VOL. 85, NO. 1. MAY-JUN

The Cabletow

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





The Big Six in the GLP

L-R: MW Budyardo V. Bunda, PGM, GMH, Grand Treasurer; RW Peter U. Lim Lo Suy, Deputy Grand Master; MW Pacifico B. Aniag, Grand Master; RW Avelino I. Razon, Jr., Senior Grand Warden; RW Juanito P. Abergas, Junior Grand Warden; MW Danilo D. Angeles, PGM, Grand Secretary



MW Pacifico B. Aniag and his teammates in the Grand Line, both elected and appointed.

In This Issue

- Our Grand Master stresses need to attain the essence of the theme "Harmony, the Strength and Beauty of Masonry."
- Our **Publisher** (representing MW Aniag) reveals policies of new Cabletow Editorial Board; our **Business Manager** requests brethren to place their advertisements in regular Cabletow issues.
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OUR COVER

MW Pacifico B. Aniag, is shown on the front cover in the habiliments of Grand Master. In the background are two significant landmarks in Philippine Masonry found in the Province of Bulacan, MW Aniag's birthplace. On his right is the Shrine of Ill. Marcelo H. Del Pilar, the acknowledged Father of Philippine Masonry, which is located at Sitio Cupang, Bgy. San Nicolas, Bulacan, MHDP's birthplace. On MW Aniag's right is the Barasoain Church, the site of the First Congress of the Revolutionary Government in 1896.

III. Del Pilar's remains were transferred in 1984 from the North Cemetery in Manila to the Shrine in Cupang, Bulacan. MW Aniag was then the Worshipful Master of Malolos Lodge No. 46. MW Reynato S. Puno, who was then the Grand Master, instructed him to leave no stone unturned to ensure that an appropriate Masonic ceremony be conducted during that momentous occasion

Shown on the back cover are the nine Lodges in the Province of Bulacan. They are Malolos No. 46 (1919) in the City of Malolos; Marcelo H. Del Pilar No. 272 (1985) in Meycauayan; Cupang No. 295 (1992) in Bulakan; Baliuag No. 301 (1993) in Baliuag; Kakarong No. 327 (1997) in Sta. Maria; San Jose Del Monte No. 357 (2005) in San Jose Del Monte; St. John the Baptist No. 362 (2007) in Bocaue; Quingua No. 364 (2007) in Plaridel; and Hagonoy No. 369 (2008) in Hagonoy. – FAUSTINO C. GARCIA



From the Grand East

ON ATTAINING THE ESSENCE OF OUR THEME

HANK YOU VERY MUCH, dear brethren, for unanimously electing me as your 91st Grand Master at our Annual Communication in Bacolod City. By electing me as such, you assigned me to perform the lead role in the continuing work of upbuilding a strong and beautiful Temple of Philippine Masonry, which we all



wish and hope will eventually recapture its old glory as a deciding influence in the affairs of our local and national communities. I assure you, in turn, that with God's blessings, I will perform my assigned role with all my heart and soul, with all my strength, and to the utmost of my ability and skill.

It is not enough, however, that we wish and hope that Philippine Masonry will eventually recapture its old glory. We must plan carefully, and we must implement our plan singlemindedly and steadfastly. That is why long before our Ancom in Bacolod City, I worked closely with a group of knowledgeable and dedicated leaders of the Craft, who helped me put together a program of administration consisting of different rally thrusts as well as a calendar of monthly activities designed to make our Masonic undertakings have a greater impact on the general public. We also judiciously chose brethren we believed were worthy and well qualified to be appointed to leadership positions at the Grand Lodge and District levels. We were pretty confident that those brethren we appointed as Grand Lodge Officers, District Deputy Grand Masters, District Grand Lecturers, and Grand Lodge Inspectors will prove themselves deserving of the honor we have conferred upon them; we trust that they will discharge their duties with a deep sense

of responsibility. To enable them to do this, we provided them with copies of the Manual for Grand Lodge Officers, which they are to use as a resource material in the process of discharging their duties. But, of course, the Manual is not intended to take the place of our ancient charges and regulations, the general rules of Masonry, the Constitution of our Grand Lodge, and the By-Laws of our respective Lodges. These remain the imperatives in our Masonic life; they must be strictly observed and duly executed by all of us.

But while we expect Grand Lodge and District Officers to demonstrate dynamic because inspired and inspiring leadership, we also expect the general membership of the Craft to extend to the officers their utmost cooperation and unstinted support. Clearly, the success of all our Masonic endeavors depends both on the efforts of individual brethren and on the united cooperation and harmony of the Craft. The many workmen engaged in the construction of God's House on Mount Moriah in Jerusalem would not have completed their

work had they suffered envy, discord or confusion to disturb or interrupt the peace and good fellowship that prevailed among them.

That is why we have adopted "Harmony, the Strength and Beauty of Masonry" as the thematic focus of all undertakings during my term of office. Harmony is, to me, what our Fraternity needs at the moment. We might have been consumed in the past with so many undertakings that we seem to have almost forgotten that the basic reason for our existence as a fraternal organization is to recognize and practice the essence of true brotherhood. which carries with it the need to understand, tolerate and love one another, despite our differences. Harmony teaches us to blend together our differences; for we must believe that it can, and may, produce a new and more beautiful idea. Brotherhood means harmony, and harmony leads us to new thoughts, as well as inspires us to dream.

We Masons wheresoever dispersed have, since time immemorial, dreamt of

establishing on this planet a true Brotherhood of Man under the Fatherhood of God; we have always dreamt of a juster, wiser, more merciful and, therefore, more peaceful world order.

We in this jurisdiction continue to dream of having a Masonic Family, the members of which work together so harmoniously as to be able to recapture the old glory of Philippine Masonry as a fraternal organization that exerts a deciding influence on the affairs of our local communities and on the destiny of our nation.

May we move closer to the realization of that dream during the current Masonic year.

God bless you and your families always. Mabuhay po tayong lahat!

Fraternally,

MW PACIFICO B. ANIAG Grand Master



FAUSTINO C. GARCIA Publisher

J. FLOR R. NICOLAS Editor-in-Chief

WILFREDO E. CALINAWAN Managing Editor

CARLO PACIFICO U. ANIAG Business Manager

EMMANUEL H. MATEO Circulation Manager

EDITORIAL STAFF

MW REYNATO S. PUNO, PGM
Consultant



Note from the Publisher

The new Editorial Board of *The Cabletow* is committed to upholding the Truth and embraces accuracy and fairness in its publication of articles and news reports.

As we Masons are governed by the Square and Compasses, we will therefore publish what every Mason must believe in his heart to be good and true, and never print what he can never utter as a true Mason and a real gentleman.



To update you about the current developments in the entire jurisdiction of the Grand Lodge of the Philippines, we have requested the incumbent District Deputy Grand Masters to appoint district news correspondents, whose main duty is to monitor district activities and report to us any news-worthy event or incident. We have prepared basic guidelines in news writing which are readily available in the Cabletow office. On top of this, we will continue to accept worthwhile articles or news stories coming from other well-meaning Brethren

The present financial support of the Grand Lodge derived from the members' percapita share provides for the printing of **six regular issues** for the whole-year. However, we will attempt to raise additional funds through advertisements and sponsorships to finance **special issues**.

Incidentally, we will be introducing a Letter to the Editor Section, where readers' questions and remarks on articles, news and current issues will be published.

Rest assured that all of the news, articles, opinions, advertisements and other items printed in *The Cabletow* will serve the best interest of its readers.

VW FAUSTINO C. GARCIA

From the Business Manager

The CABLETOW Editorial Board, under the supervision of MW Pacifico B. Aniag, Grand Master in 2008-2009, would like to publish a 7th and maybe an 8th special issue of THE CABLETOW. As in the past, we take this opportunity to appeal to brethren for help in the printing of these special issues.

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We are requesting for your assistance by placing a line advertisement or inside back cover advertisement in any of the

issues of THE CABLETOW which will be published once every two months. On page 7 of this issue is the advertisement for our appeal. Rest assured that your contributions will go a long way in giving you Masonic information through the new and more dynamic CABLETOW.

Thank you very much.

From the Editor

MAKING INTERRELATIONSHIPS AMONG THE CRAFT A LITTLE BETTER



E WILL HAVE a fulfilling and enjoyable Masonic year 2008-2009 if and when we work a little harder than before at becoming "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree." But we can become such a band or society only if and when we consistently live by the precepts and principles of Masonry, as well as strictly adhere to its laws, rules and regulations. We should, therefore, renew our commitment to fulfilling our charges and obligations, so that we will act like Masons on all occasions.

We avow that we are "linked together by an indissoluble chain of sincere affection," and that while influenced by the twin principle of goodness and truth, "hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity." Oftentimes, however, we do not put our avowals into consistent action; we merely give them lip service. Hence, many a Masonic leader has posed this question: "How can we help Masonry attain its longterm goal, which is to establish on earth a vertable Brotherhood of Man under the Fatherhood of God, if we do not keep our promise to be true and faithful friends and arathers to fellow Freemasons?"

No wonder, the current leadership of our Grand Lodge has urged us to place harmony as the primary objective of all our Masonic endeavors. We Masons, after all, should always be people who work together in unity and harmony towards common purposes. Clearly, we cannot make wonderful things happen unless we do things together, accomplish things together, share together in sincere love and fellowship, and demonstrate our pride in the Fraternity to one another and to the general public.

When we don't act like Masons, then problems arise, and problems always cause disunity, and disunity hinders us from progressing rapidly and smoothly in our endeavors.

So, if we want our wish and hope to have a most productive Masonic year in terms of accomplishments for the enhancement of the Craft, we ought to work together in close harmony toward the successful implementation of the rally thrusts of our Grand Master's program of administration, and we have to align the calendars of monthly activities of our Lodges and Districts to the calendar of monthly activities proposed by our Grand Lodge. Thus our activities will be better articulated, better coordinated, and more efficiently and effectively executed.



We now submit two modest proposals for the brethren's consideration.

First, Lodges in every Masonic District throughout our jurisdiction should emulate the example set by the Lodges in Bulacan, which, by dint of a resolution approved during their first annual convention, entered into a solemn agreement or covenant to maintain, if not enhance, the peace and good fellowship which prevailed among them, and never to suffer envy, discord or confusion to disturb or interrupt their harmonious interrelationship.

Secondly, the Master of every Lodge in this jurisdiction should cause the brethren of his Lodge to recite in unison the adapted version of "Masonic Compact" given below. The original text of "Masonic Compact" was published in the Winter 2007 edition of *The Empire State Mason*. We believe this activity will stimulate the brethren to renew their resolve to seek more and more Masonic Light, as well as to share the Light they have found as widely as they can among our fellowmen, particularly our countrymen.

— eF. R. eN

MASONIC COMPACT

(Adapted from the original text published in The Empire State Mason, Winter 2007; to be recited in unison by the brethren in open Lodge)

Because I am a Freemason ...

... I believe that **freedom of religion** is an inalienable human right and **tolerance** an indispensable trait of human character. Therefore, I will stand in my Lodge with Brothers of all faiths, and respect their beliefs as they respect mine, and I will demonstrate the **spirit of Masonry** in all aspects of my life.

... I know that **education and the rational use of my mind** are keys to facing the problems of humanity. Therefore, I will bring my questions and my ideas to my Lodge, and strive to advance the growth of my mind alongside my Brothers.

... I know that the **rich traditions of Freemasonry and its framework of Ritual** are important platforms for growth and learning. Therefore, I vow to stand upon these platforms to improve myself as a human being, and I vow to help in the **mission of the Craft** to provide tools, atmosphere, challenge and motivation to help each Brother to do the same.

... I know that **charity** is the distinguishing human virtue, and that **personal community service** is the best demonstration of one's commitment to humanity. Therefore, I vow to work with the other members of my Lodge to provide service to the community, and to promote charity, friendship, morality, harmony, integrity, fidelity and love.

... I know that my obligation to community extends beyond my local sphere and is partly fulfilled in my patriotism—love of my country, obedience to its laws, and celebration of the freedoms and opportunities it symbolizes.

... I know that **leadership** is best demonstrated by **commitment** to serving others. Therefore, I will participate in, as well as help work at, improving individual leadership skills, and serve the Brothers of my Lodge to the best of my ability.

... I know that friendship, fidelity and family are the foundations of a well-lived life. Therefore, I vow to be a faithful friend to my Brothers, as I expect the members of my Lodge to respect my personal obligations, and to treat my family as though my family were their own.

... I know that the last great lesson of Freemasonry – the value of personal integrity and the sanctity of one's word – is a lesson for all people in all times. Therefore, I vow to support the dignity of my character which, as a Mason I now bear, as well as to be a man of my word.

... I know that Masonry's power is best exercised when its Light is shared with the world at large. Therefore, I vow to bring the best of myself to my Lodge, in order that my growth might be fostered and nurtured, and to present myself to the world as a working Freemason, on the path to building a more perfect temple.

Because I am a Freemason, these values and aspirations are guideposts for my progress through life.

Be a Donor!!!

Can we consider you to be one of our donors for the publication of the 7th and 8th issues of THE CABLETOW?

Place a Line Ad for only P1,500.00 OR

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Inside Back Cover (Haft, Colored) for P12,000.00
Inside Back Cover (One Fourth Colored) for P6,000.00

For inquiries and payment, please call Cabletow Office (02) 5222232



ON IMPROVING THE CABLETOW'S DELIVERY SYSTEM



THE CABLETOW BEING the official publication of our Grand Lodge, we in the editorial staff are committed to giving due meaning and substance to our theme for this Masonic year, "Harmony, The Strength and Beauty of Masonry." Harmony is, indeed, the highest standard of governance of any society or organization; it is the strength and support of all societies, especially of ours.

This commitment of ours entails production of informative and enlightening issues, as well as insurance of the most efficient way of circulating or delivering copies of issues we have produced. You, the subscribers to this publication, can help us produce quality issues by sending in to our editorial office your articles which you think will contribute to the brethren's further enlightenment on the esoteric and exoteric aspects of Masonry, including your comments on or reactions to articles therein published.

In regard to the circulation or delivery of copies of Cabletow issues, we want to inform you that we have made some innovative arrangements with our courier company which we believe will enable us to monitor delivery details, such as strict observance of delivery schedule and proper acknowledgement by the Masonic leaders concerned of receipt of copies of Cabletow issues. Along this line, we have identified the areas which have had problems in receiving their Cabletow copies due to non-availability of courier outlets. We assure you that we will do diligent monitoring of delivery details on a customary basis. If necessary, we will modify the mode of circulation or delivery for areas that are geographically hard to reach or in which courier branches are not available

In case you have not received your copies of Cabletow issues, please let us know. We are committed to addressing concerns related to this important area. Get in touch with your District Deputy Grand Master or the officer designated as your District's correspondent to THE CABLETOW. Otherwise, you may direct your predicament to the Circulation Manager of THE CABLETOW. Write us a formal letter of complaint, or e-mail us, making sure that you include in your letter or e-mail supporting documents that will enable, us to respond or attend to your complaint or predicament.

The production of quality issues and the speedy or prompt delivery of copies of the same is the responsibility not only of the editorial staff but also of all the brethren in this grand jurisdiction. If all of us are united in performing that responsibility, then we will contribute to the attainment of HARMONY, which is, certainly, the strength, support and beauty of our noble brotherhood.

BRO. EMMANUEL H. MATEO

Circulation Manager

Getting more acquainted with ...

MW PACIFICO "BOY" B. ANIAG, OUR 91ST GRAND MASTER

EADERS ARE BORN, and those destined to be kings, emperors or potentates are divined to be such, their future long ago written in the stars, their travels on earth already designed in heaven. Pacifico "Boy" B. Aniag is such a man. Born at Brgy. Atlag in Malolos, Bulacan on October 6, 1952 (the Year of the Dragon), he was long ago destined to someday occupy the coveted Grand Oriental Chair in a manner fit for royalty. He is one of a rare breed of men who are privileged to be called "Most Worshipful."

Parents & Brothers

VW Francisco Aniag, Sr., a Past Master of Malolos Lodge No. 46, who was later on appointed by MW Raymundo E. Wilmarth as his Deputy for Masonic District No. 7, and Catalina, a religious woman who belonged to the United Methodist Church, instilled love of virtue in their three sons - Orlando, Francisco, Jr., and Pacifico - so that although the family had the good fortune of owning a printing press and a company engaged in fish farming called Enrian Development Corporation, the parents did not spoil their sons; instead, they inspired the latter to be humble and condescending to others, particularly the less fortunate in life.

The eldest son, Orlando, did not join the fraternal organization of his father; yet he grew up to be a good man and true. He is now a retired bank manager.

Francisco, Jr. was admitted into the fellowship of the Craft in T.M. Kalaw Lodge No. 136. He later became a dual member of his father's Lodge, Malolos No. 46. He once served as a Representative of the 1st Congressional District of Bulacan.

Pacifico's Masonic Career

Pacifico (also called "Boy" by those close to him) filed his petition for Masonic membership with Malolos Lodge No. 46 on January 25, 1978. He was made an Entered Apprentice, a Fellowcraft, and a Master Mason in that Lodge on March 11, April 08, and June 10 of the same year.

From that time on he showed his zeal and enthusiasm for the welfare of his Mother Lodge, so that, in 1982, he was elected Junior Warden by the brethren; in 1983, Senior Warden; and in 1984, Worshipful Master. Because he was knowledgeable and proficient in the Masonic science and art, he was re-elected Worshipful Master in 1985.

In 1986, WB "Boy" Aniag was appointed by MW Reynold S. Fajardo as his Deputy for Masonic District No. 7. This appointment enabled him to retrace his father's Masonic travels and to make an imprint on those with whom he shared his fellowship.

In 1995, he was chosen by MW Danilo D. Angeles as Junior Grand Lecturer (JGL)



for Luzon. Because he diligently worked "on the mountains and in the quarries," so to speak, he earned the brethren's respect and recognition.

Confessed VW "Boy" Aniag: "It was during that year that I set my moist eyes on the Grand Oriental Chair."

But he did not mention this ambition of his to any of the brethren; he simply kept it in the repository of his unassuming breast.

It was only in Masonic year 2004-2005 that the Past Grand Masters (PGMs) included him in the list of nominees for the position of Junior Grand Warden (JGW).

In the 2005 Ancom held at the breezy heights of Tagaytay City, he found out that his closest rival for the said position was VW Peter Lim Lo Suy of Cagayan de Oro City. The first counting of ballots cast revealed that they were, indeed, neck to neck. But after the second counting, VW Peter conceded; hence, VW "Boy" was proclaimed the newly-elected JGW. The two fraternally embraced each other. That impressive show of Masonic brotherhood and humility caused the delegates to give the two a standing ovation. In that Ancom. a precedent was set: a candidate for the position of JGW could emerge the winner without resorting to electioneering. Hopefully, it would characterize all Masonic elections in the years to come.

RW "Boy" Aniag entered into his role as Grand Master-in-waiting with the sense of mission of a man of vision. Having seen the current status of the Craft on a broader perspective, he began to realize the difficulty of bringing together people of diverse academic orientations, cultural backgrounds, religious affiliations, political persuasions, idiosyncrasies and temperaments. Can the Grand Lodge leadership fashion unity out of such diversity? How can it persuade the brethren to concentrate on those things that unite them and to avoid those that divide them? How can it minimize, if not eliminate, the causes of conflicts in the Craft?

RW "Boy" Aniag decided that "Harmony, the Strength and Beauty of Masonry" would be the thematic focus of all Masonic undertakings during his year in the Grand East. A choir director or conductor in his own right, he knew very well that different voices could be blended together to produce a beautiful melody. Hence, he would constantly urge the brethren to strive to become "a sacred band, or society of friends and brothers. among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree." He would, by precept and example, induce the brethren to convince the world, by their actions, that Masonry is, as the Rev. Dr. Joseph Fort Newton, 33º, has phrased it, "the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." He would challenge the brethren to put the message of Psalm 133 into consistent application in daily life.

Engagements in the Order of DeMolay, Appendant Bodies

The youthful Pacifico B. Aniag joined the Loyalty Chapter of the Order of DeMolay and later became its Master Councilor. Then he was invested with the degree of Chevalier, in recognition of his distinguished service to the Order.

A Charter Member of the Supreme Council of DeMolay Philippines, he became its Deputy Grand Master from 1990 to 1994. He was, later on, invested with the rank and dignity of recipient of the Legion of Honor, the highest award the Order of DeMolay can extend to one who has rendered exemplary service to humanity.

A life member of Luzon Bodies and a charter member of Bulacan Bodies, he was crowned by the Supreme Council of the Thirty-Third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Republic of the Philippines Sovereign Grand Inspector General (SGIG) for the Orient of Bulacan and Pampanga in March 2008.

MW and III. "Boy", moreover, holds membership in the Manila Bodies of the York Rite of Freemasonry, as well as in the Royal Order of Scotland.

Academic Degree & Special Course

After attending elementary and secondary classrooms in his native town, he enrolled at De La Salle College (now University), graduating therefrom with the degree of Bachelor of Science in Mathematics. Much later, he participated in a Special Course on Financial Institutions for Private Enterprise Development at the Harvard University's

Kennedy School of Government in Boston, Mass.

Achievements in Commerce and Industry

His record in business and industry is quite impressive. A member of the Bulacan Federation of Aquaculturists and a Director of the Bulacan Chamber of Commerce and Industry, he founded the Bulacan United Methodist Multi-Purpose Cooperative, of which he has been President. No wonder, he is intent on persuading Lodges and Districts to establish their own cooperatives.

He is, furthermore, a business partner behind the success of C & K Handicrafts, which manufactures quality paper mache packaging products.

Respected Lay Leader of the United Methodist Church

MW "Boy" Aniag is a member of the Philippine Central Committee of the United Methodist Church, as well as of the United Methodist Church's General Council on Finance and Administration, which is based in Nashville, Tennessee. He is, in fact, the only non-American member of the Board of Directors of the United Methodist Church Foundation, also based in Nashville.

He is, in addition, a member of the governing Boards of several Methodist Church institutions like the Wesleyan University in Cabanatuan City and the Mary Johnston Hospital in Tondo, Manila. He is, likewise, the Administrator of the Bulacan Ecumenical School.

Engagements in Community Service

Through his membership and officership in prestigious civic



organizations like the Jaycees and Rotary International, MW "Boy" Aniag has been actively engaged in community service, which he views as brotherly love expressed in acts of giving relief to the needy.

In the year 2000, in recognition of his genuine concern for the community, his townmates honored him with the "Katangitanging Maloleño" Award for Public Service.

He is also the President of the Bulakeños Golf Club. Apparently, playing golf is his way of keeping himself fit for his altruistic works.

His Political Career

MW "Boy" Aniag started his political career in 1982, when the residents of Atlag elected him as their Brgy. Captain. In 1987, his fellow Maloleños voted him Municipal Councilor. Then his provincemates chose him member of the Bulacan Provincial Board, which he served as Majority Floor Leader for three consecutive terms. He chaired the Board's Committees on Rules. Trade & Industry, Cooperatives, and Communication Information & Technology. He was also a member of the same Board's Ad-Hoc Committee on Systems & Procedures.

Devoted Familyman

MW "Boy" Aniag is a devoted husband to the lovely Alice Umlas and a loving father to three children. The eldest of these is VW Carlo Pacifico, a Past Master of Malolos Lodge No. 46, our current Senior Grand Deacon, and the Business Manager of THE CABLETOW, who is married to Elleonor Pablo. Katrina is a System Audit Analyst of the Provincial Government of

Bulacan. And **Benjamin Antonio** is in high school.

Blending their differences together, the Aniags produce the sweet music of harmonious family interrelationship.

Pacifico Is Like the Pacific

MW Pacifico B. Aniag is likened to the Pacific Ocean by WB Nats Dueñas, a Past Master of Araw Lodge No. 18, in the following manner:

"Like the vast expanse and the legendary waters of the Pacific (Ocean), magnificent in its breadth, so bountiful and mysterious in its depth, posing a great challenge to man's daring and ingenuity, so full of history and romance, Pacifico (Aniag), too, has, in more ways than one, flirted and lived with paradoxes and the truths of that great ocean. In politics, in business, and in his quest for personal fulfillment, he has kept, within the circumscribed limits of his Masonic and religious orientation, his lambskin apronpure and spotless."

In Conclusion

MW "Boy" Aniag has brought with him into the Grand Master's office a vast wealth of know-how and experience. We are confident that he will successfully lead us into another enlightened phase of Philippine Masonry, whose old glory as a deciding influence in the affairs of our local and national communities we are all desirous of recapturing. He has called upon us, his brethren, to work together solidarily and harmoniously to achieve that purpose. He has urged us to faithfully carry out the rally thrusts of his administrative program. We should heed his call and urging, by

immersing ourselves in an honest-togoodness study of the different aspects of Masonry, by living its teachings consistently in daily life, and by spreading the beneficent light of those teachings as widely as we can among our countrymen.

Let us hearken to his admonition that we honor the golden traditions of the past, or that we return to the basics of Masonry, even as we endeavor to help improve the lot of our economically disadvantaged countrymen, particularly in these difficult times of spiraling costs of basic commodities. Let us listen well

to this precept of MW "Boy" Aniag: "The ancient teachings of Freemasonry must be preserved at all costs if we intend to remain as a potent moral force in our society. This is what Freemasonry is all about, and its very reason for being."

Together, we can sow the seeds for making tomorrow better and brighter for ourselves and others. Together, we can attain our goal to make Philippine Masonry soar once more to greater heights. Harmony is, certainly, the strength and beauty of our noble brotherhood; it is the key to making this Masonic year the most productive ever. Together is better!



The Aniags: VW Carlo Pacifico and wife Elleonor; Sis Alice and MW Pacifico; their daughter Katrina; and their youngest son, Benjamin Antonio.



GRAND MASTER PACIFICO B. ANIAG'S TEAMMATES IN THE GRAND LINE

Elected

RW Peter U. Lim Lo Suy, **Deputy Grand Master**; RW Avelino I. Razon, Jr., **Senior Grand Warden**; RW Juanito P. Abergas, **Junior Grand Warden**; MW Rudyardo V. Bunda, PGM, GMH, **Grand Treasurer**; and MW Danilo D. Angeles, PGM, **Grand Secretary**.

Appointed

VW Crispulo M. Fernandez, Jr., Asst. Grand Treasurer; VW Marcelino S. Garcia, Jr., Asst. Grand Secretary; VW Edgardo B. Tolentino, Grand Auditor; VW Nazario G. Cordova, Grand Chaplain; VW Manuel G. Palomo, Grand Orator; VW Fernando G. Sevilla, Grand Marshal; VW Isaac F. Arribas, Jr., Grand Historian; VW Carlos Pacifico U. Aniag and Edgardo D. Lim, Senior and Junior Grand Deacons, respectively; VW Reynaldo M. Dionisio, Grand Standard Bearer; VW Moises S. Roque, Grand Sword Bearer; VW Edgardo S. Delmo, Grand Bible Bearer;

VW Fernando V. Pascua, Jr., Senior Grand Lecturer and Junior Grand Lecturer (JGL) for National Capital Region; VW Edilberto P. Carabbacan, JGL, Northern Luzon; VW Rodolfo N. Estrada, JGL, Central Luzon; VW Joselito P. Tamaray, JGL, Southern Luzon; VW Juanito L. Veloso, JGL, Western Visayas; VW Edward Y. Chua, JGL, Central & Western Visayas; VW Franklin G. Calo, JGL, Northern & Western Mindanao; VW Rodel Riezl S.J. Reyes, JGL, Southern Mindanao, VW Gregory B. Blas, JGL, Overseas Districts:

VW Jose Ferlu O. Sudario and VW Patrick R. Marasigan, Senior and Junior Grand Stewards, respectively; VW Charles Reginald D. Reyes, Grand Pursuivant; VW Julius Ceasar P. Villarama, Grand Organist; and VW Felix C. Flor Cruz, Grand Tyler.

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VW Rolando A. Aguada, RII-A; VW Dante D. Balao, RII-B; VW Romulo C. Addurru, RII-C; VW Nicomedes P. Federizo, RII-D;

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VW Santiago M. Villanueva, RV-A; VW Rogelio C. Lee, RV-B; VW Melwen A. Sustento, RVI-A; VW Benigno G. Gequillana, RVI-B;

VW Danilo L. Kimseng, RVII-A;

VW Jose A. Balite III, RVIII-A; VW Arnaldo R. Bonifacio, RVIII-B;

VW Nelson E. Wooton, RIX-A; VW Patricio J. Atay, RIX-B & X-B; VW Nixon T. Go, RIX-C;

VW Peter M. Unabia, RX-A; VW Jaime S. Bernadas, RX-B; VW Vicente O. Soledad, RX-C; VW Philip Steven D. So, RX & ARMM-D; VW Alberto R. Lagamon, RX-E; VW Gideon B. Cabahug, RX-F;

VW Carlo A. Hilario, RXI-A; VW Arnold O. Ancog, RXI-B; VW Hemington H. Yap, RXII-A; VW Adonis G. Agreda, RXII-B; VW Florencio D. Agot, RXIII-A;

VW Roger R. Rebanal, **Overseas A**; VW Dennis E. Provencher, **Overseas D**; VW Daniel E. Bañez. **Overseas E.**

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NCR-C - Victorino A. Floro III, Nolan Joseph S. Cabrera, Cesar Augustus F. Cortes & Lyceo C. Martines;

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NCR-E - VWBs Emor R. delos Trinos, Bilardo M. del Rosario, & Nereon C. Escobar;

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RI & CAR-B - VWBs Almerick B. Pua Phee;



RI & CAR-C - VWBs Mario E. Bumanglag & Antonio B. Balderama;

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RIII-B - VWBs Roy D. Pabustan;

RIII-C- VWBs Dominador M. Lorenzo & Danilo P. Cruz;

RIII-D- VWBs Nestor S. Balagtas, Narciso M. Salvador, Leonilo G. Baguisa, Pedrito A. San Gabriel, Gerry N. Tan, Ricardo C. Guevarra, & Ricardo P. Gutierrez;

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RIII-F- VWBs Abner D. Tomas, Jerry R. Pascua, & Emmanuel C. Bustamante;

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RIV-C - VWBs Cesar L. Medina, Benedicto P. Asi, Arnold M. Quincina, & Florentino B. Hari;

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RV-B - VWBs Tito R. Migo & Eliseo B. Caliwag;

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RVI-B - VWBs Dante T. Angeles, Roman B. Tiples, Jr., & Efren P. Lagdamen;

RVII-A - VWBs Abubakar M. Hamad & Edwin L. Esperanza;

RVIII-A - VWBs Romualdo S. Borja & Walberto A. Honey, Sr;

RVIII-B - VWBs Wenceslao B. Vanilla & Lauro G. Seguito;

RIX-A - VWBs Jeric S. Kagaon, Leonardo L. Babasa, Jr. & Alandrex M. Betoya;

RIX-B & X-B - VWBs Rodolfo P. Ajoc & Gadwin E. Handumon;

RIX-C - VWBs Hadji Gulamu L. Uddin & Joseph F. Dy;

RX-A - VWBs Conrad P. Lim, Rey Peter B. Gille & Erwin L. Pepino;

RX-B - VWBs Winfred T. Militante, Jr. & Dennis E. Guitarte;

RX-C - VWBs Reodrico Olegario II & Sandy D. Ablaña;

RX & ARMM-D - VWBs Sergio G. Lastimosa & Feliciano B. Alagao;

RX-E - VWBs Jerome N. Ramirez & Alexis N. Castillo;

RX-F - VWB Jimmy L. Apostol;

RXI-A - VWBs Antonio Uy Alvarez, Jr., Floren Lamo;

RXI-B - VWBs Julius S. Valdez & Wee Chee Y. Tam;

RXII-A - VWBs Palasig U. Ampang & Alexander U. Ampatuan;

RXII-B - VWBs Modesto C. Sanchez, Jr. & Agustin D. Dema-ala;

RXIII-A - VWBs Walderico R. Bonifacio, Jr., Alipio G. Olita, Jr., & Limbert Tan;

Overseas A - VWB Sergio R. Agahan, Jr.

PROPOSED CALENDAR OF MONTHLY ACTIVITIES FOR LODGES AND DISTRICTS

May 2008 - Transition Month

- · Labor Day May 1
- · Mother's Day May 11
- Philippine Flag Day May 28. Aguinaldo's army defeated the Spaniards at the Battle of Alapan on 28 May 1898. The flag saw its first action that day.
- · Distribution of year-long Calendar of Activities as approved
- · Installation of GLIs
- · Election of District Officers

June 2008 - Environment Concern Month

- UN World Environment Day June 5. The slogan for 2008 is "CO2, Kick the Habit! Towards a Low Carbon Economy."
- · Lodge/District Project Tree Planting on Philippine Arbor day June 25
- Educational sessions on Energy Conservation, Waste Management, and Recycling
- · Philippine Independence Day Festivities June 12
- · Father's Day June 15
- · Celebration of Dr. Jose P. Rizal's Birthday June 19
- · Tribute to the Flag at opening of all stated meetings for the month

July 2008 - Masonic Philanthropy Month

- · Caring for Widows and Orphans Day
- Invite a Friend to Experience Masonry
- · Sponsor a Masonic Information Seminar
- World Youth Day in Sydney, Australia July 15-20. This is a Catholic celebration for the young people of the world. All young people aged 16-35 are invited to attend World Youth Day (WYD).

August 2008 – National Language and Communication Month

- · Honoring Bro. Marcelo H. Del Pilar Aug 30
- · Honoring Bro. Manuel L. Quezon Aug 19
- · Project Stage a Balagtasan among the youth
- Lodge-hopping visits to other Lodges to cultivate better relationships with other brethren. Schedule of Mindanao Caravan.
- · Educational sessions Learn a new dialect! (Cebuano, Ilocano, Bicolano...)
- Educational sessions responsible use of mobile phones and the internet

September 2008 - Cooperatives Month

 Educational Session – Cooperatives: How They Work and the Benefits Thereof



Project – Formation of Cooperatives by Lodges and Districts in selected communities

October 2008 - Youth Month

- Support Youth Organizations, more specifically the DeMolays, Job's Daughters, & Rainbow for Girls
- · Organize District activities and competitions for the youth
 - * Organize a Pet Show or a Petting for kids
 - * Sports Fest
 - * Music Fest
 - * Literary/Oratorical Contests
 - * Essay Writing
 - * Arts and Crafts Exhibition (painting, drawing, etc)
 - * Quiz
- World Animals Day October 4 (Animal welfare groups, sanctuaries and individuals throughout the world hold special events to heighten public awareness of animal issues and to encourage people to think about how we as humans relate to animals.)

November 2008 - Month of Remembrance of the Dead

- · Lodge event Lodge of Remembrance ritual or ceremony
- · Invite speakers on Local Masonic Heroes (deceased)
- Honoring Bro. Andres Bonifacio November 30

December 2008 - Charity/Giving/Christmas Spirit

- Election of Lodge Officers
- GLP Foundation Day Dec 19
- \cdot Cheers to the Needy A program for gift-giving to the less fortunate
- · Visits to Hospitals and Orphanages
- Rizal Day December 30

January 2009 - Installation of Officers/Health Maintenance Month

- · Proficiency Exams for WMs, Wardens, and Master Masons
- · Installation of Officers
- · Reciprocity of Invitations for Installation
- · Organize a Fun Run
- · Educational Sessions Living Healthy, Proper Nutrition
- · Payment of Annual Membership Dues/Remittance to GLP

February 2009 - Continuation of January Program

- · Proficiency Exams for WMs, Wardens, and Master Masons
- · Installation of Officers

· Reciprocity of Invitations for Installation

March 2009 - Fire Prevention Month/Lodge Management and Leadership Month

- · International Women's Day March 8
- · Seminar on Lodge Management Leadership
- Honoring Emilio Aguinaldo March 22 (in 2004, Pres. Gloria Macapagal-Arroyo proclaimed March 22 as Gen. Emilio Aguinaldo Day as well as an occasion for commemoration of the Tejeros Convention
- · Educational Session Fire Prevention

April 2009 - Programme Denouement

- · Organization-wide Event Annual Communication (Cagayan de Oro City)
- · Evaluation of Past Year's Activities

Note: While the above listed suggested ACTIVITIES serve as guides for Blue Lodges and Districts, yet everyone is encouraged to give emphasis on a year-long basis to the following thrusts and objectives:

- · Have healthy programs on Masonic Education
- · Assure financial stability
- · Rejuvenate membership development
- · Maximize info and communication technology
- · Organize family-oriented programs.
- · Nurture our historical heritage.
- · Yearn to be more proficient and serious in Masonic rites/ritual.

A Quote from REFLECTIONS ON MASONIC VALUES

With the present number of its membership, Philippine Masonry will not die. But if we shall not be careful in the admission of candidates and improve on the procedure of admission, then we are starting the composition of a funeral hymn for the death of our noble institution. As Freemasons, we should not allow this to happen. If and when we do, we are doomed, for we have just hammered the last nail in the sarcophagus of Freemasonry.



ANCOM 2008 SIDELIGHTS & HIGHLIGHTS

Preliminary Activities

ost Worshipful Danilo D. Angeles, PGM (Grand Secretary), VW Francisco Lovero (Administrative Asst. to the Grand Master), and I (Senior Grand Lecturer), together with Sis. Angeling Angeles and the Grand Lodge staff, found the Pavillon Hotel & Resort Complex, venue of the 92nd Ancom of our Grand Lodge, already buzzing with activities when we arrived there in the morning of Monday, April 21. Brethren of the host district were busy supervising the ongoing preparations, and the "early birds" among the brethren from the different parts of our grand jurisdiction, who were billeted in various hotels and cottages in the city, registered for the Ancom. Not a few of the official representatives of appendant bodies, allied orders, and foreign grand jurisdictions likewise arrived early, most probably to have more time to enjoy the pleasant sounds and sights peculiar to the city, as well as relish the seafoods and other delicacies the Negrenses are known for. The early bird, it is said, catches the worm.

On Tuesday, April 22, there were more arrivals, who also registered at the Ancom venue. Members of the Masonic Family in Bacolod harmoniously worked together to make the registration process efficient.

On the day following, April 23, the golf enthusiasts among the brethren congregated at the Victorias Golf and Country Club in order to vie for honors in the tournament. We failed, however, to get the names of the winners therein.

Meanwhile, MW Jaime Y. Gonzales. Grand Master, and other brethren paid the Hon. Evelio R. Leonardia a courtesy call at City Hall.

In the afternoon, the Grand Guild of Past Masters of the Philippines (GGPMP) held its 24th Annual Convention, also at the Pavilion Hotel & Resort. **MW John L. Choa,** PGM, PGT, GGPMP President, reported, among other things, that the GGPMP had disbursed in 2007 the amounts of Php 635,000 and Php 548,838.50 for death and hospitalization benefits. "I propose," he said, "that the present Php 100 assessment be increased to Php 200, so that we can sustain the benefits provided to Past Masters, their widows and orphans." He then presented to MW Jaime Y. Gonzales copies of the convention reports for inclusion in the Proceedings of the 2008 Ancom of our Grand Lodge. The Grand Guild's fellowship dinner was held at the Imelda Cuisine at the corner of Rizal and Mabini Sts., Bacolod City.

Opening Day Proceedings

Right Worshipful Pacifico B. Aniag, Deputy Grand Master, assisted by other Grand Lodge Officers, opened the Grand Lodge of the Philippines at the convention hall of the

Pavillon Hotel & Resort early in the morning of **Thursday, April 24**. Then they repaired to the Rizal Elementary School to join MW Gonzales and other brethren in offering floral wreaths in fraternal tribute to the memory of Bro. Jose Rizal and other Mason heroes. **VW Nery G. Duremdes,** DDGM for MD R-VI-A, delivered a speech entitled "Rizal, the Perfect Ashlar," and MW Jaime Y. Gonzales, in his closing message, urged the brethren to emulate the lives and works of the Filipino Mason heroes, who courageously lived by the teachings of Masonry.

The text of VW Duremdes' speech is given hereunder.

Rizal, the Perfect Ashlar

by VW Nery G. Duremdes, DDGM, RVI-A

am reminded of a story of a ten-year-old pupil who was asked by his classroom teacher, "Elmer, what do you know about Jose Rizal?" Without hesitation, Elmer replied, "Sir, Jose Rizal is a man who was born and who died on dates which are public holidays!"

Today, as we are gathered here to bestow a well-deserved honor due to our national hero, Jose Rizal, it becomes apropos to pose a like query: "What do you know about Jose Rizal?"

You and I are well aware that our fraternal brother Jose Rizal was born in Calamba, Laguna on June 19, 1861 and was executed by musketry at the Luneta on December 30, 1896. Of course, in the context of the story of the ten-year-old Elmer I earlier shared with you, June 19th and December 30th are now public holidays. But, unlike the ten-year-old Elmer, today I have a little more to say about Bro. Jose Rizal.

It was in the year 1882 when Jose Rizal, then barely 21 years old and with an urge to study abroad, was on his way to Madrid, Spain, and he had his first exposure to Masonry. In a stopover in Naples, Italy, his eyes set upon a multitude of posters set up by Masons announcing

the death of Giuseppe Garibaldi, their Grand Master, and a patriot and soldier who, with his red-shirted volunteers. defended the Italian Republic. This must have so impressed Jose Rizal that he later wrote about what he had witnessed in Naples in a letter he sent to his parents and siblings. Upon his arrival in Madrid, Jose Rizal realized how strongly Spain was influenced by Masonic thoughts. The Spainish Revolution of 1868, led by members of the Craft, had catapulted Masons to positions of power, and they established a liberal government, which made parts of the law of the land the Masonic teachings of individual liberty, equality among men, religious tolerance, and freedom of the press and of speech, among others. This must have inspired Jose Rizal to petition for membership in Acacia Lodge No. 9 in Madrid, under the Gran Oriente de España. He chose the symbolic name "Dimasalang". Later he affiliated with, and was conferred the 3rd Degree on November 5, 1890 in



Solidaridad Lodge No. 56, an all-Filipino Lodge organized by Filipinos in Madrid. However, on May 25, 1891, he demitted from Solidaridad Lodge No. 53, and in order to maintain his good standing as a Mason, he applied for admission into and was admitted on October 14, 1891 by the Temple L'Honneur et de L'Union, a Lodge in Paris under the Grand Orient of France. Thereafter, he went to Hongkong where he practiced his medical profession and wrote the Constitution of the Liga Filipina. About six months later, he left for the Philippines and arrived in Manila on June 16, 1892. By the time Filipino Masonry had already been firmly established in the country, with Masonic Lodges and "triangulos" already set up in Capiz, Cebu, Iloilo and Negros, among other places. In Tondo, Manila, on July 3, 1892, he actually founded the Liga Filipina, a society which he dreamed would unify the country into a homogenous body whose members would practice mutual protection and promote education, commerce and agriculture. Significantly, members of La Liga Filipina were Masons. A few days later, upon orders of Governor General Eulogio Despujol, Bro. Jose Rizal was arrested and on July 16, 1892, he was exiled to Dapitan in Zamboanga, Mindanao.

When Bro. Jose Rizal was in Dapitan, the Jesuits, led by Fr. Pablo Pastells, spared no effort to bring Bro. Jose Rizal back to the Catholic fold. But these attempts proved in vain. The friars even tried to bribe Bro. Jose Rizal, provided he repudiated what he had written against them, but he refused to barter his convictions. After the outbreak of the Cuban Revolution in 1895, Bro. Jose Rizal

was persuaded to apply as a volunteer doctor in Cuba. This application was approved on July 1, 1896 by then Governor General Ramon Blanco, a brother Mason. When Bro. Jose Rizal departed for Cuba, he was suspected by the friars as the secret leader of the Philippine Revolution which had started. By the time Bro. Jose Rizal reached Spain, orders were given to bring him back to the Philippines as a prisoner to face trial for high treason. On November 3, 1896, Bro. Jose Rizal arrived in Manila. and he was immediately transferred under heavy guard to Fort Santiago, where he was detained. At the behest of the Governor General Camilo Polavieja, on December 26, 1896, Bro. Jose Rizal was tried for being "the principal organizer and living soul of the insurrection in the Philippines", and on the same day he was convicted and sentenced to death. On December 28, 1896, Governor General Camilo Polavieja affirmed the death sentence. On the following day Bro. Jose Rizal was notified that he would be executed on December 30, 1896.

After sunrise of December 30, 1896, Bro. Jose Rizal was bound elbow to elbow and was marched from Fort Santiago to Luneta. He opted to die standing rather than kneeling, and declined to be blindfolded. A few minutes after 7:00 o'clock in the morning, Bro. Jose Rizal was shot and at the burst of gunfire he turned around to face his executioners, shouted "Consumatum est", and fell face down to the ground. No more courageous man had ever faced a firing squad! And I would like to believe that was so because Bro. Jose Rizal - not unlike one so venerated in Masonic history - "chose rather to lay down his life than forfeit his integrity", and

because Bro. Jose Rizal was prepared, like any Freemason, to "welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides."

The execution of Bro. Jose Rizal took place more than a hundred years ago, but he and his ideals continue to live on. That is why the Filipino people commemorate his birthday and also his death. Our Bro. Jose Rizal has been honored in many other forms: thousands of streets, parks and plazas, schools, organizations, even persons have been named after him; and everywhere in the country his monuments have been erected. One such landmark is the remarkable monument of Bro. Jose Rizal in Daet, Camarines Norte. It is an inornate structure with a cube as its base. surmounted by a triangular column at the sides of which are etched the five-pointed star and the simple dedication "To Jose Rizal". Written in the exposed squares of the cube are the titles of his literary works. In Masonic symbolism the cube,

the square, the triangle and the fivepointed star combined represent the "perfect man". That monument of Bro. Jose Rizal in Daet, Camarines Norte, is the finest and most meaningful tribute to a "perfect ashlar" that our brother was. It should remind us that we, too, like him, should ever endeavor to transform ourselves from "rough ashlars" to "perfect ashlars".

It is by aspiring to be "perfect ashlars" that we can become better men and distinguish ourselves as Masons. We can do so because we can emulate and imitate our Bro. Jose Rizal.

And so, as we culminate this humble ceremony this morning, and tonight as you lay your heads on your pillows to claim the rest you richly deserve, between the closing of the eyes and the coming of sleep, I vehemently enjoin you at that moment to think of our Bro. Jose Rizal and the ideals he espoused and died for. For that would be the first step in the arduous path towards living our lives Masonically for a better society.

Opening Ceremonies

Having been fully received by Deputy Grand Master Pacifico B. Aniag, MW Jaime Y. Gonzales, Grand Master, in turn solemnly received into the convention hall the following:

- * The Past Grand Maters of Masons in the Jurisdiction of the Philippines;
- * MW Reynato S. Puno, PGM, GMH, Guest of Honor & Speaker;
- * Official Representatives of foreign Grand Jurisdictions;
- * Official Representatives of Appendant Bodies and Allied Orders; and
- * Hon. Evelio R. Leonardia, Bacolod City Mayor.



During the presentation of the Philippine Flag and the Grand Lodge Standard, the Negros Occidental Capitol Choir led the assembly in singing the National Anthem and the Grand Lodge March; WB Aristotle O. Liwag, Past Master of Lodge Mabini-Kalaw, eloquently and impressively recited the "Pagpupugay sa Watawat"; and VW Manuel G. Palomo, Grand Chaplain, delivered an inspired and inspiring Invocation in Filipino.

VW Restituto V. Pahilanga, Jr., DDGM for host RVI-B, declared the 92nd Ancom of our Grand Lodge officially open; then he welcomed one and all to Bacolod City. So did Hon. Leonardia.

Introduced by MW Franklin J. Demonteverde, PGM, Past Grand Master and Chief Justice Reynato S. Puno delivered a most eloquent and erudite Keynote Speech, the text of which follows.

MASONIC HARMONY

Keynote Speech by MW Renato S. Puno, PGM, GMH



have been requested by MW Jaime Y. Gonzales to talk about harmony. I can well understand the rationale of his request, for human history irrefutably demonstrates that one of the greatest human tragedies has been our continuous failure to overcome disharmony. I stress our nonstop failure, for disharmony has victimized pre-historic humans when their intelligence was no higher than that of the apes during the Stone Age until today, when human super-intelligence is about to enable us to clone ourselves. I emphasize tragedy, because disharmony has resulted in the greatest loss of human lives, greater than the loss we have suffered from the most devastating earthquakes. typhoons, tornadoes, tsunamis and epidemics in the world.

It is not my intent to overwhelm you with a Niagara of information. Let me just cite the number of people who violently died in various wars in the last century as a result of human disharmony. The famous British historian Hobsbrawn in his best-selling book entitled *Age of Extremes* wrote:

"Local, regional or global, the wars of the 20th century were to be on an altogether vaster scale than anything previously experienced. Among 74 international wars between

1816 and 1964, xxx the four occurred in the two world wars, the Japanese war against China in 1933-39 and the Korean war. They killed upwards of 1 million persons in battle."

In 1993, Brezinskiy estimated the number of people who died in the last century as 187 million. It is no wonder that when asked about his thoughts on the 20th century, William Golding, writer and Nobel laureate, said: "I cannot help thinking that this has been the most violent century in human history."

The end of the Cold War between the U.S. and Russia fuelled the hope that we had stepped into a new and higher threshold of harmony, where peace would finally cease to elude us. That universal dream, however, was dashed to pieces by a new war that greeted the millennium, the war on terrorism. Tomes and tomes of literature have been written about the frightening direction that this war on terrorism would take, but I like to believe that the observations of Prof. Samuel Huntington, from Harvard University and authority and author of the classic book End of Civilization, are most enlightening:

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"In the wake of the Cold War, the increasing intensity of this historical antagonism has been widely recognized by members of both communities. In 1991, for instance, Barry Buzan saw many reasons why a societal cold war was emerging between the West and Islam, in which Europe would be on the frontline.

"This development is partly to do with secular versus religious values, partly to do with the historical rivalry between Christendom and Islam, partly to do with resentments over Western domination of the post-colonial political structuring of the Middle East, and partly to do with the bitterness and humiliations of the insidious comparison between the accomplishments of Islamic and Western civilizations in the last two centuries.

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"Similar observations came from the Islamic community. There are unmistakable signs, argued a leading Egyptian journalist, Mohammed Sid Ahmed, xxx " 'of a growing clash between the Judeo-Christian Western ethic and the Islamic revival movement which is now stretching from the Atlantic in the west to China in the east'. Another prominent Indian Muslim also predicted that the West's 'next confrontation is definitely going to come from the Muslim world. It is in the sweep of the Islamic nations from the Maghreb to Pakistan that the struggle for a new world order will begin."

The exclamation point is that violence and death due to lack of harmony will continue to hound humankind in this millennium.

To be sure, the best and the brightest among men have exhausted their cerebrums to address this problem of lack of harmony. The monument to this effort is the organization of the United Nations (UN), composed of sovereign nations all over the world. Given the fact, however, that these nations will not surrender their respective sovereignties, the UN from its inception was hobbled in its goal of achieving a lasting international peace.



The member countries of the UN were too diverse; their political agendas were hopelessly irreconcilable; their finances were too meager; their correct decisions could be vetoed by the big powers – all these and more prevented the UN from establishing harmony among nations in the world.

The UN experience teaches us two lessons; first, harmony is peace but it is peace that means more than the lack of war; and second, harmony cannot be expected from states that are no more than artificial persons. Unlike natural persons, artificial persons are without souls; hence, they are bereft of ethics, and they do not exist to satisfy the divine design of serving out of selflessness.

The inconvenient question is whether Masonic harmony is the panacea to this problem of disunity, a problem that has torn humans asunder since time immemorial. I have no reservations in making the submission that Masonic harmony holds the key to the human problem of disunity. I start with the proposition that to plumb the dizzying depth and breadth of the problem of disunity, we must know its causes. Theologians theorize that the cause is our decision to control our own destiny, to be the captains of our own fate. Some economic pundits peddle the idea that disunity is caused by the pursuit of profit, for which greed is the driving force. Some political scientists opine that disunity is caused by the overriding agenda of states to rule the world regardless of consequence.

As one of the ancient depositories of human knowledge, Masonry has its own

postulates on why lack of harmony has always hounded us in our journey to the East. Bereft of its esoterics, our 3rd Degree informs us of the three principal evils that mangle human harmony. We are all familiar with the life and legend of Hiram Abiff, the widow's son. Masonic scholars describe him as an inspired master, the most skillful worker who ever lived. His abilities were not confined to just construction, but extended to all kinds of work - whether on gold, silver, brass or iron; whether on linen, tapestry or embroidery. The inerrant Good Book tells us he was personally chosen by King Solomon to build the Lord's temple. Day in and day out, he supervised about 200,000 artisans and laborers without any discordance or confusion.

In short, Hiram Abiff was the perfect practitioner of harmony. But we all know the tragedy that struck this symbol of harmony, this icon of unity. The three evils attacked and killed him and caused confusion in the temple. The 3 J's representing different kinds of evil represent the three principal causes that destroy the harmony of men. The first cause is the virus of ignorance. Ignorance, especially organized ignorance, has divided men by keeping them in the dungeons of darkness. Galileo, who ushered the scientific revolution, is a notorious victim of the reign of ignorance. During his career, he invented the hydrostatic balance, the first practical thermometer, the geometric and military compass and the astronomical telescope. He was the first person to see the mountains on the moon, to discover the rings of Saturn, to know that the sun revolved, and that the earth and the planets revolved around the sun. For

proclaiming the truth of nature, he was charged with heresy, tried by the Inquisition and, needless to say, convicted by the dumb.

The second cause of man's lack of harmony is love of the material and doubt of the spiritual. Truly, it is self-evident that the battle between the denizens of the world of spirit and the world of matter, the war between the God of Grace and the god of Gold has ripped human harmony apart. The life of Jesus Christ tells us of this raging battle of life. He taught about the Kingdom of God, but those who suffered from a severe deficit of spiritual enlightenment crucified Him on the Cross. Yet, no person has changed history as much as Jesus of Nazareth did. He wrote no poetry, but Milton, Dante and the world's finest poets were inspired by Him. He composed no music, but Handel, Beethoven, Bach and Mendelssohn reached their highest perfection when composing hymns and symphonies to His praise. He painted no pictures, but Raphael, Michelangelo and Da Vinci were inspired to greatness in painting His life and ministry. Today, those who are slaves of the God of Gold rule the world; this is the worst variety of atheism the world has ever known.

The third cause of the lack of human harmony is prejudice. The world "prejudice" comes from the Latin prae, meaning "before"; and judicium, meaning judgment. It is a prejudgment often driven by passion, hatred, lust, and the like. Perhaps the most disruptive kind of prejudice is racial prejudice, especially that provoked by the color of skin. Millions have been dehumanized because

of this prejudice, in which one's value as a human being depends on the fairness of one's skin, the shape of one's eyes and the elevation of one's nose.

We remember those who have fought against this prejudice that disturbs human harmony. One of them is Nelson Mandela, who dismantled apartheid in South Africa. Apartheid called for the separate and unequal treatment of the white and the black races. Mandela led the long and difficult fight against apartheid. He was in and out of prison for 27 years. Life imprisonment was meted out to him; but the South African whites knew that while they could chain the body of Mandela, they could not capture his soul. When his life sentence was read to him. he replied, and I quote: "During my lifetime. I have dedicated myself to the struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die." They locked in Mandela, but they could not lock out his message.

Time is precious, and nobody has the privilege to delay it by the sorcery of semantics. Let me just conclude by underscoring in neon that harmony is not a Masonic teaching that is yet in its fetal stage. It has long been the life of Masonry, and every Mason should continuously give it the breath of life. Now and not later, it is our bounden duty to demonstrate to the world the validity



of our concept of harmony. The cacophony of circumstances calls us to prove once again that Masonry is still a powerful difference, and we can do that if we let our talk and walk coincide with each other.

We cannot bleach reality. Everywhere we cast our sight, our eyeballs are grabbed by ugly influences that threaten the threads of harmony among our people. We behold the thickening fog of ignorance that hides from the people the unacceptable inequities of life. Our Masonic duty to spread harmony calls for us to dissolve the mist that blurs the difference between truth and falsehood. Masons unequivocably stand for truth, and we should never seek truth with falsehoods. Indeed, we should not be satisfied with half-truths, for half-truths are complete lies in disguise.

We also behold the merciless march of materialism, the seemingly unending rule of the god of Gold and the rejection of the God of Love. Our Masonic duty to spread harmony calls for us to help shape a society where the reign of greed cannot endure; where the number of hands with begging bowls should be less; where the clenched fists of protests should be lesser, because humans should be dictated more by their values than by their valuables.

We also behold the prejudices that drive so much dissension into the various

strata of our society – especially the prejudices fuelled by religious bigotry and the prejudices fanned by racial superiority. Our duty as Masons to spread harmony is to demolish these strongholds of prejudice, for if there is a vice that blinds, it is the scales of prejudice that cover the eyes of the prejudiced.

Our duty to spread harmony is one we cannot avoid. It is a duty we have to discharge not only because it is right, but more because it is righteous. And when we rise to fight for righteousness, we should not be daunted by the fear that sometimes we may lack the strength of number; we should not tremble even if we are alone; we should not worry if our voice momentarily sounds as the voice from the wilderness.

Let us not forget even for a moment that Masons fight for the sovereignty of eternal virtues, and that their eternal validity cannot be surrendered to any earthly power – not to the strength of the elite, neither to the muscle of the majority. For, what is right and what is wrong can never be resolved by autocracy or by mobocracy. And like Hiram Abiff, Masons must not allow death to terrorize them, for the finish line of the battle between good and evil is set in another kingdom – the Kingdom of God, where victory will belong to the Lamb and not to the Lions.

Good day to all.

HIRAM ABIFF was the perfect practitioner of harmony



Masonic leaders pose at the Rizal monument in the Rizal Elementary School, Bacolod City, during floral offering.

The lone lady in the photo is Sis. Lylwynn Gonzales.



Deacons escort the incoming Grand Master into the Convention Hall.

Incoming Grand Master Pacifico B. Aniag takes obligation at the Altar.





MW Pacifico B. Aniag, who is about to receive the GM's Hat, displays a winsome smile. MW Pacifico B. Aniag is invested with Grand Master's Jewel by MW Oscar V. Bunyi, PGM, Master of Ceremonies.





MW Pacifico B. Aniag wields the gavel, symbol of authority.



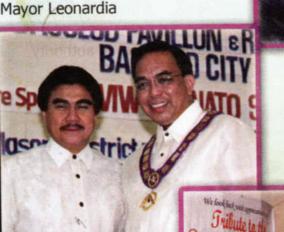
MW Aniag delivers inaugural address. Local and foreign Masonic dignitaries intently listen.



MW Aniag with Bacolod City Keynote Speaker Reynato S. Puno, PGM, GMH, Chief Justice of the Supreme Court of the Philippines eloquently speaks on Masonic Harmony.



RW Aniag and MW Gonza welcome a foreign Masonio dignitary to the Grand East





MW Jaime Y. Gonzales gives fraternal tribute to the PGMs, while his successor, RW Pacifico 'Boy' Aniag and other Masonic leaders, including PGMs Revnato S. Puno and Rosendo C. Herrera, display varied reactions.

Grand Oration

Who will guard the guards? Who will tell the truth?

by VW Carlos "Itos" S. Briones, G.O.

ontemporary history will gradually and inevitably push Philippine Masonry to come forward, assert itself, justify its existence or carve its own niche in our national and domestic tableau, either proudly (or regrettably?). Although it may take a bit longer to reduce to obscurity the glory of their past, but the Masons of today will, in the near future, feel uncomfortable to just sit by and allow the records of their gallant and courageous peers to buoy up their ego and pretend as if the accomplishments of those



great but departed brethren are also theirs. We have lived and wallowed in the glory of past achievements too long. Isn't it about time we also register something unusually sterling which we can be proud of, something we can call our own, today, in our own time? And not just in theirs?

The teachings of Masonry have not changed. The landmarks, the tenets, the ancient charges, usages and customs have remained unaltered throughout the ages. Its avowed attachment to the cardinal virtues and its call for strict adherence to Masonic practices considered proper and righteous before man and God remain the same. Dedicated Masons who serve their Grand Lodge and their respective Lodges with fervency and zeal are expected to maintain their loyal obedience to project the respectability of their craft to its fullest brilliance. But can we see and feel the same old dedication and loyalty to the glory of our present brand of Masonry today? Can we claim an honest relevance to the moral and spiritual needs of our time? Do we see these needs within our community, in our people and above all, do we see them in the men and women in our government today? If we do, are we doing something about it? Individually or collectively, do we make our presence and our relevance felt in a society where the loss of virtues and values is blatantly, glaringly and alarmingly deteriorating?

Many attempts at reviving the spirit of EDSA, also known as the Philippine brand of People's Power, have come and gone. Incidents have tried surfacing and resurfacing but they, to some degree, lack the intensity and genuine will so that they dissipate. If ever there is any attempt at mobilizing people these days, the exercise only exhibits a motley representation of a dwindling or gradually dying interest. We may be tempted to ask: "Has People Power gone out of fashion and people have lost the will or that they no longer care?" But the mark of "unmoderate greed" is still staring at our society and right on our



faces. So, where do we place ourselves in unsettling the midst of these developments? Do we still possess the moral courage to act the way Masons are expected they should? Do we just watch nonchalantly by and hide behind the convenient excuse because we are barred from anything political in nature? Just where is really the extent to which we can show our people the simple manner of acting accordingly? So, where are we in the scheme of things? Where are we in the midst of corruption in our country and in our government? Where should we be when we see the inevitable turmoil in a divided nation? Where and when do we build bridges among men? The days of the conjugal dictatorship could have been the most opportune time to start building those bridges of understanding among a divided people. Why did history choose someone like the late Jaime Cardinal Sin to lead that bloodless People Power? Why the religious institutions of nuns and priests? Why not the institution of Masonry? Why not the Masons? Where were they on those times of shameless plunder? Where were they when the need to have honesty, righteousness, integrity in public service, loyalty to country and people ought to be the concern of those in government? But Masonry then, and until now, has opted to keep its deafening, nay maddening, silence. Why?

Where do we stand between people and government when we feel and see that something is very, very wrong? Where do we apply those seemingly brilliant gems of Masonic teachings if most of our actions shall be deemed political and we are unable to respond? Can anyone honestly tell me or some of us, where we should be or what is it we can do to find

out whether we still count or whether Masonry is still relevant to our situation today? I am merely asking questions which perhaps many of you are also too timid to ask.

Perhaps many of our people have grown so callous to rampant and widespread lies and corruption that they just don't care anymore. Has Masonry fallen into the same situation? Do we stop caring too, or are we putting an end to spreading virtues and righteousness because we seem unable to give Masonry a human face in our present troubled time? Or do we merely pay lip service to the beautiful and replicable goodness of Masonry? Is it asking too much to be publicly honest? And is it too demanding to adhere to the truth with resolve and with strong tenacity and will?

Our elders in the Craft are not getting any younger. Many have been summoned to the Celestial Lodge above to be in union with their Supreme Grand Master in the heavenly temple. While we feel blessed that some of these mentors still make themselves visible in our current Masonic functions, we are aware of their dwindling number. Even those that wear the purple caps of wisdom have diminished in quantity or have become physically scarce in the vicinity of our Grand Lodge that we cannot help but wonder: "What will happen when the old guards are gone?" Who will be left to look after the unpolished ashlars and work on their refinement? Who will guard the guards and give those necessary instructions to maintain the harmony and balance of things which must prevail in our Lodge and in our country? Or, when was it we heard any of these elderly Masons give and

spread wisdom touching on these present and current uncertainties? Are there still wizened elderly Masons who will guide us how to apply Masonic values to our present predicament? Do we still have respectable Masons who will work collectively and present an alternative formula, a workable move, one that would maintain the peace and harmony of our nation, without hatred, without rancor, without bloodshed? Who will indeed guard the guards when the old masters' time shall have been no more? And from whom can we expect wisdom when many have become voiceless while the rest are seemingly indifferent to the ugliness before us?

At this crucial moment in our nation's history, it becomes equally important to ask: "Who will tell the truth?" Who will tell the real, unexpurgated and/or glossed over truth, hurting or not? Corollary to this query, it is likewise important to find out who will listen to and accept the real, unexpurgated and/or glossed over truth? The whole nation is gripped in anxiety and anticipation of the outcome of a current senate inquiry and other recent events involving vital national issues. These developments involve the honesty and integrity of the men and women in our government. All Filipinos of consequence, Masons and non-Masons alike, have a stake at what is happening today. These regrettable events place in the limelight the accountability of many government officials. They present before the bar of public scrutiny the ugliness or beauty of present system of administration. The key players that have been placed before us have great responsibility of telling our people one very simple though seemingly elusive commodity – **the truth**. Why does it seem so difficult to tell the truth nowadays?

Or is it difficult for Masonry today to offer our nation and our people one aggressive, bold but honest alternative? Or shall we maintain the timid attitude of forgetting that individually or collectively. we have a rich and deep treasure chest of human resources. Silently within our ranks are men with administrative or even technical acumen. They are clothed with the unblemished mark of honesty and integrity. I have no doubt that amongst us are men capable of running the affairs of government in the fine tradition of statesmanship and are obedient to the expectations of the Craft in maintaining their most respectable form. Who can set aside and ignore the sterling qualities of some of our Past Grand Masters? Right now we can immediately point to two highest national officials at present. Do they not posses the inherent qualities we look for in honest, fair and conscientious leaders? Can we not easily pick from our seemingly inexhaustible collection of prestigious men a formidable choice for a new leadership? Can they not be the Masons' answer to the clamor for change? Maybe we are not aware of this anymore but within us are precious collections of votaries awaiting to be tapped. We may not even be conscious that we have a nationwide machinery of human resources scattered throughout the archipelago. In cities, towns, provinces and regions; on the highest hills and in the lowest vales are Masons to be found. They need only to understand that this rapacious greed among our officials needs to be eradicated; that this rotten system in government would require the transfusion of Masonic blood. All it takes



is for all good Masons to appreciate that through courageous men in our Craft, we may be able to bring back the glory of Masonry. Through our collective efforts and commitment we may be able to prove that Masonry is indeed a potent and impregnable force on this side of the globe. A Mason for President? For Vice President? And why not? I believe this can be achieved if we stay united and driven by only one unselfish conviction - that of giving integrity and honesty to public service, and standing behind the cause of a highly qualified and deserving brother, what other force can be more impregnable? If we do not try now, how can we ever find out? If we don't do it now, when else? Tomorrow may be too late. Look how truth is being trampled upon ... and in public!

I do not blame the profane if he gives truth an entirely different definition or color. I do not blame the Filipino audience if it can no longer distinguish between glossed over truth, half truth or outright lies as against genuine truth. For so many decades, the same audience has been exposed to the concealment of truth as early as the Dictator Marcos' time. One needs no diploma in psychology to interpret the smirk on the face of the Filipino audience today every time it listens to a government official supposedly "telling the truth" whether under oath or not.

To a dedicated Mason whose physical, moral and spiritual acquirements have been immersed totally in the tenets of his Craft, his tenacity to truth must be beyond question. It is his only vital talisman expected to proclaim him to be free. To veil truth in concealment or totally obscure its brilliant reality is to remain imprisoned in ignorance and hollow pretense.

To ignore our own capacity as a rich resource of human potentials is to deny our people of their chance for new hope, for a new horizon to a brighter tomorrow. Our people, both Masons and non-Masons, know the role that our forebears played in the most crucial moments in our history. All it takes for us, the living Masons of today, is to show to them that we still possess the sterling qualities as honest exemplars and pillars of integrity. My question to you, you, you and you, my brethren, is: Do you still possess these sterling qualities? Are you still capable of honesty? Can you be a dependable pillar of integrity? I challenge all of you to come forward and be the courageous Masons that you are.

Most Worshipful Jaime Y. Gonzales, esteemed and respected Past Grand Masters, Right Worshipful Sirs, Very Worshipful Sirs, Worshipful Sirs, Visiting Dignitaries, My Brethren, I have given my piece and presented my case in the wake of these present discouraging circumstances. Please tell me and the rest of the brethren in this grand gathering: Where does Masonry begin in situations like these? And where would you want it to end?

More Reports Presented

The Standing and Special Committees of the Grand Lodge, such as those on Finance, Accounts, Masonic Temples & Buildings, Administration of Lodges, Returns & Charters,

Resolutions, and Foreign Relations & Correspondence, presented their respective reports.

Finally, the brethren were called from labor to refreshment in order for them to get ready for the much-awaited Grand Master's Night.

Grand Master's Night or "Halad para kay Grand Master"

t about 7 p.m. the Pavillon Hotel & Resort grounds had taken on a very festive mood. Having labored hard the whole day "in the quarries," we came together as a big family to share one another's fellowship and to demonstrate the spirit of Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We ate all the food and drank all the wine or beer we could, after the invocation led by Grand Chaplain Manny Palomo and the warm welcome remarks by VW Restituto V. Pahilanga, Jr., DDGM for RVI-A, and **Hon. Isidro P. Zayco**, Governor of Negros Occidental.

Ang palad naman ang mga nanalo ng mga gantimpala sa "raffle"! They won pods, digital cameras, laptop computers.

How enviable the proud recipients of the coveted Grand Lodge Awards were! These include WB Johnson M. Yu of Mencius No. 93 and Bro. Ali Joseph C. Lloren, Outstanding Lodge Secretaries; THE TROWEL of Pagkakaisa No. 282, TINIG NG SILANGANAN of Silanganan No. 19, and THE TRESTLE BOARD of Sarangani No. 50, Outstanding Lodge Newsletters; THE CRAFTSMAN of MD R III-D (South Nueva Ecija), Most Outstanding District Newsletter; WI Floren Vic Lumo, PM, Davao Masonic Lodge No. 149, Most Outstanding Grand Lodge Inspector; Quezon City No. 122, Most Outstanding Lodge; WB Rogelio D. Govero, Jr. of Quezon City No. 122, Most Outstanding Worshipful Master; Masonic District R XI-A (Davao), Most Outstanding District; VW Rodel Riezl SJ. Reyes of MD R XI-A (Davao), Most Outstanding District Deputy Grand Master.

For his disinterested dedication to giving Masonic education lectures even beyond the call of duty, VW Edilberto G. Carabbacan, JGL for Northern Luzon, received a special **Plaque of Recognition.**

WB Juanito G. Espino, Jr. was **Most Outstanding Master Mason** in Public Accountancy; VW Edwin I. Corvera, PDDGM, in Police Service; VW Alfred Li, PDDGM, in Humanitarian Service; WB Carlito S. Puno, PM, in Government Education Service; VW Eugenio V. Sicat, Grand Web Master, in Information Technology; VW Samuel A. Laus, DDGM, NCR-D, in Overseas Deployment; VW Santiago T. Gabionza, Jr., PDDGM, in Corporate Law; and VW Danilo A. Abinoja, in Public Maritime Safety.



Since he was clearly elated to see the big assembly of members of the Masonic Family enjoying one another's fellowship and camaraderie, MW Jaime Y. Gonzales, the honoree, delivered an inspired and inspiring message.

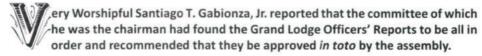
Socials ensued. The Dancers & Drumbeaters of La Carlota City presented "Pasasalamat"; the members of Mt. Diwata Lodge No. 236 rendered their own version of the Surigao Ethnic Dance; and the Maskara of Bacolod City rendered an entertaining number.

Again, we failed to get the name of the winner of the Grand Prize in the Raffle, an Isuzu Altura. Sino kaya ang nanalo?

In any case, VW Joel C. Obar, PDDGM, and WB Ricardo A. Toribio, PM, ably served as emcees throughout the festive occasion.

"Sayang!" Sis. Lorna Demonteverde later on remarked. "The singing of Vince Hill's 'Let There Be Peace,' with the hands of all present interlocked, could have served as a fitting climax of Halad para kay Grand Master."

Second Day, Ancom Proper



The Fraternal Relief Assistance Program (FRAP), which had gained financial vigor and stability in the past few years, held its meeting, after which VW Antonio Joson presented the report of the Masonic Charities for Crippled Children, Inc. (MCCI), of which he is the President.

Incoming Grand Master Pacifico B. Aniag next presented to the brethren the Accounts and Budget of the Grand Lodge for his year in the Grand East.

Cagayan de Oro City was chosen to be the host of the 93rd Ancom of our Grand Lodge. (See you, brethren, in CDO on the last week of April 2009!).

The afternoon of Friday, April 25, was a rainy one. Nonetheless, the brethren stayed on to listen to the nominees for the position of Junior Grand Warden (VWBs

Juanito P. Abergas, Edward Y. Chua, George O. Chua Cham, Voltaire T. Gazmin, Ramoncito B. Piaña, and Juanito B. Vaño, Jr.) present their respective programs for the Craft.

After the first balloting, VWBs Abergas, Chua, and Piaña fared better than the rest.

After the second balloting, VWBs Abergas and Piaña had to fight it out in the next balloting.

In the end, it was VW Abergas who was declared the newly elected Junior Grand Warden.

While the election for the position of JGW was going on in the convention hall, MW Jaime Y. Gonzales tendered a special dinner somewhere else in the Pavilion Hotel & Resort in fraternal tribute to the Past Grand Masters. He distributed

commemorative tokens to the PGMs and their spouses as well as to the other guests, including visiting foreign Masonic dignitaries. Given below is the message of the guest of honor and speaker during the special occasion, Hon. Salvacion Zaldival Perez, Governor of the Province of Antique.

A Tribute to the Past Grand Masters

by Hon. Salvacion Z. Perez

T WAS VERY long ago when I last talked rather lengthily with a Grand Master of Masons. That was when I last conversed with my father, Justice Calixto O. Zaldivar, your peer and colleague in this ancient and noble brotherhood of Free and Accepted Masons of the Philippines, who was wafted to the celestial Lodge in 1979. Tonight, as I speak before you, Past Grand Masters of Masons, it is not unlike reliving that last talk I had with my father.

My conversations with my late father, including that lengthy one just before his earthly life ended, have given me certain insights. I have come, for example, to understand that a member of the Craft rarely becomes a Grand Master of Masons without having served a long and arduous apprenticeship. Almost invariably he has been a Master of his own Subordinate or Blue Lodge and, by years of service and interest, demonstrated his ability and fitness to preside over the Grand Lodge. It is not a rarity for a Mason to be appointed or elected to a position one station higher each year. In the normal course of events, appointment or election at the "foot of the line" of officers will eventually lead to the highest office. It is this unique system which is depended upon to give long experience and years of Masonic knowledge to Masonic leaders.

It is then easy to conclude that the principal tenets of Masonry – Brotherly Love, Relief and Truth – have become so much a part of a Mason when he becomes a Grand Master of Masons.

May I, therefore, recognize each of you as the epitome of those principal tenets. Nay, each of you must be commended because, as Grand Masters of Masons, you have certainly united men of every sect and opinion, and you have caused true friendship to exist among those who might otherwise have remained at a perpetual distance. Each of you must be praised because, as Grand Masters of Masons, you have definitely relieved the distressed in many ways; soothed the unhappy, sympathized with their misfortunes, and shared their miseries. And, I hasten to add, each of you must be extolled because, as Grand Masters of Masons, you have decidedly contemplated on the theme of goodness and truth, and have regulated your conduct by the dictates of this twin principle.

And yet, if you may allow me to be most candid, it is when you have held the highest position of power in any organization – and more among the fraternity of Free and Accepted Masons – that you must be possessed with more



humility. For it is only by being so that you will never lose sight of the principles of your fundamental brotherhood, among them that you are to regard the Sacred Volume as the great light in your profession and to be guided by the divine precepts it contains; that you are never to mention the name of the Divine Being except with such awe and reverence which are due from the creature of the Creator: that you are to do to your neighbors as you would that he should do unto you; and that you are to adhere to a prudent and well-regulated course of discipline. When you can be all this, you will merit the applause not only of your brethren, but of the whole world as well.

As the eyes of the fraternity are upon every Mason, so are the eyes of mankind upon every Grand Master of Masons.

It is to your credit, and with great honor to Masonry, that, to my knowledge, you have distinguished yourselves as men, as Masons, and as Grand Masters of Masons. Tonight's occasion, then, is a fitting solemnity to express the sentiments I have here pointed out. Of course, no words are adequate enough to bestow to you the sublime glory you so richly deserve.

I have always been proud of my father, the late Justice Calixto O. Zaldivar, and I feel just as proud of all of you. Verily, you have in your own unique way done so much for the benefit not only of Masonry but of mankind as well, and through you, the whole world has come to know the goodness of the Free and Accepted Masons.

A pleasant evening to one and all.

NOTE: As the Tribute to the Past Grand Masters was going on, the brethren went to different places in the city, some to celebrate the victory of soon to be RW Juanito P. Abergas, and others to demonstrate their sympathy to the losing candidates.

Last Day of the Ancom

Installed/Past Masters Degree



ot only was the number of registered delegates to the Bacolod Ancom the biggest so far, but the number of brethren on whom the Installed/Past Masters Degree was conferred (185) was also considered a significant one.

The outgoing Senior Grand Lecturer would like to extend his sincerest commendation to the following brethren for having performed their assigned task to the utmost of their ability and skill:

VW Ignacio V. Illenberger, Grand Historian, who acted as Presiding Officer; WB Mario Tamba, PM, Hamtik Lodge No. 76, who acted as Senior Warden; WB Hernando Catequista, PM, Galvez Mem. Lodge No. 229, who acted as Junior Warden; WB Aurelio Lopez, Jr., Secretary and PM, GLJaena Mem. Lodge No. 194, who acted as Chaplain; WB Jose Contreras, PM, Galvez Mem. Lodge No. 209, who served as Senior Deacon; WB Eduardo Suelan, PM, Hamtik Lodge No. 76, who served as Junior Deacon; and VW Melwen A. Sustento, DDGM, MD R-6A, who acted as Tyler.

Mabuhay po kayong lahat, mga Kapatid!

Briefing for GL Officers, 2008-09

Elected and appointed Grand Lodge Officers for Masonic year 2008-09 were briefed on the rally thrusts of the incoming Grand Master's program of administration. Each of them was provided with a copy of the Manual for Grand Lodge Officers.

Certain questions of the brethren having been satisfactorily answered, all present were urged by **VW Cris Fernandez** to conduct themselves in an exemplary manner during the installation ceremonies.

Most Solemn, Impressive Installation Rites

The Grand Lodge Officers for Masonic year 2008-2009 were most solemnly and impressively installed into their respective offices by no less than the Chief Justice of the Supreme Court of the Philippines, MW Reynato S. Puno, PGM, GMH, who was ably assisted by MW Oscar V. Bunyi, PGM, the Grand Master of Ceremonies. Installed were the District Grand Lecturers; the District Deputy Grand Masters; the appointed Grand Line Officers; the Grand Secretary and the Grand Treasurer, MW Danilo D. Angeles, PGM, and MW Rudyardo V. Bunda, PGM, GMH, respectively; the Junior and Senior Grand Wardens, RW Juanito P. Abergas and RW Avelino I. Razon, Jr., respectively; the Deputy Grand Master, RW Peter U. Lim Lo Suy; and the Grand Master, MW Pacifico "Boy" B. Aniag.

The auspicious occasion proceeded very smoothly under the strict supervision of VW Crispulo M. Fernandez, Asst. Grand Treasurer, and it was made all more solemn and impressive by the musical numbers rendered by the USLS Chorale

MW Bunda, PGM, GMH, who installed MW Jaime Y. Gonzales at Clark, Pampanga a year ago, presented to the latter the Past Grand Master's Jewel and Ring, and Sister Lylwynn Gonzales invested these on her beloved husband, who in turn gave a rather emotional but truly sincere response.

The newly-installed Grand Master, MW Aniag, then delivered his inaugural address, as follows:

Behold, how good and how pleasant it is for brethren to dwell together in unity!



MW Aniag's Inaugural Address

cannot help but be in wonderment whenever I recall the circumstances that led to my being here today, standing before you as your Grand Master. You may still remember that dramatic election during the Tagaytay Ancom in 2005 when I, running as a dark horse, so to speak, a new face in that Masonic election, suddenly emerged the winner in that first election that was conducted under the then new electoral reforms wherein campaigning was strictly prohibited. Many of you would still recall with pride that particular scene when RW Peter and I were hugging each other after he had withdrawn, to pave the way for my election. I even recall MW Reynato Puno's comment when he said to me that that picture of us embracing should be declared the most beautiful picture in an Annual Communication of recent times. After having failed to fully comprehend how I surprisingly came out the victor, many had just offered to suggest that perhaps it was destiny that brought me here. With all the drama, the surprise, and the incomprehension that surrounded my ascension to the Grand Oriental Chair, I can only thank the GAOTU for it could only be His hand that was at work during those moments.

Be that as it may, I think there are some among the many who had had a part in this drama that I should be thankful to, as they had been made instruments, perhaps unknowingly, in that unfolding of events that led to this particular episode. First would be my brethren from my province of Bulacan, especially those from my Mother Lodge, Malolos Lodge No. 46, for it was they who insisted that I allow my name to be submitted as a candidate despite my refusal, because I believed then, as I still do now, that there are others from our place that are more deserving and qualified, and are better known among the brethren in the entire jurisdiction. Second would be the Past Grand Masters who, despite the fact that I had not been seen around in Masonic activities for guite a number of years then, and many of whom I had not had the privilege of serving and therefore not quite known to many of them, still had opted to include me in their shortlist of candidates.

To my brother DeMolays. I never realized, as I said that I was not in circulation then, that there are now so many DeMolays who have become Master Masons. During our time in the early seventies, only a handful of us opted to join the Craft. Up to now, I have not met or known many of my brother DeMolays but I can feel the bond of fellowship that permeates among us, uniting us through the lessons we have learned in our DeMolay Chapters - that as we grow into adulthood and the mature years of our lives, we should endeavor more to become better sons, better citizens, and better men. We, as DeMolays, are your sons and our natural desire to serve you, as our parents, perhaps affirmed our resolve to serve Masonry in general and our Grand Lodge in particular. And to all of you, my brothers, for having put your faith and trust in me. The only way I can truly express my gratitude to all of you is to serve the Craft as your Grand Master with

all humility and dedication. I owe it to all of you that I make my leadership the same instrument as it had been given to me—which is for the betterment of our Grand Lodge and for the glory of Masonry.

We all understand that the Grand Mastership is the highest distinct honor that the brethren can bestow upon a

brother, for solely in his hands are entrusted the combined executive. legislative, and judicial powers of the organization. And in the same token. I hope that you also understand the tremendous amount of pressure. responsibility and obligation that this position carries. Human beings as we are, we have limitations and weaknesses that make us unworthy of the great expectations that are demanded of us. It is only through your understanding, cooperation, and support that these duties can be ably carried out.



Three generations of Masons: VW Carlo Pacifico; MW Pacifico; and VW Francisco Aniag.

And as I embark on this **journey of service**, may I invite you to be one with me in my desire to continue with what we have been doing well and endeavor to improve those that can be made better.

Let me briefly present some of the rally thrusts of my program of administration.

1. Highest priority shall be given to programs that dwell on Masonic Education. The Institute of Masonic Education and Studies (IMES) will be further strengthened with the formulation of a comprehensive standard curriculum and improved methodology. Programs and courses will be closely and strictly supervised by the Senior Grand Lecturer and their

implementation in the whole jurisdiction will be followed through by the Junior Grand Lecturers and District Grand Lecturers. Metrics will be designed and formulated to measure success or failure in the end.

We shall 2. maximize the utilization of Information and Communication Technology. No organization "worth its salt" can be competitive in this world of cyberspace without resorting to the use of modern

technology. Under MW Jimmy Gonzales' reign, we have already upgraded our administrative and accounting system software through the efforts of VW Van Luspo, and developed our website through the efforts of VW Eugenio Sicat, and it is now my desire that all Masons and Blue Lodges be able to access and transact with the Grand Lodge thrugh a twenty-four hour on-line web-based information system



that will make for an efficient Lodge administration. Getting information real-time provides quick and accurate basis for Blue Lodges to act and decide on issues at hand that are aligned to the GLP directives.

- 3. We shall go back to the basics and re-emphasize the time-honored tradition of membership admission. Masonry has become attractive to countless men as to motivate them to join it. Tales of how Masons have come to the aid and succor of a brother Mason have spread so widely that, to many, unearthing this mystery has become a quest. Yet, as the fraternity grew in number, this mystery has, unfortunately, turned to be a farce to not a few. Apparently, there are as many accounts of Masons helping a brother Mason as there are stories of how Masons have become tools and instruments of injustice to another Mason, of how convenient excuses have been given in order to avoid or evade extending help to a brother Mason.
- 4. As I myself have been a product of the Masonic youth program, I will see to it that the DeMolays, the Rainbows and Job's Daughters are given all the necessary support in order for them to pursue more vigorously their programs. These youth organizations cannot stand alone as children need assistance and guidance from their parents. Our Grand Lodge will provide that most important care to these youth organizations.
- 5. We shall endeavor to have more interactions with and among the Brethren in the farthest districts of Mindanao and remotest provinces of Luzon and Visayas. We will bring the Grand Lodge nearer to the areas which have never been visited by Masonic luminaries. I have already scheduled a 10-day Mindanao Caravan in

August that will include visit to Lodges even in Sulu, Tawi Tawi, Basilan and Zamboanga. The brethren from Cotabato will serve as the lead district. The provinces of Northern and Northeastern Luzon are now on the trestle board for finalization as well as those of North and Southeastern Visayas.

- As we are now nearing our centennial as a Grand Lodge, which will be in 2012 or four years from now, it is extremely necessary that preparations for that grandiose event must already be conceptualized and designed as early as now. I am, therefore, creating the Grand Centennial Commission for this purpose and I have requested the services of a well respected and admittedly an expert on this particular field to chair this commission in the person of MW Rosendo C. Herrera. Past Grand Master. And I am so grateful and pleased that he has graciously accepted the challenge. Thank you, MW Sir.
- 7. Having come from Bulacan, which is the birthplace of the acknowledged father of Philippine Masonry, Marcelo H. del Pilar, I have instructed the brethren from the province to pave the way for the establishment of a research facility dedicated to the Masonic lives of our heroes by setting up a Professorial Chair on Marcelo H. del Pilar at the Bulacan State University.

But more than all of these programs and rally thrusts, there are some concerns and observations that have bothered me, and I'm sure many of you as well, during the several visits that I've done to various places in our jurisdiction. There appears to be a prevailing phenomenon that has been slowly creeping into our fraternity that could perhaps be attributed to the

influence of the prevailing condition that afflicts our society today – that of poverty. But not so much about the poverty of material want that we understand it to mean, but more so about the poverty of the spirit that has led to the collapse of the values of our people. And this has resulted into conflict and disharmony. I am saddened by the pieces of evidence that seem to indicate that our brotherhood has not been able to isolate itself from this creeping phenomenon, for apparently there are conflicts between brothers, between a brother and his Lodge, and between a Lodge and the Grand Lodge.

In his Keynote Address at the opening ceremonies the other day, MW CJ Puno. had eloquently dissected the causes of conflicts and disharmony, which are greed, dishonesty, individualism, and our inability to distinguish what is right from what is wrong. And these, I hope we all agree, are what ails our society today. This can be easily illustrated by observing the mode of current breed of ordinary people, i.e., 'what is mine is mine, and what is yours must also be mine'. I'm afraid that this is slowly but steadily becoming the norm rather that the exception, which explains why we are now becoming a society in conflict with each other, a people indifferent to the needs of others, lacking interest in what is for the common good.

Listen to everyday conversations of people from all walks of life. I know this for a fact, especially because I am engaged in local politics; I visit remote barangays, I deal with ordinary people. The common argument would be: 'what's in it for me?, what or how much will be my benefit?; how can I put one over the other?.

Even within organizations whose noble objectives are to be of service to others and the community, we are witnesses to conflicts and quarrels arising, principally and generally, from leadership struggles, leaders suffering from superiority complex, believing that they are more learned, more knowledgeable, more capable. Or in other words, putting more emphasis on and individualities rather than the collective efforts of all its members. Even churches or religious organizations are not isolated from this seeming trend. And it is sad to realize that even our fraternity is now suffering from this phenomenon.

But it is a paradox that even if Masons now seem to be also afflicted by these prevailing conflicts, and yet, I believe that it is still the Masonic brotherhood that is one good argument that could be an antidote to the present crises caused by conflicts. The application of Masonic ideals and principles is still a better solution to these problems. For our Craft is the complete paradigm of a society within itself. We are men of differing beliefs, various religious faiths, multicolored political persuasions, of wide economic spectrum, of diverse degrees of intellectual faculties. And yet, we are bound together by the tenet of who best can work and best agree. In other words, we believe that it is in HARMONY that Masonry gathers its strength and beauty.

Harmony, which is actually a musical term, is the blending together of different notes in order to produce beautiful music. You listen to an individual, single voice, and you can hardly appreciate the melody of the music it wants to project. But put



together all those voices that are altogether different from each other and you will hear a new and more beautiful melody.

In like manner, we may have differing opinions, different styles, opposing viewpoints or outlooks, conflicting principles, diverse preferences, which individually may not be satisfactory or in accord with everyone else's opinions, and yet, if put together and blended to work together, might produce an entirely new and perhaps more beautiful concept or idea. Rather than insisting on one idea to prevail over another, Harmony teaches us to try to blend those conflicting ideas in order to create perhaps one that is more wonderful, novel, creative, out-of-the-box idea. Herein comes the need to practice the Masonic principles of tolerance, patience, and charity.

But mind you, this attempt to blend is easier said than done, because actually, even among musical groups, it needs to be practiced and well-developed. Having been a choir director myself (during my younger days when I was teaching the local church choir), I was exposed to the requirements of such an ideal. Simply putting together these different voices will not necessarily result into harmony. There are particular rules that must be strictly observed. There is a technique, a method, or a procedure that will be required from each individual in order to be in harmony. And that is: 1) they must follow or obey a conductor who directs and knows how those differences can be blended; and 2) the responsibility of an individual singer to strictly observe that while he naturally hears his own voice, it is of utmost necessity that he must simultaneously hear the voice of the one next to his right and the one next to his left. Such procedure will insure that there will be blending and there will be harmony. In other words, each singer is conscious about the need to think of what is for the common good. For if it is only his voice that he hears, he will realize that he is standing out and being dominant among the group. And if one voice stands out, there will definitely be imbalance, disproportion, and disharmony.

Again, in like manner, in order to produce and project harmony, we have to subdue our own individuality in order to care for what is a common good. This can only happen if we can learn to subdue our own passions and prejudices, which is what Masonry teaches us to do. Again, herein comes the need to recognize and practice Masonic virtues of obedience and submission to authority, tolerance, humility, understanding, forgiveness, fairness, & courtesy. That is why I invite all of you, my brethren, to rally behind a common theme that should always remind and guide us in all our doings, that IN HARMONY lies the strength and beauty of Masonry.

In the pursuit of this ideal, we shall endeavor to strengthen, institutionalize, and operationalize the organization, proceedings, duties and functions of the Masonic Temple of Harmony, the District Temple of Harmony and the Lodge Harmony Officers. I have commissioned the study of the existing edict on this regard for possible amendments and within the first month, issue an edict that will serve this purpose. I have also

requested the Senior Grand Lecturer to include in its curriculum, a special course on the techniques of conflict mediation and resolution, for even if we have the best rules to govern, if the persons doing the mediation are not ably equipped with the needed methodologies, I'm afraid we might not be able to realize the intended results.

I have also encouraged our district officers to try to organize within their district cooperative endeavors. This could be in the form of joint activities involving not only the Masons but especially their families. In my visits around the jurisdiction, I have noticed that if there is a clearly distinctive difference between those Lodges that are active and those that are not, it is the involvement of their families.

Another effective and beneficial project is the establishment of Cooperatives among Masons. Many Masonic districts are already doing this. I believe that an effective measure of our desire to be of help is if we are ready to part with even a small slice of our material possession. It will only simply be a lip service if we say that we care but do not share a part of ourselves. Cooperatives are economic associations recognized our government to encourage people with common interest to share and contribute to its capital in order to satisfy a common need. A special committee that will help you in this regard shall be available and will go around the jurisdiction to give you guidance.

In the end, please allow me to be a bit nostalgic and sentimental for I am

reminded of my late father, the VW Francisco E. Aniag Sr., who, together with my late mother Catalina, inculcated in me and my siblings the virtues of honesty and integrity. It is from them that we learned to make ourselves part of a society and share to live with the community. It is from them that I was able to develop and nurture my belief and faith in a Supreme Being that led me to be in search of the true meaning of life. I know that my father was able to build and form these moral foundations from the teachings he had learned from Masonry, for his library was full of Masonic books and literature. I know that he never had thought of nor even had dreamed that someday his youngest son would be Grand Master of this organization he believed in and loved so much.

And so, I declare that I am dedicating this Grand Mastership, a position that I would say I did not seek but was given to me by you, my brethren, to the memory of my father, which would be the assurance that I will keep its luster and dignity, and will perform its functions in a manner that will give honor and prestige to our fraternity. And I, together with my family who traveled far to be with us today - and may I present them to you - my wife Alice, and our three children, Carlo a Past Master & third generation Mason with his wife Elleonor, our 2nd child Katrina, and the Benjamin of the family, Benjamin Antonio; my brothers Orlando, with wife Nora, and brother Mason, Francis, Jr. of T.M. Kalaw Lodge; our aunt Consuelo, and the other members of the Aniag clan - they are with me in my commitment.

Thank you, and LET OUR WORK BEGIN.



Inaugural Ball

The Inaugural Ball that followed the Installation Ceremonies started with a Prayer sung by the University of Saint La Salle Choral Group. After the sumptuous dinner, the Sisters Act presented a special number. Then Bulacan Governor Joselito R. Mendoza warmly greeted the assembly in his welcome remarks. Next the Appendant Bodies gave the newly-installed Grand Master their Pledge of Fealty. The Kaanyang Dance Company of West Negros University then presented a musical number, followed by a well-applauded presentation of some Bulacan Masons, who regaled the assembly with their own version of the Papaya and some other popular dances.

Again, MW Pacifico "Boy" B. Aniag délivered an eloquent message relevant to the occasion at hand.

Socials consisting of dances and songs, with the alluring music of the Totong Villaruz Orchestra, capped the special event, while fellowship continuing to prevail among the brethren and their guests.

'Bye, Bacolod!

Most of the brethren left Bacolod on **Sunday, April 27**, and returned to their respective places of abode, highly resolved to help the new Grand Lodge leadership make Masonic year 2008-09 most productive in terms of accomplishments for the enhancement of our Craft.

Your Grand Lodge earnestly desires to promote more healthy and harmonious relation between the brethren and our Lodges on the one hand, and the Grand Lodge on the other.

HARMONY, THE STRENGTH AND BEAUTY OF MASONRY

by Bro. Joel Porlares of Muog Lodge No. 89

well-known Italian architect, Leone Battista Alberti, spoke about harmony, as follows: "There is something greater, composed of the combination and connection of three things (number, limitation and arrangement), something that lights up the face of beauty. And we call it Harmony, which is, doubtlessly, the source of some charm and beauty. You see assignment and purpose of Harmony in arranging the parts, generally speaking different in their nature, by certain perfect ratio so that they meet one another creating beauty... It encompasses all human life, penetrates through the nature of things. Therefore, everything that is made by Nature is measured by the law of Harmony. Also there is no greater care for Nature than that of everything created by it to be perfect. It is impossible to achieve this without Harmony; therefore, without it the greater consent of the parts is disintegrated."

Let us take a closer look at the nature of Harmony.

I. Harmony (harmonia) is a concept common to many cultures, because it describes an actual physical (and some would say metaphysical) phenomenon. As formulated by the ancient Greeks, Harmony is the interaction of two or more parts to create a whole which transcends the properties of its elements. For the Greek philosophers, Harmony is not the absence of conflict. It is a 'conflict' which, in neutralizing itself, gives rise to a productive reconciliation, a supervenient or emergent property. The dynamic of a complex system in a state of harmonic equilibrium may be reduced to the dualism of conflict and reconciliation. At the same time, the harmonic equilibrium itself may be regarded as a unity.

II. In Roman mythology, Concord (Latin: Corcordia) was the goddess of agreement, understanding, and marital harmony. Her opposite is Discordia. The cult of Concordia Augusta ("Majestic Harmony") was of special importance to the imperial family. Dedicatory inscriptions to her, on

behalf of emperors and members of the imperial family, were common. In art, Concordia was depicted sitting, wearing a long cloak and holding onto a patera (sacrificial bowl), a cornucopia (symbol of prosperity), or a caduceus (symbol of peace). She was often shown in between two other figures, such as standing between two members of the Royal House shaking hands. She was associated with a pair of female deities, such as Pax and Salus—or Securitas and Fortuna. The latter pair of concepts (security and fortune) could also be represented by Hercules and Mercury.

III. In the East, Harmony is not static. It is a result of dynamic operation. Harmony between Yin and Yang reinforced the Doctrine of the Golden Median. In this respect, Chinese philosophy is concerned more with relationship than with substance. The universe is a well-ordered state of existence but it is also in a state of constant change and readjustment. Things are forever interfused and



intermingled. The universe is a realm of perpetual activity. The activity takes the form of cycles of Yin and Yang. It is for a dynamic homeostasis for the survival of a system. Harmony does not stand still. It has a progressive direction leading to the development of morality, the stability of the society and the maturation of a civilization. "harmony" can be described as "state of equilibrium." Harmony has been not only a concept or cosmic principle governing heaven and earth, but also a concept of combining the realities of heaven and earth. The principles of vin and yang and li and ki explain well the meaning of harmony. Unity, duality, equilibrium, circularity, the articulated, mutual causation and supervenience: these are the essential attributes of Harmony.

IV. Harmony has an element of a trustworthy relationship, which can cure the wounds of people. Moreover, it has a well-balanced vision to analyze what is wrong. It values humans as integral beings, namely, social, cultural, psychological, traditional, moral, historical and spiritual beings. Harmony respects diversity, which makes this meaningful and dynamic.

Harmony is, in itself, wholeness-centered based on the presence of the Supreme Being (Holy Spirit) who is working in the human beings' existential reality. Human wholeness implies tension between opposites. The Holy Spirit enables people to convert the tension to human wholeness. This tension is a "creative tension" rather than a destructive one.

In the Judeo-Christian tradition, human wholeness might be interpreted

as healing, shalom, an image of God, salvation, the Kingdom of God and the presence of the Holy Spirit. It may be unsatisfactory, therefore, for us to define human wholeness with a limited and partial perspective, for this may result in reducing the meaning of human wholeness. There are various sets of factors which influence how people select a particular definition of "human wholeness."

V. Collins' Dictionary states that harmony is, "the way in which the parts of it are combined into a suitable and attractive arrangement." This implies that the concept of harmony is derived from both the diversity of the parts of fragments and unity. It seems clear that harmony has the potential of building towards the true meaning of human wholeness. In consequence, therefore, we can draw several points regarding the implications of harmony.

First, the term harmony has nothing to do with simply compromising and mixing cultural factors to produce human "sameness" or "uniformity." Rather, it respects the individual features of a cultural context.

Second, harmony allows people to maintain a balanced relationship with God, self, others and the cosmos. Therefore, it seems clear that human wholeness comes from an integrated relationship rather than a partial or monotonous one. In this sense, human wholeness is not different to the concept of harmony, which brings peace and reconciliation among those relationships.

Third, harmony emerges from a structure involving tension, which is a conflictive and unifying process. Through repeated harmonization processes, it becomes real. Thus, harmony implies both diversity and unity, which are opposite concepts. It eventually heads towards unity but it cannot reach unity without the process of diversity. Human wholeness, by its nature, requires harmony as a source for combining diversity and unity. Here. while diversity implies a process of tension, unity denotes the result of tension. As the former necessarily asks for the latter, diversity asks for unity. It means that harmony without a tensional structure is nothing more than a concept of the average or the mean value. For this reason, we might say that harmony is a holistic tool which not only can facilitate people to overcome tensional structures but also can challenge them to move forward toward peaceful structures.

We can also guess that no conflict means no diversity. Likewise, when there is no conflict, there is no change and diversity either, thus harmony does not mean to simply escape from a conflict structure; rather, it encounters the conflict structure and finds solutions to it.

VI. Harmony has a potential of making peace and reconciliation through its openness to an integral relationship with self, others, the world and God. Thus, harmony comes from a co-operative relationship enabling people to engage in harmonious work. It is the reason why harmony is an effective method to break down the barriers of one's prejudice and egotism. If there is no priority in loving God and one's neighbor, there is chaos. In

short, harmony designates good relationships with God and neighbor.

VII. Harmony in Freemasonry. Our Grand Master Hiram Abiff is a wrapping many Masonic symbols characteristics. Having descended from the tribe that possessed the Lion of the Tribe of Judah, he possesses skills critical to the mastery of his craft. A good man to supervise the construction of a building and to manage all the workers. He demands from his craftsmen certain qualities to create harmony and to preserve it. First, he contemplates a body of picked men - men with certain distinctive qualifications - and insists that those who are admitted shall be worthy and well qualified; he inquires further whether or not those who stand at its doors are in harmony with its honored past, its accepted principles, and its defined purpose.

Additionally, in a book called Great Learning, 500 B.C., we find that "A man should abstain from doing to others what he does not want others to do unto him; and this is called the principle of acting on the square."

Thirdly, he must be a seeker of light. Light is synonymous with intelligence. The man who travels the highway from the West to the East is a seeker after light. To the mind of a builder like Hiram Abiff, these are the necessary requisites to create a condition that is harmony.

Today, "Freemasonry has tenets peculiar to itself. They serve as testimonials of character and qualifications, which are only conferred after due course of instruction and examination. These are of no small



value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost as long as memory retains its power."

In the words of G. Wilbur Best: "Freemasonry has endured not because of its antiquity, its influence or its social standing but because there have been so many who have lived it. The effectiveness of Masonic teachings will always be the measure by which proof of Freemasonry is in our deeds and it is in our deeds that Freemasonry is made known to non-Masons. The only way that the Craft can be judged is by its product."

Thus, a Worshipful Master is likened to the Grand Master Hiram Abiff; he must possess the critical skills necessary to the mastery of the craft. He must have a plan for the work. Without a plan, the work becomes cacophony, a jumble a confusing directions. The plan provides the framework; it provides the direction and purpose necessary for the success of the work.

Secondly, rhythm or pattern is necessary. We have patterns in our lives, ranging from the simple to the complex ones that govern our personal and family relationships. Our Lodges have patterns – rhythms, too.

Thirdly, harmony is the most important element. As we know, it is the strength and support of all societies... especially of ours. Without it, rhythm is disrupted and the plan is impossible to achieve. Without it, our individual lives become battlegrounds filled with

conflict, often leading to physical ills. Without it, our Lodge becomes a place of rumor, innuendo and dissension – a place that is clearly not Masonic. The plan, rhythm, and harmony are necessary to finding balance and equilibrium in the life of our Craft.

No wonder, the Right Reverend Henry C. Potter, bishop of New York in the Episcopal Church, wrote a letter in which he said: "Freemasonry, however, is, in my view of it, a great deal more than a mutual benefit association. In one sense, wild and extravagant as the words may sound, it is the most remarkable and altogether unique institution on earth. Will you tell me of any other that girdles the world with its fellowship and gathers all races and the most ancient religions, as well as our own, into its brotherhood? Will you tell me of any other that is as old or older; more brilliant in its history; more honored in its constituency; more picturesque in its traditions? Today it lies in the hand of the modern man, largely an unused tool, capable of great achievement for God, for country, for mankind, but doing very little. For one, I believe that circumstances may easily arise, when the highest and most sacred of all freedoms is threatened in this land, Freemasonry may be its most powerful defender, unifying all minds and commanding our best citizenship. Under such circumstances, fellowship in it should be regarded, more and more, as a sacred privilege, for which our best youth should be trained, and to which they should be advanced step by step, through preparatory forms and degrees."

Therefore, no man kneels at the altar of Freemasonry and rises again the same man. At the altar something is taken from him never to return – his feelings of living for himself alone.

Freemasonry opens her portals to men because they are men, not because they are wealthy or wise or foolish or great or small but because they seek the brotherhood which only she can give. It gives us all a chance to do and to be; to do a little, however humble the part, in making the world better; to be a little fuller in our lives, a little nearer to the G.A.O.T.U

The man who understands this, believes it, takes it to his heart, and lives it in his daily life, and strives to show it forth to others in his every act is a Master Mason though he be raised but tonight, belong to nobody but his Blue Lodge, and be too poor to buy and wear a single pin.

Every Master Mason carries with him the seed of harmony!

In Fraternal Tribute to the Memory of Our Grand Master's Father

"MASONRY, A POSITIVE WAY OF LIFE" REVISITED

N MASONIC YEAR 1966-67, the Grand Lodge of the Philippines was composed of one Regional Grand Lodge, that of the Ryukyu Islands, and 22 Masonic Districts, each of which was to hold its Annual Convention. The Grand Master then was MW Raymond E. Wilmarth, the Cabletow Editor-in-Chief and Cabletow Inc. President. He appointed VW Francisco Aniag, Sr. as his Deputy for



Masonic District No. 7, which held its Annual Convention in Tarlac, Tarlac, with Isagani Lodge No. 96 as host, on November 19, 1966.

In his address before the visiting Grand Lodge dignitaries and the delegates from the Lodges in his District, VW Aniag first discussed what the Annual Convention of a Masonic District is and what it is for, then described the deteriorating social order in our communities throughout the country, and finally challenged the brethren to spring into meaningful action in the face of such a condition.

A Masonic District Annual Convention is, according to VW Aniag, a Masons' seminar and in-service training for revival and refreshment; it is held, if only to show

to all and sundry that Masonry could stand the test of time and circumstances. It is an opportunity for brethren to fellowship with, as well as consult, one another; to present problems obtaining in Lodges, if any, and to find solutions to those problems; and to deliberate on vital issues affecting the country and its people.

"We have to get actively involved in the affairs of our local and national communities," he said, "if only to prove to all and sundry that Masonry has always identified itself with the improvement of man's stature and with the country's



program for progress and development. We should not focus our attention only on the discussion of proficiency in the Ritual; we should endeavor to find out how we can make of the Fraternity a living force for all that is good and for all that is just."

VW Francisco Aniag, Sr. next stated that the social order in our communities throughout the land seemed to be deteriorating because irregularities were besetting the social order; moral decadence, as well as social and civic irresponsibility, was pervasive in all sectors of our society; government officials and employees were unscrupulously engaged in graft and corrupt practices, to the detriment of the masses of our people; crimes were perpetrated in practically all parts of the country; people in both high and low places preferred the quantitative or material values over the qualitative ones; the existence of orderly society was being threatened; and the promotion and maintenance of human dignity seemed to be negated because man continued to be inhuman to brotherman.

What must Masons do in the face of such a social condition?

Stressed VW Aniag: "We must quicken our mode of thinking, so much so as to be concerned with our communities and to perform an effective role that would help our people to see for themselves only those virtues that would minimize man's moral, social and civic deficiencies."

He then urged his brethren not to be content with clustering themselves only in Lodge rooms, but rather to undertake projects that would enable them to help the government and the people solve the problems that were plaguing the communities throughout the country.

"There is a need for more dynamism among us Masons," VW Aniag emphatically enunciated, "because, as an anonymous author averred, 'Greatness is determined, not by duration, but by donation'. Edmund Burke, a great English statesman, underscored the truism of that statement when he said, 'All that is necessary for the forces of evil to win in this world is for enough good men to do nothing."

To drive home his point, VW Aniag stated that, both individually and collectively, "we Masons must strive to make Masonry a living force for good – a force that would ultimately be so powerful as to provide suitable atmosphere in our respective communities that would lead man to the right path of life."

Then he eloquently exclaimed, "How happy this world would be if man would willingly surrender to eternal light, so that he might be free from darkness; surrender to compassion, so that he might be free from selfishness; surrender to righteousness and truth, so that he might be free from iniquity; surrender to justice, so that he might be free from oppression and inequality; and surrender to God and to His will, so that he might be free from self!"

Finally, he strongly said, "We must maintain an outward and sideward look over the movements of society and try to find where we would contribute to its (society's) healthy and progressive growth. It is not enough that we hear no evil, and do no evil. We must adopt a positive concern for its uplift and survival."



The Cable-tow

by VW Wilfredo E. Calinawan, DGL

the other day my son took the ateng and me to watch an exhibit. He offered to drive. Before long, we realized that we were cruising along a one-way street when our vehicle was waved to a stop by a mobile patrol unit. A couple of police

officers alighted. As they approached, I braced myself for a hard bargain. I sidled up to the driver's seat as close to the window as possible. Mustering every ounce of chutzpah, I said, "Pasensya na, tsip. Nakakahiya man kay

brother Mason, city police chief> pero sabi nya ay basta huwag lang uulitin." One of the officers found himself suddenly confronted by a padrino system that was weighing down on him; his air of authority was being overcome by resignation. He gave my Square & Compasses decal a double take, as if wondering how he could have missed noticing it in the first place. There was a slight hesitation, followed by capitulation; with a wave of his hand he let us go, but not without pointing the way. "Turn around and take the side streets," he said with a smile.

The episode struck me like the proverbial bolt of lightning inspiration that I needed for this article. For days I agonized over a writer's block that every deadline-beater dreads the most. But now, finally, serendipity. With a careful U-turn we went on our way, heaving a sigh of relief. I felt unsure if I should feel somewhat disappointed or elated.

On the one hand, here is a police officer giving his modest best to be a good public servant. He, too, wears a badge of honor. So, without delving into the reasons for his determination of character, or the lack of it, there must be in him an inherent goodness that makes him want this badge "to be a never-ending argument for nobler deeds, for higher thoughts, for purer actions" or simply for going by Mayor Lim's motto, "The law applies to all, or [to] none at all." Nothing can keep a man from serving a traffic citation ticket to a name-dropper. a Freemason most of all. For what is a Freemason, steeped in the tenets of "fortitude and justice," but one who would

gracefully accept the consequences of an infringement that he has brought upon himself; one who would see a traffic enforcer uphold the rule of law?

On the other hand, what lesson in character education had I imparted to my son by helping him get away with a traffic violation? This is one instance when the cable-tow is used as a rope to hang myself with. I need to tell my son to just hand over his driver's license and be done with it. For what is a Freemason, steeped in the tenets of "relief and truth," but one who will not set a bad example for his children to imitate?

Everyone would like to have some perks once in a while — when he is in a rush, when he feels that he deserves better treatment than what he is getting, etc. We all have a deadline to beat, that is why. It is all right to enjoy a fortunate circumstance, such as having a relative or a fraternal brother in the employ of a state agency. The assistance that he can



provide is like an opiate that relieves all the pains of bureaucratic red tape - no hassle, no queue, no sweat. But while it does make life a lot easier for him, and it does give him great joy in his heart, knowing that his brother is willing to go the extra mile for him, it leaves out the many other plain folks who are in a similar predicament but who are unable to avail of the same privileges.

For this reason, I would draw the line at calling it "extending the length of the cable-tow" or much less relish the thought as the "master mason's wages." They are not.

If anything, these small favors that we do for our brethren should have been eye-openers. They make us see that these are conveniences and facilitations that we can actually extend to everyone, regardless of connection, color, creed or condition. Then why don't we? It can only improve the service. Every lane an express lane! Wouldn't that do away with perks that do not level the playing field? Perks and special treatment exude an

allurement that makes people think about paying for them. We know for a fact that when people start paying for services that others get for free, it will spawn a bureaucratic monster that could grow beyond our wildest dreams.

So far, Masons may be getting and giving them for free. But it's like free air - if you get it and your neighbor doesn't, you're not being on the level.

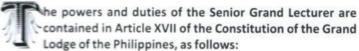
Looking back, this unfortunate incident happened because my son was rushing to an exhibit, in the course of which he was preparing to spend a substantial amount of his life's savings. And the atena had seen the traffic violation as an opportunity to verify rumors about Masons extricating themselves from such a difficulty. I'd been meaning to test them myself. Mea culpa! Thankfully, however, my brood makes it a pastime to read all my published works. Surely, this work will be no exception. They will find in these article: a whisper of good counsel, a gentle admonition, and a most fervent endeavor to bring about a reformation.

Another Quote from REFLECTIONS ON MASONIC VALUES

The pride the late VW Mabini G. Hernandez, PDDGM, showed in his Craft should be infused into all of us. Wrote he: "And when the Great Architect of the Universe shall call my number and I shall stand naked and alone before the Great White Throne, and He asks about my nation and my organization, with my head held high, looking straight into His eyes, I would with humility be proud to respond, 'Filipino, Sir, and a Freemason.'"

FIAT LUX (Let There Be Light)

by VW Fernando V. Pascua, Jr. Senior Grand Lecturer & IMES President





- To have immediate and direct supervision of the Junior, Grand Lecturers, District Grand Lecturers, and Grand Lodge Inspectors;
- b.) To teach them the ritual and esoteric work:
- To hold seminars regarding the government and administration of subordinate Lodges;
- d.) To hold schools and Lodges of Instruction to teach the ritual and esoteric work.

The same Article provides for other minor administrative duties, such as the issuance of certain certificates of proficiency and the delegation of certain powers and authority. But to be sure, the foregoing enumeration constitutes the primary obligation and responsibility of the Senior Grand Lecturer.

The legal position above mentioned appears to have a narrow and restrictive statement of the duty of the Senior Grand Lecturer and does not express adequately the role and function of the Senior Grand Lecturer as the one who is envisioned to provide the direction and structure that our Masonic leaders believe Masonic Education should take.

The present Grand Master has very clear and definite ideas on what the Senior Grand Lecturer should do: which is to provide, or cause to be provided, instructions on the history; the laws, rules, regulations and jurisprudence; the philosophy and symbolism; and the ceremonies and rituals of Masonry in this Grand Jurisdiction. For this reason, the Grand Master feels that the

Senior Grand Lecturer should be a member of the Institute for Masonic Education and Studies (IMES) and make full use of the facilities of the Institute to achieve the desired goal.

Providentially, your present Senior Grand Lecturer is also the President of the IMES and will enable him to develop and provide for a Masonic Education program for the entire jurisdiction, with the assistance of the IMES Academic Council.

THE INSTITUTE FOR MASONIC EDUCATION & STUDIES (IMES)

It is the province of the IMES to develop programs that will provide sufficient knowledge of Masonic areas of study for brethren who may wish to broaden their knowledge and understanding of various Masonic subjects, or those who may have the duty to teach and impart knowledge, particularly Lodge Lecturers, District Grand Lecturers and Junior Grand Lecturers.

4:00 pm



At the present, the IMES has five Departments of Masonic Studies, each headed by a Chairman, as follows:

- Department of Masonic History, with VW Samuel P. Fernandez as Chairman,
- Department of Masonic Jurisprudence, Laws and Regulations, with VW Abelardo L. Aportadera as Chairman,
- Department of Masonic Liturgy, Rituals and Ceremonies, with VW Isaac F. Arribas, Jr., as Chairman,
- 4. Department of Masonic Philosophy and Symbolism, with VW Edilberto P. Carabbacan as Chairman, and VW Flor Nicolas as Co-Chairman, and
- Department of Management, with VW J. Waldemar VAlmores as Chairman.

The Department Chairmen comprise the Academic Council of the Institute. VW Ike Arribas, Jr. serves as a Dean of the Academic Council in a concurrent capacity.

On the other hand, the members of the Board of Directors of the IMES are its President, the Dean of the Academic Council, the SGL as ex-officio Member, the Director of Operations, with the Board Secretary and IMES Treasurer as members. VW Manuel Pineda is the Board Secretary, VW John Llamas is Director of Operations and VW Crispulo Fernandez is the Treasurer of the IMES.

CALENDAR OF CLASSES FOR 2008-2009

Commencing on the first Saturday of September 2008 and thereafter every Saturday in the months of November 2008, February 2009 and May 2009, the Institute will schedule on each Saturday, regular classes on two-departmental courses of 3-hour sessions, each as follows:

Morning Sessio	n -	9:00 am
	-	12:00 nn
Lunch Break	-	12:00 nn
	-	1:00 pm
Afternoon Session -		1:00 pm

The total number of Lecture hours to complete a departmental course should be a minimum of 15 hours or five meetings. Each Department Head may extend the course period as he see fit.

Enrollment may be made on a courseto-course basis. Upon completion of a course, a **Certificate of Completion** will be awarded by the Department Chairman.

Upon completion of five (5) Department Courses the student will be graduated and certified with a **Diploma** as a full-pledged Masonic Lecturer, upon the recommendation of the Department Chairman, with the approval of the Dean of the Academic Council.

Each Department Chairman may open a class consisting of any number of enrollees as he may deem expedient and proper.

The **department courses** referred to, above, are as follows:

- a.) Masonic Liturgy, Rituals and Ceremonies
- b.) Masonic Jurisprudence, Laws and Regulations
- c.) Masonic Philosophy and Symbolism
- d.) Masonic History
- e.) Management (General and Lodge)

Watch out for the announcement on the dates of enrollment and other pertinent information.

Flashback

ALL-BULACAN DISTRICT CONVENTION HELD

Covenant Signed by WB Ed Coronel

District Convention consisting entirely of Bulacan Lodges under Masonic District RIII-E was held on March 29, 2008 in Palapat, Hagonoy, Bulacan. It will be recalled that in previous years, the preferred mode was the Multi-District Convention, which included the Masonic Districts of Pampanga and Nueva Ecija. The delegates convened at the 11-hectare Jade Farm, where the host Hagonoy Lodge No. 369 also meets as a Lodge.

The sound of the gavel was heard from the East at 10:00 in the morning, with VW Reynaldo M. Dionisio, District Deputy Grand Master, presiding. This was followed immediately by reports from the Worshipful Masters of District RIII-E.

COVENANT

Fellow Bulakenyo Pacifico B. Aniag, Deputy Grand Master, rallied the 200 delegates and guests to his anticipated theme, "Harmony: the Strength and Beauty of Freemasonry."

On a cue, the Worshipful Masters stood in line, approached a table set up for the purpose, and signed the "Covenant of Peace and Harmony for Bulacan Lodges in 2008-2009." While it intended to demonstrate unqualified support for RW Aniag's program of administration, the move was seen as setting a trend, one worthy of emulation by troubled Districts and Lodges in this grand jurisdiction.

The guest of honor, MW Jaime Y.

Gonzales, lauded the Bulakenyo Masons'

indomitable will" to spur the phenomenal
growth of the fraternity in the province,

from only five Lodges three years ago to the present nine.

In reference to RW Pacifico Aniag's "Harmony" theme, the Grand Master related an encouraging development during a Masonic convention in Cavite. It transpired that several members of the irregular Independent Grand Lodge of the Philippine Islands (IGLPI) had returned to the fold of the Grand Lodge of the Philippines (GLP). It was learned that earlier, the IGLPI was denied recognition by the Grand Masters' Conference of North America.

The Grand Master also explained Circular No. 14, issued specifically to dissuade GLP members from attending the "No Host Fellowship" that was going to take place in Intramuros, Manila, in anticipation of a very high turnout IGLPI members. Sadly, he said, at least four GLP members attended the affair, in open disregard for the Circular.

Near the end of the ceremonies, RW Pacifico Aniag announced a preference for WB Emmanuel Sacay, a Past Master of Malolos Lodge No. 46, as the next District



Deputy Grand Master for RIII-E. WB Sacay is currently Vice-Mayor of Malolos Municipality.

Immediately after partaking the sumptuous lunch prepared by the host Lodge, the brethren from the eight Lodges of Bulacan (Hagonoy Lodge brethren were excluded) participated in what they dubbed as "A MASON RACE."

It was actually a game of wit and skill similar to that of the original Amazing Race. Cupang Lodge No. 295 emerged as Champion.

In the Quiz Bee that followed, Malolos Lodge No. 46 landed first despite a heavy downpour. The brethren stayed to enjoy the fellowship, which lasted until midnight.



These photos taken during the first all-Bulacan convention show the solidarity and harmony of the Masonic Family in Bulacan and the Bulacan Masons' harmonious relation with the Grand Lodge of the Philippines.



MW Pacifico B. Aniag together with Grand Line Officers and his Deputies for the different Districts



MW Pacifico B. Aniag together with Grand Line Officers and District Grand Lecturers

