



THE CABLE TOW

VOL. 93 NO. 4

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



GLP Yearender Issue

EDITOR'S NOTES

BY VW MARLON M. CASTOR, GRAND ORATOR

Vol. 93 is now in the books

*I have always been sentimental about ending my stint as a writer for any publication. It is like ending a sweet yet short-lived romance. As I put the finishing touches on the last regular issue for Volume 93 of **The Cable Tow**, I cannot help but feel excited for what comes after.*

I have been fortunate to have been handed the helm of this storied publication during the term of MW Voltaire T. Gazmin for that I will forever be grateful.

This has been one of the hardest issues to finish not because it is the last regular issue but its presswork came at a time when the GLP is slowly consolidating all the reports and settling all unfinished business in preparation of the coming Annual Communication in Tagaytay City.

Thus, the labor does not end for this humble writer as I have been tasked to accomplish some other tasks as well be our Grand Master.

For all the times that I have served the Grand Lodge these past few months, I have come to realized that there are things in the GLP that needed to be changed and there are stuff that needed to be preserved.

I pray that the succeeding terms may choose to realize this reality.

As I close this chapter in my life, I would like to extend my gratitude to all the brethren as well as the GLP staff who have contributed to **The Cable Tow** during my stint as its EIC. I would also like to say thanks to VW Teodorico G. Castor---my father, for introducing me to the world of Freemasonry and most of all, to the GAOTU for the Divine Providence that has guided this pen in every issue of our publication.

For now, I take my leave ...


Bro. Marlon M. Castor
Editor-in-Chief
Volume 93, The Cable Tow



IN THIS ISSUE



**THE
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GLP turns 104	5
A night of greatness and gratitude	11
Letter to the Editor	12
Confessions of a Canadian Sojourner	14
Freemasonry and Theosophy	26
MW Gazmin at the Scottish Rite Meet	33
MW Gazmin attends Mindanao Masonic Meet	34
Message From The President	38
Invading Ireland	40
Our Grand Master's Historic Journey To Baler	46
CARAGA Brethren Meet In Bukidnon	51
Grand Master Appoints New GLP Officers	53
MW Gazmin Leads 2016 Rizal Day Rites	56
Harmony: The strength and support of Freemasonry	58
50 Years Golden Apron Awardees	67
Freemasonry and the Catholic Church	68
AnCom 2017 Updates	78
The journey to the Grand East	80
The elective officers of the GLP	82
Rules OF Order for the AnCom	84
MW Gazmin graces CamSur387 Installation	87
Grand Master Hosts GLP Yearend Party	88
Grand Master At Hiram Lodge No. 88	90
GM attends BIRTH Bldg Inauguration	92
Grand Master In Tayabas	94
GM at Mla-Mt. Lebanon Lodge No. 1	96
Grand Master At J. Rizal Lodge No. 22	97
From the quarries	98
Summay of GLP Issuances	100
Summary of Brethren Raised	102
Dropped Working Tools	105
The Grand Master's Word	108

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ABOUT THE COVER: His Excellency Philippine President Rodrigo Roa Duterte greets the Grand Master MW Voltaire T. Gazmin last December 30, 2016.

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Grand Master MW Voltaire T. Gazmin assisted by GLP Anniversary Co-Chairman VW Jeffrey Co, hands a bag of goodies to a young man who came with his mother, during the gift-giving part of the GLP occasion.



ABOVE: The brethren and members of the various Masonic organizations joins in the flag-raising ceremony to kick off the GLP Anniversary. LEFT: VW Manuel Luis P. Idquival, Assistant Grand Treasurer, VW Teodoro G. Salud, Senior Grand Steward, and VW Sim Cañonero, GLP Building Administrator (partly hidden) stand at attention in front of the Plaridel Masonic Temple.



PHOTOS BY VW JOJO ATIENZA

GLP turns 104⁵



IN CELEBRATION OF ITS 104TH Founding Anniversary, the Most Worshipful Grand Lodge of Free and Accepted threw a fiesta-themed “birthday bash” for its members and officers as well as the members of its immediate vicinity here in Paco, Manila where hundreds of visitors came in droves to partake of the bounty of the occasion.

This year’s celebration, spearheaded by VW Jeffrey Co and VW Enrique Co acting as Co-Chairpersons, was held at the GLP Grounds in Paco, Manila last December 19, 2016.

MORNING FESTIVITIES

Early in the day, hundreds and hundreds of guests composed of members of the indigent and poor communities around the GLP

ABOVE: Hundreds line up for the goodies given out during the GLP Anniversary.



Members of the Shriners' Clown Team added joy to the

queued for the free breakfast that was prepared as well as a gift pack from the event organizers and the GLP. A clown contingent was sent by the Shriners much to the delight to the children who came.

The day officially kicked off with a flag-raising and wreath-laying ceremony before the busts of Mason heroes. The ceremony, which was led by the Grand Master MW Voltaire T. Gazmin and his team, was also attended by members of various Masonic organization and appendant Bodies garbed in their respective organizational attire. An honor guard regiment from the AFP was also present to add more formality



ABOVE and BELOW: Guests were treated to several food stalls stationed along the side of Aguinaldo Hall. The food items offered by these stalls added savory variety to what can be eaten during the event.





LEFT: Members of the Masonic-allied organizations prepare a tango-flavored dance number during the Grand Lodge Got Talent Contest held at the Aguinaldo Hall, Plaridel Masonic Temple last December 19, 2016.



LEFT: Members of the Job's Daughters International serves out an energizing number during the Grand Lodge Got Talent Contest held at the Aguinaldo Hall, Plaridel Masonic Temple last December 19, 2016.



LEFT: Members of the Rainbow for Girls organization serves out an enregizing number during the Grand Lodge Got Talent Contest held at the Aguinaldo Hall, Plaridel Masonic Temple last December 19, 2016.

and dignity to the ceremony. VW Marlon Castor of **The Cable Tow** led the invocation and the welcome remarks was delivered by VW Jeffrey Co and VW Manuel Luis P. Idquival.

After the wreath-laying, the brethren and guests all went inside the Aguinaldo hall to partake of the sumptuous food prepared by the event organizers. Aside from the breakfast and lunch laid out, there were also other food stalls available such as native ice cream, fish balls and *puto bumbong* concessions.

It was late in the morning when the Grand Lodge Got Talent show went underway. Representatives from the various masonic and

appendant bodies such as the International Order of DeMolay, Job's Daughter Internal, Order of the Eastern Star, Rainbow for Girls, Order of the Amaranth, the Grand and Glorious Order of the Knights of the Creeping Serpent, the Royal Order of Scotland, the Shriners, the Supreme Council of the Scottish Rite, and the Grand York Rite of the Philippines as well as brethren from participating lodges delivered pulsating dance and song numbers one after another much to the delight of the audience.

It was truly a glorious morning for the GLP as its guests took turns in having their photos taken with MW Voltaire T. Gazmin in front of the LED-lighted stage.

BELOW: Grand Lodge Officers led by Grand Master MW Voltaire T. Gazmin (middle) enjoy the entertainment provided by various Masonic organizations during the Grand Lodge Got Talent held at the Aguinaldo Hall during the GLP Anniversary last December 19, 2016.





A night of greatness and gratitude

GLP honors its Past Grand Masters



Grand Master MW Voltaire T. Gazmin hands MW Tomas G. Rentoy III, PGM one of the specially-designed Masonic statuettes during the Past Grand Master's Night last December 19, 2016.



ABOVE: In an act of humility, Grand Master MW Voltaire T. Gazmin went down to hand MW Agustin V. Mateo, PGM ---who was having difficulty in ascending the stage, one of the specially-designed Masonic statuettes during the Past Grand Master's Night last December 19, 2016. INSET: Specially-designed Masonic statuettes were given as tokens.

ON THE EVE OF ITS 104TH Founding Anniversary, Grand Master MW Voltaire T. Gazmin led the rest of the GLP in honoring the contributions of its Past Grand Masters last December 19, 2016 at the Aguinaldo Hall, Plaridel Masonic Temple in Manila.

It was indeed a rare sight to see soe of the GLP's greatest sons assembled together in one long table while being serenaded by the festive music

of a bamboo orchestra and three accomplished tenors.

The Past Grand Masters welcomed one by one inside the hall and were later given tribute by an 8-minute video featuring their contributions to the GLP.

As a commemorative token of the event, MW Gazmin gave each of the PGMs a specially-crafted figurine of a Masonic Grand Master.

Letter to the Editor



Dear Editor-In-Chief VW Marlon M. Castor, the esteemed Editorial Board and staff of **The Cable Tow** bi-monthly,

My name is Brother James Dunsmore of Gleichen Lodge No. 36 under the jurisdiction of the Grand Lodge of Alberta in Canada's western Province of Alberta.

I have been reading your past issues of **The Cable Tow** print and online editions with great interest since my arrival in the Philippines in early 2016.

My personal thanks as a foreign sojourner for such an informative and thoroughly enjoyable source of relevant information about the jurisdiction of the **Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines**.

In continuing your tradition of providing informative and enjoyable Masonic education, attached below for your kind consideration is the expanded podium notes of the address I delivered to the 61st

Mindanao Convention this past January on my impressions as a foreign Brother sojourning the lodges of Region X from early 2016 to the present.

The address' content was reviewed by VW Erwin Pepino, Editor-In-Chief of Mindanao's Lanao Trowel (with whom I enjoy a close working relationship) prior to its delivery at the Convention.

Due ultimately to the limitations of my five-to-seven-minute time slot, the address was delivered in short form.

In the weeks since, many brethren present at the convention have expressed an interest in obtaining a copy of my long form address for them to be able read the full address as originally intended, to fully grasp all the points within. As the sound system at the convention venue was somewhat lacking, many points of even my short form message were lost to those seated further from the front of the venue's stage.

"This submission is being made to you today as brethren whom I've met over the past weeks of Installation Season from all corners of the jurisdiction have suggested that this address may be of interest to the nationwide readership of The Cable Tow..."



BRO. JAMES DUNSMORE OF CANADA.

This submission is being made to you today as Brethren whom I've met over the past weeks of Installation Season from all corners of the jurisdiction have suggested that this address may be of interest to the nationwide readership of **The Cable Tow**, not limited just to the readership of the Lanao Trowel, as the message applies to them as equally as the brethren of the lodges here in Mindanao.

Having read the conditions on page 3 of Volume 93, No.3, I fully understand and fully agree with your conditions if the below is considered worthy of sharing with your national readership.

If there is indeed tentative interest, would be delighted to answer any questions, provide clarification on any points and submit a suitable picture to attach to the article if

requested to put a face to my name.

However, if there is no interest, please advise ASAP so that I may be able to make the submission deadline for the next edition of the Lanao Trowel at the end of March.

I fully appreciate how busy you, the Editorial Board and your staff all are there but would greatly appreciate confirmation that this email has been received whenever possible to either VW Erwin or myself.

Maraming salamat po for any consideration brethren.

Fraternally Yours,

BROTHER JAMES DUNSMORE

je.dunsmore@gmail.com

Gleichen Lodge No. 36

Calgary, Alberta, Canada

Impressions of a Canadian Sojourner in the Philippines

Expanded podium notes from the address delivered at the 61st Mindanao Convention last January 14, 2017 in Cagayan De Oro City by Bro. James E. Dunsmore of Gleichen Lodge No. 36 in Alberta, Canada.

My worthy blue lodge brethren, esteemed brethren of the Ancient and Accepted Scottish Rite, my fellow Companion Knights and all lousy Noble Sirs of the jurisdiction of the Grand Lodge of the Philippines,

For those of you who don't know me, my name is Brother James Dunsmore, hailing from Gleichen Lodge No. 36 in the City of Calgary, under the Grand Lodge of Alberta in Western Canada.

From 2016 to 2017 I strongly feel I've transcended myself, becoming a much better man and Master Mason during my time here in the Philippines, due directly to your sublime fraternal influences and unique traditions. Please allow me a moment of your time tonight to explain.

Sister Lory, our son Teddy (then almost 2) and I landed in Manila on January 16th 2016 where I availed a 12-month balikbayan privilege to visit my Pinoy family in Cagayan De Oro City over 2016, while escaping

the deepest depths of Canadian winter.

A Pinoy brother in Canada told me to be sure to try my best to sojourn a Philippine lodge during my stay, as I would no doubt be very impressed.

I conducted online research from Canada then emailed ahead my 2016 Craft and Scottish Rite letters of good standing to the secretaries of Maguindanao Lodge No. 40 and the Mindanao Bodies in Cagayan de Oro City for their review and approval. With all vouchers in order, I was honored by the invitation to sojourn their February 2016 stated meetings.

My First Pinoy Masonic Experience

Sister Lory brought me to the Temple where I gave the grip of a Master Mason to the first brother I met, a Brother standing outside who I had never met before. I was warmly welcomed and escorted inside much to Sister Lory's amazement

at the global reach and scope of our Fraternal Craft, her having only ever met brothers previously known to me.

Once inside, was then alternately examined in a low key yet highly effective fashion by two VW Sirs—one originally from America and one Pinoy Very Worshipful brother with strong Canadian family ties.

*Genuine sojourners
not only welcome “the
Challenge” but fully
expect it, understanding
investigation is a time
honored and necessary
safeguard for the
“greater good of the
Craft”.*

Guard Well that West Gate My Brethren!

As all of our secrets can now sadly be found online, full verification of vouchers, examination boards, lodge tylers as well as safeguarding our social media accounts are all that much more important now than they’ve ever been in our 300+ year history, as a cyber eavesdropper can be just as dangerous as one in

the flesh once they are successfully within our midst.

Be sure to also exercise all due care when taking or posting pictures online as well. Once a picture is posted it can never be fully recalled so best to not even take pictures of our most sacred aspects in the first place. Once posted, the Brotherhood loses all control of how that image may eventually be disseminated or interpreted and by whom, both now and well into the ages to come.

Guard well our virtual West Gate, my technologically-inclined brethren... Guard it well, indeed.

Despite the warm hospitality shared between brothers, don’t hesitate to challenge any Brother at any time if there is ever any suspicion he may be an eavesdropper or of a clandestine Lodge.

Genuinesojournersnotonlywelcome “the Challenge” but fully expect it, understanding investigation is a time honored and necessary safeguard for the “greater good of the Craft”.

I have total respect for all those who guard our west gates, as that is the duty of every Master Mason, as much as honoring our annual obligation in the most timely manner is.

JustkindlybesuregivetheChallenged the courtesy of accepting your

challenge within the safe confines of a legally constituted Lodge, so he may then answer to the fullest satisfaction of all, with no concerns over the threat of any possible eavesdropping when he makes fullest disclosure of our oath sworn secrets.

Having proved myself a Master Mason, I then signed the Tyler's Book, was presented a white lambskin and welcomed into the lodge for my first Philippine sojourning experience.

I walked in to the lodge room after a hard two weeks of traveling the rough and rugged road of adjusting to my new Philippine surroundings consisting of a sudden change of time zones, complete change of climate from dark frozen winter to the sunny humid tropics, different culture, different languages, different cuisine, different currency, etc. but was suddenly relieved by the deeply calming "Sense of the Familiar" as the layout of the lodge room was the same as any lodge room I'd ever visited overseas.

I enjoyed my first experience with Philippine fellowship—was a bit overwhelmed but in a surprised, delightful way.

In a word, it was FUN. In three words—lots and lots of FUN!

From that first night back in February 2016 onwards, your Temples became

my "home away from home" during my deeply cherished time here in the Philippines.

My Second Masonic Experience

My second masonic experience was the 60th Mindanao Convention later that week.

My nose "bled" while scanning the

"Don't be shy my Canadian Brother. In the jurisdiction of the Grand Lodge of the Philippines there is no such thing as strangers, just brethren you haven't sat in fellowship with yet!"

literal sea of white barongs and the smiling faces of literally hundreds of strangers, before one of those smiling faces stepped forward and warmly reassured me: "Don't be shy my Canadian Brother. In the jurisdiction of the Grand Lodge of the Philippines there is no such thing as strangers, just brethren you haven't sat in fellowship with yet!"

This one truism lead me to never again be shy when introducing

myself to any lodge, Pinoy masons or attending any Masonic function here in the Philippines since.

I scanned the same convention room once again, seeing the same sea of white barongs and smiling faces but suddenly saw no strangers. My “nose bleed” suddenly stopped as I extended my hand to the open, inviting hand of that friendly Brother, to shake hands with the firm reassuring grip of a Master Mason.

Never had that grip felt so welcome as it did that night. My life in the Philippines suddenly changed for the better.

Thank you my Worthy Brother Sir whoever you were. I never caught your name but sincerely hope you are reading these words now, knowing what a positive impact your kind words, warm smile and hand offered in fraternal friendship had in starting off my first year in the Philippines on the right foot, one now recognized as one of the most significant years of my Masonic journey to date.

* * *

It was obvious in early 2016 I was a bit disorientated being from a different jurisdiction, as Canadian lodges (Canada being of the British Commonwealth) follow the precepts of the United Grand Lodge of England. There are indeed differences

between Canada (UGLE) and the Philippines (GL of California).

But what is a “lodge” and what is a “Grand Lodge”? It’s not only a physical building as some may think but essentially a collection of personalities of that lodge’s members.

Be they jolly lodges or conservative lodges—all are a direct reflection of their current membership.

A lodge is essentially a living breathing entity, independently developing its own style, traditions and protocols over time so of course there will be differences but is any lodge’s personal style right or wrong?

In this sojourner’s humble opinion the answer is no, but what I can honestly say about the differences I’ve observed in the Pinoy Craft in general... It’s DEFINITELY “MORE FUN in the PHILIPPINES!”

Differences shouldn’t divide, sojourning is a privileged opportunity to learn what works best and share experiences, while strengthening cable tows both internationally and locally across our Great Fraternity.

* * *

It quickly became clear I wasn’t intent on sojourning just one Lodge, as

besides the convention that February, I appeared at the Mindanao Bodies, a Craft Lodge raising, an Installation of Officers and generally started popping up all over Facebook at different Masonic functions as I began a concerted effort to sojourn all 17 Lodges of Region 10 as well as its vibrant Appendant Bodies.

The Brethren took an interest in learning from me as much as I was showing an interest in learning from them, no one was attempting to find fault as we were all taking the opportunity to seek more light.

Every care was taken to try to understand where I was “coming from” and how to help me better integrate as I was visibly trying to do, to be a part, to fully experience the unique “Brand of the Craft” of the Philippines during my limited time here.

This included how to properly dress in this jurisdiction.

As I stand 6’5” and (then) weighed 210 lbs, I was told where I could be fitted for my first lodge *Barong Tagalog* and where to acquire suitably long black lodge pants.

I don’t remember my pants being this tight when I got them a year ago though. The brethren have commented that my stomach used to be a lot flatter when I first arrived...

a change I think due in part to the abundance of fine fellowship lechon and cold San Migs over 2016!

My rounder stomach and tighter pants I consider as fitting mementos of my time spent here in the Philippines, badges of honor which I wear with great pride!

So get out there and take every opportunity to sojourn my Brethren as well as to strengthen your cable tows through Masonic labor whenever possible: be it across your district or across the world. I guarantee you’ll be well rewarded in limitless Masonic wages and education... getting out as much as what you are determined to put in, as I have been well rewarded this past year in kind.

* * *

Don’t let any foreign sojourner visiting this jurisdiction cast doubt on the hard work being done here due to THEIR LACK OF UNDERSTANDING of the differences between Jurisdictions.

Over 2016 I’ve witnessed flawless ritual delivered, award winning floor work performed, impassioned Salutes to the Philippine Flag, have enjoyed extremely profound discussions with Brothers of all ages about many deep esoteric aspects of the Craft and have enjoyed lively

lodge fellowship which cements our fraternal bonds like nothing I've never experienced before in my almost one decade since being raised.

I know many Brothers here in the Philippines on deeper levels now than I know many of the brethren of my own Mother Lodge thanks in part to the Philippine's unique traditions of highly spirited Fellowship.

My rounder stomach and tighter pants I consider as fitting mementos of my time spent here in the Philippines, badges of honor which I wear with great pride!

Fellowship however, is like the sweet icing on a cake of real substance, in the right balanced ratio, one completely compliments the other.

In my experience, Canadian Craft, Scottish and York Rite Lodges are dedicated primarily to Masonic Labor, whereas the Shrine is purposely oriented towards the more gleeful, social aspects of our Brotherhood.

Throughout 2016 I was writing emails back to my own jurisdiction describing what I'd been experiencing

and how much I've been enjoying the privilege of sojourning here with you.

I have written of Worshipful Masters leading their lodges though 2016 who I've witnessed go from newly-installed Masters to well-seasoned Past Masters now guarding their West Gates in 2017; of civic flag raising ceremonies honoring our Brothers who served the Philippines with the fidelity and courage of true patriots now recognized as National Heroes, active plans for the first Shriner's Hospital in Asia in Davao City and visiting wards of the Shrine's children patients, of best friends met in dignified degree conferrals and Installations of Officers across the Craft, Concordant and Appendant Bodies, solemn Lodges of Sorrow for our dearly-departed Brethren, the SCWC networks, informative Lodges of Instruction, centenary marker unveilings, blockbuster movie premiers, shootfests, golf tournaments, of accepting an invitation from a dear Brother to read story books to his special needs students here in CDO City one afternoon, lodges with family inclusive fellowship and family days which make the Craft fun for all... and the lively, lousy parades through the city streets with great fanfare to the delight of all passersby lucky enough to catch a glimpse.

I've also written of adopt a school,

libraries-in-a-box and school feeding programs, medical missions, blood donation drives, tree plantings, etc.—all which make participation not only fulfilling for the brethren involved but makes the Craft highly relevant through service to Philippine Society—a society in which the esteemed Membership of our Brotherhood are not only highly respected but in many cases, highly revered.

* * *

I've been asked by my Canadian Brethren; *"What is the Pinoy secret to attracting young and new Masons, then retaining them over their lifetimes well into their Senior years in this modern day and age?"*

Over 12+ months of careful observation I've discovered in part the secret of what makes the Craft as practiced here by the Philippine Craftsmen so "ultra unique".

The Philippines is famous for countless good things, the greatest thing in this sojourner's humble opinion is that the Philippines enjoys some of the, if not "THE" strongest family ties in the world.

The Craft as practiced in this jurisdiction is a DIRECT EXTENSION of those close family ties.

I can personally attest to how our sacred vows are taken ultra SERIOUSLY here and actually MEANING something much more profound than the actual written words on which they are based.

In my experience the fraternal ties that bind us as Brothers here are REAL, almost to the point of being tangible, this being due directly to the commitment of the brethren of this jurisdiction to the Craft, their fellow craftsmen and how resolute they are in fully applying our honorable oaths and obligations once sworn, a dedication which continues throughout their Masonic journeys.

Brothers have gone out of their way to pick me up at home for Lodge and bring me back again at all hours of the day and night without complaint or expectation, even if doing so may have been completely out of their way just so I wouldn't be put at risk by travelling alone. This also extended to sojourning the Lodges in the furthest corners of the district which sometimes necessitated hospitable overnight stays, especially so of those many accepted invitations to sojourn offshore with the Brethren of Camiguin Island Lodge No. 296.

Other brothers have given me sound local advice and oversight to help keep me and my family safe and well during our stay, with many offering me their direct numbers to call in

case I needed help of any kind at any time.

Still, others have helped in ways that are uniquely Masonic in terms of moral support and goodwill in helping me get fully settled despite my being from a far away Jurisdiction, including two brothers who custom-fitted me with a compliment of their finest size 3XL Masonic polo shirts, so I can look and feel my very best when proudly representing our brotherhood in social situations.

This very address was written on the personal desk of a brother who allowed me use of his office to help me focus and write in peace, away from the distractions of having a lively 3-year old son at home.

I have tried my very best to give more than I've enjoyed this past year, to hopefully be remembered a contributor rather than a free-rider on the Craft's warm hospitality and good graces here in the Philippines.

Candidates knock on the door of Philippine Lodges for years and years undeterred, as they want so badly to be a part of what the brothers of this jurisdiction represent.

I don't blame the ever knocking candidates, as I have sincerely enjoyed every moment of my 2016-17 sojourning here amongst you, so DON'T let ANY foreign Sojourner

visiting this jurisdiction, who can only see the most SUPERFICIAL DIFFERENCES in Lodge ritual EVER belittle your interpretation of the CRAFT as practiced here in the PHILIPPINES.

Due to my overseas work schedule of this past decade, I have never been able to accept the great honor of joining the progression to ascend

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into the Oriental Chair, though through my observations over 2016-17, I know that when my time finally comes to accept the gavel, I will be a much more effective and well-balanced Master and eventually, an Officer of the Grand Lodge by drawing on the examples set this past year by the Worshipful Masters and Grand Lodge Officers of Region X (both past and present), than I ever would have been had I never left Canada for my great Pinoy sojourning "Odyssey" of 2016-17.

In this humble Sojourner's opinion after over a YEAR of actively sojourning Philippine lodges I can say without the least equivocation, mental reservation or self-evasion whatsoever that in terms of keeping our international fraternity robust, relevant, and rewarding in this ever challenging day and age...

THE PHILIPPINES DOES THE CRAFT RIGHT!

* * *

The morning after I was first raised in Calgary almost a decade ago, I was sitting at home reflecting on the events of the night before and the phone kept ringing.

I'd answer it and it was the brethren calling. Most of whom I knew, some I sort of knew and others I had no idea who they were but they were calling regardless... to congratulate me as the Craft's newest Master Mason.

At that point I knew I was now part of something much bigger than myself, something to be very proud of.

I made a personal vow that morning to do my very best, not only to meet our high Masonic standards but to exceed them at every opportunity possible in my quest for constant personal improvement, for transforming my rough ashlar to its

smoothest possible perfection, as all Brothers before me have done and all those to follow surely will do.

I started sojourning here in the Philippines and in time, my first Facebook friend request arrived from a Brother I had met at my first Pinoy raising, then another familiar face, then more and even more.

Soon there were requests from brethren I didn't remember meeting at all and some I'm sure I'd never met but recognized like in Calgary when first raised, with each cable tow extended I was being slowly but surely brought deeper into the fraternal fold of our global fraternity.

With over 6 million members in the world, we are the OLDEST, LARGEST and most DIGNIFIED Fraternity on the face of the Earth!

Brethren it's a fact "the Sun never sets on our brotherhood". When the sun is setting in the West here the Philippines, it's steadily rising in the East in Canada on the other side of the world and vice versa, warmly shining on the Lodges and labors of all Master Masons and those sojourning in between, day after day after day wherever we may be.

I will stand shoulder to shoulder with you in solidarity as your Canadian brother, helping you within the full extent of my cable-tow, wherever and

whenever possible as is the global nature of all Master Masons.

I've been to many Lodges of Sorrow both here and abroad where I didn't know the deceased Brother personally, but no matter as he was my brother and as such, worthy of my fullest respect as a Master Mason.

Our fraternal order always HAS and always WILL far outlive its current membership because our fraternity transcends both geographical space and time.

There are brethren attending our lodges for the first time in their lives this year, and some of us that are now attending our last.

Fear not my Brothers.

As always in our Lodges of Sorrow and reflection for our dearly departed brethren, remain steadfast and take great comfort and strength from knowing that:

Virtus Junxit, Mors Non Separabit

or in English...

What Virtue UNITES, Death CANNOT Separate... for WE, ARE, MASTER MASONS.

* * *

The above address was written to

sincerely thank each and every one of you reading this for making my 2016-17 an unforgettable year of sojourning.

I'm indeed a better man and a Master Mason, due directly to the sublime fraternal influences and unique traditions of the brethren of the Philippines as a whole, whether I've met you personally yet or not.

My one year balikbayan visa was set to expire in mid January 2017 but decided it was not yet time for me to close this chapter of my Masonic journey with you, my Pinoy brothers, as everything I've ever hoped to find in the Craft I found this past year in the Philippines. Realizing I had only just scratched the very surface of the wealth of Masonic education waiting to be discovered with you here, I took the necessary steps to lawfully extend my time here by another 12 months.

I then humbly requested an extension to my sojourner's privilege from the brethren of Mindanao at the conclusion of delivering the "short form" version of this address during January's 61st Mindanano Convention, to be able to continue my sojourning into 2017, hopefully further afield this year than just Region X as I strongly feel I'm now in the very best place, in the company of some of the wisest and most respected Masons I've ever

met in the Craft to continue my ongoing progression from once total darkness, to the ongoing now accelerating, dawning of the greatest light under their mentorship.

I sincerely hope to be able to sojourn with all the brethren reading this submission wherever in this great Republic of the Philippines your Lodges may be located, while continuing to sit with you in small groups and even one on one to learn everything we can from each other's personal research as sojourning with you has been this Master Mason's greatest privilege... a privilege I've never once taken for granted.

Looking forward to one day visiting the Grand Lodge of the Philippines, as well as our Scottish Rite Temple in person and hope to join you all at ANCOM 2017 if time, situation, and schedule permits.

In closing my worthy brothers,

would be honored to accept your friend requests at my new Craft dedicated Facebook account of "Bro James Dunsmore", so please don't hesitate to make contact as soon as you've put down this edition of **The Cable Tow** tonight.

A special thanks to the Editor-In-Chief VW Marlon M. Castor as well as the esteemed members of Editorial Board and staff of **The Cable Tow** for allowing me the valuable space in this month's edition, to officially go on record to thank you all directly and most sincerely my worthy brothers of the jurisdiction of the **Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines**.

Until the Working Tools drop from my hands to be picked up by our future brethren to proudly carry forward... I remain faithfully and fraternally yours in the Craft---Bro. James Dunsmore



Bro. James Dunsmore speaks before the brethren during the fellowship dinner of the 61st Mindanao Masonic Convention.

Freemasonry & Theosophy

BY VICENTE R. HAO CHIN JR., PGC, PM, 33O

Masons who begin to study the inner meaning of Freemasonry inevitably encounter theosophy. The word “theosophy” is extensively found in classic works of Freemasonry, such as Albert Mackey’s Encyclopedia of Freemasonry, where the author defined theosophists as people “who supposed that they were possessed of a knowledge of the Divinity and His works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of divine intuition.” (Mackey 1916). In the entry on the “Philosophic Degrees” of the Scottish Rite, he wrote:

All the Degrees of the ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called Philosophic Degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. (Albert Mackey, Encyclopedia of Freemasonry,

“Philosophic Degrees”)

Some Masonic degrees have been called “theosophic,” such as the “Theosophic Apprentice” which was the first degree of the Swedenborgian Rite. In 1767, a Masonic Rite called Rite of Pernetty with nine degrees was introduced in London by a group of Masons called Illuminated Theosophists.

In Albert Pike’s magnum opus, *Morals and Dogma*, the author referred to Masonry as the “successor of the Mysteries” of Ancient Greece; he also states that “Masonry is identical with the Mysteries . . . [but] that it presents but an imperfect image of their brilliancy.” The Mysteries were the sacred institutions of the ancient times that prepared its initiates. Pike wrote: “The Mysteries embraced the three great doctrines of Ancient Theosophy. They treated of God, Man and Nature.”

WHAT IS THEOSOPHY?

Theosophy is a body of wisdom based on the insights and realizations of the great sages of humanity about human life and nature, for which reason it is sometimes referred to as the Ageless Wisdom or the Perennial Philosophy. Such a wisdom has been called by other names, such as the Mysteries, Brahmagyda and the Gnosis in the ancient times, and Freemasonry, Hermeticism and Theosophy in later periods. This wisdom is at the heart of all the great religions, even if it appears to contradict the outer tenets or practices of such religions. The Ageless Wisdom has been at times openly taught, and at other times secretly transmitted, depending upon the political, cultural and religious milieu. When exoteric religions become powerful and oppressive, the Ageless Wisdom is temporarily suppressed. When genuine freedom of thought prevails in society, then the Wisdom surfaces.

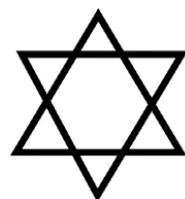
Freemasonry was formed at a time when the religious, political and cultural climates were intolerant and oppressive in Europe. This compelled Freemasonry to be secretive and symbolical. The Scientific Revolution that started in the 16th century and the Age of Enlightenment of the 18th century transformed the culture of the western world, allowing Freemasonry to come out in the open and become known to the world.

However, its teachings and its mode of transmission were still secret and symbolic, resulting in an institution that often became unsure of the true inner meaning of its symbolisms, rituals and allegories.

Towards the last quarter of the 19th century, a group of sages decided to launch a worldwide movement that would reintroduce the tenets of the Ageless Wisdom in a more explicit manner. This was the Theosophical Society that was founded in 1875. The wisdom became known under Theosophy, although the name has been used since the fifth century of our era. Its teachings resonated with the principles gleaned in Freemasonry; but what is more important is that it used symbols parallel to those of Masonry.

Parallel Emblems

Freemasonry's most basic symbol is the Square and the Compasses. The emblem of the Theosophical Society contains the six-pointed star consisting of two interlaced triangles.



The meanings of these two symbols are similar. The lower square is identical with the lower triangle, which represents the lower personality of a human being. The compass is identical with the higher triangle, which represents the inner individuality — reason, moral intuition, and spirit.

The interpretation and significance of these two symbols are also strikingly similar. In Freemasonry, the compasses are intended to “circumscribe our desires and keep our passions within due bounds.” Albert Pike wrote:

“The COMPASS, therefore, as the Symbol of the Heavens, represents the spiritual, intellectual, and moral portion of this double nature of Humanity; and the SQUARE, as the Symbol of the Earth, its material, sensual, and baser portion.” (Morals and Dogma, p. 851)

Thus he gives a definition which he considers as “the truest and most significant” among the definitions of Masonry:

“FREEMASONRY is the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual” (Morals and Dogma, p.

854)

This definition is identical with the distinction in theosophy between the Higher Self and the Lower Self, or between the immortal Individuality and the moral Personality.

H. P. Blavatsky, the primary co-founder of the Theosophical Society, wrote:

“The essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one’s self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also he who preaches the gospel of good-will, teaches Theosophy. [Blavatsky Collected Writings, I, 244-5]

This Higher Self consists of the Spirit, the Spiritual Soul, and the Higher Mind — a triad, whereas the lower self is composed of the Lower Mind, the Desire Body and the Physical Body.

In answer to the question “And what may be the duty of a Theosophist to himself?” Blavatsky gave the reply:

“To control and conquer, through the Higher, the lower self. To purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience.”
(Key to Theosophy, p. 137)

We thus see the similarity in the central goals of the Freemasonic and the Theosophic life: the subjugation of the lower self by the higher nature. All other efforts are subsidiary or supportive of this core objective. The role of the higher nature is all-important, without it there is no Masonic and Theosophic life.

Parallel Teachings

The parallelism between Masonry and Theosophy doesn't stop with their main emblems. Their core teachings are remarkably similar.

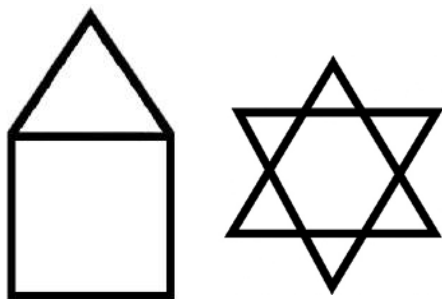
For example, a basic tenet in Theosophy is the constitution of a human being composed of principles or bodies found in the different levels of consciousness or planes of reality. Below is a popular theosophical classification of these human principles (there are other classifications with slight variations):

1. True Self (Atma)
2. Spiritual Soul (Buddhi)
3. Higher Mind (Arupa Manas)
4. Lower Mind (Rupa Manas)
5. Desire (Kama)

6. Etheric Double (Linga Sarira)
7. Physical Body (Sthula Sarira)

The sixth and the seventh belong to the physical world, and hence are sometimes treated as one principle with two major divisions. The third and fourth are also both mental, hence one principle, but with a critical division between its higher and lower portions. The higher mind belongs to the higher self consisting of a triad, while the lower mind belongs to the lower self or personality, which is at times symbolized by a triangle (three parts) and at times as a square (four parts). These principles are thus symbolized in two ways:

In Freemasonry, we find these human principles symbolized by the officers of the lodge, and square and compasses, and the apron.



A classic book on the inner significance of Freemasonry is *The Meaning of Masonry* by Walter Wilmschurst, an English Mason, published in 1922. Wilmschurst draws the following table:

The seven Officers typify the

following sevenfold parts of the and Compasses:
human mechanism:

W.M. [Worshipful Master]

Spirit (Pneuma).

S.W. [Senior Warden]

Soul (Psyche).

J.W. [Junior Warden]

Mind (Nous, Intellect).

S.D. [Senior Deacon]

The link between Spirit
and Soul.

J.D. [Junior Deacon]

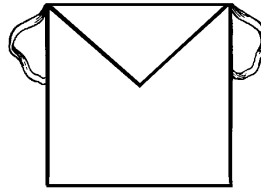
The link between Soul and
Mind.

I.G. [Inner Guard]

The inner sense-nature
(astral).

O.G. [Outer Guard]

The outer sense-nature
(physical)



Freemasonry, like Theosophy, gives supreme importance to the awakening of the higher triad of human consciousness. Thus, when none of the first three officers (W.M., S.W., and J.W.) are present, then no Masonic lodge can be opened, symbolizing the fact that true Masonic life and work can only happen when one is engaged in higher mental or spiritual activity.

English Masonry has an Inner Guard and an Outer Guard, whereas American Masonry has only one Tyler, the Inner Guard being equivalent to the Marshall.

While there are notable differences between the classification of Wilmshurst and that of Theosophical literature, one will see the unmistakable identity of the core ideas of the two systems. The lodge and its officers are symbolic of the human constitution, consisting of six, or alternatively, seven, principles. Like the writings in Theosophy, Masonry also symbolizes these through the apron and the Square

Universal Brotherhood

Another example of the parallelism in their teachings is Universal Brotherhood. Masonry was one of the earliest organizations that espoused human unity of without distinction race, nationality or religion. This was a radical departure from the centuries-old stance of the Catholic Church that intolerance was a virtue, that is, it was a virtue not to be tolerant of non-Christian religions because they were supposed to be in error. "Outside the Church there is no salvation" was a basic tenet of the Catholic Church (although it does not hold this view anymore

today). Masonry had the boldness to declare that unity of mankind was more important than theological differences.

How about the discrimination against women? It did not admit women due to cultural reasons (women were not active in civic movements in the 17th or 18th century) but it created parallel organizations for women and daughters. Today, however, there are Masonic organizations that initiate women among their ranks.

The Theosophical Society's first objective is "To form a nucleus of the Universal Brotherhood of Humanity without distinction of creed, sex, race, caste or color." It is a recognition of the unity of mankind regardless of cultural, religious or biological differences. They are more compassionate and humanistic than theology-centered.

The Mystical Quest

Masonry speaks of the Lost Word, and that Masons are only able to use a substitute word to represent that Word. This term "Word" is an English translation of the Greek word "Logos," which represents Divinity, and not just a word that can be spelled or found in a dictionary. This is the meaning in the Gospel of John and when it starts with "In the beginning was the Word," which is a translation of the gospel in original

Greek, "In the beginning was the Logos."

The highest aim of Masonry is a mystical one — the finding of the Lost Word or the lost divinity or Logos within a human being.

This is also the aim in Theosophy: the realization of the highest divinity in us, the Atma. The term Logos is similarly used in Theosophy but in two senses — the cosmic sense and the human sense. In the universe, Logos represents the highest divinity in its three phases: the unmanifested state (first Logos), the transition stage (second Logos), and the manifested state (the third Logos). On the human level, the Logos is the divinity present in human beings, the Spirit or the Atman.

The Mystical Death

An important prerequisite in the attainment of the mystical goal is through the death of the ego or the lower self (equivalent to the lower square), composed of the three levels: the body, the desires and the lower mind. In the third degree ritual, these are the three ruffians who murdered Hiram Abiff. They must lose their dominance through purification and by becoming the passive instrument of the higher self or Compasses. The ego must therefore undergo a mystical death.

Wilmshurst expresses it thus:

The path of true initiation into fullness of life by way of a figurative death to one's lower self is the path called in the Scriptures the narrow way, of which it is also said that few there be who find it. . . . The death to which Masonry alludes, using the analogy of bodily death and under the veil of a reference to it, is that death-in-life to a man's own lower self which St. Paul referred to when he protested "I die daily." . . .

traditions in the world affirm the same thing. Referring to the lower self as the personality, the theosophical classic *Light on the Path* states:

But not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded and become subject unto its higher Self, can the bloom open.

The highest aim of Masonry is a mystical one — the finding of the Lost Word or the lost divinity or Logos within a human being.

This necessity of self-dying – not, we repeat, the physical death of the body but a mystical death-in-life of everything except the body – is the first and fundamental fact to be grasped before one may hope to realize or even to understand the mystery of the Royal Arch Degree. “Mors janua vitae”; death to self is the portal to true life. There is no other way. It is the unescapable law and condition of the soul's progress. (The Meaning of Masonry)

Theosophy and all the mystical

The Quest for Perfection

The above tenets shared by Masonry and Theosophy lead to a common goal: the attainment of human perfection. Albert Pike, one of the greatest Masons who ever lived, wrote:

The Mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection

through all the ages of eternity. . .
. (Morals and Dogma, 855)

Step by step men must advance toward Perfection; and each Masonic Degree is meant to be one of those steps. Each is a development of a particular duty. (Morals and Dogma, 136)

Theosophy has always assumed that the goal of human life is perfection, that is, the attainment of the highest potential of a human being. Having attained the summit, such beings are called Mahatmas, Adepts, or Masters of the Wisdom. The Theosophical Society itself was founded by two such Mahatmas in 1875, through their two pupils, Helena Blavatsky and Henry Steel Olcott.

Summary

Freemasonry and Theosophy are two modern expressions of the Ageless Wisdom. The former uses veiled symbolisms and allegories, the latter is more direct and explicit in its teachings. The two systems parallel each other in their core tenets, such as the following:

- The crucial distinction between the higher and the lower self, symbolized by the square and compasses in Masonry and the six-pointed star in Theosophy.
- The aim of the Masonic life is the conquest of the lower by

the higher self, a principle that is similarly central among the duties of theosophists.

- The levels of human consciousness enumerated in theosophical literature are symbolized by the officers of the Masonic lodge who are active during the opening and closing of the lodge.
- Both Masonry and Theosophy are mystical quests. Masonry symbolizes the goal as finding the Lost Word or the Divine Logos, whereas in Theosophy it is the realization of the Divine Principle in man which is the Atman.
- The prerequisite of such realization in both traditions is mystical death or the death of the lower self or ego.
- The aim of both Masonry and Theosophy, like the ancient Mystery Schools, is human perfection, the attainment of the highest potential of a human being.

Due to the explicit nature of theosophical explanations, the Masonic student will find that familiarity with Theosophy is a highly useful aid in understanding the symbolisms of Masonry. Supplemented by a study of the mystical tenets and practices of various mystical traditions, the symbols and rituals of Masonry will become clearer.



Grand Master MW Voltaire T. Gazmin speaks during the Fraternal Luncheon of the 2017 Annual Session of the Scottish Rite of the Philippines.

MW Gazmin speaks at Scottish Rite meet

LAST MARCH 10, 2017, Grand Master MW Voltaire T. Gazmin was invited as Guest of Honor and Speaker to the Annual Session of the Supreme Council of Sovereign Grand Inspectors' General of the Thirty-Third and Last Degree of the Ancient and Accepted Scottish Rite at the Scottish Rite Temple in Malate, Manila.

A Scottish Rite Mason himself, MW Gazmin during the Fraternal Luncheon spoke on the importance of harmony and coordination between the GLP and the Scottish Rite.



ABOVE: MW Avelino I. Razon, PGM receives his White Cap from Ill. Celso S. Viray, 33° last March 11, 2017 at the Benitez Hall of the Scottish Rite Temple. The white cap symbolizes his elevation to the Thirty-Third Degree of the Scottish Rite with the rank of Inspector General Honorary.



The brethren of the 61st Mindanao Masonic Convention.

MW Gazmin attends Mindanao Masonic meet

As one of the largest and most expansive Masonic gathering in the grand jurisdiction, the Grand Master MW Voltaire T. Gazmin made it a point to attend this year's Mindanao

Masonic Convention where he spent a good part of his illustrious career as a former soldier.

This year's edition is the 61st



From L-R: VW Fahad Lucman (JGL), VW Oscar Badelles (JGL), VW Emil Dela Rosa (GBB), Grand Master MW Voltaire T. Gazmin, Bro. Manases Carpio of Davao City, VW Manuel Luis Idquival (AGT), and VW Arnel Cantos (GOrg).



. 93, NO. 4 NOV 2016-MAR 2017

occurrence of the convention was held at the Grand Caprice, Limketkai Center in Cagayan De Oro City last January 13, 2017.

No less than His Excellency President Rodrigo Roa Duterte was invited as Guest of Honor and Speaker of the event. However, due to equally urgent and pressing matters of national interest, the President failed

LEFT: Grand Master MW Voltaire T. Gazmin delivering his message to the brethren of Mindanao during the 61st Mindanao Masonic Convention.



ABOVE: Bro. Manases Carpio of Davao City delivering the message of His Excellency President Rodrigo Roa Duterte who was not able to make it to the event. Bro. Carpio is the son-in-law of the President being the husband of Davao City Mayor Sara Duterte.



AT THE PRESIDENTIAL TABLE: GLP officers flank Grand Master MW Voltaire T. Gazmin and MW Peter U. Lim Lo Suy, PGM.



Welcome fellowship with Grand Master, MW Voltaire T. Gazmin.



Welcome dinner with Grand Master, MW Voltaire T. Gazmin.



ABOVE: The Atengs of Mindanao dish out a noteworthy performance.

to grace the occasion. Representing him instead was presidential son-in-law Atty. Manases R. Carpio, who himself is a Davao-based mason.

The convention proper, which ended early in the afternoon, discussed and tackled relevant and timely issues and matters affecting Philippine Freemasonry.

In the latter part of the day, a magnificent fellowship and banquet was held where food and refreshments abound as the camaraderie that can be felt among the brethren in attendance.

Various appendant bodies also contributed in the form of entertainment as hardly-conceived production numbers were presented



ABOVE: Mindanao-themed dancing to the delight of the audience.



ABOVE: Latin-inspired dancing gets things upbeat during the fellowship dinner.

to the delegates.

To add excitement to the party, several exciting items were raffled off to lucky brethren, where the grand prize was a Toyota Wigo, which was displayed at the entrance of the Grand Caprice was at stake.

Message of President Rodrigo Roa Duterte

*Delivered on the occasion of the 61st
Mindanao Masonic Convention held last
January 13, 2017 in Cagayan De Oro
City*



I would like to thank and congratulate you for your valuable contributions to our society. Among your ranks are many of our most notable citizens—achievers, heroes, and nation-builders, whose works and accomplishments, have been instrumental in shaping our nation. Young long-standing traditions of brotherly love, relief, and truth have indeed helped, not only your members, but also the people who have benefitted from your civic projects and humanitarian programs.

You know for sure, that your organization is really close to my heart. My younger brother Benjamin, son Paolo, and son-in-law Manases Carpio are members of your fraternity. I have much knowledge about how hard it is to become a Mason. You have undergone several degrees of

learning before earning your membership and eventually—a title. And of course, I know how dedicated you are to the tenets and teachings of Freemasonry.

For the past years, the Grand Lodge of the Philippines has been a vital partner of the government in nation-building.

Its provision of educational assistance to deserving beneficiaries; its support to law enforcement agencies; its medical missions to depressed communities; and its emergency response to victims of natural calamities complement our government's effort to lessen the burden of our countrymen.

These undertakings would not have been successful without the solidarity and commitment of your members. May you strengthen

the Brotherhood of Man, which has been the cornerstone of your institution since the beginning.

ones, to the ultimate purpose of Freemasonry—to make you a better man.

I ask you to remain committed to this partnership as we pursue a real and lasting change for the Filipino people. Indeed, change has come and I want you to be by our side as we sustain it and realize our dreams for our country.

May you continue to transform yourselves into better persons every single day—in thoughts; in speech; in manner; and in every helpful way. Keep at heart your theme for this year and personify Freemasonry in all your pursuits.

Effective and efficient organization and leadership also serve as the foundations of your fraternity. The continuation of your 7-point agenda will help preserve the integrity of the Grand Lodge of the Philippines and maintain it as a unified and supreme Masonic authority in the succeeding years.

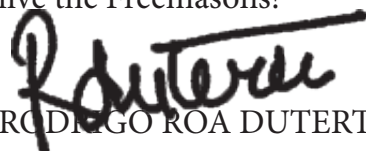
I urge you to develop the outstanding trait of impeccable integrity by which all Masons are known for: admired and emulated. I need partners like you as we fight against the ills of society—illegal drugs, criminality, corruption and all forms of injustice that weaken our citizenry and hinder the growth of our nation.

I also commend you for involving your family members—your wives and your children, in your fraternity. Engaging them in various organizational affairs as well as in socio-civic and charitable activities will further strengthen your resolve to uphold morality, unity, progress, and true service.

Together, let us be exemplars of wisdom, dignity, and true service. Let these ideals reflect in our deeds as we strengthen our capacity to serve the Filipino people and as we lead our country towards lasting peace and meaningful development.

The greater participation of your families in your work at the Grand Lodge of the Philippines leads you, including your loved

Again, good afternoon and long live the Freemasons!



RODRIGO ROA DUTERTE

Invading Ireland

WORDS AND
PHOTOS BY VW
KRISTOFFER ERIC
D. ABELLANOSA

BENJAMIN O. GO MEMORIAL LODGE NO. 303, F. & A.M.

Masonic District RX – Misamis Oriental and Camiguin

**MASONIC EXPEDITION IN THE UNITED KINGDOM AND THE
REPUBLIC OF IRELAND (January 17 to 29, 2017)**

IT WAS ON THAT AUGUST 2016 Stated Meeting of Benjamin O. Go Memorial Lodge No. 303, Masonic District R X – Misamis Oriental and Camiguin, when then Senior Warden Bro. Allen Labis Dangcal of Anchor Lodge No. 128 of the Grand Lodge of Ireland, a native of Cagayan de Oro City; was invited by then Worshipful Master Giovanni Alfred H. Navarro to seat together with the dignitaries in the East. At the closing, the former then invited the brethren to witness his installation as the incoming Worshipful Master of his lodge on January 21, 2017 in Belfast, Northern Ireland.

Through this, six (6) brethren of BenGo Lodge 303, namely, Worshipful Master Giovanni Alfred H. Navarro, as Head of Delegation, Brother Junior Warden John U. Ku,

Brother Lemuel S. Ceballos, VW Jesus B. Unabia, District Grand Lecturer, Worshipful Brothers Tito B. Paurom and Felomino F. Flores together with yours truly, VW Kristoffer Eric D. Abellanosa, DGL as the delegation's guest. Furthermore, the trip would not have been memorable without the presence of our sisters who joined us on the said excursion, namely; Sisters Evangeline D. Unabia, Vivian L. Ceballos, Diana Victoria D. Cariaga and Krystle Shayla R. Abellanosa. Thus, making it a total of eleven (11) brethren and sisters comprising the said trip.

Let me share to you some of the highlights of our trip, a journey we called "Bengo 303 Masonic Expedition 2017".

DAY 1: JANUARY 17, 2017,

TUESDAY

We departed early morning from Laguindingan Airport bound for Manila and paid a courtesy visit to the Grand Lodge of the Philippines for proper coordination, protocol orientation; obtain our official Letter of Introduction (LOI) and other documents pertinent to our scheduled visits to the Grand Lodges of Ireland, Scotland and England. In like manner, we were welcomed by no less than the Grand Master himself, Most Worshipful Voltaire T. Gazmin, who asked us to bring along some tokens and The Cable Tow issues which he wanted share to the Filipino Masons in the United

Kingdom and the Republic of Ireland. At around 2020 hours, we departed from Manila International Airport on board Thai Airways Flight TG 626 via Bangkok, Thailand.

DAY 2: JANUARY 18, 2017, WEDNESDAY

A time difference of eight (8) hours, we arrived Heathrow International Airport in London and prepared for our connecting flight to Belfast City, Northern Ireland. Upon arrival, we were warmly welcomed by our host, Brother Allen L. Dangcal together with some Filipino Masons. In the evening, we were invited to witness the installation ceremonies

BELOW: The brethren of BenGo Lodge No. 303 at the historic Rosslyn Chapel.





ABOVE: The brethren of BenGo Lodge No. 303 pose a picture with the brethren of Anchor Lodge No. 128 of Ireland..

of another Filipino, Brother Floven Dairo of Cotabato City, the newly installed Worshipful Master of J. Pim Thompson Lodge No. 349 at the Crumlin Road Masonic Hall, Belfast City and after which, a sumptuous dinner was prepared by our host, the Dangcal Family, at their residence that evening.

DAY 3: JANUARY 19, 2017, THURSDAY

BELFAST CITY TOUR: We visited the Belfast City Hall wherein we were amazed of its Masonic foundation, layout and architecture; Parliament House of Northern Ireland, Provincial Grand Lodge of Antrim, Belfast City Castle, the City Centre and a fellowship dinner hosted by

some Brother Masons and their families from Cagayan de Oro.

DAY 4: JANUARY 20, 2017, FRIDAY

We spent the whole day visiting two (2) landmarks, namely; the Titanic Museum in the morning wherein an interactive and other facts about the ill-fated voyage were showcased and, in the afternoon, at the famous Castle Ward – an 18th Century National Trust property near the village of Strangford, known as the shooting location of the movie series Game of Thrones.

DAY 5: JANUARY 21, 2017, SATURDAY

THE INSTALLATION: It was the big day for Brother Allen L. Dangcal as we witnessed his installation ceremonies being first Filipino Worshipful Master of the oldest Masonic Lodge in Belfast, Northern Ireland, the Anchor Lodge No. 128. The occasion was graced by no less than the Provincial Grand Master of Antrim and other Filipino Masons who travelled all their way from the Republic of Ireland, the United Kingdom and the Philippines. The fellowship was full of fun at the anteroom of Crumlin Masonic Temple with Filipino cuisine served, overflowing beer, wines, and whiskeys and swayed the night away with the traditional line dancing of the Irish culture.

**DAY 6: JANUARY 22, 2017,
SUNDAY**

DUBLIN CITY, REPUBLIC OF IRELAND: The group travelled to another country in a convoy of three (3) vehicles. We journeyed approximately three (3) hours from Belfast City, United Kingdom to Dublin City of the Republic of Ireland. The delegation was warmly received by Filipino Brother Masons and their respective families and spent the night with fellowship.

**DAY 7: JANUARY 23, 2017,
MONDAY**

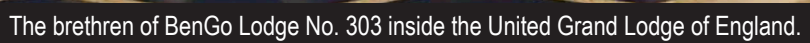
We spent the whole morning roaming around Dublin City, Trinity College - one of the oldest recorded schools in the world, other ancient landmarks and spent the whole afternoon at the Grand Lodge of Ireland. In the evening, we returned to Belfast City and fellowship dinner was prepared by UK-based Brother Masons from Cagayan de Oro at the residence of Worshipful Brother Jona Nazareth.

**DAY 8: JANUARY 24, 2017,
TUESDAY**

SCOTLAND: The group travelled to Edinburgh, Scotland - an hour and a half by plane Northeast of Ireland and went to visit the historic Rosslyn Chapel, a symbolic landmark in the novel *The Da Vinci Code* by the famous writer Dan Brown, and the Masonic Temple of Rosslyn St. Claire Lodge No. 606. In the evening, we visited the Grand Lodge of Scotland and a short city tour.

**DAY 9: JANUARY 25, 2017,
WEDNESDAY**

Back to Belfast City and immediately proceeded to the Dark Hedges in Ballymoney, Northern Ireland - another shooting location of the movie series, *Game of Thrones* and after which the group visited the Old Bushmills Irish Whiskey Distillery, a well-known maker of premiere Irish Whiskeys. This, our last day in Belfast City, Northern Ireland and



The brethren of BenGo Lodge No. 303 inside the United Grand Lodge of England.

rushed soon thereafter to our apartment and prepared for our flight to London.

**DAY 10: JANUARY 26, 2017,
THURSDAY**

ENGLAND: A great day in the capital city of the United Kingdom - London. We started the city tour by taking the famous London Underground Train System. Ancient landmarks visited were the famous London Tower Bridge, Buckingham Palace, Big Ben, Eye of London, Tower of Norman Castle, and Covent Market and finally, we reached our ultimate destination, The United Grand Lodge of England (UGLE) which happens to be the mother of all Grand Lodges in the world. It was also fortunate that we have visited UGLE as they celebrate their 300 years of existence. There, we spent around three (3) hours inside and joined other visitors on its daily tour.

**DAY 11: JANUARY 27, 2017,
FRIDAY**

It's time to say goodbye United Kingdom as we prepare for our flight back to the Philippines.

**DAY 13: JANUARY 28, 2017,
SATURDAY**

Stopover at Suvarnabhumi International Airport, Bangkok, Thailand.

DAY 14, JANUARY 29, 2017,

SUNDAY:

Arrived Cagayan de Oro City safe and sound.

This trip would not have been possible without the support and commitment of our host, Worshipful Master Allen L. Dangcal of Anchor Lodge No. 128 and, of course, the brethren of his lodge together with the rest of our Filipino Brother Masons and Sisters in the United Kingdom and the Republic of Ireland. Their unselfish dedication and warm accommodation made our trip a very memorable one. Let us therefore recognize them so that one day, we will be able to reciprocate their goodness in the fullness of God's time.

They are as follows:

1. WM Allen and Sis. Annaliza Dangcal
2. WB Jona and Sis. Lyra Nazareth
3. Bro. Ferdinand and Sis. Mynhart Curato
4. Bro. Paul and Sis. Fatima Dagbay
5. Bro. Jovahn and Sis. Grace Tacbas
6. Bro. Nolan and Sis. Edeliza Palicte
7. Bro. Rhodelio F. Villadolid
8. Bro. Ned Tio

And to rest of our Filipino brothers and sisters whom we failed to mention, they know who they are and we are forever grateful. Thank you very much.



Grand Master MW Voltaire T. Gazmin being received during the Central Luzon Multi-District Convention.

Our Grand Master's Journey to Historic Baler:

BY: VW JONALD E. HERNANDEZ, PDGL
AND BRO. ARNOLD B. NOVICIO

Snippets of the 26th Central Luzon Multi-District Masonic Convention

BALER, AURORA. This small town in Aurora Province (the birthplace of the First Filipino Grand Master, President Manuel Luis Molina Quezon) was once again a witness to a momentous occasion. Perhaps the biggest ever conglomeration in Aurora of like-minded men whose spirits were not dampened by the incessant rains that befell the province. The 26th Central Luzon Multi-District Masonic Convention was held last November 18-19, 2016 in this historic town. This year's auspicious event was hosted by Masonic District RIII Nueva Ecija South/Aurora (NESA) with the Manuel Luis Quezon Memorial Lodge No. 262 and Kasiguruhan Lodge No. 423 as Lead Lodges.

The annual convention was spearheaded by the Baler 2016 Executive Committee (ExeCom) led by VW Jonald E. Hernandez as Executive Chairperson and VW Alfredo C. Soriano, the indefatigable and sympathetic District Deputy Grand Master (DDGM) of MD RIII NESA as Ex-Officio Chairperson. To kick-start the convention, several activities were held.

OPEN GOLF TOURNAMENT (NOVEMBER 17, 2016)



With golf as the primary sports of choice of a great deal of brethren, the Execom conducted an Open Golf Tournament at Lakewood Golf and Country Club in Cabanatuan City.

This was participated by around sixty (60) golf enthusiasts from Central Luzon.

MOUNTAIN BIKE (MTB) FUN RIDE (NOVEMBER 18, 2016)

A gentle whip of cool air coupled by occasional rainshowers added to the challenge that confronted the 172 bikers that participated in the event. The participants, brethren, sisters, pamangkins and friends of masons traversed the 45 kilometers of rough and rugged terrain of Baler and San Luis, conceptualized by brother-masons in coordination

with the Aurora Bikers. This route is now known as the Masonic Trail. This trail not only challenges novice and experienced bikers with its uniqueness and natural barriers and obstacles but also entice them to feel the scenic beauty of Aurora.

GRAND MASTER'S NIGHT (NOVEMBER 18, 2016)

Masonic conventions are not complete without the traditional Fellowship with the Grand Master. It was truly a night of fun, fellowship and friendship as our Grand Master, MW Voltaire T. Gazmin graced the "Hawaiian-party" themed affair. We were also privileged to have MW Danilo D. Angeles, Grand Secretary and an esteemed son of MD RIII NESA as guest together with Grand Line and Grand Lodge Officers. Held along the shores of Sabang Beach, amidst the thundering cacophony of waves, the brethren were treated with good food, some of which were exotic delicacies native only to the province. To showcase the province's culture, the "Komedy de Baler" offered a brief cultural presentation highlighting the conflict of Christians and Muslims and their eventual friendship. Adding spice and flavor, fire dancers sizzled and the reggae band, Tropical Depression livened up the night with the Capitol Band and Philippine Army Band. The brethren of Aurora, known for their warmth and hospitality, made sure





FELLOWSHIP NIGHT WITH THE GRAND MASTER: MW Voltaire T. Gazmin and the rest of the officers of the Grand Lodge of the Philippines enjoyed the warm reception accorded to them by the hosts of the Multi-District Convention in Baler, Aurora in form of food, entertainment, and unending pleasantries.



that their visitors left the place with a smile in their hearts.

CONVENTION PROPER (NOVEMBER 19, 2016)

After the Lodge was opened at exactly 8:00 in the morning, the convention proper formally commenced with the reception of dignitaries led by MW Voltaire T. Gazmin, Grand Master of Masons with the Grand Line and Grand Lodge Officers and seven (7) DDGMs of Central Luzon. Baler Municipal Mayor Nelianto C. Bihasa warmly welcomed the brethren followed by the inspirational message of the Provincial Governor of Aurora, WB Gerardo A. Noveras.

MW Voltaire T. Gazmin delivered his message before the brethren present at Cento Baler. During the plenary session, the following were nominated for the position of Junior Grand Warden:

1. VW Trese D. Wenceslao
(Masonic District RIII Nueva Ecija South/ Aurora)
2. VW Rolan C. Paulino
(Masonic District RIII Zambales)
3. VW Michael DJ. David
(Masonic District RIII Tarlac)

Citations and recognitions were given to outstanding lodges and brethren of Central Luzon.

SENDING OFF A FALLEN BROTHER: The GLP Necrological Team of VW Dominador Eugenio, SGL and VW Marlon Castor, GOra led the brethren of Moriones Lodge No. 399 in giving fallen Bro. Bayani Ablang his final masonic ritual last March 12, 2017 at the Loyola Memorial Chapels in Quezon City. Seen in the photo is the daughter of the deceased giving the response in behalf of the bereaved family.



CARAGA brethren meet in Bukidnon

FROM VW BENIGNO J. DAGANI, JR, DDGM

Last August 2016, the brethren of the CARAGA Region met in Bukidnon to attend the Masonic District RXIII Agusan and Surigao District Convention. These are among the events that marked the occasion:

UNVEILING OF THE CARAGA BOUNDARY MARKER

Caraga Boundary Landmark is the project of MDRXIII-Agusan & Surigao which will serve as beacon mark one's entry into the region of Karaganons, where Freemasonry thrives.

The Caraga Boundary Landmark which is located at Carmen, Agusan del Norte was unveiled on August 20, 2016 on the occasion of the Masonic District RXIII - C A R A G A District Convention. The unveiling was headed by RW ROMEO S. MOMO, Senior Grand Warden, together



with VW BENIGNO J. DAGANI, JR, DDGM, VW REYNALDO C. IBANEZ, JGL, VW JUNREY E. LABATOS, DGL, VW ARIEL D. VERANO, DGL, VW AGUSTIN A. CASTANO, Chairman-

Ways & Means, BRO. DANILO E. VERSOLA, Chairman-Caraga Boundary Landmark, WM LESLIE ANTHONY S. MOLINA, and brethren of different lodges in the district.



THE DISTRICT CONVENTION PROPER

The MD RXIII-CARAGA District Convention was held last August 20, 2016 at Balanghaya Hotel & Convention Center, Butuan City. During the Plenary the seven (7) Lodges of the district, namely: Agusan Valley Lodge No. 160 headed by WM Alfredo G. Davalos, Timberland Lodge No. 219 headed by WM Excelso L. Lazaga, Jr., Mt. Diwata Lodge No. 236 headed by WM Den Ryan N. Cagas, Red Mt. Lodge No. 241 headed by WM Anthony G. Molina, Kamayo Lodge No. 255 headed by WM Mariano A. Bayalas, Jr., Butuan Lodge No. 255 headed by WM Agileo D. Demata, VWATDML No. 424 headed by WM Mario R. Hatague.

The brethren of each lodges took time to take photod with RW Romeo S. Momo, SGW, RW Agapito S. Suan, JGW, VW Abelardo L. Aportadera, Jr., SGL, VW Manuel Pineda, of the IMES, VW Ortega, of the IMES, VW Remy Lumicao, VW Benigno J. Dagani, Jr., DDGM for MDRXIII-A&S, VW Reynaldo C. Ibanez, JGL, VW Junrey E. Labatos, DGL, VW Ariel D. Verano, DGL, VW Leoncio C. Bautista, DGL, VW Johnny T. Pimentel, Congressman 2nd District of Surigao del Sur & Distinguished Visitor.

The Grand Master MW Voltaire T. Gazmin, Keynote Speaker was ably represented by Senior Grand Warden RW Romeo S. Momo.

Grand Master appoints new GLP officers

LAST DECEMBER 2016, MW Voltaire T. Gazmin appointed new GLP officers to fill up the vacancy created by the resignation of Senior Grand Lecturer and Institute for Masonic Education and Studies (IMES) VW Abelardo L. Aportadera, Jr..

Appointed to the position of Senior Grand Lecturer is VW Dominador Victor “Eugene” R. Eugenio, a Past Master of Primera Luz Filipina Lodge No. 69 of Cavite. VW Eugenio is also Past Junior Grand Lecturer, Past District Deputy Grand Master and a Past Grand Marshal.

On the other hand, IMES will now be under the able leadership of VW Armando G. Cazzola, who is also the current GLP Museum and Library Director. VW Cazzola is a Past Master of San Pedro Lodge No. 292, a Past Junior Grand Lecturer, and has been involved in the IMES for several years.

Recently, the Grand Master has also appointed VW Marlon M. Castor of King Solomon Lodge No. 150 as



the new Grand Orator, in light of the nomination of former Grand Orator VW Boyet Lim as a candidate to the position of Junior Grand Warden. VW Castor is a Past District Grand Lecturer and is currently the Editor-in-Chief of **The Cable Tow**.



SALUTE TO THE FALLEN: Grand Master MW Voltaire T. Gazmin, being the highest Masonic Officer in this Grand Jurisdiction, leads the GLP delegation as well as other Masonic organizations in the annual Rizal Day Rites in Luneta Park last December 30, 2016.





GREAT MOMENT: President Rodrigo Duterte shakes hand with VW Arnel Cantos, Grand Organist as Grand Master MW Voltaire Gazmin is all smiles.

MW Gazmin leads 2016 Rizal Day rites



BELOW: Grand Master MW Voltaire T. Gazmin is joined by MW Reynato S. Puno, PGM representing the Knights of Rizal in a photo with the brethren.



ABOVE: The annual tradition of having your picture taken with the Grand Master in front of the Rizal Monument. RIGHT: The reenactment by the Knight of Rizal of the last march by Bro. Rizal from Fort Santiago to Bagumbayan.



LAST DECEMBER 30, the brethren of the GLP joined the rest of the Filipino nation in commemorating the martyrdom of one of its greatest sons---National Hero and Filipino Mason Dr. Jose P. Rizal.

Grand Master MW Voltaire T. Gazmin led the Grand Lodge and its members in the rites which commenced at 6am at Intramuros where a reenactment of the last hours of the Rizal by the Knights of Rizal was held.

The GLP contingent thereafter marched to Luneta Park where

the flag-raising and wreath-laying activities shall be held.

One of the highlights of the morning was when no less than his Excellency President Rodrigo Roa Duterte went under the barriers to personally greet MW Gazmin, who was a friend of the President and himself barely a year removed as Defense Secretary.



VW Winston Uy during the Installation of Officers of San Pedro Lodge No. 292.

Harmony: the strength and support of Freemasonry

By Bro. Winston P. Uy

TAYO AY ISANG ORGANIZATION, isang kapatirang nagde-declare, at nag-a-affirm every start of our meeting that harmony is the strength and support of all organizations, especially of ours. If we believe that, if we practice that, bakit natin kailangan ang theme na ganito?

Bakit nga ba?

Intindihin muna natin kung ano ang harmony. Ano ba ang harmony?

Sa dictionary, "Harmony is an agreement, an accord, a concord, or synchronization. It is a friendly

agreement, a pleasing combination of sounds, pleasantness in arrangement... a pleasing effect produced by an arrangement of things, parts or colors..."

In Masonry, "...the strength and support of all organizations, especially of ours."

Sa Bible, "... Behold! How good and pleasant it is for the Brethren to dwell together in unity!"

Iyang definitions na yan, ALL of the above, such are the expectations of masons on masons, among masons, within the Lodge, and within the district.

Harmony is a buzz word. *Ginagamit. Inu-uso. Inaabusos. Pero sa iba, sagrado ito---*especially in Masonry. It is easy to say, easy to memorize. But something that is quiet elusive and difficult to achieve, and even more difficult to sustain in ALL lodges all over. *Lahat. Walang* exception. At some point and sometimes at varying degrees, there are a lot of disturbances in the harmony.

Why is that so?

Several years ago, the then Grand Master issued an edict creating the office of Harmony Officer in each Lodge. This underscores the serious need to focus in maintaining the harmony in each lodge. Such was

the gravity of the situation in each lodge—that *gumawa pa ng* office ng Harmony Officer. *Eh basis ang* Constitution. *Meron na tayong* harmony officer. *Meron na.* Sino yun?

If you have been listening to or have attended enough installations in your lifetime or if you have been an installing officer, you would wonder about the correctness or incorrectness of such an edict. That office—that function is already described in our installation ceremonies as a function of one officer. *Bago pa lang yung* edict *na iyo. Sinong officer ang* actually the Harmony Officer?

During the installation of this officer, *eto ang sinasabi ng* Installing Officer: "*It is your duty to preside at the organ at the opening and closing ceremonies, and other ceremonials at the lodge. May the delightful labors of your position impress more deeply upon the minds and hearts of your Brethren that HARMONY is as essential for the strength and beauty of our noble brotherhood as it is for the excellence of the art and science in which you so greatly excel.*" This officer is the Organist.

So, bakit nga ba palaging nadi-disturb ang harmony ng bawat lodge? Is it the principles of Masonry which are the problem?

I would think not. Certainly, our

tenets are sublime, morally worthy, complete and excellent. That, if and should Masons follow them and allow every discordant passions to be subdued by these magnificent and transcendent tenets, I have no doubt, that not only will harmony be achieved and sustained, we would also be closer to becoming the perfect ashlar we dream to be.

So kung hindi ang mga prinsipyo ng masonerya ang may problema, is it the basic structure of the grand jurisdiction, the district, or the lodge itself? *Hindi rin naman siguro, kasi ang pinaka-basic unit natin* which is the lodge, is composed at most, of about 50 active members. *Hindi masyadong marami para maging magulo na*. Of course, *depende kung sinu-sino yung 50*. *Kahit sampu lang yun, di ba? Minsan magulo pa rin*. Or *minsan mas magulo pa*—which brings me to my point.

Hindi ang mga prinsipyo ng Masonerya, hindi ang structura, kungdi, tayo ring mga Mason ang pinakamalaking balakid para makamit natin ang harmony, sa Lodge, sa distrito, at sa grand jurisdiction.

To make an analogy, Mahatma Gandhi said, *“I like Christianity. It is very good, but I am not fond of some Christians.”*

Ang mga mason kasi, mga free-

thinkers. Mga nag-iisip. Mga may taglaynatalino. Iyung iba, matalinong-matalino—sobrang talino. Iyung iba naman ay konti lang. At yung iba ay konting-konti lang. Ang mga mason ay kalimitan may mga katungkulan. May kanya-kanyang panindigan. May kanya-kanyang pride at ego. May kanya-kanyang opinyon. At pag pinagsama-sama mo yan, ano ine-expect mo?

All of those items are both pros and cons. *Ito ay strength natin* and at the same time, *ito rin ay weakness natin*. *At kung hindi yan natin sasabayan ng kakaiba at kanya-kanyang adjustment sa personal at individual na pakikipagkaibigan, pakikipag-fellowship at pakikipagkapatiran, magkakagulo nga yan*.

So, *kailangan ba talaga natin mag-adjust, wala bang isang formula na universally-acceptable?* We are made from His image—from one image, but each of us is unique. We are made equal, but we are gifted with different talents and gifts and circumstance. We have the same general appearance, but we have infinite physical differences. That plus the uniqueness of each of our brains, minds, personalities and characters.

Papano nga ba tayo mag-adjust? Let me make these suggestions:

1. *Kung wala kang masabing maganda para sa lohiya mo,*

Harmony is a buzz word. Ginagamit. Inu-uso. Inaabuso. Pero sa iba, sagrado ito---especially in Masonry. It is easy to say, easy to memorize. But something that is quiet elusive and difficult to achieve, and even more difficult to sustain in ALL lodges all over. Lahat. Walang exception. At some point and sometimes at varying degrees, there are a lot of disturbances in the harmony.

tumahimik ka na lang. Mother mo nga yan di ba? Magsasalita ka ba ng masama tungkol sa nanay mo sa mga kapitbahay mo o sa mga tao palengke? Hindi di ba? Kung nagsasalita ka ng masama about your lodge, aba! Eh kasama ka sa problema ng lohiya ninyo. Why would you want that? Hindi naman sinasabing hindi nyo aayusin, pero be part of the solution. Ayusin ninyo internally. Huwag ipagkalat yung basura nyo. Huwag maghanap ng simpatiya galing sa iba. Ano ba ang maitutulong nila? Wala di ba? Ipagkakalat lang lalo at lalong sasama ang imahe o reputation ng iyong nanay; ng iyong lohiya. In the same token, kung merong kapatid o mga kapatid na may sinasabing masama about their own lodge, or even another lodge, huwag mo ng ipagkalat at wag ka ng dumagdag sa kanilang problema. Let that lodge resolve the issue amongst themselves. Huwag ka ng makialam unless, and only in rare cases, in an official capacity—16th Landmark natin ito.

2. Kung wala kang masabing maganda para or tungkol sa kapatid mo, tumahimik ka na lang. Pareho sa iyo, hindi siya perpekto. Pareho sa iyo, pareho sa akin, marami siyang pagkakamali. Sabi nga sa Bible di ba?, kung sino mang walang kasalanan, siya ang maunang pumukol. Masasabi mo

bang perpekto ka? Eh di pumukol ka? Pero, wala pa namang perfect ashlar sa atin, meron na ba? Si Perfecto Luces nga, hindi perfect. Lahat tayo ay work in progress and like rough ashlar, kailangan natin ang common gavel to break off the rough and superfluous parts.

3. *Kung may problema ka sa kapatid mo, sabihin mo sa kanya—sa kanya na mismo. Huwag na sa iba. Iba ang dating kung iba ang magsasabi sa kanya. Iba na rin ang makakarating sa kanya pag sa iba mo pa sinabi. Kung di mo kayang sabihin, wala kang karapatang magreklamo. Bakit? Obligation mong magbigay at mag-whisper ng good counsel. Obligation mong maging instructive tongue. Ngayon, kung ayaw pa rin niyang makinig. So either mali yung whisper or opinion mo, or ayaw talaga niya. At hindi siya receptive heart. You need to exercise temperance—tolerance.*
4. *Kung may problema ka o hindi pagkakaunawaan sa isang kapatid, or sa incumbent WM, or sa isa sa mga officers, wag kang galit sa lodge. The lodge is the summation of every member, hindi isang tao lang at hindi ang WM lang. Be in the lodge, participate, make your contributions, pay your dues, be part of the activities, share your thought and suggestions.*

5. *Wag kang maging tsismoso. Kung may sinabi sa iyo na hindi maganda tungkol sa kapatid, o sa inyong lohiya, o sa kanilang lohiya, wag mo nang ipagkalat pa, sa iyo na yun. Anong magegain mo kung ipapasa mo yung sinabi sa iyo dun sa iba? Wala di ba? May mga instances of course, na kailangan mong bigyan ng warning ang ibang kapatid, tungkol sa isang kapatid. Pero until such time that you have proven to yourself that it is true and that the other brethren are in danger, passing on the tsismis or chika is a disturbance to the harmony. Instructive tongue ang itinuro sa atin, hindi destructive tongue.*
6. *Wag kang magtatayo sarili mong grupo or sasanib sa mga grupo sa loob ng lohiya. Ang pinakamaliit na unit sa isang grand jurisdiction ay ang lohiya. Wala ng iba. So, sa lohiya, lahat sila kapatid mo, lahat sila kagrupo mo. Of course, may mga kapatid ka na mas magiging close sa iyo, so sa meeting magkakatabi kayo, sa fellowship kayo rin ang magkasama sa mesa. Pero balansehin mo rin. Lagi mong tandaan, hindi lang siya o sila ang kapatid mo, and be aware that by spending most of your time with a group, you alienate the other brothers. Be vigilant. Watch yourself. Kayo lahat sa inyong lohiya, isang grupo lang. Wala na*

dapat ibang grupo pa, maliban sa buong lohiya. Ang pagkakaroon ng grupo-grupo sa loob ng grupo ng lohiya ay isa sa malimit na dahilan ng disturbance sa harmony.

7. *Maging sensitibo or considerate ka. Marami tayong mga kapatid na madaling mapikon. Sensitibo din sila. Ibahin mo ang biro mo or ibahin mo ang style para sa kanila. Ingat sa iyong mga pananalita, ingat sa iyong mga galaw. Yung mga akala mong ok lang, hindi ok sa iba yun—so mag-adjust tayo. Kailangan ng adjustment sa bawat isa—yung society natin. Hindi tayo yung tipong, “ganito na ako eh. Eto talaga ako, anong magagawa ko? Anong magagawa nyo?” Eh kung hindi ka na pala mababago or ayaw mo pala magbago, ano ang motibo mo nung pumasok ka pagkamason? Di ba rough ashlar tayo na gagawin pa lang na perfect ashlar? Di ba making good men better? Papano ka magiging better kung ayaw mong magbago. Ano? Better ka na?*

8. *Wag kang masyadong sensitibo. Sa bisaya, ayawg kapayason. O wag magmala-kapayas. Alam ko yung iba dyan, iba ang iniisip. Malakapayas—hindi yun ang ibig kong sabihin. Alam nyo naman yung kapayas di ba? Yung bunga nito, lalo na kapag hilaw pa, masagi lang ng konti, kahit sa kuko, tutulo na*

ung dagta or iiyak na. Huwag tayong ganun kasensitibo. Exercise temperance. Kunwari, nagkamali lang ang spelling ng pangalan or hindi lang nayaya sa fellowship, hindi nabating happy birthday, happy new year or merry Christmas, hindi nakamayan o nabati ng kapatid o ng petitioner, hindi na-appoint bilang officer, hindi ka napautang—kaliit-liit na bagay para magkasamaan ng loob. Nung ako ay maliit pa, mason na ang tatay ko at meron kaming kapitbahay na mason din. Magkasama sila ni Daddy sa trabaho at magkaranggo at parehong in consideration for promotion for one and the same position. Sa opisina, di maiwasang magkakaiba ang opinyon nila. Maraming beses, magkakainitan, grabe ang pagtatalo, halos magkasuntukan na. Pero pagkatapos nun, parang walang nangyari at kinaumagahan, sabay silang magkape dun sa kanilang yard. Maraming na-enganyong magmason dahil sa kakaibang samahan at pag-u-unawang pinakita nila. We agree to disagree and preserve harmony.

9. *Huwag maghahari-harian. Ika nga, “you were divested of all minerals and metals for two reasons.” Ano yung first reason? “...that you might bring nothing offensive or defensive into the*

Lodge whereby its peace and harmony might be disturbed.” *Ano ba ibig sabihin nito? Ano ba yung minerals?* The minerals represent jewels—like diamonds, sapphires, rubies; all of which are minerals that also allude to stature in society. *Pag maraming jewels, mas mayaman* or as powerful. Metals represents badges, armor, weapons and alludes to ranks, or positions in places of work, or politics or organizations. In the wisdom of our ancient brethren, candidates are divested of these, *tinanggalan* or stripped of their ranks and positions. *Kasi nga*, when we are convened as a lodge or when we engage in fellowship or embark on a lodge activity, on the level tayo. *Walang maghahari-harian—22nd Landmark ito. At hindi lang ibig sabihin nito ay yung siga. Kasama dito yung mga gusto or nagpapanggap na mga “king-makers”.* Please *tigilan na ang pagpa-power trip. Nakakasama sa samahan. Nakaka-istorbo sa peace and harmony ng lohiya.*

10. *Syempre kung hindi magandang may maghahari-harian, hindi rin magandang may mga nagpapagamit sa mga naghahari-harian. Huwag sunud-sunuran. Makinig. Magtanong. Alamin ang opinyon ng iba. Pero gumawa ka ng sarili mong opinyon.* In the same way that

you will not force your opinion upon others, so should they not force their opinion upon you. *Dinggin at igalang ang opinyon ng iba pero gumawa ka ng sarili mong opinyon. Kung sang-ayon ka, then well and good. Pero magkaroon ka ng sarili mong opinyon. Alam nyo mga kapatid, lahat ng magiging decision natin, tayo ang accountable. Karga natin yan, walang sinuman sa ating makapagsabi “eh sabi kasi ni VW, ganito...” Hindi tama because in the end, ikaw ang nagdesisyong sumunod sa gusto niya. At sabi nga, “of your own free will and accord”.*

11. *Huwag maging impatient. Await a time with patience, ‘ika nga. Kung di ka na-elect or na-appoint o nabigyan ng committee o nabigyan ng papel sa degree works, huwag magtampo. Trabahuin mo lang. Darating din yan at the will and pleasure of the brethren.*
12. Treat everyone, especially the brethren, upon the square. The Square as a Masonic symbol is very ancient and is well known to the Operative Masons. In 1830, an architect—in rebuilding a very ancient bridge called Baal Bridge near Limerick, Ireland, found under the foundation-stone an old brass square, much eroded and eaten away, containing on its two surfaces the following inscription, (the

U being read as V) : I. WILL. STRIUE. TO. LIUE.-WITH. LOUE. & CARE.- UPON. THE. LEUL.-BY. THE. SQUARE. and the date 1517. The square is now universal. Yes, not only in Masonry, but universally-accepted as a moral gauge—measuring truthfulness, honesty and sincerity. Thus when the phrase “square dealing” is used, it means honest and equitable deal or agreement. The phrase “to play upon the square” means to play honestly. *Mga kapatid, ganun dapat tayo sa lahat ng mga kapatid at sa lahat ng tao. Hindi yung kapag kaharap ka, okay ng okay ka, pero pagtalikod mo, iba na ang sinasabi. Hindi yung nakikipagkaibigan ka or nakikipag-usap or nakikipag-close or BFF ka sa kapatid dahil kelangan mo siya sa negosyo mo or para matulungan ka. Kasama ito sa ating sinumpaang obligation. The cable-tow will always be extended para dun sa mga nangangailangan. Yung mga truly destitute—truly in need. Hindi para makalamang ka sa kapwa mo. Squaring our actions means our actions need to be guided by the laws of morality, honesty and sincerity. Let’s be square with each other and to all the people around us.*

13. Last pero certainly not the least *mga kapatid*: Don’t be quick to judge. Exercise prudence. *Sabi*

sa lecture natin, “Prudence is that faculty by which we wisely judge and prudentially determine on all things.” Kalimitan, di mo alam ang buong istorya. Kalimitan, isang panig lang ang naririnig mo. And most of the time, hindi accurate yung istoryang alam mo, or nung ikinuwento sa iyo ay nakukulayan na ito ng opinyon nung nagkukwento, di ba? Di maiiwasan yan. So, at all times, try to maintain a balanced opinion. Huwag agad kumampi. Be on the level. Itong on the level, aside from of course meaning that walang ranks or stature sa ating samahan, it also means wala kang bias. Sa mga carpenter at mason, alam nila kapag lebel na sa isang surface—kung ang tubig or fluid ay nasa gitna at din na gumagalaw—at rest na at in peace. So, be on the level. And as much as possible, try to learn most of the story, and try to piece together the truth, nakuha nyo yun? Kasi marami kang mapagkuhanan nung istorya, pero only by putting all of these stories together, tsaka mo pa lang makikita ang katotohanan. And lastly, if you have to judge, do it by the plumb. Refer always to what is just, what is morally correct, regardless kung sino ang tatamaan. Do what is right.

Ayan mga kapatid, yan po yung mga

suggestions. *Kung napapansin ninyo, lahat yan ay may basehan sa ating monitor, landmarks or constitution. Hindi po yan gawa-gawa lang ng inyong lingkod at di po yan kumpleto. Kasi marami pa* but I can never hope to cover it all. Nobody probably can. But nevertheless, these can be used as a start.

And mga kapatid, klaruhin ko lang ha, this by no means is directed to anybody, or anyone in particular, or at any particular situation, or any particular Lodge. *Para po ito sa lahat*, including myself, and certainly, *hindi* exempted *ang aking lohiya*. *Lahat tayo, kailangan natin ito*.

Harmony takes a lot of hard work. *Hindi po yan nakukuha overnight at hindi yan trabaho ng isang harmony officer lang o ng master lang. Trabaho ng lahat na individual na miyembro ng lohiya*.

Finally, let me offer you this story of the building of King Solomon's temple which in reality, is an allegory about harmony.

Brethren, our lectures teach us that at the building of King Solomon's Temple there was not heard the sound of ax, hammer, or other metallic tool. But all the stones were hewn, squared, and numbered in the quarries; and the timbers felled and prepared in the

forest of Lebanon, whence they were brought on floats by sea to Joppa, and thence carried by land to Jerusalem.

Parang tayo, from all walks and stations of life where, on being put up, each part was found to fit with such exact niceties that the whole, when completed, seemed rather the handiwork of the Grand Architect of the Universe than of mere human hands.

The circumstance has been appropriated in Freemasonry to symbolize the entire peace and harmony which should prevail among Freemasons when laboring on that spiritual temple of which the Temple of King Solomon was the archetype.

Each of us, before joining the Craft came from different parts of the country or the world. Most of us came from different walks of life. Each of us came from different background or circumstance. We all have varied experiences, different views, different opinions and beliefs. But all of us came here, knocked on the door, was received, initiated, passed and raised into Masonry. And we should all strive to fit in with each other, fit into the whole, fit with exact niceties, and in harmony.

Salamat po.



50 years Golden Apron Awardees

Bonifacio G. Sanchez	Biak-Na-Bato Lodge No. 7	Gregorio P. Francia, Jr.	Magat Lodge No. 68
Dominador G. Kiamzon, Jr.	Tagaytay Lodge No. 165	Gaudencio Toledo, Jr.	Victory Lodge No. 116
Reynato S. Puno, PGM, GMH	Hiram Lodge No. 88	Jose R. Dizon	Gen. Manuel Tinio Lodge No. 167
Edilberto R. Fragante	Gonzaga Lodge No. 66	Nicolas An Sit Uy	Gen. Manuel Tinio Lodge No. 167
Jose G. Tubayan	Salinas Lodge No. 163	Jose T. Bautista	Gen. Manuel Tinio Lodge No. 167
Ricardo I. Asuncion	Salinas Lodge No. 163	Roseller L. Barinaga	Antonino G. Lim Mem Lodge No. 162
Monico M. Vilaray	Salinas Lodge No. 163	Godofredo T. Ciriaco	Sierra Madre Lodge No. 181
Abraham I. Albano	Davao Masonic Lodge No. 149	William S. Buckler, Jr.	Service Lodge No. 95
Bayani B. Estanislao	High Twelve Lodge No. 82	Maximo S. Dirige	Cagayan Valley Lodge No. 133
Nonito A. Balbas	Davao Masonic Lodge No. 149	Santiago P. Armamento, Jr.	Kutang Bato Lodge No. 110
Hector F. Mendoza	Davao Masonic Lodge No. 149	Robin U. Go	Kutang Bato Lodge No. 110
Rizal D. Aportadera, PGM	Davao Masonic Lodge No. 149	Benedicto L. Co	Kutang Bato Lodge No. 110
Jose A. Cabatuando, Jr.	Sixto Lopez (Batulao) Lodge No. 129	Maximo T. Gordovez	Mindoro Lodge No. 157
Aido A. Avanzado	Malinaw Lodge No. 25	Virgilio C. Cruz	Mindoro Lodge No. 157
Felizardo O. Aquino	Malinaw Lodge No. 25	Mariano CJ Sih	Isagani Lodge No. 96
Pedro A. Evangelista	Malinaw Lodge No. 25	Romualdo C. Viernes	Nueva Vizcaya Lodge No. 144
Ong Kim Luan	Malinaw Lodge No. 25	Rodolfo O. Velasco	Salinas Lodge No. 163
Rafael A. Sansalian	Malinaw Lodge No. 25	Manuel G. Teebunhon	Camarines Norte Lodge No. 107
Antonio E. Lacsam	Malinaw Lodge No. 25	Vicente N. Ongtenco	Camarines Norte Lodge No. 107
Monchito E. Estiva	Malinaw Lodge No. 25	Felipe M. Jardinel	Camarines Norte Lodge No. 107
Ireneo C. Reyes	Malinaw Lodge No. 25	Tomas L. Reyes	Mencius Lodge No. 93
Zosimo D. Uy	Labong Lodge No. 59	Benigno N. Chua	Isagani Lodge No. 96
Heraldo B. Daway	Rio Chico Lodge No. 182		



Freemasonry and the Catholic Church

THE HISTORY OF THE EXCOMMUNICATION OF CATHOLIC FREEMASONS FROM ITS IMPOSITION ON APRIL 28, 1738 TO ITS ABROGATION ON JANUARY 25, 1983.

Commentary prepared by Dr. Armando G. Cazzola, President of the Institute of Masonic Education & Studies (IMES) of the MW Grand Lodge of F&AM of the Philippines

SYNOPSIS

On January 25, 1983 two hundred forty five years after Pope Clement XII had imposed the first penalty of excommunication on Catholics who joined Freemasonry [In Eminenti Apostolatus]; after each

Pope who had succeeded Clement XII had confirmed the automatic excommunication of Masons, including Pope Leo XIII who on April 20, 1884 had issued the often cited "Humanum Genus"; after Pope (saint) Pius X had commissioned Cardinal Gasparri in 1904 to

prepare a new and updated Codex Iuris Canonici (Code of Canon Law) in substitution of the “Quinque Libri Decretalium” issued by Pope Gregory IX in the year 1234, and of the plethora of laws, codes, letters issued after 1234; after Pope Benedict XV had promulgated on May 27, 1917 the “Pio- Clementine Codex Iuris Canonici”, of which CANON 2335 contains the (confirmation of) automatic excommunication of Freemasons and CANON 6 (Six) states that whatever, code, letter, penalty, etc., issued before May 27 1917, if not retained by the 1917 Code, was abrogated and did no longer apply (that included all Papal Bulls of excommunication); after all the above, eventually happened the Second Vatican Council which reconsidered Freemasonry and decided to remove the Canon that mandated the excommunication of Masons and Masonry and which prohibited Catholics from joining Masonry.

Thus Canon 2335 of the now abrogated 1917 Code of Canon Law became Canon 1374 of the now governing 1983 Code of Canon Law. Canon 1374 provides penalties for Catholics who “plot against the Catholic Church”: we Masons respect all religions and most definitely, Catholic Masons do not fight the Catholic Church, so Canon 1374 does not concern us Masons. NO mention of Masons,

Masonry or Freemasonry can be found in whole body of the Code of Canon Law of 1983. Canon No. 6 (Six) of the 1983 Code of Canon Law states that with its promulgation, all previously issued penalties, laws, and particularly the Code of Canon Law of 1917 were abrogated.

Thus, from 1983 and until the present time, the only governing body of laws of the Roman Catholic Church, is the Code of Canon Law of 1983 which neither contains any Canon condemning or excommunicating Masons and Masonry nor Canons prohibiting Catholics to join Masonry.

* * *

You might now ask, why then some Catholic Clerics still persist in condemning Masonry and denying the sacraments to Masons in life and even in death?

The following notes are a commentary to the 1983 Code of Canon Law, of which we show here-after the back cover. On the back-cover of The Code of Canon Law we find an important note which reads as follows:

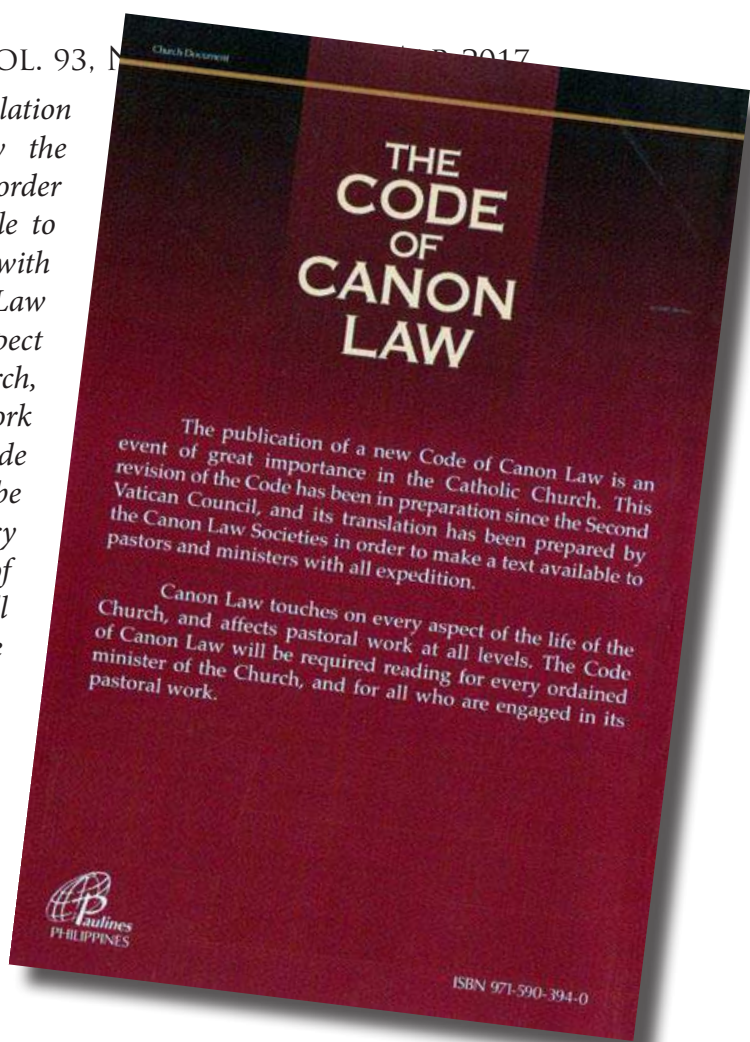
“The publication of a new Code of Canon Law is an event of great importance in the Catholic Church. This revision of the Code has been in preparation since the Second Vatican

Council, and its translation has been prepared by the Canon Law Societies in order to make a text available to pastors and ministers with all expedition. Canon Law touches on every aspect of the life of the Church, and affects pastoral work at all levels. The Code of Canon Law will be required reading for every ordained minister of the Church, and for all who are engaged in the pastoral work."

The CODE OF CANON LAW of 1983 is on sale at any branch of the Paulines (Daughters of St. Paul) Media Centers, (website: [www. Paulines.ph](http://www.Paulines.ph))

or you can order it from a bookstore, or from the Masonic Store. The cost from St. Paul stores is 300 Pesos per book.

The purpose of these notes is to make Catholic Masons aware of the fact that the 1983 CODE OF CANON LAW [the Law Book of the Roman Catholic Church] promulgated 0n January 25, 1983 by the Holy Father, Pope (Saint) John Paul II, NO LONGER EXCOMMUNICATES MASONS AND NO LONGER PROHIBITS CATHOLIC TO JOIN



MASONRY.

ARE CATHOLIC MASONS EXCOMMUNICATED?

NO! From Jan. 25 1983 with the coming into force of the 1983 Code of Canon Law, Catholic Masons are NOT excommunicated.

ARE CATHOLIC MEN FORBIDDEN FROM JOINING MASONRY?

NO! In the present (1983) Code of

Canon Law of the Roman Catholic Church there is no Law (Canon) or provision prohibiting Catholics to join Masonry (Freemasonry).

IS THE CODE OF CANON LAW PROHIBITING PRIESTS TO ADMINISTER HOLY COMMUNION AND OTHER HOLY SACRAMENTS TO CATHOLIC MASONS?

NO! There are no Canons (Laws) Contained in the 1983 Code of Canon Law prohibiting or preventing Masons from receiving Holy Communion and other Holy Sacraments, or forbidding Priests from administering any of the Sacraments to Catholic Masons.

IF THAT WOULD BE SO, THEN WHY MANY PRIESTS AND BISHOPS STILL DENY HOLY COMMUNION AND THE ADMINISTRATION OF THE LAST RITES TO CATHOLIC MASONS?

Probably they do not have as yet a copy of the 1983 Code of Canon Law, SO YOU COULD START SHOWING TO YOUR PARISH PRIEST THE 1983 CODE OF CANON LAW, WHICH FROM 1983 IS THE ONE AND ONLY LAW BOOK OF THE CATHOLIC CHURCH (See and show the enlightening words of Pope (Saint) John Paul II from page 25 to 31 and the PREFACE to this Code from

Page 25 to 45, and particularly Page 45 of this Book, here partially quoted for your (and your Parish Priest or Bishop) convenience: *"Now, however, the Law can no longer be unknown"..... "To each Person is given a source of knowing his or her own proper rights and duties. Arbitrariness in acting can be precluded. Abuses, which perhaps have crept into ecclesiastical discipline, because of a lack of legislation, can be more easily rooted out and prevented"*.

The 1983 Code of Canon Law, the (only) Law Book of the Holy Apostolic Roman Catholic Church reflects the changes brought about within the Church, by the Second Vatican Council, convened by Pope (saint) John XXIII to bring the Church in step with the times and closer to the people. Let's see now when and why Masons were previously excommunicated. Going back in time and looking at history, the first excommunication ever issued against Catholic Masons, was the Papal Bull entitled "In Eminenti Apostolatus", promulgated by Pope Clement XII on April 28, 1738. The "In Eminenti" Papal Bull, which WAS EXCOMMUNICATING ALL MASONS INDISCRIMINATELY together with whomever would support or even only sympathize with them, was done in response to the requests made by the Last Grand Duke of the Medici Dynasty to the Pope to mobilize the Holy

Inquisition and curb or forbid the activities of the first Italian Masonic Lodge founded by English Masons in 1731, in Florence. Florence was in 1700 the Capital of the Grand Duchy of Tuscany. The Florentine Masonic Lodge had rapidly expanded in membership, activities and prestige, and Masons had started requesting the Grand Duke to introduce social and political reforms.

The “In Eminenti” did not excommunicate only Masons, but also whoever would protect, help, or even communicate with Masons, and marked the beginning of the process of “demonization” and persecution of Masonry by the Catholic Church and by various Catholic Monarchs. Separation of State and Church did not exist at that time: fighting either civilian authorities (Kings, Princes, Dukes, etc., all allegedly appointed by God Almighty) or religious authorities were both considered heresy and treated as such. The “In Eminenti” had declared Masons to be “heretics”, and the penalty, at that time, for Heresy, was immediate arrest, imprisonment, torture, death. “To burn (alive) at the stake” in a public square was one of the penalties foreseen and at time, inflicted for “heresy”. The first arrest (followed by torture) of Masons by the “Holy Inquisition” was that of Dr. Crudeli, a well known Florentine Mason, made on May 9, 1738, just 11 days after the

promulgation of the “In Eminenti”. Every succeeding Pope took care of condemning Masons, tagged as Naturalists, because following the “Natural Law”, for their libertarian, progressive, democratic ideals, and their demand for basic human rights, freedoms, & the separation of State and Church.

Monarchs at that time were governing by “Divine Right”, holding absolute power of life and death over their totally disenfranchised “subjects” who had not even the basic right of free thought & opinion. The absolute or “Divine Right” to govern was vested in the Monarchs by the Popes, in the Name of God, at the moment of coronation (Government empowered by Divine Right). Legislation by decrees and documents of any kind issued by Monarchs, stated the Divine origin of their absolute power to rule over their subjects, Kings by the Grace of God, Luis XIV rightly said “l’etat c’est moi” (I am the State). One of the most quoted encyclicals issued against Freemasonry, albeit probably never read in its entirety by those using it to throw accusation against Freemasons, is the one entitled “Humanum Genus” issued by Pope Leo XIII in 1884.

The “Humanum Genus” condemned Masons for proclaiming the natural rights of men, (see Item 22 of the Humanum Genus: Then come their

The “In Eminent” did not excommunicate only Masons, but also whoever would protect, help, or even communicate with Masons, and marked the beginning of the process of “demonization” and persecution of Masonry by the Catholic Church and by various Catholic Monarchs. Separation of State and Church did not exist at that time: fighting either civilian authorities (Kings, Princes, Dukes, etc., all allegedly appointed by God Almighty) or religious authorities were both considered heresy and treated as such. The “In Eminent” had declared Masons to be “heretics”, and the penalty, at that time, for Heresy, was immediate arrest, imprisonment, torture, death.

[Masons] doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.”

Masons were requesting for the people the kind of political and legal rights, basic freedom and individual rights, which are now embodied in the Constitution of every truly democratic Country.

The XVII & XVI were the Centuries of Illuminism or Enlightenment: “Sapere Aude” (Latin sentence from Horace for “dare to know” “Have the courage to use your own understanding”) was the theme of

the Enlightenment. Kant defines “enlightenment” as humankind’s release from its self-incurred immaturity; “immaturity” intended as “the inability to use one’s own understanding without the guidance of another.” Enlightenment is the process of undertaking to think for one-self, to employ and rely on one’s own intellectual capacities in determining what to believe and how to act.

Speculative Masonry flourished and

being invested by the Popes with powers coming directly from God Almighty. The Masons made the separation of State and Church one of their non-negotiable demands.

Italian Masons under the leadership of Giuseppe Garibaldi, (Grand Master of the Grande Oriente of Italy) were the driving force (and the manpower) which made Italy a unified and independent state, abolishing princedoms and kingdoms then existing in Italy, including the

In 1917, the Church promulgated the first organic Code of Canon Law (Pio-Clementine Code of Canon Law) which ABROGATED all previous Codes, Letters, Bulls, Ordinances, Penalties, etc., issued prior to year 1917, and consolidated the penalty of excommunication of Freemasons into Canon 2335 of the now abrogated Code of Canon Law of 1917).

attracted the best minds as well as the best men of action of that time, who were instrumental in bringing eventually to an end the despotic regimes of Absolute Monarchies, at that time empowered and supported by the Churches (Union of State and Church). At that time there was no separation of Church and State, insofar as the Monarchs were deriving their “Divine Authority to govern with absolute power” from

state of St. Peter and Rome, of which the Popes were Kings. On September 20, 1870 the conquest of Rome ended the temporal kingdom of the Popes. In consequence of that, many more excommunications of Masons, by the Popes, followed, until eventually in 1917, the Church promulgated the first organic Code of Canon Law (Pio-Clementine Code of Canon Law) which ABROGATED all previous Codes, Letters, Bulls,

Ordinances, Penalties, etc., issued prior to year 1917, and consolidated the penalty of excommunication of Freemasons into Canon 2335 of the now abrogated Code of Canon Law of 1917).

[NOTE: for easy reference please see copy of Canon 2335 of the

ABROGATED Code of the Canon Law of 1917 attached here, attached here-after is copy the now governing CANON 1374 of 1983 which has substituted Canon 2334 of 1917 and copy of Canon 6 of the Code of Canon Law of 1983, which abrogates all previous Codes, Etc.].

ABROGATED by Canon No. 6 of the 1983 Code of Canon Law

Canon Law Digest I:854; III:661-62; IV:426

Canon 2335³

Cross-Ref.: 1917 CIC 2336

Those giving their names to masonic sects or other organizations of this sort that machinate against the Church or legitimate civil powers contract by that fact excommunication simply reserved to the Apostolic See.

Canon Law Digest I:854-55; V:721; VIII:1210-13; IX:1002-6; X:285

Can. 1374 A person who joins an association which plots against the Church is to be punished with a just penalty; however, a person who promotes or takes office in such an association is to be punished with an interdict.

Can. 6 §1. When this Code takes force, the following are abrogated:

- 1/ the Code of Canon Law promulgated in 1917;
- 2/ other universal or particular laws contrary to the prescripts of this Code unless other provision is expressly made for particular laws;
- 3/ any universal or particular penal laws whatsoever issued by the Apostolic See unless they are contained in this Code;
- 4/ other universal disciplinary laws regarding matter which this Code completely reorders.

§2. Insofar as they repeat former law, the canons of this Code must be assessed also in accord with canonical tradition.

Canon 2335 which was abrogated in 1983 provided automatic excommunication for anybody who joined Masonry, implicitly accusing Masons of “plotting” against the Catholic Church and/or “legitimate” governments. As it can be seen in the various Papal Bulls, the excommunication of Catholic Masons had been, since the beginning, based on political,

became Canon 1374 of the 1983 Code of Canon Law, and any reference to Masons and Masonry was removed: there is no more provision for the excommunication of Masons. Canon 6 of the 1983 Code of Canon Law clearly states that all previous laws, letters specifying penalties, etc., if not reflected in the 1983 Code of Canon Law are to be considered ABROGATED.



The bottom line is that the body of Laws of the Catholic Church, the all-encompassing Code of Canon Law promulgated in 1983, unlike the previous one of 1917, does not contain any condemnation implicit or explicit of Masons and Masonry: so the Clerics denying Holy Sacraments to Catholic Masons, are doing it in violation of the very Law of the Church.



and not on religious reasons. The Second Vatican Council brought lot of changes in the Catholic Church, also Masonry was reassessed by the Church, and as a result, the Code of Canon Law of 1983 does NOT contain any implicit or explicit condemnation of Freemasonry, neither contains prohibitions to Catholics from joining the Fraternity of Masons.

EVENTUALLY Canon 2335, of the Code of year 1917, was modified and

In other words, previous provisions, prohibitions, and penalties, if are not mentioned or stated in the Code of Canon Law of 1983, have been abrogated, and no longer exist. The Pio-Clementine Code of Canon Law of 1917 has been ABROGATED, IN ITS TOTALITY.

PLEASE NOTE: this Commentary is based upon the presently governing, written Law of the Church i.e. the 1983 Code of Canon Law. However some Clerics still persist in denying

the Sacraments to Catholic Masons citing the *Humanum Genus* encyclical of Leo XIII, abrogated by Canon 6 of The Code of Canon Law of 1917; other Clerics do the same but citing the long abrogated Canon 2335 of 1917; others Clerics yet try to justify the denial of Sacraments to Catholic Masons using an unsubstantiated comment done in 1983 by then Cardinal Ratzinger according to which comment, Masons live in a state of great sin because Masonry (which is not a religion) and the Catholic Religion are irreconcilable(?). The absurdity of that opinion is quite evident.

In fact Masonry which is not and it has never been accused of being a Religion, does not accept atheists as members, opens and closes its meetings and ceremonies with prayers, it engages in a lot of charities, many of which benefit Parishes, and has as ultimate purpose the betterment of character of man by the practice of our Principal Tenets and of the four Cardinal Virtues, and thru it, the betterment of society.

The bottom line is that the body of Laws of the Catholic Church, the all-encompassing Code of Canon Law promulgated in 1983, unlike the previous one of 1917, does not contain any condemnation implicit or explicit of Masons and Masonry: so the Clerics denying Holy Sacraments to Catholic Masons, are

doing it in violation of the very Law of the Church.

ABOUT THE AUTHOR



VW Armando Cazzola is a regular fixture in the Philippine Masonic scene. He was a Past Master of San Pedro Lodge No. 292 and was later appointed to the position of District Grand Lecturer during the time of then Grand Master MW Juanito G. Espino, Jr., PGM. During the term of Grand Master MW Tomas G. Rentoy III, he was appointed as one of the NCR Junior Grand Lecturers.

In the past several years, he has been serving as one of the directors for the Institute for Masonic Education and Studies (IMES). He is also a Past Venerable Master of the Manila Bodies and is a 33° Scottish Rite Mason. He is currently the Excellent High Priest of Luzon York Rite and serves as the IMES President as well as the library and museum curator.



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WB Willy Segun
09175507100



VW RICARDO C. MARQUEZ
22 Years Mason
Kagitingan Lodge No. 286
Masonic District NCR-G
(Makati, Las Piñas, Parañaque)



VW RAMON G. TABOR
24 Years Mason
Leonardo T. Pañares Memorial
Lodge No. 220
Masonic District R-X-B (Misamis
Oriental, Camiguin)



VW EDILBERTO P.
CARABBACAN
43 Years Mason
Nueva Vizcaya Lodge No. 144
Masonic District RII-E (Nueva
Vizcaya (North), Ifugao)



VW RUDY L. ONG
24 Years Mason
Labong Lodge No. 59
Masonic District NCR-B (Manila)



VW TRESE D. WENCESLAO
19 Years Mason
Nueva Ecija Lodge No. 73
Masonic District RIII-D (Nueva
Ecija (South))



VW MICHAEL DJ DAVID
14 Years Mason
Arcadio Evangelista Memorial
Lodge No. 254
Masonic District RIII-G (Tarlac)



VW EDWIN I. CORVERA
23 Years Mason
Makiling Lodge No. 72
MD RIV Laguna



VW EDWARD Y. CHUA
28 Years Mason
Makabugwas Lodge No. 47
MD RVIII-B Leyte



VW EDWIN P. COSTES
13 Years Mason
Pilar Lodge No. 15
MD RIV Cavite East

The journey to the Grand East

**A quick look at the candidates for the position of
Junior Grand Warden based on reports of Multi-District
Conventions received by the GLP**



VW LEONCIO B. SOLAMILLO
21 Years Mason
Juan S. Alano Lodge No. 137
Masonic District R-IX &
ARMM-C (Zamboanga City,
Jolo, Basilan, Tawi-Tawi)



VW JOSE A. LIM III
38 Years Mason
Sarangani Lodge No. 50
Masonic District RXI-A (Davao
City & Davao del Sur)



VW ROLEN C. PAULINO
20 Years Mason
Lincoln Lodge No. 34
Masonic District RIII-C
(Zambales)



VW LEONARDO P. CHUA
42 Years Mason
Cagayan Valley Lodge No. 133
Masonic District RII-D (Isabela
(South), Quirino)



**VW J. ERMIN ERNEST LOUIE R.
MIGUEL**
10 Years Mason
Luzon Lodge No. 57
Masonic District NCR-C (Manila)

The elective officers of the Most Worshipful Grand Lodge of the Philippines



MW VOLTAIRE T. GAZMIN
Grand Master of Masons



RW ABRAHAM N. TOLENTINO
Deputy Grand Master



RW ROMEO S. MOMO
Senior Grand Warden



RW AGAPITO S. SUANA
Junior Grand Warden



THE GRAND LODGE AT 104: Selecting competent and dedicated leaders of the Craft has always been the primordial concern of every Annual Communication of the GLP. In the coming 101st AnCom in Tagaytay City, the brethren will once again be selecting a new set of leaders of the fraternity.



MW RUDYARDO V. BUNDA, PGM
Grand Treasurer



MW DANILO D. ANGELES, PGM
Grand Secretary



Rules of Order

In order to promote order and propriety during the upcoming 101st Annual Communications this April 27-29, 2017 in Tagaytay City, Cavite, The Cable Tow is printing the rules of order as prescribed by the Masonic Law Book, for the guidance of the brethren and the AnCom delegates.

RULE I

When a member desires to address the Grand Lodge, or deliver any matter for its consideration, he shall arise and respectfully address himself to the M.W. Grand Master and confine himself to the subject matter under discussion.

RULE II

All motions, resolutions or proposition shall be reduced in writing, and read by the Grand Secretary, and if seconded shall be considered as before the Grand Lodge for its action.

RULE III

All communications, returns, petitions and documents, unless otherwise ordered, shall be referred to appropriate committees, who shall report thereon in writing signed by the members of the committee making the report.

RULE IV

Any motion or proposition may be withdrawn by the mover with the consent of the seconder at any time before decision or its amendment by, or its reference to a committee.

RULE V

A question may be divided at the request of a member. A member requesting a division of a question must state definitely into how many parts he would have it divided. Each of these parts must be able to stand alone, and the remainder must be able to stand in like manner and be consistent and entire.

RULE VI

When an amendment is pending, motions to amend must be limited exclusively to that amendment.

RULE VII

A motion to amend an amendment shall preclude all further propositions to amend until it shall be decided; and the question on the proposition to amend, last made, shall be put first.

RULE VIII

All questions shall be put in the order in which they were moved; and in filling blanks, the largest sum or quantity, and the longest time, shall be put first.

RULE IX

A motion substantially the same as the one disposed of, or under advisement or inconsistent with one adopted, cannot be entertained in the same session.

RULE X

When a question has been decided

in the affirmative or negative, it shall be, in order for any member who voted on the side which prevailed to move a reconsideration thereof on the same day on which the decision was had, or on the next day thereafter. A motion to reconsider, if rejected, cannot be moved again.

RULE XI

When a question is postponed indefinitely, the same shall not be acted upon again during the same session.

RULE XII

A motion to reconsider does not bring up the merits of the propositions for discussion. The propriety of reconsidering it is the only matter debatable. If the proposition is reconsidered, it is before the Grand Lodge in the same form it was immediately before it was voted on.

RULE XIII

No member shall speak more than once on the same question, without leave of the Grand Lodge, unless he be the mover, proposer, or introducer, of the matter pending; in which case he shall be permitted to reply, but not until every member choosing to speak shall have spoken.

RULE XIV

When a member rises on a question of privilege or order, the M.W.

Grand Master will recognize the member, and the question of order or privilege, shall be disposed of at once. The member temporarily interrupted then resumes the floor.

RULE XV

The M.W. Grand Master shall decide all questions of order, subject to an appeal to the Grand Lodge.

RULE XVI

Every brother shall have the right to vote, and any brother who is

RULE XIX

The previous question being moved and seconded, the question shall be "Shall the main question be put now?" and if a majority present vote in the affirmative, the main question shall then be put.

RULE XX

The ordering of the previous question shall only be to cut off debate and subsequent amendments; and the question shall be on amendments pending, beginning with the last successively back to the original

At its heart is the rule of the majority with respect for the minority. Its object is to allow deliberation upon questions of interest to the organization and to arrive at the sense or the will of the assembly upon these questions.

-Robert's Rules of Order-

present, when the question is put, shall vote unless for special reasons he be excused.

RULE XVII

No brother shall vote, who is present, when he is particularly and personally interested; nor shall there be any debate after the question is put by the M.W. Grand Master.

RULE XVIII

When a question is under debate, no motion shall be received unless to amend it, to commit it, to postpone it, or for the previous questions.

proposition.

RULE XXI

The previous question shall be decided without debate.

RULE XXII

These rules shall not be modified or suspended, except by a vote of two-thirds (2/3) of the members present and entitled to vote at the time the vote is taken.

RULE XXIII

These rules are for the government of the Grand Lodge alone and not for Subordinate Lodges.



Grand Master MW Voltaire T. Gazmin with the brethren of Camarines Sur Lodge No. 387 in Naga City.

MW Gazmin graces CamSur387 installation

LAST March 4, 2017, MW Voltaire T. Gazmin flew to Naga City, Camarines Sur to grace the 9th Installation of Officers of Camarines Sur Lodge No. 387. The Grand Master was accompanied by VW Manny Idquival (AGT), VW Dominador Eugenio (SGL) and VW Marlon Castor (GOra).





Grand Master MW Voltaire T. Gazmin with the rest of the GLP Team were present during the GLP Yearender Party.



Grand Master MW Voltaire T. Gazmin gives his message during the event.



FAMILY FUN: The GLP employees brought their families where fun were prepared for those in attendance.

AS A WAY OF GIVING BACK TO the contributions of the GLP staff, Grand Master MW Voltaire T. Gazmin organized a year-end party for the staff and their families in a simple yet meaningful fashion.

The occasion, which was held at the newly-refurbished Aguinaldo Hall in the evening of December 16, 2016. The event featured fulfilling food and refreshing drinks as well as a wide array of fun and games

for the GLP staff and their special guests. MW Gazmin thanked the staff for their contribution as well as met their respective families.

The Grand Master also distributed their year-end bonus. He also awarded respective 5-year, 10-year, 15-year, and 20-year recognition s to the staff with the hope that such benefits and accolades will further inspire them to provide better service to the GLP and its members.

Grand Master hosts GLP yearend party





INSTALLATION SCENES: Photos of the Grand Master MW Voltaire T. Gazmin during the Installation of Officers of Hiram Lodge No. 88 held at the Jose Abad Santos Hall last January 21, 2017. MW Gazmin was the Guest of Honor and Speaker.

GRAND MASTER MW VOLTAIRE T. GAZMIN attended the Installation of Officers of Hiram Lodge No. 88 at the J. Abad Santos Hall at the Plaridel Masonic Temple in Malate, Manila last January 21, 2017.



Also in attendance during the occasion were MW Pablo C. Ko, Jr., PGM and MW Avelino I. Razon, Jr. PGM who are members of the aforementioned lodge.



Grand Master MW Voltaire T. Gazmin along with Past Grand Masters MW Pablo Ko and MW Avelino Razon poses with the brethren of Hiram Lodge No. 88 at the J. Abad Santos Hall.

MW Gazmin attends Hiram Lodge No. 88 installation

PHOTOS BY WB ERICH SOMERA



Grand Master MW Voltaire T. Gazmin with the officers of BIRTH, Inc.

GM attends BIRTH Bldg inauguration

PHOTOS BY WB ERICH SOMERA



Grand Master MW Voltaire T. Gazmin unveils the historic marker of the new BIRTH building.

THE BRETHEN OF BIRTH, INC. otherwise known as Bureau of Internal Revenue Travellers' Haven, Inc., recently inaugurated their new building and headquarters inside the Fairmont Park Subd., North Fairview, Quezon City last January 27, 2017.

No less than the Grand Master, MW Voltaire T. Gazmin, who himself is an honorary member of BIRTH, attended the auspicious occasion.

The new BIRTH building adjoins the also newly-minted Silanganan Lodge No. 19 Masonic Temple. BIRTH, INC. is a masonic association composed mostly of masons who are current and former employees of the BIR and has been existing since 2000. It also admits other brethren for associate membership.

Grand Master MW Voltaire T. Gazmin is welcomed by BIRTH Chairman and Past BIRTH President VW Percival Salazar.



Grand Master MW Voltaire T. Gazmin with the rest of the BIRTHren.



Grand Master MW Voltaire T. Gazmin with the brethren of Tayabas Lodge No. 43.

MW Gazmin travels south for Tayabas Lodge's 100th installation

PHOTOS BY WB ERICH SOMERA

LAST JANUARY 28, 2017, Grand Master MW Voltaire T. Gazmin, endured the 4-hour gruelling road trip to Tayabas, Quezon to attend the 100th Public Installation of Tayabas Lodge No. 43, which is also celebrating its centenary this year.

was received as the Guest of Honor and Speaker. The Grand Master congratulated the newly-installed officers of the lodge and enjoined them to support one another as well as the GLP programs.

Also in attendance is MW Oscar V. Bunyi, PGM.



MW Voltaire T. Gazmin speaks to the Tayabas brethren.

A photograph showing MW Voltaire T. Gazmin, an older man with white hair and glasses, wearing a white shirt with a purple and gold sash, speaking into a microphone at a wooden podium. He is holding a small blue folder. In the background, a group of men in white shirts and blue sashes are seated in rows, listening. The room has a checkered floor and a wooden ceiling with decorative panels.

A group of men, likely officials or members of a fraternal organization, are standing behind a table during a formal ceremony. They are wearing white shirts and blue sashes. A large blue 'G' logo is prominently displayed on the left. In the background, a banner features the text 'OFFICERS 2017' and a circular emblem. The setting appears to be an indoor hall with a wooden ceiling and pendant lights.

Grand Master MW Voltaire T. Gazmin with the brethren of Manila-Mt. Lebanon Lodge No. 1.



PHOTOS BY WB ERICH SOMERA

LEFT: Grand Master MW Voltaire T. Gazmin is received into the lodge hall.



JUST BEFORE THE month of January ended, Manila-Mt. Lebanon Lodge No. 1 held its 115th Public Installation of Officers last January 31, 2017 at the QC Ballroom of the Quezon City Sports Club in Quezon City.

Grand Master MW Voltaire T. Gazmin graced the event as Guest of Honor and Speaker. MW John Choa, PGM was also in attendance during the event.

Grand Master attends Manila-Mt. Lebanon No. 1 installation

ON THE FIRST DAY OF THE MONTH of February 2017, the brethren of Jose Rizal Lodge No. 22 held their Public Installation of Officers at the J. Abad Santos Hall of the Plaridel Masonic Temple in Malate, Manila.

Grand Master MW Voltaire T. Gazmin was invited as Guest of Honor and Speaker with VW Noe Dela Cerna, PJGL-NCR as Inspirational Speaker.



The Grand Master was accompanied by his Grand Organist, VW Arnel Cantos during the occasion.

MW Gazmin attends Jose Rizal No. 22 Installation

PHOTOS BY
WB ERICH
SOMERA

Grand Master MW Voltaire T. Gazmin with the brethren of Jose Rizal Lodge No. 22.



From the quarries

Masonic Humor

LOVE YOU SON

A 7-year old Son after reading the story of a King who had 3 wives said:

"Mom, I also want 3 wives, one will cook, one will sing & one will bathe me."

Mom: "And all of them will put you to sleep?"

Son: "No Mom, I will still sleep w/ you."

Mom (eyes filled w/ tears): "God bless you son, you really love me!"

Mom: "But who will sleep w/ your 3 wives?"

Son: "Let them sleep w/ Daddy!"

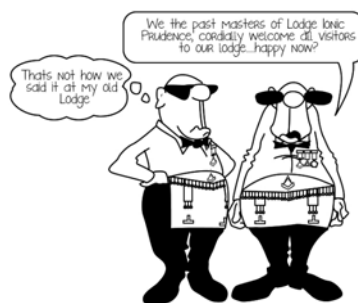
Daddy (Dad's eyes filled w/ tears): "Love you Son!"

Such a good son!

BULLS

My wife and I went to the Greensboro Fair and agricultural show and one of the first exhibits we stopped at was the breeding bulls. We went up to the first pen and there was a sign attached that said,

'THIS BULL MATED 50 TIMES



LAST YEAR'

My wife playfully nudged me in the ribs Smiled and said, 'He mated 50 times last year, that's almost once a week.'

We walked to the second pen which had a sign attached that said,

"THIS BULL MATED 150 TIMES LAST YEAR'

My wife gave me a healthy jab and said, 'WOW~~That's more than twice a week ! You could learn a lot from him.'

We walked to the third pen and it had a sign attached that said, in capital letters,

'THIS BULL MATED 365 TIMES LAST YEAR'

My wife was so excited that her elbow nearly broke my ribs, and said, 'That's once a day ..You could REALLY learn something from this one.'

I looked at her and said, 'Go over and

ask him if it was with the same cow?

My condition has been upgraded from critical to stable and I should eventually make a full recovery.

INTERVIEW

INTERVIEWER: Anong pinapakain mo sa kalabaw mo?

HENERAL : Alin yung puti o yung itim?

INTERVIEWER: Yung puti..

HENERAL : Dayami...

INTERVIEWER: e yung itim?

HENERAL : Dayami din..

INTERVIEWER: Anong pinapainom mo sa kalabaw mo?

HENERAL : yung puti o yung itim?

INTERVIEWER: yung itim?

HENERAL : Tubig sa poso..

INTERVIEWER: e yung puti?

HENERAL : Tubig din sa poso..

INTERVIEWER : Saan mo sila pinaliliguan?

HENERAL : Yung itim o yung puti?

INTERVIEWER : (naaasar na) Yung itim?

HENERAL : Sa ilog..

INTERVIEWER: e yung puti?

HENERAL : Sa ilog din..

INTERVIEWER: Bakit mo ba tinatanong kung yung itim o puti eh pareho lang nman sinasabi mo ha?!

HENERAL : Kasi ako yung may ari ng itim na kalabaw..

INTERVIEWER : Eh yung puti?

HENERAL: Sa akin din.

INTERVIEWER : grrrrr (walkout)

Erratum!



VW JOHNBUENDIA, DDGM

IN ISSUE NO. 1, VOLUME 93 of **The Cable Tow**, in the article entitled “Romanticizing Rizal”, it was published that the speech of VW John C. Buendia, PJGL and current DDGM for RIV-A was given in the morning of June 19, 2016 at the Plaza Rizal in Calamba, Laguna.

The publication hereby sets forth that the aforementioned speech was indeed delivered by VW John C. Buendia, PJGL and current DDGM for RV-Camarines Sur, Camarines Norte, and Catanduanes (and not for RIV-A as previously printed) in the morning of June 19, 2016 in Naga City, Camarines Sur (and not in Calamba, Laguna as previously printed).

The Editorial Desk of the publication extends its deepest apologies VW John C. Buendia and other concerned parties that may have been affected by the unintentional mix-up in the details.



Summary of GLP issuances (Edicts & Circulars)

CIRCULAR NO. 17-Gazmin
Parking Rules at the GLP Grounds
and Ban on Overnight Parking
Issued on December 6, 2016

CIRCULAR NO. 18-Gazmin
Use of New GLP Online
Communication
Issued December 8, 2016

CIRCULAR NO. 19-Gazmin
Mandatory Written Examination
of Masters and Wardens Prior to
Installation into Office
Issued December 28, 2016

CIRCULAR NO. 20-Gazmin
Guidelines on Proficiency
Requirements on Elective Officers of
the Lodge Prior to Installation
Issued on December 28, 2016

CIRCULAR NO. 21-Gazmin
Grand Lodge Awards For 2016-2017
Issued on January 19, 2017

CIRCULAR NO. 22-Gazmin

Deadline For Submission of 2016
Annual Report, Lodge Reports From
January to December 2016 and
Remittance of 2017 Annual Dues
Issued on February 1, 2017

CIRCULAR NO. 23-Gazmin
Deadline For Submission of 2016
Annual Report, Lodge Reports From
January to December 2016 and
Remittance of 2017 Annual Dues
Issued on February 1, 2017

CIRCULAR NO. 23-Gazmin
Reminder For Unregistered Masonic
Organizations To Comply With The
Provisions Of Edict 259 (Gabionza)
and Edict 259-A (Rentoy) And
Enjoining The Brethren From
Patronizing Non-Compliant Entities
Issued on March 1, 2017

CIRCULAR NO. 24-Gazmin
Guidelines On The Appeal For
Reconsideration and Re-Application Of
Rejected Petitioners For Degrees
Issued on March 10, 2017

GM'S EDICTS

EDICT NO. 185-C (MW Gazmin)
Amending Certain Portion of Edict
No. 185-B (IMES)
Issued on December 6, 2016

EDICT NO. 268-C (MW Gazmin)
Amending Items 29 and 30
Under The Heading 'IV Annual
Communications (ANCOM) Level' Of
Edict 268-B (MW Rentoy)
Issued on January 19, 2017

EDICT NO. 292 (MW Gazmin)
Re-Submission Of Edicts Suspended By
Edict 290 For The Final Disposition
Of AnCom 2017 (Tagaytay City)
Issued on February 27, 2017

EDICT NO. 255-A (MW Gazmin)
Delegating To The Proper Masonic
District The Approval And Monitoring
Of All Fund-Raising Activities Of Its
Constituent Lodges And Directing The
Remittance To The Masonic District
Of Certain Share In The Proceeds
Thereof And For Other Related
Purposes
Issued on March 9, 2017

EDICT NO. 249-A (MW Gazmin)
Revised Ritual for the Opening and
Closing of the MW Grand Lodge of
the Philippines
Issued on March 10, 2017

EDICT NO. 293 (MW Gazmin)
Creation Of A Special Committee On
Preliminary Investigation
Issued on March 10, 2017

The Grand Master's Word ... from page 106

In behalf of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, I extend my congratulations to the newly-installed officers of all subordinate lodges in this jurisdiction and wish them the best of luck in the

In the past few months of my journey as your Grand Master, I have been made aware of the struggles of some of our lodges in fostering and maintaining harmony.

ensuing masonic year. And as regards to its members, I also wish the best of luck to you all in the next few months. I hope to see you all in the upcoming Annual Communications in Tagaytay City this coming April 2017.

Let us all personify Freemasonry by being the better person through the best way. Think, speak, and act the Mason's Way.

Summary of brethren raised (November 2016-February 2017)

LODGE	NAME	DATE
NUEVA ECIA LODGE# 73	Jesusimo III V. Mariano	9/10/2016
	Renz Jay S. Angeles	9/10/2016
LA NAVAL LODGE# 269	Allan A. Agan	6/15/2016
MACARIO R. RAMOS MEM. LODGE# 355	Leo C. Pontojas	3/31/2015
PASIG LODGE# 409	Jason O. Santoceldes	9/16/2016
	Zandro Jhun B. Fernando	9/16/2016
PINATUBO LODGE# 52	George Francis B. Molina	10/8/2016
ANDRES BONIFACIO LODGE# 199	Malvin M. Malanom	10/28/2016
ZARAGOZA LODGE# 263	Jay D. Calderon	10/1/2016
PALANYAG LODGE# 323	Rosendo Salvador A. Lim	9/24/2016
WENCESLAO TRINIDAD MEM. LODGE# 365	Michael Angelo R. Puertollano	9/10/2016
	Daniel Angelo F. De Tablan	9/10/2016
	Marcel M. Suriaga	9/10/2016
MAKAWIWILI LODGE# 55	Jonathan C. Gayas	5/28/2016
ANGALO LODGE# 63	Cremencio A. Alones, Jr.	8/20/2016
KANLAON LODGE# 64	Jubert Lv Carbajosa	8/29/2016
	Angel Edwin M. Montinola	8/29/2016
RISING SUN LODGE# 151	Omar N. Saliba	7/2/2016
MICRONESIA LODGE# 173	Clemenkrisnan B. Agulto	12/14/2012
CORDILLERA LODGE# 178	Jacinto B. Paragas	11/11/2016
MAHARLIKA LODGE# 180	Michael T. De Guzman	10/29/2016
GRACIANO LOPEZ JAENA LODGE# 194	Donie C. Maayo	2/26/2016
	Ardee V. Solatorio	9/24/2016
DADIANGAS LODGE# 225	Jonathan Bryan O. Yu	9/27/2016
DAGUMA MOUNTAIN RANGE LODGE# 244	Jonathan Uly Hung	11/10/2016
DON LORENZO TAN MEM. LODGE# 265	Kenny T. Ylanan	10/19/2016
UNITY LODGE# 285	Donald E. Ramirez	9/28/2016
BENJAMIN O. GO MEM. LODGE# 303	Ericson E. Sabanal	10/22/2016
SAN FELIPE LODGE# 384	Mark S. Concepcion	9/24/2016
EMILIO AGUINALDO MEM. LODGE# 31	Joel P. Dilidili	11/26/2016
PAMPANGA MASONIC LODGE# 48	Eric F. Berana	9/17/2016
BAGUIO LODGE# 67	Gershom M. Torrefiel	12/3/2016
VICTORY LODGE# 116	Robinson G. Punsalan	9/17/2016
CAPITOL CITY LODGE# 174	Alvin Kenneth M. Palma	10/29/2016
UNANG SIGAW UD	Dindo D. Simpao	9/8/2016

Summary of brethren raised (November 2016-February 2017)

LODGE	NAME	DATE
EMON LODGE# 179	Leo P. Canedo	9/24/2016
MABINI-KALAW MEM. LODGE# 195	Louis L. Leander	8/6/2016
APOLINARIO MABINI LODGE# 235	Mark Anjo C. Ubaub	11/26/2016
MAGDIWANG LODGE# 238	Rodelo A. Besa	9/10/2016
	Conrado R. Castillo, Jr.	9/10/2016
	Julius Ceazar D. Dumlaog	9/10/2016
ARCADIO EVANGELISTA MEM. LODGE# 254	Robert C. Diola	11/24/2016
EULOGIO R. DIZON MEM. LODGE# 264	Daniel T. Capiral	11/24/2016
PAGKAKAISA LODGE# 282	Gideon D. Genato	8/27/2016
	Rommel B. Magleo	8/27/2016
PODOMO LODGE# 294	Orwen M. Abarquez	12/3/2016
	Noel T. Benito	12/3/2016
CUPANG LODGE# 295	Roberto P. Uly	9/24/2016
APOLINARIO B. YAP MEM. LODGE# 328	Lowie D. Aceres	9/17/2016
	Franklin A. Juliano	9/17/2016
	Rodel I. Junio	9/17/2016
COSMO P. ANTONIO LODGE# 339	Dexter B. Dungca	6/11/2016
MOLINO LODGE# 352	John Michael P. Chan	12/3/2016
	Manuel N. Viscara	11/19/2016
BERNARDO CARPIO LODGE# 359	Jefferson L. Tuliao	11/12/2016
HADJI BUTU MEMORIAL LODGE# 393	Jl Aaron P. Caro	10/8/2016
NASUGBU LODGE# 407	Amiel Bernardo C. Sanhi, Jr.	10/15/2016
	Ernie B. Delos Santos	10/15/2016
	Joel B. Bentijaba	10/15/2016
	Delio T. Demafelix	10/15/2016
DON LORENZO TAN MEM. LODGE# 265	Kenny T. Ylanan	10/19/2016
UNITY LODGE# 285	Donald E. Ramirez	9/28/2016
BENJAMIN O. GO MEM. LODGE# 303	Ericson E. Sabanal	10/22/2016
SAN FELIPE LODGE# 384	Mark S. Concepcion	9/24/2016
PORAC LODGE# 411	Oliver James L. Masbang	11/11/2016
SOLIDARITY LODGE# 421	Jomar P. Sta. Maria	11/9/2016
	Pedro R. Calaoagan, Jr.	11/9/2016
GEN.VICENTE P. LIM MEM.UID	Cheng Allan Rey C. Casao	11/5/2016
	Johnriel Lexter B. Albano	11/19/2016
GEN. MIGUEL MALVAR UID	Wilson M. Nimenzo	11/26/2016

Summary of brethren raised (November 2016-January 2017)

LODGE	NAME	DATE
MANILA-MT.LEBANON LODGE# 1	Christopher B. Pablo	11/15/2016
	Mark Henson Sy Tio	8/25/2016
	William V. Cabrera	7/29/2014
DALISAY LODGE# 14	Richtofen M. Chiong	11/29/2016
	Allan G. Co	11/29/2016
ARAW LODGE# 18	Jorico F. Bayaua	11/12/2016
MALOLOS LODGE# 46	Paolo R. Cruz	11/5/2016
	Arnolfo T. Valiente	11/12/2016
KAKARONG LODGE# 327	Ray C. Cajilog	10/8/2016
	Alvin S. Santos	10/8/2016
	Jan Steven S. Dunuan	10/28/2016
	Javerick G. Castillo	10/28/2016
ANG TIPOLO LODGE# 334	Edwin M. Acuna	11/26/2016
NORBERTO S. AMORANTO LODGE# 358	Marvin Gay M. Manzano	11/11/2016
DR. SUN-YAT SEN MEMORIAL LODGE# 398	Johann Kristoffer Sy Lim	8/10/2016
S.H. AL-RASHID LUCMAN MEM LODGE# 406	Ian Jaydee B. Dilidili	10/6/2016
ABRA LODGE# 86	Ranilo A. Bumagat	11/14/2015
ST. JOHN THE BAPTIST LODGE# 362	Alejandro P. Supan	11/4/2016
RADJAH INDARAPATRA LODGE# 387	Janimel James L. Deroongan	12/3/2016
NASUGBU LODGE# 407	Joseph F. Landas	11/19/2016
ANGALO LODGE# 63	Noel Meinrado F. Plete	10/15/2016
PRIMERA-LUZ-FILIPINA LODGE# 69	Rodolfo P. Tigas, Jr	8/2/2016
JACOBO ZOBEL MEM. LODGE# 202	Phillip M. Torres	11/21/2016
JACOBO ZOBEL MEM. LODGE# 202	Hermogenes Ginno P. Isidro	11/21/2016
JACOBO ZOBEL MEM. LODGE# 202	Peter C. Robles	11/21/2016
KAPITAN PEPE LODGE# 293	Raygan Peter L. Palispis	11/12/2016
BALIUAG LODGE# 301	Kenneth V. Sacdalan	10/15/2016
TRINITY LODGE# 367	Arjay N. Peralta	9/26/2016
TRINITY LODGE# 367	John Paul C. Gloda	2/1/2016
PERPETUAL UD	Anner A. Marquez	11/9/2016
PERPETUAL UD	Roy Alan C. Malolos	11/9/2016
DATU BAGO LODGE# 197	Michael T. Go	11/13/2016
DASMARIÑAS LODGE# 346	Richard B. Cantada	12/10/2016
DASMARIÑAS LODGE# 346	Romulo G. Nicolas	12/10/2016

Summary of brethren who dropped their working tools (November 2016-January 2017)

LODGE	NAME	DATE
T.M. KALAW MEM. LODGE# 136	Marcial B. Sese	10/21/2016
RAFAEL PALMA LODGE# 147	James Albert E. Garcia	8/25/2016
LA NAVAL LODGE# 269	Rolly G. Arias, Sr.	4/26/2016
PALAYAN CITY LODGE# 331	Benjamin M. Magtuto	7/11/2016
	Pepito L. De Fiesta	5/4/2016
RISING SUN LODGE# 151	Edgar C. Celi	7/7/2014
NEGRENSE LODGE# 200	George F. Tad-y	9/6/2016
DON LORENZO TAN MEM. LODGE# 265	Venrex T. Ollanas	9/16/2016
UNITY LODGE# 285	Ricardo F. Otero, Jr.	9/20/2016
PINAGSABITAN LODGE# 26	Bienvenido F. Quizon	10/24/2016
BAGUIO LODGE# 67	Dominador A. Ventura	1/11/2016
HIRAM LODGE# 88	Juan C. Go	11/24/2016
NUEVA VIZCAYA LODGE# 144	Ernesto C. Limos	3/16/2016
GEN. LLANERA MEM. LODGE# 168	Rolando I. Manalastas	8/31/2016
MACAJALAR LODGE# 184	Alphonso L. Go	10/22/2016
MABINI-KALAW MEM. LODGE# 195	Elpidio T. See	10/7/2016
VILLAYERDE LODGE# 206	Nelson D. Melchor	10/25/2016
NAGA CITY LODGE# 257	Melchor T. Malang	6/30/2016
	Jose Danilo V. Nieves	5/7/2016
GUILLERMO E. BONGOLAN MEM LODGE# 330	Russel C. Cabato	11/24/2016
MAGALANG LODGE# 391	Angelito A. Cortez	8/12/2016
SOLIDARITY LODGE# 421	Aristotle N. Rivera	8/5/2016
MANUEL C IBASCO MEM. UD	Delfin C. Garcia	6/26/2016
LINCOLN LODGE# 34	Foo Ying	7/19/2016
	Leopoldo M. Tadeo	7/30/2016
	Profecio V. Villar, Jr.	9/5/2016
PANTABANGAN BONARI LODGE# 203	Florante F. Bobila	9/22/2016
GRAND SEC. REYNOLD S. FAJ LODGE# 383	Danilo R. Rubias	12/12/2016
S.H. AL-RASHID LUCMAN MEM LODGE# 406	Jose A. Gangan	10/23/2016
PILAR LODGE# 15	Rodolfo G. Simpelo	5/16/2016
EMILIO AGUINALDO MEM. LODGE# 31	Gaddiel C. Gallardo	3/1/2015
BATONG BUHAY LODGE# 27	Clifordo V. Noveras	10/22/2016
RIO CHICO LODGE# 182	Averill Luke D. Lingayo	10/19/2016
JACOBO ZOBEL MEM. LODGE# 202	Benjamin G. Padre	11/11/2016
AGUSAN VALLEY LODGE# 160	Raul A. Rosales	8/15/2016

The Grand Master's Word ...

from page 108

to take to the forefront in promoting the principles of Freemasonry, not only in this jurisdiction but also to the world to wherever one's travels may take you.

Compliance with our laws, obedience to our leaders, proficiency in our rituals, bringing goodwill and promoting fellowship not only to our brethren, but also to our fellowmen—should be among the endearing traits that you must display as masons. And most importantly, harmony—which remains the strength and support of our fraternity, should be the first and foremost among the agenda that you impose in interacting with each other.

In the past few months of my journey as your Grand Master, I have been made aware of the struggles of some of our lodges in fostering and maintaining harmony. Despite it being a treasured condition, trivial matters, trifles, petty squabbles, and insignificant matters are all that it takes to destroy the harmony that we so struggle to achieve among our ranks. And so it seems.

Harmony begins at the heart of every lodge. It is initiated by the leadership that handles its affairs. And burden of ensuring that harmony prevails falls

upon the true and trusty shoulders of its lodge officers.

Yet, all is not lost. For with new leadership comes new hope. With the installation of a new set of officers for the ensuing masonic year, I trust that subordinate lodges will remain true to the principles of genuine Freemasonry. I enjoin the newly-installed officers to govern their respective lodges with the same passion and dedication to the craft of those past masters for which has served the Oriental Chair. Likewise, I also enjoin the members to support your leaders and trust in their abilities to guide this lodge into a new age of Freemasonry that the GLP is trying to create.

Truly, after all is said and done, there is no one that you can rely on better in the governance of this lodge than each other. This is why we must have harmony. This is why we need to cherish and share it with others for Freemasonry is a moral science whose concepts are dependent on how we conduct ourselves with others.

**... continued on
page 101**



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The Grand Master's Word

Look forward to the new dawn

As the sun gloriously rises in the morning, so must it peacefully set towards the end of the day.

In a few more weeks, I will be descending the Grand Oriental chair and joining the ranks of the brethren who in one way or another, have contributed towards the growth and glory of Freemasonry in this grand jurisdiction.

For the past months, my team and I have been instituting changes in the GLP—putting things in their proper places and placing policies in their proper perspectives.

As we all know, change is never easy and with change comes opposition. Yet in trying to press forth with what you believe is true and just, one must be willing to weather whatever challenges that comes in one's way.

As one of the younger leaders in this grand jurisdiction, I enjoin the officers and members of the subordinate lodges to be involved and active in the activities and programs of the Grand Lodge of the Philippines and never allow the geographical gap prevent you from making your mark in Philippine Freemasonry.

Lodges with newly-installed officers are virtual springs of hope and energy especially with the influx of new members into our fold. Thus, it is incumbent upon lodge officers

**... continued on
page 106**