a good standing of his Lodge, Worthy and Willing to attend Club meetings and support Club activities,"* said the newly elected President Tyrone Valenzona (Marikina Lodge No.119). MCSCC meets every 1st Wednesday of the month at 7pm onwards.

To know more, visit their website at: [www.mcscclph.com](http://www.mcscclph.com)

# THE JURIS DICTUM

By VW Edgardo M. Villareal II, JGL

## A Grand Master's Legacy

Being a Grand Master is already a legacy in itself. In fact, the Fourth Landmark of our Order affirms the existence of a Grand Master possibly long before Grand Lodges were established.

More than being a Grand Master, MW Reynato Puno has undoubtedly earned the utmost respect of the brethren by institutionalizing some notable virtues and principles in Philippine Masonry.

In his professional career, Chief Justice Puno has made a lasting impact in the judiciary. It was during his time that the Enhanced Justice on Wheels" program of the Supreme Court was implemented. This brings justice more accessible to the people by bringing the court to them, instead of the people going to courthouses themselves. This measure facilitated the release of and dismissal of cases against a lot of inmates. It was also during his watch that a "small claims court" was established which expedites money claims of small value and declogging court dockets in the process. Not to be left out too is the promulgation of several Writs aimed to protect a person's right to life, liberty and security as well as towards the protection of our environment. Moreover, his wits and acumen in writing decisions is exemplary and very scholarly.

In 1984, during his stewardship of the Grand Lodge of the Philippines, then Grand Master Reynato Puno issued Edict 82, which provides that the filing of an administrative, civil or criminal case by a member of the craft against another in any government office, quasi-judicial agency or regular court, without notifying the Grand Lodge and give the latter a reasonable opportunity to settle their dis-

putes as Masonic Brothers, shall be considered as unmasonic conduct. This Edict became the catalyst for reform in resolving conflict between and among masons in this jurisdiction. In fact, its significance cannot be overemphasized by succeeding Grand Masters issuing related or amendatory edicts (such as Edict 82-A, MW Ricardo Galvez; Edict 82-B, MW Roberto Pagotan; Edict 82-C, MW Pacifico Aniang; Edict 82-D, MW Avelino Razon; and Edict 82-E, MW Tomas Rentoy III) with a view to clarify, enhance and most importantly, to stress the spirit behind edict 82. Through this legacy of him, the "I, me and myself" attitude becomes "We". In other words, Edict 82 has connected and applied the three (3) principal tenets of Freemasonry as taught to us in the Craft.

As masons, we all sign-up to the proposition that we will attempt to settle our differences amicably in the earnest expectation that we will enter the Lodge and work with that love and harmony which should at all times characterize Freemasons. The following passages are very much familiar to us:

'may kindness and brotherly affection distinguish our conduct as men and as masons'...

'spreading the cement of brotherly love and affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree'... 'not doubting that you will make good use of it, as Masons have done in all ages before you'...

'that in your adoration to the Ever Living God,



you will remember the welfare of a brother Master Mason as your own, when given to you in charge as such, murder and treason excepted'... 'that you will be ready to stretch a helping hand to raise a fallen brother' ... 'that you will whisper good counsel in his ear, gently admonish him of his errors, and in the most friendly manner possibly endeavor to bring about a reform'...

'that we shall have but one aim, to please each other and unite in the grand design of promoting happiness'...

'that none may go away dissatisfied, harmony being the strength and support of all societies, especially of ours.'

Maybe we can all agree that the genuine principles referred to in those phrases are the tenets on which Freemasonry is founded – Brotherly Love, Relief and Truth.

**Brotherly Love** - Every true Freemason will show tolerance and respect for a fellow being and treat him with compassion and understanding.

**Relief** - Every Freemason is obligated to relieve the suffering of any brother in distress, within his power to do so, to the best of his ability.

**Truth** - Freemasons strives for truth both in their view of themselves and in their dealings with others. Masonry requires high moral standards and its members endeavor to uphold these principles in their public and private lives.

For sure there are a lot more legacies bequeathed to us by MW Puno, such as the establishment of the Center for Continuing Masonic Education (Edict 86), the forerunner of the now Institute of Masonic Education and Studies (IMES) established by MW Franklin Demonteverde, another respectable Past Grand Master, through Edict 185, and of which MW Puno likewise became its President. But Edict 82-MW Puno has caught my attention the most. And while it may be argued that the system of conflict resolution between members of the craft may be considered far from perfect, it is beyond doubt that Edict 82-MW Puno, to-

gether with its amendatory edicts, have made a lasting footprint in our Masonic Laws.

## The Challenge to Us

Most of us will not be Grand Master, with our name and accomplishments remembered forever in the annals of Philippine Freemasonry. But that should not deter us to create some meaning in our lives. We will all leave a legacy whether we like it or not. What we've done will live on to be remembered in some way. Consciously or not, we are building our legacy continuously by the way we lead our lives. The actions and contributions we make every day are the components that will structure our remembered self. It has been said that leaving a legacy is like tossing a rock into a pond. There's an initial splash followed by ripple effects that continue on once the rock has disappeared. You might have a small stone to throw or a huge ashlar at your disposal, but each one of us will leave something behind. It's up to us to decide how far those ripples will travel. As good men aspiring to be better, we must take responsibility to create legacies that will take the next generation to a level we could only imagine. I truly believe that what makes us good and honorable men and masons is living our lives based on the principal tenets of freemasonry. By practicing these, we break the power of selfishness that tries so desperately to engrain itself in our lives as human beings.

To borrow the words of Robin Williams as a poetry teacher John Keating in the movie "Dead Poets Society": life is like a play, in which everyone who has ever lived gets to contribute a verse. Keating then asks the students: "What will your verse be?" The verse that you contribute to the play of life is your legacy.

The challenge is the same for each of us: "What legacy do I want to leave?"

**DISCLAIMER:** The article is based solely on the writer's appreciation and understanding of the Edict and should not be assumed to be the official position of the Grand Lodge, the Senior Grand Lecturer, nor the Institute of Masonic Education and Studies (IMES). Further, MW Puno was not interviewed by the writer to know his take on the writer's opinion.





## LOOKING @ LUZON

### Practicing the Tenets in Zambales

By VW Anthony Tan, PDGL  
& VW Vic Vizcocho, PJGL

**“Iyong brotherly love, relief and truth, practice it.”  
- MW Hermogenes E. Ebdane, Jr.**

Most Worshipful (MW) Hermogenes E. Ebdane, Jr. was Grandmaster of all masons in the Philippines in the Masonic year 2005-2006. A prominent national figure, he has served as head of various government agencies that include the Department of Public Works & Highways (DPWH), Department of National Defense (DND), National Security Adviser, and Director General of the Philippine National Police (PNP), among others. He is the incumbent Governor of the Province of Zambales. The Cable Tow (TCT) team paid him a visit at the Balin Zambali, Iba, Zambales in September to see how his province is coping with the Covid-19 Pandemic, and his involvement with Freemasonry is helping him.

**TCT: MW Sir, how did you prepare, if at all, for the Pandemic before it hit the country, in general, and the Province of Zambales, in particular?**

**MW Ebdane:** “As early as November 2019, binabasa na natin iyong nangyayari sa Wuhan (China). Naging aware tayo na since it’s a viral infection, pwedeng kumalat. Kaya if we look back, nakapag-prepare kami dito In terms of medical and organizational requirements. Meron dumating na mga Chinese at diyan na iyong umpisa ng infection. Bandang February 2020 nagkaroon na ng mga incidences sa Cebu, Davao, at Manila. Napabayaang. In-activate natin ang Provincial Crisis Management Committee at ginamit natin iyong defense system



ng intelligence like knowing what will happen in advance, hardening the target, at incident management. Pina-activate ko rin iyong sa munisipyo.”

**TCT: What about the hospitals, and health workers?**

**MW Ebdane:** Even before we were advised by the National Task Force, we already prepared the Provincial Hospital para maging dedicated Covid-19 patient hospital, learning from the lessons of what happened sa Italy. Iyong mga pasyenteng pwedeng pauwiin, binigyan ng gamot at saka pinauwi at ang iba, inilipat sa dalawang (2) district hospitals. And then we conducted maintenance, pina-check mga requirements, process at equipment, kasama ang installation ng CCTV. In-organise na rin ang mga doctors, nurses at iba pang mga health workers.

**TCT: Gaano po kalawak ang epek ng Pandemic sa mga tao?**

**MW Ebdane:** “Merong concomitant problems that come with the Pandemic kasi if we quarantine people, they cannot go out and earn a living. Next problem ang food, then ang unemployment. Kinausap ko ang Financial Management Group ng probinsiya kasama iyong Accountant, Treasurer, Budget at mga action agencies at nakita na pakonti-konti ang available funds. Iyong 5% Calamity Fund, sabi ko kukulangin so we looked at the 20% Development Fund. In-advise ko ang kuyang nating provincial engineer Domingo Mariano, at saka ang provincial treasurer to start procuring stocks. Initaly para sa 180,000 households, then umakyat ng 200,000,

tapos 220,000 hanggang 243,000 households. We have to provide the “ayuda” for food assistance regardless of whether they are poor, super poor, or wealthy enough to tend to themselves kasi mga Pilipino iyan, mga Zambaleño.”

**TCT: Paano niyo po sinimulan ang pamamahagi ng “ayuda”?**

**MW Ebdane:** “To start the ball rolling, we provided P25k per barangay para meron silang magastos, in the presence of their constituents para alam ng mamamayan na merong pera doon sa barangay. And then ginamit naman iyon ng Brgy. Captain para pandagdag sa pagbibigay ng ayuda sa mga tao sa barangay. Meron rin ang mga munisipyo kaya sabi ko sa kanila, i-schedule natin para hindi sabay. Para salit-salitan. Nagbigay kami ng 2nd tranche, pagkatapos makapag-distribute ng mga mayors. 5kg rice plus 10 assorted canned goods? And then after that, nagbigay ng 2nd ayuda yung mga munisipyo. Mas kailangan iyon bigas kasi nakikita kong nagkakaroon ng shortage, we procured several thousand of cavans of rice sa Nueva Ecija at Isabela. Iba pa yung nakukuha sa Tarlac, at lahat ng harvest sa probinsya kinuha na namin. Kaya we were able to provide 1 per household. Tapos nadagdagan pa iyon. Equivalent to 250,000 household x 1k per half cavan. That’s already 250 million. Kaya from then until before matapos yung ECQ, ang nagastos natin if kasama pati medicines and ibang emergencies, P471 million ang nailabas natin.”



**TCT: MW, at any point does Freemasonry ever play a part in guiding or inspiring you to make the right decision in your office?**

**MW Ebdane:** “Yeah, of course. Kasi yung service natin, at organization. Fully organized, pati information. In my lifetime, after I’ve entered the fraternity as a Mason, ang mga nagpo-provide ng mga accurate, timely information were actually the brethren. Marami namang naka-pwesto na mga elected, pero meron rin namang mangilan-ngilan na nalilihis ng landas.

Hindi naman lahat, but in general, hindi mo na sila kailangang tanungin kung anong requirement sa ground. So pati iyang organization ng contact tracing team, maliban sa mga police na marami ‘ring Mason, it will reach down to each and every member of the community because of that organization.”

**TCT: Did being a Past Grand Master ever help you in your work?**

**MW Ebdane:** “Having been a grandmaster, dahil ako ay mainitin ang ulo, natuto ako na maging kalmado. Kahit na gusto ko nang magalit, medyo kalmado. Pero paminsan minsan kailangang magalit ka e. Hindi pwedeng palagi kang mabait. Dahil kung palagi kang mabait, wala nang susunod sa iyo. I have to look at it on the holistic point of view. Yung mabuti, masama, sobra, kulang, tapos kailangan may focus. May focus sa mga trabaho.”

**TCT: Ano po ang message niyo sa Brethren, at mga advise para maka-survive sila during these times of Pandemic?**

**MW Ebdane:** “Iyong brotherly love, relief and truth, practice it. And of course, don’t fail to inform our brothers of our flight?” Kung kinakailangan, huwag tayong mahiya. But on one hand,

I think we can do more service by looking at the requirement of the population. Karamihan naman sa mga brethren ay mga well-off. Nagkataan lang na iyong iba, naputol ang business. Ang supply train naputol but madali naman tayong maka-recover. Ang dapat na tignan natin is how to help the downtrodden. Sabi ko ang patakaran ay kung ikaw ay may kinakain, dapat pati yung kaabi mo kumakain. When it comes to the point na pati ikaw hindi kakain, dapat alam nila na ‘di ka nagmamaramot. Iyon ang dapat na isipin natin. Dapat maging huwaran tayo. Huwag tayong mag-away-away. Syempre, kung hinamon ka na, alangan namang takbuhan mo. Good discretion, proper assessment of the situation, we should try to project what may happen based on the circumstances so that we can prepare for that instant and focus on what should be done.”



# Masons of R2 - Isabela North heed GM's call for Relief

By Bro. Lionel A. Baniqued (340)

Responding to the Grand Master's call the brethren of Masonic District Region 2 - Isabela North trekked to their neighbors in Santa Catalina, Tumauni, Isabela last November 30 to extend relief assistance to the people affected by Typhoon Ulysses. Another wave of assistance was brought to the floods victims in Mansibang, Naguilian in December 5.

The relief operations led by VW Bro. Philip John Buscaino, District Deputy Grand Master was done in concert with lodges in the district namely, Isabela 60, Mallig Plains 191, Tumauni 251, San Mariano 307, Pina-canauan 318, Casili Creek 340, Aurora 405, and Deodoro C. Go 445.

The group also brought along other Relief Donations coming from the neighboring lodges of Union 70 and Baguio 67 in the Masonic District of Region 1 and CAR, as well as Diego Silang 417 from the National Capital Region (MD NCR-E).

*"We take pride in our Brethren who chose to shed out their generosity to nearby provinces first, despite having been flood stricken too."* Said a weary but proud DDGM. "The happiness painted in their faces during the activities signifies fulfillment." Adds VW Buscaino.





## LOOKING @ LUZON

### History 116...

### Lessons of Victory

By Bro. Dexter B. Dungca (116)

*By the end of World War II, a lodge was organized as the conflict ended in Victory for the Allied Forces. In commemoration of that triumph – the Lodge was thus named VICTORY!*

#### The Lodge

Shortly after the restoration of peace in Tarlac Province, Masons residing in the towns of Camiling and San Clemente agreed to establish a Lodge nearby. They were members of Isagani No. 96, a lodge located 35 Kilometers away in Tarlac, Tarlac. As the means of travel in those days was by the horse drawn Calesa, these Brethren found it difficult to attend lodge meetings as it took one whole afternoon just to negotiate the distance between Camiling and Tarlac.

In 1946, Victory was a Lodge under dispensation performing their labors in accordance with the constitutional requirements of the Grand Lodge. During the 31st Annual Communications of the Grand Lodge held in January 1947 the members petitioned for the issuance of a charter. The Committee in charge made a favorable recommendation and on January 28 the Grand Lodge granted the document perpetuating the Lodge.

On March 22 in a Special Communication in the Town of Camiling, MW Emilio P. Virata assisted by several Masonic dignitaries formally constituted Victory as the 116th Lodge under the jurisdiction of the Grand Lodge of the Philippine Islands. The Grand Master then installed the following Lodge Officers: Emigdio Zamora, Worshipful Master; Timoteo Agustin, Senior Warden; Cosme Valdez, Junior Warden; Francisco Domingo, Treasurer; and Julio Laoang, Secretary.



Other founding Lodge members were: Severino Arellano, Quirino Antonio, Vivencio Balaoing, John Banaga, Mose Clemente, Remigio Corpuz, Tan Chua, Ignacio Eclipse, Esmeraldo U. Guloy, Modesto Ines, Nicolas Lim Sr., Epifanio Lactaen, Anastacio Mangrobang, Clemente Terso, Alfonso Pablo, Mauro Yadao and Gregoria Dayao.

The first stated meeting was held in the residence of Alfonso Guillermo along Luna Street. Years later, the members transferred their meeting place to the Chinese school on the same road but this time just across the Camiling Municipal Hall.

In the 1960's, Lodge members agreed to erect their own Temple. A lot was acquired and on June 13, 1968 the cornerstone was laid in a ceremony attended by MW Joseph Schon, MW Es-teban Munarriz, and other masonic dignitaries.

Work on the Temple did not commence immediately but started only in 1970, after funds were raised and Bro Severino Bautista had drawn the design of the Temple. WB Rodrigo Felix was designated to oversee the work. Temple Building was rushed, targeting to be finished in time for the installation of Lodge Officers and the holding of the District Convention on March 15, 1971 with Victory 116 as the host lodge. MW Edgar L. Shepley dedicated the Temple that same day with the Dignitaries from the Grand Lodge and Brethren from other lodges in attendance.

The Lodge since has produced three District Deputy Grand Masters: VW Bro. Perfecto D. Corpuz, VW Bro. Primitivo C. Beltran and VW Bro. Rex D. Kiok.

## Amidst the loss, still there is Victory

Fast forward to 2020 the Covid-19 Pandemic had a deeply shattering impact on daily lives and Lodge Activities were suspended from March to September. In filling the gaps, Victory 116 took the initiative in organizing relief operations for the less fortunate in the different municipalities in the First District of Tarlac. Under the leadership of Worshipful Master Samuel M. Martin, BSW Gene Jerard P. Bacnis, BJW Ronald P. Leal, Secretary Jonathan Ian C. Apostol, and together with the lodge brethren.

As the Sun Rises in the East with WM Gene Jerard Bacnis

The 74th set of Elected & Appointed Officers were Installed by VW Rex D. Kiok (Installing Officer) and VW Edward S. Balanga (Master of Ceremonies) with the assistance of VW Rampel Luis P. De Guzman in a Tyled Ceremony last 18 October - 3:00 PM at the Lodge Temple in Malacampa, Camiling. Installed in their respective offices for Masonic Year 2020-2021 were:

Worshipful Master:	WM Gene Jerard P. Bacnis
Senior Warden:	Bro Ronald P. Leal
Junior Warden:	Bro Jonathan Ian C. Apostol
Treasurer:	Bro Robinson G. Punsalan
Secretary:	Bro Dennis R. Dela Cruz
Auditor:	WB Jeff G. Ligsay, PM
Chaplain:	Bro Wally S. Tolentino
Marshall:	Bro Carlo G. Castillo
Senior Deacon:	Bro Edzel S. Dela Cruz
Junior Deacon:	Bro Krystianne T. Caampued
Senior Steward:	Bro Yuri D. Bermudez
Junior Steward:	Bro Joseph T. Tagudin Jr.
Almoner:	Bro Francisco L. Mameraga
Orator:	Bro Cipriano L. Bacani
Lecturer:	Bro Robert D. Bautista
Organist:	Bro Jan N. Domingo
Tyler:	WB Samuel M. Martin, IPM
Historian:	VW Rodolfo R. Salcedo
Lodge Custodian:	Bro Antonio T. Chua
Custodian of Works:	WB Joseph D. Capiendo, PM

## Relief Assistance - Handog nila Kuyang at Ateng ng Victory 116

Barely a month into office, lodge officers organized Relief Operations in Marikina, Metro Manila for flood victims of super typhoon Ulysses. They gathered resources both big or small to a common deposit post which were converted to

relief packs and later forwarded to heavily affected families of Brgy. Tañong and Provident Village in Marikina on November 16.

*"We commend Bros. Edzel Dela Cruz & Bro Francisco Mameraga for spearheading the project despite the long distance from Tarlac to Marikina."* Said WM Bacnis who also acknowledged the support of the brethren especially BSW Ronald Leal, BJW Jonathan Ian Apostol, Bro Yuri Bermudez, Bro Dennis Dela Cruz, and VW Rex Kiok.

## Coupon Bond Ninyo, Sagot ni Kuyang . . .

Less than a week after the Marikina Outreach, the 3 Lights organized another project this time within their province in response to a shortage of bond papers in public schools due to module requirements set by the DepEd. On 19 November - 12 Schools within the Municipalities of Camiling, Sta. Ignacia, and Mayantoc, each received 10 reams of the precious commodity to the relief of Teachers, Parents, and Students.

*"We are happy to be of help to the nearby community at this point in time."* Said Junior Warden Jonathan Ian Apostol, one of the project leaders. Also present during the distribution were WB Samuel Martin, Immediate Past Master and WB Leopold Bamba, as well as other V-116 Brothers namely Robinson Punsalan, Dennis Dela Cruz, Carlo Castillo, Cipriano Bacani and Romeo Quilapio.

## For the Three Lights each labor accomplished in Harmony is a Victory Score for 116!





## LOOKING @ LUZON

# Pinagsabitan Lodge No. 26 Donates New Flagpole to the People of Rizal, Laguna

By Bro. Abner P. Valenzuela, Jr. (26)

**19 December 2020** - while the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines is celebrating its Anniversary, the Brethren of the 26th Lodge under the jurisdiction turned-over the flagpole for the new municipal government center of the town. The event coincided with the inauguration of Rizal Town's new municipal building and 102nd founding year.

Worshipful Master Oscar G. Villanueva in his speech thanked the people of Rizal, Laguna for giving Pinagsabitan Lodge No. 26 the opportunity to share in the upliftment of the Town's Municipal Government Center. *"The metal staff has been sanctified as it bears the symbol of Philippine sovereignty and Filipino solidarity which Masons in years gone by have fought, bled and died for."* He said.

WM Villanueva also shared with the audience the deep Masonic roots in the design of our flag, and how Philippine history has placed Freemasonry at the forefront of historical events where the Philippine flag was unfurled. In parting, the Master of the Lodge call on the people of Rizal to always remember the great sacrifices of the heroes behind this mighty symbol and submit to everything that our flag represents."

In attendance were members of Pinagsabitan 26 - WB Casiano C. Arcillas, WB Giovanni B. Falague, WB Jun C. Alad, Bro. P/LT Smady B. Antad and yours truly. Invited as Inspirational Speaker was Bro. P/MGen Gilberto DC Cruz, the former PNP Laguna Provincial Director and currently an Undersecretary at the Dangerous Drugs Board.



# NUEVA ECIJA MASONS SUPPORT

Bangon Cagayan, Bangon Isabela



Within the 4 Masonic Districts of Nueva Ecija, the pandemic never caused a Mason's benevolent heart to languish rather it even strengthens and emboldens a craftsman's resolve to reach out to calamity-stricken brethren in answer to the clarion call of the Grand Master Agapito Suan, Jr. "to fly to the relief of distressed worthy Brothers."

Last year, in direct response to the disasters wreaked by Super-Typhoons 'Rolly' and 'Ulysses' in Cagayan and Isabela provinces, the Four Nueva Ecija Deputies of the Grand Master responded to Circular 54 regarding the General Call for Relief:

- |                                   |   |                        |
|-----------------------------------|---|------------------------|
| MD R3 – Nueva Ecija South         | - | VW Reynaldo M. Samonte |
| MD R3 – Nueva Ecija North         | - | VW Harry B. Domingo    |
| MD R3 – Nueva Ecija West          | - | VW Harold Banalagay    |
| MD R3 – Nueva Ecija East & Aurora | - | VW Rhomel A. Martinez  |

## MD-R3 Nueva Ecija SOUTH drives to TUGUEGARAO CITY By VW Arnold Ateneo V. Lucas, District Secretary

First to comply were the Southern NE Brethren who proceeded to Cagayan Valley in November 23-25. Together with VW Reynaldo M. Samonte were incumbent District Secretary - VW Arnold Ateneo V. Lucas, WM Hernando L. Carlos (Cabanatuan 53) – representing all Worshipful Masters of in their District, and Bro. Alexis D. Manuel who drove the team. Considering the strict implementation of the Quarantine in the Northern region, the group followed the IATF requirements while pursuing their mission. They brought used apparels, food packs, bottled water, and cash donations collected by the District. The fund collection was augmented by pledges from Brethren residing in foreign countries.

The following day, the group went to John Wesley College to hand over some of the relief items and a cash donation from Cabanatuan Masonic Lodge No. 53 and Masonic District RIII



Nueva Ecija-South amounting to Php 20,000. One of the relief distribution commands was Bro. Rev. Rodel Acdal, the President of the College.

Being in unfamiliar territory, the group made calls to local masonic leaders to be guided with the prevailing protocols in the province regarding the distribution of relief goods and cash donations. After conferring with VW Eduardo V. Interior, Junior Grand Lecturer (Masonic District Overseas), DDGM Samonte's group



later met with his Cagayan counterpart, VW Bro. Domingo De Asis. By the guidance of the Cagayan Brethren, they opted to visit Tuguegarao City Mayor Atty. Bro. Jefferson P. Soriano to hand over the cash donation amounting to Php 106,000.00 Php broken down as follows:

- Php 46,000 - Grand Lodge of British Columbia
- Php 30,000 - Cabanatuan Lodge No.53
- Php 20,000 - MD R3 Nueva Ecija South
- Php 10,000 - Pusong Mason

*"We are entrusting the amount to the local government as they knew more about the needs of their communities."* VW Samonte said. The donations were issued the corresponding receipts for transparency. The group started on their homeward journey on November 25, with a feeling of fulfillment in their Cagayan Valley Mission.

## Rendezvous with the GLP Caravan

By Bro. James Mata (373)



The three other Nueva Ecija DDGMs - VW Rhomel A. Martinez, VW Harold Banalagay, and VW Harry B. Domingo, respectively of NE-East & Aurora, NE-West and NE-North consolidated their efforts in soliciting donations in cash and in kind from the different lodges in their districts.

The enterprise being in preparation for the GLP's Relief Entourage led by VW Diosdado Melegrito, Executive Assistant to the Grand Master. Model Lodge No.373 located in the Municipality of Sto. Domingo was designated as the central drop-off point of all relief goods. With WM Rafael Perez receiving the items. For his benevolence in the undertaking VW Hos-sain Shamsoddin Vostakalaei, PDGL (273) deserves special mention.

The accumulated donation of Rice, Canned Goods, and Cash Amounts from the different lodges were collected on December 5 by the GLP Caravan who later proceeded to the Isabela Cities of Santiago and Cauayan. There the Relief Items collected by Team Suan were turned over to the 2 Local Government Units.

### Team Suan Relief Operations

In fine, the efforts exerted by the Brethren of all four Masonic Districts in response to the Grand Master's call in this particular occasion will make every Nueva Ecija Mason proud. The undertaking was a fulfilling experience. In practicing their benevolence, Masons were able to show the compassion of the Craft. Accompanied with empathy amongst themselves and the community, Nueva Ecija craftsmen can truly claim compliance to the prevailing Masonic Theme of Charity & Humility: Foundations of A True Mason.

Reports from Bro. Noel T. Patelo / Head News Correspondent for Luzon





**BICOLANDIA  
LODGES  
DURING THE  
COVID-19  
PANDEMIC**

## **BICOLANDIA BROTHERHOOD Masonic District Region V By VW Edgar S. Bentulan, DGL**

The Land of Oragons is the land of Bicol Region. “Oragon” is a classic Bicolano word, aside from “Manoy” (“kuya” or elder brother). Based on ancient history of Bicolanos, the word “oragon” means strong, brave, and tough. The bravest warriors were called ORAGON. Nowadays, the word appropriately describes Bicolano resiliency and toughness. In that being under the constant threats of Mt. Mayon eruption and earthquakes and the ravages of typhoons, the boldness of the Bicolano Oragons comes to fore more than as a legend. Metaphorically, the Oragon resiliency is in the heart of every Bicolano Mason. He should always be ready to extend Brotherly Love and Relief, particularly to the community he belongs even during crisis.

### **Lodges in the Bicol Region are divided under two Masonic Districts:**

MD RV (A) has seven (7) Masonic Lodges in Camarines Norte, Camarines Sur, & Catanduanes to wit - Isarog 33, Camarines Norte 107, Julian Ocampo 146, Daet 247, Naga City 257, Catanduanes Island 291, and Camarines Sur 382. Further South is Masonic District RV (B) with four (4) Masonic Lodges in Albay, Masbate and Sorsogon, namely – Bulusan 38, Mayon 61, Ma-Bu-Ti 329, and Tabak 436.

During the Pandemic, the Lodges were extending their Cable Tows within their local communities as well as to Brethren in need. The strength of the Brotherhood was tested by Mother Nature in October & November with the coming of Typhoons - Quinta, Rolly, and Ulysses. The fraternal bonds of the mystic tie, prove stronger...



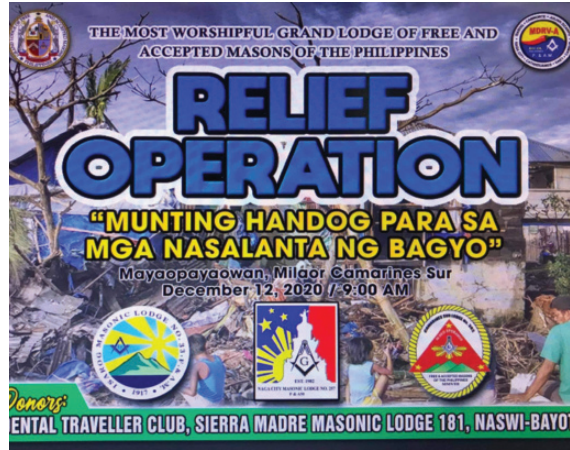
# Masonic Relief in the Land of Oragons: Charity after the Typhoons

By VW Erick P. Roldan, PDDGM

IN the aftermath of three typhoons (Quinta, Rolly and Ulysses), Bicolano Resiliency was tested once again. Masonic Lodges and Districts, Appendant Bodies and Clubs rise-up to the challenge in delivering relief assistance to several distressed areas in the Bicol Region.

Organizing donation drives not only from brethren of this Grand Jurisdiction but also from brothers around the globe, APO-MASON Inc. (Members of Alpha Phi Omega and Freemasonry all over the world, wherein their Grand Lodges has an amity with the GLP), headed by Past Ill. Potentate VW Roberto Fajardo, in coordination with APO Oragon Metro Naga A.A., mapped out several Service-Charity projects to distribute basic needs for calamity victims.

Camarines Sur - November 6, days after Super Typhoon (STY) Rolly left absolute devastation, while communication is difficult and electricity regeneration still in process, APO-Masons provided 150 relief packs for each town of Sto. Nino, Sangay and San Benito, Goa. The service-charity mission was followed by visits to beneficiaries in Brgy. Apad, Ragay (285 recipients) – Nov 14; Brgy. Salogon, San Jose, (180 relief packs & “trapal”) – Nov 15; Brgy. Poblacion, Sipocot (150 relief packs) – Nov 21; and Riverside Brgy. Malbogon, Libmanan (150 households) – November 28. The last stop was the coastal barangay of Bagong Sirang, Presentation on December 6 with 200 relief packs distributed. 200 relief packs were also donated to residents of Tanawan, Malinao, Albay. A total of 1215 relief packs were distributed, made possible through the initiative of VW Jose “joronz” Roncesvalles. The combined efforts of Bicolano Masons and APO Members was



dubbed “BANGON BICOLNON, TABANG SA ORAGON” (Rise Up Bicolanos, A Help for the Oragon’s).

In Albay province, brethren of the craft likewise answered the call of thousands Bicolanos greatly affected by the calamity. The collective efforts of Mayon Bodies - ASSR, Ibalong Conclave (Order of the Secret Monitor), Bicolandia Shrine Club (Mabuhay Shriners Phil), Mayon 61, Tabak 436, Masaraga Lodge (UD) and Order of Demolay – Mayon Chapter successfully led to a Joint Relief Operations named “BANGON RAPU-RAPU” (Rise Rapu-Rapu) where large amount of support was collected for the devastated island of Rapu-Rapu, a Municipality of Albay located between Albay and Lag-onoy Gulf. On 28 November - 27 sacks of rice, canned goods, noodles, assorted medicines, bottles of water, face shields and GI sheets-shelter materials were given to affected families at the Bangon Agap Center of Parokya ni Santa Flor-entina in Rapu-Rapu.

The Island Province of Catanduanes was the first to experience the devastation of STY Rolly. Isolated without communications and electric services. VW / Governor Joseph “Bobby” Cua, faced the big challenge in rehabilitating the “Happy Island”.

Travelers Tambayan International Masonic Club (TTiMC) extended support in the distressed province in cooperation with the brethren of Catanduanes Island Masonic Lodge 291 organized the relief fund drive called “Tulong-



Tulong Ibangon (TTi) ang Bicol – Masonic Relief Distribution in Catanduanes”. TTiMC members in Bicol Region (TTi BeCool) facilitate and send the relief in Catanduanes which is then distributed by CIML 291 brethren. Among those distributed were 200 relief packs and assorted clothes for residents of Brgy. Sto. Cristo and Calabnigan, Virac Catanduanes last November 22, 2020.

Masonic District RV - Albay, Masbate & Sorsogon, headed by VW George T. Dioneda, DDGM, organized “Tabang Tugang para sa Catandunganon” (Brother’s help for Catandunganon). Lodges under his watch - Bulusan 38, Mayon 61, MA-BU-TI 329, Tabak 436 and Masaraga Lodge (UD), together with Sorsogon Bodies - ASSR, Order of Demolay - Mayon Chapter, and BIRTH Inc., work together to send needed relief in Catanduanes.

On November 23, 750 pcs Corrugated GI sheets and umbrella nails were given to severely affected families of Brgy. Agojo and Asgad, in Bro. Mayor Peter S. Cua’s Municipality of San Andres, Catanduanes. Dapitan 21 and Dr. Jose P. Laurel 325 provided relief packs to Brgy. Tilis, San Andres and Binanuahan, Municipality of Bato and Virac, Catanduanes. MD RV – Albay, Masbate and Sorsogon assisted Pintong Silan-

gan 435 and MD RIV-Batangas in “Tabang kang Tugang Para sa Albayanos” (Help of a Brother to Albayanos) in distributing relief goods to affected barangays in Guinobatan, Tiwi, Malinao and Tabaco, Albay.

Brethren from Masonic District RV – Camarines Sur, Camarines Norte & Catanduanes, headed by VW DDGM Michael Co gave their share of relief to victims in Catanduanes. Julian Ocampo 146 provided “trapal” to residents of



San Andres, Catanduanes. NASWI-BAYOTS (non-profit org. that supports the morale welfare and development of NASWI sailors and selected vouched civilians/us armed forces, some members are brother masons) in cooperation with Isarog 33, headed by WM Glenn Altea, send 300 relief goods in Catanduanes coincid-

ing with the distribution of relief packs from Sogod Bay 337 and Jose P. Laurel 325 on December 8.

Masonic Lodges in Camarines Sur provide masonic relief in their respective communities as well. Julian Ocampo 146 headed by WM Clemente Rey Dorosan conducted a series of Charity works in their jurisdiction. Rinconada area, in Camarines Sur suffered not only strong winds, but flooding due to heavy rains brought by the typhoon.

In November 24 the first part of “Project Yero” was implemented, providing corrugated galvanized iron sheets, flat GI sheets and umbrella nail for selected beneficiaries. It was continued on December 2 in cooperation with Masonic District NCR-E, headed by VW Beda A. Epres, Laong Laan 185 and Knickerbocker Lodge No. 182 (Grand Lodge of NY). A total of 14 household recipients benefited in “Dikit na tabang para sa mga Tugang na Bicolano” whose houses were totally damaged by the 3 typhoons that ravaged the area. Aside from providing shelter materials, Laong Laan 185 and JOML 146 Brethren distributed a total of 800 relief packs to Brgy. San Juan, San Nicolas, La Purisima and San Antonio in Iriga City.

In Naga City, three masonic lodges unite to extend assistance for residents of Brgy. Mayapayaowan, Milaor, Camarines Sur. Isarog 33 headed by WM Glenn Altea Jr., Naga City 257; led by WM Jasper Penafior and Camarines Sur 382 under the leadership of WM Eric Caroché came up with an agreement of a Joint Relief Operation called “Munting Handog para sa mga Nasalanta ng Bagyo”. A total of 200 grocery packs and containers of drinking water was distributed last December 12.

The Masonic relief extended by the brethren proves that Masons are always ready to extend help not only to their masonic family but also in their respective communities. Generosity and commitment from others helped Bicolanos rise up from the challenges brought about by the wrath of Mother Nature. The danger of Covid-19 still exists, but it did not stop Masons to be of service to others. The Brethren’s response to Circular No. 54 - the General Call for Masonic Relief for Victims of Typhoon (Ulyss-

es) - issued by MW Agapito S. Suan illustrates that Masons like in the past are always ready to respond to the call of distress even at present time.

For “*charity is taught to be the greatest; for faith is lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity*”. Masonic charity does not confine only in giving physical relief; everyone can do it. While we are imparted; “if the charity of Freemasonry meant only the giving of alms, it would long ago have given place to a hundred institutions better able to provide relief. The charity taught in the lodge is Charity of Thought, charity of the giving self. The visit to the sick is true Masonic charity. The brotherly hand laid upon a bowed shoulder in comfort and to give courage is Masonic charity. The word of counsel to the fatherless, the tear dropped in sympathy with the widowed, the joyous letter of congratulation to a fortunate brother, all are Masonic charity – and these, indeed, extend beyond the grave” (Bro. Carl H. Claudy’s Introduction to Freemasonry, EA Section). However, this does not limit the members of the craft to do masonic relief during those times. Posting it in the social media is not a show-off of your goodness. It is a matter of how the audience perceive it, for all just they wanted is to encourage and inspire others to be part in their own little way. An Odd Brother Albert Pike once said, “*What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal*”.

**RISE BICOLANDIA, RISE ORAGONS!!!**



## GRAND LODGE ANNIVERSARY

# GLP @ 108



### HEROES THEN, HEROES NOW

By Giovanni A. Villegas (202)

On December 19, 2020, the Grand Lodge of the Philippines celebrated its anniversary with the theme, "GLP@108: Heroes then, Heroes now." Unlike the spectacles from previous years, adjustments had to be made this year for a more subdued ceremony because of the Coronavirus pandemic. Although the gathering was considerably smaller, it was webcasted over the Internet to enable Past Grand Masters and the rest of the brethren to virtually attend from the safety of their homes.

Acting as Master of Ceremonies on site was the Grand Master's own Chief of Staff, VW Dennis Cunanan, making sure the event was lively and in the spirit of celebration despite the unusual circumstances. Past Grand Masters were shown live on screen via Zoom, while the physical participants were likewise webcasted to the brethren at home. Assistant Grand Secretary, VW Oliver Yabut delivered the welcome remarks followed by a slideshow tribute to Past Grand Masters prepared by Senior Grand Lecturer, VW Teodoro Kalaw IV. Responding with gratitude on behalf of the Past Grand Masters was MW Reynato Puno, PGM via Zoom onscreen. Part of the GLP Ceremony was the recognition of the following Outstanding Mason Leaders: Bros. Samuel Gaerlan, Supreme Court Justice; Eric Distor, Director of the NBI; Jose Justo Yap, NBI Deputy Director; and Benjamin Madrigal, Administrator of the Philippine Coconut Authority. The Jose Abad Santos Award was posthumously bestowed to fallen Mason doctors - David Jonathan Pagad-

uan, MD and Gregorio Romeo Macasaet III. The names of all known brethren in the medical field still battling the pandemic in the frontlines were also presented in a distinct video crawl stylized like in a famous Space Opera. Another slideshow, called "The Working Grandmaster," featured the many accomplishments of MW Agapito Suan Jr. during his extended term despite the inherent limitations posed by community quarantines. The summary of GLP's Achievements can best be learned through the transcript of the Grand Master's Speech following this article. A unique portion of the event was the uploading by the Grand Master of the First Twelve Issues of the Cable Tow from its Maiden Year in 1923 - 1924. At that time, the official publication of the 11 year old Grand Lodge of the Philippine Islands was published monthly. An App called TCT Reader was officially launched by the Cable Tow Team and can be downloaded through laptops, smart phones, and other mobile devices, granting access to almost 800 TCT Issues published in the last 97 Years. All these are a testament that the Grand Lodge and the Grand Master have always been hard at work, ever laboring to maintain the existence and continued growth of our beloved institution, thus building a stronger and more stable foundation for our future. The program can be replayed at the Cable Tow FB Page using this link: <https://www.facebook.com/masoncabletow/videos/3831943073535229>

Happy Anniversary, GLP.



Photo Caption: Dra. Evalyn, widow of WB Macasaet together with their son Raymond receive the posthumous recognition bestowed upon our fallen Brother Doctor.



Photo Caption: Posthumous recognition to Bro. David Jonathan L. Pagaduan was received by the Brethren of the late doctor from his Mother Lodge - Dr. Filemon C. Aguilar (Las Piñas) No.332 on his behalf.



## The GRAND MASTER'S Message 108<sup>TH</sup> Anniversary of the Grand Lodge of the Philippines

MW Sirs, RW Sirs, VW Sirs, Worshipful Sirs, BRETHREN, Our Esteemed Guests, Honored Ladies, Family and Friends of Masons, Ladies & Gentlemen, A pleasant Good Evening.

Today, I have the distinct honor to preside over this important annual affair once again. Today, we commemorate the 108th year anniversary of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

108 years! What a long and incredible journey. Throughout those years, we've seen many challenges and threats to our very existence as an organization. We have seen the aftermath of the

Philippine revolution. We have seen the global killer called the Spanish Flu. We have seen the wrath of World War II, the bombing of Manila, and the horrors of the Japanese occupation. Yet Freemasonry, notwithstanding, had survived. Our Grand Lodge has survived.

Over the years, we have seen countless other events – religious condemnations, the Cold War, and the crisis of Martial Law. Yet Freemasonry, notwithstanding, had survived. Our Grand Lodge has survived.

This year, we again behold another threat to the existence of our institution – the Coronavirus pandemic. We have been prevented from gathering. We have been prevented from meeting. We have been prevented from conducting many of our Masonic activities. Yet despite these challenges, we can still say, as attested by our presence here tonight, that Freemasonry, notwithstanding, has survived. Our Grand Lodge has survived. Some of us may have fallen. Some of

us may have succumbed. But we are still here – carrying on the long history of our gentle Craft into the post-pandemic era.

My dear brethren, as many of you are aware, I am currently serving as your Grand Master for an extended term because of the pandemic. The crisis, which began last March, had forced our government to declare a Luzon-wide community quarantine that affected everyone, including our Grand Lodge. It was for this reason that I had likewise issued the general suspension of all Masonic activities in our jurisdiction, for the safety of our brethren and of our families. This meant that even our Annual Communication, supposedly slated last April, had to be postponed as well, thus placing me, even reluctantly, on a hold-over capacity as Grand Master. Although I had been in constant communication with your other Grand line officers and with the teams of my intended successor to the Grand Oriental Chair, the consensus was the same – that Masonic activities should remain suspended, and that I should hold another year's term, if only to maintain the status quo, thus contributing to the prevention of the spread of COVID-19.

Since the beginning of the pandemic, the Grand Lodge has adhered to the health protocols of the government. We cancelled the Annual Communication this year, resulting in the term extension of all incumbent officers, including mine. We banned physical meetings in our lodges for the most part of the year, and only resumed our activities conditionally this November, depending on risk classifications per area.

On this occasion of our Grand Lodge anniversary, we had to make certain adjustments by conducting a subdued ceremony. Last year, we were able to hold a big affair, but that was perhaps the last large gathering of the brethren before the declaration of the pandemic. This year, although our gathering is considerably smaller, we have managed to use the current technologies of this age to link up the proceedings online. This way, our PGMs and the brethren throughout the jurisdiction can virtually attend to this affair in the safety of their homes.

Because of the current crisis, I had to stay on as Grand Master for an extended term, which should end April next year. My time, however,

as your extended Grand Master was never idle. People say, “Pahinga lang tayo, pandemic naman, so relax-relax lang dapat.” The problem is: I do not believe in idleness. I hold the view that Masonry stands for hard work and honest labor; that Masons should be useful; and that Masons should always be ready to aid and assist others in need, most especially during this very difficult year. And I believe that the business of Masonry should never stop. Masonry itself WILL NOT STOP.

During the lockdown period, the Grand Lodge remained open, manned daily by a few staff, including me. We took advantage of modern technology to keep us steadily connected. As for subordinate lodges, instead of stated meetings, they were encouraged early on to do monthly caucuses online through Zoom video-conferencing, which enabled members to keep track of each other's welfare.

We also used the Zoom platform to conduct conferences and referendum. And this was used in great length to consult the brethren and obtain their views and sentiments in crafting important measures.

During this period, we have directed the Grand Lodge staff to digitize all Annual Proceedings published since the 1920s. They are more than 90% complete, and you may already access them through our official website. The availability of these official documents will help us learn so much of our Grand Lodge history within their digital pages.

Of course, our Grand Lodge website has also been improved with many useful contents. All past and current Grand Lodge Circulars, Edicts, and other communications are officially posted as well.

Also, in this time of the pandemic, Masonic Education did not stop. In fact, with many lodges still closed, Masonic Education took center stage in the Masonic life of every Mason throughout the world. They have been meeting online and attending webinars from learned brethren. Here in our jurisdiction, we have been conducting Zoom webinars every month on selected topics, as conducted by our able and untiring SGL, VW Teddy Kalaw IV. His Masonic

Education lectures have been widely praised, both here and abroad, by Masons and non-Masons alike. In addition, IMES courses have also been launched online.

To further improve our IT capability, we have just adopted a new Information and Communications Technology standards. We now use an official domain name of [grandlodge.ph](http://grandlodge.ph). All subordinate lodges, Masonic Districts, and offices of the Grand Lodge were assigned official email addresses from which to communicate to and from the Grand Lodge. All mandatory submissions can now be filed electronically through said channel without the need to physically go to the Grand Lodge.

Aside from our online banking, we have tapped GCash payment system to facilitate online remittances of dues and other payments. GCash has already proven to be very handy and convenient in the remittance of donations for Masonic charities.

My brethren, if you notice, the current editions of our Cable Tow are now being circulated online and can also be accessed through our website. There is no more delay; the costs of publishing are lessened; and the contents are meaty and informative. Thanks to the innovative team of the new Editor-in-Chief, WB Harold Santiago, who took the Cable Tow out-of-the-box and into the realm of social media, complete with regularly-updated pictures and video contents. Soon, the Cable Tow issues will be directly sent through the official emails of the lodges.

But what I am even more happy to tell you is that the Grand Lodge now has a specialized App for the Cable Tow, courtesy of the Cable Tow team and Bro. John Paul Naresma – the developer from Tagum City who created it exclusively for our use. We name this App as TCT Reader – TCT, which stands for “the Cable Tow.” And once you search and download the App in your Android or Apple devices, you can access and view all past issues of the Cable Tow publication in your cellphones. This App is fast, easy to use, and works as a virtual book-reader like Kindle. We shall release the Circular with all the details on this App shortly. Right now, I am excited because, once enhanced further, it is possible that all other important publications, docu-



Photo Caption: 19 December 2020 – The Cable Tow Editor-In-Chief, Joseph Harold W. Santiago presents Grand Master Agapito S. Suan, Jr. with the GLP Laptop that will upload the first 12 Issues of the 97 Year Old Publication online. Close to 800 issues from 1923 to 2020 are now accessible to the Brethren via GLP Website and TCTReader App.

ments, and communications can be accessed by Masons through this App.

It is also noteworthy to mention that, throughout the years, there had been many attempts to digitize the Cable Tow in order to make them available to everyone. Only now has this vision become a reality.

We have proven that, in the midst of great difficulties, worthy physical endeavors can still be done. Visit the Grand Lodge and you can see the tremendous improvements in the premises. This building, being called the Grand Lodge, is now worthy of its name. It is now as grand as it ever could be. We now have an inspiring lobby entrance, which positively impacts the senses as you enter. We have beautified all hallways from the ground up to the top floors. We have enhanced the lightings for better ambience. We have upgraded the acoustics of the lodge rooms to make a better venue for Masonic conventions. And lastly, we have finally replaced the old elevator.

I am particularly proud that the three Lodge Halls in the upper floors have been completely

refurbished into humble yet beautiful representations of King Solomon's Temple. They could even serve as design templates for other Masonic Temples in this jurisdiction.

All in all, you will now see a much improved building worthy of our Masonic labors. But the greatest achievement of all is that all these were accomplished during the time of the pandemic, when everyone said that nothing could be done. It is hard work, but we employed that beautiful Masonic tenet – that important undertakings can be done by the wise usage of Time, Patience, and Perseverance. I am particularly thankful to the kind-hearted Masons from this jurisdiction and beyond, to the allied organizations and lodges, who contributed their time and resources to accomplish these important works.

So, as you can see, my dear brethren, your Grand Master and your Grand Lodge have always been hard at work. Our hands have been very busy with our working tools, ever laboring to maintain the existence and continued growth of our beloved institution. Even amidst the pandemic, we continue to build a stronger and more stable foundation for the future of our Fraternity and improving what PGMs have built during their own time.

And so tonight, we pay homage as well to valuable contributions of PGMs in making the Grand Lodge what it is today – a strong and progressive institution poised to accomplish further successes in the future. Indeed, our PGMs have always remained a valuable fountain of strength, stability, knowledge, and most especially, of wisdom, in this grand jurisdiction. Thank you very much, Most Worshipful Sirs, for your service to Philippine Masonry, for the wide counsel you shared with me, and for the love of our Grand Lodge.

Of course, tonight's celebration would not be complete without acknowledging the heroic deeds of our fallen brothers, who served in the frontlines in fighting the pandemic. We honor and give thanks to brothers David Jonathan Pagaduan and Gregorio Romeo Macasaet III, who gave their lives protecting others. They have shown their Brotherly Love by risking their own safety in the service of fellowman. Let us

offer a moment of silence, my brethren, in their memory.

My dear brethren, before I end my speech, allow me to share and reminisce with you this memory I have during the early days of the pandemic. Not too long ago, some brethren have started calling me the "Grand Master of Disasters," referring to the typhoons, earthquakes, volcanic eruptions, and now this pandemic that began during my first term of office. I remember our Grand Historian, VW Ali Espina, replying in my defense that "God gives his hardest battles to his strongest soldiers." With all humility, I answered, "Amen." I also remember, in one my Circulars, I expressed the following sentiments:

"Here is a note of hope, as founded on who we are, and as built by those who have gone before us. Just as our history as a Grand Lodge has demonstrated so many times before – like the Fusion of American and Filipino lodges in 1917, the rebuilding of our Grand Lodge after World War II, and the coming together of Brethren to address natural calamities in numerous Masonic years – let us all continue to strive together in charity and humility, so that when our successors look upon these dark times from the perspective of hindsight, our future Brethren will say that this too was another of our finest hours."

Thank you, my dear brethren, for allowing me to serve you as your extended Grand Master. Long live Freemasonry! Long live the Grand Lodge of the Philippines!

Good evening and Happy Anniversary to one and all.

  
MW AGAPITO S. SUAN, JR.  
Grand Master

# Paminggalan ni Kuya Pong

ni MK Arnulfo Macatangay, NMG

## Antigong Karihan sa Binondo

Habang nag-iisip ng magandang topic para dito sa pitak (column) natin, naalala ko ang New Toho Food Center sa Binondo. Isang matandang karihan na may malalim na pundasyon – mahigit 100 taon! At Kuyang ang nagmamayari.

Kaya tinawagan natin ang Marangal na Kapatid Alger Wong ng Dalisay Lodge No. 14 at matapos ipaliwanag ang layunin ay agad tayong pinaunlakan na siya'y makapanayam. Nagpaikedyul si Kuyang Harold, Punong Patnugot ng The Cable Tow para sa pagpunta ng aming grupo matapos ang Pasko – December 28. Niyakag din ang ating Grand Master na si MW Agapito Suan, Jr., VW Dado Melegrito at iba pang mga Kapatid sa GLP.

Sa araw na nabanggit ay tinahak ng aming kombo ang daan patungong 422-424 Tomas Pinpin St., Binondo, Manila. Tatlo kaming sakay sa auto ni Kuyang Charles Agar – ang journong maniniyot (photojournalist). Doon ating dinatnan ang iba pang ka-TCT na sina VW Anthony Tan, WB Raymond Wong, at WB Cary Duval Uy. Nagawi din upang magmeryenda ang dalawang taga St. John the Baptist No. 362 na sina WB Henry Kiok at Kuyang Nelson Bangayan.

### Maikling Kasaysayan

“1888 pa pala ito Brod.” Panimula ni MW Suan sa kapatid na nagmamay-ari. “That’s 132 years ago. Very Impressive!” Dagdag pa ng Grand Master. Mahaba habang kwentuhan ang inabot ng grupo habang malugod na nakikinig sa kasaysayan ng kainan. “Nabili daw po ito ng lolo



ko sa tunay na may-ari bago iyun bumalik sa mainland China. Mura lang daw ang pagkabili.” Bungad ni Kuya Alger subalit aminado na maraming detalye sa kanilang history ang hindi na alam ng kanilang pamilya. “1965, nagtakeover ang tatay ko nang mamatay ang lolo.” Paglalahad nya. Mula sa orihinal na pangalang Toho Restaurant Antigua, ito’y naging Toho Panciteria Antigua. Nasunog noong 1983 at makalipas ang 3 taon ay itinatayong muli bilang New Toho Food Center (1986).

“Pinupuntahan tayo ng mga food bloggers at mainstream media personalities para ma-interview tungkol sa Panciteria. Pinagbibigyan aman natin sa abot ng ating alam.” Banggit ng Kapatid habang ipinapakita sa grupo ang ilan sa mga lumang larawan. Malungkot niyang ibinahagi sa maraming litrato ang nawala o nasira noong sila’y nasunugan. “Sa fire escape lang kami dumaan noon.” Dugtong pa niya.

### Ma-ALAMAT na Putaje

Habang abala sa huntahan at panayam, inihain ni WB Alger ang iba’t-ibang menu na specialty nila mula pa noong nagsimula ang Toho. Eto ang ilang sa nakakatakam na deskripsyon sa mga best sellers na dinarayong pa ng mga suki:



Ang ASADO ay niluluto pa din sa pugon kagaya noong araw kaya ang amoy at lasa ng pagka-ihaw ay dama sa bawat kagat.

Hindi pangkaraniwan ang malapot na sarsa ng PANCIT CANTON at malasado ang pagkaluto ng sahog. Iyung LUMPIANG SHANGHAI ay timplado at siksik sa laman kaya malasa at malinamnam. Sariwang karne ang gamit sa BEEF AMPALAYA at ibinabad sa baking soda ang amargoso kaya walang pait.

Para sa SPICY SQUID hiniwa sa tamang laki ang sariwang pusit na nilagyan ng sili at special herbs upang mapanatili ang anghang at lasa.

Sariwang hipon naman na may kakaibang breeding ang sangkap sa CAMARON REBOSADO na tinimplahan ng special ingredients ang sawsawan kaya talaga namang hahanap-hanapin ang sarap.

Masaya ang lahat sa bawat subo, higop, at kagat sa mga pagkaing nakahain. Pagmamalaki ni Kuya Alger. "Ang mga kinukuhanan natin ng ingredients ay pareho pa din noong panahon ng lolo at tatay ko." Aminado din siya na isa iyon sa sikreto, bukod sa mga timpla at recipe na ipinamana pa ng pamilya. At sasang-ayon ka talaga. Sa sarap ba naman ng aming natikman ay wala kang duda!

## Sa Nibel ng Panahon

"Nang itatag ang Toho Antigua Panciteria noong 1888 - ang Ama ng Masonerya na si

Marcelo H. Del Pilar ay 38 taong gulang; nasa veinte-siete años ang Pambansang Bayani na si Dr. Jose Rizal; samantalang ang Supremo Andres Bonifacio ay edad 25 taon." Ani Kuyang Harold.

Gaano na katanda ang Panciteria? Eto ang inilatag na detalye ng aming Hepe. "Kung itatapat sa edad ng ilang Institusyong, ang nasabing kainan ay:

Masmatanda ng 3 taon	vs	Logia Nilad 144 (Nilad 12) (1891)
Masmatanda ng 4 taon	vs	La Liga Filipina at Katipunan (1892)
Masmatanda ng 8 taon	vs	Philippine Revolution (1896)
Masmatanda ng 10 taon	vs	Philippine Independence (1898)
Masmatanda ng 13 taon	vs	Manila - Mt. Lebanon No.1 (1901)
Masmatanda ng 24 taon	vs	Grand Lodge of the Philippines (1912)
Masmatanda ng 35 taon	vs	The Cable Tow (1923)

Kumpara sa Inang Lohiya ni WB Alger, ang Dalisay 14 na naging Triangulo o UD noong 1892, ay mas lamang pa din ng 4 na taon ang kanilang karihan. Nasa 33 years ang seniority nito kung itatabi ang edad sa Luzon 57 (1921) ang Lohiya ng kanyang ama na si VW Felix Gonzales Wong Tay. "Base sa mga naiwang pictures naging Grand Tyler siya under MW Bugarin" Patungkol ni Kuya Alger sa tatay niya. Ito ay napatunayan ng TCT Team nang aming buksan ang 1979 AnCom Proceedings ni Grand Master Jolly Bugarin. Per GLP Records, naging Gurong Mason si VW Felix taong 1970 sa Luzon Lodge No. 57 kung saan siya ay umupong bilang Worshipful Master noong 1976.

## Pagbabalik sa Orihinal

Sasailalim ang Toho sa renovation ngayong 2021. Matapos maayos ang ilang dokumento



ang antigong karihan ng Binondo ay ibabalik na muli sa orihinal na pangalan makalipas ang maraming taon.

Ngayong panahon ng pandemiya - bukas ang New Toho Food Center mula Lunes hanggang Sabado, 9:00 AM to 6:00 PM. Ang araw ng Linggo ay nakalaan para sa general cleaning

ng establisimyento. Nagde-deliver sila within Binondo Area, i-dial lamang ang mga sumusunod na numero sa telepono (02) 8241-4208 at (02) 8242-0294.

Tara na Brethren at tikman ang mga putaheng sya ding kinain ng mga Kapatid at Bayani mahigit 100 taon na ang nakararaan.



# RIZAL: FOREMOST NATIONAL HERO

By VR Samuel P. Fernandez, PGC, HA

## PROLOGUE

The firing squad did not hit the head of Bro. Jose Rizal. The hole that one sees in the skull of our national hero was the *coup de grace* bullet. The Spanish government and the patriotic Religious Orders' lust for Rizal's blood brought about our hero's destroyed skull. The bullet destroyed Rizal's skull, but Rizal's ideas destroyed a once proud empire.

Coming from a place where Friarocracy dictated the political direction of the colonial government, Rizal found Spain enjoying a liberal government, Masonic individual liberty, religious tolerance, freedom of the press and of speech, separation of church and state and equality among men.

Rizal's writing focused on the abusive Spanish patriotic friars rather than Spain and the Roman Catholic faith. Rizal wrote his friend Blumentritt on January 20, 1890 thus: "xxx the friars utilized religion not only as a shield but also as a weapon; a protection, castle, fortress, cuirass, etc., I was forced to attack their false and superstitious religion, to fight the enemy that hid behind it. xxx God ought not to be utilized as a shield and protector of abuses, and less to use religion for such purpose."

Brave words! Such acidic tirade was inviting one's funeral during Rizal's time. Rizal wrote *Noli Me Tangere*, a book that indicted the theocratic Spanish regime in the Philippines. This book followed by *El Filibusterismo* made Bro. Rizal a marked man.

## MASONIC MEMBERSHIP

Rizal was a member of Acacia Lodge No. 9, a Lodge in Madrid under the *Gran Oriente de Espana*. Among the members of this Grand Orient were great Masons such as Pi y Margall, Miguel Morayta, Prim, Ruiz Zorilla, Praxedes Mateo, and other statesmen.

Father Luis Viza y Marti, S.J., in a sworn statement executed in Manresa, Spain in 1917, stated that Bro. Rizal had "the fifth degree in German Lodges and fourth in English and/or French."

Austin Craig interviewed Doctors Tavera and Bautista who believed that Rizal had the

Rose Croix or 18th degree.

Fortunate for us, we have the following extant documents on Rizal's involvement in Masonry.

1. Rizal's demit from Solidaridad Lodge
2. Rizal's appointment as Grand Representative
3. Rizal's diploma from a French Lodge, and
4. A letter informing Rizal of his election as Honorary Venerable Master of Nilad Lodge.

## INFLUENCES

Rizal's libertarian leaning was influenced greatly by his association with Masonic intellectual stalwarts. Grand Master Miguel Morayta was his professor. The good professor gave Rizal historical perspective and direction.

Catalan Bro. Francisco Pi y Margall a close associate of Rizal, gave our hero political direction.

Rafael Labra y Cardena and Sovereign Grand Commander Manuel Ruiz Zorrilla, advocates of Philippine independence, shaped Rizal's liberal and republican persuasion.

With all the political immersions Rizal had with prominent Masons, he was ready to do battle with the patriotic oppressors and "destroy an empire" long before the fanatical religious and patriotic elements destroyed his skull.

## TESTIMONIALS

Before the *coup de grace* bullet pierced Rizal's skull, Filipinos and foreign admirers made him not only the greatest Filipino but the greatest Malayan hero.

The *Katipuneros* led by their Supremo Andres Bonifacio made Rizal Honorary President. Not contented with giving Bro. Rizal the honor as honorary head, Rizal's family name was made the third degree password of the *Katipuneros*.

Bonifacio recognized Rizal's leadership and brilliant mind. He and other Katipunan chiefs sent Dr. Pio Valenzuela to Dapitan to

get Rizal's valued opinion about the impending revolution against Spanish rule.

President Emilio Aguinaldo y Famy issued on December 20, 1898 the first official proclamation making December 30 of that year as "Rizal Day." Embodied in the same proclamation was the hoisting of the Filipino flag "from 12:00 noon on December 29 to 12:00 noon on December 30, 1898, and the "closing of all offices of the government" during the whole day of December 30.

Before reaching Philippine shores, great men honored Rizal as a national hero.

Justice George A. Malcolm wrote: "In those early days (of the American occupation), it was bruited about that the Americans had "made" Rizal a hero to serve their purposes.

That was indeed a sinister interpretation of voluntary American action designed to pay tribute to a great man."

Rizal, an American-made national hero? A Taft-manufactured hero? Governor General William H. Taft arrived in Manila in June 1900.

Bro./Dr. Frank C. Laubach, a scholar and a missionary who stayed in the Philippines for quite sometime debunked the idea that Rizal was an American made national hero. He wrote thus: "The tradition that every American hears when he reaches the Philippine Islands is that William Howard Taft, feeling that the

Filipinos needed a hero, made one out of Rizal. We trust that this book (Rizal: Man and Martyr) will serve to show how empty that statement is. It speaks well for Taft that he was sufficiently free from racial prejudice to appreciate in some measure the stature of a great Filipino. It was a Spaniard who did more than any other to save Rizal for posterity."

Former Chairman of National Historical Institute (1971-1981), Bro. Esteban A. de Ocampo wrote with perspicacity thus: "xxx No other Filipino hero can surpass Rizal in the number of monuments erected in his honor; in the number of towns, barrios, and streets named after him; in the number of educational institutions, societies, and trade names that bear



his name; in the number of persons both Filipinos and foreigners, who were named 'Rizal' or 'Rizalina' because of their parents' admiration for the Great Malayan; and in the number of laws, Executive Orders and Proclamations of the Chief Executive, and bulletins, memoranda, and circulars of both the bureaus of public and private schools. Who is the Filipino writer and thinker whose teachings and noble thoughts have been frequently invoked and quoted by authors and public speakers on almost all occasions? None but Rizal. xxx"

Ferdinand Blumentritt, a dear friend of Rizal, believed that Rizal was not only a great Filipino but the "greatest man the Malayan race has produced. He observed: "Not only is Rizal the most prominent man of his own people but the greatest man the Malayan race has produced. His memory will never perish in his fatherland, and future generations of Spaniards will yet learn to utter his name with respect and reverence."

Former President of the University of the Philippines and Past Grand Master of Masons Rafael Palma, said it all when he exalted Bro. Rizal, thus: "It should be a source of pride and satisfaction to the Filipinos to have among their national heroes one of such excellent qualities and merits which may be equaled but not surpassed by any other man. Whereas generally the heroes of occidental nations are warriors and generals who serve their cause with the sword, distilling blood and tears, the hero of the Filipinos served his cause with the pen, demonstrating that the pen is as mighty as the sword to redeem a people from their political slavery. It is true that in our case the sword of Bonifacio was after all needed to shake off the yoke of a foreign power; but the revolution prepared by Bonifacio was only the effect, the consequence of the spiritual redemption wrought by the pen of Rizal. xxx"

Rizal's penetrating political and religious insights brought about the downfall of an empire. He did not use the mighty sword, but his mighty pen opened the minds of Filipino leader to their plight.

Former Prime Minister of Malaysia Anwar Ibrahim refers to Rizal as "one of the greatest sons of Asia." (Philippine Journal, 10/3/95) Rizal is not a mere statue standing out there in the cold, forgotten and forsaken in our collective memories. He is the greatest Ma-

layan hero. He is not an American-made hero as alleged by misguided ideologues. He is our foremost National Hero.

In 1951, the late Senator Claro M. Recto said: "This time has come, therefore, to rediscover the real and true Rizal, and the best way to do this is to go back to the original text, to Rizal's own view of himself, to Rizal's own writings, for in them we shall find an accurate and full-length portrait of the artist."

Author and Rizalian Austin Coate said: "Gandhi spoke of Rizal as a forerunner and a martyr in the cause of freedom xxx The idea of modern nationhood as a practical possibility in Asia has been born, this was due to Rizal and constitutes his place in history. xxx The shot which that crowd (in Bagumbayan) had just heard was the shot which brought the Spanish empire in the Philippines to an end. From that moment (Rizal's execution) Spanish rule was doomed. xxx By a single shot, Spain erected her own sepulcher in advance of her demise."

The *coup de grace* bullet might have penetrated Rizal's skull, but his idea destroyed the Spanish empire. Poet Cecilio Apostol wrote:

**"Duerme en paz en las sombras de la nada,  
Redentor de una Patria esclavizada!  
No llores de la tumba en la misterio  
Del Espanol el triunfo momentaneo:  
Que si una bala destrozó tu craneo,  
Tambien tu idea destrozó un imperio!"**

**("Sleep in peace in the shadows of nothingness,  
Redeemer of an enslaved country  
Don't weep in the mystery of the tomb  
The momentary triumph of the Spaniard.  
For if the bullet destroyed your skull,  
Your idea also destroyed an empire!")**

## FRATERNAL LEGACY

Lodges named after Bro. Jose Rizal before Grand Lodge of the Philippine Islands' Fusion in 1917: Rizal No. 22, *Gran Oriente de Francia*, Manila; Rizal No. 22, Grand Lodge of France, Manila; Rizal No. 233, *Gran Oriente de Espana*, Manila; Rizal No. 312, *Gran Oriente Espanol*, Lopez, Tayabas; Rizal No. 315, *Gran Oriente Espanol*, Manila.

Lodges named after Rizal under the Grand Lodge of the Philippines: Jose Rizal Masonic No. 22, MD NCR-C Manila; Jose P. Rizal Masonic No. 270, Calamba; Rizal Masonic No. 20, Lopez; Rizal Shrine Masonic No. 434, Dapitan City.

# Dr. Jose Rizal's Dulce Extranjera: Josephine Bracken

By Bro. Ronaldo "Ronnie" Garcia, Ang Tipolo Lodge No. 334

There are two women in Dr. Jose Rizal's love life [1] that he professed a marriage proposal; Nellie Boustead and Josephine Bracken. Unfortunately, little is known about the latter, his Dulce Extranjera (sweet stranger) and Errante Golondrina (the wandering swallow) and whatever happened to her after Rizal's martyrdom.

Marie Josephine Leopoldine McBride Bracken, the youngest of five children was born on August 9, 1876 at Victoria Barracks, Hong Kong to Irish Parents - James Bracken, a corporal in the 28th Regiment British Army and Elizabeth Jane McBride. Barely a month after Josephine's birth, her mother (aged 30) died, and in less than two weeks the baby was given up for adoption to a wealthy couple - George Taufer, a German-American engineer and his Macao-Portuguese wife, Leopoldine Marie Magedo. There was an allegation that she was the illegitimate daughter of an Irishman in Hong Kong and a Chinese woman and that her relationship with George Taufer, was more than father and daughter; but several documents proved these fictitious.

Josephine attended a school founded by Italian nuns, the Canossian Sisters. At 15,



Josephine left home for two months, staying at the Canossian Convent. She did not get along well with her new stepmother [2] whom his foster father married in 1891. Mr. Tauffer having been too dependent on Josephine for his care and becoming displeased with the treatment he and daughter Sarah is receiving from his third wife pleaded with Josephine to return. A few months after Josephine heeded the call of her foster father to return home [3] the new spouse was forever banished from the Tauffer Home.

Around 1893 with a failing eyesight, Mr. Tauffer resigned as Fire Brigade Chief of the Hong Kong Fire Insurance Company. He desperately searched for an ophthalmic surgeon and learning about Dr. Jose Rizal through a Filipino resident, Julio Llorente [4], proceeded to sell some properties and set sail to Manila in September 5 that same year with Josephine and her natural daughter Sarah. After staying for six months in Manila, Josephine and her foster father proceeded to Dapitan. Sarah stayed put with his new-found Filipino friend whom she eventually married. Josephine, Mr. Tauffer, and in company of a certain Manuela Orlac arrived in Dapitan at 7:00 o'clock in the morning of March 14, 1894 and finally met-up with Dr. Rizal who operated on Tauffer's eyes [5] a week later inside the only concrete structure in the place, the Roman Catholic Church. Dr. Rizal later on admitted, after a thorough assessment that both eyes were beyond saving. But in the course of this medical procedure, a whirlwind courtship was brewing which was reciprocated positively, ending up with a marriage proposal.

Dr. Rizal's attraction to Josephine [6] or accepting the line of thought of his biographer, Ante Radaic, Josephine was "Rizal's last emotional involvement" that proved him a man at last; gave him the courage to ask the consent of Mr. Tauffer to marry Josephine and this was of course strongly objected. Nevertheless, Mr. Tauffer conceded on the couple's wish, and decided to return to Hong Kong. Josephine, together with Dr. Rizal's sister, Narcisa, accompanied Mr. Tauffer [7] back to Manila; was introduced to the Rizal family in Laguna before returning to Talisay, Dapitan to marry Dr. Rizal.

Since Dr. Rizal was a Freemason

and a suspected member of the underground revolutionary movement, the Catholic Church, locally headed by Fr. Obach, forbade the consecration of the marriage without a dispensation from the Bishop in Cebu. Hence, the couple decided to take their vows on their own in the presence of two witnesses. They lived as common-law husband and wife beginning July of 1895. Thereafter, Casa Residencia, the main house of Dr. Rizal, was turned into a love nest, resulting to a baby boy who was, unfortunately, born prematurely at eight months and died within three hours of birth as a result of an accident arising from an innocent prank sprang by Dr. Rizal on Josephine that caused the latter to bump her tummy on an iron stand. [8] This happened around early March 1896; the baby was named Francisco Rizal y Bracken.

On August 1, 1896, Dr. Rizal, with a letter of recommendation from Governor-General Ramon Blanco, left Dapitan en route to Spain as a volunteer surgeon for the Cuban yellow fever hospitals. However, upon his arrival in Barcelona, Spain, on October 6 was incarcerated in the dungeon of Montjuich Castle and on the same day re-embarked for Manila. Upon learning of what happened to Dr. Rizal, members from the revolutionary movement made an unsuccessful effort for a writ of Habeas Corpus at Singapore. Without success, Dr. Rizal was placed in Fort Santiago upon his arrival in Manila on November 3. Throughout this time, Josephine never failed to console him with letters, provided him with his favorite fruits, and send some of his clothing. On intervals she passed her time tutoring in English at Casa Quadrada and taking piano lessons from one of her 15 pupils.

Dr. Rizal was condemned to death by a Spanish Court Martial on December 27 for charges of treason, rebellion, and sedition. The couple were reunited for the last time on December 30 - sometime between 5:00 and 6:00 AM accompanied by Rizal's sister Josefa. Here, it was claimed that Dr. Rizal returned to the Catholic faith and was finally married to Josephine in a religious ceremony officiated by Father Vicente Balaguer, S.J. [9] With tears in her eyes, Josephine bade him farewell, embraced him and in turn received from him his last gift - a re-

ligious book, *Imitation of Christ* by Father Thomas-a-Kempis, on the cover was written 'To my dear and unhappy wife, Josephine. December 30th 1896. Jose Rizal'.

The martyrdom of Dr. Rizal kindled the fervor in Josephine to join the revolutionary movement. That evening, accompanied by Paciano and Trinidad, they entered the rebel territory in Cavite and were inducted as new members of Andres Bonifacio's Magdiwang faction of the Katipunan movement. There Paciano (Rizal's older Brother) was given the rank of general while Josephine was inducted and given a rank in the women auxiliary. She stayed in the revolutionary movement until May 1897 where she was given lessons in shooting and horseback riding, took care of the sick and wounded soldiers, and helped in reloading jigs for Mauser cartridges at the Imus arsenal under Gen. Pantaleon Garcia. To elude capture, she oftentimes moved from one rebel position to another and was fortunate to witness the Tejeros Convention on March 22, 1897. While San Francisco de Malabon was about to be captured by the Spaniards, Josephine was accompanied by her brother-in-law Gen. Paciano Rizal to Bay, Laguna passing through thickly forested mountains. From Laguna, a Katipunero leader, Venancio Cueto, sneaked her into Manila. She was later on summoned to appear before Governor-General Camilo Polavieja with treat of torture and imprisonment if she declined to leave the colony. Josephine voluntarily returned to Hong Kong, upon the advice of the American consul in Manila; partial cost of ticket was spared by her brother-in-law.

Arriving at Hong Kong, she sued Teodora Alonso (perhaps due to poverty) in an attempt to force the Rizal family to produce what she claimed was Rizal's last will and testament. Likewise, she wrote a series of letters to Ferdinand Blumentritt [10] requesting his assistance in claiming for her share her husband's library which was entrusted to Jose Ma. Basa [11] worth P3,000; a modest fortune in the amount of P1,000 in cash given by the Freemasons; and some paintings by Juan Luna. [12].

It was also in Hong Kong, in early 1898, that she was introduced by Julio Llorente to a fellow Cebuano of Spanish decent,

Vicente Abad y Recio [13], who desired to acquire the English language for business dealings on behalf of his family's Tabacalera company in the colony. Incidentally, it was also Llorente who gave an introduction letter to George Tauffer and Josephine for Dr. Rizal in Dapitan back in 1893.

That same year in December 15, the two got married at the Catholic Cathedral of Immaculate Conception [14], the same church now nestled on 16 Caine Road where Josephine was baptized as an infant. The newlyweds sailed to Manila around May 1899 and by the end of September they left for Cebu where they planned to raise a family. A businessman that he was, Vicente set up a bicycle store at the corner of Magallanes and Padre Burgos Streets in downtown Cebu, just a stone's throw away from present-day Cebu City Hall and Basilica del Santo Niño; while Josephine started out her English classes [15] in the same building. She also taught English at the Colegio de la Inmaculada Concepción in Cebu, attested to by one of her pupils, Encarnación Bernad (1887-1969). The couple decided to travel back to Hong Kong when Josephine was about to deliver their first-born, where she is guaranteed to receive better medical care. On April 17, 1900, a baby girl, Maria Dolores Bracken Abad, [16] was born.

The family sailed back to Manila in 1901. At this time Josephine became a full-time English teacher at Liceo de Manila in Intramuros (not related to present Lyceum of the Philippines University) and other public schools, on recommendation of Dr. David Prescott Barrows, former President of the University of California and then the Director of Education under the American occupation of the Philippine Islands. Her stint as a schoolteacher was cut short after she developed hoarseness in her voice which was diagnosed as miliary tuberculosis. [17] Early in 1902, having been turned down of any financial assistance by the US colonial government, she immediately set sail to Hong Kong for medical treatment and was admitted at St. Francis Hospital, a Catholic charitable institution.

Rizal's dulce extranjera died peacefully on the night of March 14, 1902. Her body was

promptly buried the next morning as her condition was found to be infectious, in the Happy Valley Cemetery; not far away from her mother's grave, Military Section 41 No.4258. Vicente Abad almost missed the burial just as the grave was being closed. A year later, he died of the same disease that claimed Josephine's life. He was buried in the same cemetery.

Kuyang Pepe have been proven to be mortal just as we are; he claimed the hearts of many women but his own true love is none other than his own country, the Philippines. As Ferdinand Blumentritt wrote in his letter consoling Rizal after losing Leonor, he said:

**"I know your heart is aching; but you are one of those heroes who overcome the pain of wounds caused by a woman because they pursue higher ends. You have a stout heart, and a nobler woman looks upon you with love: your native country. The Philippines is like one of those enchanted princesses in German fairy tales who is kept in captivity by a foul dragon until she is rescued by a valiant knight."**

## NOTES:

1. Rizal had a total of 13 women linked to him romantically:

1. SEGUNDA KATIGBAK Y SOLIS, 2. MISS L (JACINTA or VICENTA YBARDO-LAZA), MARGARITA ALMEDA GOMEZ; 3. JULIA, 4. LEONOR VALENZUELA, 5. LEONOR RIVERA, 6. CONSUELO ORTIGA Y REY, 7. O-SEI SAN KIYO, 8. GERTRUDE BECKETT, 9. ADELINA BOUSTEAD, 10. NELLIE BAUSTEAD, 11. SUZZANE JACOBY, 12. PASTORA NECESARIO CARREON, and lastly, 13. JOSEPHINE BRACKEN.

2. Josephine was in grade school when Leopoldine died in 1882; in 1890, Taufer took a second wife, another Portuguese woman by the name of Francesca Spencer, who died a year after the birth of a daughter, Sarah.

3. Josephine left home on December 12 and returned on February 3, 1892.

4. Became Cebu governor under the American period.

5. Mr. Taufer states that he was greatly enraged at the treatment he received at the hands of the doctor. Dr. Rizal cut one of his eyes, and stated he would complete the operation, but he had never done anything more, and the eye operated upon is now sightless, while the other eye is sensitive of a shadow passing over it. Mr. Taufer was so enraged at the doctor's treatment that he vehemently relates of his endeavor to attack Rizal with a razor but was only prevented by the strenuous efforts of five soldiers.

6. Rafael Palma writes that Josephine was not a remarkable beauty, but "had an agreeable countenance because of the childlike expression of her face, her profound blue and dreamy eyes and abundant hair of brilliant gold" (though she has dark hair in the photos).

7. George Taufer died in November 1897 in Hong Kong and is believed to be buried close to the graves of his three former wives in the Catholic Cemetery, Happy Valley.

8. (Austin Craig: Lineage, Life and Labors of Jose Rizal p. 216) Neighbors account that Rizal buried his son himself under a gazebo in his vast estate and burned the whole place as he cried in despair. The graveyard of Dr. Rizal's son is still unknown till today. One says that he buried little Francisco under the stairways of his house. Another one says he buried it at the back of his house. The last one says he buried it near the big tree.' According to a 1966 article written by L. Rebomantan in the Free Press, Dr. Rizal's days of consolation with Josephine were over and that his request for assignment to Cuba, as a volunteer doctor for yellow fever hospitals, was also prompted by his unhappiness with her.

9. Despite claims by Father Balaguer and Bracken herself, some sectors particularly the Freemasons, including members of Rizal's family, disputed that the wedding had occurred because no records were found attesting to the union.

10. Ferdinand Blumentritt (10 September 1853, Prague – 20 September 1913, Litoměřice) was a teacher, secondary school principal in Leitmeritz, lecturer, and author of articles and books in the Philippines and its ethnography. He is well known in the Philippines for his close friendship with the writer and Propagandist José Rizal.

11. A friend of Dr. Rizal in Hong Kong who had helped him set up clinic and reside there in the past and, more importantly, had been instrumental in smuggling copies of Rizal's writings *Noli* and *El Fili* into the Philippines. It was also Basa, together with Julio Lorente, who recommended to their friend George Tauffer to see Dr. Rizal for the former's eye disease.

12. According to the late Austin Coates, when Josephine's lawyers came round to claim these books, Basa simply asked Josephine to prove she was indeed married to Rizal. The legal issue ended there but left another historical problem: were Rizal and Josephine married? Macario Ofilada, a great-grandson of Josephine, in his work on Josephine Bracken, said the woman dropped her claim, realizing its impossibility.

13. Though many Abads of Cebu claim Vicente as an Abad of Barili, Cebu, existing records show otherwise. This particular Abad family was of creole origin, unlike that of the Barili Abads who were, by the time of Josephine's and Vicente's marriage, already classified under the indio racial category. Because the surname is pretty common in the Spanish peninsula and there is also no conclusive documentation proving that the Abad last name of Barili is not from the Claveria decree, at this point Vicente Abad has to be considered as not related to the Abads of Barili, Cebu.

14. Strictly speaking it was not the same church, as the Cathedral of the Immaculate Conception was actually rebuilt in the 1880s. It was however on the site of the previous building.

15. One of her pupils was the young Sergio Osmeña, Sr. who would later become the

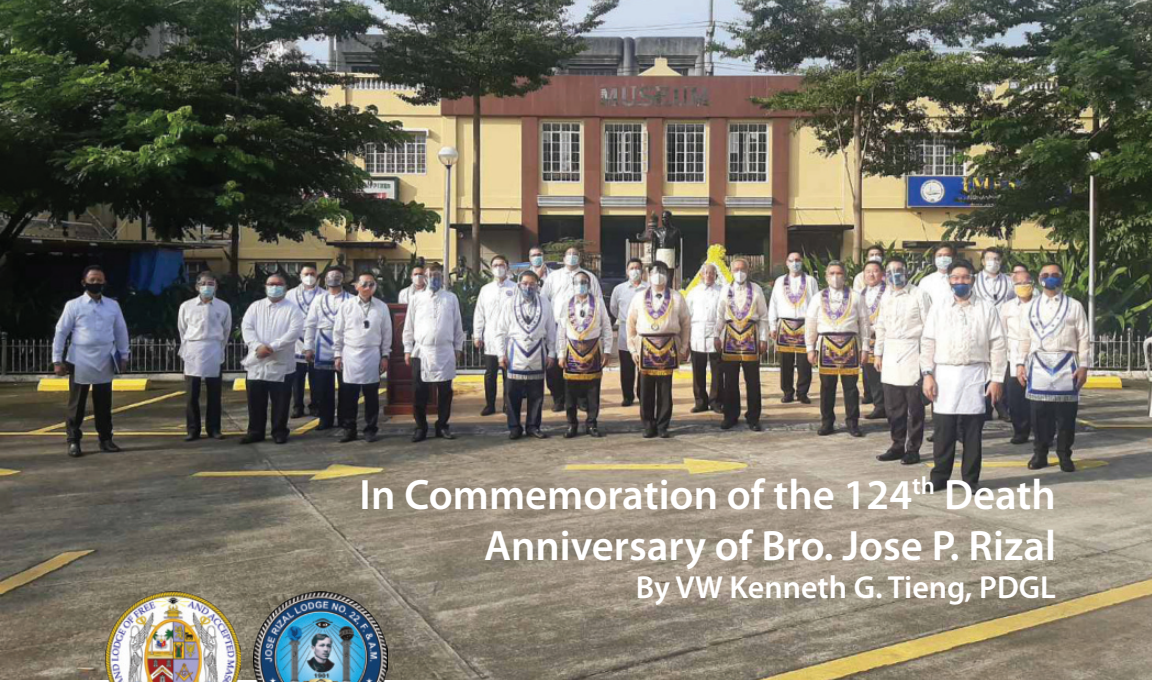
first Speaker of the Philippine Assembly and, eventually, a President of the Philippine Commonwealth.

16. There is evidence that Dolores was not the natural child of Josephine. Her entry in the baptismal register states her parents are unknown, and lists Josephine as her godmother. The Roman Catholic Church does not permit the natural mother of a child to also be that child's godmother. Dolores Abad was married to the Ilocano Salvador Mina; she died in Manila in December 9, 1987 and was survived by four children.

17. Miliary tuberculosis is a form of tuberculosis that is characterized by a wide dissemination into the human body and by the tiny size of the lesions. Its name comes from a distinctive pattern seen on a chest radiograph of many tiny spots distributed throughout the lung fields with the appearance similar to millet seeds—thus the term "miliary" tuberculosis. Miliary TB may infect any number of organs, including the lungs, liver, and spleen. A later testimony of Dolores affirms that her mother "was already suffering from tuberculosis of the larynx," at the time of the wedding.

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# In Commemoration of the 124<sup>th</sup> Death Anniversary of Bro. Jose P. Rizal

By VW Kenneth G. Tieng, PDGL



Lodge No.270, and Rizal Shrine Masonic Lodge No. 434 – all of them under GLP.

Also joining online were Brethren from other jurisdictions:

- Dimasalang Lodge No. 196 under the Grand Lodge of British Columbia & Yukon
- Jose Rizal Lodge No.1172 under the Grand Lodge of New York
- Lodge Jose Rizal No.1045 under the United Grand Lodge of
- New South Wales and the Australian Capital Territory, Australia

The Grand Lodge of the Philippines in solemn observance of 30 December 2020, conducted a program led by Jose Rizal Lodge No.22 and facilitated by VW Teodoro Kalaw IV, Senior Grand Lecturer. The program started with a wreath-laying ceremony at 9:00 in the morning at the GLP open grounds in honor of the National Hero and Freemason Dr. Jose Protacio Rizal Mercado y Alonzo Realonda.

A Webinar was organized for 11:00 AM where GLP Chief of Staff VW Dennis Cunanan delivered a message on behalf of the Grand Master. Jose Rizal No.22 invited Mr. King Cortez as Key-Note Speaker who discussed about "Rizal bilang isang Mason at Pambansang Bayani". The event was streamed live via the Cable Tow Facebook Page for public viewing.

Lodges named after the National Hero were also invited. Present were members and officers of Rizal Lodge No.20, Dr. Jose P. Rizal (Calamba)





## GRAND MASTER'S CHRISTMAS MESSAGE 2020

My Brethren,

Fraternal Yuletide greetings to you all!

This would be the second time I would be giving you my Christmas message as your humble Grand Master. As you all know, my term has been unexpectedly extended as a result of the ongoing pandemic.

This temporary halting of our Masonic activities, however, did not stop us from also extending our dedication to Charity and Humility – the foundations of a true Mason. In fact, the pandemic opened a perfect opportunity to exhibit and exemplify them to their fullest. We have demonstrated our Charity to the poor and afflicted, to our brave and heroic frontline workers, and to the families and loved ones of our beloved fallen brothers. We have also demonstrated our Humility during these troubling times, when brethren from all walks of life – regardless of region, religion, status, or political beliefs – have united to help each other and to check on each other's welfare.

As we look back at what we have endured and accomplished together, we now turn inwards once more to the spirit of Christmas. We again turn our attention to the young baby Jesus born in a manger and rejoice at our Savior's Charity and Humility during difficult times – by giving of Himself to the world without accolade or fanfare.

As we too come out of the darkness of our current global crisis, let us, each one of us, practice those great moral examples of our Lord. Merry Christmas, my dear Brethren, and may you all spend your holidays in good health and safety.

  
MW AGAPITO S. SWAN JR.  
Grand Master