Volume 101, No. 5 - Passing the Gavel

The Cable Tow

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

Passing the Gavel

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The Cable Tow

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About the Cover

Public installation ceremonies are among Freemasonry's most significant traditions, marking leadership transitions while reaffirming the Craft's core tenets: Brotherly Love, Relief, and Truth. More than just formalities, these events strengthen community ties and offer a rare public glimpse into Masonic values.

This issue of The Cable Tow explores the details and significance of Masonic installations. The cover highlights key moments of the ceremony—the passing of authority, the installation of officers, and their renewed pledge to uphold Masonic ideals. Unlike other rites, public installations welcome family, friends, and the community, fostering goodwill and dispelling misconceptions.

By opening these ceremonies, Freemasonry demonstrates its commitment to transparency and service. The presence of local leaders further solidifies its role as an engaged part of society. As new officers take their oaths, they commit to guiding their Lodge with wisdom and dedication.

Through this tradition, Freemasonry honors its past while securing its future, ensuring that its principles continue to illuminate the path for generations to come.

EDITOR'S PAGE

by VW Gene Illenberger, GSc (379)

Passing the Gavel

Public installation ceremonies are among Freemasonry's most important traditions. These events allow Masons to renew their dedication while giving the public a glimpse into the Craft's values. Beyond the formalities, installations strengthen community ties and reinforce Freemasonry's core tenets: Brotherly Love, Relief, and Truth.

This issue of The Cabletow explores the details, whys, and hows of Masonic installations—an engaging read for both veteran Masons and newly raised brethren. These ceremonies provide transparency, highlight leadership transitions, and reaffirm Masonic principles.

Freemasonry is often misunderstood due to its private nature. Public installations help clear up misconceptions by openly showcasing leadership changes. Unlike other Masonic rites, these events welcome family, friends, and the community to witness the appointment of new officers.

By holding installations publicly, Freemasonry demonstrates its commitment to accountability. These ceremonies highlight the smooth transfer of leadership, ensuring that officers uphold Masonic values and responsibilities. Public installations also foster goodwill between the Lodge and the community. The occasional presence of local leaders and officials sometimes even as guest speakers, fosters appreciation and dispels secrecy, proving that Freemasonry is an engaged part of society. Newly installed officers pledge to serve both their brethren and the public, reinforcing the fraternity's dedication to charity, education, and outreach.

Kapag nakikita ng publiko na ang mga Mason ay may integridad, lumalakas ang reputasyon ng Kapatiran, at mas maraming tao ang naeengganyong alamin ang tungkol sa Masonerya.

These ceremonies inspire Masons and their families while serving as outreach to potential members. By upholding this tradition, Freemasonry honors its past, ensures stability, and secures its future as a guiding force in society. Worshi, look well in the East!

VW Gene Illenberger, GSc
Editor-In-Chief

The Operatives Set Foot in the Philippines, Initiate Over 140 new Fellows

The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers, more commonly known as **The Operatives**, has officially expanded into the Philippines, marking a milestone in the country's Masonic history.

From March 6 to 8, 2025, the Cape Rachael Assemblage of Ipoh, Malaysia, led a historic initiation in the Philippines, conferring degrees upon 140+ Master Masons. Among them were Grand Master MW Ariel T. Cayanan, Sovereign Grand Commander Ill. Edward Y. Chua, and Past Grand Masters MW Juanito Espino and MW Juanito Abergas. This marks the largest single-jurisdiction conferral, reflecting Filipino Masons' growing interest in operative masonry. The expansion follows a December 2024 gathering in Ipoh, where several Filipino brethren traveled to receive their degrees. Their commitment led to the establishment of eight new Assemblages in the country: Intramuros and Fort Santiago in Manila, Oblation in Quezon City, San Juanico Bridge in Tacloban, Balintawak in Quezon City, Fort El Fraile in Cavite, Matina Shrine in Davao, and Rockwell in Makati. For the first time in the Philippines, the Operatives' six-degree system was conferred during the initiation. The event was graced by the Society's three Grand Masters—MW Paul P. Mycock, MW Raymond S. Ellis, and MW Kessick J. Jones—underscoring its significance. Rooted in medieval stonemasonry, the Operatives seek to preserve the craft's historical and practical teachings. As working stonemason guilds declined between the 17th and 19th centuries, honorary members were admitted, leading to the rise of speculative Masonry. The Society formally adopted its name in 1915, reaffirming its mission to uphold traditional working tools and symbolism. Today, the Operatives encompass 100+ Assemblages worldwide.

With its establishment in the Philippines, the Operatives provide Filipino Masons with a deeper understanding of both working and speculative Freemasonry, reinforcing ties to the Craft's medieval roots while fostering learning and fellowship.

VW JOSELITO D. BULAWIN, HA, PDDGM (305)

A Legacy of Leadership and Brotherhood in a lodge built with culture of excellence.

Wenceslao Trinidad Masonic Lodge No. 365 gathered for the 18th Public Installation of Elected and Appointed Officers, as they honor the dedication and commitment of their brethren who continue to uphold the timeless principles of Freemasonry.

RW Raul E. Canon Jr., Deputy Grand Master as Guest of Honor & Speaker. They were also graced by the presence of RW Ruel S. Rivera, Junior Grand Warden as Inspirational Speaker.

A historical event for the lodge, having the first "organic" members only Installing Team headed by VW Jayrex Joseph C. Bustinera, DGL as Installing Officer, VW Emerson L. Remo, PDGL as Master of Ceremonies and VW Macario M. Espejo III, PDGL as Assistant Master of Ceremonies.

Another epic night of honor, tradition, and brotherhood. Led by the Newly Elected Officers, Worshipful Master Bro. Daniel Angelo F. de Tablan, Senior Warden Bro. Michael F. Zafra and Junior Warden Bro. Joseph R. Bayot. With wisdom, integrity, and a shared vision for the Craft, these leaders stand as pillars of light, guiding the way for future generations of Masons. Photos last March 24, 2025 at Grand Lodge of the Philippines, Manila.

WM DANIEL ANGELO DE TABLAN (365)

Mencius Lodge No. 93: A Legacy of Commitment to Education

Operation Barrio Schools, initiated by the Federation of Filipino-Chinese Chambers of Commerce and Industry, Inc. (FFCCCII), is the longest-running private-sector-led school building program in the Philippines. Since 1961, it has provided educational facilities to underserved communities, enhancing access to education.

Mencius Lodge No. 93 joined this initiative in 2008 under then Worshipful Master VW George Lao, donating its first school building to San Jose Elementary School in Pampanga. Since then, the lodge has donated nine (9) school buildings across the country.

In celebration of its 101st Anniversary, Worshipful Master Neil Makasiar called on the brethren to support the construction of two new school buildings (four classrooms) this year. He emphasized, "Education is society's great equalizer, and it is also the way by which we, as Masons, best shed our light." Answering this call, the lodge raised Php 1,100,000 in just over a short period of time.

On March 11, 2025, Worshipful Master Makasiar and Senior Warden Samuel Chua turned over the donation to FFCCCII President Dr. Cecilio K. Pedro at the Federation Center in Binondo. Manila Mayor Honey Lacuna and Vice Mayor Yul Servo witnessed the event. Through this initiative, Mencius Lodge No. 93 continues to uphold Masonic values, proving that education is a transformative force in society. Their unwavering support of Operation Barrio Schools lights the way for future generations, reinforcing Freemasonry's dedication to philanthropy and community service. ***WB SEC. JOHNSON YU, PM (93)***

Thank You, Kalinga Masons

On February 8, 2025, Rio Chico Masonic Lodge No. 182 held its 60th Public Installation at Tabuk City Gymnasium. Hon. Darwin C. Estranero delivered the welcome address, while VWB Cresencio P. Natividad Jr., PDGL, was the keynote speaker. Atty. Bimbo G. Luis gave an inspirational message. Tasked to introduce the speaker, I read my 2005 article, "Masonic Charity in Action," omitting the subject's name to intrigue the audience—only revealing he was a widow's son from the Ifugao tribe. Below is a transcript of his message.

MASONIC CHARITY IN ACTION

(Published by GURU PRESS, May 16, 2005)

A widow's son who was 6 years old and the 5th child of a family from Kiangan, Ifugao was the latest beneficiary from Kalinga Province of the Masonic Charities for Crippled Children (MCCC), a charitable institution supported by the Free Masons of the Philippines.

In the month of August 2004, while Engr. Bro. Julius C. Garcia of Rio Chico Lodge No.182 Free and Accepted Masons of the Philippines (F&A.M.Phil.), was conducting inspection of a school building project of the Department of Public Works and Highways (DPWH) at the Kalinga National High School (formerly DEMPHS), Bulanao, Tabuk, Kalinga, he noticed a boy with a deformed feet playing with difficulty within the school compound.

After gathering information about the boy, Bro. Garcia learned that the boy's mother is a classroom teacher of KNHS. At this point, Bro. Garcia wasted no time and immediately sought audience with the mother. He informed her that ever since, Free Masons within the jurisdiction of the Grand Lodge of F & A.M. of the Phil. are sponsoring the rehabilitation of crippled children for free operations and medicines.

After that meeting, the mother submitted a picture of her son showing the deformity of his feet.. This picture, together with the required form, were submitted to the MCCC for their evaluation. Immediately, Rio Chico Lodge No. 182 (sponsoring lodge) received a positive response, so that in their Lodge Meeting, the members chipped-in some amount in addition to what was withdrawn from the Lodge's coffers for the expenses and fare of the mother and son to Baguio General Hospital where the operation took place the following month, September 2004. Under the guidance of our Lord the operation was successfully performed by Dr. Bro. Fernando M. Lacsamana and Dr. VWB Antonio T. Tactay, both members of Baguio Lodge No. 67 (F&A.M. Phil.)

After the operation, the boy was fitted with a specially made shoes which he wore for almost three(3) months to help him in the early correction of the deformity and was also given a pair of wooden crutches by the Free Masons of Kalinga to assist him in walking until such time that he has adjusted his feet to its proper position. Thank God for His blessings, now the boy is just like any other normal boy playing and running around with ease.

This publication was twenty (20) years ago.....

Brethren, Ladies & Gentlemen.., twenty (20) long years and five(5) months after that operation took place, we did no longer have information about that boy. But only recently, by God's grace we were informed that the boy has graduated from college and has passed the BAR examinations, the boy is now a successful lawyer.. Brethren, Sisters, ladies and gentlemen i take great pleasure to present to you that boy who is non other than our inspirational speaker ATTY. BIMBO G. LUIS...

GOOD AFTERNOON,
EVERYONE.

It is my privilege to be invited by this reputable organization. This is a humbling experience to join you today in your 60th Public Installation of Elected and Appointed Officers as well as a magnifying moment to be invited by the GrandLodge of Free and Accepted Masons of the Philippines. Twenty-one years ago, while an innocent child was playing and roaming on the dusty, grassy and warmy playground of the Kalinga National High School, a car arrived and entered the rusty old gate. A man came out of the car. That man was the project engineer of the school building project that was sought to be established.

He went and did his purpose and work, but suddenly, he chanced upon this tender and rugged child who was playing unlimitedly outside. This good man, perhaps, observed the demeanor and appearance of that child. He also probably wondered why that child has something in him that other children

do not possess. To his surprise, that child was physically challenged because of his orthopedic disability called a club foot. The child's feet were unusually curved and could not be used normally for walking. Although the child could walk, run and normally play like his other normal friends, he was indeed different in the eyes of many.

The good man, bearing a pure heart and compassion, tried to approach that child for some conversation, however, the child got afraid and ran away from him. The child proceeded inside the building out of fear and curiosity regarding the identity of the person.

Because of that, the man inquired and searched for the parent of the child. Fortunately, he came to know that the child's mother was a teacher in that school. They conversed and communicated about important matters, and after unremembered history, the man offered help to the penniless mother and the unknowing child. A help that will forever be cherished and honoured. A help that no one was willing to lend. A help that only the Divine Providence could provide. An extraordinary help that transformed and ignited a light of hope to an innocent life. A help that opened doors of opportunities and directed a young man to a road less taken.

That man was an instrument who made ways for the child to be operated, and his feet corrected by a reputable institution under an effective program and advocacy. In short, the child's orthopedic disability was addressed and became a normal individual saved from the judgement of the society. He normally walks after the operation and stands in full confidence among his peers.

Thank you to that man for your light that shone on me (Yes, I was that innocent child), for the compassion extended on us, for the advocacy and principles of this organization. That man is Engr. Julius Garcia who initiated and brought me under the caring wings of this respected and hallowed organization of Free and Accepted Masons. I may not have a clear recollection of the events that transpired, but, all I know is: I am proud to have been cared for and accommodated by this Mason group despite our inability to give back to it. The first time I visited the Masonic Center in Appas, San Juan was the time that they interviewed us about the surgery sought to be done. I am a testament of the good and principled works that this group has started and will continue to pursue all over the world.

Every time I pass by Appas and see the doors of the Masonic Center, I always look at it with beaming joy and gratitude. With weeping prayers that people in my situation be given that same blessing and privilege.

To the proud members of this group, you have seen how Masons showed compassion and sympathy over the misfortunes of others. They exempli-

fied character beyond reproach, values beyond question, service before self, and integrity unblemished. Preserve and uphold these acts and traits inherited from your brothers as they will serve as a light that will illuminate the paths of the lost and the blind. Continue the light which was lit upon the establishment of this beloved brotherhood. Let your light so shine before men that they may see hope, clarity and inspiration to be good individuals of this wrecked and brazen society. Never hide that light in you, keep it burning, and carry it wherever this life brings you and let your blaze reach all corners. As Masons, oblige yourselves to share that light to the helpless, the hopeless, the lost, the poor, the wicked, the crooked, and to every person who may come your way.

Be good men of the light who are willing to share good things with fellow beings and not men of evil who will bring havoc in the lives of many and become a menace of this dying civilization.

As what you did to me, I now stand before you, men of the light, to show the manifestation of how your light brighten my view of the world. I was judged by many because of my disability, nonetheless, that judgement was turned into something unimaginable because of the help you extended to me and my family. That was a big and incomparable favour blessed and breathed by the Divine God who looks at all of us with justice. Thank you for that light you shared with us when we were lost and shaken. That made an impact in my life forever. I would not have become a lawyer I wanted to be if your brother Engr. Julius opted to hide his light 21 years ago. Expand your light, put it higher so that the light may reach unfathomable distances. I will forever be grateful to the men of this Free and Accepted Masons. God touches lives through you. Henceforth, aim to have more men in the light and more light among Masons. Thank you very much for this opportunity to share moments with all of you. Although I am not a member of this respected brotherhood, you chose to share tables with me. Thank you.

* * *

The message was so very touching that left some , If not most of the audience moved and teary-eyed.

The message rekindled among the Brethren the Masonic Tenets, Brotherly Love, Relief, and Truth. "RELIEF"- outside the Lodge and in between stated meetings, we should pursue, individually and collectively, the great aim we have in mind: to soothe the unhappy, to sympathize with their misfortunes, to be compassionate in their miseries, and to restore peace to their troubled minds, ever remembering that the more we have, the more it is our duty to help and assist the poor and the needy, the afflicted and the destitute. ***VW JOHN B. FLORES, PDGL***

Spreading Light and Love: San Jose Del Monte Masonic Lodge No. 357's Mission for Warrior Kids

On January 25, 2025, the brethren of San Jose del Monte Masonic Lodge No. 357, led by Worshipful Brother Ravin Sierra, organized an outreach program at Morning Glory Subdivision, San Jose del Monte City, Bulacan. The event was dedicated to 100 brave Warrior Kids, children battling cancer and other serious illnesses. It was a day filled with love, hope, and support, proving that even in the face of adversity, a community united in kindness can bring smiles to those who need it most.

Freemasonry has always been about brotherhood, service, and charity. San Jose del Monte Masonic Lodge No. 357 exemplifies this by continuously reaching out to the most vulnerable members of society. This particular outreach program was especially meaningful as it focused on children who are not just fighting diseases but also facing the emotional and financial hardships that come with long-term medical conditions. Worshipful Brother Ravin Sierra and the lodge members worked tirelessly to ensure that the event was well organized and impactful. With the support of sponsors, donors, and volunteers, they prepared a day filled with gifts, entertainment, and heartfelt messages of encouragement for the children and their families.

The event kicked off with a warm welcome from the brethren, who personally greeted each child and their family. The atmosphere was light and festive, designed to uplift the spirits of the young warriors. Each child received a package filled with essential supplies, toys, and nutritious food items to help ease their daily struggles. They were

also treated to a magic show, games, and interactive performances, providing them with much-needed joy and entertainment. Some children performed songs and short dance numbers, showcasing their resilience and positivity. Their heartfelt performances moved many brethren, with some visibly emotional and teary-eyed as they witnessed the children's strength.

Before receiving additional aid and assistance, the children and their families were served a hearty meal, ensuring they were well-fed and comforted. More than just nourishment, this shared meal created a warm and supportive atmosphere. Afterward, families received aid to help with medical needs, reinforcing the lodge's commitment to making a real difference.

In his speech, Worshipful Brother Ravin Sierra expressed his deep gratitude, emphasizing that no matter where each person came from or how far they traveled, what truly mattered was their presence and willingness to support the children. He reminded everyone that acts of kindness, no matter how small, can leave a lasting impact and that their presence alone was a powerful gesture of solidarity and hope.

This event would not have been possible without the generosity and

support of many individuals and organizations. Special thanks go to Ms. Maloi "The Singing Host", EJ's Events Management and Catering Service, Mr. Leo "The Funny Magician", and the many volunteers and donors who contributed their time and resources to make this outreach successful.

The outreach program concluded with heartfelt thank yous from the families, who expressed their gratitude for the generosity and compassion shown by the Masonic brethren. The success of this outreach program is a testament to what can be achieved when people come together for a noble cause. San Jose del Monte Masonic Lodge No. 357 continues to set an example of charity, integrity, and service, proving that Freemasonry is not just about traditions but about transforming lives. As the brethren look forward to future programs, their mission remains clear, to serve, to uplift, and to be a beacon of hope for those in need.

BRO. JEYPI SALONGA (357)

Bukidnon North VW Cajes Jr. wraps up Installations

MD-RX Bukidnon North successfully completed its installations and investitures of elected and appointed officers for MY 2025-26 last March 15. These took place separately, smoothly with the assistance of brethren from other Masonic Districts serving as installing teams to handle the ceremonies in faithful compliance with Circular No. 14 of MW Ariel T. Cayanan, GM, dated 2 January 2025.

VW Nestor E. Cajes Jr., District Deputy Grand Master of Bukidnon North District, shared his report with sense of relief and accomplishment after hurdling some conflicts of schedules of installing officers and their team members. DDGM, VW Cajes made this report, thus:

Bukidnon Lodge No. 245

First to hold its installation of officers for the ensuing year was Bukidnon Lodge No. 245 (44th Public Installation) at Jocel's Garden Suite, Poblacion, Valencia City on January 25. Installed Lights were: Bro. Cecilio Chito R. Tancinco, Worshipful Master; Bro. Raoul V. Alcordo, Senior Warden; Bro. Ildebrando H. Bayagna, Junior Warden. Also installed were: treasurer, WI Moises M. Panganiban, PGLI; secretary, VW Miguel Antonio C. Prantilla, PDDGM; and, auditor, VW Eddie G. Estrella, PDDGM.

Performing as Installing Officer and Guest of Honor and Speaker (GOHAS) was VW Glenn D. Polinar, PD-

DGM, with VW Miguel C. Prantilla, PDDGM, serving as Master of Ceremonies (MC), and, WB Cristobal A. Abodiles as Assistant MC.

Mt. Kitanglad Lodge No. 456

Mt. Kitanglad Lodge 456 (4th): February 22, Hotel de Susana, Valencia City. Installed: Bro. Jose T. Gamolo, Worshipful Master; Bro. Reynald R. Natividad, Senior Warden; and, Bro. Albert B. Montenegro as Junior Warden. Also installed: treasurer, Bro. Marlino M. Guerrero; secretary, WB Hariel D. Peligro, IPM; and, auditor, WB Bryan Lucky Z. Noble, PM.

Installing Officer was VW Alphon R. Lagamon, JGL, with VW Lyndon P. Omandam, PDGL as MC, and VW Jeremy D. Talampas, PDDGM, Asst. MC. WB Jonathan Keith T. Flores, Representative, Congress, 2nd District of Bukidnon was GOHAS.

Don Camilo Osias Lodge No. 253

Don Camilo Osias Lodge 253 (44th): March 1, People's Hall, Malaybalay City Hall, Malaybalay City. Installed: Bro. Reynaldo B. Angeles Jr., WM; Bro. Abel P. Villamor, SW; and, Bro. Charlon H. Sevilla, JW. Likewise installed were: treasurer, WB Lance M. Barberan, GLI; secretary, VW Edgar S. Bentulan, PDDGM; and, auditor, WB Benjie G. Vidal, PGLI.

IO was VW Jaime L. Manacay, PDDGM, with WB Cristobal A. Abodiles as MC and VW Wilhelmina O. Abrena Jr., PDGL, Asst. MC. GO-

HAS was VW Warren R. Pabillaran, PDGL, City Mayor of Malaybalay.

Tangkulan Lodge No. 287

Tangkulan Lodge 287 (35th): March 8, Harbor Lights Hotel and Restaurant, Gusa, Cagayan de Oro City. Installed: Bro. Neil Brian B. Orbecido, WM; Bro. Carlos Antonio P. Cubero, SW; and Bro. Jhun Dee C. Leparto, JW. Treasurer, Bro. Archie P. Apal; secretary, VW Anthony C. Roa, PDGL; and, auditor, WB Oliver Y. Serina.

IO was VW Gabriel F. Ilagan, PDGL, with WB Danny V. Maandig, MC and WB Primitivo B. Pangalan Jr., Asst. MC. GOHAS was VW Raul G. Cabalang, PDDGM.

Mt. Musuan Lodge No. 155

Mt. Musuan Lodge 155 (64th): March 15, People's Hall, Malaybalay City Hall, Malaybalay City. Installed: Bro. Nicodemos C. Oculares, WM; Bro. Kenneth Jade D. Celestial, SW; and, Bro. Oliver John B. Baula, JW. Treasurer, Bro. Pepito A. Maguale Jr.; secretary, WB Noli S. Gillamac, PM; and, auditor, VW Rey S. Fernandez, PDGL.

Serving as IO was VW Jamie L. Manacay Jr., with WB Cristobal A. Abodiles, MC, and VW Wilhelmina O. Abrena Jr., PDGL as Asst. MC. VW Harold N. Cabreros, PGBB, was the GOHAS.

Ledres 271 holds 40TH Installation

Last March 8 at Balangay 11, Poblacion, Quezon, Bukidnon, Laureano S. Ledres Sr. Lodge No. 271 held its 40th public installation of officers, uniting Masons and the local community in a solemn occasion. The theme, "United in Service, Guided by Tradition, Building a Brighter Future," captured the Lodge's aspirations for the new Masonic Year.

Bro. Marlon C. Ginete assumed the gavel as Worshipful Master, supported by Bro. Joseph Alberto G. Buaya as Senior Warden and Bro. Hernani P. Portal as Junior Warden. Also installed were Bro. Andrew L. Pastor, Treasurer; VW Edsel C. Salvana, PDGL, Secretary; and VW Melencio O. Melgazo, PDGL, Auditor.

The ceremony began with the Opening of the Blue Lodge. By 2:30 p.m., dignitaries and brethren joined the formal installation, emphasizing Brotherly Love, Relief, and Truth.

Bro. Merlito T. Rulida presented the Philippine flag, followed by the National Anthem and Panunumpa sa Watawat ng Pilipinas, led by Bro. Andrew L. Pastor. Bro. Michael L. Cutor led the invocation. VW Albert William Eugene O. Walter, PDGL, served as Installing Officer, assisted by VW Jaime L. Manacay Jr., PDDGM, and WB Cristobal A. Abodiles, GLI.

In his inaugural address, Bro. Marlon C. Ginete emphasized SLSML-271's dedication to charity and service. Guest speaker JCSUPT Cesar M. Langawin, BJMP Regional Director, highlighted humility, accountability, and service. The event reinforced Masonic ideals, strengthening Brotherhood within the greater society. ***SIS. DOROTHY LLERA PORTAL, MAT***

53 years of Masonic Light in the South Compassion, Service, & Relief: A Better Man sees good in everything and everyone.

The 53rd Public Installation of Elected and Appointed Officers of Shangri-La Masonic Lodge No. 196, under Masonic District RXI Davao Oriental, Davao del Norte, and Davao de Oro, was a momentous occasion marked by inspiration, camaraderie, and a renewed commitment to service. Led by incoming Worshipful Master (WB) John Paul R. Narisma, the event reaffirmed the lodge's dedication to Masonic principles and community development.

Distinguished Masons graced the ceremony, including VW Joseph Harold W. Santiago, Past Grand Scribe and Grand Historian of the Most Worshipful Grand Lodge of the Philippines, who delivered an inspirational address on leadership, integrity, and Masonic history. The installation team, led by WB Albert Y. Veloso as Installing Officer, ensured the event's solemnity and precision. VW Felito B. Dalisay, Jr., District Deputy Grand Master, also attended, highlighting the occasion's significance.

Prior to the installation, the lodge partnered with the Tagum City Council of Women Foundation and Physicians for Peace for an outreach program, providing physical therapy assistance and distributing wheelchairs. WB Narisma, a licensed physical therapist, played a key role in this initiative.

Two weeks later, the lodge supported the 5-day City of Tagum Earth Music Festival, promoting music, culture, and community engagement. On March 6, 2025, it established the first Masonic Section in a Philippine city library, with materials donated by The Cable Tow. Under WB Narisma's leadership, upcoming projects include pet food donations and further wheelchair distributions. Shangri-La Lodge No. 196 continues to exemplify Freemasonry's mission of service, unity, and positive societal impact.

VW MARK JOHN B. PRUDENCIO, DGL

A Night of Fellowship in the Land of the Rising Sun

Most Worshipful Ariel Cayanan and his delegation arrived at Narita Airport on March 19, 2025, where they were warmly welcomed by Rising Sun Lodge No. 151, led by Very Worshipful Ramon San Agustin.

The two-hour ride to the New Sanno Hotel, where the GLP delegates (here to attend the Grand Lodge of Japan Installation) were staying, felt much shorter. Along the way, GM Cayanan shared fond memories of his past travels to Japan and his deep admiration for its culture. Before we knew it, we had arrived.

After a short rest, the team headed to Asakusa, famous for its izakayas and restaurants. It was the perfect setting for a fellowship dinner with the brethren of Rising Sun Lodge No. 151. The night was more than just good food and drinks—it was about reconnecting. Being an overseas district, moments like these reminded us of home.

GM Cayanan offered a heartfelt toast, making the gathering even more special. Back at the hotel, steaming cups of coffee extended the night in true GLP fashion. The laughter continued, the coffee kept flowing, and parting became difficult.

Before saying our farewells, we took a final group photo with the Grand Master. With warm embraces and the promise to meet again, we ended the night, knowing that true brotherhood transcends distance.

BRO. JP VALLEGA (89)

Bethel No. 42, Quezon City: A Historic Milestone

On March 30, 2025, Bethel UD, Quezon City officially became Bethel No. 42, Quezon City, marking a historic milestone for Job's Daughters International in the Philippines. The chartering ceremony at the Capitol Masonic Temple gathered nearly a hundred guests, celebrating dedication, perseverance, and unity.

As the youngest Bethel in the country, Bethel No. 42 brims with potential. Its establishment reflects the unwavering commitment of its members to provide young women a place to grow with love, respect, and support. This achievement was made possible through the dedication of Moms, Dad Masons, guardians, donors, sponsors, family, and friends. Their collaboration with the Grand Guardian Council and Grand Bethel of the Philippines ensures the Bethel's continued success.

With 18 chartered Daughters, Bethel No. 42 stands as a testament to the belief that everything grows with love. Charter Members of Bethel No. 42, Quezon City:

- Honored Queen: Jen R. Argote
- Senior Princess: Urielle Anne L. Joaquin
- Junior Princess: Athena Izabel Zai B. Villanueva
- Guide: Sofia Marie G. Noble
- Marshal: Alezandra Bea Zeta B. Villanueva
- Chaplain: Aaliyah Zydelle L. Valenzuela
- Treasurer: Winnie Amore P. Parada
- Recorder: Eleighxia Robeen T. Anastacio
- Musician: Shantell Lorraine A. Kho Choc
- Librarian: Alexia Ysabela Marie G. Batungbakal

- Fifth Messenger: Glaiza Mae T. Vale
- Fourth Messenger: Alexa Reese A. Wee
- Third Messenger: Danielle Zoey P. Cabrera
- Second Messenger: Alessandria L. Habie
- First Messenger: Francesca Niche D. Cabrera
- Senior Custodian: Lila Isobelle I. Parada
- Junior Custodian: Princess Barby M. Lontok
- Choir Member: Mary Ashley D. Velasco

Leading and guiding these young ladies is the Bethel Guardian Council:

- Bethel Guardian: Mom Alyssa Marih H. Mitra
- Associate Bethel Guardian: Dad Christian Q. Valenzuela
- Guardian Secretary: Mom Justinne Chynna V. Garcia
- Guardian Treasurer: Dad Garnil B. Cabrera
- Director of Epoch: Mom Beatriz Erren B. Tan-Javier
- Custodian of Paraphernalia: Mom Gabrielle Anne L. Joaquin
- Promoter of Fraternal Relations: Dad Joseph Jason E. Joaquin
- Promoter of Youth Activities: Dad Edgar L. Argote
- Promoter of Sociability: Mom Joy R. Argote
- Bethel Beekeeper: Mom Alyssa Isobel L. Zenerosa

As Bethel No. 42 embarks on its journey, it upholds the values of leadership, sisterhood, and friendship. The future is bright, filled with opportunities to inspire, uplift, and lead. May this Bethel continue to shape young women into strong, confident leaders of tomorrow.

Join us every 1st and 3rd Sunday at the Capitol Masonic Temple and experience the warmth of our sisterhood. Stay updated by following us on:

Facebook: Bethel No. 42, Quezon City-
Instagram: @bethel42.qc

Sis Joy R. Argote - Promoter of Sociability
Bethel No. 42, Quezon City

STRENGTHENING THE CRAFT THROUGH INSTALLATION RITUALS

by VW Eulogio Amado M. Sabban, PDGL (4)

"There is no other human institution which requires of its votaries a more faithful and conscientious discharge of duties than does the masonic fraternity."

Those are the words of the Installing Officer when installing the officers of the lodge. It is addressed not only to the officers, but to all brethren, to remind them to remain true to our masonic obligations and to let our conduct be governed by the principles of morality and virtue.

The installation ceremony is the most iconic of many masonic functions, as it embodies the system of morality that distinguishes our conduct as men and as masons. It is veiled in allegory and symbolism, and when performed in public, draws the awe and respect of the uninitiated. The ritual being performed annually to usher in the new officers of the lodge, it inspires the brethren to renew and strengthen their fealty to the duties and virtues they have been taught in. The language of the ritual, simple yet profound, reiterates the bond between the brethren, to work together in harmony, and achieve greater success in the fulfillment of the duties which they have been chosen to assume.

The First Lesson. At the beginning of the ceremony, the brethren are reminded that before entering upon any great and important undertaking, they must first invoke the blessings of God. This signifies the belief of masons towards a Supreme Being, who is the rule and guide of our faith. That our labors are dedicated to our Great Creator, manifests a reverence to Him and upholds the divinity of God over men.

The Investiture. The officers are invested with the jewels and implements of their

stations, which remind them of the duties which they are about to perform, not only to the lodge but in relation to one another. The Worshipful Master, as caretaker of the lodge, receives the working tools necessary to manage the lodge and to give instructions to the brethren to fulfill the duties they have been selected to perform. The Wardens are charged to assiduously assist the Master in the discharge of his trust, and succeed to higher duties in the absence of the Master. The Secretary, Treasurer, and Auditor are reminded of their duties to duly account for and properly safeguard the funds and other properties of the lodge. The reverend chaplain is apprised of his duty to render those solemn services which we should constantly render to the Divine Being and prepare us for admission into the society of the blessed in the eternal life. The Deacons and Stewards are charged to attend upon the Master and Wardens and to act as their proxies in the active duties of the lodge, as well as to attend to all alarms at the door and to see that the lodge is duly tyled. The Marshall is admonished take care of the processions of the lodge. The rest of the brethren are impressed with the high importance of masonry, to practice out of the lodge those great moral duties which they have been taught in it, and seriously admonished never to disgrace it. Finally, the Tyler is handed the sword, which is to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass except those who are duly qualified.

The installation ritual showcases the beauty and depth of the fraternity as an institution. As the ceremony is performed on many occasions in public, it elicits the wide-eyed appreciation of guests and friends of masons. The solemn nature of the ritual, the precise execution of floor works, the inner meaning of the investiture of jewels veiled in symbolism, and the constant dedication to the Divine Being, creates a dramatic perception to the viewing public of how our ancient rites have been transported to the modern era and have withstood the test of time.

Such a display of a mystic culture of brotherhood is performed not only to captivate the audience. Primarily, it is a reaffirmation of the ties that bind the brethren in particular, and our fidelity to the masonic institution, in general. It reiterates the moral virtues and principled conduct which we should constantly render towards God and man. The duties which we owe to our fellow men must be discharged faithfully in accordance with the laws and regulations of our craft. The reading of the ancient landmarks, charges, and regulations reminds the brethren to act within due bounds. A strong brotherhood founded on these masonic principles solidifies the fraternity, harmony being the strength and support of all societies, especially of ours.

The annual recurrence of the installation ceremony is a call to the brethren to close ranks and place their trust in God and in the hands of the officers who were chosen to govern their lodge. Humility in both the officers and the brethren is an essential duty. The faithful discharge of the duties of each of the officers is necessary to ensure that the lodge will continue functioning until the next installation of succeeding officers. Of this we are reminded, in the words of the Installing Officer: "May the tenets of our profession be transmitted, through this lodge, pure and unimpaired, from generation to generation."

BRO. JUSTICE ABRAHAM F. SARMIENTO: THE CHURCHMAN

by VR Samuel P. Fernandez, PGC, HA

With the ramrod frame of Bishop Sobrepena Memorial Church's Council Chairman, Justice Abraham F. Sarmiento could be mistaken for a General in the Army rather than a lawyer. He attended services every Sunday with impeccable sartorial attire that fits his dignified and distinguished physique.

Born on October 8, 1921, Justice Sarmiento was a Filipino jurist who served as an Associate Justice of the Supreme Court from 1987 to 1991. He was a product of the public school system, and showed to all and sundry that sheer dedication could bring you to your avowed vision and dream.

Ariel S.H. Lacson of the Evening Star writes:
"xxx Besides, the public school system in the country brings one no shame. It

has produced the nation's greatest writers, actors, academics, artists, and public officials. Supreme Court Associate Justice Abraham f. Sarmiento is a product of this system, and he is proud of it. Arreneos may call themselves blue-blooded and those archers can laugh themselves green. Sarmiento doesn't care – he is, after all, from the masa, and is a veteran of the historical struggles the masa is fated to face. Abe was born 67 monsoon seasons ago, in the small barrio of Sevilla, Sta. Cruz town in Ilocos Sur. He shone throughout his school years: graduated salutatorian from the Sevilla Primary School in 1932, Intermediate School salutatorian from Laoag Central School in 1935, and High School valedictorian in 1939 from the Ilocos Norte High School. He finished his undergrad and post-grad studies under the outstretches arms of the good 'ol Oblation of the University of the Philippines and achieved enough to be admitted into that society of sages, the Phi Kappa Phi of International Honor Society. Before his present judiciary stint, Sarmiento was both a practicing lawyer and writer. He started out as a law clerk in the Paredes and Poblador Law Offices in 1949. He was promoted to assistant attorney in 1950 immediately after passing the bar examination on May 1950 xxx". (Evening Star, June 15, 1988)

All the Sarmiento children studied at the University of the Philippines: Abraham Jr. BSBAA; Mariano II, AB, LLB, LLM, Regina Irene, BSFS, LLB; and Eleuterio, AB. Wife Irene Pascual Sarmiento finished B.S. Pharmacy at UP in 1949.

MODEL ALUMNUS

Dr. Abraham F. Sarmiento is an achiever and an accomplished person with a Midas touch. Nothing is magical with what he does. Bro. Sarmiento was mission-driven and was passionate in everything he does. No less than his brothers in the UP Alpha Phi Beta recognizes his no mean achievements. In the Lifetime Achievement Award given by the fraternity, we have this text:

"This Lifetime Achievement Award was given in recognition of his unparalleled career achievements as soldier, lawyer, educator, businessman, Associate Justice of the Supreme Court, and Vice-President and Delegate to the 1971 Constitutional Convention. For his authorship of numerous papers, pamphlets, books and Supreme Court decisions including his uncompromising stand on key issues and the eloquence of his dissents which has earned him high praise. For his advocacy, passion and unwavering courage in upholding human rights and civil liberties, adherence to the quality of justice and the majesty of law, restoration of freedom and democracy during the darkest period in the country's history, and, simply yet profoundly, consistently doing the right thing. In recognition of the numerous awards,

distinctions, honors and approbations bestowed on him by educational institutions, professional and civic organizations, newspapers and other publications attesting to the excellence, integrity and the significance of his work, accomplishments and positions on issues of vital importance to our country the Filipino people, particularly the oppressed, the marginalized and the disadvantaged. And as Lord Chancelor Emeritus of the Chancery, for continuously providing an ever-shining beacon of light to guide the fraternity and for being a living legend and the epitome of the Alphan way of life which emphasized that 'knowledge is power, but only wisdom is liberty.'

"At the 73rd Annual Communication held in Baguio on April 29, 1989, Bro. Sarmiento was awarded a Plaque of Recognition by the Grand Lodge of Free and Accepted Masons of the Philippines as "Outstanding Master Mason (in the field of Judiciary) which reads: "A well-known Trial Lawyer, Professor of Law, Legal Writer, Leading Advocate of Human Rights, and Outstanding Magistrate in the Supreme Court."

Bro. Sarmiento was a member of Hiram Lodge No. 88, the Lodge of former Chief Justice Reynato S. Puno, and was a 32degree Master of the Royal Secret, Luzon Bodies.

MAN OF PRINCIPLE

Martial Law regime saw Justice Sarmiento in the streets of Espana, Quezon Blvd., C.M. Recto Ave., Mendiola, Taft Ave., Roxas Blvd., rallying against injustices to the Filipino people. He spoke in various fora exposing human rights violations. He became Secretary General of the Liberal Party, succeeding the late Senator Benigno Aquino, and was co-founder and first Secretary General of UNIDO. Whenever there was a call affecting human rights, Atty. Sarmiento was in the forefront.

In the February 2, 1991 issue of the Philippine Free Press, Philip M. Lustre, Jr. writes in part:

"He is among those who suffered most under Marcos. He was imprisoned, charged with rebellion, sedition and rumor mongering; his law office lost its big clients. His activist son Abraham, Jr., died after his release from a brutal incarceration in military camp. Yet Justice Sarmiento does not allow bitterness to get the better part of him. xxx"

The same author observes:

"Sarmiento might have had his revenge against his son's and his own tormentors during the martial law years but he did not even abstain from taking part in cases against the Marcoses and other martial law figures. In fact, he voted in their favor. He voted to allow

the return of the Marcoses, including the return of the dictator's cadaver. He voted for the provisional liberty of Juan Ponce Enrile by concurring with the majority opinion that the crime of rebellion complexed with murder does not exist, stressing that the doctrine the People vs. Hernandez should abide. There are two ways by which a man can put down his enemies, but destroying them when he has the power to do it and by treating them with justice. By choosing the latter course, Sarmiento has had the best revenge which is, in a paraphrase of Hemingway, simply that of living honorably, in strict accord with one's strongest convictions. Sarmiento was and always will be a protector of civil rights and freedom. Nothing, not even the satisfaction of revenge, can substitute for him the pleasure of doing right."

CHURCHMAN

As Chairman of the Church Council of the Bishop Sobrepena Memorial Church in Quezon City, Justice Sarmiento continued serving God. He was a member of the Protestant Lawyers' League and the Human Rights Committee of the United Church of Christ in the Philippines (UCCP).

A Trustee of the Philippine Christian Center for Learning (Philippine Christian University), Justice Sarmiento was a Vice-Chairman of the UCCP Volunteer Committee for Retired Pastors/Ministers and Church workers. He was a life member of the Philippine Bible Society.

Justice Sarmiento was a Trustee of the Southern Christian College, Chairman of the Board of Deacons, and member of the Board of Elders of the Ellinwood Malate Church.

Bro. Justice Sarmiento was honored with a Ph.D (Humanities) by the Northern Christian College in Laoag City on March 23, 1996; and Doctor of Laws, Honoris Causa, by the Union Christian College of La Union on March 20, 2004.

The above tributes given by the two Christian institutions are testimonies of Dr. Sarmiento's nobility of thought, his humanism in his uncompromising stand on sensitive issues like human rights, and his love for freedom and justice.

During his lifetime, every Sunday, rain or shine, Dr. Sarmiento attends worship services at the Bishop Sobrepena Memorial Church. He was a churchman with a singleness of vision and purpose, a churchman whose Sundays were dedicated to God, a churchman with a mission-driven and passion-driven advocacy that Sundays are for spiritual worship and fellowship with brothers and sisters in the faith, a churchman who believes that Sundays are the Lord's day.

MASONIC DISCOMBOBULATION

by VW Oliver V. Yabut (150)

The English word DISCOMBOBULATE is quite amusing just to pronounce. It means to confound; confuse; disorient, puzzle, or vex. I have not encountered anyone using this unusual word here whether written or spoken. But in local parlance, we use the word 'bobo' a lot and so it flies left and right in our exclamations. And it means about the same thing but it is not related to the word 'discombobulate' at all. 'Bobo' of course is a Spanish word and it means a foolish person or one slow at understanding.

In Freemasonry, there are a lot of words and phrases that tend to 'discombobulate' us because they really do not make sense. But it is not because we are 'bobo'. It so happens that Masonry uses peculiar masonic rituals with words, phrases and sentences that date back to the time when Masonry was developed in England about 300 years ago. And so, when you encounter words and phrases like "Whence came you"; "What came you here to do"; "Whither are you bound" – you are hearing words and phrases actually used in Shakespearean plays.

Right now, we are fortunate to be alive in modern times and in the technological age of Google and social media with its own sets of strange new modern computer-bred lingos that we do not even know or use 20 years ago. And so, why can't we simply translate our rituals in modern English so that they will be easily understood and everybody will feel bright and happy? The answer, my friends, is found in one of our distinctive rules known as the 'Ancient Landmarks' - and there are 25 of them. And the last of these says to the effect that nothing can be subtracted, nothing can be added, and not the slightest modification can be made in the landmarks and they include all masonic rituals. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. There is this admonition - nolumus leges mutari - let the laws abide'. Ours is to do and die and not to reason why.

And for good measure, the Ancient Charges used in our installation ceremonies – Item No. 11 - says "You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry".

We of course understand most parts of our installation ceremonies and other rituals but let's admit it - some of the words and phrases used there are lost on us. We are just content about taking them in the contextual sense, and hope we are not far off the mark. Just the same, why not take pains to understand the true meaning or sense of these difficult to understand words and phrases? Let's begin with our installation ritual and I identify some of those curious words and phrases in the Ancient Charges and Regulations as well as in other parts of the ritual, as follows:

CHARGE NO. (1) 'YOU AGREE TO BE A 'GOOD MAN AND TRUE' ....

Good men and true

This awkward- sounding phrase was coined in the early 17th century England and refers to dependable men, men of high rank and honor. The phrase was adapted later to mean 'twelve good men and true' who serve as members of a jury in a criminal trial in England.

Of course, we do not have jury trial system here. We use this now in its ordinary meaning such that we say that 'to be good and true is the first lesson taught us in Masonry'. Now, we can devote an entire book to define what a good and true man is. Just remember that in architecture, a good and true measurement results in a solid andsturdy structure. And for a mason, it means a morally upright man, *'kumpleto sa hulog, walang kilya, hindi tutumba'.*

CHARGE NO. (3) - 'YOU PROMISE NOT TO BE CONCERNED IN PLOTS AND CONSPIRACIES AGAINST GOVERNMENT BUT PATIENTLY TO SUBMIT TO THE DECISION OF THE SUPREME LEGISLATURE ..."

Supreme Legislature

We do not have this political system here. Legislative supremacy is a concept that holds that the legislative body has absolute sovereignty and is supreme over all other government institutions, including executive or judicial bodies.

No separation of powers, no judicial review.

The UK has sovereign legislature. Parliament is the supreme lawmaker and cannot by questioned by the court. But not in this country. We follow the U.S. republican system where there is separation of powers in three coequal branches of government. Here the final arbiter of controversies and disputes in law and constitution would be the courts of the land. In our case, decisions of the judiciary should be a substitute for decisions of the Supreme Legislature.

CHARGE NO. (4) – ' YOU AGREE TO PAY PROPER RESPECT TO THE CIVIL MAGISTRATE...'

Civil Magistrate

Again this is unique to English laws. The term refers to an official entrusted with administration of the laws; it may mean a local official exercising administrative functions or judicial functions. Civil Magistrates in England are volunteers who hear cases in their community. They have magistrates court in England that can hear simple civil or criminal cases and pass judgment.

As we do not have civil magistrates here, proper respect to Civil Magistrates for our purposes, should mean respect to Persons in Authority - defined in our laws as any person directly vested with jurisdiction whether as an individual or as a member of some court or government corporation, board, or commission, including barangay captains. This includes 'agents of persons in authority' such as the police and other uniformed personnel entrusted with the enforcement of laws.

CHARGE NO. (8) - 'YOU PROMISE TO RESPECT GENUINE BRETHREN AND T O DISCOUNTENANCE IMPOSTORS AND ALL DISSENTERS FROM THE ORIGINAL PLAN OF MASONRY'...

Discountenance

means you refuse to approve of something; disapprove; frown on; to look with disfavor. When you discountenance impostors here, we not only reject cowans and eavesdroppers but we are also actually forbidden by Section 21, Art. XVII of the MLB to 'hold masonic intercourse or membership in any illegal or clandestine lodge nor communicate masonically with any clandestine mason'.

Now 'dissenters from the original plan of masonry' – refer to those body of masonry, lodges or grand lodges who are not recognized by the GLP and international community of Grand Lodges with whom we have amity relationship, due to their departure from the Ancient Landmarks of Masonry, such as the continental style of masonry in France which allows women members, and removes the requirement of belief in God.

We may include here suspended or expelled masons – they are dissenters in a sense. They were excluded from our body because by their inimical acts, they have dissented or violated masonic laws and principles.

CHARGE NO. (9) - 'YOU AGREE TO ..... CULTIVATE THE SOCIAL VIRTUES AND TO PROPAGATE THE KNOWLEDGE OF THE ART....'

Social Virtue

when you agree to cultivate the social

virtues, you adhere to the principle of moral fairness or kindness in relation to your dealings with your fellows be it in commerce or trade or personal relationship. In other words, you do what is right and avoid what is wrong. In our ritual, we teach the four cardinal virtues of temperance, prudence, fortitude, and justice.

If you cannot define what a virtue is, consider its opposite which is vice - defined as a habitual, repeated practice of wrongdoing. So, beware brethren. Once you take the third, you don't go weird. When you agree to propagate knowledge of the art, you agree to promote the core principles of Masonry which are brotherly love, relief, and truth. The best way to propagate Masonry to the outside world is to serve as an exemplar or role model of what a mason is by amiable, discreet, and virtuous conduct.

To the duty of the Chaplain - '... when offered by one whose holy profession is to allure to brighter worlds and lead the way..."

Allure to brighter worlds and lead the way – this is actually a line from a poem entitled ''The Deserted Village" by Oliver Goldsmith dating back to year 1770. He was a famous British novelist, poet, playwright and a mason. Obviously, this line was adopted to the role of the chaplain or a priest to perform their duties well because a brighter and better heavenly world awaits men of faith.

Admonition to the Senior and Junior Wardens - '... .... I entertain no doubt that your future conduct will be such as will merit the applause of your brethren and the testimony of a good conscience.'

Testimony of a good conscience – is a passage in the Bible. 2 Corinthians 1:12: For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God. It means that nobody needs to reward you but yourself and you can only rejoice and reward yourself or pat yourself in the back if your own good conscience tells you that you have really done well and good. This is the glory of a good man.

Reminder to the members of the Lodge "... I therefore trust that you will have but one aim to please one another and unite in the grand design of promoting happiness. "The grand design for happiness envisioned here does not refer to your ordinary definition of happiness. It is not the happy-happy sort during fellowship. It is not the kind of happy feeling you get when winning a bet or such other crass feelings of pleasure. 'Happiness' in the Masonic context means a sense of fulfillment, a feeling of accomplishment that in your own conscience, you have embraced and endeavored to live by the tenets of Freemasonry.

Charity (caritas) is the basis of Brotherly Love – doing unto others what in like circumstances we wish them to do unto us. In this sense, happiness and kindness go together, helping your brothers, contributing to worthy causes, promoting the ideals of Freemasonry. And our reward will be Masonic Wages which is not paid in money or money's worth but in the applause, gratitude, and appreciation of our brethren.

Admonition to the brethren of the lodge -'May you long enjoy every satisfaction and delight which disinterested friendship can afford. xxx"

Disinterested Friendship – Do not be confused with the meaning of 'disinterested' here. It does not mean 'not interested' or indifferent. In masoniccontext, disinterested friendship means friendship unbiased by personal interest or advantage; not influenced by hidden agenda. In other words, friendship with no mercenary motives. In short, you do not befriend a brother because he is a general, or has a high position in government, or a rich guy na pwedeng utangan. You befriend your brother for what he is – your co- equal as a mason, one who has undergone the same masonic experiences that you went through, one who does not need to be asked but will help you in times of trouble once you have proven that you are a worthy brother yourself.

Admonition to the Master – "... by diligent observance of the by-laws of your lodge, the constitutions of masonry and the holy scriptures, you will be enabled to acquit yourself with the highest honors here and lay up a crown of rejoicing which shall continue when time shall be no more...".

To acquit yourself with the highest honors here – means you conduct yourself satisfactorily such that you would truly deserve all praises of your brethren. But what is a Crown of Rejoicing? – You won't know this unless you are a priest, a bible scholar, or an ardent student of the bible. It is one of five heavenly crowns – namely – the crown of glory, the crown of righteousness, the crown of life, the incorruptible crown, and the crown of rejoicing. It is a reward in heaven for extra ordinary good deeds done while in the body, those sufferings or sacrifices made in the name of God. Obviously, you only get this when you die and join the celestial lodge above.

There you have it brethren. There are still a lot more in Masonry to dwell on but that would be another topic. With this missive, I hope that you will be less beguiled, bewitched, bothered, and bewildered. Maybe less discombobulated.

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Website: www.grandlodge.ph

MW ARIEL T. CAYANAN
Grand Master

MW DANILO D ANGELES.
Grand Secretary

EDICT NO. 376

PROVIDING ADDITIONAL REGULATIONS GOVERNING THE CONDUCT OF INSTALLATION CEREMONIES FOR OFFICERS OF SUBORDINATE LODGES

WHEREAS, the Ancient Charges command that it is not in the power of any man or body of men to make innovations in the body of Masonry;

WHEREAS, Subordinate Lodges introduce innovations in the rituals and ceremonies involving the installation of officers;

WHEREAS, it is the duty of the Grand Master to exercise careful supervision over the Craft and to see to it that the Ancient Landmarks, Uniform Code of By-Laws, Ordinances, Edicts, as well as Rules and Regulations of the Grand Lodge are respected, obeyed, and complied with;

WHEREAS, there is a need to amend Section 2, Article X, Part II of the Masonic Law Book and incorporate additional regulations governing Installation Ceremonies for Officers of Subordinate Lodges to ensure uniformity and solemnity;

WHEREAS, a Joint Technical Working Group prepared a revised Installation Service of Subordinate Lodges, together with General Instructions, to standardize installation rituals and ceremonies in the Grand Jurisdiction;

NOW, THEREFORE, I, ARIEL T. CAYANAN, Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the power and authority in me vested by the Constitution, do hereby promulgate and decree the following:

SECTION 1. Section 2, Article X, Part II of the Masonic Law Book is hereby amended to read as follows:

"Let there be more men in the light and let there be more light among masons."

SECTION 2. The Officers of Subordinate Lodges shall be installed beginning January but not later than March 31 of each year and hold office until their successors are installed. The Officers of Subordinate Lodges shall be installed in strict accordance with the Installation Service of Subordinate Lodges. Any Brother who makes any innovation in or deviates from the Installation Service shall be guilty of Unmasonic Conduct and held accountable accordingly. The installation program of a Subordinate Lodge shall be submitted by the Master-Elect for approval in writing of the District Deputy Grand Master at least fifteen (15) days prior to its conduct.

SECTION 2. The 2025 Installation Service of Subordinate Lodges, together with General Instructions, as prepared by the Joint Technical Working Group, attached as Annex A, is hereby approved and promulgated for use in the Grand Jurisdiction.

SECTION 3. The printing and distribution of the 2025 Installation Service of Subordinate Lodges by the Grand Lodge is hereby authorized. The use of previous installation services is hereby prohibited.

SECTION 4. All provisions of the Constitution, Edicts, Rules and Regulations, and other issuances inconsistent herewith are hereby repealed or amended accordingly.

This Edict shall take effect upon publication in the Grand Lodge website and shall be read in open lodge at the Stated Meeting following its receipt and action thereon duly recorded in the Minutes of the Meeting.

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 28th day of February 2025.

ARIEL T. CAYANAN
Grand Master

Attest:

DANILO D. ANGELES, PGM
Grand Secretary

ATC/DDA/KJEP/vangie

GENERAL INSTRUCTIONS

Transition of Authority in the Lodge
Private and Public Installations
Giving the Sign or Bow
Giving the Salute to the Worshipful Master in Due and Ancient Form

PART I - PREPARATION

1.1. Election of Lodge Officers
1.2. Qualifications of Elected Lodge Officers
1.3. Appointment of Officers
1.4. Certificates of Proficiency
1.5. Installing Team
1.6. Invitation
1.7. Dispensation
1.8. Masonic Attire
1.9. Masonic Regalia
1.10. Music
1.11. Period for Installation of Lodge Officers and Their Term of Office

PART II - EXECUTION

Program

2.1. Registration

Opening of the Lodge (Tyled)

2.2. Opening of the Lodge
2.3. Stated Meeting Business (Optional)

Installation Proceedings (Private or Public)

2.4. Entrance of the Outgoing Worshipful Master
2.5. Reception of Dignitaries
2.6. Heraldry
2.7. Invocation
2.8. Recognition of Masonic Dignitaries, Members, and Guests
2.9. Welcome Message from the East
2.10. Awarding of Tokens by the Outgoing Worshipful Master
2.11. Introduction of the Installing Team
2.12. Recess and Transition of Lodge Officers

Installation Proper

- 3.1. At the Ante-Room
- 3.2. Entrance of Officers to be Installed
- 3.3. Seating Arrangement of Lodge Officers between Altar and West
- 3.4. Prayer
- 3.5. Installation of Elected Officers
  - 3.5.1. Reading or Delivery of Ancient Charges
  - 3.5.2. Presentation of Elected Officers
- 3.6. Installation of Appointed Officers
  - 3.6.1. Presentation of Appointed Officers
- 3.7. Giving the Salute to the WM in Due and Ancient Form
  - 3.7.1. Procession of Members
- 3.8. Proclamation

Conclusion of the Proceedings

- 4.1. Inaugural Address of the Worshipful Master
- 4.2. Awarding of Past Master's Apron and Jewel
- 4.3. Response from the Immediate Past Master
- 4.4. Introduction of Speakers
- 4.5. Messages
  - 4.5.1. Inspirational Address (Optional)
  - 4.5.2. Keynote Address (Optional)
  - 4.5.3. Guest of Honor and Speaker
- 4.6. Awarding of Tokens (Optional)
  - 4.6.1. Speakers
  - 4.6.2. Selected Participants
  - 4.6.3. Other Honorees
- 4.7. Closing of the Lodge
  - 4.6.1. Short Form by the DDGM
  - 4.6.2. In Due and Ancient Form

Festive Board and Fellowship

- 5.1. Guidelines

The Importance of Elections and Installations in Freemasonry

by VW Rommel S.J. Corral (147)

As we gather together under the bond of Freemasonry, it is vital to take a moment to reflect on the profound meaning behind the acts of election and installation, as they are not only critical to the functioning of our Lodges but also deeply intertwined with the core philosophy and principles that guide our Craft. Freemasonry, like any other noble institution, is built upon a carefully constructed framework that upholds the values of brotherhood, integrity, and moral development. Within this structure, elections and installations serve as pivotal moments that ensure the proper leadership, continuity, and direction of the Lodge. They are vital not only for maintaining the Lodge's operational integrity but also for embodying the values of justice, fairness, and responsibility, which are central to Masonic teachings. Through the act of electing and installing officers, the Craft reinforces its commitment to the ethical and spiritual growth of its members while safeguarding the traditions that have been passed down through generations.

In Freemasonry, elections are a crucial process through which the members of the Lodge select their new officers who will guide and lead the Lodge during the coming term. These officers are entrusted with positions of great responsibility, as they are tasked with serving the needs of the members, ensuring the smooth functioning of the Lodge, and upholding the core principles, traditions, and moral standards of Freemasonry. Each December, the members come together to elect key officers, including the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, and other appointed roles, all of whom play integral parts in the operation of

the Lodge. The election process is not only essential for selecting capable individuals to lead, but also provides an opportunity for the Lodge members to actively participate in shaping the leadership and future direction of the Lodge, ensuring that their collective voice and shared values guide the Craft. This process reinforces the democratic ideals and commitment to personal responsibility that lie at the heart of Freemasonry.

An installation is the formal ceremony in which newly elected officers are publicly acknowledged and assume their positions within the Lodge. After elections are held, the newly elected officers undergo the installation process, which is rich in ritual and steeped in symbolism. During the installation ceremony, the officers take oaths of office, and the Worshipful Master is installed in a special ritual that marks the beginning of his term. The installation is a solemn and significant occasion, often marked by the participation of Past Masters and the active involvement of the Lodge members.

WHY ARE ELECTIONS IMPORTANT?

Accountability and Representation: Accountability and representation are fundamental principles that fortify the election process in Freemasonry, ensuring that the leadership of the Lodge remains accountable to its members. This element of accountability is essential not only for the Lodge's well-being but also for the vitality and integrity of any organization. In Freemasonry, the election process allows members to directly influence the direction and policies of the Lodge by selecting leaders who will act in the best interests of the craft. Through this process, the Lodge avoids the concentration of power in the hands of a few and ensures that the voices of its members are heard and respected. By actively participating in the election of our leaders, we take on a shared responsibility in shaping the Lodge's future, ensuring that its decisions reflect the values, traditions, and priorities of the membership as a whole, and fostering a culture of transparency, trust, and collaborative leadership.

Preservation of Tradition: Preservation of tradition is a central theme in the Masonic election process, as it upholds the core values of equality, democracy, and shared responsibility that have long been embedded in the Craft. Freemasonry has a rich and storied history of electing leaders, a practice that ensures the continued preservation of its guiding principles while fostering a sense of unity and respect among its members. Through elections, the democratic element of Freemasonry is highlighted, allowing each of us to actively participate in the selection

of our leaders, ensuring that leadership remains rooted in the collective will of the Lodge. This tradition of electing leaders not only maintains the integrity of Masonic governance but also reinforces the ideals of fairness and representation, ensuring that the leaders chosen are committed to safeguarding the teachings, values, and mission of the Craft. By continuing this practice, the Lodge honors its past while shaping its future, ensuring that the guiding principles of Freemasonry remain intact for generations to come.

Ensuring Continuity and Stability: Ensuring continuity and stability within a Lodge is a key function of the election process in Freemasonry. While elections provide an opportunity to bring new leaders to the forefront, they simultaneously guarantee that the Lodge remains grounded in its traditions, values, and operations. For example, the position of Worshipful Master rotates regularly, ensuring a dynamic and fresh perspective while preventing stagnation. This rotation allows new ideas and energy to flow into the leadership, while still upholding the essential continuity of the Lodge's functions, rituals, and moral teachings. By regularly electing new officers, Freemasonry fosters a balance between renewal and tradition, ensuring that the Lodge adapts to the evolving needs of its members while preserving the foundational principles that have guided the Craft for centuries. This careful balance between change and continuity strengthens the Lodge, providing stability in its administration and safeguarding its legacy for future generations of Masons.

SYMBOLISM OF ELECTIONS

The election of officers symbolizes the continuation of the Lodge's mission and the preservation of its values. The ritual surrounding the election emphasizes not only the selection of leaders but the collective commitment of all brethren to the governance of their Lodge. It reminds us that each member has a role in shaping the direction of the Lodge and that leadership must be exercised with humility, wisdom, and a sense of service to others.

THE RITUAL OF INSTALLATION

The installation ceremony is not merely a formal exchange of duties; it is an event that is charged with deep meaning and sacred symbolism. Each officer is installed with specific prayers, promises, and obligations. For example:

The Worshipful Master: The incoming Worshipful Master is entrusted with the leadership and guidance of the Lodge. He swears to uphold the principles of the Craft, promote unity, and ensure that the

Lodge flourishes during his tenure.

The Senior and Junior Wardens: The Wardens are tasked with supporting the Worshipful Master and overseeing the workings of the Lodge. Their roles during installation involve promises of duty and loyalty to the Lodge and its goals.

Treasurer and Secretary: The Treasurer is entrusted with the financial responsibility of the Lodge, while the Secretary is responsible for the administration and communication within the Lodge.

Each of these positions is installed in a manner that is designed to emphasize the significance of the role and its responsibility to the well-being of the Lodge in particular and Freemasonry in general.

WHY ARE INSTALLATIONS IMPORTANT?

Commitment and Responsibility: The installation ceremony marks the formal commitment of the new officers to their roles. It is a public declaration of their willingness to serve the Lodge and its members, fulfilling their duties with integrity and honor.

Spiritual and Ethical Transformation: The ritual of installation is also a reminder of the transformation that Freemasonry seeks to inspire in each of us. By taking on these roles, the newly installed officers undergo a spiritual journey—one that reminds them of their responsibilities to lead by example and to uphold the moral teachings of the Craft.

A Connection to the Past: The installation ceremony links the current officers to those who have gone before them. The outgoing officers formally pass the symbols of authority to the newly installed officers, creating a sense of continuity and tradition. This connection to the past is an essential element in preserving the values and principles of Freemasonry.

THE INTERCONNECTION BETWEEN ELECTIONS AND INSTALLATIONS

The acts of election and installation are deeply intertwined and together form the foundation of a Lodge's leadership. While elections are the process through which officers are selected, installations serve as the solemn occasion where the officers assume their roles. Both of these elements are essential for the smooth functioning of the Lodge. Elections ensure that the right people are chosen, while installations solidify their commitment to the Lodge's ideals and responsibilities. Together, they symbolize the continuity of Freemasonry and its dedication to moral and ethical leadership.

THE MASONIC PHILOSOPHY BEHIND ELECTIONS AND INSTALLATIONS

The philosophical foundations of elections and installations in Freemasonry go beyond the organizational structure. They are closely aligned with the deeper teachings of the Craft, such as:

The Role of the Individual Mason: In Freemasonry, every Mason is encouraged to cultivate their own virtues and moral character. Elections and installations remind us that leadership, whether elected or installed, is about service to others and not the pursuit of power.

The Principle of Brotherhood: Both elections and installations emphasize the importance of mutual respect and harmony within the Lodge. They remind us that the purpose of our collective work is to build a stronger, more enlightened community, based on fraternity and trust.

Symbolic Renewal: Each election and installation ceremony serves as a form of renewal for both the Lodge and the individual Mason involved. It is an opportunity to reflect on the progress made and to recommit to the shared ideals that define Freemasonry.

In conclusion, elections and installations are not merely procedural steps in the operation of a Masonic Lodge; they are profound rituals that hold great significance in the life of the Lodge and the lives of its members. Elections ensure that the Lodge is led by those who are chosen for their wisdom, integrity, and service to the Craft. Installations confirm this leadership and provide a solemn occasion for all members to reaffirm their commitment to Freemasonry's principles.

Both of these acts, deeply rooted in Masonic tradition, remind us that Freemasonry is more than an organization—it is a living, breathing institution that depends on the active participation and moral character of its members. By embracing the responsibilities of elections and installations, we honor the history of our Craft, nurture the future of our Lodges, and continue the timeless mission of Freemasonry.

May we all continue to fulfill our roles, both as leaders and as followers, with the same commitment to Brotherly Love, Relief, and Truth that has defined our Craft for centuries.

Decorum and Etiquette During Installations
for Masons and Guests

by VW Rommel S.J. Corral (147)

As Freemasons, we are part of a noble and ancient tradition that places great emphasis on personal conduct, respect for others, and reverence for the customs and rituals that define our Craft. One of the most significant and solemn moments in Freemasonry is the installation ceremony, where new officers are formally recognized and entrusted with leadership within the Lodge.

Let us explore the importance of proper decorum and etiquette during installations, ensuring that both Masons and guests understand their roles and responsibilities during such an important occasion. Whether you are a newly appointed officer or a visiting guest, there are specific expectations of behavior and respect that must be upheld in order to maintain the sanctity of the ceremony and to honor the traditions of Freemasonry.

THE IMPORTANCE OF DECORUM AND ETIQUETTE IN FREEMASONRY

Freemasonry is built upon a foundation of respect, integrity, and honor. As we gather together for an installation ceremony, we must uphold these values in our conduct. Decorum is defined as the behavior that reflects dignity, respect, and propriety, while etiquette refers to the established codes of conduct and manners that govern our interactions. During the installation ceremony, both decorum and etiquette play critical roles in ensuring that the event proceeds smoothly, with reverence for the sacredness of the moment.

The installation ceremony is not merely a formal change of leadership; it is a deeply symbolic event that requires the participation and respect of all present. Whether you are taking part in the ritual or observing as a guest, the atmosphere must remain one of reverence and respect. The proper behavior of Masons and guests helps create an environment that enhances the spiritual and moral significance of the ceremony.

DECORUM AND ETIQUETTE FOR MASONS DURING INSTALLATIONS

The Worshipful Master and Officers

The Worshipful Master, Senior and Junior Wardens, and all the officers of the Lodge play key roles in the installation ceremony. As Masons, these individuals must be models of behavior and decorum. They are expected to adhere to the principles of Freemasonry and lead by example, particularly during such an important occasion.

The Worshipful Master, as the leader of the Lodge, must conduct himself with the utmost dignity and reverence during the installation. He should be poised, composed, and focused, as his actions set the tone for the entire event.

The officers who are being installed must remain attentive and respectful throughout the ceremony. They should be fully prepared for their duties, having rehearsed their roles, and should maintain a solemn and serious demeanor as they take their oaths of office. Their conduct reflects not only their own character but also the Lodge's commitment to the principles of Freemasonry.

GENERAL MASONIC CONDUCT

In addition to the officers, all Masons in attendance should observe the following standards of conduct:

Punctuality: Masons should arrive on time for the installation ceremony. Arriving late disrupts the flow of the event and disrespects both the officers being installed and the other attendees. Timeliness is an important sign of respect and commitment to the Lodge and its activities.

Silence and Attention: During the installation, Masons should refrain from talking, whispering, or causing distractions. The ceremony is solemn and must be treated with the utmost respect. The focus should remain on the proceedings, as any distraction can detract from the significance of the event.

Respect for Rituals: Freemasonry is steeped in tradition, and the rituals of installation are an essential part of that tradition. Masons should be attentive and respectful during the rituals, recognizing that these rites are not mere formalities but "sacred moments" that

connect the Lodge to its history and to the ideals of the Craft.

Proper Attire: Masons are expected to be dressed in the appropriate (formal) Masonic attire for the installation ceremony. This includes the wearing of aprons, jewels, and other regalia, which signify their roles and responsibilities within the Lodge. Proper attire reflects respect for the occasion and the Lodge itself.

THE ROLE OF THE BRETHREN IN SUPPORTING THE CEREMONY

All Masons present at the installation should support the officers, both outgoing and incoming, through their active participation in the ceremony. This can be done through applause, standing at appropriate times, and offering encouragement and congratulations to those taking on new leadership roles. The support of the Brethren helps create a positive and uplifting atmosphere, reinforcing the sense of fraternity and unity that defines Freemasonry.

ETIQUETTE FOR GUESTS DURING INSTALLATIONS

While Masons are intimately involved in the rituals of the installation ceremony, guests—whether family members, friends, or non-Masons—also play an important role in maintaining the dignity and solemnity of the event. Their behavior can significantly impact the overall atmosphere of the ceremony.

UNDERSTANDING THE ROLE OF A GUEST

Guests are invited to attend the installation ceremony as honored observers. While they may not participate in the ritual itself, it is essential that they remain attentive, respectful, and aware of the significance of the event. Understanding the importance of the ceremony and the sacred nature of the space is key to their proper conduct.

Adherence to Silence: Just as Masons are expected to remain silent and focused during the ceremony, guests should also avoid unnecessary talking or interruptions. This is especially important during key moments of the ritual, such as the oaths of office and the installation of the Worshipful Master. A respectful silence ensures that the ceremony proceeds without distraction.

Dress Code for Guests: Guests should be aware of the dress code for the event, which may vary depending on the Lodge's customs. Generally, formal or semi-formal attire is expected, as it reflects the seriousness of the occasion. For guests who are non-Masons, it is courteous to ask the Lodge organizers about any specific dress requirements before attending.

PARTICIPATION AS OBSERVERS

Although guests do not take part in the installation rituals themselves, their presence should still be one of reverence. They may be invited to stand at certain points during the ceremony, such as when the new officers are introduced or when the outgoing Worshipful Master is acknowledged for his service. Guests should follow these cues and observe with the appropriate respect.

THE ROLE OF FAMILY AND FRIENDS

Family members and friends of the newly installed officers are often invited to attend the installation ceremony as a way to honor the individual's achievements and new responsibilities. In this context, it is important for them to recognize that the ceremony is not simply a celebration but a formal, sacred event. While it may be tempting to speak or interact freely, guests should always maintain a respectful demeanor, recognizing the formality of the occasion and the importance of the Masonic principles being enacted.

SYMBOLISM OF DECORUM AND ETIQUETTE IN INSTALLATIONS

The proper conduct of Masons and guests during the installation ceremony reflects the deeper symbolism of Freemasonry itself. It is a reminder that, as Masons, we are committed to upholding the highest standards of behavior and integrity, not just in our rituals but in our daily lives. The installation ceremony symbolizes a passing of the torch from one generation of leaders to another, and the respectful participation of all involved highlights the importance of unity, respect, and shared responsibility.

In a broader sense, the installation reinforces the idea that Freemasonry is not merely a collection of individuals but a collective of like-minded men working together toward a common goal. The etiquette and decorum observed during these ceremonies reflect the fundamental truth that, in Freemasonry, every action is an opportunity to express our commitment to the Craft, our Brethren, and the ideals we hold dear.

In conclusion, the importance of decorum and etiquette during the installation ceremony cannot be overstated. As Masons, we are entrusted with the responsibility to uphold the dignity of the Craft, and this responsibility extends to our behavior during these solemn occasions. Whether as a newly elected officer, a member of the Lodge, or a guest, our conduct plays a critical role in preserving the reverence, continuity, and unity that Freemasonry stands for. By adhering to the principles of decorum and etiquette, we ensure that the installation ceremony is a fitting tribute to the Craft's values, fostering a spirit of brotherhood, respect, and commitment to the ideals of Freemasonry for all who participate.

PIERCING THE VEIL OF OUR ALLEGORY THROUGH ONE-ON-ONE MENTORSHIP

by VW Jaime A. Pacanan, PDDGM (363) & VW Rodolfo T. Azanza, Jr., DGL (12)

The current theme of our Grand Master, MW Ariel T. Cayanan, is: LET THERE BE MORE MEN IN THE LIGHT, AND LET THERE BE MORE LIGHT AMONG MASONS. A thematic triangle was put forward to give flesh to this theme, and that is the triumvirate concepts of EDUCATION, ENLIGHTENMENT and EQUILIBRIUM. Perusing the documents available the Grand Lodge of the Philippines, we will learn that the inspiration behind MW Ariel T. Cayanan's theme is from the thoughts of MW Camilo Osias, PGM, who verbalized the same words during his incumbency.

It is a beautiful theme; a well-crafted one, and a step in the right direction. Nevertheless, this article is based on our own observations and appreciation of what is happening in contemporary Philippine freemasonry; an incoming danger that must be addressed, which we suppose is one of the reasons for MW Ariel T. Cayanan to give priority to education, among others.

As a newly raised mason is taken through the rigors of masonic education in the lodge, and eventually required to take IMES classes once he aspires for higher office, he becomes knowledgeable and privy to the finer details of the processes in Philippine Freemasonry. He may even become an expert in following rituals and procedures. But as we observe in our current circles, a growing number of our brethren seem to have their hearts unable to connect to the masonic principles and obligations they took at the altar. One may become very knowledgeable of the rituals and memorize all the lines but somehow remains ignorant of the system of morality that is veiled in our rituals' allegory and as illustrated by the symbolisms that we employ. Why?

We hazard to proffer that these brethren lack the reflection that would lead a mason to the enlightened moral path hidden in our allegory and symbology. We surely are all in agreement that head knowledge is different from wisdom. Wisdom encompasses discernment. And discernment requires reflection. AND THE ACT OF REFLECTION CAN ONLY BE GUIDED BY A MENTOR.

One-on-one mentorship is a slow and unhurried process, but it is effective. Eventually, the snails reached Noah's Ark. This is the methodology we know we need, and wish we do, and in fact, assume that we do, but through the years we have taken for granted. Perhaps because of its very nature of being unhurried. Some of us just pay lip service to the patience it requires; a supposedly prominent masonic virtue.

The crux of the matter is that it may have become a general tendency of blue lodges to be focused more on the mastery of mechanics and less on the mystery of masonry. They focus more on rules and less on reflection. They focus more on compliance and less on circumspection. We reward outwardly achievements and builders of monuments but shove quiet and sincere acts of brotherly love under

the rug. Some officers of the lodge tend to lose sight of the fine principles of making good men better and instead become embroiled in erecting obelisks, coveting awards and advancement in masonic titles, and excessive merriment, as if those things are real indicators of being "better."

We cannot be focusing on mechanics, rules, compliance, etc., and still expect the individual Traveler to be enlightened on the day he is raised. How often do we hear the phrase, "kanya-kanya tayo ng travel," or "no one can travel on your behalf." These are phrases we have learned, as we had been taught as such. That he must go through the journey himself is what we inculcate to our candidates, and quickly we add, "as other have done, who have gone this way before," repeating these lines like parrots.

To put this article together, we had been engaging our brethren from different lodges in deep conversations, and a pattern seems to emerge: a candidate made to run the gauntlet by his lonesome, subjected to all kind of stresses, eventually would (consciously or subconsciously) believe that entry into the door of Freemasonry has a material price. His woeful experience will cloud his eyes such that on the day he is raised, we might as well not remove his hoodwink. For he ends up seeing but not understanding the great allegory that veils our system of morality. This candidate will thus become the antithesis of a good man made better, for he has actually become worse. He develops ulterior motives that are worlds apart from the salient purposes of Freemasonry.

On the other hand, those who have felt the value of being guided by a mentor; those who felt the steady support of the hand of a brother holding them while they were still in the dark, are the ones that are able to reflect well, pierce the veil of our allegory with the help of his mentor, and eventually find the moral path.

Being under the light, the mentored brother finds himself initially naked, and with a great feeling of gratitude, finds himself slowly clad in the habiliments provided by the masonic principles that he imbibes. He finds out that the more he becomes a worthy brother, the more that he becomes clad. Eventually the cladding becomes an armor that allows him to venture further into the battles of life, enabling him stand up again when struck down,

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When Brother Masons Work Together: How a Masonic Brand of Leadership Helped Win Olympic Gold Medals

by WB Ivan Jethro A. Balagtas (476)

When a young Abraham Tolentino witnessed the Athletes' Parade at the 1972 Olympics, he didn't know it would be the first of many he would watch closely. Even less did he know that one day, he would play a direct role in putting athletes on those very tracks. His father, the late Isaac Tolentino, was then president of the Wrestling Association of the Philippines while also serving the City of Tagaytay as its Mayor.

A tried and proven leader in sports management, MW Abraham To-

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lentino (or Bambol as he prefers to be addressed), has assisted in developing athletic organizations in chess, kickboxing, shooting, and his beloved sport of cycling. Under his stewardship, athletes were provided the best conditions to perform their best, including training facilities, nationwide athletic events, and youth development programs. The Past Grand Master is also the president of the Integrated Cycling Federation of the Philippines, where he is still actively involved in organizing national competitions along with improvement programs for athletes in road cycling, mountain bike racing, track cycling, and BMX. Proficient in administering the twenty-four inch gauge, MW Bambol served in high ranks of these sports organizations while also serving as the Mayor of the City of Tagaytay. "You need to use all your working tools," says the Past Grand Master when asked about his acumen in time management, a skill he has fully mastered. Barely a year after completing his tenure as Grand Master, he assumed the Philippine Olympic Committee presidency in 2019, and using the same set of working tools, he managed to do everything asked of him and more. He also finds time to serve the brethren. He displayed his leadership once more when he assumed the role of Charter Master of Ama-Deus Masonic Lodge No. 500.

"You also have to be hands-on," advises MW Bambol, and his peers would attest that he is, indeed, hands-on. A good leadership requires a strong team, and MW Bambol's team in making sure good athletes become better, are brother masons.

THE HAND THAT ROCKS THE CRADLE WEARS A RING

"Iba kapag ang humawak ay may singsing," MW Bambol tells The Cable Tow with a smile, referring to the masonic ring, a proud display of one's affiliation to the craft. He is ably assisted by VW Wharton Chan of Saigon Masonic Lodge No. 188 and Almagea Masonic Lodge No. 499 as the POC Secretary General. MW Bambol expressed that he feels more at ease and reassured when another brother is with him when carrying out these high-stakes tasks, thanks to the mystic ties that bind masons together. "Magkatinginan lang ay nagkakaintindihan na," as the Past Grand Master puts it. He and VW Wharton are joined by many brothers who help sporting organizations. RW Robert Joseph Moran heads the Philippine Soft Tennis team, which bagged three gold medals, one silver, and one bronze in the last Southeast Asian Games.

"In essence, we help alleviate the lives of the athletes and aid them in their respective careers. It is our legacy to create their legacies," explains VW Wharton.

STANDING TALL, HEADS UP HIGH, FACING THE EAST

After securing the POC presidency for another term, MW Bambol envisions a 'Faster, Stronger, Higher—Together' organization moving forward, and judging by what he has accomplished in a relatively short time, the committee will undoubtedly sustain success. For MW Bambol, the journey from watching the Olympics as a child to leading the Philippine delegation has been one of fortitude, excellence, and service. Qualities of a well-equipped craftsman.

The Philippine Olympic Committee is a testament to masonic leadership. On how a shared vision, trust, and deep involvement to one's craft will achieve great things. As VW Wharton puts it, "Being a Mason, especially in ideals, provides us better understanding in dividing our time with the use of our working tools. Moreover, our partnership with other Masons, particularly as President and Secretary General, gives a certain advantage when it comes to a common goal, and we are driven by our tenets of promoting that grand design of giving glory to our country. Although time can never be brought back, it is a hefty sacrifice that we all invest and will forever carve our undertakings in the pages of history."

PARIS 2024

PLEASURES

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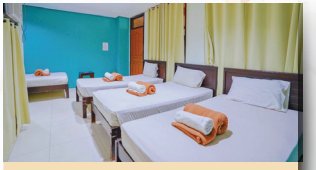

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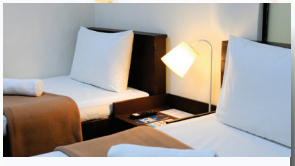

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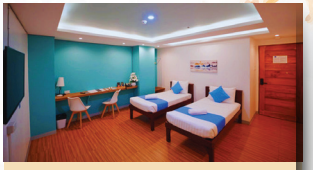

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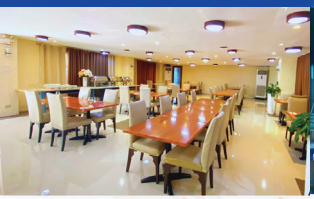
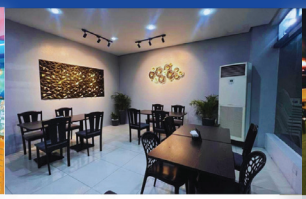




GReat Experience. Lasting Memories.

Of Men, Grand Masters and Gods

by WB Teddy Lopez (4)

The story of Grand Master Hiram Abiff is central to us Masons. Allegorical as it may be, it is the anchor of the morality tale that dictates much of our conduct and rituals. It is a story that binds us and sets us on a journey to discovering our east, that place within us framed in lessons of our journey and colored by values and principles crafted, tested and strengthened along the rough and rugged road. No other fraternity has this experience, much less those wannabees that try to assume our mantra.

In the tragedy of Hiram Abiff, it is impressed on us that while he occupies an exalted position he is as human as anyone except he has a firm grasp of the values that defined his character, especially at a time of utmost peril. Considering that he faced imminent death at the hands of ruffians, his steady resolve came to the fore. Yet, even as he did, we may perceive some moments of self-doubt that makes the tragedy truly human in its development. The allegory does not mask the emotions that went through Hiram Abiff even as it is revealed somewhat euphemistically in his altercation with the ruffian.

In his first encounter with a ruffian, his response to the threat was, "I cannot", at once implying a higher order that inhibits one to respond favorably to a demand or a threat. It speaks of an inability to grant or give in to it because one has no decision on the matter except to announce to other party that the demand cannot be accommodated because he fears for the consequence to whom he owes obedience or that the high-

er order may not look favorably on him giving in to the demand or the threat. Even so, Hiram retreats into it as a refuge from the threat of harm. It is a reflex borne of fear. He hopes that in communicating his impossible position the threat may, by his own volition, pull back.

In his second encounter, he answers, "I shall not." It is a response more emphatic than the first in that here there is more of him in it. "I shall" implies that he is more in control of his reaction. Hiram is now deciding the outcome of the situation despite the danger it poses to himself. It is as if he has gotten over the fear he exhibited in his initial response and now is slowly coming to terms with the threat and answering it in his own ground. It is Hiram now dictating to the ruffian. He is now saying that he can give in to the demand but he chooses not to. It is in this dialogue that we see the strength of Hiram's character coming to the fore. Unmasked yet now unfazed he dares the ruffian to do his worst but he will stick to his principled stand because he is decided on doing so.

"I will not", was a firm response delivered not by Hiram as a simple human being but of him with the full weight and stature of his office. Here we see Hiram taking on the ruffian and even daring him to do his worst. It speaks of him transcending his fear and rising to the more superior position of a Grandmaster because his declaration is so emphatic and decisive that the ruffian has no recourse but to lose his disposition and give in to the fear he feels in the face of a more dominant figure.

The tragedy illustrates the process one goes through when faced with life decisions. It is why we are told to seek recourse to the Divine to help us navigate our way towards the firmer ground where we are the masters of the situation and owners of our fate from the earlier feeling of helpless and seeming despondence. These three responses best outline the gamut of emotions one goes through in these times —- fear, redemption and then finally determination.

The tragedy of Hiram Abiff is symbolic of the rites of passage: from darkness to light; from mortality to being born again; and from uncertainty to enlightenment. In all stages, we are guided by the Divine precepts to act accordingly by the principles of morality and virtue. The phrase "I cannot" denotes a hint of uncertainty; "I shall not" implies resolve; and "I will not" manifests a firm determination. The last response requires us Freemasons to be more faithful and conscientious in the discharge of our duties.

and empowering him to survive his own tragedies.

But being under the light, the brother who ran the gauntlet unaided, the one left alone in his woeful journey, may likewise stand naked in the light. But reminiscent of the emperor with no clothes, he is unable to pierce the veil of our allegory and finds himself impotent in front of the moral path. So he crawls back into the dark shadows as a faux mason and wreaks havoc unto Freemasonry as an act of revenge, retribution, vengeance, payback, reprisal and retaliation. He is of a thought that whatever he has achieved, he has achieved on his own. He subconsciously believes that he owes nothing from Freemasonry and finds false justification in his ulterior motives. He has become a mafiosi rather than a mason; a bully disguised as benevolent. He believes his own fiction, and wallows in his own version of ersatz freemasonry. And yet, he continues to be naked, only he does not know it.

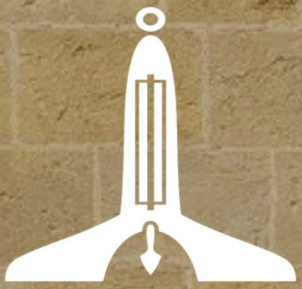
These darklings, their best disguise is that they are fun to be around, so many masons keep silent and dismiss the idea that they are our problem. Some have even made makeshift pedestals for faux masons as they get blinded by the fake glitters of their perverse form of freemasonry. Those who try to whisper good counsel to them were attacked and bullied to oblivion. It appears that bullying has crept in as an accepted practice in our masonic edifice.

These faux masons are becoming many and numerous, because for years, genuine masons sat on the fence. These darklings manage to even insert themselves into the good graces of the powers that be, and like woodworms, destroy the lodges from within. This pestilence needs to be stopped.

Philippine masonry now needs a savior. Who will this savior be? They are many. They are our current and past Grand Masters who are the statesmen of our Craft. They have the wisdom, and they are a unifying force. They are our beloved. Thousands will rally behind them when they expose the Faux masons under the whole canopy of heaven and expel them from our august fraternity. And when all is done, we must return to our true form of education, which is by way of mentorship. One-on-one. Unhurried. But full of brotherly love.

ON THE LEVEL

VW Edgar S. Bentulan, PDDGM



TILED AND PUBLIC INSTALLATIONS

Every Lodge when congregated should duly be tiled. This is sacredly enjoined in the Ancient Landmarks (Mackey) Nos. XI on the necessity of Lodge to be duly tiled and XXIII enshrining the secrecy of the Institution. And, of course, there's our Obligation which we promised never to break. But Installation of Officers is one important major activity of a Lodge that can be held in public to allow non-Masons witness the ceremony in person.

As secrecy is an intrinsic element unique in the character of Masonry, particularly its rituals and ceremonies in meetings, transparency in the best interest and intention of winning understanding from the greater community of man, is, on the other hand, equally fundamental in its intentions of work.

DIFFERENCES:

TILED INSTALLATION

In a number of lodges in the jurisdiction of the Grand Lodge of the Philippines as in foreign jurisdictions, private or closed installation of officers is done behind tiled door where the ceremony is preferred to be conducted exclusively only for members and brethren from other lodges.

In here the usual degree sign observed in closed meetings is given by the brethren when saluting the Master. In saluting to the Worshipful Master in Due and Ancient Form, the brethren headed by the Master of Ceremony fall in line in single file on the north side of the Lodge, from Senior Warden (SW) down

to the last officer, followed by the Past Masters and members of the Lodge, approach the East, one at a time, and salute the Master by giving the signs of the 3 Degrees, successively.

More personal and intimate atmosphere is experienced in the tiled installation where the members are more focused on its discussions on sensitive matters internal to the Lodge and the secret Craft's rituals. In here, the bonds of Masonic brotherhood are specially reinforced, enhancing the members's shared commitment to the lodge's values and traditions.

PUBLIC INSTALLATION

This is open to non-Masons, family members and friends of members. This is allowed for them to witness the ceremony and appreciate better Masonry. No better way can a Lodge in its duties implement and support worthwhile community projects and be in harmony with government and greater society than by being understood and accepted as a legitimate organization with sincere intentions. Utmost care should therefore be taken particularly by the Installing Team and Lodge members with utter seriousness, solemnity, and elegance in the delivery of the rituals and execution of the floor work. The Installing Master on whom the success of installation ceremony largely depends, must take due care to ensure that it is performed in an impressive and exemplary manner.

When saluting the Master, the member crosses his both arms upon breast with right hand over the heart and left arm outermost, hands being open and palms inward, inclines head forward and makes a little bow.

Commonality:

Both modes of installation require Lodges to open in the 3rd Degree of Masonry and their procedure is the same. The seats of officers to be installed are placed between the altar and the West, formed in "U" shape. Likewise, in private and public installations, the Master of Ceremony or MC and other Officers

installed bow to each other in acknowledgment, by placing their right hand across the body then bow. At the prerogative of the DDGM, both installations can be closed in short or ample form, provided it is done after the retirement of the flag and that the Closing Prayer is rendered and the Altar attended to, as is also observed in Masonic District, Multi-District or Regional Convention.

Installation ceremonies must at all times be treated with exceptional reverence.

Significant Distinction:

The significant distinction that differs private installation from the public form lies in the degree of confidentiality involved. As confidentiality is obviously less of a concern in public installation, this open mode of installation, demystifying or simplifying somewhat the mystery of Masonry, is designed to be widely transparent and informative, and enlightening particularly for non-Masons to dispel misconceptions about the Craft, and to promote good fate and goodwill in the bigger world of the community. On top of the more formal habiliments to be worn by the lodge officers and members and their punctuality, the keen attention to program details and appropriate selection of the guest of honor and speaker (GOHAS), the performance of the installing officer and his installing team handling the ceremony is crucial and most critically important.

Public installations are a flashpoint of showcasing the Lodges' image, and therefore Masonry's integrity as a moral institution. They promote and stimulate public interest and social and civic support to Masonry, let alone, help fertilize the ground for lodge membership growth.

Obviously, even more than the closed and tiled installation, this public ceremony of formally inducting into office the officers of the Lodge for the ensuing Masonic Year, must always be performed with the most impressive execution of perfection, solemnity and dignity.

Once Upon the Level of Time: In Search of the First GLP Flag Ceremony

by VW Joseph Harold W. Santiago, GH

(Editors note: This article originally appeared in the The Cable Tow Vol. 96 No. 1 May-June 2019)

On May 28 will be the 121st year since the banner which shall become the flag of our country was first unfurled by a Mason - General Emilio Aguinaldo in the Battle of Alapan in Imus, Cavite in 1898.

The same Philippine Flag will be waved 15 days later as the Independence of the Philippines was DECLARED at Aguinaldo's Mansion in Kawit accompanied by the musical score: Marcha Nacional Filipina (which will be adopted as the Anthem of the First Philippine Republic) thus making June 12 - the first Flag Ceremony.

What about in our own Masonic Backyard: When was the First Flag Ceremony of the Grand Lodge conducted?

Searching for the answer made us sift through the earlier volumes of our An-

nual Proceedings and it was observed that there were no records of any Flag Ceremony from 1912 to 1949.

As the display or even possession of the Philippine Flag was declared ILLEGAL by the American-dominated Philippine Commission in 1908 by virtue of the Flag Law, the absence of our National Banner is not surprising during the early years of the Grand Lodge. The ban is also a poignant reminder of what it means to be under a foreign ruler.

Even after the Flag Law was repealed in 1919, the absence of the Flag in the Ceremonies of the Grand Lodge all throughout Brother Manuel Quezon's Commonwealth Era is noticeable. Philippine Independence was GRANTED to the Filipinos in July 4, 1946 with another Mason - Manuel Roxas sworn in as President of the 3rd Republic and in a symbolic Flag Ceremony, the American Flag was lowered while the Philippine Flag was raised. The 2 Flags used to fly side by side in the Country.

On January 12, 1948 - MW Emilio P. Virata (Grand Master 1947) issued Edict No. 32 prescribing the procedures in conducting the flag ceremony. At this point, one can assume that both the Philippine Flag and the Philippine National Anthem would have been regular features in succeeding Lodge Meetings. For the AnCom however, they were still not included.

Until we came to the Proceedings of the 34th Annual Communication in January 24, 1950, whereby the following is duly recorded:

FLAG CEREMONIES

Most Worshipful Brother Esteban Munarriz, Grand Master, requested the Grand Marshal to present the Flag of the Nation at the Altar. Worshipful Brother Pedro Lombos, Grand Marshal, complying with the order of the Most Worshipful Grand Master, entered the Grand lodge Hall accompanied by the Grand Standard Bearer who was holding the National Flag, the Grand Deacons and the Grand Stewards acting as escorts, and the Grand Sword Bearer leading them. Then, the Grand Marshal presented the Flag at the Altar with the following address:

MOST WORSHIPFUL GRAND MASTER, Distinguished Brethren in the Grand East, my Brethren:

The colors unfurled before you make the national banner of our country - the Philippines. It stands for a people united, with every element forming an integral whole; a geographical territory without dismemberment; a republic, democratic, free and independent.

It is an emblem of our national freedom, the incarnation of all that is dear and noble in Filipino life. Wrought by the mighty hands of ages, born of

a liberty-loving people and led by the guiding spirit of the destinies of nations, it has become an enduring landmark of our national patrimony and a living symbol of our birthright. In its name history records the founding and building of a nation. Its soul shall live to the end of time and its ideals shall cease only when the nations and the races are no more.

The Sun is an emblem of the eternal life of our State and the symbol of perpetual light that guides the destiny of our race; its eight rays are the eight first constituent provinces.

The three stars designate our three great regions, ours by gift of nature and by design of the Almighty.

The white triangle tells us of our peaceful and friendly purposes as well as the sincerity and purity of our actions, the Masonic trinity of Peace, Hope and Charity.

The blue field denotes our patriotism, the lofty principles and purposes.

And the wide red stripe proclaims the indomitable energy with which we hold on to our tropic skies.

On the whole, the triangle, the Sun and the three Stars that make our Flag are Masonic symbols - the Brotherhood of men and the Fatherhood of God. As our forefathers have dreamed of it, so may it forever float over the land of a happy people. The National Anthem was played and sang by the Craft, and Brother Charles Mosebrook, gave the following prayer:

(INVOCATION omitted)

The Flag was then placed in the East and Brother Pedro R. Francisco recited the following:

SALUTE TO THE FLAG

THERE FLIES OUR FLAG, AN EMBLEM OF RARE BEAUTY AND PATRIOTIC MEANING;

THE CONSTANT INSPIRATION OF OUR PEOPLE FOR A LIFE OF PEACE, INDEPENDENCE AND FREEDOM;

SALUTE IT, BECAUSE IT IS THE ENSEMBLE OF HAPPINESS AND FELICITY OF OUR FOREFATHERS DURING THE CENTURIES GONE BY;

KISS IT, BECAUSE IT IS THE BANNER OF THE BRAVE SONS OF OUR RAJAHS, SOLIMANES AND MARIA CLARAS;

PRESS IT UPON YOUR BOSOMS, BECAUSE IT IS THE SACRED COLORS OF OUR BELOVED PHILIPPINES;

PLACE IT IN YOUR HEARTS, BECAUSE IT IS THE INSIGNIA OF OUR BROTHERS WHO PERISHED FOR OUR NATION'S CAUSE;

LOVE IT, BECAUSE IT IS THE PRICELESS RELIQUE OF OUR COUNTRY THAT IS EVER WITH US IN ALL VICISSITUDES OF LIFE;

ADORE IT, BECAUSE IT IS THE LIVING PERSONIFICATION OF THE SPIRIT OF THE LAND OF OUR BIRTH;

VENERATE IT, BECAUSE IT IS THE HALLOWED MANTLE THAT COVERED THE BLEEDING AND MANGLED BODIES OF OUR SOLDIERS DEAD;

BLESS IT AND DEDICATE IT TO GOD, BECAUSE IT IS THE FRUIT OF THE SACRIFICES OF OUR HEROES WHO NOW IN ETERNITY REST;

AND TRUST ALMIGHTY AND TO HUMAN JUSTICE THAT IT BE PRESERVED FOR YOU, YOUR

CHILDREN, AND YOUR CHILDREN'S CHILDREN TO GLORIFY AND RENDER MORE HOLY, THAT THOSE WHO DIED FOR IT MIGHT NOT HAVE DIED IN VAIN.

Excerpts from the Proceedings of the 34th Annual Communications, Tuesday – January 24, 1950, pp. 11 – 14

One can only imagine, the emotion generated among the Brethren at that particular moment. It can be observed that the above Oratorical Piece that we now know as the SALUTE to the Philippine Flag, has two portions: the Presentation Part which was delivered by the Grand Marshal, and the Salute Proper which was recited by another brother; and that the Philippine National Anthem, Invocation and the Flag's ascension to the East, were performed in between the Presentation and the Salute.

Moving forward to the next 2 Communications (1951 and 1952), the Flag Ceremonies were continued following the same procedures.

By 1953, the ceremony were changed in accordance to Edict 37 issued by MW Sidney Austin in October 18, 1952. A practice that will be followed for the next 10 years until amended by Edict 44 of MW William Quasha, issued in September 12, 1962.

By the time of the 53rd Annual Communication in 1969, the Flag Ceremony is recorded with the Grand Marshal presenting the Flag of the Nation before the Altar followed by the singing of the National Anthem and the Invocation of the Grand Chaplain.

In March 8, 1993 MW Agustin Mateo issued Edict No. 155 providing for the sign of fidelity be made during the playing or singing of the Philippine National Anthem and recital of the Pledge of Allegiance to the Flag.

Going back to the Salute to the Flag, a Filipino Version - "Pagpupugay sa Watawat" was translated by MW Danilo Angeles, PGM in 1987 back when he was Junior Grand Lecturer for Central Luzon. It was delivered by the Team of District Officers of Masonic District 6 (Nueva-Ecija – Aurora) at the Grand Lodge in August 22 of the same year in commemoration of the Linggo ng Wika. The said version prove popular and endearing especially when delivered with freedom, fervency, and zeal. In the 1990's MW Angeles was invited a number of times at the Aguinaldo Mansion in Kawit, Cavite to render the piece in commemoration of the Country's Independence Day.

Although officially not a part of our Flag Ceremonies per approved Edicts or Rituals, its inclusion in our 1950 proceedings while the Philippine Flag is presented for the first time in our Official Communication is a historic event for the Grand Lodge once upon the level of time. Its rendition as a Masonic Piece – whether in English or Filipino, intertwining the Philippine Flag to the Craft is an act that every Filipino Mason should be proud of.

INSTALLATION BLUES: LIGHTS, CAMERA, ACTION !

By VW Eulogio Amado M. Sabban, PDGL (4)

The installation ceremony for newly elected and appointed officers of the blue lodge is an annual tradition that demands meticulous preparation, often starting months in advance. Like a movie production, every detail must be planned and executed with precision to ensure success. The anticipation and anxiety of preparation are matched only by the satisfaction of a well-executed event. Based on experience, here are valuable insights for the incoming Master and his team.

THE PRODUCTION

Proper planning and execution are crucial. As the saying goes, "Failing to plan is planning to fail." Here's a simple guide for the production team:

Set clear objectives and expectations. Develop strategies to achieve those objectives.

Create a financial plan and allocate resources. Follow a strict timeline for every phase of the activity. One of the first priorities is securing the date and venue for the ceremony. For lodges intending to use the Jose Abad Santos Hall at the Grand Lodge in Manila, early reservations are necessary as bookings fill up months, even a year, in advance. Failing to reserve early can force adjustments to the installation date.'

The team must also organize the dinner and fellowship venue, aligning with the preferences of the incoming officers, particularly the Master and his Lights. Considerations include costs, manpower, resources, and the number of attendees. The three Lights typically share production expenses.

THE PLAYERS

The Producers - The incoming Master and his Lights are the producers. The installation sets the tone for their administration and reflects their leadership abilities. It is a baptism of fire,

testing their capacity to lead the Craft. Planning involves regular meetings, task delegation, and progress monitoring.

The Director and Scriptwriter - Veteran members often act as Director and Scriptwriter. The Director oversees rehearsals and ensures compliance with Grand Lodge of the Philippines (GLP) protocols. The Scriptwriter ensures the ceremony follows the installation manual and addresses inaccuracies during rehearsals.

THE ACTORS

The Installing Team and incoming officers are the primary actors. Among them, the Installing Officer and Master of Ceremonies have pivotal roles. The incoming Master should personally invite the Installing Team, whose participation is critical. This ceremony is a significant milestone for the Master, marking the start of his leadership.

Production Assistants and Props Team - Production assistants handle logistics, such as distributing invitations, arranging catering, coordinating transportation, and setting up lodge paraphernalia. They also organize the program, tokens, certificates, and souvenirs for the Guest of Honor and other attendees.

PROGRAM HOST

The program host, selected by the production team, manages the reception and fellowship entertainment. GLP guidelines require the installation program and invitation to be approved by the District Deputy Grand Master (DDGM) at least 15 days before the event.

Cameramen and Sound Technicians Documentation is vital. Cameramen handle photography and videography, while sound technicians ensure audio systems and microphones, including lapel mics, function smoothly.

KEY CONSIDERATIONS

January to March are traditionally installation months, making early preparations essential. Secure the venue, invite the Installing Team, and confirm the attendance of the Guest of Honor well in advance.

The venue for both the ceremony and fellowship should reflect the vision of the incoming officers while accommodating guests. Balance grandeur and practicality, especially when working within a budget.

Rehearsals are essential to ensure all participants are prepared. The Installing Officer and Master of Ceremonies play central roles in the event's success, making preparation crucial.

FINAL REMINDERS

To ensure a smooth and memorable installation ceremony:

- Reserve your venue early to secure your preferred date.
- Invite your Installing Team and Guest of Honor ahead of time
- Regularly monitor progress with your production team to address any challenges.

When everything is in place, the Director will give the final cue: LIGHTS, CAMERA, ACTION!

BREAKING THE CYCLE OF IGNORANCE AND DESTITUTION: THE MASONIC ACADEMICIANS CLUB., INC. (MAC)

In his valedictory during the Induction of Officers of the Masonic Academicians Club, Inc. (MAC), our President Emeritus, VW Joy Conde Puno aptly used the phrase, "The last, the least, and the lost," an amalgam of three verses in the book of Matthew in the New Testament of the Bible. He fittingly said, "In our [masonic] world, those who are lost, least, and last are carried unconditionally by their brothers." And MAC was founded six years ago along those lines; to extend our blessing of wisdom and education especially to the least of our brothers and fellowmen. They may not necessarily be "lost, least and last' in terms of financial resources, but rather in the context of ignorance and destitution when it comes to masonic light.

It was a bold concept: a gathering of some of the best educators, academicians, and movers and shakers of the education sector within Philippine Freemasonry who are prime exponents of the philosophy that masonic knowledge and wisdom bring light into the world and the crux in making good men better. And its goals can best be appreciated from a portion of the MAC Creed where it says: "Bound together by our academic pursuits and vocation, we commit to strengthen and uplift each other's welfare, enhance our networks with academic institutions, and propagate programs and platforms on education for the betterment of our nation... and embrace without equivocation and mental reservation the noble purpose of being the sharp end of the sword in cultivating the virtues of wisdom, perseverance and service in education.

The MAC journey started in 2017, and through the toilsome efforts of its founding fathers under the helmsmanship of Bro. Joy Puno, it finally received the Certificate of Accreditation from the Grand Lodge of the Philippines in 2019.

It required time and the entirety of the hearts and minds of its founders, but

triumph had always been sweeter that way. In 2018, the SEC registration of MAC was released and by 2019 it became a fully operational club. Through and after the pandemic it remained discreet and modest with its numerous accomplishments and advocacies. But growing in number, it has gained momentum and scale to take bigger steps.

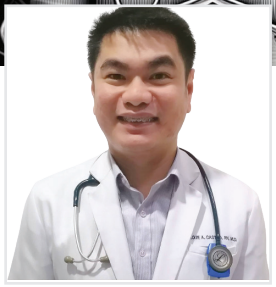
On January 13, 2025, a new set of officers were inducted by no less than our Department of Education Secretary, VW Juan Edgardo "Sonny" M. Angara, who was also the Guest of Honor and Speaker. The event was also honored by the presence of our esteemed Grand Master of all Masons of the Philippines, Most Worshipful Ariel T. Cayanan, who also graciously delivered a very inspiring speech. Both of them were awarded their certificates of Honorary Membership, together with MW Reynato S. Puno, PGM, RW Raul E. Canon, RW Robert J. S. Moran, DepEd Usec. VW Peter Corvera, and the President of the Philippine Christian University (PCU), Bro. Dr. Junifen F. Gauuan, who also delivered an brilliant masonic message that set the tone for the event.

During his inaugural speech, our new MAC President, VW Joselito R. Dela Cruz, rolled out his priority program that will focus on five main areas: (1) Promoting life-long learning, (2) Fostering collaboration and brotherhood, (3) Bridging traditions and innovation, (4) Engaging with the wider community, and (5) Mentorship and support for emerging leaders. All these key programs are under the banner of "Pursuit of Excellence," the battle cry of our MAC President. Strategies and tactics for each program will ensure that all these shall come to fruition. The leadership triumvirate in MAC is completed by having a First Vice President, currently held by VW Rodolfo T. Azanza, Jr, DGL, who is currently the Executive Director of IMES, and a Second Vice President, presently occupied by former DepEd Usec. VW Jesus L. R. Mateo, who is also our incumbent IMES President.

in all our labors we aspire bring glory to the Great Artificer of our Universe, the Author and Perfecter of our travels as academic Freemasons. And in the words of Pres. Joselito Dela Cruz, "our work should extend beyond the lodge room and into the wider world." We therefore invite brethren who share the same interest with us in MAC to join our masonic club. They can simply join our meetings (observer status) every first Monday of the month, at the Philippine Christian University (PCU), Taft Ave., Malate, Manila. For now, meetings are face-to-face, but it is envisioned that interested brethren will also be able to virtually hook up via the Zoom platform.

VW OZONE ASANZA (12)

Intemperance and Excess: The Challenge in Freemasonry



Freemasonry, as an ancient and honorable fraternity, is built upon principles of brotherhood, morality, and self-improvement. Its teachings emphasize moderation, self-discipline, and the pursuit of enlightenment. However, as with any organization that fosters social interaction, the temptations of intemperance and excess—particularly during fellowship—can sometimes undermine the values and well-being of its members.

THE CALL FOR MODERATION

Freemasonry promotes the concept of balance in all aspects of life. The three principal tenets—Brotherly Love, Relief, and Truth—demand that a Mason conducts himself with dignity, responsibility, and self-care. In particular, the virtue of temperance, as symbolized in Masonic teachings, calls for a measured approach to social gatherings, warning against overindulgence that can compromise health, judgment, and harmony within the Lodge.

The working tools of Freemasonry, such as the 24-inch gauge, serve as reminders of the need for balance. The gauge teaches Masons to divide their time wisely between duty to God, service to others, and self-improvement. Excessive indulgence during fellowship, whether through alcohol, gluttony, or other forms of excess, disrupts this equilibrium and diverts a Mason from his obligations to himself and his brethren.

THE RISKS OF EXCESS IN MASONIC GATHERINGS

Fellowship is a vital part of Freemasonry, strengthening bonds among brethren and reinforcing the principles of the fraternity. However, unchecked indulgence in social settings can lead

to personal and collective challenges. Overconsumption of alcohol, excessive feasting, or inappropriate behavior can result in health issues, strained relationships, and even reputational damage for the Lodge not to mention for the whole fraternity as well. When fellowship prioritizes excess over purpose, it risks diminishing the moral and philosophical pursuits of Freemasonry. While social events should be enjoyable, they should not become occasions for reckless behavior or indulgence that contradicts the fraternity's ideals.

THE CONSEQUENCES OF INTEMPERANCE IN MASONIC GATHERINGS

When Masons engage in excessive behavior during fellowship, the impact extends beyond the individual. Lodges may experience declining participation as members and aspiring members such as observers and petitioners become disillusioned with an environment that does not reflect the values they seek. Discord and conflict may arise when social gatherings become disruptive rather than unifying. Moreover, a Lodge known for excess may struggle to maintain the respect and trust of its surrounding community. Freemasons are called to be role models, and their conduct—both within and outside the Lodge—must exemplify dignity, wisdom, and restraint.

PROMOTING BALANCED AND MEANINGFUL FELLOWSHIP

To prevent intemperance, Masonic Lodges should emphasize meaningful fellowship. Encouraging members to engage in activities aligned with Masonic principles—intellectual discussions, charity, and health-conscious gatherings—reinforces fraternity's true purpose. Lodge leaders should set an example of moderation and guide members toward responsible social engagement. Events must foster camaraderie without overindulgence, ensuring gatherings remain respectful and enriching. A culture of accountability helps brethren support one another. Open dialogue on responsible behavior and assisting those who struggle with intemperance strengthen Lodge unity and individual well-being.

THEREFORE

Freemasonry, at its core, is a journey of self-improvement & enlightenment. Intemperance and excess during fellowship threaten not only the moral foundations of the fraternity but also the health, reputation, and stability of its members. By committing to moderation, responsibility, and a culture of meaningful engagement, Masons can uphold their values and continue to be beacons of wisdom, integrity, and self-discipline in an ever-changing world.

A CENTURY OF ISAGANI LODGE NO. 96

Founded amidst the vibrant tapestry of Tarlac's history, Isagani Lodge No. 96 stands today as a testament to a century of Masonic tradition and community service. Throughout its history, the Lodge has epitomized charity and compassion. Following the legacy of its forerunners, its members have supported countless endeavors from educational scholarships to vital medical outreach programs. In times of calamity, the Lodge has been a steadfast pillar, extending relief and hope to those in need, whether in the aftermath of natural disasters or during national crises. The spirit of the Lodge is upheld by the dedication of its members and the wisdom of its Past Masters. Through periods of growth and renewal, the Lodge has remained steadfast in its commitment to make Good Men Better, guided by the enduring principles of Brotherly Love, Relief and Truth.

HISTORY OF THE LODGE

Isagani Lodge 96 traces its roots to the Municipality of Paniqui, Province of Tarlac, Philippines. Established under a dispensation dated May 27, 1924, granted by Grand Master Wenceslao Trinidad, the Lodge was originally intended to be named "Central Luzon," reflecting its geographic location. After deliberation, the Lodge was formally named after the indomitable character Isagani from Jose P. Rizal's infamous novel, "El Filibusterismo". On January 27, 1925, the lodge received its charter from the Grand Lodge of the Philippines under the name "Isagani Lodge 96". The formal constitution and installation of officers took place on April 18, 1925, conducted by Grand Master Christian C. Rosenstock.

Noted Tarlacquenos served the Lodge during its formative years. Foremost among them are Luis Morales, politician-lawyer and former Congress-

man of Tarlac; Clemente Terso former Mayor of Moncada; and Eliseo Marquez, an ex-judge from Paniqui.

Initially meeting in Paniqui, Isagani Lodge 96 relocated its meetings to Moncada, Tarlac, and later, in the middle of 1937, to Tarlac City. The construction of the Isagani Masonic Temple to its present site begun in 1937 under the leadership of Worshipful Master Francisco M. Alejo. The lot was donated by the late General Servillano Aquino of the defunct La Generacion.

It underwent renovation in 1974 spearheaded by the "Magnificent 11" composed of Bros. Cosmo P. Antonio, Jose Y. Chua, Benjamin Chua, Benigno Ng Chua, Co Ting Chu, Juan Chia, Benito Chua, Po Kim Hong, Que Teng, Que Kang, and Chua Giok. The new Temple was dedicated with simple but fitting ceremonies on April 24, 1975.

THE LODGE TODAY

Today, the temple continues to undergo improvements to serve as the center for Masonic charity in the region.

THE LODGE AND ITS ACTIVITIES.

Isagani Lodge No. 96 has its history of charitable initiatives. Since its establishment, the Lodge has been actively involved in scholarship programs, medical and dental outreach, and dis-

aster relief works. Notable contributions include support for victims of major calamities such as the floods in 1972 and the eruption of Mount Pinatubo in 1991, as well as relief operations during the typhoon season of 2009.

In 1986, the Lodge initiated a scholarship program, and in 1995 it launched an annual medical and dental outreach program for disadvantaged communities in Tarlac Province and neighboring areas. The largest commitment to charitable endeavors has been recognized including the conferment of the prestigious "Hiram Award" during the term of VW Cosmo P. Antonio in 1995.

The Lodge has also extended its unwavering support to the Philippine National Red Cross by sponsoring an annual blood letting activity.

CHANGES IN THE FUTURE

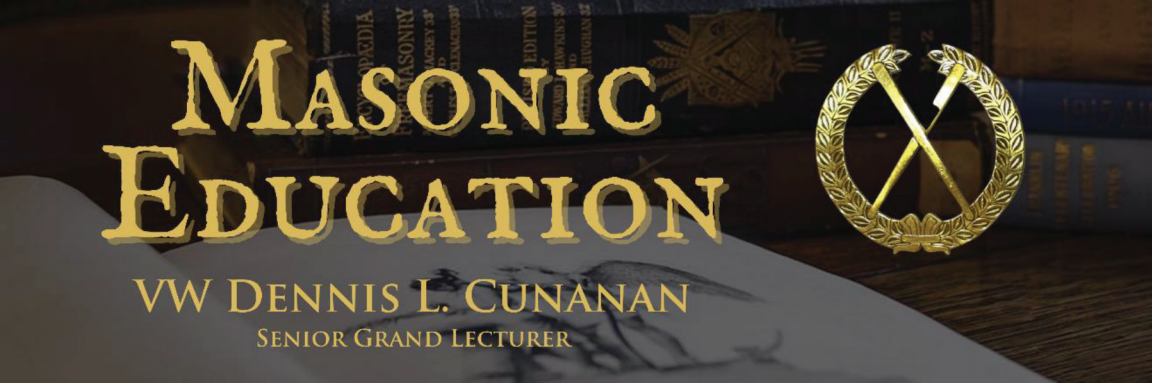
Throughout its history, Isagani Lodge No. 96 has seen periods of revitalization under dedicated leaders. From 2001 to 2004, Reforms were spearheaded by VW Jaisu Mariposa, VW Christopher Gococo, VW Armando Uy, and VW Andy Po, bringing the Lodge back to its esteemed stature within the Masonic community.

The Lodge remains faithful in its commitment to the principles of masonry-Brotherly Love, Relief and Truth. With

a focus on Faith, Hope, and Charity, the Lodge continues to strive towards making good men better, serving the community, and contributing to the progress and development of the nation. As we approach our Centennial milestone, we celebrate not only our rich heritage but also the promise of a future guided by the tenets of the Craft. Together, we will continue to build upon the foundations led by our founders ensuring that Isagani Lodge 96 remains a beacon of light and service for generations to come.

In honor of our Centennial anniversary, we reaffirm our pledge to serve our community and uphold the noble tenets of Freemasonry, embodying the essence of Isagani's enduring spirit of Brotherly Love in every endeavor.

BRO. NOEL H. MALLARI (96)



The Importance of Lodge Elections and Installation Ceremonies

As we move into the second half of the Masonic Year 2024 – 2025, the Corps of Grand Lecturers are optimistic that our Grand Master's theme "Let there be more Men in the Light, let there be more Light among Masons" as supported by the three (3) Speculative Framework: EDUCATION, ENLIGHTENMENT, & EQUILIBRIUM have grown into the hearts and minds of all Masons in our jurisdiction.

Our Masonic Education Lecture this November tackles the importance of electing and installing Lodge Officers and their impact on Masonic ENLIGHTENMENT. We call on both outgoing and incoming Masters to pay due attention. Landmark Tenth of the 25 Landmarks in our jurisdiction states the congregation of a Lodge, by a Master and two Wardens and the presence of the three is essential to a valid masonic organization. In our Masonic Law Book, the Officers shall be the Master, Senior & Junior Wardens, Treasurer, Secretary, Auditor, Chaplain, Marshal, Senior & Junior Deacons, Senior & Junior Stewards, Tyler, and such other officers as its by-laws may provide (Part II Ordinances / Article I - Organization of a Lodge / Sec. 8).

A Lodge needs to elect seven (7) Key Officers by ballot at the Stated Meeting in December: The Worshipful Master who "should have served as warden" (HSAW) or a Past Master is the highest officer elected in a Lodge of Master Masons; the next three can be elected from the floor – the Senior and Junior Wardens and Treasurer; while the last three officers – the Secretary, Auditor, and Harmony Officer are to be elected among the Past Masters of the Lodge. Except for the Junior Deacon who is to be hand-picked by the Senior Warden as his aide, the other

Appointed Lodge Officers are chosen at the will and pleasure of the Master-Elect. Following the IMES certification and the District's Exemplification process for newly elected Master and Wardens of subordinate Lodges, all Elected and Appointed Officers shall be installed no later than March 31 of each year. They are to hold office until their successors are elected and installed.

Proper Etiquette and Prescribed Protocols in a Masonic Lodge in accordance with the Manual on Public Liturgy and these guidelines

The next portion of this lecture is close to the heart of our Grand Master. Before his ascent to the Grand Oriental Chair, MW Ariel T. Cayanan has been invited to numerous Lodge Installations throughout the jurisdiction. During these events he has only become too aware that certain lodges tend to deviate from established Installation Rituals. Such deviations are detrimental to the preservation of our Masonic Traditions. Thus, in response to the growing threat of these confusion caused by violations and innovations from our Installation Rituals, Past Masters who intend to be Installing Officers, Masters of Ceremonies, and Assistant Masters of Ceremonies are now required to attend an IMES-sponsored classes appertaining to Installation of Lodge Officers to help ensure uniformity in the conduct of Installation Rituals for each subordinate lodge this coming Installation season between January to March 2025 and beyond. A total of 8 classes are to be conducted between September to November 2024. Together with the Past Master's Degree, these special classes are delivered a day before the Multi-District Conventions in eight of the nine concurrent jurisdictions:

REGION	DATE	LOCATION	ORGANIZING DISTRICT
Northern Luzon	Sept 06	Echague, Isabela	RII Isabela Central
Central Luzon	Sept 13	SMX, Clark, Pampanga	RIII Pampanga
Visayas	Oct 11	Boracay Island	RVI Panay
Northern Mindanao	Oct 18	Cagayan De Oro City	RX CDO Central
Southern Mindanao	Nov 08	SMX, Davao City	RXI Davao del Sur & Davao City
Western Mindanao	Nov 15	Pagadian City	RIX Zamboanga del Sur & Sibugay
Southern Luzon	Nov 22	Marikina City	RIV Rizal
National Capital Region	Nov 29	GLP Manila	NCR-B

Only Past Masters who have attended any of the above IMES Classes shall be accredited by the Grand Lodge to participate in the upcoming Installation Ceremonies.

The Masonic Installation Program is generally divided into three portions: The Opening of the Lodge, the Installation Proper, and the Conclusion of the Proceedings. The basic premise of the event is the transition of lodge authority between the outgoing Lodge Officers headed by the outgoing Worshipful Master,

the hold-over powers of the Installing Team, and the incoming Lodge Officers led by the Master-Elect.

PROTOCOL - Opening of the Lodge

It must be emphasized that during the first part of the program or the opening of the lodge, **the outgoing Master is still the person in authority.** It is still in his power to open a Lodge of Master Masons which he must perform PROPERLY and ON TIME. Should the Installation Ceremony be done in public form, the Worshipful Master will announce that "the Lodge is now open on the 3rd degree of masonry in public form". When conducted in a Masonic Temple, the Inner Door of the preparation room must be locked at all times.

If the Stated Meeting of the Lodge is scheduled on the same date as the Installation, the Transaction of Business ought to take precedence before the Installation Proper **to be presided by the outgoing Worshipful Master.**

Should the outgoing Master desire to present certificates, tokens, and/or mementos, it is best **presented before he steps down from office** as it will be the last document that he will issue from that office. The outgoing Lodge Secretary should also affix his signature in attestation.

PROTOCOL - Installation Proper

During the Installation Proper – while there is a transition in power between the outgoing and incoming Lodge Officers, the Installing Officer shall preside with the assistance of the Master of Ceremonies. During this critical interval, he is the de facto person in authority. Entering from the Northside, he receives the gavel of authority from the Outgoing Master. After setting the craft from labor to refreshment should exit on the left side of the Master's table. Throughout the Installation Ceremony, IO should stand on the South side of the East station.

As stipulated in Edict No. 238 of MW Gonzales, "Any Installing Officer who shall make any significant innovation or in deviation from the approved ritual of installation, in the course of presiding over the Installation Ceremonies, shall be held liable to sanctions by the Grand Lodge." GLP Admin is currently working on defining the sanctions to be imposed on erring IOs. It shall be the duty of the Installing Team to lead in the preservation of the solemnity of the ceremonies. They are to remind the assembly (both Brethren and Visitors) of basic lodge rules like observing silence; setting mobile phones in silent mode; NO crossing of the lights; minimizing goings and leavings inside the lodge; NO clapping until the proclamation; and other proper masonic etiquette.

During the Salute to the Flag, the Marshall must not move without the order of the Worshipful Master instructing the Bro. Marshall to "escort the flag to its proper place in the East". In strict compliance to Philippine Heraldic Law – the proper place of the Philippine Flag should be on the same level the Worshipful Master's Station (never below it).

Use of the proper term for the Grand Lodge Anthem - the official anthem of the Grand Lodge of the Philippines, commissioned by MW Reynato S. Puno, PGM in 1984 to VW Magdangal de Leon (Araw 18) and Bro. Jesus Elbinias (Hiram 88) is called Grand Lodge March (NOT Grand Lodge Hymn). When included in the program, the proper term should be written.

The Fifteen Ancient Charges and Regulations are to be read (not recited) by the Installing Officer, the Grand Master, or the DDGM on the third level in the East (never from the floor). A Masonic dignitary in the East may also be asked to perform this part on the south side of East station.

MASONIC ATTIRE and PARAPHERNALIA

Proper Masonic Attire is strictly required for this auspicious occasion (Edict No. 284). The Master Mason delivering Salute to the Flag must also be in proper Masonic Attire and NOT in any other costume. The use of the proper lodge paraphernalia like collars, jewels, and aprons according to Part II, Article XIX C. Subordinate Lodge Official Regalia (Sections 18, 19, 23, and 24) of the Masonic Law Book should be strictly observed. The brazen practice of certain lodges using collars similar to the Grand Lodge Official Regalia which in our jurisdiction is reserved only for elected Grand Lodge Officers must stop! Lodges caught violating the above constitutional statutes shall be sanctioned by the Grand Lodge.

The Installing Team composed of the Installing Officer (I.O.), Master of Ceremonies (M.C.), and Assistant Master of Ceremonies (aMC) **who by ritual presented the erroneous paraphernalia are to be penalized by the Grand Lodge and their accreditation to participate in future installations of lodge officers revoked.** Likewise, District Officers composed of the District Deputy Grand Master (DDGM), Grand Lodge Inspector (GLI), and District Grand Lecturers (DGL) who allowed the blatant use of erroneous paraphernalia shall also be sanctioned for neglect of duty.

The investing of Jewels should be done by the Installing Officer or by the Master of Ceremonies ONLY. The Installing Team should not allow any family member to be near the Altar during the obligation and the investiture.

The correct floor works for the Proper and Uniform Surrendering of Jewels are being taught at the IMES Session before the Multi-District Conventions. They are to be cascaded later among subordinate lodges.

During Installation, the IO first presents the gavel to the Worshipful Master. He removes his hat, then puts the hat on the head of the Worshipful Master and thus states; ***"Wearing your hat demonstrates the authority of your position and distinguishes the brother occupying the Oriental Chair from the rest of the brethren, who shall remain uncovered."*** (Edict 216 -Soriano)

ONLY THE BRETHREN OF THE LODGE SALUTE THE NEWLY INSTALLED WORSHIPFUL MASTER.

MC should be coming from the NE corner of the Lodge, by way of N going to the Altar in a square and making the proclamation. Applause should be given ONLY after the Proclamation at the Altar of the Master of Ceremonies.

PROTOCOL - Conclusion of the Proceedings

Once the Lodge Officers have been declared duly installed, the new Worshipful Master is now the person in authority. **From this point until the next Lodge Installation, the new Master of the Lodge will have command responsibility of the lodge from which he was called to preside.**

Whenever the Grand Master is present, he should be the Guest of Honor and Speaker. When selecting speakers, care should be taken that their remarks are not offensive to any person, class, religion, or politics. The Worshipful Master should not allow any master mason, masonic official or dignitary to speak after the Grand Master, his Representative, or the DDGM has spoken - except on matters requiring brief presentation of tokens. **Both Masons and Guests are not allowed to leave during speeches.**

It is now proper that the certificates, tokens, and/or mementos that will be presented be signed by the new person in authority. As it will be the first document that WM will issue from that office, the new Lodge Secretary should also affix his signature as an attestation.

The Festive Board

Another solemn part of the event that has been taken for granted is the Fellowship Portion. It is timely that these two issues should be considered seriously especially by the new brother in authority:

ONE - Freemasons have been trained to temper the limits of their behavior by not overindulging in libations (alcohol consumption). It is the obliga-

tion of each Craftsman to practice the Five Points of Fellowship should they see some of their brothers and fellows who failed to guard against intemperance and excess.

TWO - It is also un-masonic behavior for Masons to force visitors, observers, or candidates to consume alcoholic beverages under the threat of rejection. Edict No. 328 by MW Suan has long been in force and has sanctioned many masons, lodge officers, and even lodges in violation thereof.

A stern reminder to incoming Masters of Lodges - once you and your fellow Lodge Officers have been declared duly installed, you as the Worshipful Master will now the highest officer within your lodge and from this point until the next Installation, will have command responsibility of the lodge from which you have been called to preside.

INITIAL PREPARATIONS

To ensure conformity with the approved ritual, the program of the Installation Ceremonies should be submitted by the Master-elect for approval in writing by the DDGM not later than 15 days before the event. The Program Invitation must not include the reception of the Grand Master or any Masonic Dignitary **UNLESS** he has accepted the invitation to attend. As an integral part of the preparation, a Lodge of Instruction (LoI) or Masonic Rehearsal should be done before the actual date of the Installation Ceremony.

Only ONE set of Lodge Officers are to be installed in an event. Joint Installation is strictly prohibited.

PHRASEOLOGY - Dropping the use of the word EMCEE. Popularized in the 1930s, the term is a representation of the letters "MC" which is an abbreviation for the Master of Ceremonies. Although it generally refers to the official host of a ceremony, staged event, conference, convention, or other similar performance - in Freemasonry however, the Master of Ceremonies or MC has a distinct role during the Installation Ritual. In the program however, emcee is also used to refer to the host which has a different function. As both words MC and emcee are pronounced the same and can be confusing in the conduct of the event, the term "emcee", spelled "e-m-c-e-e" **should be dropped in the Installation Program** and substituted instead by the term **Program Host.**

The Musical Director should only use music that is appropriate for an Installation Ceremony. Music that will elicit comedic, disturbing, or negative reactions before the assembly should be avoided. Musical Selection can be downloaded from the GLP Website.

CONCLUSION

The installation of lodge officers is a significant ceremony in Freemasonry, marking the transition of leadership and responsibilities within a lodge. The event reaffirms the lodge's mission, strengthens camaraderie, and inspires new leaders to advance Masonic Ideals. It ensures continuity and stability of the fraternity; transfers authority and responsibilities to new leaders; symbolizes the cycle of growth and renewal; reaffirms membership commitment to Masonic Principles; provides an opportunity for reflection and rededication; strengthens bonds among members through participation; and lastly - it celebrates leadership, service, and dedication.

As Masons, importance should be given to each portion of the installation ceremony: From the ritualistic proceedings, oaths and obligations, presentations of symbols and regalia, to addresses and charges, and last but not least – the Festive board or banquet celebrations. No deviations are to be made to preserve tradition.

By re-educating the brethren, especially our Past Masters who are responsible for Installing the Lodge Officers of their respective lodges for the ensuing Masonic Year, our uniform Installation Program can bring about enlightenment among those present. When done with fervency and zeal, the phenomenon can lead to Masonic Equilibrium for Masonry in General and each Worshipful Lodge in particular.

GUIDE QUESTIONS FOR LECTURERS

Note: DGL's answers to these questions shall be among their contributions to the Lecture:

Have you witnessed any violation or innovation during an Installation Ceremony?

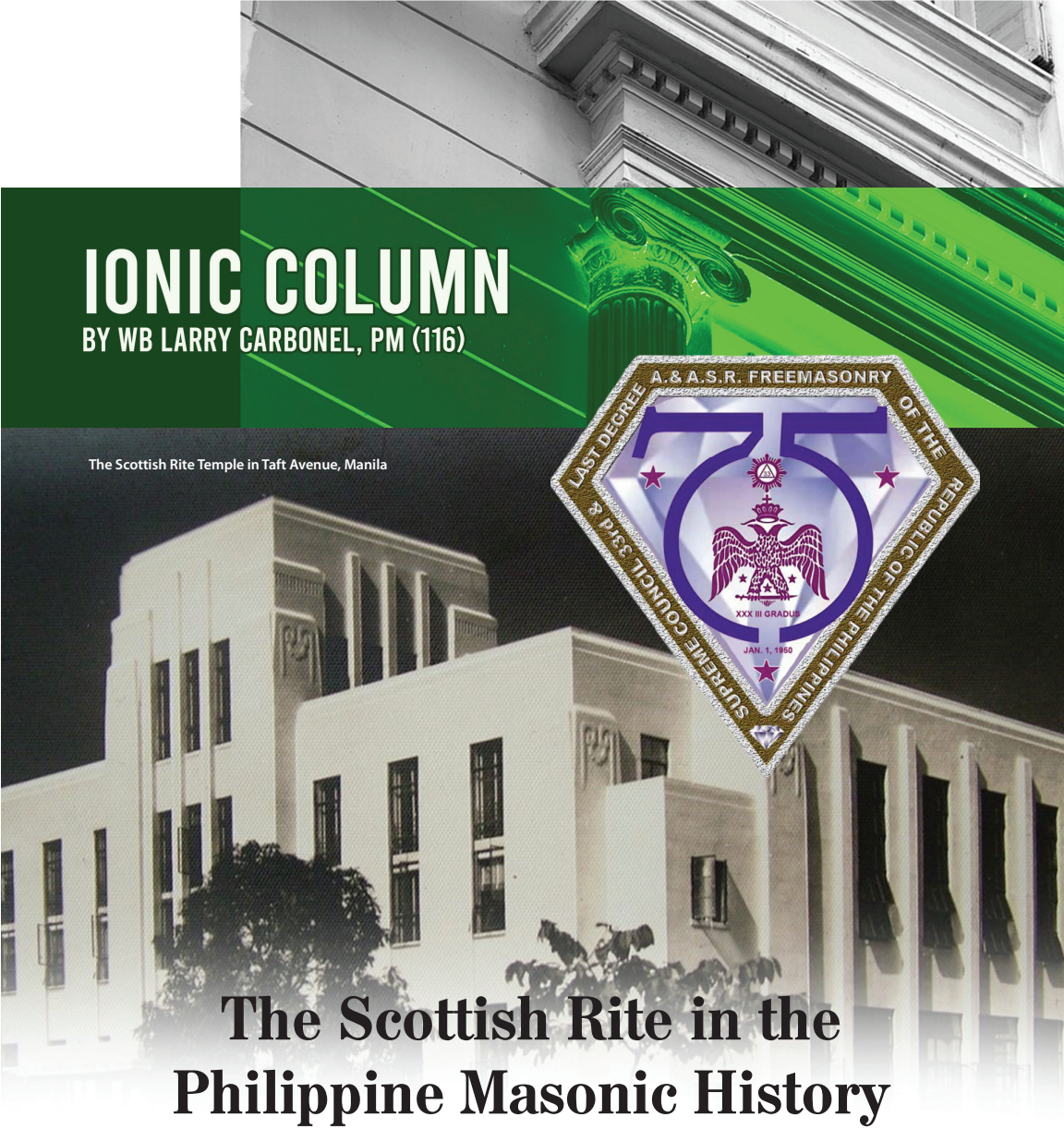
What was your impression of it? How did the guests (brethren and visitors) react to it?

Cite 2 or 3 deviations or innovation that you have witnessed in an Installation Ceremony.

What do you think is the motivation behind the deviation? Was it worth it?

IONIC COLUMN

BY WB LARRY CARBONEL, PM (116)



The Scottish Rite Temple in Taft Avenue, Manila

The Scottish Rite in the Philippine Masonic History

[This article is written in commemoration of the 75th Anniversary of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines]

The Ancient and Accepted Scottish Rite, or Scottish Rite for short, is one of the appendant bodies of regular Freemasonry that Master Masons may join to attain further light. Its lessons build upon the ethical, moral, and philosophical teachings of Craft or Symbolic Masonry. It confers the 4th up to the 33rd Degrees and other Honors.

The Scottish Rite and its degrees are under the control and central authority of the Supreme Council.

The various degrees of the Scottish Rite developed over time in the 18th Century. As early as 1733, a Scotch Masons' lodge first appeared that conferred the Scotch Master Masons degree on Master Masons. While the High Degrees originated in Britain, they flourished in France and were known as the Haut Grades. In 1763, Stephen Morin, who previously secured from France patents to confer these degrees, created and promulgated in Kingston, Jamaica a Masonic rite of 25 degrees of these Haut Grades which he called the "Order of the Royal Secret". This Rite eventually reached the United States of America in the late18th Century.

On 31 May 1801, the first ever Scottish Rite Supreme Council was created in Charleston, South Carolina, presided by Colonel John Mitchell and Reverend Frederick Dalcho. This Supreme Council of the Thirty-Third Degree of the United States of America (which would eventually become the Southern Jurisdiction, USA) assumed control of high degree Masonry in the country and announced a new 33-degree system – incorporating all the 25 degrees of Morin's Order of the Royal Secret and added eight more, including that of the 33rd degree, Sovereign Grand Inspector General.

Ill. Charles Lobingier, 33° and Bro. Emilio Aguinaldo wearing the regalia of an 18° Knight Rose Croix at the Scottish Rite Hall, Masonic Temple in Escolta circa 1925

The 19th century saw the expansion of the Scottish Rite. In the Philippines, the Scottish Rite (a.k.a. Rito Escocés Antiguo y Aceptado) was first introduced in the 1870s during the Spanish Colonial Era. The Gran Oriente de Espana in 1879 was able to form a nucleus of Lodges in Manila, lloilo, Cebu, Cavite and Zamboanga and in each one of these cities a Chamber of Knights Kadosh, Chapter of Rose Croix and a Grand Triangle of the Royal Arch were constituted. Only the Fe Chapter No. 50 in Cavite, and Esperanza Chapter No. 64 in Manila were known. These Bodies however only accepted Spaniards as members and excluded the local Filipinos.

In the 1880s, our National Heroes and Patriots like Jose Rizal, M.H. del Pilar, Mariano Ponce, Graciano Lopez Jaena and others were the first Filipinos to be introduced to the Scottish Rite system when they became Freemasons in Spain. The Father of Philippine Freemasonry, Marcelo H. del Pilar and Mariano Ponce were eventually crowned 33° under the Spanish Supreme Council in 1895.

When the Gran Oriente Espanol set foot on Philippine soil in the 1890s with the founding of La Madre Logia Nilad No. 144, it also established Scottish Rite Bodies shortly thereafter. Among these were the Cámara del 30 No. 7, Caballeros de Rosa Cruz No. 18, Real Arco No. 20, Elegido del Nueve No. 21 and Progreso Council No. 71, all of them were located in Manila.

All these Scottish Rite Bodies ceased working during the revolution against Spain, but activities were resumed upon the return of normalcy with the occupation of the country by the Americans.

After the Spanish American War of 1898 and the signing of the Treaty of Paris, the Philippines became a territory of the United States, and as far as the Scottish Rite is concerned, came under the masonic authority of the Southern Jurisdiction, USA – the Mother Supreme Council.

The American brand of the Scottish Rite of Masonry commenced their labor when Major John M. Sears, 33° Deputy Inspector General for Tennessee, communicated for the first time in the Archipelago on June 9, 1899 the degrees 4th to 32nd. The ceremony took place at No. 113 Calle Marina, Manila, and the recipient was Bro. Edwin C. McCullough, who later became one of the Charter Members of the Scottish Rite Lyceum of the Philippines and a member of Manila Bodies.

Many years thereafter, there were no activities done under the American Scottish Rite. It might have been too "faraway" to warrant expenditure of efforts and the Philippines was forgotten. Despite the appointment in 1905 of Ill. Wm. Frank Pierce, 33°, of California, as the Deputy for the Philippines, the situation remained the same. In his report to the Supreme Council of SJ, USA, he noted that "the conditions as yet do not justify the establishment of Bodies in this part of the jurisdiction."

On the other hand, the Gran Oriente Espanol in 1907, authorized the formation of Noli Me Tangere Chapter of Rose Croix No.53 and four years later, on 5 December 1911, it chartered Hermanos del 96 Council of Kadosh.

In the autumn of 1907, Judge Charles Lobingier,32° KCCH, of the then Philippine Court of First Instance, attended the Biennial Session of the

The Supreme Council in 1958

Supreme Council at Washington and posed upon its members the requirements of the Scottish Rite in the Philippines and the aspirations of the brethren to organize and engage in the active work of Scottish Rite Masonry.
On 29 January 1908, the American Scottish Rite Masons were able to secure approval to organize the Scottish Rite Lyceum of the Philippines. The principal officers of the Lyceum were: Lobingier, as Preceptor, George R. Harvey, 32°, as Prior and Amos B, Bellis, 32°, as Recorder. Other members of this prestigious group were Newton W. Gilbert, 32°, a member of the Philippine Commission and soon to be Acting Governor General of the Philippines; Gen. Harry H. Bandholtz, 32°, Chief of the Philippine Constabulary; Charles M. Cotterman, 32°, founder and first Director of the Bureau of Posts; two future Grand Masters, George Harvey, 32°, and H. Eugene Stafford, 32°, and one Filipino, Francisco Aguado, 30°.

The Lyceum devoted its first year mainly to the study of the history of the Scottish Rite Masonry. Encouraged by its initial success, the Lyceum forwarded to the Grand Commander James D. Richardson, 33° and the Inspector General Pierce, 33° a resolution for the appointment of a Deputy Inspector General with authority to confer degrees, and designate a member of the Lyceum as its choice for the appointment.

A commission arrived on 16 February 1909 naming Lobingier as Deputy of the Inspector General for California and Arizona with full authority to confer the degrees from the 4° to the 32° upon Masons selected by the Lyceum.

In December 1909, the 14° was conferred by Deputy Lobingier, assisted by the members of the Lyceum, upon a class of about twenty. Among those who received the degrees were Frank W. Carpenter, the Executive Secretary of the Philippine Government; Adam C. Carson, Justice of the Supreme Court; Frank R. White, Director of Education; William H. Taylor, a prominent banker; Thomas J. Wolff, organizer and head of the Sanitary Steam Laundry; James Ross, former Governor of Ambos Camarines and at that time Judge of the Court of First Instance; Austin Craig, the famous Rizalist; Milton E. Springer, future Grand Master; Joseph P. Heilbronn, owner of the leading paper company in the Philippines, and Manuel Camus, Judge of the Municipal Court of Manila. From then on Lyceum conferred degrees and prepared for the establishment of regular bodies.

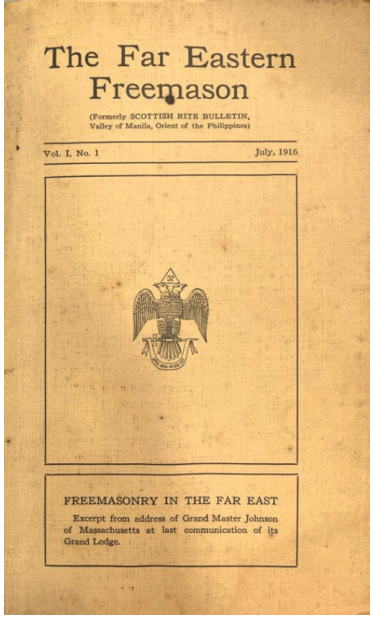
In March 1910, a petition for a Lodge of Perfection was signed by over thirty Perfect Elus who had received the degrees in Manila plus Lobingier. A committee was created to present the petition to the Grand Commander composed of Solicitor General George

Harvey, 32°, Executive Secretary Frank W. Carpenter, 14°, and Justice Adam C. Carson, 14°. It was only on 16 December 1910 that the Grand Commander was able to issue Letters Temporary (equivalent to a Dispensation for Blue Lodges) for Mount Arayat Lodge of Perfection. At the same time the office of Lobingier was upgraded to Deputy for the Supreme Council.

On 10 March 1911, the initial meeting of the new Lodge was held with Lobingier as acting Venerable Master. Carpenter became the Senior Warden and Charles C. Cohn, a lawyer, was chosen as the Junior Warden.

The Letters Temporary for the three other Bodies (Manu Chapter of Rose Croix, Confucius Council of Kadosh and Gautama Consistory) were issued in the succeeding months and in its Biennial Session in October 1911, the Supreme Council confirmed the four Letters Temporary and granted permanent charters for all the four bodies thus completing the full Scottish Rite organization of the Manila Bodies (a.k.a. Valley of Manila). At that time membership were mostly Americans with only a handful of Filipinos.

The Grand Lodge of the Philippine Islands (GLPI) was formed a year later, on December 1912, by three local lodges chartered by the Grand Lodge of California. In 1914, they chartered Bagumbayan Lodge No. 4, composed of Americans and Filipinos. The members of this Lodge established on 11 February 1916, the Lakandola Lodge of Perfection in the Scottish Rite "for the purpose of giving Filipinos a Body of their own." This was followed by the issuance of Letters Temporary for Burgos Chapter of the Rose Croix on August 14. Quezon was invited to affiliate with these bodies and was requested to bring with him Rafael Palma, Kalaw, and other Filipinos. These Scottish Rite Bodies would later be known as the Philippine Bodies.


The Far Eastern Freemason

(Formerly SCOTTISH RITE BULLETIN, Valley of Manila, Orient of the Philippines)

Vol. I, No. 1 July, 1916

FREEMASONRY IN THE FAR EAST

Excerpt from address of Grand Master Johnson of Massachusetts at last communication of its Grand Lodge.

The first issue of the Far Eastern Magazine in 1916.

It was also in 1916 that the Far Eastern Freemason was first published by the Manila Bodies. This journal is now the official publication of the Supreme Council.

In February 1917, a “fusion” happened between the GLPI and Gran Logia Regional de Filipinas of the GOE. This unification was brought about

not only in the Blue Lodges, but also in Scottish Rite Freemasonry. There were some 300 Scottish Rite Masons of the GOE led by Quezon and Kalaw who transferred their allegiance to the Southern Jurisdiction, USA and were absorbed into the Philippine Bodies.
On 20 October 1921, Bisayas Bodies formally came into existence when the Bacolod City Lodge of Perfection was issued Letters-Patent of Perpetual Constitution by then Grand Commander John H. Cowles, 33°, of the Southern Jurisdiction USA. The Charter Venerable Master was Illus. Manuel Camus, 33°.

In 1922, the renowned Scottish Rite Luncheons were instituted by Frederic H. Stevens, then the Deputy of the Supreme Council. Initially held as small gatherings, it eventually became very popular among the brethren, and lasted for several years. At these get-togethers, Masons discussed matters of interest to the Fraternity or listened to a good speaker. The Scottish Rite weekly luncheons perhaps rank among the best projects commenced by Masons in the Philippines for the dispersion of Masonic light.

It was in one of the Scottish Rite luncheons, that Stevens broached the idea of organizing and maintaining a hospital for crippled children in the Philippines. On July 29, 1924, a number of Masons met and organized a corporation for the purpose of building, equipping and maintaining in the City of Manila a Masonic Hospital for Crippled Children. Among the incorporators were Stevens, Wenceslao Trinidad, Rafael Alunan, Manuel Camus, Vicente Carmona, Teodoro M. Kalaw, F.E. Hedrick, General James McRae, Fred A. Holmes, and E.A. Perkins.

In September 1936, the Mt. Arayat Lodge of Perfection of Manila Bodies unanimously voted and authorized its Board of Trustees to buy a 1,820 sqm. piece of land along Taft Avenue in Manila and to likewise proceed promptly in erecting therein a Scottish Rite Masonic Temple exclusive to Freemasons. On November 19, 1938, the said Scottish Rite Temple was officially dedicated by Manila Bodies, headed by Ill. Bro. Stevens. The ceremonies were participated by Bros. Edward Branham, Conrado Benitez, Jose C. Velo, and Douglas MacArthur who delivered a memorable address for the occasion. Bro. Jose Delos Reyes presented the American and Philippine flags which adorned the top of the tower room of the Temple thereafter. In commenting on the dedication event, four of Manila's leading periodicals at that time called the Scottish Rite Temple as one of Manila's most beautiful buildings. In 1975, the Manila Bodies donated the Scottish Rite Temple to the Supreme Council. Ever since, the Scottish Rite Temple became home to many Masonic lodges and Appendant Bodies, where meetings and special Masonic occasions were held with so-

lemnity and proper Masonic decorum. In 1939 Grand Commander Cowles issued a Letters Temporary for the establishment of the Mindanao Lodge of Perfection in Cagayan de Oro City. On 7 July 1939, at the Masonic Temple of Maguindanao Lodge No. 40, Ill. Deputy Stevens, 33°, and party held an open ceremony to read the Letters Temporary and install the temporary officers led by the Provincial Treasurer Ubaldo D. Laya, 14°, who had been selected as the Venerable Master, Bro. Alfredo P. Shapit, 14°, the Mayor of Cagayan, and the other members of the new Lodge. In the Biennial Session of the Southern Jurisdiction, USA, in October 1939, the Patent of Perpetual Constitution were granted to Mindanao Lodge of Perfection.

World War II has suspended all masonic labors in our country. During the Battle of Manila, the Scottish Rite Temple was commandeered by the Japanese Imperial Army who herded, tortured, and killed hundreds of innocent Filipinos within the its hallowed walls. The Scottish Rite Temple was among the few buildings that stood sturdy and survived the heavy bombardments during the liberation of Manila in 1945.

The Philippines was finally granted political independence by the USA on 4 July 1946. The following year, in 1947, Scottish Rite Masons in the Philippines advocated the establishment of a Sovereign Supreme Council for the Philippines. This was initiated by Manila, Philippine, Bisayas, Cabanatuan and Luzon Bodies, and Mindanao Lodge of Perfection.

On 21 October 1949, The Supreme Council of the Southern Jurisdiction, USA issued a charter to the Supreme Council of the Philippines.

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A JOURNEY OF SERVICE, BROTHERHOOD, AND COMMITMENT:

Attending the 11 Installation Ceremonies in Masonic District R-VII CBS

As District Deputy Grand Master (DDGM) of Masonic District R7 (Cebu, Bohol, Siquijor), my journey has been one of profound fulfillment and deep camaraderie. In the past three months, I have had the privilege of attending the Installation Ceremonies of the 11 subordinate lodges under our jurisdiction for the Ensuing Year, witnessing the transition of leadership and the unwavering commitment of my brethren. Each event was not just a formal gathering but a unique experience that strengthened our bonds as Masons, enriched by the travels across the beautiful islands of Cebu, Mactan, Bohol, and Siquijor.

A MEANINGFUL START IN CEBU CITY

The series of installations commenced with **Crescent Masonic Lodge No. 419** at Cebu Parklane International Hotel on January 11, where WB Brindo Nacario ascended to the Oriental Chair, with Bros. Elizer Lao and Paul Pioquinto installed as Senior and Junior Wardens, respectively. The ceremony was personal to me, as the installing team consisted of Past District Deputy Grand Masters from my father's Lodge, Baganian Peninsula No. 275. VW Alandrex Betoya served as Installing Officer, VW Angelito Martinez II as Master of Ceremonies, and VW Santiago Tolentino II as Assistant Master of Ceremonies. Among the night's highlights was a sojourning brother from the U.S. proposing to his girlfriend during the fellowship—making it truly an unforgettable event.

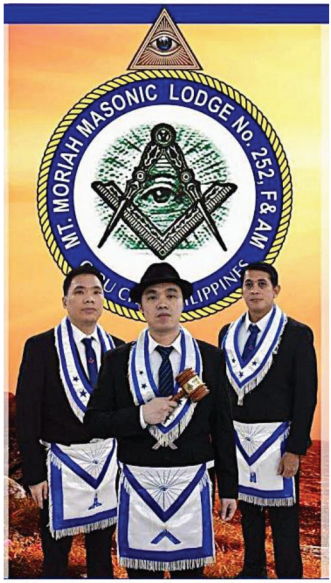
On January 25, **Cebu Masonic Lodge No. 128** held its installation at Casino Español de Cebu. The presence of RW Raul E. Canon, Deputy Grand Master, as Guest of Honor and Speaker, added great prestige to the event. This was a double celebration for WM Clovis B. Racho, as it coincided with his 60th birthday. Special guests, colleagues, and close friends were in attendance. Even Vice President Sara Duterte, a long-time friend of the Worshipful Master from his Davao days made time to drop by to personally greet him—a moment that elevated the evening's excitement.

ISLAND HOPPING IN BOHOL

On February 8, 2025, my journey took me and the R7-CBS District Officers to Tagbilaran City, for a full-day event with two consecutive installations. We traveled a day earlier to ensure that everything was set for the Installation of **Panglao Masonic Lodge No. 486** at 9:00 AM. WB Rommel Gonzales, now serving his third term, personally requested that I serve as the Installing Officer our team

included VW Janby Earl Yu, PDDGM as Master of Ceremonies, and VW Lock Sestoso, PDGL as Assistant Master of Ceremonies. It was a simple but solemn ceremony held inside Dagohoy Masonic Temple, graced by VW Magiting A. Cruz, PGSB - a Bohol District Engineer as Guest of Honor & Speaker.

Later that day, we proceeded to Metrocentre Hotel at 3:00 PM for the Installation of Officers of **Dagohoy Masonic Lodge No. 84** were WB Jose Leonardo Lupisan was installed by his petitioning batchmate, VW Erwin Pepino, with yours truly delivering the Ancient Charges. The ceremony had a strong presence of the Masonic youth, particularly from the Order of DeMolay, where the newly installed Master is also a senior member. The night concluded with a grand fellowship where the brethren, families, and friends of Masons gathered to celebrate the momentous occasion.



A week later, on February 15, 2025, **Mt. Moriah Masonic Lodge No. 252** held its installation at the Casino Español de Cebu. This event was special as two biological brothers, Alphen Yu and Alfred Yu, were installed as Worshipful Master and Senior Warden, respectively. The event was a testament to the enduring bonds of both brotherhood and family.

We returned to Bohol on February 22, 2025 to attend the installation of **Chocolate Hills Masonic Lodge No. 477** at Dao Diamond Hotel, Tagbilaran City. WB Agapito Acebes, a charter member, ascended to the Oriental Chair, supported by the Brethren from his mother lodge - Lake Pinamaloy No.230. They traveled from Bukidnon, to be his installing team. Their presence underscored the deep connections within the Craft that transcend geographical boundaries.

REVISITING MY LODGE AND OTHER SPECIAL INSTALLATIONS

On March 1, I had the honor of installing Bro. Rynan P. Torreon as Worshipful Master of **Leon Kilat Masonic Lodge No. 437**, where I once also served as Master for M.Y. 2019 – 2020, raising Bro. Torreon to the Sublime Degree back in 2019. The installation held at Radisson Blu Hotel was a grand affair with Bro. Neil Avisado, Regional Director of BJMPRO7, and the installed Master's superior, as Guest of Honor & Speaker.

Maktan No. 30 - the oldest lodge in our Masonic District, conducted its installation at Cebu Parklane International Hotel on March 8. WM Lyndon Ancajas ascended the Oriental Chair, together with his Senior and Junior Wardens - Bros. Neil Yu and Joseph Baluyos. The Installing Team led by VW Dennis M. Siclot, carried out a beautiful ceremony, while VW Kristoffer James "Toby" Turisima, JGL conveyed the Grand Master's message.

Ninth in the Installation Series for R7-CBS was at **Talisay Sugbo Masonic Lodge No. 422**. It was held on March 15 at the Alta Vista Golf & Country Club. This was a milestone as WB Patrick Anthony Maadil, served as Installing Officer to WB Marchel C. Sarno using the Updated Installation Protocols as issued under Edict No. 376 of MW Cayanan.

A MASONIC FAMILY TRADITION AND THE MYSTICAL ISLAND OF FIRE

One of the most anticipated Masonic weekends happened on March 22 – the 4th Saturday of the month with the installation of the Elected and Appointed Officers of **Datu Lapu-Lapu Masonic Lodge No. 347** at JPark Island Resort & Waterpark. The lodge has

made it a tradition to hold installations at this family-friendly resort, allowing brethren to enjoy early summer bonding with their loved ones. WM Jeram Sarmiento was installed by his childhood and close friend VW Brian Ted Pedeglorio, while I delivered the Ancient Charges. VW Crisostomo Beltran, PDDGM was the Guest of Honor & Speaker. The weekend was indeed both ceremonial and recreational for all attendees.

My Installation journey culminated on March 29 in the mystical island of Siquijor, for the Officers of **Siquijor Masonic Lodge No. 419** held at AquaMare Resort, Larena. The travel by itself was an adventure as some of the Brethren endured a 3-hour drive to Santander, Cebu followed by a 45-minute barge to Dumaguete, and another 1.5-hour boat ride to Siquijor. Others took the 4-hour fast craft from Cebu City with a stop in Tagbilaran. This journey symbolized the dedication and resilience of our brethren in upholding Masonic traditions.

A JOURNEY WORTH TAKING

The success of each installation involved months of meticulous planning, coordination, and unwavering commitment from every lodge. The events were not just ceremonies but reflections of the dedication and passion of our brethren in ensuring that our Masonic principles shine in every gathering. Each journey, whether by land, sea, or air was not just about reaching a destination; but more about experiencing the warmth, hospitality, and steadfast devotion of our brothers. Looking back to these eleven ceremonies, I am grateful for the privilege of serving as DDGM to our Brethren of R7-CBS, knowing that every step taken, every word spoken, and every hand shaken was a testament to the enduring strength of Freemasonry in Cebu, Bohol, and Siquijor.

All for the love of the craft.

VW Jeff Edward L. Pintac
District Deputy Grand Master
Masonic District R-VII (Cebu, Bohol, & Siquijor)

Paminggalan ni Kuya Pong

BALOTING SA INSTALASYON

Isa sa mga hindi kanais-nais ngunit hindi maitatangging realidad sa ilang lohiya ay ang presensya ng mga kapatid na lumilitaw lamang sa oras ng salu-salo. Hindi mo sila makikita sa stated meeting, hindi naririnig sa deliberasyon, at wala sa pagboto ng mahahalagang usapin—ngunit pagdating sa fellowship, biglang nagkakaroon ng oras at gana. Sila ba ay naabuso ng sila ay petitioner pa lamang at ngayon ay gusto lang bumawi? huwag naman sana.

Ang stated meeting ay ang puso ng isang lodge. Dito naisasagawa ang mga mahahalagang talakayan, dito ipinapakita ang dedikasyon sa sinumpaang tungkulin, at dito dapat lumalago ang pagkakaunawaan ng mga kapatid. Ngunit sa hindi maipaliwanag na dahilan, may ilan na tila hindi ito mahalaga. Sa halip, sila'y nag-aabang lamang ng hudyat na tapos na ang opisyal na bahagi ng pagtitipon at maaari nang maghapunan nang walang pakundangan. Ang mas matitindi sa kanilang mga kauri ay hindi pa ngat tapos ay nauna na sila sa fellowship ang iba naman ay nakapagbalot na at umuwi na.

Hindi ba't ang tunay na Mason ay dapat may pananagutan? Ang fraternity ay hindi isang karinderyang maaaring bisitahin kung kailan lamang nagugutom. Ang pagiging Mason ay hindi natatapos sa pagsusuot ng apron at ng singsing kundi sa aktibong pakikilahok sa mga tungkulin ng lodge. Kung ang isang kapatid ay walang panahon upang makiisa sa stated meeting, ngunit may oras at gana upang kumain sa fellowship, hindi ba't ito'y isang malinaw na anyo ng pagkukunwari?

Higit pa sa pagkain, ang fellowship ay isang pagkakataon upang pagtibayin ang samahan. Ngunit paano ito magiging makahulugan kung

ang iba ay dumadalo lamang upang makinabang? Hindi ba't mas makabubuting ipagkatiwala ang mga biyaya ng lodge sa mga kapatid na tunay na naglalaan ng kanilang oras at dedikasyon? Hindi naman natin ipinagkakait na kumain sila pero deserve ba nila na may "Take Out" pa? =)

Nakakabahala na may mga kapatid na tila mas nakatuon sa kung ano ang nasa hapag kaysa sa kung ano ang dapat nilang gampanan bilang Mason. Ang iba, tuwing may stated meeting, ay darating lamang sa huling bahagi ng pagtitipon, kung kailan malapit nang magsimula ang fellowship. May mga nagdadahilan ng pagiging abala sa trabaho o sa pamilya, ngunit hindi alintana ang oras na kanilang inilalaan para sa kainan. Hindi ba dapat mas bigyang-halaga ang responsibilidad kaysa sa pansariling kapakinabangan?

Hindi masama ang pagsasalu-salo—ngunit ito'y dapat dumating kasabay ng pagtupad sa pananagutan. Hindi ito isang handaan para sa mga nagmamasid lamang. Ang Masonerya ay hindi para sa mga naghahanap ng libre kundi para sa mga handang magsakripisyo para sa ikabubuti ng kapatiran. Lalo pa't may ilan na hindi pa natatapos ang meeting ay nagbabalot na ng pagkain, kadalasan lechon pa ang tinitira. Hindi ba isang malaking kahihiyan na makita ang mga kapatid na mabilis pang magbalot kaysa magbigay ng ulat sa kanilang mga committee assignments? Ang iba naman, imbes na inumin ang mga mamahaling alak gaya ng Johnny Walker at iba pa, ay tinatago, tinatabi, at inuuwi. Para bang ang fraternity ay isang palengke kung saan ang pinakamaabilidad ang nakikinabang.

Ang ibang kapatid ay awkwardly na tatawa na lang at sasabihin, "Si Kuyang talaga, nagpapakita lang kapag may-'balloting,'" bilang patama sa kanyang ugali ng pagbabalot ng pagkain para iuwi. Ngunit sa likod ng biro ay isang seryosong usapin—hindi ba't ang lodge ay isang lugar ng pagkatuto, hindi isang buffet?

Mas lalo pa itong nagiging talamak tuwing installation season mula Enero hanggang Marso. Sa loob ng

tatlong buwan, walang patid ang ganitong gawi. Minsan, hindi pa natatapos ang installation ceremonies, pero ang lechon—wala nang ulo at kalahati na! Para bang isang paligsahan kung sino ang unang makakapag-uwi ng pinakamaraming pagkain. Ang mga kapatid na dumalo upang suportahan ang bagong opisyales ng lodge ay madalas na naiiwang nakatunganga, nagtataka kung paano naglaho ang pagkain na dapat sana'y para sa lahat.

"Hindi lamang ito simpleng isyu ng pagkain, kundi isang mas malalim na usapin ng respeto at dedikasyon. Ang fraternity ay itinayo sa prinsipyo ng pagkakapantay-pantay, pagtutulungan, at integridad. Ngunit paano ito maipapakita kung may mga kapatid na inuuna ang personal na pakinabang kaysa sa tunay na layunin ng samahan?"

Hindi lamang ito simpleng isyu ng pagkain, kundi isang mas malalim na usapin ng respeto at dedikasyon. Ang fraternity ay itinayo sa prinsipyo ng pagkakapantay-pantay, pagtutulungan, at integridad. Ngunit paano ito maipapakita kung may mga kapatid na inuuna ang personal na pakinabang kaysa sa tunay na layunin ng samahan? Hindi ba't ang pagiging Mason ay nangangahulugan ng mas mataas na antas ng moralidad at pagkilos?

Kaya naman, sa susunod na may stated meeting o installasyon, itanong natin sa ating sarili: Narito ba ako para makilahok, o para lamang kumain? May silbi ba ako sa kapatiran, o andito lang ako para makalibre? Isa ba akong freeloader at isang hindi katanggap-tanggap na Mason? handa na ba ang aking dalang tupperware at malaking bag?

Dapat nating tandaan na ang tunay na kapatiran ay hindi sinusukat sa dami ng ating nakukuhang pagkain, kundi sa ating malasakit, dedikasyon, at tunay na pagganap sa ating tungkulin bilang Mason.

Sana ay nabusog kayo mga kapatid sa aking konting obserbasyon at sanay ay hindi kayo mawalan ng gana sa ating kapatiran. Syanawa

The Final Word

MW Ariel T. Cayanan
106th Grand Master

Lodge Installation Message

Brethren and distinguished guests, A pleasant greeting to all!

As your incumbent Grand Master in the Jurisdiction of the Philippines, it gives me great pleasure to have this simple message delivered in this historic installation of elected and appointed officers of the Lodge. As my physical presence tends to be a challenge in attending all installations happening almost all at the same time and on the same date, we managed to have this communication delivered through our District Deputy Grand Master or Designated Grand Line Officer to kindly speak for and in my humble behalf.

Brethren, the transition and installation of leadership in our respective lodges is a manifestation of how vibrant our fraternity is amidst the challenges of time. I am confident that this momentous event is a significant rallying point for our brethren of the lodge to continue living with our sworn obligations amongst brothers and will continue allegiance to our Masonic tenets of Brotherly Love, Relief, and Truth.

When we assumed our role as Grand Master, we espoused and bannered high the theme:

"Let there be more Men in the Light, and Let there be More Light Among Masons."

This is with the clear aim of dedicating this Masonic term to espousing appropriate and extensive Masonic Education at all fronts in order to bring about Genuine Enlightenment among brethren so we all can achieve proper Equilibrium—

being true and capable Brothers among each other, towards our families, and for our Nation.

I am confident that this installation renews as well our harmonious co-existence in the lodge and amongst other brothers in the Craft. In genuine harmony, we do not only protect the name of Freemasonry but also contribute to making this world a much better place to live in.

Let us be reminded, too, that in Freemasonry, we do not only go through the three degrees of initiation, passing, and raising, but we also make good men better as we build the best educated and enlightened brothers in the hearts and souls of men entering our West Gate.

Congratulations to all installed elected and appointed officers of this Lodge! May you continue to passionately serve the Craft with utmost dedication and zeal.

See you all in our upcoming 108th Annual Communication in Manila this April 24 to 26, 2025. As we have managed to handle well the affairs of the Grand Lodge under my term with all of your able support and active involvement, rest assured that everything is not just in good hands but in an excellent state, both financially and administratively speaking.

Please continue to commit with me to continuous Masonic Education, Genuine Masonic Enlightenment, and Proper Masonic Equilibrium!

Brethren, we are not just ordinary men, we are not just a cut above the rest—we are Freemasons!

Magandang araw sa inyong lahat!

Ariel T. Cayanan
Grand Master of Masons in the Philippines

Great Men Wear Aprons.

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

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

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

The Cable Tow