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THE CABLE TOW

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



Charity & Humility

Foundations of a True Mason

MASONS

Philippians 2:3-4

“Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.”



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113 MASONIC DR. THE PHILIPPINES
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CONTACT US!

Mailing Address:

Cable Tow Office
G/F New Plaridel Masonic Temple,
1440 San Marcelino St.,
Malate, Manila

Email Address:

cable.tow2019@gmail.com



MESSAGE FROM THE EDITOR

Brethren, you will notice an obvious fact as you peruse this first issue of Volume 96 of the Cable Tow, the official publication of our Grand Lodge. Beyond the size, which is an 8.5cm X 11cm typical magazine format, the look and feel is also different. And this is deliberate.

Being now at the helm of the Cable Tow operations, it is my aspiration to make the activity of reading our Fraternity's publication an enjoyable experience. It is my hope that our brethren will not only read the pages out of concern that they might lose out on important information contained therein, but also because the experience of doing so is pleasant; the mood of wanting to sit back, raise one's feet and sip that caffeine-rich coffee as one browses through the richness of each page is intrinsically felt.

To succeed in this aspiration our Cable Tow needed a reboot. The team burned the candle at both ends in order to achieve the new look and feel amidst the rigors of having to meet the tight deadline of getting this first issue out within a few weeks after the Ancom 2019.

One of the key things we agreed upon in the team was to make the new Cable Tow a product of an inclusive approach. And by inclusive we meant having to source out news and feature articles from all over the archipelago and aspire for geographical balance. You will thus read materials coming from many nooks and corners of our country contributed by brethren from those places.

Secondly, we also agreed that where deemed pivotal, we will not break tradition. You will therefore note that in this first issue of Volume 96, we certainly again gave significant airtime to the new Grand Master and his theme, and the key events in the last Ancom in CDO.

On to the new things. We are introducing new items here such as a Masonic crossword puzzle and a comic strip. As a breath of fresh air, we are featuring several articles that touch upon human interest such as inspiring stories of brothers in dire straits who benefitted from the long and sturdy cable tow of another brother. Moreover, we will be introducing a space called "Worthy Brother-In-Focus" in the succeeding issues to highlight a noteworthy brother.



"Being now at the helm of the Cable Tow operations, it is my aspiration to make the activity of reading our Fraternity's publication an enjoyable experience."

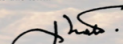
This rebooted Cable Tow will also now be a vehicle for nostalgic journeys, and we will take readers to travel back in time not only to reminisce vital events in our Masonic history but also revisit tattered pages of communiques in the days of old.

Under the principle of inclusiveness and participation, our team will be working with the District Secretaries who will be appointed as official news correspondents all throughout the jurisdiction. We will also reach out to the lodges overseas to make sure that the Cable Tow will be truly inclusive.

To encourage those who might need a little prodding, contributors of published articles, crossword puzzles, Masonry-related jokes, factoids, etc. will receive a very beautiful Cable Tow token. Name your size.

Constructive comments are also most welcome, as we do endeavor to keep elevating the quality of our Cable Tow issues as we progress into this term.

Abrazos muy fuerte!


JV JESUS L. R. MATEO
Editor-In-Chief



Brothers Jun & Dado: A True Story

VW ALI C. ESPINA (Labong Lodge No. 59)

The year was 1992.

Jun, a brother freemason from Mindanao, usually stayed at the Grand Lodge of The Philippines hostel whenever he traveled to Manila. This was his customary practice rather than staying in a hotel. Foremost, it was inexpensive, but more importantly he hoped of meeting new brethren in the course of his stay. He would often stay overnight after attending to business and fly home the following day.

Brother Jun was again in Manila. He was again at the hostel. It would have been his typical GLP hostel stay, albeit this particular day was Christmas eve. And a typhoon was battering his province in Mindanao. As with any other Christmas-loving Filipino, Brother Jun desperately tried everything and at all cost to fly home as he wanted to celebrate Noche Buena with his family. But how could he? The flights going home were all cancelled. He tried booking via circuitous routes via Cebu, Davao and other neighboring provinces but all these were for naught.

Night fell over GLP. Everybody was already home for Noche Buena; except Brother Jun who was stuck and all alone at the Grand Lodge. He didn't want to go up to his gloomy room yet. Besides the frustration and loneliness, he has heard stories of ghosts residing at the premises; perhaps brethren of the past. He was worried of a spectral fraternal grip, so he decided to stay a little bit more at the lighted lobby of the old Grand Lodge building.

God saw him in his predicament, and a man approached him as he stood there by his lonesome. It was another freemason, Brother Dado. He asked Brother Jun why, a few hours shy of Christmas, was he still in the already-deserted Grand Lodge compound. And there he learned of the typhoon, the cancelled flights and the lonesome brother about to spend Christmas without his family for the first time.

As it is inculcated in us, masons are the brothers we choose. We may not be blood-related, but we are brothers. We are family. And as family, we brothers help each other.

So Brother Dado stayed with Brother Jun. At this time, there appeared another brother. Learning of the situation, the newly-arrived brother invited the both to his house in Pasay for dinner. There they ate the traditional Christmas fare. Brother Jun, despite his quandary, allowed himself to be entertained. He was, after all, with his brothers. At the stroke of midnight, Brother Jun was surprised as the family of the host brother sang, "Happy Birthday, Jesus! Happy Birthday, Jesus!...", instead of the traditional Christmas carols. That Christmas, while it was his first time being away from his family, Brother Jun was comforted by mason brothers as far as they can do so. As Christmas day passed, Brother Jun parted ways with his brothers and returned home.

This was all but a bitter-sweet memory. The two brothers never saw each other again; not until after 24 years at the Annual Communication 2016 in Tagaytay.

The house in Pasay where the two brothers went was that of Very Worshipful Rafael Roxas of F. D. Roosevelt Memorial Lodge No. 81., Past District Deputy Grand Master of Masonic District NCR-D.

Brother Dado is Very Worshipful Diosdado Melegrito of Labong Lodge No. 59, Past District Deputy Grand Master of Masonic District NCR-B.

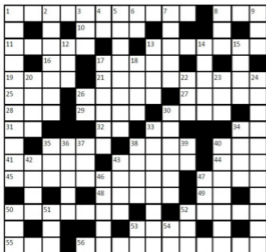
Brother Jun is Most Worshipful Agapito Suan, Jr., of Macajalar Lodge No. 184, the 102nd Grand Master of The Most Worshipful Grand Lodge of Free & Accepted Masons of The Philippines.

Grand Master Suan has sang, "Happy Birthday, Jesus!" with his family every Christmas since that memorable night. And it made him firmly believe that even in situations where he may be alone, desperate and separated from his family, he knows that he will find mason brothers to fly to his relief.

(This story was told by Grand Master Suan during the 60th birthday celebration of Very Worshipful Melegrito last 8 January 2018. They became very close since they bumped into each other again at the 2016 AnCom in Tagaytay. Very Worshipful Melegrito is currently Most Worshipful Suan's Deputy Chief of Staff. The Grand Master jokingly but endearingly said, I may be called "Most Worshipful" but Kuya Dado is the "Most Powerful.")



MASONIC CROSSWORD PUZZLE



Contributed By: Bro. Michael Jaldon

ACROSS

1. 2nd Degree
8. Masonic Law Book
10. Blue-Green
11. Mutineer
13. Masonic symbol of industry
16. Indefinite article
17. Lower part of intestines (adj. form)
19. Vocal sound
21. Famous prose poem in 1920s
25. Design, Build, Operate
26. Flower part
27. Structure
28. Long period of time
29. ___ de Saint Jeannet
30. Essence of 24-inch gauge
31. General Electric
32. Last Will
33. Thursday
34. Emergency
35. Electrical resistance pl.
38. Terrible
40. Railroad Earth (band)
41. Strange
43. Egyptian Deity
44. Charged molecule
45. Enemies of Gilead
47. What happened to the secret
48. One Is (French)
49. Preposition
50. Brew
52. Type of column (2nd Degree Lect.)
53. All55. Censor free speech
56. Habillments of MMs

DOWN

- | | | |
|------------------------------------|--|-------------------------|
| 1. EAM Degree | 14. Female family apartments (Middle East) | 36. Widow's son |
| 2. Trees source | 15. Vanuatu's coin | 37. Spes ___ in Deo Est |
| 3. On The Line | 20. Wind instrument | 38. Adore |
| 4. Pronoun | 22. Environmental Sustainability Index | 39. Curvy letter |
| 6. Ralph Lauren | 23. Gobbled | 40. Cold River in Spain |
| 7. Where ears of corn come from | 24. Initiates | 42. Tyler's implement |
| 8. Me when in Paris | 26. Lead | 43. Clue |
| 9. Industrious worker of the Queen | 30. Theme | 46. Twelve per annum |
| 12. East North East | 33. Toilsome | 47. Toilet |
| 13. Surety | 34. God of desire | 51. Carpet |
| | 35. Hindu community in Uttarakhand | 52. Condiment |

Crossword Puzzle contributors are welcome! Tokens await! Email to: cable.tow2019@gmail.com

ANSWER
KEY
IN NEXT
ISSUE!

YANGKOW



Charity & Humility

FOUNDATIONS OF A TRUE MASON

Bro. Joselito C. Frial

Charity

Among those Masonic virtues practiced by the members of the Craft, “Charity” shines the brightest, so to speak. This is so because, among others, it is our sworn duty to help our worthy fraternal brethren wherever they may be found. Thus, when we were first conferred the Entered Apprentice degree, the Conferral Master inculcated in our minds the solemn duty to relieve our distressed worthy brethren under the following circumstances: *“should you find a friend particularly a worthy brother mason in as destitute condition as that in which you now stand, it is your indispensable duty to relieve him so far as you can do so without serious injury to yourself.”*

In the lecture of the same degree, we were taught that Faith, Hope, and Charity are our direct link to the Celestial Lodge above through that “theological ladder” which Jacob, in his vision, saw reaching from earth to heaven, “but the greatest of these is Charity. For our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of eternity.”

The importance of Charity to us Masons was further underscored during the perambulation in the conferral of Fellowcraft degree, thus: *“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, enjureth all things. And now abideth faith, hope, and charity, these three, but the greatest of these is charity.”*

Undeniably, the Obligations that we took at the Altar demand from us nothing less than the duty to aid and assist ALL distressed worthy brother Master Masons, their widows and orphans, wherever they may be found, and on certain conditions.

Indeed, Charity is the foundation of a true Mason. **“It is Action and the chief virtue and the first law of a Mason.”** (18th Degree, A&ASR) It reminds us that in our search for the truth in our Masonic journey, and in our quest for Masonic knowledge and wisdom, we must all be men of action and not merely of words.

It teaches us to discharge our duties towards our fellowmen because they are duties, and expect nothing in return; to do unto everyman that which we expect him to do unto us; that dignity and importance are attached to work and those who perform it; and that, it is by our actions that we are put right with the Great Architect of the Universe not by Faith or Hope alone. It also reminds us that knowledge without its application is of little or no value.

“...Faith, Hope, and Charity are our direct link to the Celestial Lodge above through that “theological ladder” which Jacob, in his vision, saw reaching from earth to heaven, “but the greatest of these is Charity.”

In his Grand Oration (1915), entitled **Freemasonry in Action**, WB George H. Harvey proclaimed that, *“Charity is the preeminent virtue, the possession of which in its fullest signification marks the perfect Mason. Charity in its highest and noblest sense includes all other virtues, and in its exercise all right thought and action are employed. But the thought of charity is too much associated with almsgiving, financial aid, and assistance.”* He also professed that *“Charity, in its true meaning, is affection and love, an active as well as a sentient force in all that pertains to our mortal existence.”*

In the higher Masonic degrees, we are admonished “to be charitable with the goods that the GAOTU gives us, keeping always in mind the poor and the needy. By generous giving, we liberate ourselves from the illusion that the accumulation of wealth is the purpose of life.” (20th Degree, A&ASR)

Finally, let us not forget that even the poorest among us must practice the virtue of “Charity” by giving part of his time, effort, and energy, to assist not only his distressed worthy brother, but every fellowman who needs his assistance, in his own little way, and despite his own need and condition. As a distinguished brother once said, *“he who is poor but gives part of his time gives part of himself. In that sense, he gives more than a rich man who gives but part of his wealth.”*

After all, **“it’s not how much we give but how much love we put into giving”** (Mother Teresa) that matters most.

Humility

In Blue Lodges or Ancient Craft Masonry, the Masonic virtue of **HUMILITY** is seldom discussed, and oftentimes neglected. In fact, there is dearth of teachings found in our Monitor that directly points to humility as one of our cardinal virtues or Masonic tenets. In the Grand Orations from 1912 up to the present, the virtue of humility had been hardly discussed. The first time that humility became the subject of prescribed Masonic education was only in October last year. Hence, I cannot blame a District Grand Lecturer, who delivered the prescribed Masonic education in a Lodge where I attended, when he quipped that he could not find enough materials to support an in-depth discussion of the Masonic virtue of **Humility**. I, too, suffered the same experience.

A discerning mind, however, will understand that our rituals teach us to practice humility right from the start of our Masonic initiation. Arguably, I can confidently claim that the **first lesson** taught to us in Masonry is **humility**, buttressed by the following indubitable facts.

As a petitioner, we had our first taste of Masonic initiation inside the preparation room. It was the time when the stewards **"divested us of all minerals and metals, and so much of our clothing that, we were neither naked nor clad barefoot nor shod. We were also hoodwinked, and then a cable tow was placed around our neck"**. We did not understand why we were made to suffer that way, but we neither complained nor resisted because at the back of our minds we knew that it was part of our Masonic journey, as all brothers have done who have gone that way before. Under ordinary circumstances, however, we would not allow other people to trifle with our person or feelings much less demean us by stripping us of our garments, and more. A closer look of that part of our ritual will readily show that the same sought to teach us the virtue of **HUMILITY**.

Soon after we had been duly and truly prepared, and when we knocked for the first time on the portals of Freemasonry, we were told **"to wait a time with patience, until the Worshipful Master in the East is informed of our request and his answer returned."** While we were admonished to "wait" and to be "patient", we were actually taught to be humble. Remember that **Humility** is the quality of being **humble, patient, respectful, and amiable**.

Inside the Lodge, while we were still hoodwinked, unable to see and anticipate what would be required of us, we entrusted our fate to our guide whom we did not know at the time. The rite of **circumambulation** was exemplified with our eyes covered, led only by our guide. Again, that part of our ritual taught us the virtues not only of **HUMILITY**, but obedience and submission.

When we were given the Charge of the MM degree, we were admonished in the following manner: **"To your inferior in ranks you are to recommend obedience and submission, to your equals, courtesy and affability, and to your superiors, kindness and condescension."** It teaches us to prepare ourselves to command by learning to obey; and to respect others, but must also have self-respect.

In other Masonic degrees, we are instructed that **"as Masons, our duty is not to be better than our brethren (that is pride and self-conceit), but better than ourselves (humility). The more we have, the more we owe to those who need our assistance."** By the practice of **Humility** we learn that **"Tis nobler to err and thereafter willingly to admit the error and to make amends, than never to err at all."**

Why should **humility**, along with charity, be the foundation of a true Mason? It is my humble submission that the practice of humility is the first step towards the acquisition of truth, a potent weapon against pride, the most vicious of human passions and sins.

Remember that **"pride and vanity, the opposites of humility**, and labeled as the **father of all sins**, is the hardest of the human passions to subdue. It leads to every other vice: it is the complete anti-God state of mind. Pride is understood to sever the spirit from God, as well as His life-and-grace-giving Presence." (*Mere Christianity*, by C.S. Lewis)

Bro. Benjamin Franklin has this to say about **pride**: **"In reality there is, perhaps no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, stifle it, mortify it as much as one pleases, it is still alive and will every now and then peep out and show itself; you will see it, perhaps, often in this history. For even if I could conceive that I had completely overcome it, I should probably be proud of my humility."**

It may not be amiss to state that **"when pride comes, then comes disgrace; but with humility comes wisdom."** (*Proverbs 11:2*)

"Pride and vanity, the opposites of humility, and labeled as the father of all sins, is the hardest of the human passions to subdue. It leads to every other vice: it is the complete anti-God state of mind."

- C.S. Lewis, *Mere Christianity*

Recognizing the Indispensable Role of Freemasonry in the Foundation of the Filipino Nation*

Teodoro Kalaw IV, CSDL PGO PDDGM**

Esq. [Phil., NY, & USSC], CBC [APEC], PREC, PREA, PREB, C. Arb., Accred. Med., PMP, CCEP-I, CSP, FCI Arb., FSI Arb., FHKI Arb., FICD, FPI Arb., FAIARD, GAICD, IPA, CSEEB.S. (AdMU), DiplCarb (CI Arb.), M.P.A. (Univ. Phil.), M.B.A. (Kellogg & HKUST), M.St. (Cambridge), J.D. (AdMU), LL.M. (Harvard)



I. Freemasonry and Public Perception

Ignorance and prejudice have long been both the bane of Freemasons as well as a source for their persecution regardless of where the regular forms of the Fraternity operates. The recent campaign of the United Grand Lodge of England, "Enough is Enough" (Staples, 2018), highlights the lengths that this social institution must go to address attempts to discriminate against its members, including twice resorting to the European Court of Human Rights to preserve their rights to privacy against attempts to make public disclosure of membership mandatory (ibid). In the United States, De Hoyos & Morris (2004) provide an entertaining account of often comic attempts to disparage and discredit the Fraternity, built in many cases on nothing more than fictional conspiracy theories and blatant misquotation of Masonic scholarship.

The Philippines is no exception. Despite the fact that the late Emilio Aguinaldo has highlighted that "[t]he successful Revolution of 1896 was masonically inspired, masonically led, and masonically executed" (Causing, 1969 p. 27), material and discussion on the role of the social institution known as Freemasonry in local history texts and instructional materials is both sparse or grossly inaccurate, if not sought to be banned from seeing print. Illustrative of the latter can be seen in the resolution of the Grand Lodge of the Philippines that was unanimously passed in its Annual Communication of 1950:

BE IT RESOLVED by the Grand Lodge of the Philippines in its Thirty-Fourth Annual Communication Assembled in Manila, to condemn as it hereby condemns the intolerance shown in the attempts to ban the reading and possession of the Book by Rafael Palma, a good Filipino scholar and patriot, on Jose Rizal, the greatest Filipino, and the pride of the Malay race; ... (GLP, 2012a p. 241)

II. Defining Regular Freemasonry

Essentially, in its regular form as practiced today by the Grand Lodge of Free and Accepted Masons of the Philippines, "Freemasonry" can be defined as the world's oldest fraternity of free and rational men who commit to follow, using symbols appropriated from many settings but particularly applied by the operative craft of medieval stonemasonry, "a comprehensive ethical system for good men to mentor each other to become even better men within the ecumenical context of their respective faiths" (Kalaw, Ed., 2012a, p. 27). A private though non-secret organization, the fraternity is not a religion but requires its members to be religious and commit themselves to a lifelong journey of study and practice to gradually become better men for society. A true Freemason, in the eyes of his peers, is one who has attained and exemplifies the values of brotherly love (mentorship), relief (empathy / a perspective for the other), and truth (rational contemplation).

Such definition is founded upon the concept of "regularity" when addressing this matter. "Regularity" in the Masonic world basically means adhering to the principles manifested by the above definition. The United Grand Lodge of England, the "mother" grand lodge from which all regular grand lodges can trace their origin, has codified such tenets in its 1929 "Basic Principles of Grand Lodge Recognition" (Kalaw, Ed., 2012a, pp. 22-25). Conversely, those that claim to be or otherwise identify themselves to be connected to Freemasons but do not follow these benchmarks should not be confused with regular Freemasonry as we know it today in the Philippines.

Another important nuance that the above definition exemplifies is that Freemasonry both complements one's religious faith and is experiential in nature. In much the same way that a code of ethics or professional responsibility in one's workplace or profession guides one's choices, Freemasonry serves to supplement the moral code of one's religious faith, and not replace one's own religion. It does so by offering not just points for reflection but opportunities to practice such in one's life. This means that one cannot truly comprehend what this philosophy teaches by just reading interpretations of it as, in the "Craft", understanding cannot be achieved without practice.

Hence, allegations that the philosophy treats religion as irrelevant or nonjudgmental are inherently ridiculous. What Freemasonry simply teaches is that while in the same lodge one may simultaneously find a committed Roman Catholic and another an ardent Muslim, they should go about practicing their respective faiths and evangelizing others in a manner that is guided by civility and tolerance. For Freemasonry, true religious conversion results from convincing another to accept one's beliefs, and not by compelling or coercing one to adhere to such because the coercer deems it his or her divine right to force such adherence. Tragically, as history so often repeatedly demonstrates, religious extremism in its many forms continues to still persist (See Kressel, 2007).

On a final note, the definition also discredits the notion foisted by conspiracy theorists and other fringe groups that Freemasonry is some sort of global secret conspiracy. On the contrary, "secrecy", as the definition highlights, is essentially the value of privacy so essential in achieving contemplative reflection of the teachings of this philosophy for living, as interpreted by its practitioners. As aptly described by the eminent historian Teodoro M. Kalaw:

* Presented on 21 Sept. 2018 at the 2018 National Conference of the Phil. Historical Association.

** The author is the immediate past Grand Orator of the Grand Lodge of the Philippines, having also previously served as that Masonic Jurisdiction's Centennial Senior Grand Lecturer, District Deputy Grand Master for Masonic District NCR-F (Eastern Metro Manila and Rizal Province), and President of

the Institute of Masonic Education and Studies. While serving as Senior Grand Lecturer, he chaired the Grand Lodge's Committee on Masonic Rituals & Works that updated the GLP's official cypher, subsequently issued as the Centennial Manual. He was the executive editor of, and primary contributor to, the GLP's official Centennial history in 2012, "One Hundred Years of Craftsmanship", and was the executive editor of the GLP's latest coffee table book in 2017, "Heritage, Heraldry, & Heart: Philippine Blue Lodges". A Past Master of Teodoro M. Kalaw Masonic Lodge No. 136 of the Grand Lodge of the Philippines, he is also a member of Mabini-Kalaw Masonic Lodge No. 195 of the Grand Lodge of the Philippines, Internet Lodge No. 9659 of the United Grand Lodge of England, the Harvard Lodge of the Grand Lodge of Massachusetts, and Maynilad Lodge No. 1521 of the Grand Lodge of the District of Columbia. He is also active in the local Scottish and York Rites, as well as the Royal Order of Scotland, the Order of the Secret Monitor, and the Mabuhay Shrines. The work reflects the author's own views, and not necessarily that of the Grand Lodge of the Philippines or any other regular Masonic jurisdiction.

*** For non-masons, accessible introductions to this philosophy include Kotko-Rivera (2011), Kinney (2009), and Limas (2017).

Recognizing the Indispensable Role of Freemasonry ... (cont. from page 7)

It is said that Masonry is a secret organization, yet secrets in the strict sense of the word, have no place in our Order. True we practice secrecy, but only for the purpose of preventing idle and malicious talk. We prefer that we what we do be done quietly, without vulgar display, without conceit, because charity, brotherly love, and good deeds are things which are seen and not heard, and are never made for public acclaim. (Herrera, Pub., 1983, p. 115)

I. The Relevance of Freemasonry in Our History:

3 Illustrative Cornerstones

It is not the point of this paper to exhaustively summarize the contributions of this social institution and its practitioners to our national life. Such is for more comprehensive works (to illustrate, see Kalaw, 2012a). Suffice it to highlight three important areas that do not receive sufficient and accurate treatment in current historical textbooks and works of popular history.

1. Motivating The Propaganda Movement and Philippine Revolution

The successful Revolution of 1896 was masonically inspired, masonically led, and masonically executed. And I venture to say that the first Philippine Republic of which I was its humble president, was an achievement we owe, largely, to masonry and the freemasons." - Emilio Aguinaldo (Causing, 1969 p. 27)

Philippine Freemasonry effectively served as the cultural cornerstone for the Philippine Revolution, in the sense that the integration of the Masonic ideals of continental masonry - as taught and practiced by those "ilustrados" who became members in Spain and the European Continent - in the objectives and advocacies of the Propaganda Movement, came to serve as the three foundations of Philippine nationhood (Kalaw, 2012b; See also Fajardo, 1998a pp. 65-90; Schumacher, 1991 pp. 156-177; and Kalaw, 1956 Stevens Transl.):

- **A Unified Campaign for Reforms** - The Propaganda Movement, primarily through such Freemasons, was the first to facilitate an organized and unified campaign against the abuses of the Spanish imperial regime and the local church hierarchy.
- **Liberal Ideals of Public Governance** - The Propaganda Movement, primarily through such Freemasons, initiated discussion that would lead to the eventual adoption of liberal ideals that would become the basis for our system of public governance, such as:
 - The governance of the people through elected representatives;
 - The separation of church and state;
 - Enforcement of fundamental personal freedoms (religion, speech, press, assembly);
 - Regulation of basic education by the State, as against by the religious orders; and
 - Equality and fraternity of Mankind under law.
- **A Genuine Sense of Nationhood** - Directly because of the above and most significantly for our history, the Propaganda Movement, primarily through such Freemasons, first conceptualized the need to foster a genuine sense of nationhood from formerly disperse regional interests.

2. Ensuring Religious Tolerance at the National Level

During the first Congress of our Republic at Malolos, Bulacan in 1899, delegates were presented with an initial draft of our first Constitution calling for the designation of the Roman Catholic faith as the official religion of our country. Fully understanding the strategic implications of such a policy, which would effectively isolate not just Muslims but even other Christians from the mainstream of our society, the mason Tomas G. Del Rosario organized a campaign to reject such proposal and insert the constitutional guarantee covering the freedom to

exercise one's religion that we enjoy to this very day. Del Rosario's proposal won by one vote, effectively his own. (Agoncillo, 1960 pp. 241-249; See also Zafrá, 1999 pp. 18-19)

3. Facilitating Filipinization of National Leadership Through Assimilation with the American Colonial Regime

Freemasonry as a social institution also facilitated the assimilation of Filipinos into American Colonial Rule, positively influencing both the character and pace of Filipinization due to personal bonds formed between American colonial officials and local Filipino leaders.

Perhaps one of the best examples of such positive influence was the readiness of American masons to effectively hand over the Grand Lodge they created from their lodges chartered by the Grand Lodge of California to Filipinos in Philippine lodges that existed before the advent of American colonial rule. Despite the presence and seniority of Filipino lodges, Americans who were Freemasons had no qualms organizing their own lodges with charters granted by the Grand Lodge of California, leading to the formation of what is now known as the Grand Lodge of Free and Accepted Masons of the Philippines on 19 December 1912. Yet these same American lodges eventually welcomed Filipino lodges more than twice their number into their fold on 13 February 2017. The newly admitted Filipinos - in turn demonstrating their own commitment to the core tenets of Masonic philosophy - opted to unanimously retain the then American Grand Master, William H. Taylor, for another year in office. An unwritten understanding then ensued. If one visits today Aguinaldo Hall at the Plaridel Masonic Temple in Manila, from their very own portraits one will see an unbroken alternate succession (with the exception of World War II) of American and Filipino grand masters from 1917 to 1974, at which point there was no American worthy and willing to serve as Grand Master. (Council, 2002, pp. 37-49; See also Kalaw, 1956 Stevens Transl., and Fajardo, 1999, pp. 37-78)

IV. Forces Influencing Error in Philippine Historical Works

Turning from what is absent in our historical dialogue about this social institution to what is misrepresented, three illustrative cases are offered to describe three readily identifiable forces that prevent the realization of a factually accurate and contextually sound appreciation of the contribution of Freemasonry in the creation and subsequent development of the Filipino nation-state.

1. Incomplete or Dubious Sourcing

The first of these forces relates to relying on too few or dubious sources by historical writers who are not in fact members of this social institution. While it can be argued by some that having such an "outside" perspective supposedly contributes to scholarly objectivity and detachment, such instead actually leads to a lack of prospective sources due to the inability to tap established networks on the subject, greater challenges in vetting and judging supposed sources obtained, and potential significant difficulties in properly comprehending and contextualizing credible sources.

A contemporary example of such faulty scholarship can be found in Escobes's (2006) supposed survey of "Spanish Masons [sic] in the Philippines". Relying almost solely on the Bulletin of Spain's Grand Oriente de Espanol, the author comes to make the following claims:

The American interlude of 1917-1919 is a bit unclear. There is a lacuna of documentary information by mid-1917, which is hard to understand, but for which at no moment were reasons or explanations given. The first impression is that the European war blocked communications, or that these were not as frequent as was desired. But had this been so, the situation should have changed at the start of the year 1914, when communications were about to be cut off... (Ibid, p. 32; emphasis added)

(Continued on Page 14)

THE GRAND MASTER'S INAUGURAL SPEECH

103rd Annual Communication, Cagayan De Oro City, 2019

Wow! WHAT A BEAUTIFUL PRESENTATION. Thank you very much Bro. John del Bando and Bro. Goloo Menghrajani for that very inspiring and uplifting video production. I have never thought I would become a movie star one day until Bros. John and Goloo came.

MW Sirs, visiting dignitaries, Our Lovely and luminescent sisters, friends, guests, Ladies and gentlemen.

To God be the glory for the great things he has done to me, for blessing this lowly Mason with all this honor and prestige of so high and venerable a position.

In my humble understanding, nothing is more honorable than a grateful heart. It brings comfort. But most of all, it makes us human.

So, please allow me to thank for a while the many brethren and friends who have made this momentous occasion a reality - a very special day in my life.

First and foremost, allow me to take this opportunity to personally thank the Installing team led by our Grand Installing Officer MW Rizal D. Aportadera for acceding to my personal request. Together with MW Santiago T. Gabionza Jr. as Grand Master of Ceremonies, and MW Pablo C. Ko Jr. as the Assistant Grand Master of Ceremonies, their dexterity and diligence in our ancient customs and rituals have truly made the occasion more solemn and dignified.

This installation ceremony is doubly meaningful to me. Twenty-seven years ago, in 1992, I was installed Worshipful Master of my Mother Lodge, Macajalar Masonic Lodge No. 184. It was no less than the Deputy Grand Master at the time who had come here in Cagayan de Oro City himself and installed me into office. And that was MW Rizal D. Aportadera, and now he again installed me, as Grand Master. For the second time, thank you very much, Most Worshipful Rizal D. Aportadera!

To all the brethren and their families coming from all over the country, to our benevolent brothers and their families who have traveled thousands of miles from Australia, the United States, Europe, Canada, Taiwan, Japan, and elsewhere to be with us this evening, your presence has warmed our hearts. Thank you so very much.

And of course, My highest appreciation and thanks to the Appendant Bodies and Allied Organizations, Brethren and Sisters of the two Masonic Districts here Cagayan de Oro, Misamis Oriental and Camiguin, ably led by the indiatiguable, VW Isidro "Bong" V. Butaslac, Jr., the convention director for making this ANCOM 2019 a resounding success and the ceremonial director of this Grand Installation, Illustrious Bro. Edgardo de Veyra.

All of you have tirelessly prepared very hard for this historic event. You have exemplified as always the Masonic dictum of "who best can work and best agree." To all of you and the rest of the hardworking dedicated brethren, my deepest gratitude and commendations.

And to all the generous Brethren who donated the lechon bakas, sashimis, drinks, daghan kaayong salamats, maraming salamats sa inyong lahat. To my team members from Manila, Brothers Marlon Castor, Dado Melegrito, Lini Hernando, Gerard Ceбалlos, Jeffry Co, Manny Edquival, Oliver Yabut, SGL Teddy Kalaw, Raffy Gualberto, Raimier Lorenzo, Tuguegarao Brethren led by Brother Emos Maraming, maraming salamats sa inyong lahat.

I have a new team member, he is young, brilliant, gwapo, and willing to support our term this year. Andito na ba kaya siya, si Bro. Sonny Angara. In fact this coming Ancom in Subic next year, he already volunteered to deliver the Salute to the Flag, Ang galing ah! At saka magaling talaga kasi nagpa member siya sa Pangarap Lodge No. 448. Kung tanggaling mo yung P at saka P sa dulo, ang naiwan ANGARA! Brod, kalma lang ha!

While I cannot mention all your names tonight, please accept my most heartfelt gratitude for making the 103rd Annual Communication a memorable and pleasant event. Not to be left out of course is my admired and respected mentor MW Peter U. Lim Lo Suy! For the Wisdom he has shared generously all this time, daghan salamats MW Sir. And to the Brethren of my Mother Lodge, Macajalar Lodge No. 184, for cultivating and nurturing my Masonic life that has led me to the Grand Oriental Chair, daghan kaayo salamats!

Allow me at this point to thank and acknowledge some very special guests particularly from La Salle University Ozamiz, the institution that equipped me with systematic discipline on how to achieve my goals in life. My highest salutations to you my esteemed La Sallians to whom I share this honor, they're here tonight led by their President Brother Jimmy Dalumpines.



To all my business associates, clients, corporate executives, for helping me when I was still starting out as a nobody, for your unselfish trust in our business dealings that endowed me with the morale and the material capacity to take on this tremendous challenge, I honestly do not know how to thank you enough. Sina Brothers Tony Cang, MW Peter U. Lim Lo Suy, WB Lioncio Lim Lo Suy, the family of the late WB Jimmy Ting, they're here, Val Locsing, Al Manus, and many others.

To my sister, Manang Luzvilla, mga pamangkin, caring relatives for always being there for me, thank you so very much for coming. I love you very, very much.

And to this unforgettable family, TEROA FAMILY, I won't forget your generosity for harboring me during those times when I have nothing to spare, while studying in Ozamis City.

And lastly, to Freemasonry, you my brother MASONS, I have said this numerous times, of which I won't ever get tired of repeating, that I am a recipient of true Masonic charity, the countless favors, recommendations, and connections, generously and unselfishly extended by the Brethren in the sphere of my business and personal matters, without expecting any in return, thank you, thank you mga Brothers.

Masonry really works wonders in the lives of a Mason, and I'm forever grateful to this institution for being instrumental in making my life fruitful and meaningful.

To all of you, I'm forever grateful, and may you continue and remain to be a blessing to mankind. Pasensya na, medyo naitas na ni, but as I've said, God always delights to honor his children who have a grateful heart.

Oh ito na yung main speech.

The journey I have taken in the rough and rugged road called life, has led me to this exalted position which I have never expected to happen.

It is destiny.

Please let me briefly share with you some contriving coincidences of my life as a Mason which, may add ingredients to my ascent as Grand Master.

I was born in the year 1958. Senior citizen na, sabi nila, but do I look like one? My favorite numbers could then be, 1, 9, 5, 8, or 19 and 58.

I was elected as JGW at the age of 58, during the 50th Anniversary of my Mother Lodge Macajalar Lodge # 184.

To be the third Grand Master coming from our lodge, I was installed as Worshipful Master in 1992 by MW Rizal D. Apotadera and this year he again installed me as Grand Master in the year 2019. Napaka swerte ko talaga!

I arrived here in Cagayan de Oro, in 1977, and started working at Hotel Mindanao, my first job, at a youthful age of 19, eh siempre 19 rin ang age ng girlfriend ko nuon. Those are just think-up coincidences.

One of the persons I admire most was the late Steve Jobs, an entrepreneurial legend, who famously started the Apple Company in his garage in 1976 with co-founder Steve Wozniak, a Freemason and American inventor. Steve Jobs once said: "The only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do."

I would like to begin my term as Grand Master with a visualization of how I would like to end it. As your 102nd Grand Master, I would like to be remembered as someone who loves what he does. This year, our Masonic theme is Charity and Humility: Foundations of a true Mason. It will be finely hewed by an icon of a bird auditorily resembling my name: the Swan.

The swan is a symbol of grace, love, fidelity, partnership, protection and peace. Swans which customarily fly in "V" formation when in flock, offer us classic lessons on charity, humility and shared value. Similarly, my name being Agapito comes from the Greek word Agapitos (Agapetus) which means 'Beloved'. It also connotes "Agape" which is love that is selfless, sacrificial and unconditional. In the Bible it is the highest of the four types of love.

If we combine AGAPITO and swan, it means, a beloved white Bird, here in the Philippines, kilala natin ito. Ito ang SILVER SWAN! Number 1! (jokingly)

Charity and Humility therefore is what this humble servant is aspiring to offer you, my beloved brethren, during my term as Grand Master;

ON CHARITY:

I have so many plans and programs for this year concerning Masonic education, the environment - by way of planting more trees, property and financial management, to name a few. But I will highlight some of my flagship programs, which I believe are life-changing. During the 2016 Ancom in Tagaytay City, I promised to the delegates, that those Brethren suffering from debilitating illnesses, including those permanently disabled will be exempted from paying their annual dues without prejudice to their application for life membership.

This evening, my first act as Grand Master, I hereby declare that all distressed worthy brother Master Masons suffering from debilitating illnesses including those permanently disabled, be exempted from paying their annual dues. Subject of course to the recommendation of their Mother Lodge, (baka may mag pa-ano ano lang dyan) The GLP will issue the mechanics on the implementation of this order.

Looking back at my humble beginnings, when education is a daily struggle, through the ADOPT-A-SCHOOL Program, I will enjoin the District Deputy Grand Masters and Worshipful Masters to help me in the distribution of 1 million notebooks nationwide to public elementary schools nationwide.

*Shows sample of notebook: "Andito yung mga sikat na Mason. 1 million lang yan, baka marining ni Sen. Angara, baka maging 3 million! (Laughs) Biro lang yun, baka totoohanin niya!

Charity begins at home.

To relieve the distressed is a duty incumbent on all men, but more particularly on masons. Our Fraternity strongly teaches us to aid, support and protect each other in a manner befitting of a real blood brother. We are charged to assist a brother in distress, support him in his virtuous undertakings, pray for his welfare, keep inviolate his secrets and vindicate his reputation in his absence as well as in his presence.

To give immediate assistance to our brethren, in times of emergencies, we have now tied-up with GCash so you can help a brother instantly by sending your fraternal assistance to a GLP Account assigned by GCASH, and GLP to immediately relay or send the amount to the Brother concerned. There are already some groups of brethren using viber for advisories asking for a brother's relief, but it is only a listing of those who volunteered to help, but the money has yet to be collected. This one will be quicker and the money is instantaneously sent to the brother that can be withdrawn thru ATM. This is entirely separate from our Fraternal Relief Assistance program which I plan to increase this year for the same purpose of being assistance to our Brethren.

At saka, pwede na rin kau magbayad ng annual dues niyo and other transactions with the Grand Lodge using this platform. Maraming salamats po sa mga Brethren natin from GLOBE TELECOM who made this arrangement possible. The rippling effect of charity must

come out naturally from us, it becomes not just a vow we took at the altar, but it will define us as Masons. It is a noble quality in man where the message of brotherhood and love is being lived.

ON HUMILITY:

It has been said that humility is taking oneself out of the center of the universe and recognizing that others are as deserving. It is the ability to make requests, but not demands. A Mason cannot make the claim "I am more important than you are" because we are all brothers, living on the level with no man more important than the other.

Humility disposes us to seek and receive counsel from others, and to be circumspect in our reasoning and judgments. It is not denying our strengths. We're just being honest about our weaknesses. It means that you are confident of your power, but you have the strength of will to subdue your ego, actually humility is strength under control, in a world where so many people are out of control nowadays.

In this position now as Grand Master, I cannot perform well without the sober guidance and inspiration of our esteemed elders in the Grand Lodge, the Past Grand Masters, those men of nobility who have gone through this way before, whose pieces of advice and recommendations I will always value; Most Worshipful Sirs, please be my guiding light that with your undiminished illumination and unity of purpose, I shall be able to tread the right path towards attaining that never ending quest for greater achievements.

I am aware of my limitations, that is why I'm so happy that our Past Grand Master and former Chief Justice of the Supreme Court, MW Reynato Puno accepted my invitation to be the Chairman of the Board for General Purposes, together with its members MW Peter U. Lim Lo Suy, MW Pablo C. Ko Jr., MW Rudyardo Bunda, MW Hermogenes Ebdane Jr., MW Danilo Angeles, and MW Santiago T. Gabizon Jr. Please Most Worshipful Sirs, I humbly ask you to continue to share with my your wisdom and experiences, those whispers of good counsel.

At this point allow me to pay tribute to my immediate predecessor, MW Romeo S. Momo, for the many things he has done for the Grand Lodge during his term. His achievements will reverberate for a long time. So much so that I can only sum up his administration in one word: OUTSTANDING.

If in the movies, there is TERMINATOR, in the GLP, we also have The RENOVATOR. He almost changed the appearance of the Grand Lodge, kaya nga MW SIR, maraming salamat, TALAGA, daghan kaayong salamat and please namon continue with the renovation. Similarly, it is for this same reason that I now ask Most Worshipful ROMY respectfully, to rise from his seat.

Having been a student of your Masonic administration all this time, witnessing myself how you have admirably carried out all your labors with Masonic Conduct and Spirit, it is now my will and pleasure to appoint you as chairman of the Grand Lodge Committee on Master Planning. Will you accept this obligation?

Our plan brethren is to find ways to make our highly commercial property in San Marcelino St., Manila into a fund-generating commercial building, just like in NEW YORK, SYDNEY, MELBOURNE, and other Grand Lodges throughout the world so that we won't be dependent so much on the members assessment to support our grand lodge operations and charitable projects. Mag patayo ng high-rise building, so we will be looking for strategic partners to make this vision attainable. But we won't touch the existing GLP building, pagalitan tayo ni MW John Choa dyan.

You know, I've been a mason for 35 years already, and I would like to take this chance to express my gratitude to my family who have supported me unconditionally through all these years.

You know, I've been a mason for 35 years already, and I would like to take this chance to express my gratitude to my family who have supported me unconditionally through all these years.

While I have searched for my destiny in the numerology of my birthdate, and in the etymology of my name, I cannot be more certain of my destiny than in finding The most beautiful woman in my life, Girlie. She is destiny. And while you address me in our Masonic gatherings by my honorific title as "Most Worshipful," feel free to address her, just as I address her, "Most Wonderful" Girlie, being the Wonder Woman of our home and family.

She and our kids are my life—just like my two adorable daughters Lanie and Mary, and my two sons Lordan and Aga, mga gwapo rin, and both are still Bachelors, and they are Brother Masons.

Our family expanded when Lanie married Howell Albano, a Brother Mason, who has been Raised in Lodge Alpha, in Sydney, Australia last year. The entire family was there to witness his raising, and to welcome him to the world's greatest Fraternity of Masons. Brother Howell, in our family gatherings, I call him Kobe Bryant.

And to all my fellow officers, I need your full support to implement our plans and programs, you are my swanlings. Let's do it! Together we can make it! I am certain that you will not fail me and you will not fail yourself. My success is your success, my achievements are your achievements. Ahead of me is a daunting task which I cannot accomplish by myself. But when you are with me, hand in hand, shoulder to shoulder, we can make miracles happen.

Our guiding principles and values are CHARITY and HUMILITY, two precious gems embedded in our working tools as masons. Let us therefore extend benevolence and goodwill towards the needy and suffering. To be cheerful givers and endeavor to share our blessings within the length of our Cable Tow, hanggang kaya.

To be humble and charitable. Humble in our dealings with our fellowmen, that they may see in us the admirable persona character of a Mason, praiseworthy, kind-hearted, and worthy of emulation.

My brethren, In my Masonic career, I've held several positions, from being an Organist, my first appointment in my Lodge, to Deacon, and now as your Grand Master. But the greatest title I will treasure the most valuable is simply that of being called your BROTHER. That is CHARITY and HUMILITY in my humble perspective. So Brethren, lead with me.

One ancient Chinese philosopher, Lao Tzu, once said, "To lead people, walk behind them." But I will be walking with you on this task, neither behind you nor ahead of you. We shall be walking together to reach our goal as Brothers, in Harmony, in Humility, and in Charity.

For this alone, if I will ever succeed in infecting every 23,000 Filipino Masons with the living spirit of Charity and Humility, then I will consider myself to be the happiest Grand Master in the history of the Grand Lodge of the Philippines.

So, as we now set out to this new endeavor, may I respectfully request all Brother Masons present here tonight to please rise momentarily.

Now that everybody is up, I enjoin you all to repeat after me this vision which brings great promise to us all: "Charity and Humility, Foundations of a True Mason."

Again, and TOGETHER BROTHERN, CHARITY and HUMILITY, Foundations of a True Mason.

Good evening and God bless us all.

MASONIC DISTRICT NCR-B



VW ARIEL T. CAYANAN
DISTRICT DEPUTY GRAND MASTER

THE AWARD WINNERS @CDO ANCOM 2019

Bro. Amador "Ponly" Peña

Ancom 2019 at CDO was full of highs! One of the most anticipated portions was the announcement of best performers based on the criteria set in Circular No., 17 of MW Romeo S. Momo. Chaired by MW Danilo D. Angeles, PGM and Vice-chaired by VW Dennis L. Cunanan, JGL together with members VW Rex B. Paredes, VW Armando Z. Manabat, VW Noel V. Diaz and VW Arnold D. Gunnacab, the Awards Committee submitted the winners to MW Momo in a report dated 25 April 2019.

And the winners are:

- Most Outstanding Lodge – Nilad Lodge No. 12
- Most Outstanding District - Masonic District NCR-E
- Most Outstanding Worshipful Master – WM Benson Pimentel of Nilad Lodge No. 12
- Most Outstanding District Deputy Grand Master – VW Rogelio D. Givero Jr of Masonic District NCR-E
- Most Outstanding District Grand Lecturer – VW Jonlanie E. Malones of R-XI (Davao Del Sur & Davao City)
- Most Outstanding Grand Lodge Inspector – WI Orlando O. de Guzman of R-IV Cavite West – Pangarap UD
- Most Outstanding Lodge Secretary – Bro. Jorgen Garcia of Nilad Lodge No. 12
- Most Outstanding Master Mason – VW Jesus L. R. Mateo of Nilad Lodge No. 12
- Most Outstanding Harmony Officer – VW Philbert Garcia Togle of Cosmos Lodge No. 8

The finalists for the Most Outstanding WM and Most Outstanding DDGM were also called onstage to receive tokens. For the winners, the award trophies were personally handed to them by MW Romeo S. Momo amidst celebratory chants, raves and accolades. Kudos to all the Award winners!



Worshipful Master Benson Pimentel of Nilad Lodge No.12 receives the trophies from MW Romeo S. Momo

THE ONE MILLION NOTEBOOKS PROJECT

Bro. Rodolfo T. Azanza, Jr.

During the Inaugural Speech of MW Agapito S. Suan in Cagayan De Oro last Ancom 2019, he mentioned that his office has embarked on the donation of 1 Million Notebooks for public schoolchildren in the jurisdiction. He even waived an actual printed copy.

The Cable Tow team under the leadership of VW Jesus L. R. Mateo has been tasked to be the workhorse for this first major social responsibility project of our Grand Master. Posthaste, a distinctly masonic cover design was drafted and subsequently approved (see back cover for the detailed description). It was also agreed that the text of the Tribute to the Philippine Flag shall be printed on the inside covers, together with the "Panunumpa ng Katapatan sa Watawat" or Pledge of Allegiance.

To ensure transparency, a competitive bidding process was commenced in the days leading to the Ancom, wherein the accredited bidders of GLP and DepEd were invited. The winning bidder was subjected to post qualification and the Cable Tow team also conducted an ocular visit of the facilities to ensure that the supplier is not a "fly-by-night". Consequently a Notice of Award and Notice to Proceed were duly issued.

The Cable Tow Office in GLP is now filled to the brim with these notebooks. Sales has therefore been commenced, at a price of Php18/notebook. To achieve efficiency and likewise save on shipment costs, we are planning to accept orders in multiples of 500 pieces per order/shipment.



Districts and lodges embarking on Brigada Eskwela projects are now enjoined to source their notebooks from the Cable Tow office. Other items typically donated for Brigada Eskwela like pencils, erasers, envelopes, etc. can still be sourced from other suppliers or commercial supply stores. It is only the notebooks that will be sourced from GLP to support the project of our Grand Master, MW Agapito S. Suan.

A GLP Circular will be issued to this effect. Orders can be channeled through the new Cable Tow Secretary, Ms. Hazel (0915 256 9646). The Cable Tow team can also be reached via email: cable.tow2019@gmail.com

We wish you all a very successful Brigada Eskwela activities in your respective areas of influence. We hope to move all one (1) million notebooks out of the Grand Lodge and into the hands of our schoolchildren in the shortest possible time, and in time render a report on the smashing success of our Grand Master's first social responsibility project under his term.

Together, brethren!

Recognizing the Indispensable Role of Freemasonry ... (cont. from page 8)

The *G[ran Oriente] E[spanol]* ceased publication of its bulletin in 1936, completely drying all sources of information about Philippine Masonry. (*ibid.*, p. 35; emphasis added)

Needless to state, and particularly as to the third point relating to the contributions of Philippine Freemasonry as illustrated above, it is obvious that the author's limited sources have prevented her from realizing that the actual reason why Filipino lodges ceased to be under the Spanish masonic jurisdiction was precisely because of the Fusion of 2017, a fact narrated in numerous sources available to ordinary Filipino Freemasons.

2. Blatant Misinterpretation

Ignoring more appropriate and representative references of this social institution by deliberately twisting outdated and/or individual interpretations of Masonic philosophy has led to much more vile canards, which arise either due to the efforts of certain partisan groups to deliberately misrepresent the aims and nature of the Fraternity in order to promote their own vested interests or because those who should know better rely on the former in arriving at their judgments of this social institution.

De Hoyos & Morris (2004) present a broad survey of such partisan interests, often with humorous results. Tragically, elements in the local Catholic Church are not above being duped by such tactics, as illustrated by their very own "Primer on Freemasonry" (2003) published by the Catholic Bishops Conference of the Philippines:

34. Is Freemasonry a religion?

*In the Encyclopedia of Freemasonry, Albert Mackey says that it is religion, but its is a religion that is not sectarian: "I content without any sort of hesitation, that masonry is...an eminently religious institution...that without this religious element, it would scarcely be worthy of cultivation by the wise and good...Who can deny that it is eminently a religious institution? But the religion of Masonry is not sectarian...It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation - handed down to us from some ancient and patriarchal priesthood - in which all men may agree and in which no men can differ. It inculcates the practice of virtue, but supplies no scheme of redemption for sin...Masonry then, is indeed a religious institution; and on this round mainly, if not alone, should religious Mason defend it". Albert Pike said: "every Masonic lodge is a temple of religion and its teachings are instruction in religion (Morals and Dogma, p. 213). In the same work, he wrote: "But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; all have overlaid that truth with error." (*ibid.*, p. 17)*

From the perspective of those who are actually members of the Fraternity, the errors in the above selection are plainly patent. In the first place, resort to Masonic writers from the 1800s like Mackey and Pike is akin to claiming that the Roman Catholic Church still

believes in the heresy of Arianism despite such being conclusively denounced as such during the First Council of Constantinople in 381. Simply put, both quotes do not reflect the development of more articulate and accessible interpretations of Masonic philosophy since the Nineteenth Century. Hence, modern interpretations of Masonic philosophy today should therefore be held as more persuasive than such ancient works.

Secondly, it should also be highlighted that both quotes reflect the PERSONAL interpretations of these two Masonic writers from that era. Had these very selective quotes been edited by modern Masonic writers, it will be readily discernable that both Mackey and Pike are really expounding on their own views of religious tolerance and ecumenical practice in everyday life AT THAT TIME - i.e. that this social institution promotes the individual's freedom to practice one's own faith as an essential part of one's ethical perspective in the context of mutual respect.

Third and most significantly, the very selective and chopped nature of the quotes demonstrate the loss of context that results in divorcing Masonic texts from the experience of being a member of the Fraternity. Such quotes are held out as the equivalent of some form of "divine scripture" when these never expressly or impliedly claim to be such, for unlike religions which are essentially dogmatic in nature, Freemasonry as a practical philosophy is precisely subject to an individual's own interpretations of its tenets, as long as such fall within the bounds of the core principles of regularity described above.

3. Ignorance & Pseudo-masonry

A third force that creates significant confusion is again a product of those with an "outsider" perspective of the Fraternity: plain ignorance. To this category belong writers who, due to laziness or a lack of effort to be critical of supposed sources (if any) available to them, end up creating their own forms of pseudo-masonry. To this domain also belong those groups that come to arise and claim some bogus affiliation with actual Masonic heritage or alleged groups with dubious Masonic ties.

*But Masonry as a code of principles was another matter. In many ways Rizal was Masonic in his indifference: one religion was as good as another, let each man serve the Grand Architect in his own way. In this sense there could be no "abhorrence" of Masonry without submission to the authority of the Church and recognition of its divine institution, its exclusive titles to the truth... (*ibid.*, p. 393; emphasis added)*

Again for those who are members of the Fraternity, Guerrero's claim is essentially the product of fantasy. While it is true that the brand of continental masonry that Rizal then became a member of did not require a belief in a deity, that did not mean that Rizal was not himself religious. There was and is no Masonic lodge - in continental or regular Freemasonry - that PROHIBITS membership if one is IN FACT religious.* On the contrary, much can be said that throughout his life, Rizal closely hewed to his Catholic upbringing.**

* For a thorough discussion of the controversy related to Rizal's supposed "retraction" of alleged Masonic values, it is best to refer to Fajardo (1996b, pp. 66-86) and Runes & Buenafe (1962).

** In this regard, see Coates (1988, pp. 195-198). When faced with the choice of marrying into wealth on the condition that he convert to the Protestant faith, Rizal chose to remain single. As the author highlights, "...[h]e was much more of a Catholic than she knew". (*ibid.*, p. 198)

Recognizing the Indispensable Role of Freemasonry

At any rate, any distinction as to membership requirements providing for mandatory adherence to a monotheistic religious faith as between continental and regular masonry is moot at present, precisely because it is regular Freemasonry that is now solely practiced in the Philippines given the Fusion of Filipino and American lodges in 1917 as described above.

V. The Way Forward: 3 Recommendations

All of the above is presented to simply highlight that all kinds of historians and historical writers can do much better at objectively and accurately presenting this social institution as part of our historical narrative. Here are three simple suggestions that might help.

• Reach out to actual Freemasons

The Grand Lodge of the Philippines, particularly through its Grand Master and Senior Grand Lecturer as well as its Institute of Masonic Education and Studies and its main library and museum at Plaridel Masonic Temple in Manila is both committed to reaching out to academic and popular historians in terms of providing both potential sources and secondary references for historical research. Contact details are readily available on its website at www.grandlodge.ph.

• Be critical of supposed sources

Historians and historical writers should be especially careful of evaluating the veracity and credibility of alleged sources, particularly if these come from sources outside the Fraternity, are secondary in nature, or are rather dated. As regards the latter, interpretations of Masonic philosophy prior to the Second World War should be especially vetted to see if these have not become obsolete or are actually clarified by later Masonic writers.

• Understand the dangers of confusing regular Freemasonry with pseudo-masonry

It is scholarship malpractice to claim something to be connected to this social institution when in fact it is not, or to rely as a source on a group which claims some affiliation to Freemasonry or alleged Masonic history when such connection can be objectively proven to be false. In journalism today, this is equivalent to relying on "fake news".

As a start, the above recommendations are neither impractical nor unfeasible. Observing these will allow historians and historical writers to begin addressing the compelling need in our historical narrative today to accurately present and objectively depict the true role of Freemasonry in our national life.

* For both a comprehensive and representative body of actual Masonic thinking produced in this Masonic jurisdiction, one can go no further than the GLP's own collection of official Masonic Orations delivered at its annual communications (GLP, 2012b) and the subsequent orations after that collection, as contained in subsequent Proceedings of each annual communication.

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Position Paper: The Future of IMES

VW Rudy Ong, IMES President



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

IMES

INSTITUTE OF MASONIC EDUCATION AND STUDIES

The Institute of Masonic Education and Studies was established for the purpose of strengthening the knowledge base of individual Masons that they remain in consideration of Freemasonry as a fraternity founded on a belief system. It may be said that the founding fathers of IMES addressed the growing tendency of the Craft to become a social club.

In the recent GLP published book: *THE BRETHREN: THE CRAFT UNDER THE REPUBLIC*, the introductory first chapter describes the craft as follows:

Freemasonry as it is known now is a complex belief system that is described as: *"A progressive moral science taught by degrees only."* By this definition it is obvious that it takes a lifetime of study before a member can make sense out of its tapestry of component beliefs. This lifetime study is further made laborious since Freemasonry as a belief system is also described as: *"Veiled in allegory and communicated thru symbols"*.

Freemasonry believes that a member's actions are governed by a morality that is revealed by nature and therefore defines his personal sensing of the existence of his Creator. Since his Creator can only be sensed, it is beyond human faculty to know God, therefore no human or groups of humans can claim exclusivity of beliefs but only the general principle of what is common with all. Towards the foregoing is added another qualification - *"Freemasonry is a brotherhood of man under the fatherhood of God"* and to further qualify: *"Man whithersoever found and God by whosoever He may be called"*. By all these arises the first requirement to become a Freemason - the belief in God and the immortality of the soul.

Freemasonry evolved alongside civilization. Literacy, the precursor to wisdom, was a scarce commodity in the early days of the Renaissance Age. There was a desperate need to establish a belief system that aims to remove the shackles of "obscurantism" that is fueled by ignorance. As the darkness gave way to light, the founding fathers had to fight through the powerful forces of obscurantism, hence the fraternity's strict adherence to secrecy. The horrifying penalties prescribed under Freemasonry's obligations to secrecy is the first allegory. - these are not meted out by the fraternity but by the powerful forces of obscurantism who will stop at nothing to stamp out that threat to their power should membership is found out.

Freemasonry evolved along two areas - institutional and individual. Institutional obligations ensure survival of the fraternity that collectively it may remain relevant to civilization. The individual obligations reinforce a member's duty to advance what he personally believes, in keeping with the principle of learning by degrees. Ancient Craft Masonry is the entry level where the focus is more on the institutional. Ancient Craft Masonry is commonly known as the Blue Lodge. Among the many principles adhered to are: (1) Freemasonry does not recruit, petitioners knock on its doors *of their own free will and accord*, (2) *Politics and religion are not discussed inside the lodge*, (3) *Freemasonry does not advertise* and (4) *It is the duty of every Freemason to be an exemplar among men and by the tongue of good report*, others will also knock to the doors of the Craft.

A closer examination of the original edict that established IMES, it may be gleaned that the original purpose was to be established in the pursuit of its mission. GLP has required passing through IMES as the requisite for occupying the three lodge lesser lights - with mixed results. Through time some lodges with the collusion of some district officers have made light of the learning requirements of the courses and their proficiency examinations, thereby diluting the quality of Masons who advance into the GLI, DGL and even DDGM positions. Other lodges which are more strict with the proficiency requirements cannot advance their members who have not passed through IMES - a situation that has bred a continuous recycling of IMES accredited brethren. Either way, the end result is that in general the integrity of IMES has become suspect.



VW Rudy Ong, IMES President

The responsibility of molding newly entered Master Masons into qualified officers of the lodge (and in the process towards the higher positions in the Craft beyond the symbolic lodges) by tradition belongs to the blue lodge. In the same vein, the responsibility of molding future grand lodge officers should belong to GLP. In both endeavors there is a need to interface the three elements of organization, teaching materials and established rituals. After all these years, our jurisdiction has not been found wanting in the creation of these three elements. What is needed is a more effective interfacing of these elements.

In terms of organization, not all lodges have the needed number of organic members who can handle the progressive development of young Master Masons. These weak lodges seek out those qualified Masons belonging to neighboring lodges to perform even those ritual roles that should rightfully be the duties of the lodge organic members. It is safe to say that our present stock of ritual manuals have been adhered to with relatively acceptable fidelity. What is wanting is the philosophical and historical understanding of what those rituals mean to a Freemason in his duty to be an exemplar to this fellowmen.

On the other side of this situation are lodges who, despite their lack of organic capability to develop their members, actively accept numbers of petitioners way beyond the acceptable time frame for their movement along the line of progression. This situation is especially prevalent in the NCR area. One lodge in question has raised sixteen Master Masons in 2018 alone. With this number, it would take any of the sixteen Master Masons a wait of at least 12 years before he is given the opportunity to practice his proficiency. Meanwhile the idle member attends lodge meetings for fellowship sake as though he is a Lion, Rotarian or Jaycee. One could only imagine the level of proficiency of GLs, DGLs and DDGMs who passed through these conditions who are now leading the GLP districts.

In view of the foregoing, there is a need to revisit the interfacing of organization, materials and practices and make this interface more effective despite the constraints imposed by our archipelagic jurisdiction and the livelihood concerns of Masons.

Some of the more important moves are:

- Organizationally, do away with IMES as a requisite to advancement along the line of progression in the blue lodges. Return the responsibility of proficiency for newly raised Master Masons to the blue lodges.
- (Establish an IMES travelling school of exemplification that would conduct performed proficiency tests not only for newly raised Master Masons but to the more senior brethren who aspire for higher positions outside of the blue lodge.
- Mass printing of existing, accepted texts (such as the Fajardo books) into more affordable versions and make these required purchases for all IMES enrollees.
- Publication of a suitable syllabus that incorporates philosophy, sociology and history with ritual (*a group of brethren are already collaborating to produce one in time before the 2020 ANCOM*)
- Commence the formulation of a curriculum that will eventually produce a graduate degree program such as Master in Masonic Studies.

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THE GRAND ORATION, ANCOM 2019 Cagayan De Oro City

ATTITUDE, CHARACTER, ACTION.

VW Richard J. Nethercott
Grand Lodge Orator MY 2018-2019



Behold how good and pleasant it is for brethren to dwell together in unity! (Psalm 133:1).

Most Worshipful Romeo S. Momo, Presiding Officer and Grand Master of Freemasons in the Jurisdiction of the Grand Lodge of the Philippines, Right Worshipful Sirs (Grand Lights), Most Worshipful Sirs (PGM's), Very Worshipful Sirs, Worshipful Sirs, Honored Guests, Dignitaries in the East and on the floor, Brethren all, good day!

Webster define UNITY as "the quality of not being multiple... in other words, a state of ONENESS."

Speaking before the Republican State Convention of 1858, Abraham Lincoln, echoing the bible, drew an analogy and stated that - "A house divided against itself cannot stand."

John Lennon imagined a world that is united. He dreamt of it and he hoped someday [many will join him and] the world will be as one.

The author T.H. White, in his book "The Once and Future King" wrote: "[T]he Destiny of Man is to unite, not to divide. If you keep on dividing you end up us a collection of monkeys throwing nuts at each other out from separate trees."

Unity is strength, division is weakness, so we are told... but I submit that our late and distinguished brother Winston S. Churchill summed it up succinctly when he said: "[W]hen there is no enemy within, the enemies without cannot hurt you." The enemies of Freemasonry and Freemasons are plenty. They lurk and they are in our midst. They bring discord, intrigue, and ultimately, division. They begin innocently, not really noticeable... but then they start sowing the seeds of disunity, which later leads to arguments, disagreements, and factionalism. These enemies are commonplace. Like water cutting thru stone, they are persistent and tireless, waiting a time with patience until the rock of our unity cracks and, ultimately, breaks.

Fortunately, however, these enemies are easily identifiable... they are not WHO, but rather, WHAT. They are not people, nor groups of people. They are, upon the other hand, ATTITUDE, CHARACTER, and ACTION. To be more exact, they are Bad Attitude, Bad Character, and Bad Action.

Bad Attitude towards a brother causes hurt, and if uncorrected leads to ill feelings, and ultimately hatred. **Bad Character** offends, not just a brother but sometimes even an entire lodge, and if it goes unchecked results to resentment, and later on, animosity. **Bad Action** (or wrong doing) towards a brother or a lodge, injures, brings suffering, and leaves a scar - if not rectified, it induces hostility, and eventually, division.

Bad Attitude, Bad Character, and Bad Action. These three... they disrupt HARMONY, threaten UNITY, and are, therefore, enemies of Freemasonry.

Harmony is Unity; it is important; it is indispensable. Harmony, being the strength and support of all societies, cannot be compromised. Anything that imperils it should be completely eradicated.

We Masons are a diverse brotherhood of men. We come from different races, creed and ideology. We have different backgrounds; we have different beliefs. But our differences do not hinder us. Despite our diversity, WE ARE ONE... WE ARE UNITED.

This is because Freemasons understand the importance of Harmony. Harmony resolves and reduces differences and is the epitome of the teachings of our craft.

For when we are guided by Temperance, Fortitude, Prudence, and Justice; when we have Faith, Hope, and Charity ingrained in our hearts; when we practice Brotherly Love, Relief, and Truth; if we live our lives according to the 3 teachings of our craft, then we can be in Harmony with ourselves, thereby promoting Harmony in our lodges.

When we are in Harmony within, we can be in Harmony without, and when we have achieved that - we can then truly proclaim that Masonry, indeed, makes good men better.

Our history, global and local, is replete with famous men who did famous acts and accomplished famous deeds. It is not by accident that many of these men were Masons. I will not endeavor to name them. Suffice it to say that Rizal, Bonifacio, Aguinaldo, and many other Philippine National Heroes were Masons. But that is just here... elsewhere, there were many more icons of History who have contributed to our global society. Heroes and visionaries who have helped shape the world we live in. (Washington, Churchill, Mozart, Ford, Fleming, Lindberg, and Aldrin, to mention a few.)

These men lived meaningful lives, and became examples of Good Masons who became Better Men and made positive contributions to society.

Truly, when the tenets of Freemasonry are exemplified outside of our lodges, we Masons can be contributing pillars.

At this day and age, the society we live in, where our families and loved ones live in, are in dire need of men who can be living examples of an upright and moral individual.

Our society bleeds and cries. There are many people, who as we speak right now, are dying of hunger, and are living desolate lives. These people need help. These people need men, better men, who truly understand the essence of Brotherly Love.

In a recent study, published in BIZ NEWS ASIA [Vol. 16, No. 16, November 18, 2018], it was reported that:



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THE GRAND ORATION cont.)

- Out of 62 Million Filipino adults, only 32,354 are (US) Dollar Millionaires, or roughly 0.05%
- This 0.05% of Filipino Adults, in turn, has a Total Wealth of USD 518B, which is 1.67 times the PH GDP of USD 310B
- The Bottom half of the Global population collectively own less than 1% of the Total (Global) wealth
- While the Richest 10% (global population) own 85% of Global wealth, and
- The top 1% Richest people in the world, collectively own 47% of the Total (global) Assets

This astonishing economic disparity is prevalent and self-evident. We need not go far; here in our country we experience this. Everyday, we bear witness to the effects of Global Inequality and the ever widening gap between the men of means and the men in need.

This GAP must be BRIDGED before it becomes irreversible. This growing inequity is a threat to the fragile unity and harmony of our society and must be remedied.

Economic Inequality is a real global issue, it is here, it is imminent; that even His Holiness, Pope Francis, thru his Encyclical Letter – "Laudatio Si" – in extensively discussing Environmental Degradation, criticized the ever-widening gap between the rich and the poor. The Pope laments that the effects of environmental abuses, committed mostly by the rich, have far reaching negative effects on the life of the poor. In his treatise, His Holiness expressed much concern about Global Inequality and he encouraged the people and nations of the world to address the issues connected to it.

Global Inequality cannot be ignored. For when there is inequity, there is disharmony. When there is disharmony, there is disunity. When there is disunity, there is turmoil.

Our society thirsts for Better Men, and we Masons are capable and uniquely situated to quench that thirst. If we immerse ourselves in the lessons of our craft, if we become proficient, and be examples of Good Attitude, Good Character, and Good Action – then surely we can be Better Men.

"Freemasonry: Bridging Men Through Harmony and Brotherly Love; Making Better Men for Better Society."

This Grand Lodge Theme for this Masonic Year (2019) is both timely and appropriate. By emphasizing the need to BRIDGE MEN through HARMONY and BROTHERLY LOVE, we Masons are reminded that the teachings of our craft are tools and implements we can make use of to mold BETTER MEN that can help build the foundation and pillars of a BETTER SOCIETY.

Let the virtues and tenets we learn in Freemasonry continue to be the rule and guide of our lives. Let us practice our craft. Let us not change it, but rather, let it change us, for our good and the good of our fellowmen.

*"Bad Attitude, Bad Character, and Bad Action.
These three... they disrupt HARMONY, threaten
UNITY, and are, therefore, enemies of
Freemasonry."* - VV Richard J. Nethercott

MASONS AND MASONRY IN MINDANAO

VW EDGAR S. BENTULAN

Don Camilo Osias Lodge 253

Leonardo T. Pafias Lodge 220

The mystic in Freemasonry is a haunting one and having it tick here in Mindanao makes it more mystifying among a citizenry of diverse cultures and traditions even of non-Christian base. Growing up in a small community back in Jolo, Sulu just where the temple of Bud Daho Lodge #102 is now, as a grade school boy I witnessed with my own eyes the solemn procession that I then thought was part of some kind of burial rites everytime a member died.

Usually donned in their full regalia, prominent figures of the town slowly walked in dignified columns passing by our street. And, I still remember, in unmistakable reverence all our activities in the street would instantly come to a sudden halt. The solemnity of the rites so awed and overwhelmed me in so much lofty, pious respect even in my juvenile age. This innocent impression never left me. It even became more impeding in me when years later I joined the Jolo Jaycees, Inc.

I most remember my favorites among our JC elders, Dr. Delmar Bahjin, Dr. Utoh Isahac, Pablo Tan, Faizal 'Imeg' Schuck, all well respected Masons in the community. They would make me tag along with them after our meeting to the residence of then Governor Muss Izquierdo in Martinez Street. We ate, downed beer and talked. But at first they would hesitate and look at me. And somebody would cut in, "Ah, it's not monitored, anyway." Suddenly, they'd burst to boisterous laughter! For things I had narry an idea about. For the odds I also had to laugh in silence. They would invite me to public installation where I would see the Governor himself queued up to take a bow in salute to a newly installed Worshipful Master - a municipal treasurer.

That bond of brotherhood, so enigmatic!

Jolo: Through the Current of Conflicts:

Bud Daho Lodge No. 102, which was chartered on January 26, 1927, as WB Delmar Bahjin told me, was named after that historic, extinct volcano out of posthumous protest against the atrocities committed by the Americans to the Tausug natives. History will tell that one petrifying day in March 1906 some 994 Tausug men, women and children were massacred right in the crater of this dormant volcano. It is, as what WB Edmund Coronel described in Cabletow 2014 issue, a "monument reminding one and all that in the face of overwhelming odds our forefathers chose to accept death in defense of what they believed to be right."

The history of Sulu which got its name from "sea current," is an epic story of ever-flowing current of vicissitudes of conflicts by its inhabitants against external intrusions. People there, as I have known since childhood, are naturally wary of outsiders, but they can be reciprocally very hospitable and protective of guests and friends.

If there has been any element that has withstood up to now the conflicts and war affecting the island province, I can discern from my compendium of realization as a Mason now, it's the Masonic lamp that carries with it the light, under no bigotry of motive — the tenets of brotherly love, relief and truth.

From my knowledge since boyhood, Masons in Jolo are respected, even by Moro revolutionaries. In fact, some members of the Fraternity, one way or another, gave inspiration to their cause especially in the gloom of Marcos long rule in the past, as much as the Brethren too had also embraced to cause government soldiers to the fold of the Craft. There are former MNLF commanders who are Masons now as there have been generals raised in the Lodge, as a matter of fact.

Tausug Masons owe their origin to Mt. Apo Lodge No. 45 and probably Sarangani Lodge No. 50 and Maguindanao Lodge No. 40 who helped form Bud Daho Lodge, 102. Bro. Teofisto Guingona, Sr., who in 1924 to 1930 served as Senator for Mindanao-Sulu district, was a member of the team formed by then Grand Master MW Milton E. Springer together with MW Teodoro M. Kalaw, Sr., PGM and Manuel A. Burgos, to constitute Mt. Apo Lodge No. 45 in April 7, 1919 and Sarangani Lodge No. 50 three days after.

Almost eight years later, in January 26, 1927 Bud Daho Lodge 102 received its charter electing WB Julian Pilarez as its first Master and Bro. Simeon Obsejoo as secretary, first having its lodge temple in Barrio San Raymundo then in the evangelical chapel building near the Jolo town plaza. When the Japanese came the lodge became the official residence of the commanding officer of the invading army, which was razed to the ground by the retreating Japanese forces two years after.

After the liberation, through the help of some American officer Masons, the brethren regrouped to put up a nipa house for their lodge to resume its labors. In 1950 with Bro. Simeon Obsejoo, Bro. Benigno Viray, and WB Francisco Escudero as Master, Bud Daho 102 constructed its own temple building.

Soon the Lodge became active in community projects, charitable works, oratorical contests for schools and other civic activities. In 1971 when a Constitutional Convention was called by Pres. Ferdinand Marcos to amend the Philippine Constitution, I recall, Bud Daho 102 in co-sponsorship with a local organization composed of idealistic professionals and students who named their group "Paghambuuk" (solidarity), set up series of symposium and public forum with resource speakers, noted constitutionalists and activists, coming even from Manila.

In the atmosphere of seething political fervor and discordance, the

MASONS AND MASONRY IN MINDANAO

Masons of Jolo squarely faced the critical challenge of intellectual activism of the time to enlighten citizens about the fundamental laws of the land and their rights, circumscribed but unknowing what seeds of rectitude the fruits of their labors would later spring.

Mt. Apo Lodge No. 45:

The name Mt. Apo was chosen after that conspicuous Mindanao landmark in Davao which was governed from a base in Zamboanga, which incidentally was the route taken by MW Milton E. Springer, then Grand Master of the Grand Lodge of the Philippines, when he came by boat to constitute Mt. Apo Lodge 45 in April 7, 1919.

With WB Jardie James Wilson as its "Charter" Master, subsequently elected as its first Master, many residents then of Zamboanga gravitated to the membership of Mt. Apo Lodge 45 in duration from its constitution in 1919 to the outbreak of the Japanese occupation. Among the first Filipinos who was initiated in the new Lodge was MW Juan Salonga Alano, PGM, the first Filipino to become Master of Mt. Apo 45 in 1924.

Another prominent Filipino who joined the Lodge was WB Nicasio Valderosa who became its Master in 1929. He later became the first mayor of Zamboanga when it was chartered as a City. He was, incidentally, also the first mayor of Baguio City and later of Basilan City after WW II.

Half a decade after liberation from the Japanese Imperial army some more lodges burgeoned in Southern Philippines, spreading from Zamboanga to Davao and Cotabato areas perhaps inspired by the resiliency of Bud Dahu 102, Mt. Apo 45 and Maguindanao 40 in the hurly burly of the World War II and its aftermath. Basilan Lodge No. 137 in Isabela, Basilan was born in 1953; Davao Lodge No. 149, Davao City, 1958; Pagadian Lodge No. 153 (now Dr. Jose Hofilena Sr.), Pagadian City, 1959; and, Oroquieta Lodge No. 154, Oroquieta City in 1960.

The period after the liberation was highlighted by the rapid growth of the Lodge, according to the late VWB Antonio Espinosa of Mt. Apo Lodge 45. This was the period of Filipinization in private schools and universities which "exacerbated the old controversies between the dominant Church and Masonry" as the brethren accelerated oppugning dogmas against the Fraternity

But the flowering of Freemasonry in Zamboanga area did not last up to the decades of the '60s until the first quarter of the 70s. VWB Espinosa said that this was an interregnum that could best be described as "years of frustrations and adversities" of Mt. Apo Lodge No. 45. Meetings could hardly be opened with good attendance. In 1961 the Lodge was ejected of its temple in a rented building at Madrid Street since 1952, so it transferred to the residence of WB Jardie James Wilson.

Just as it was ready to construct its own temple, the City Engineer disapproved its building plans previously submitted for the reason that the site "was to be used by the national government." Then on the same year the brethren had to vacate its temple because the Wilson residence was already sold.

Accordingly, this was one space of time when even dedicated and zealous elder brethren who were pillars of Masonry in Southern Philippines gradually drifted to that "undiscovered country from

whose bourne no traveler returns."

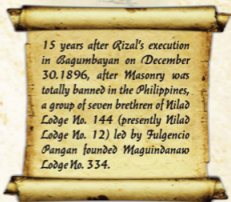
The lethargy pervading among its members was only agitated after an almost bloody incident that happened between WB Luis Alvarez and the owner of the Wee Sit Building who forcefully drove them from where the temple was since 1974. This incident reactivated the old Mt. Apo Masonic Temple, Inc. that was organized in 1961 to build its own temple. The temple building that the brethren eventually erected was consecrated on September 25, 1976.

Maguindanao Lodge No. 40:

The pioneering Masonic lodge in the islands of Mindanao, Maguindanao Lodge No. 40, as catalogued by VW Jose P. Gatus in the booklet "The Spread of Masonic Light" released in January 2011 in commemoration of the Lodge's Centennial, "had a very rich life history" in Philippine Masonry starting even before the formal founding of the Maguindanao Triangulo on July 14, 1911. It has its lineage traceable to Nilad Lodge No. 12 under the Grand Lodge of the Philippines, originally Logia Nilad 144 which was constituted and set up by Marcelo H. del Pilar and Dr. Jose Rizal as the first Filipino lodge in the Philippines of which Rizal became the Honorary Worshipful Master by special authority from the Gran de Oriente Espanol.

Fifteen years after Rizal's execution in Bagumbayan on December 30, 1896, after Masonry was totally banned in the Philippines, a group of seven brethren of Nilad Lodge No. 144 (presently Nilad Lodge No. 12) led by Fulgencio Pangan founded Maguindanao Lodge No. 334. It is not clear if WBro Rizal planted the seeds of the Craft for its coming when he was in exile for four years in Dapitan where he was serving the people through civic works and promotion of education. Records of Bro. Rizal's exile in Dapitan appear up to this time to be mostly written by historian Gregorio Zaide, whose history textbooks had been extirpated from schools for charges of distortion of facts more than ten years ago. But with the wide expanse of Rizal's coverage of works in Dapitan which that time included Sindangan, Zamboanga del Norte now, this may not be impossible.

WB Pangan was elected on July 16, 1911 as the first Worshipful Master of Maguindanao Lodge No. 334 under the Gran Oriente Espanol. Then six years later on May 5, 1917 the Lodge was constituted as Maguindanao Lodge No. 40 under the Grand Lodge of the Philippines.



MASONS AND MASONRY IN MINDANAO

After two decades of internal organizational development the Lodge made its single spark and spread its lights to Marawi, Lanao del Sur: Maranaw Lodge No. 111 in Dansalan, constituted on May 7, 1935. Almost twenty years later other lodges mushroomed in neighboring areas: Mt. Malindang Lodge No. 130 was chartered on Jan. 24, 1952; Pagadian Lodge No. 153 chartered on April 29, 1959; Oroquieta Lodge 154 on April 29, 1960.

As in the travails of our martyrs in history, like Dr. Jose Rizal, Marcelo H. del Pilar and Apolinario Mabini, being Mason in this archipelago during the Spanish regime was subversive. Deathly persecution from Spanish friars of early Masons was the prevailing order then. Now, albeit the propensity of religious malevolence from some churchmen against Masonry — as, example, a deceased Brother's denial from Church funeral services that still persists in some municipal parishes — the age-old prejudices are generally diminishing in Mindanao.

In many areas joint sportsfests with Knights of Columbus, Couples for Christ, etc. are yearly organized already as a tradition by some Masonic Districts and are immensely received in the communities. There are many lodges who also invite priests and archbishops as keynote speakers in public installations. There are in fact priests already petitioning for membership in the Craft.

The Flame That Doesn't Stop Burning:

The lamp doesn't flicker out easily in Mindanao. It keeps on burning to share the Masonic light slowly, patiently even if the odds of darkness of adversities and unkind forces are too strong against it. The rituals may just be somewhat boring for those who are not in it, but the mysteries of these rituals and the enigmas in the broad spectrum of this brotherhood continue to awe and intrigue people here to make them long to join. Yet still the Brethren maintain their perspicacity towards petitioners, ever meticulous of every applicant's motive, the mystic force of what this vibrant bond of brotherhood drives them together has been curiously infectious to inhabitants of Mindanao.

Why our brothers in Islam are most easily enticeable adherents, may be, in marked contrast, one such hypothesis that can be postulated why the rabid antagonism against Masonry among early Spanish friars who dominated even governmental functions in this country for four centuries in their time.

Freemasonry as a fraternity ticks here in Mindanao even among Muslims, and here're some insights why:

VW Daniel Abubakar Tan, PDDGM, a Tausug native, whose mother lodge is Bud Daho 102 and a dual member of Samboangan Lodge 310, said that Islam condemns terrorism. "But on the other hand," VW Danny continued, "revolutionaries like the MNLF may not mind the proliferation of Masons, unlike the Church that is attacking Masonry. As a Muslim Mason I see no conflict between Islam and Masonry, considering most of its allegories are Jewish and I see them as mere symbolisms directed to the GAOTU."

Prolific Leaders in Mindanao:

Today, in Mindanao, as of latest count, there are already now 83 Blue Lodges existing, stretching up to far down southernmost Muslim Tawitawi with Bud Bongao Lodge No. 288 — and virile, with VW Andoni T. Dumlaog Lodge No. 424 in Surigao City as the youngest.

Mindanao has already to its credit the most coveted ascent to the Grand Oriental Chair as Grand Master of Free and Accepted Masons of the Philippines, as follows: MW Juan S. Alano, 1961-62, came from Mt. Apo Lodge No. 45; MW Ruperto S. Demonteverde, Sr., 1973-74, Sarangani Lodge No. 50 and Kutang Bato Lodge No. 110; MW Desiderio F. Dalisay, Sr., 1978-79, Sarangani Lodge No. 50 and Sangria Lodge No. 196;

MW Manuel D. Mandac, 1980-81, High Twelve Lodge No. 82; MW Pedro W. Guerzon, 1985-86, Davao Lodge No. 149 and Macajalar Lodge No. 184; MW Rizal D. Aportadera, 1993-94, Davao Lodge i No. 149; MW Romeo A. Yu, 2006-2007, Beacon Lodge No. 213; and, MW Peter U. Lim Lo Suy, 2009-2010, Macajalar Lodge No. 184.

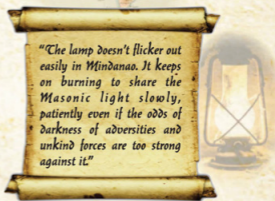
This April 25-27, this year, the Island will show another eloquent proof of prolificity in Masonic leadership. Etched in GLP's trestle board to be elected and installed as its 102nd Grand Master is RW Agapito S. Suan, Jr. of Macajalar Lodge 184, this city, a self-made man and Mason and very successful businessman from rags to riches, who confessed to this author that he joined Freemasonry out of a strong marvel and desire to really be a Mason, because all the good people who have been there to help him, one way or the other, have been Masons. And, he so long zealously desired to be like them.

To be one, the haunt of awe so overwhelming took me twenty years over to become.

ACKNOWLEDGEMENT:

Deep and unstinted gratitude is owed in the completion of this piece to RW Agapito 'Jun' S. Suan for the moral stimulus and inspiration, and VW Teodorico Capuyan for the valuable tips and reference materials to substantiate some facts here.

This author is likewise very thankful to VW Danny 'Panghong' Tan, PDDGM, elementary and high school classmate in Notre Dame of Jolo, member of Bud Daho Lodge 102 and Samboangan Lodge No. 310 for the painstaking efforts in accommodating hneeds and making available historical inputs about Jolo and Zamboanga Masons and their lodges.



PER ASPERA AD ASTRA

THE LIFE STORY OF MW AGAPITO S. SUAN, JR.

PER ASPERA AD ASTRA Through hardships to the stars.

A fitting maxim that would describe the life of our Grand Master, who rose from a life of obscurity and adversity to live a challenging yet fulfilling life as a man and as a mason.

Adversity often prepares ordinary people, for an extraordinary destiny.

In his life's journey, trials and tribulations were his constant fellow travelers. But instead of being tormentors, these companions became his best teachers and guide. They are the tools that sharpen and strengthen him to confront the obstacles in his path, and manfully overcome them.

He was face-to-face with hardship everyday. It brought home the painful truth that suffering is an essential ingredient of life. And so he embraced it as a friend. He discovered that adversity is a unique and incompatible gift.

Its sublime purpose is not to hurt us, but to help us. It is the blunt instrument that life uses to correct us, to mold and hone us to become men of humility, integrity and purpose.

Most Worshipful Brother Jun hails from the beautiful city of Cagayan De Oro. He was born on November 20, 1958 in the rustic town of Sapang Dalaga, Province of Misamis Occidental. His parents, Agapito Duhaylungsod Suan, Sr. and Nieves Playre Sales, eked out a living from their small coconut farm. Life was hard and the income from the farm barely enough to sustain a family of six.

The youngest of four siblings, two boys and two girls, he was the apple of his father's eye. He even slept between his parents. That could be the reason why he remains the youngest child. Being a farmer, his father rose with the roosters, and woke Jun up to accompany him to their farm.

Thus, at the tender age of 5, Jun developed already the self-discipline to be an early-riser.

Even now, half a century later, when he is his own boss and owns his home, he still gets up at cock's crow.

We teach our children, not by our words, but by the life we live, he used to say. And so Jun has acquired the virtues of humility, patience and hard work from his father, who taught him by example. His father never finished elementary, yet he was accepted to serve in the police force in their hometown. His humility and patience earned him the respect of his peers. He was a popular choice by the police force to apprehend hard-core and deadly criminals, trusting him with his art of disarming with his kind, persuasive approach, and he was able to bring them peacefully to the fold of justice.

Our loved ones never really leave us. They remain with us in the treasure chest of memories that we cherish in our hearts. One of Jun's inspiring boyhood memories was when he became a Boy Scout. He remembers how excited he was to participate in the town parade. But his joy turned to disappointment and sadness when he learned that he couldn't join after all. He didn't have the required pair of khaki short pants which was the uniform of the Boy Scout. Early in the morning of the parade, his loving mother quietly slipped away to the market. And just before the parade started, she rushed back, triumphantly waving the khaki short pants which she was able to dig up at the relief goods stall (now ukay-ukay). On that day, there was no happier Boy Scout than Jun, marching proudly in the parade, wearing his fitting ukay-ukay short pants!

Years later, life compensated Jun for the painful sting of its arrows. He became a member of the Board of Trustees of the Boy Scouts of the Philippines, Cagayan De Oro Chapter. It was a gratifying recompense for the poor Boy Scout who almost didn't make it in the parade.



Jun's talent for business surely comes from his mother. Even though Jun already had a flourishing advertising business, his Ma would also sell various snacks and dried fish to his employees. When his father passed away, Jun's mother lived with him and his family for 17 years until she too passed on to the Celestial Eternal City at the age of 86.

Jun has a poignant memory of his Papa, the thought of which makes him teary-eyed every time he recalls that deeply affecting scene with his father. He was already working as a clerk in a bank in Cagayan De Oro City. He had a small rented room in a nearby boarding house. It was noon time and one of the boarders told him somebody was asking for him downstairs. He peeked down from a window to see who it was. He saw a tired old man, in ragged clothes, wearing a battered hat and holding a shabby sack filled with marang fruit. It was his beloved father. He had a bumper crop of marang and he wanted his favorite boy to have a taste of it. His Papa endured the ten hours of bone-breaking travel by bus from Sapang Dalaga to Cagayan De Oro city just so his son can savor the delicious taste of his marang fruit.

Jun was so touched by the loving sacrifice of his father that he could hardly contain the tears of joy mixed with pity, as he tightly embraced his Papa. His father did not even notice that the marang had become soggy and messy from the bumpy ride, because Jun ate it with gusto together with his board-mates. Until now, Jun still has a penchant for the succulent marang fruit.

At the youthful age of 7, Jun already showed early flashes of business savvy when he hawked peanuts, boiled egg, and freshly-picked star apples and santol fruits to passengers at the bus terminals.

What he missed with playing around with fellow teens was amply compensated by the actual business education which became a valuable asset in later years.

At the impressionable age of 14, while other teenagers were enjoying their carefree youth, Jun was already hard at work as a janitor at the Immaculate Conception College in Ozamis City, which is now La Salle University-Ozamis.

As a full-time working student, he was already up at the crack of dawn, diligently performing his job of sweeping, scrubbing the floor and cleaning classrooms and toilets. His boyhood habit of waking up early gave him a strong advantage to hurdle his job.

He owned only two pathetic pants. One had a hole in the butt, which he used for working. The other was slightly presentable, which he used for schooling. He had to finish his work early, so that the students won't catch him in his tattered, "hole-in-the-butt" pants.

Life is a cruel taskmaster. As if being a school janitor was not difficult enough, Jun at the same time had to endure strenuous work as a houseboy with a family, to earn his free board and lodging. In time, this family that he worked for as a houseboy, became close to him. They stood as principal sponsors during his wedding to Gidie in 1982.

These are just a few glimpses of the crucible where Jun was molded and sharpened, to become the strong man of courage that he is today. Despite the crushing burden to survive, Jun never let resentment cripple his enthusiasm, nor let self-pity steal his hope. Instead of grumbling over his heavy cross, Jun used it as a bridge to cross over to the mountain of success. We think we carry our cross, but in reality, it is our cross that carry us!

During his solitary, soul-searching moments, Jun humbly acknowledges that if not for the poverty and obstacles, he will not reach the heights that he has achieved today. The obstacle is the path! God has already put in our hands the tools that we need to succeed. But many don't use it because it entails sacrifice. If we don't sacrifice for your dreams, our dreams become the sacrifice.

In 1977, Jun graduated with a degree in Bachelor of Science in Commerce, Major in Accounting, at a very young age of 18. His alma mater was the ICC-La Salle University Ozamis, whose floors and toilets he had diligently scrubbed and cleaned for three and a half exhausting yet exciting years.

To MW Bro Jun, education is the golden key that opened the door of opportunities to fulfill his cherished ambitions. His heart overflows with gratitude to ICC-La Salle University Ozamis, for its kindness in giving a poor struggling student a chance to build a bright future.

His gratefulness took the form of generous contributions to the school's scholarship program, which once supported him. In a stunning turnaround, the janitor has become the benefactor. In appreciation, his Alma Mater honored him as its Most Outstanding Alumnus in 2009. He served as one of its Board of Trustees for six consecutive years from 2007 -2013.

After graduation, Jun's father wisely advised him to leave their sleepy town of Sapang Dalaga and seek his fortune in the big, bustling city of Cagayan De Oro. Jun started his young professional career as Auditor of the now defunct Hotel Mindanao in Cagayan De Oro City. From here, he went to work in the banking industry for nine years, briefly with Solidbank (now MetroBank), and at the Philippine Bank of Communications (PBCom). This proved to be destiny's romantic call, as it was there at PBCom where he met his inspiration, the comedy Ms. Clansia Mae "Gidie" Gualberto, his future feisty lioness. Together they added four more frisky lion cubs to the pride.



In 1988, at the energetic age of 30, Jun ventured into the vast, challenging world of business. He resigned from the bank and received a separation pay of P70,000 pesos which he used as his start-up capital. To a man with ambition, this is the stairway to heaven. In business, the sky is the limit. Armed with nothing but optimism, enthusiasm and determination, Jun was not only wishing on a star, but striving to reach the stars.

While working as an employee of a bank, Brother Jun would spend his weekends nurturing a start-up t-shirt printing business as his pleasurable pastime. From what started out as a hobby, translated into a more serious business venture into the fabrication of lighted plastic/panaflex signs - the beginnings of what would later blossom into a full-grown outdoor advertising business with huge and spectacular billboards erected in strategic places all over the country.

The best investment on earth is earth. Tattooed in his mind was his father's admonition that if you own a land and you're willing to cultivate or develop it, you will never go hungry. Jun invested in land, and whacked his axe in the real estate business. He enhanced the pristine beauty of the rolling hills of Bukidnon by putting up a homely mountain resort there. He has investments in poultry farming, franchised fast-food chain, and owns a radio station, where Gidie hosts a daily motivational and spiritual program.

Jun believes that the measure of success is not how much wealth you have gained, but how much benefit others have gained from your success. Some of his civic affiliations include: YMCA Cagayan De Oro Chapter, Boy Scout of the Philippines, Cagayan De Oro Chamber of Commerce and Industry, Outdoor Advertising Association of the Philippines, Rotary Club of Uptown Cagayan De Oro (Paul Harris Fellow), and many others. His numerous philanthropies are known and recorded by Divine Handwriting alone.

MASONIC JOURNEY

Brother Jun first knocked on the mystery-shrouded door of Freemasonry in 1980. He patiently waited four long years before he finally gained admission into the hallowed halls of Macajalar Lodge No. 184 of Cagayan De Oro City.



This is an admirable test of his patience and tenacious desire to become a Mason. He was raised as a Master Mason in 1984 and became Worshipful Master in 1992, where he was awarded as the Most Outstanding Worshipful Master in the grand jurisdiction.

When he descended from the Oriental Chair, he served in various capacities as Grand Lodge Inspector, District Grand Lecturer, and Junior Grand Lecturer. He again earned distinction by being adjudged as the Most Outstanding District Deputy Grand Master for 2001-2002 during the time of MW Napoleon Soriano.

In 1990, Jun donned his red fez as a Shriner under the Aloha Temple. He became a 35rd Degree Scottish Rite Mason with the title of Inspector General Honorary under the Mindanao Bodies of the Orient of Misamis Oriental and Bukidnon. In 2018, after a 28-year trek over the hot sands of the mystic Shunedom, Jun was deemed worthy to wear the reverential fez of an Illustrious Potentate of Agla Shriners under the jurisdiction of Shriners International.

In a parallel universe, Brother Jun's masonic journey surged to unprecedented heights in 2016, during the 100th Annual Communication in Tagaytay City. Against all odds and aided by faith-filled prayers, Jun was elected and installed as the Junior Grand Warden. And now at this (103rd) AnCom, he is poised to assume the Grand Oriental Chair and wield sovereignty as Grand Master of Masons of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

As a family man, Jun savors the warmth of hearth and home with wife Gidie and four children, two boys and two girls, all of them professionals in their respective fields. Mainly brought about by the masonic influence of the doing father, Jun's two sons who are Senior DeMolays, have joined the Craft. They are now active members of Macajalar Lodge No. 184, Jun's mother lodge. His eldest son is a lawyer and a city councilor of Cagayan De Oro City. His eldest daughter is a member of the Rainbow for Girls and Job's Daughters International. She is now happily married and residing in Australia. Her husband is a member of the Lodge Alpha No. 970 of Blacktown under the United Grand Lodge of New South Wales in Sydney, Australia. Jun's third child Aga is a registered nurse but followed his dad's penchant for business. His fourth child Mary is a psychometrician but helps in the family business.

A natural sportsman, Jun plays a mean game of golf, as attested by the numerous trophies he has won. But time is a temperamental master, indiscriminately scattering aches and pains in our golden years. Freemasonry is also a capacious mistress, demanding big chunks of time, energy and money. So the precious golf clubs are put aside at the moment, to be used mainly for ceremonial tee offs at fundraising golf tournaments.

In the autumn of his years, and enjoying the blessings of a life well lived, Jun is not about to slow down and ride his golf cart into the sunset. The best is yet to be! We are never too old to set new goals or dream new dreams. Yes we die, but we don't have to retire. Jun is excited to step into his grand destiny, and lead the fraternity through relentless challenges and blazing paths of glory in 2019. The extraordinary is not in who we are, but in what we do. We do not decide to become heroes. We decide to do heroic things.

How MW Brother Jun's brethren describe him: "In the struggling labors in both his career as businessman and as Mason, what he is where he is now, Most Worshipful and Illustrious Brother Jun Swan is easily best described by his brethren in the community of Freemasons and Shriners in unwavering unanimity of love and admiration. In one introduction of him as a keynote speaker in a district convention in Bukidnon, this was how the brother said of him: "All these accolades attributed to him do not make any imprint apparent and pompous upon his social bearing, his personality. No, he does not like to make himself stand over and above others. He has maintained himself to be as modest and humble, 'on the level' as can be, soft-spoken, unassuming, approachable and listening. This speaks truly of him as an exemplar of a better man and a mason."

In the latest interview of him in his favorite hub that he actually owns, Ultra Winds Mountain Resort at the mountain top of Barangay Pualas, Baungon, Bukidnon which overlooks in spectacle panorama the city of Cagayan De Oro, he was as candid as modest as he carries himself in his aura, to admit how so thankful he has been to the Great Architect of the Universe for the many blessings showered on him. When he bought the property he never did have any idea of the gift from HIM just below the earth in the bosom of the mountain a natural supply of alkaline water more than he needed. He could not believe it, the water was just there below the ground waiting to be mined.

As he did not expect to be in the pedestal of the Grand Lodge of Free and Accepted Masons of the Philippines and of Agla Shriners as Potentate which he just recently relinquished, for him it is just destiny he cannot refuse. This is the element in him that connects him firmly to God that Sister Gidie who manages the radio station, also uniquely shares to acknowledge in her spiritual devotion so profusely spread in their "Radio Ultra" daily broadcast programming.

Another prominent Brother Mason and Noble Shriner in Cagayan De Oro, PDDGM VW Brother Teodorico Capuyan succinctly said of him, thus: "His amiable demeanor conceals the very satisfactory life he is leading, that is the envy of his colleague. He remains humble in spite of his lofty status not only in the Masonic Fraternity but also in the community where he lives."



GRAND MASTER AGAPITO S. SWAN, JR. WITH THE PAST GRAND MASTERS

From L TO R: ALAN LA MADRID PURISIMA, PETER U. LIM LO SUY, VOLTAIRE T. GAZMIN, OSCAR V. SUN YI, PACIFICO E. ANIAG, JUANITO P. ABERGAS, SANTIAGO T. GABONZA JR., DANILO E. ANELES, GW. RIZAL D. APCRADERA, PABLO C. KO JR., FRANKLIN J. DEMONTEVERDE, RUDYARDO Y. BUNDA, JOHN L. CHOA, AVELINO I. RAZON JR., JUANITO G. ESPINO JR., AND ROMEO S. MONO



THESE WERE THE MOMENTS

A Tribute

MW Romeo S. Momo

Grand Master MY 2018-2019

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





OFFICE OF THE DEPUTY ASSISTANT ATTORNEY GENERAL
PUBLIC POLICE



Isang Milyang Lapis para sa Kanuhang at Sepilyo para sa Kalusugan.



SOCIO-CIVIC ACTIVITIES

INDEPENDENCE DAY CELEBRATIONS

NATIONAL HEROES DAYS

FLAG RAISING CEREMONIES



FEZ NEWS



MABUHAY POTENTATE & DIVANS VISIT MW JUN SUAN; RECEIVES MECCA SHRINERS

VW Ali C. Espina, Grand Historian



Illustrious Potentate Nelson T. Yau of Mabuhay Shriners Temple together with his Divans paid a courtesy call to MW Bro. Agapito S. Suan, Jr. last 29 April 2019.

Divans present during the courtesy call were: Noble Ayong Lorenzo (Chief Rabban), Noble Dennis Cunanan (Assistant Rabban), Noble Francis Blanco (Temple Admin), Noble Rudy Magtibay (Assistant Recorder). During the visit, Illustrious Yau made MW Bro. Jun Suan, himself a Past Potentate of Agila Shine Temple, an honorary member of Mabuhay.

Immediately after, Mabuhay Nobles received the visiting Nobles of Mecca Shrine Temple No. 1 from New York. It was a very special occasion for both Temples as the Potentates of both come only from one Lodge – Labong Lodge No. 59, Grand Lodge of The Philippines. Illustrious Yau is a Past Master of the said Lodge, a PDDGM & Past Asst. Grand Treasurer; while Illustrious Manalang is a Life Member by Longevity of the Lodge, & a Past Master of Park Lodge No. 516, Grand Lodge of The State of New York. Officers & members of Labong, some of whom are also Shriners also attended the special occasion - WM Eliseo Raul Bacalzo, SW Stevenson Ang, JW Bowie Kho, VW Secretary Alex Yu, VW Auditor Winston Chungkiat.

Months before the visit, Illustrious Yau requested help from Illustrious Manalang if the latter can assist & provide them with burn ointments. Illustrious Manalang immediately initiated a fund drive for said ointments, & was received & supported by Mecca Nobles, especially the Fil-Am Shriners.

In a simple ceremony, Mecca turned over the burn ointments to Mabuhay. Illustrious Manalang also gifted the Nobles present with his commemorative pins & gave Illustrious Yau the rare Mecca pin. Afterwards, Illustrious Manalang awarded Mabuhay Nobles who sojourned in Mecca last year with their "Hadji" Certificates & Pins. The Hadji title & certificates are only given to Nobles who have sojourned & visited the Mother Shrine. In reciprocation, Illustrious Yau conferred to Illustrious Manalang the position & title of Mabuhay "Ambassador-At-Large."

The event ended with a simple fellowship at the adjacent La Solidaridad cafeteria hosted by Mabuhay.

MECCA SHRINE TEMPLE NO.1 VISITS GRANDMASTER SUAN

VW Ali C. Espina, Grand Historian

Last 29 April 2019, Mecca Shrine Temple No. 1 (New York) paid the very first courtesy call to our Gran Master, MW Bro. Agapito S. Suan, Jr. Despite his office still bare because it was also his first day in his office, MW Bro. Suan happily accepted his first visitors.

The Mecca delegation, composed mainly of Fil-Am Shriners, was led by its Potentate, Illustrious Willie Manalang. Other Nobles of the delegation were:

- RW Paul Guerrero (Park Lodge No. 516, Grand Lodge of New York)
- WB Jose Bonoan (Jose Rizal Lodge No. 1172 & Park Lodge No. 516, Grand Lodge of New York)
- Bro. Nasser Sutherland (Heritage Lodge No. 371, Grand Lodge of New York)
- Bro. Al Dimalanta (Gramercy Lodge No. 537, Grand Lodge of New York)
- Bro. Agustin Ado Cortez (Pyramid Lodge No. 490, Grand Lodge of New York)
- Bro. Ulysses Caina (Plandel Lodge No. 302, Grand Lodge of New Jersey)
- VW Rolly Rocha, PSGL (Taga-Ilog Lodge No. 79, Grand Lodge of The Philippines)
- VW Ali Espina, GH (Labong Lodge No. 59, Grand Lodge of The Philippines)
- Bro. Aaron Ho (Labong Lodge No. 59, Grand Lodge of The Philippines)
- Bro. Joseito Quintana (Pilar Lodge No. 15, Grand Lodge of The Philippines)

The delegation offered pins & simple tokens to the Grand Master during the courtesy call. The Grand Master reciprocated Mecca by hosting a simple merienda in the adjacent room of his office. Illus. Manalang is a Life Member by Longevity of Labong Lodge No. 59 & a Past Master of Park Lodge No. 516 (Grand Lodge of New York).

MW Bro. Suan was himself an Illustrious Potentate (2018) of Agila Shrine No. 195, based in Mindanao.



GLP 2019-2020 CALENDAR OF ACTIVITIES

MAY 2019 - RENEWING THE MASONIC FAITH

As the first month of the term of the new Grand Master, focus will be given in the renewal of the Masonic faith in order to remind lodges of the true aims of Freemasonry and to redirect their plans and programs to the achievement thereof. The GLP programs that will be implemented during such period will be as follows: District Turnovers / Revisiting our Landmarks and Obligations / GLP Staff training and orientation / Launch of Blue Lodge/District IMES Modules

JUNE 2019 - IMPORTANCE TO EDUCATION

Freemasonry has always given priority in assisting in the education of the youth— who as what Bro. Jose Rizal once said are the “future of the nation.” Masonry hopes to dispel the darkness of ignorance through the medium of education especially on the young and malleable minds of the youth. The GLP programs that will be implemented during such period will be as follows: Adopt-A-School Program / Launch of One Million Notebooks Project / Donate-A-Flag Program

JULY 2019 - HERITAGE MONTH AND APPENDANT BODIES

In order to gain measure of what we have achieved as an organization, it is often prudent to look back at our history as a masonic jurisdiction and honor those brethren that have contributed so much to the growth and prosperity of the Grand Lodge. The GLP programs that will be implemented during such period will be as follows: Revisiting and honoring the heritage of Masonic lodges in the Philippines / District Ritual Competition

AUGUST 2019 - HONORING OUR HEROES

The story of heroism and patriotism has always been linked to the history of Freemasonry in the Philippines. After all, most of our national heroes trace their affiliations to the Craft. Nowadays, heroism take new form as migrant workers as well uniformed personnel of the AFP and of other branches of government are also considered heroes in their own right. The GLP programs that will be implemented during such period will be as follows: Adopt-A-Hero Program / Launch of GLP-Sponsored Book on Philippine History

SEPTEMBER 2019 - THE SERVANTS IN APRONS

On this month, we bring humility behind the term “Master Masons” as we renew our commitment to society and hopefully renew the way people look and perceive Freemasonry. The GLP focuses on Masonry’s commitment to serve the greater interest of society. The GLP programs that will be implemented during such period will be as follows: Series of Masonic Lectures Caravan / “Open House” of Lodges – Introducing Freemasonry to the community / Launch of informational videos on Philippine Freemasonry / Northern Luzon Multi-District Convention / Central Luzon Multi-District Convention / Northern Mindanao Multi-District Convention / Southern Mindanao Multi-District Convention

OCTOBER 2019 - MASONS FOR MOTHER NATURE

Apart from our responsibilities towards our fellowmen, masons are also regarded as stewards of the Earth—being craftsmen for the Great Architect of the Universe, who has created all things in existence. Thus, attention should also be given to caring for our environment as well as to activities aimed at preserving our natural resources. The GLP programs that will be implemented during such period will be as follows: GLP-led environmental activities / Tree-planting: Tanay, Rizal / Clean-A-Creek Project / Coastal cleanup NCR Multi-District Convention / Visayas Multi-District Convention / Western Mindanao Multi-District Convention / Overseas Multi-District Convention

MIDTERM

Sometime in between the month of October and November, there will be a midterm session for the GLP to re-assess the direction the GLP has taken during the past six months and to re-direct, if necessary, activities and programs towards the achievement of remaining goals of the team. The GLP programs that will be implemented during such period will be as follows:

- Mid-term planning
- Submission of Reports

NOVEMBER 2019 - REMEMBERING THE SICK AND THE ELDERLY, THE WIDOWS AND ORPHANS

Part of a Mason’s mission is to uplift the plight of the misfortunate and the downtrodden. This also includes care for the sick and the elderly—especially if they are members of the Craft. Each lodge must account for their lost brother for we are our brother’s keeper. We also have to care and account for our widows and orphans who are members of the masonic family. The GLP programs that will be implemented during such period will be as follows: Sunshine Visits / Submission of Lapsation Reports / Bonifacio Day: November 30 / GM’s Birthday: November 20

DECEMBER 2019 - MASONIC LEADERSHIP

As what every mason knows, December is election month in blue lodges in this jurisdiction, thus highlighting the topic of leadership. This topic is even more evident as it is also on this month that we celebrate the GLP’s Anniversary and Past Grand Master’s Day. The GLP programs that will be implemented during such period will be as follows: GLP Anniversary/Past Grand Masters’ Day: December 19 / Blue Lodge Elections

GLP 2019-2020 CALENDAR OF ACTIVITIES

JANUARY 2020 - SPREADING THE WEALTH: AN EXERCISE OF GENUINE CHARITY

The abundance of December immediately spills over the month of January and what better way to set the tone for the spread the wealth amongst our ranks as well as our fellowmen. The month also formally opens the installation period in blue lodges. The GLP programs that will be implemented during such period will be as follows: GLP-led charity works / Gift-Giving project / Installations / Mindanao Masonic Convention-Cagayan De Oro

FEBRUARY 2020 - ATENG/WOMEN'S MONTH

The month of hearts thrusts into the spotlight the persons dearest to our heart which is the women behind every mason. For every sacrifice a member of the Craft makes for the glory and honor of Freemasonry, our better halves suffer twice as much being deprived of their time with their partners. Thus, as a show of gratitude, we dedicated the whole month of February. Activities: Installations / Valentine's Day / Ladies' Night / Women's Month / Visayas Masonic Convention – Cebu

MARCH 2020 - RECOGNITION OF LABORS

As the year draws to a close, it is important to recognize the efforts of the deserving and worthy brethren who have labored for the glory of the Fraternity during the past months. The GLP programs that will be implemented during such period will be as follows: Lodge and District Awards / Submission of Reports / Installations / Luzon Masonic Convention - Zambales

APRIL 2020 - ANCOM MONTH

As the sun rises in the East, to open and adorn the day, so must it set in the West at the close of it. April, as custom dictates, hosts the GLP Annual Communication which symbolizes the turnover of power in the Grand East. This is a culmination month wherein the GLP for the immediate term that passed would prepare for their exit and ensure a smooth transition. The GLP programs that will be implemented during such period will be as follows: Thanksgiving Dinner / Formal Turnover



Activations Creatives Events

Trade events, launches, celebrity appearances
Sampling (i.e. supermarkets, market stalls, barangays, etc.)
Merchandising blitz (i.e. reori da, palengke gimmicks, etc)
Penetration drives: wet markets, school, offices, on-premise
Collaterals development and production

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KALANTIAO

MASONIC LODGE NO. 187 M.D. RVI-PANAY

VW John B. Franco

UPON ARRIVING AT THE PLAZA , GO WHERE THE STATUE OF BRO. JOSE RIZAL IS POINTING AT, AND THERE OUR LODGE SHALL BE. It is like a clue out of Dan Brown's Da Vinci Code, but that is exactly how you will find Kalantiao Masonic Lodge No. 187's location.

LODGE HISTORY

Named after Datu Bendahara Kalantiao of Aklan, the author of the "Code of Kalantiao", Kalantiao Masonic Lodge no. 187 is the Second Masonic Lodge organized in Iloilo City under Masonic District no.20 .It traces its beginning to October 28, 1967 when a group of Brethren residing in the City and Province of Iloilo received from Grand Master MW Mariano Q. Tinio a dispensation to assemble as a Masonic Lodge.

On April 24, 1968, the Grand Lodge of the Philippines gave Kalantiao Masonic Lodge a Charter and assigned to it the number 187. Grand Master MW Joseph C. Schon constituted the Lodge on July 22, 1968 in Iloilo City. VW Valerio Rovira, RW Damaso Tria, WB Gil Octaviano, WB Ponciano Leonidas, WB Teofilo Marte, WB Leodegario Cells and others assisted him. Immediately after the constitution of the Lodge, its officers, led by WB Francisco I. Jison, Worshipful Master, Bro. Romeo Hionia, Senior Warden, and Bro. Rizal R. Quimpo, Junior Warden, were installed into office.

In his closing remarks at the Constitution Ceremonies, MW Schon expressed his foresight that this Masonic Lodge will one day be one of the most prosperous Masonic Lodge in the whole island of Panay, with Iloilo-Acacia Masonic Lodge No.11, its mother lodge, serving as a good example. True enough, the lodge has already produced one Grand Master of the Grand Lodge of the Philippines, MW Justice Ricardo P. Galvez Sr., and 8 District Deputy Grand Master, VW Panfilo Enojas, VW Severino C. Agullar, VW Glenn A.M. Catedral, VW Renato V. Alba, VW Melwen A. Sustento, VW Wilson Cua Locsin, VW Dante A. Denate and VW John B. Franco. Moreover, the lodge has also humbly produced 3 Grand Line officers as Junior Grand Lecturer-Western Visayas, namely, VW Severino C. Agullar, VW Wilson Cua Locsin and VW John B. Franco.

COMMUNITY OUTREACH ACTIVITY

As commitment to Masonic Tenets and Virtues taught by the Craft, Kalantiao Masonic Lodge no.187 fraternally embraced the Charitable Activity by adopting the less fortunate 2 Barangays in Iloilo City and a Public Elementary School as recipients of the Lodge Outreach Program for the past 10 years. The adopted Barangays are Barangay Sto.Nino, Arevalo District and Barangay East Baluarte both from Iloilo City. The less fortunate constituents consistently received gift packs every December as part of the Christmas Tradition of the Lodge.

The Sambag Public Elementary School located in Jaro, Iloilo City was also adopted by the Lodge in support of the "Adopt a Public School Program". The Worshipful Lodge humbly donated bags with school supplies to less fortunate students, and a computer and LCD projector to enhanced the school IT capability.

Last July 2018, as the Lodge celebrated its 50th Founding Anniversary, a fund-raising was launched to support the "Project Jubilee" to support the building of a state-of-the-art Computer Lab, the first in the Department of Education, Division of Iloilo, the donation of 20 units of computers with printers and a wide-screen LCD TV, and the rehabilitation of the old ICT room.



The event was graced by the presence of no less than RW Rolan C. Paulino, Deputy Grand Master of Grand Lodge of the Philippines as GOHAS. It was attended by the brethren and families of Kalantiao Masonic Lodge No.187, together with the faculty/staff, parents and students of Sambag Elem. School.




**MASONIC DISTRICT
RIV CAVITE EAST
VW Rayner C. Lorenzo**
DDGM 2019 - 2020

ONCE UPON THE LEVEL OF TIME: In search of the First GLP Flag Ceremony

WB Joseph Harold W. Santiago, PM

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

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

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

Searching for the answer made us sift through the earlier volumes of our Annual Proceedings and it was observed that there were no records of any Flag Ceremony from 1912 to 1949.

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

Even after the Flag Law was repealed in 1919, the absence of the Flag in the Ceremonies of the Grand Lodge all throughout Brother Manuel Quezon's Commonwealth Era is noticeable.

Philippine Independence was GRANTED to the Filipinos in July 4, 1946 with another Mason - Manuel Roxas sworn in as President of the 3rd Republic and in a symbolic Flag Ceremony, the American Flag was lowered while the Philippine Flag was raised. The 2 Flags used to fly side by side in the Country.

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

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



FLAG CEREMONIES

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

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

**Passing of Act No. 1697
(FLAG LAW)
by the American dominated
Philippine Commission, outlawing
the display of the Philippine Flag
as well as the playing of the
Philippine National Anthem.**

PHILIPPINE FLAG: 1907-1919.
PHIL. FLAG BANNED BY THE AMERICANS.

**October 1919, FLAG LAW repealed
by
Filipino Representatives & Senators
in the Philippine Legislature
reinstating the Philippine Flag
as the
Official Standard of the Nation.**

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

It is an emblem of our national freedom, the incarnation of all that is dear and noble in Filipino life. Wrought by the mighty hands of ages, born of a liberty-loving people and led by the guiding spirit of the destinies of nations, it has become an enduring landmark of our national patrimony and a living symbol of our birthright. In its name history records the founding and building of a nation. Its soul shall live to the end of time and its ideals shall cease only when the nations and the races are no more.

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

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

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

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

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

On the whole, the triangle, the Sun and the three Stars that make our Flag are Masonic symbols - the Brotherhood of men and the Fatherhood of God. As our forefathers have dreamed of it, so may it forever float over the land of a happy people.

The National Anthem was played and sang by the Craft, and Brother Charles Mosebrook, gave the following prayer:

(INVOCATION omitted)



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

SALUTE TO THE FLAG

THERE FLIES OUR FLAG, AN EMBLEM OF RARE BEAUTY AND PATRIOTIC MEANING; THE CONSTANT INSPIRATION OF OUR PEOPLE FOR A LIFE OF PEACE, INDEPENDENCE AND FREEDOM;

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

KISS IT, BECAUSE IT IS THE BANNER OF THE BRAVE SONS OF OUR RAJAHS, SOLIMANES AND MARIA CLARAS; PRESS IT UPON YOUR BOSOMS, BECAUSE IT IS THE SACRED COLORS OF OUR BELOVED PHILIPPINES; PLACE IT IN YOUR HEARTS, BECAUSE IT IS THE INSIGNIA OF OUR BROTHERS WHO PERISHED FOR OUR NATION'S CAUSE;

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

ADORE IT, BECAUSE IT IS THE LIVING PERSONIFICATION OF THE SPIRIT OF THE LAND OF OUR BIRTH;
VENERATE IT, BECAUSE IT IS THE HALLOWED MANTLE THAT COVERED THE BLEEDING AND MANGLED BODIES OF OUR SOLDIERS DEAD;

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

AND TRUST ALMIGHTY AND TO HUMAN JUSTICE THAT IT BE PRESERVED FOR YOU, YOUR CHILDREN, AND YOUR CHILDREN'S CHILDREN TO GLORIFY AND RENDER MORE HOLY, THAT THOSE WHO DIED FOR IT MIGHT NOT HAVE DIED IN VAIN.

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



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

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

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

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

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

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

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





Charity & Humility Foundations of a True Mason

MW BRO. AGAPITO S. SUAN, JR.

102ND GRAND MASTER OF MASONS
MOST WORSHIPFUL GRAND LODGE OF
FREE & ACCEPTED MASONS OF THE PHILIPPINES
MASONIC YEAR 2019-2020



Venerable Moments





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Tandag City



ENGR. RUEL D. MOMO
President

In Retrospect: TALAVERA MASONIC LODGE NO. 273

VW Noel Tumangan Patelo
Lodge Historian

The Name. Named after the town of Talavera in Nueva Ecija, Talavera is a Spanish name, but the old residents prefer to trace its etymology to a love story involving a young damsel named **Tala** and a dashing swain called **Vera**. They say these two married and were the first settlers of the town. It is an improbable story, but one that will warm the cockles of the hearts of incurable romantics.

The Lodge. This Lodge was the brainchild of 77 Master Masons who were members of a majority of the lodges of Nueva Ecija. On October 28, 1985, Grand Master Pedro W. Guerzon gave them a dispensation authorizing them to form a lodge in Talavera, Nueva Ecija that would carry the name of the town.

During the first six months of the existence of the lodge under dispensation, the members held 15 meetings, initiated twelve applicants for degrees, passed all of them and raised seven of them to the Sublime Degree of Master Mason. They also acquired a lot by donation from Marcial Punzal, a native of Talavera, Nueva Ecija, a 2,021 square meter lot, located a few meters from the National Highway. Based on these, the Grand Lodge granted Talavera Lodge a charter during the Annual Communication held in April 1986.

On June 21, 1986, the new Grand Master Reynold S. Fajardo motored to Talavera, Nueva Ecija and, with the assistance of several Masonic dignitaries, constituted Talavera Lodge No. 273. The first batch of Initiates of Talavera Lodge No. 273, under charter, were Danilo Uy Tak, Innocencio B. Sagun, Jr., and Roberto L. Morales. They were raised to the sublime degree of Master Mason in June 1986.

In 1992, Talavera Lodge No. 273, thru the efforts of the brethren and their friends under the leadership of the officers for Masonic Year 1992, erected a beautiful Temple on a big lot donated to it. Those principally responsible for the construction of the Temple were: Pabilto S. Lacanilao, Master; Innocencio B. Sagun, Jr., Senior Warden, Leonardo T. Ting, Junior Warden; Florencio M. Gloria, Chairman of the Construction Committee; Franco S. Manahan, Member; Juan S. Nepomuceno, Member; and Daniel M. Ferrer, Member.

Today, Talavera Lodge No. 273 is growing and producing good Masons; future leaders of the Fraternity. It has been the recipient of commendations within the District and from the Grand Lodge.

A few years back, the lodge came up with its own publication called "IN RETROSPECT", which came into fruition as a "guiding light" in the historical journey of this blue lodge. To the younger generations, it may well be a significant piece to acquire a wealth of material information. And to the seniors of the Lodge, it could bring forth a nostalgic reminder of the early days of the Lodge, to whom this impressive Masonic edifice is meaningfully dedicated, as every member is gratefully appreciative to the Charter Master and First Worshipful Master of the Lodge, VW Servando V. Lara, PDDGM. Since its institution in 1985, the Lodge has already adorned ornaments in her cap with several distinguished brethren as Grand Line Officers during her travels within the Philippine jurisdiction, most notable are the Past District Deputy Grand Masters in VW Leonardo T. Ting, VW Juan S. Nepomuceno and VW Emil Andrew M. Dela Rosa II.



Currently, for Masonic Year 6019-6020, the Lodge is spearheaded by BRO. JONATHAN A. NEPOMUCENO, Worshipful Master, BRO. MARVIN G. MARTINEZ, Senior Warden, BRO. ALFRED EDWARD B. DOMINGO, Junior Warden, VW MICHAEL M. BELEY, Treasurer, WB ARTFHEL C. CAUYAO, Secretary, VW EDISON P. RIVERA, Auditor, VW JUAN S. NEPOMUCENO, Chief of Staff.

As of this writing, from the original 77 Charter Members of the Lodge, the records show that the youngest Master Mason is at No. 186, Bro. Joseph A. Bergonio, who was raised to the Sublime Degree of Master Mason on September 15, 2016. However, on the trestleboard are four Fellowcrafts awaiting a time with patience. Moreover, 22 brethren have been bestowed Life Membership by Longevity, 38 brethren have joined the Celestial Lodge, 9 brethren were meted S.N.P.D. status, 18 brethren are active in their Mother Lodges, 29 brethren are withersoever dispersed and 4 brethren have thus far opted to demit.

Talavera Masonic Lodge No. 273 will continue to travel along the "rough and rugged" road of the Philippine jurisdiction, "**bridging men through harmony and brotherly love, making better men for better society**" and to thread on "**charity and humility: foundations of a true mason**".

(Some parts were lifted from the Most Worshipful Grand Lodge of the Philippines' Philippine Lodges 2000 Edition, pp. 390-391.)

THE GLP Centennial Chronicles (From Page 40)

Author's Note: The Centennial Chronicles – will be a continuing series intended to mark the Lodges and other Masonic Organizations who will be celebrating the Centenary of their Founding and Charter Anniversaries.

REFERENCES:

1. Calculation based on the 1912 date from the Proceedings of a Convention of Master Masons Assembled (1912) pp. 9
2. GLP Centennial Monitor (2015) pp. 49
3. GLP Centennial Monitor (2015) pp. 49 - 50
4. Proceedings of the 5th Annual Communications pp. 54 & 71
5. Proceedings of the 7th Annual Communications pp. 43 - 44
6. Proceedings of the 8th Annual Communications pp. 292
7. Proceedings of the 8th Annual Communications pp. 297
8. Proceedings of the 8th Annual Communications pp. 293 - 294
9. Proceedings of the 8th Annual Communications pp. 299
10. Proceedings of the 8th Annual Communications pp. 295 - 296
11. Proceedings of the 8th Annual Communications pp. 291
12. Proceedings of the 8th Annual Communications pp. 298
13. Proceedings of the 8th Annual Communications pp. 290
14. Proceedings of the 8th Annual Communications pp. 252 - 253
15. Proceedings of the 8th Annual Communications pp. 252
16. Proceedings of the 8th Annual Communications pp. 252
17. Proceedings of the 8th Annual Communications pp. 252
18. Proceedings of the 8th Annual Communications pp. 252 - 253
19. Philippine Lodges (Fajardo / Galarosa, Jr.) 2003, pp. 108
20. Philippine Lodges (Fajardo / Galarosa, Jr.) 2003, pp. 108 - 110

HEAR YE!

HEAR YE!

THE GLP CENTENNIAL CHRONICLES: Centenary Lodges of 1919

WB Joseph Harold W. Santiago, PM

The 100th Year since the Organization and Constitution of the Most Worshipful Grand Lodge of Free and Accepted Masons in the jurisdiction of the Philippines in 2012^[1] signaled the beginning of the Age of Centenary Anniversaries of its subordinate lodges as they are instituted and constituted one after the other.

Following the Hundred Year Mark can be confusing as to when should a lodge celebrate its Milestone Years. The answer lies in the dates indicated in one of the most important documents of a lodge – its Charter.

A Charter as taught to every Entered Apprentice Mason is an instrument emanating from a Grand Lodge, and, in this jurisdiction, signed by the Grand Master and Grand Secretary, authorizing certain brethren therein named, when duly assembled, to initiate, Pass and Raise all good men and true who may apply for the purpose and whom they may find worthy^[2].

The first date found in a Charter is the date of receipt of the Lodge's Dispensation which is similar to a Charter, issued by the Grand Master during the recess of the Grand Lodge which for a limited period confers similar powers^[3]. This is known as the Date of Institution, which can be considered as the Founding Date of the said lodge as it is the first time that a certain number of Master Masons were allowed by the Grand Lodge to meet as a Lodge under an assumed name but without a number.

The second date indicated is when the Lodge has been granted its Charter and Numbered upon the registry of the Grand Lodge. This is now known as the Lodge's Date of Constitution which is the first time that the organization is formalized with its Name and Number. The lodge name can be changed from time to time as resolved by its members, but the number remains constant as it is the official count registered in a particular jurisdiction.

Going back to 100 years ago, it can be observed that the 2nd date written in Lodge Charter is the date when the Charter itself was granted during the Annual Communications (which commences every 4th Tuesday of January and terminates Thursday of the same week)^[4]. With this practice, all the Lodges that were granted their Charters during the 7th AnCom in 1919 have the same Charter Anniversary which is every 28th of January. The individual dates of each Lodge's Constitution vary and is not indicated in the Charter but reflected officially in the Annual Proceedings of the succeeding year.

The following are the 8 subordinate lodges who celebrated the Centenary of their Charter Anniversary last 28th of January 2019^[5]. The Individual Dates of their Constitution are also indicated:

Lodge Name	Date of Constitution	Lodge Location
Charleston Lodge No. 44	01 March 1919 ^[6]	Agana, Guam
Mt. Apo Lodge No. 45	07 April 1919 ^[7]	Zamboanga City
Malolos Lodge No. 46	22 March 1919 ^[8]	City of Malolos, Bulacan
Malabugwas Lodge No. 47	31 May 1919 ^[9]	Tacloban City
Pampanga Masonic Lodge No. 48	29 March 1919 ^[10]	City of San Fernando, Pampanga
Mt. Mainam Lodge No. 49	21 February 1919 ^[11]	Naic, Cavite
Sarangani Lodge No. 50	10 April 1919 ^[12]	Davao City
Pintong Bato Lodge No. 51	15 February 1919 ^[13]	Bacoor, Cavite

Below are the 3 subordinate lodges celebrating the Centenary of their Founding Anniversary this 2019 as well^[14]:

Lodge Name	Dispensation Granted	Lodge Location
Pinatubo Lodge No. 52	30 January 1919 ^[15]	San Antonio, Zambales
Cabanatuan Lodge No. 53	04 September 1919 ^[16]	Cabanatuan City, Nueva Ecija
Pangasinan Lodge No. 56	21 January 1919 ^[17]	Lingayen City, Pangasinan

EIGHT INSTITUTED LODGES IN MY2018-2019 GRANTED CHARTERS!

WB. Benson Pimentel

It was a jubilant moment for charter members of several lodges under dispensation (UDs) when it was announced as part of the Report of the Committee on Administration of Lodges, Charters and Returns during the 103rd Ancom in Cagayan de Oro City that their lodges have been granted their respective charters. As such a lodge number has been assigned to each one, as follows:

- Cabuyao City Masonic Lodge No. 442
- Davao de Oro Masonic Lodge No. 443
- Primera Republica Masonic Lodge No. 444
- Deodoro C. Go Masonic Lodge No. 445
- Moncada Masonic Lodge No. 446
- Bantayang Bato Masonic Lodge No. 447
- Pangarap Masonic Lodge No. 448
- Calasiao Masonic Lodge No. 449

These lodges shall now venture into a new era of their existence as a lodge under the jurisdiction of the Most Worshipful Grand Lodge of the Philippines, and shall be duly constituted in the current Masonic Year.

Well done, my brothers!



Bantayang Bato Masonic Lodge No. 447 brethren headed by their Charter Master WB Rodrigo S. Fernandez, Jr. (Past Master of Nilad Lodge No. 12) with MW Romeo S. Momo during institution of the lodge on October 10, 2018 at the Grand Lodge of the Philippines.

The above lodges worked under dispensation in 1919 with their Charters granted on January 27, 1920 during the 8th Annual Communications^[18].

The No. 54 was registered to Filipinas Lodge in Unisan, Tayabas (now Quezon Province) whose dispensation was issued in December 26, 1919 and constituted 6 months later. The Lodge however, lasted only 15 years due to a critical drop in membership and bankruptcy. Its Charter was arrested by 1935 and no attempt has been made to revive the lodge^[19].

The No. 55 is for Makahawili Lodge in Roxas City, Capiz. The lodge holds the distinction of being granted a charter without working under dispensation^[20].

(continued on Page 39)

FRATERNAL GREETINGS!



INTRAMUROS LODGE NO. 363 F. & A.M.

RYAN VILAFRANCA

**Worshipful Master
2019-2020**

ABOUT THE COVER

The cover shows the newly-installed Grand Master of the Most Worshipful Grand Lodge of the Philippines, MW Agapito S. Suan in his habiliment during the Installation Ceremonies at the Ancom 2019 in Cagayan De Oro City.

Appearing beside MW Suan is a rendering of his term's emblem, wherein the official logo of the Grand Lodge of the Philippines is shown at the center of a blue swan spreading its majestic wings. The swan may easily be construed as the Grand Master's spirit-animal, it being auditorily resembling his family name.

On the cover also is the chosen theme of the Grand Master for his term, Charity and Humility: Foundations of a True Mason.

The watermark or background is the cover design of the notebooks that will be donated under the One Million Notebooks Project of MW Suan. It shows the faces of some famous Filipino Freemasons and other brethren from elsewhere in the world.





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

1440 Que. So. ALEXANDER RAMOS, Philippines
Tel. No. +63 2 556 2002 / +63 2 423 2121 / Fax: +63 2 552 2018
Website: www.grandlodge.ph

MW Bro. ADAPTO B. SUAN, JR.
Grand Master

MW Bro. DANIEL D. ANGELES, PCM
Grand Secretary

CIRCULAR NO. 8 - MW SUAN

**TO : GRAND LIME OFFICERS, DOOMS, DOLA, OLA, MASTERS,
WARDENS, LODGE TREASURERS, LODGE SECRETARIES,
LODGE AUDITORS AND OFFICERS AND MEMBERS OF
SUBORDINATE LODGES IN THIS GRAND JURISDICTION**

**SUBJECT : ONE MILLION NOTEBOOKS PROJECT OF THE GLF FOR
THE BRIGADA ESKWELA PROGRAM OF THE
DEPARTMENT OF EDUCATION (DEPED)**

Included in the Plans and Programs for Masonic Year 2019-2020, as outlined and announced to the brethren during the installation speech of the Grand Master, is the project initiative of the Grand Lodge of the Philippines to provide one million notebooks to support the continuing **Brigada Eskwela** Program of the Department of Education (DepEd).

This DepEd program is designed to assist public schools nationwide to achieve higher and significant goals towards increasing learner's participation rate, reducing dropouts and helping improve learning for both learners and community and to create a network of community-based organizations to get total community commitment to attain a higher learning, through collaborative programs and projects.

Through its various lodges scattered throughout the communities of the country, Philippine Freemasonry is mandated to perform among others, the **duty to aid and support the public school system** (Sec. 5(a), Art. III, Part II, Ordinances). While this thrust has been a constant program of our lodges, it is observed that the assistance rendered over the years varies from one lodge to another through small, sporadic and scattered initiatives such that no coordinated and meaningful impact is achieved on a nationwide scale.

This time, through the coordination of VV Brother Jesus L.R. Mateo, a current Under Secretary of the Department of Education, the Grand Lodge shall launch a nationwide collaborative program calling for the donation of One Million Notebooks for the benefit of less fortunate pupils enrolled in public elementary schools of the country.

Unity & Fraternity, Foundations of a True Home.

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

CIRCULAR NO. 8 - MW SUAN

2 | Page
Circular No. 8 - MW Suan

The guidelines of the project shall be as follows:

- For purposes of uniformity in design, to present a visible insight on Freemasonry, and to achieve economy of scale in the cost of production, the Grand Lodge shall commission the design and printing of DepEd-approved standard notebooks for the use and consumption of elementary grade students nationwide during the current school year as the over-all participation of Philippine Freemasonry in the Brigada Eskwela program of the government for the current school season;
- To widely create awareness among the youth on notable and recognized mason heroes and personalities, and at same time promote consciousness on nationalism and patriotism, the notebooks are designed to feature photos of selected notable Filipino and foreign masons with redemptive social values and significance, on the outside front and back covers, together with the Maximalist inspired Tribute to the Flag and the text of the Paragona ng Katapusan sa Watawat ng Pilipinas on the inside front and back covers;
- With the current masonic year, all subordinate lodges in the jurisdiction are therefore enjoined to channel their school assistance program to this endeavor by acquiring a minimum of 2,000 pieces of notebooks from the Grand Lodge which they may donate together with other paraphernalia at their option, such as pencils, balpen, caseras, etc., to school beneficiaries of their choice located within their jurisdiction or to schools located elsewhere which they have already previously adapted as their regular beneficiaries;
- Lodges are advised to execute a simple Deed of Donation duly accepted by the school beneficiaries, and present a copy of the same to the Grand Lodge for issuance of a special citation for their contribution, duly acknowledged by both the Grand Lodge and by the DepEd;
- Lodges may direct their orders at the cost of P18.00 per notebook, through the over-all coordinator of the project, VV Bro. Jesus L. R. Mateo, the incumbent Editor-in-Chief of the Cable Taw, who may be contacted at the GLF offices or thru email at cable.taw1019@gmail.com;
- At the completion of the term, the Grand Lodge thru the over-all coordinator, shall present to the brethren a true and accurate accounting of the proceeds of the project which shall be earmarked for use in support of the various charity and other laudable projects of the Grand Lodge of the Philippines.

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7. All District Deputy Grand Masters of their respective Districts and all Worshipful Masters of all lodges are directed to spearhead the successful implementation of this project.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes of said Stated Meeting.

Obey under my hand and the seal of the Grand Lodge of the Philippines, this 18th day of June 2019, at Manila, Philippines.


ADAPTO B. SUAN, JR.
Grand Master

Attest:

DANIEL D. ANGELES, PCM
Grand Secretary

ABS/DOA/OVT/vangie



FOR YOUR INFORMATION:

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

CIRCULAR NO. 9 - MW SUAN



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

PLAZA MARINE TEMPLE
1440 San Marcelino Street, 1500 South, Manila, Philippines
Tel. No.: +63 2 124 4362 / +63 2 523 2232 / Fax: +63 2 523 2218
Website: www.gwmlp.org.ph

MW Bro. **ADAFITO B. SUAN, JR.**
Grand Master

MW Bro. **DANLO D. ANGELES, PCM**
Grand Secretary



CIRCULAR NO. 9 - MW SUAN

TO : GRAND LIEGE OFFICERS, DEGREES, DELO, GLA, MASTERS,
WARDENS, LODGE TREASURERS, LODGE SECRETARIES,
LODGE AUDITORS AND OFFICERS AND MEMBERS OF
SUBORDINATE LODGES IN THIS GRAND JURISDICTION

SUBJECT : APPOINTMENT OF ALL SECRETARIES OF MASONIC
DISTRICTS AS NEWS CORRESPONDENTS FOR THE
CABLE TOW

The Cable Tow being the official publication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines ("GWMLP"), it is desirable that its news and features contents are geographically-balanced and conform with the principle of inclusiveness.

It is observed that invariably the Cable Tow staff is composed only of a handful of brethren, and while taking on the mandate of producing worthy masonic articles and current news events, they also have to deal with other laborious aspects of running the publication including administrative, financial and logistical concerns such that their news coverage is somewhat limited.

There is therefore a need for a cross-section of the brethren throughout the jurisdiction to be involved especially in the matter of ensuring a steady flow of news from subordinate lodges in the provinces and regions so that Masonic events and newsworthy stories happening in various localities would also make it to the pages of our august publication.

The appointed District Secretaries are in the best position to act as sources of local news, worthy events and masonic compositions in their respective jurisdictions, as they act as official recorders of activities undertaken and reported by subordinate lodges during their regular monthly district meetings.

NOW, THEREFORE, in consideration of the foregoing premises, the District Secretaries in all Masonic Districts under this Jurisdiction are hereby appointed as News Correspondents for the Cable Tow and shall have a duty to

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regularly send masonic articles and newsworthy stories, accompanied by relevant photos, for the consideration of The Cable Tow's Editor-in-Chief Vw Jesus L. K. Mateo and his editorial staff cable.tow2019@gmail.com.

All District Deputy Grand Masters (DDGMs) shall ensure that the District Secretaries are performing their duty as laid out in this Circular. He may, if he deems fit, assign a competent member of his district to perform this special task under the control and direction of the District Secretary.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes of said Stated Meeting.

Given under my hand and the seal of the Grand Lodge of the Philippines, this 19th day of June 2019, at Manila, Philippines.


ADAFITO B. SUAN, JR.
Grand Master

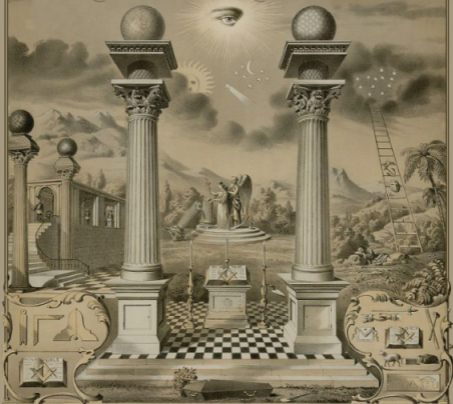
Attest:


DANLO D. ANGELES, PCM
Grand Secretary

ASB/DA/OVY/wangie



Masonic Record



Know All Men By These Presents



that Brother _____ is a Master Mason

of _____

Lodge No. _____ Masonic District _____

under the Jurisdiction of the Most Worshipful Grand Lodge of the Philippines.

Initiated as Entered Apprentice on _____

Passed to the Fellowcraft Degree on _____

Raised to the Sublime Degree on _____

Attested By: Bro. _____

Lodge Secretary

*This document is not an official record and is just intended to be a collectible item.

CITO