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The Cabletow

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



**Some
Masonic
Symbols**

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The Cabletow

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OUR COVER

The Mason is to develop himself from a rough to a perfect ashlar by using proficiently his symbolic working tools, such as the 24-Inch Gauge, the Common Gavel, the Plumb, the Square, the Level, and the Trowel. He is to erect his soul as a holy Temple and dwelling place for the Most High – a King Solomon's Temple, the various parts of which "fitted with such exact nicety that it had more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands." (Design by VW Tony Zeta of St. John's Corregidor No. 3 and the IMES)

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From the Grand Oriental Chair



ENHANCED PARTNERSHIPS IN THE MASONIC FAMILY AND RELATED CONCERNS

HOW FAST TIME FLIES! Three quarters of my year in the Grand East have elapsed; only a quarter remains. We now stand in awe of what the year 2008 will bring to us. We are, nevertheless, secure in the thought that because our trust is in GOD, we can forge a brighter future for Philippine Masonry if we work together in closer harmony and demonstrate to one another and to the general public greater pride in accomplishing things together, for God's greater glory.

As we start the year 2008, Janus-like we tend to look back at the year just past to look forward to the next 12 months. This tendency arises from our desire to review the goals we have set for ourselves and re-examine the efforts we have exerted toward accomplishing those goals; then with the result of our review and re-examination in mind, we formulate a new set of guidelines for accomplishing new goals. We call these guidelines resolutions.

We have endeavored to strengthen partnerships between and among the different segments of our widespread Masonic Family here and abroad. I believe we have registered modest gains in this thrust of our administrative program. My belief is based on my observations during my visitations of Lodges and Masonic Districts in our grand jurisdiction.

I have observed many brethren involving members of their own families in Masonic projects and activities. I have observed the participation of members of our Appendant Bodies and Allied Orders in the community outreach and other projects of Lodges and Masonic Districts.

In the course of my visitations, brethren have assured me that they are imbuing members of their families with Masonic ideals, principles and values, and that they are encouraging their wives and children to join the Orders of the Amaranth, Eastern Star, Rainbow for Girls, Job's Daughters, and DeMolay.

In this connection, I have been gratified – nay, elated - by the willingness and readiness of a great number of the brethren in the different Masonic Districts to

increase their yearly per-capita assessments for the Rainbow for Girls and the Job's Daughters from five and ten pesos, respectively, to at least twenty pesos.

I have been gladdened by the reports of the DDGMs and other District Officers that there is a marked increase in inter-Lodge visitations, sports, and other joint undertakings, and that the different Masonic Districts are increasing joint activities in order to make these have a greater impact on the general public.

Certainly, strengthened partnerships between and among the different segments of our Masonic Family will project a better image of our Fraternity in the eyes of the residents of our communities.

I am happy to report to you, dear brethren, that we have made breakthroughs in enhancing the fraternal ties of our Grand Lodge with other regular Grand Lodges in the world.

In the next issue of this publication, I will report to you the aftermath of our attendance and participation in the Grand Masters of North America Conference in Louisville, Kentucky.

We have also strengthened our relationship with the Philippine Masonic Association of America, Inc. (PMAAI) and its different Chapters.

The leadership of our Grand Lodge wants to commend the following Symbolic Lodges for organizing themselves into a body tentatively called Rizal Lodges' League:

1. Bagumbayan No. 4, Manila;
2. Nilad No. 12, Manila;
3. Rizal No. 20, Lopez, Quezon;
4. Dapitan No. 21, Manila;
5. Jose Rizal No. 22, Manila;
6. Noli Me Tangere No. 42, Manila;
7. Laong-Laan No. 185, Quezon City; and
8. Dr. Jose P. Rizal No. 270, Calamba, Laguna.

After several meetings at the Grand Master's Conference Room, GLP Building, they came out with their League's By-Laws. This initiative was spearheaded by WM Rodolfo L. Tan of Noli Me Tangere Lodge No. 42, with the encouragement and support of VW Samuel A. Laus, DDGM, NCR-D.

On the initiative of WB Celso B. Hilbero of Dr. Jose P. Rizal Lodge No. 270, the aforementioned Lodges assembled on November 29, 2007 at the very house of Brother Jose P. Rizal in Calamba, Laguna and there approved their organization's By-Laws and signed a Memorandum of Agreement that, individually and collectively,

they would vigorously propagate the ideals, principles and values that Brother Rizal advocated, exemplified and died for. They also held a commemorative program in fraternal tribute to the memory of Brother Rizal on the occasion of the 111th anniversary of his unjust execution.

I have been informed that the Rizal Lodges' League will establish sisterhood ties with Jose Rizal Lodge No. 1172 in New York and with Dimasalang Lodge in Canada.

I encourage the other Symbolic Lodges to organize themselves into similar bodies or aggrupations.

January and February being installation months, we in the Grand Lodge expect the leaders of the different Masonic Districts to ensure that elected Lodge Lights pass the required proficiency examinations before they can be installed as Masters and Wardens, and that the Lodges in their areas of responsibility prepare so well for the public installation of their officers that this special event will become a "showcase for Philippine Masonry."

We fondly hope that the installed officers, elected and appointed alike, will fervently and zealously perform the duties of their respective positions throughout the year 2008.

We fondly hope, too, that each Masonic District will successfully hold a **Ladies Night** in honor of the spouses, mothers, sisters, daughters, and girlfriends of the brethren of the Lodges in its jurisdiction. If carried out in a coordinated fashion, this special event will firm up interrelationships in the Masonic District.

Masonry being an allegory of life, we should, each of us, live more and more Masonically toward a better Philippine society.

Faternally,

JAIME Y. GONZALES
Grand Master

Members of a Masonic Lodge should have but one aim, viz., to please one another and unite in the grand design of promoting happiness.

From the Editor's Desk

IMPROVING OUR SENSE OF MASONIC RESPONSIBILITY

WE MASTER MASONS frequently contemplate the benefits and privileges which our membership in Masonry confers on us, but we seldom consider the duties which our membership in Masonry obligates us to perform. Hence, many senior members of the Craft have pointed out that there is a dire need for us to improve our sense of Masonic responsibility.

But, what really is Masonic responsibility?

Masonic responsibility, according to many senior members of the Craft, is two things. First, it is that relationship between us who are obligated to perform our Masonic duties and our Lodge, which imposes those Masonic obligations upon us. Secondly, it is an awareness of how we fit into Lodge. If we are aware of how we fit into our Lodge, we will be induced to act for the best interest, the welfare, and the survival of our Lodge. But if we are not, we cannot comprehend what is expected of us by the other members, particularly the Lights and the Past Masters, of our Lodge.

In every Symbolic Lodge, there are, on the one hand, **some members who are endowed with such a strong sense of responsibility that they will do everything within their power to fulfill their obligations and perform their duties.** These are the self-actualizing brethren, who do what they must in order to become what they believe God meant them to be. They are, as St. Gregory has paradoxically pointed out, their own parents; that is, through their own decisions, words and actions, they give birth to their own selves or personalities. Even without any prodding from the Lodge's Lights and Past Masters, they will do what is expected of them. Their number should increase because, clearly, they make the Craft at all levels strong and vibrant.

There are, on the other hand, **some members who do not have any sense of responsibility or who have utterly no regard for their duties and obligations as well to the Lodge as to the Craft.** They cannot be induced to action by the Lights and the Past Masters of the Lodge. They are the undesirables who dwell in our midst and, therefore, are not deserving of being called brothers.

Fortunately, **most members of every Symbolic Lodge fall in that wide area between the two extremes described above.** They are the ones whose needs the Lights and the Past Masters of the Lodge must pay closer attention to. If they are reminded by the Lights and the Past Masters of the Lodge of what is expected of them, they may yet develop their individual sense of responsibility as well for their own personal advancement as for the success of their Lodge. All the Lights and the Past Masters of the Lodge have to do is go out of their way and find

the time to whisper wise counsel to these brethren and to inspire them, by precept and by example, to fulfill their obligations and perform their duties to the Lodge and to the Craft.

Many senior members of the Craft, moreover, have betwailed the fact that **many of us Master Masons appear to have lost the intense feeling of satisfaction that results from the accomplishment of a duty or an obligation.** Such brethren appear to have lost sight of the fact that, as the late Past Grand Master Manuel M. Crudo recurrently pointed out, Masonry is unselfish, dedicated service – service without counting the cost, service without expecting any other reward than the inner flow of achievement that one feels when one has done his job well or has performed his duty creditably. Such brethren appear to be more intent on finding short cuts in doing their allotted tasks, so that they will have time to satisfy their sensual appetites.

How many times have I seen not a few members of the Lodge absent themselves from a stated or special meeting but are conspicuously present at the social fellowship that follows the meeting! How many times have I observed that some members of the Lodge leave the lodge hall when the Lecture is being delivered to the candidate(s) in order to go ahead to the venue of the post-conferral social fellowship!

I need not cite here other instances in which we manifest our tendency to get satisfaction from indulging our sensual appetites rather than from responsibly accomplishing our Masonic duties and obligations.

What I want to stress *hic et nunc* is that **we need to take stock of ourselves. We need to remind ourselves of the symbolic meanings of the hieroglyphical emblems employed in the third section of the Lecture of the Master Mason Degree.** These emblems should remind us that “life is so uncertain, that all earthly pursuits are vain, and that we must, therefore, no longer postpone the all-important concern of preparing for eternity.” Instead, we must “embrace the present moment, while time and opportunity are offered, to provide against that great change when all the pomps and pleasures of this fleeting world will pall upon the sense, and the recollection of a virtuous and well-spent life will yield the only comfort and consolation. Thus we shall not, unprepared, be hurried into the presence of that all-wise and powerful Judge to whom the secrets of all hearts are known, and on the great day of reckoning, we shall be ready to give a good account of our stewardship here on earth.”

If and when we faithfully fulfill our obligations to the Lodge and to the Craft, and if and when we responsibly perform our duties to God, our country, our countrymen, our fellowmen, and ourselves, we will be ready to give a good account of our stewardship here on earth.

Agreed?

CIRCULARS 10-13

10. SUBMISSION OF ANNUAL REPORTS, REMITTANCE OF DUES, FEES AND OTHER CHARGES – December 21, 2007

The Grand Master reminds the Lodges/brethren concerned that pursuant to Section 2(j), Article III, Part II of our Masonic Law Book as revised in the Annual Communication at Cebu City, the following provision was adopted and approved by the Brethren as presented:

"To submit to the Grand Lodge its (each subordinate Lodge's) Annual Report for the preceding year within the first fifteen (15) days of January of each year and remit the required dues, fees and/or other charges for the current year within the first quarter of the current year."

The Grand Master enjoins the brethren/Lodges to observe the aforementioned provision.

11. GRAND LODGE AWARDS FOR MY 2007-2008 – February 1, 2008

One of the program thrusts of the Grand Master is to continue the practice of granting awards for outstanding achievements on the District, Lodge, and Individual levels. These awards are (1) Most Outstanding Lodge, (2) Most Outstanding District, (3) Most Outstanding Worshipful Master, (4) Most Outstanding District Deputy Grand Master, (5) Most Outstanding District Grand Lecturer, (6) Most Outstanding Grand Lodge Inspector, (7) Most Outstanding Lodge Secretary, (8) Most Outstanding Master Mason, (9) Grand Master's Award for Service to the Craft, (10) Grand Master's Award for Masonic Publications; and (11) Grand Master's Award for Masonic Education.

States the Grand Master: *"You are hereby requested to submit your nominations to the office of the Grand Master not later than February 15, 2008. The papers of the nominees will, in turn, be submitted to the Committee on Awards, which will review then nominations submit its recommendations to the Grand Master for his approval. Nominations received after February 15, 2008 will not be included in the selection."*

12. PUBLICATION OF THE BOOK "MASONIC ARCHITECTURE" – February 5, 2008

MW Jaime Y. Gonzales informs the brethren that during recent years certain Masonic structures have been reportedly demolished or threatened to be demolished,

as a consequence of either development or changes in site ownership. The Masonic monument marker in Lipa City, for example, was demolished due to the expansion of a rotunda. Besides, the monument marker at the site of the now closed Iloilo Airport Terminal in Mandurriao District, which has been sold by the government to a private developer, was likewise demolished.

Now, for the sake of posterity, we Masons of this generation can at least chronicle the existence of such Masonic structures in print as an insurance against their ever possible passage to non-existence and non-remembrance. The last of such chronicles was the 1983 special issue of THE CABLETOW entitled "Masonic Edifices," by the late MW Reynold S. Fajardo, PGM, who was then the editor-in-chief. Since then numerous Masonic edifices have been destroyed, restored or built. They come in the form of buildings, cemeteries, monument markers, or just plain multi-purpose halls. Their varying styles reflect a commonality in that they are inspired by Masonic symbolism. Hence, the Grand Lodge shall publish a book to be entitled MASONIC ARCHITECTURE, to be edited by the current Grand Historian, VW Ignacio V. Illenberger. **The Grand Master exhorts the brethren, Lodges, and/or Districts to submit to the Grand Lodge on or before April 15, 2008 pictures of Masonic structures with corresponding explanations of the circumstances of their coming to existence. This project will extend to the term of the next Grand Master. For the publication of the book MASONIC ARCHITECTURE, separate funding will be arranged.**

13. APPOINTMENT TO THE ELECOM – February 11, 2008

Since VW Godofredo V. Señires, Jr., who was to serve as Chairman of the ELECOM up to December 31, 2009, had resigned from his post, and since our Masonic Law Book requires that the Electoral Committee (ELECOM) shall be composed of one Chairman and four members appointed by the Grand Master, MW Jaime Y. Gonzales appointed VW Benito T. Ty as ELECOM Chairman effective immediately and until December 31, 2008, the expiration of the original term of his appointment. He has served on the ELECOM since 2006. The Grand Master also appointed VW Bernard O. Go as member of the ELECOM effective immediately and until December 31, 2009, the expiration of the term of VW Señires' appointment.

The other members of the ELECOM are VW Percival T. Salazar, whose term is from 2007 to 2009; VW Victor A. Yu, whose term is from 2007 to 2009, too; and VW Benjamin S. Geli, whose term is from 2006 to 2008.

The aforementioned brethren shall serve on the ELECOM during the 92nd Annual Communication of our Grand Lodge on April 24-26, 2008 in Bacolod City.

Grand Lecturers' Corner

ON THE VITAL ROLE OF SYMBOLISM IN THE MASONIC SYSTEM

DIVINE PROVIDENCE HAS given us yet another year (2008), during which to subdue our passions and improve ourselves in Masonry. But subduing our passions and improving ourselves in Masonry require us to earnestly seek for further Masonic light, and earnestly seeking for further Masonic light entails the study by us of Masonic symbolism, which is, according to the author of the celebrated *Morals and Dogma*, Illustrious Brother Albert Pike, "the soul of Masonry."

Why is Masonic symbolism the soul of Masonry?

Replies Brother Pike: "Every symbol of a Lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the preeminence of Freemasonry over all other orders consists. In other respects, some of them may compete with it, rival it, perhaps even excel it; but by its symbols it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth."

What are some definitions of Masonry in which the foregoing statement of Brother Pike finds justification?

First, officially, Masonry is defined as consisting of a course of instruction, illustrated by types, emblems and allegorical figures.

Secondly, the Old English Constitutions define Masonry as "a system of morality veiled in allegory and illustrated in symbols."

Thirdly, Right Worshipful Brother Charles C. Hunt, Grand Secretary Emeritus of the Grand Lodge of Iowa, A. F. & A.M., has proposed that Masonry be defined as "an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building."

What is Illustrious Oliver Day Street's admonition to us relative to Masonic symbolism?

In his book entitled *Symbolism of the Three Degrees*, Illustrious Brother Oliver Day Street admonishes us to pay closer attention to the study of Masonic symbolism.

Says he: "In our Masonic studies, the moment we forget that the whole and every part of Freemasonry is symbolic or allegoric, the same instant we begin to grope in the dark. The ceremonies, signs, tokens, words, and lectures at once become meaningless or trivial. The study of no other aspect of Freemasonry is more important, yet the study of no aspect of it has been so much neglected."

What does Illustrious Carl H. Claudy, author of such books as *SYMBOLISM OF FREEMASONRY*, have to say about Masonic symbolism?

He says, "Take from Freemasonry its symbols and but the husk remains; the kernel is gone. He who hears but the words of Freemasonry misses their meaning entirely."

What do the foregoing quotations imply?

They imply that we should, each of us, have a clear conception of what a symbol really is and why the study of symbolism is so essential to a comprehensive knowledge of Masonry?

What really is a symbol?

Literally, a symbol is a comparison. The word *symbol* is derived from two Creek words meaning "to throw together" or "to place side by side." Hence, a symbol is "a visible representation of some object or thing, real or imagined, employed to convey a certain idea"; or it is "something that stands for or represents something else, especially an idea, a quality or a condition."

Since words themselves are only symbols, we have no other way to express ideas than by the use of symbols. When we say a man is "lion-hearted" or, conversely, "pigeon-hearted," we use symbolism. In ordinary usage, however, by symbol we mean an object that stands for an idea. Example: the flag is a symbol of our country; the cross, of Christianity; and the square, of virtue.

Ceremonies and actions are symbolic, too. Example: the military salute symbolizes obedience and discipline; a hearty handclasp, friendship, faith, or sympathy; and kneeling for prayer, humility, submission, obeisance, reverence.

Why is the Masonic ritual composed largely of objective and ceremonial symbols? Why is it not simply given as a series of lectures?

Because it is not enough to state ideas; they must be driven home with emphasis, so that they will make a deep and lasting impression upon the recipient's mind. This is made clear to the newly passed brother in the following manner:

"Freemasonry is a progressive moral science divided into different degrees. And as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind."

How does Illustrious Brother Albert G. Mackey defend the use by Masonry of drama, story and symbol in its ritual?

In his *Symbolism of Freemasonry*, he says, "Freemasonry is rehearsed to the candidate by the rendition of ritual, imparted to his mind by story, and impressed upon his memory by symbol. By drama, story and symbol, the eye, the ear and the recollection continually enrich the mind and quicken the conscience of the thinking members of the Craft."

Yes, Masonry makes much use of symbols in its ritual because symbols are more vivid and more impressive than words; they can express more than words can say. Thus, Brother Mackey points out, "If in Masonry we speak of a Temple, we do not mean one of stone and mortar. If we speak of a square, we do not mean one of stool or wood. If we speak of the compass, we do not mean one of metal."

Brother Mackey further justifies the use by Masonry of symbols in its ritual in the following manner:

"The story of Freemasonry, like other records told by the tongue, would become stale by repetitions and fall upon the ear less vigorously each succeeding time we heard it, were it not that the facts historical and the philosophies social and individual are linked to words by pictures, an orderly system of spoken sounds and symbols illustrating and impressing the eye and the ear simultaneously... For this reason Freemasonry uses the simplest of symbols; the tools and materials of the Stonemason's trade are sufficient for this purpose, and they are found everywhere."

What, really, is the purpose of the Craft?

The reply of Brother Mackey to the question is as follows:

"Our symbols are truly the quarried treasures of the Fraternity, set forth to be applied by each of us in the upbuilding of his character... And, after all, that is Freemasonry. To morally square perfectly every contributing element that makes us what we are; to take each of these and apply them one to another uprightly to the formation of praiseworthy life, and to build one personal structure, so that we may stand upon our record securely before men with an integrity perpendicularly like unto the plumb, with a purpose absolutely square as ever the most accurate of such tools would verify. That is the purpose of our Craft."

How can we accomplish that purpose?

The reply of Right Worshipful Brother Hunt once more is as follows:

"In the ceremonies of making a Mason, we do not attempt to do more than to indicate the pathway to Masonic knowledge, to lay the foundation for the Masonic edifice. The brother must pursue the journey or complete the structure for himself by reading and reflection."

Indeed, after communicating the degrees of Masonry to a candidate therefor, we can only hope that he will use the pattern or the blue-print we have given him for erecting his own, personal Temple. He is, after all, as St. Gregory has paradoxically stated, "his own parent." By that paradoxical statement St. Gregory means that the individual brother is the only one who can give birth to his own self, character, or personality.

By all means we should stimulate every newly initiated, passed or raised brother to complete the construction of his own, personal Temple by reading and reflection. But we should, at the same time, help and guide him to do so by using, among other things, the TRIED AND PROVEN method or Masonically educating and instructing our candidates for Masonic degrees; for, as Right Worshipful Brother Hunt again has pointed out, "... the symbolism of Masonry, like Masonry itself, is many-sidedEach view is of value and it is well that the subject should be approached from every direction, but as no man can comprehend it all, it is fitting and right that each student should concentrate his attention on that division of the subject in which he is most interested."

We should point out to every newly initiated, passed or raised brother that the Masonic ritual assigns definite meanings to some of our emblems and symbols; that those interpretations must be considered as basic and official – and, in the main, universal; but that the meanings so assigned can be expanded if, in so doing, their value to the individual brother is thereby enhanced.

We should also make every brother realize that learning and doing are the two great duties of a Mason. We should impress upon his mind the profound meaning of the following quotation from TRIED AND PROVEN:

"He whose soul is not stirred to its very depths by the knowledge that the principles of his beloved Order have inspired men in every age and clime, as well as he to whom the beautiful teachings of our progressive science are but moral platitudes, is an individualist interested only in his own narrow self, indifferent to the practical application of the useful rules of architecture whence his spiritual structure shall derive figure, strength and beauty. The science is of no a vail, unless it leads to the practice of the art, and though we should possess all knowledge and be able in

beautiful and sublime language to utter the thoughts that arise in us as we contemplate the glorious work of our Order, it profiteth us nothing. It is not by intellectual attainment or oral expression that we become Masons, but by the way in which we acquire the science and couple it with the art of Temple building, and practice it in our everyday association with our fellowmen. 'No degree of Masonry is of any avail, unless it bears fruit in action.'"

Opo, mga kapatid, ang Masoneriya ay dapat hindi lamag nasa ulo, hindi lamang nasa nguso, kundi nasa puso't kaluluwa at nasa gawa!

FUNDAMENTALS OF MASONRY

We intend and hope that this review of two of the fundamentals or rudiments of Masonry will stimulate us to continuously learn its simple lessons of practical morality and its sublime teachings of religious philosophy, and then to live them in daily life, thereby making the Masonic light so shine before others that they will desire our fellowship and join in our assemblies.

Basic Masonic Philosophy

A fundamental conception of this world and man's place in it lies behind the ceremonies of the degrees of Masonry. It is based on the belief common to all religions and to almost all systems of philosophy that somewhere (isn't it everywhere?) exists a Supreme Being who created the world we are living in and who employs all men as His servants and instruments in the building of a great Temple.

Masonry is concerned, not with the particular attributes of this Supreme Being nor with the manner and form in which he is worshiped, but rather with stressing that God exists; that He puts men into this world to give them opportunity to exercise their faculties and to work as His servants and instruments; and that He wants them to perform their work in accordance with the principles of morality and justice which are indicated by the law of Nature and by Revelation contained in Sacred Writings or Volumes of Sacred Law.

It has no sacred book of its own. It respects what every religious denomination considers as God's Sacred Book or Holy Word. This is to the Jew the history of Israel, substantially the Old Testament; to the Christian, the Bible, which consists of both Old and New Testaments; to the Muslim, the Koran; to the Hindu, the Veda; and so forth.

In this jurisdiction, as well as in many foreign jurisdictions, Masonry adopts the Bible as a symbol of all Sacred Books. This lies open upon the altar of a Masonic Lodge during meetings or other official functions. But the Koran, or the Veda or any other sacred book, and even all of them, may lie open upon the altar, side by side with the Bible.

In ancient times Masons were charged in every country to be of the religion of that country. But it is now thought more expedient to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of honor and honesty, whatever denominations or persuasions they may be distinguished by. Because of this change, Masonry has become the center of union among men of every country, sect and opinion, as well as the means of conciliating true friendship among persons who might otherwise have remained at a perpetual distance.

The Masonic ritual stresses that in the erection of the great Temple are engaged many men, divided into Crafts according to their ability and skill. Some are Apprentices; others, Fellow Crafts. These are directed by overseers called Masters and Wardens.

The work must proceed, and is proceeding, according to the plan of God, the Creator of all things and Great Architect of the Universe, also called Supreme Grand Master. Neither the overseers nor the workmen know why the Temple is being built or what use is to be made of it after it is built. They do not even know the whole plan. The Great Architect or Supreme Grand Master only furnishes the rules and designs, laid down on a Trestle Board, from which each craftsman is given the details he has to know to carry out that part of the work he must perform. The craftsmen merely know that each of them must work with all his heart and soul, with all his strength, and to the utmost of his ability and skill because the Great Architect or Supreme Grand Master has ordered it so.

Each of the craftsmen understands that:

1. The successful completion of the work depends both on his individual effort and on the united cooperation and harmony of the Craft.
2. There can be no cessation of the work until the Temple is completed.
3. The Great Architect or Supreme Grand Master has let it be known that at the completion of the Temple He will disclose the whole plan or design as well as the object and purpose of the work.

The Masonic ritual is an allegory, or a story illustrating some truth(s), of human life. The Lodge, the covering of which is the clouded canopy or star-decked heaven, represents the world, and the craftsmen represent all men who live and work in the world as God's servants and instruments in the building of the great Temple.

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Each craftsman finds that he has to work in the world if he is to receive his wages, which consist of the satisfaction of his needs – not only the physiological (food, shelter, clothing, sex, etc.), but also the more urgent ones, such as interest(s) in life, sense of security, belongingness, self-esteem, and self-actualization (i.e., becoming the person one was meant to be by God, the Great Architect).

He also discovers that he cannot choose the work he would like to do, but must adapt himself to conditions and circumstances which a force outside himself has imposed. He discovers, likewise, that he must do his work in accordance with the rules and designs which the Great Architect has drawn in the great books of Nature and Revelation, which are to be his spiritual and moral Trestle Board.

He discovers, moreover, that he cannot work alone; that his work is dependent on others, and theirs on him. (This interdependence is the reason for the establishment of governments, societies, and other organizations of cooperative effort.)

He, furthermore, sees that many things happen to himself and to others, but he cannot really fathom why they happen. At one time he finds the world to be good; at another, bad. At other times he feels that the work he is doing is apparently without any purpose or without any result. Yet he continues to exert effort at his work because he must.

These discordant impressions are harmonized by the Masonic ritual, which dramatically presents the theme that, as the servant and instrument of God, man must observe the rules and designs He has drawn on the Trestle Board, which consists of the great books of Nature and Revelation, in order to build himself into a temple of sterling character, honor, virtue, and charitable feelings – a good man and true to whom others may look for example and inspiration.

Basic Symbolism of Masonry

Consistent with its basic philosophy, Masonry adopts as its own the biblical belief that when God, the Great Architect of the Universe, breathed the breath of life into the nostrils of man, he became at once a living soul and a living body, and that the soul of man is to be the dwelling place for God.

This belief is specified by St. Paul in I Corinthians 3:16-17 thus: "Know ye not that ye are the temple of God, and that the spirit of God dwelled in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

To carry out these biblical ideas, Masonry uses the building of King Solomon's Temple, which was also to be God's dwelling place, as a fitting symbol of the spiritual

temple which man is to erect in his own soul. God, according to the Bible, caused His name to dwell in the Temple, between the Cherubim and on the Ark of the Covenant.

Because of Masonry's emphasis that many lessons applicable to character building can be learned from the events related to the construction of King Solomon's Temple, Masonic writers and scholars have ascribed to the building of this Temple many legends and allegories that illustrate certain phases of character building. Succeeding Masonic writers and scholars have written commentaries on the works of their predecessors. One of these is R.W. Bro. Charles C. Hunt, who gives us the following explanation in his *Masonic Symbolism*:

"There is a close analogy between man's physical and spiritual needs. No sooner had the necessities of his physical nature impelled him to provide shelter from the inclemency of the weather than the growing needs of his soul caused him to recognize the symbolical relation between his physical and spiritual development and that the principles which govern the construction of his material buildings also hold good in the building of his spiritual temple.

"It is this symbolic relationship which Freemasonry emphasizes in its mysteries, and it is this emphasis which distinguishes it from other societies which teach good morals, the Fatherhood of God and the Brotherhood of Man. Man feels the need of a home for his soul as well as for his body, and Masonry, recognizing this need, applies, in all its ceremonies and instruction, the principles of material building to those of spiritual.

"This fact must be borne in mind if we would understand Masonic symbolism. The symbols which we use may have other interpretations than those which we give, just as a word may have different meanings in different circumstances, and we must therefore remember that our interpretation is based upon their use in teaching the principles of character building.

"When the Great Light of Masonry speaks of man as having been made in the image of God, it does not refer to his material body, but to the spiritual nature of his soul. 'God is a spirit and they that worship Him must worship Him in spirit and in truth.' (John 4:24). Hence, the temple we build is a spiritual building, a house not made with hands, eternal in the heavens."

R.W. Bro. Hunt explains further that in building this temple, we are seeking the realization of an ideal, and that this search for the ideal is found in some form in every Masonic ceremony, as in the following:

1. The way in which the rough ashlar is made perfect;

2. The fitting of ourselves as living stones for a spiritual building;
3. The theological ladder which Jacob, in his vision, saw reaching from earth to heaven;
4. The winding stairs consisting of three, five and seven steps that lead, through an outer and an inner door, to the middle chamber;
5. The loss of the Word that makes a true Master, which future ages will bring to light; and
6. The unfinished temple that is some day to be completed.

"All these," says R.W. Bro. Hunt, citing A.S. McBride, "symbolize the throbbing, yearning, seeking of the human heart for something better and happier than the actual world around us. But the grand ideal of Masonry to which all the rest are subsidiary and contributory, is that which represents the soul of man as a Holy Temple and dwelling place of the Most High. This ideal has, no doubt, been expressed by poets, prophets, and philosophers, but in Masonry only has it been made the basis of an organization, having a system of instruction, as unique in form as it is rare in history."

Concluding Statements

The foregoing review of Masonry's basic philosophy and basic symbolism should make each of us desirous of getting more and more Masonic light by perusing pieces of Masonic literature, such as *Masonic Symbolism*, by R.W. Bro. Charles C. Hunt, as well as motivate us to avidly study the rules and designs which the Great Architect of the Universe has laid down in the great books of Nature and Revelation, which are to serve as our spiritual, moral and Masonic Trestle Board. From these great books we should learn the details of the divine plan or design which we need to know in order to build our own souls as spiritual temples fit to be God's dwelling places. We should also review the symbolic lessons of the three degrees of Craft Masonry and then apply them in our daily lives, so that, "without the sound of ax, hammer, or any tool of iron," each of us will build himself into a King Solomon's Temple, the various parts of which fit with such exact nicety that it has more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands.

The great Temple the Great Architect of the Universe, the Father of men of every country, sect and opinion, wants to be completed is that of the Brotherhood of Man, where the principles of Liberty, Equality and Fraternity prevail. We should contribute to the accomplishment of this great and glorious undertaking both through individual effort and through the united cooperation and harmony of the Craft throughout the world.

In My Opinion

by VW Godofredo V. Señires, Jr., PAGS



CAN A LODGE ACCEPT THE PETITION OF A PERSON WHOSE PETITION HAS BEEN REJECTED BY ANOTHER LODGE?

Section 4, Article VI of the Ordinances, Part II of the Masonic Constitution provides:

“Sec. 4. No lodge shall accept the petition of a person whose petition has been rejected by another lodge.”

It seems it is an absolute rule that, whenever a person’s previous petition in another Lodge has been rejected, he can no longer apply for membership in any other Lodge.

The Committee on Jurisprudence appears to have a conflicting ruling on the matter.

In an Opinion No. 2, series of 2001, the Jurisprudence Committee of the Grand Lodge ruled:

“It appears that a petitioner was rejected by Digos Masonic Lodge No. 198 in 1993. In July, 2000, the same petitioner sought to join the Craft through another petition now filed with Kasilawan Lodge No. 77 which, presumably, to comply with the proscription of Section 4, Article VI of the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines requested a ‘waiver of jurisdiction’ from Digos Masonic Lodge.

“We find the action of Kasilawan Lodge No. 77 in accord with the desired mandate of the Constitution that ‘No lodge shall accept the petition of a person whose petition has been rejected by another lodge.’ (Section 4, supra.). It is in the effort of Kasilawan Lodge to maintain conformity and act in keeping with the foregoing dictates that it has sought first for the issuance of the afore-said ‘waiver’ which was actually a consent, from Digos Masonic Lodge before acting on a petition of person previously rejected by the latter.”

Under the said ruling of the Committee on Jurisprudence, the petition of a person whose petition has been previously rejected by one Lodge may be validly acted upon by another Lodge, so long as there is a “waiver” secured from the Lodge, which rejected the applying petitioner.

In another opinion of the Jurisprudence Committee, however, a different ruling was handed, under the following facts:

Lingayen Lodge No. 161 had two petitioners for degrees whose petitions were rejected, allegedly because of two opposing groups, where one group simply cast black cubes because they were recommended by the other group.

The Lodge Secretary sought advice on the following questions:

1. Whether it is proper for a Lodge "to waive its right over two (2) petitioners who were previously rejected by their lodge so that they can apply for membership in another lodge" and

2. If the answer is in the affirmative, is their payment of the degree fees and the building fund already remitted to the Grand Lodge and prior publication of their petition for degrees in Circular No. 12 sufficient for the other lodge to vote immediately on their petitions?"

The Jurisprudence Committee opined and ruled this time that:

"1. Anent the first question, the reply is a categorical NO. The lodge has no right to waive a right it does not have. The confusion may be attributed to a provision in the Constitution where a waiver of jurisdiction may be issued to entered apprentices and fellow crafts under certain conditions. (See Art. XVII, Sec. 4, page 49 of our Constitution, 1994 Edition) but no to rejected petitioners. And even if a waiver is possible, said waiver is still useless, considering the above-mentioned prohibition that "NO LODGE SHALL ACCEPT THE PETITION OF A PERSON WHOSE PETITION HAS BEEN REJECTED BY ANOTHER LODGE." This law has not yet been repealed or amended.

"2. The answer to the first question being NO., we find no reason to delve on the second query."

The provisions of Sec. 4, Article XVII of our Constitution, adverted to in the above ruling of the Jurisprudence Committee, provides:

"Sec. 4. Entered Apprentices and Fellow Crafts have only the right to sit in the degree taken by them and the right to advancement therein after passing satisfactorily a strict examination in open lodge. They are not required to pay any dues and are not entitled to vote or speak in the lodge nor are they entitled to burial with Masonic honors, nor are they or their widows or orphans entitled to relief from the funds of the lodge. They cannot, acting in a lodge, open in degrees taken, exercise any control over the funds of the lodge for

charity or any other purpose. They cannot withdraw from their lodge or apply for membership or advancement in another lodge without a waiver of jurisdiction. Charges may be preferred against them for offenses committed, which shall be made in the same manner and tried by a commission of Master Masons elected as prescribed for trial of individual Masons. In found guilty, the same punishment may be inflicted as it is prescribed for trial of individual Masons, and they may appeal in like manner. An Entered Apprentice or Fellow Craft who fails to advance to the next degree within a period of twelve (12) months without valid reason may be dropped from the rolls and the degrees fees forfeited, at the discretion of the lodge." (Italics and emphasis, supplied.)

Under the above-quoted provisions of Section 4, Article XVII of our Constitution, a "Waiver of Jurisdiction" may be granted to Entered Apprentices and Fellow Crafts. Why should it not be likewise granted to a person whose petition has been previously rejected by another Lodge?

When a Lodge issues a "waiver of jurisdiction" to a person whose petition it had previously rejected, said "waiver of jurisdiction" should be considered as the consent of the rejecting lodge to allow the person concerned to apply for membership in another lodge and "waiver of jurisdiction" over that person should be interpreted to mean that the lodge has totally expunged from its records everything pertaining to the person whose petition it had rejected.

With the "waiver of jurisdiction" issued by the rejecting Lodge, to the person whose petition it has rejected, another Lodge may validly act on the petition.

As the first Lodge has rejected the petition of the applicant, it should return to the petitioner the degree fees and payment for the building fund.

And when that person whose petition has rejected by another Lodge applies for membership in a different Lodge, he must again pay the degrees fees and his application should again be published in Grand Lodge Circular No. 12.

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

Out of the Humdrum

by VW Robert O. Asuncion, PJGL



1. Anderson's 1738 Constitution and Samuel Pichard's Masonry Dissected (1730) both mention Cassia rather than Acacia as the shrub associated with the discovery of Grand Master Hiram Abiff's grave.

2. Though considered by Masonic scholar Albert Mackey as "an ignoble plant, having no sacred character," the Cassia tree is an ancient Chinese symbol of immortality and giver of life. It is central in the famous legend behind the Moon Festival, one of the most celebrated Chinese holidays.

3. In "SHUKING" one of the oldest literary works in China, Magistrates are spoken of as the Chongjen literally the Level Men, the **Level** being the emblem of their authority and the type of conduct looked for from there.

4. There is a third St. John in Freemasonry, **St. John the Almoner**, to whom the Encampments of Knights Templar are dedicated.

5. St. John the Evangelist was the only one of the apostles to die a natural death.

6. The very first apron ever made is mentioned in the Bible
"And they (Adam & Eve) knew that were naked, and they sewed fig leaves together and made themselves aprons". (Gen 3:7)".

7. Condoms are made from three different materials, latex, polyurethane and **lambskin** the latter being the oldest and still available in the market.

8. In a 1631 printing of the volume of the Sacred Law (Holy Bible) an English printer left out the word "not" from the 7th commandment causing it to read – "**Thou shall commit adultery.**" The printing was referred to as The Wicked Bible.

9. It was the custom in ancient Rome for the men to place their right hand not on any holy book when taking an oath but on their testicles. The modern day "Testimony" is said to have been derived from this tradition.

10. In his Grand Oration in 1928, historian MW Teodoro M. Kalaw Sr. uttered this words; " and the Triangle appearing on the Philippine Flag, the loftiest symbol of the struggles of the Filipino people, was put there, according to President Aguinaldo, as an homage to Freemasonry"

Hard Talk

Mawi B. Lazaro Jr., PDDGM

Rafael Palma Lodge No. 147 & Bud Daho Lodge No. 102



PASMADO

Now is the season for the installation of the new set of officers of each of our blue lodges. It is therefore also the season when a new Past Master is added to the roster of so-called "*pasmado*".

I had the honor and privilege of attending the recent such rites at the Juan Sumulong Lodge No. 169 held at the Jose Abad Santos Hall, the main hall of our Grand Lodge Temple Building. But more importantly perhaps, I was fortunate to have sat together with a handful of the lodge's past masters during the fellowship that followed, among whom was VW Philmore Balmaceda, PDDGM, to whom I attribute much of the thoughts in this article.

During the installation ceremonies, I sat beside VW Rommel Corral, DGL, and next to him was VW Renato "Ato" Apuan, a PDGL, who I remember fondly as a batchmate of my late father in the blue lodges and the Scottish Rite. VW Ato had suffered several heart attacks previously. Even though he aided himself with a cane, he really had a hard time standing up and sitting down at the so-called "3 receptions" – first the DDGM and party; then the Installing Team; then the Guest Speaker. VW Ato was quite candid about his anxiety – "make me stand once more and I will throw my cane on the pavement!"

Despite his strait circumstances, VW Ato managed to go out through a literally rough and rugged road just to be in the lodge's installation rites. And that alone could have explained why so many past masters of the lodge were present at the rites. But there was more to explain their presence, as I was to discover later from VW Philmore Balmaceda.

VW Philmore related to me that years back, there had been that struggle, call it a debate, as to how to handle or manage past masters. The debate revolved around the issue of compassion – how much should the lodge extend to their past masters, especially those who were needy.

The answer, he said, could be found in our O.B. – " ... so far as I can do so, without serious injury to myself or to my family." Thus, the lodge resolved not to suspend any more their *pasmados* if only on account of non-payment of dues. But it did not end there. They periodically arranged visitation by members of their past masters and extending financial assistance to those who were in need. To them,

The Cabletow

just as the other lodges who did the same, it was the least measure of paying their moral debt to those who, at one time or another, kept in the lodge the beacon light of Masonry burning. If not for their past masters, the lodge would have been nothing.

So I asked, being concerned as I am also the Secretary of my mother lodge – what about those past masters whom we know could afford to pay dues but simply refuse to do so. VW Philmore enjoined us to have more patience. Perhaps, they have some hard feelings about some members of the lodge. A past master who keeps on attending but simply just could not pay his dues is much better than one who has the means but flatly refuses to pay outright. Especially so, if the former is always active in the labours of the lodge.

What VW Philmore is saying is that, there be more and more of compassion. Sooner or later, we will all come to the same state. We may have the means, financially, but what is important is that we need the spiritual and moral resources to keep us going, especially in our dotage. Let us not forget the import of “the level.”

I recall that some 5 years back, at the Stated Meeting of Kidapawan Lodge No. 170, I had the privilege of sitting beside a past master who, being on a wheelchair, had to be carried on the arms of a burly brother just to get up through the temple’s stairs. He simply had to be with the brethren, staying throughout the rest of the labours, even if his mouth was already dripping with saliva. I myself was teary-eyed, never even thinking that I would write about him someday, being such a source of inspiration.

Some two years ago, I met another past master at the NAIA-2 terminal. We were about to fly to the Cebu ANCOM. I thought he just left his pair of shoes at the quarantine and security section. He was barefoot, and had been in that condition since he left his residence at Tabuk, Mt. Province. Once in my lifetime, I used to walk miles barefoot as well, belonging to those dubbed as “*way sapatos*”; so I could imagine how hard it was for this brother walking around without protection. He said, to my relief, that it was therapeutic for him.

But, I finally asked VW Philmore, what if a past master would rather engage in vices, like gambling, than pay his dues. That, he said, could be the only exception. But, nevertheless, such *pasmados* need our advice more than ever before.

**PAST MASTERS are, or should be,
the backbone of the Craft and
pillars of their Lodges.**

Stirrings in the Beehive

by Bro. Gene Calonge, Island Luz Minerva Lodge No. 5



KOREAN SOJOURN, PART 2

This is a sequel to my earlier article on my trip to Seoul.

In the early eighties, in an earlier job, I was aide-de-camp to the late Brig. Gen. Benjamin R. Vallejo, Commanding General, MCMTC, AFP. As part of his daily routine, I had to coordinate his personal security, drivers, and appointments and, on some occasions, had substantive discussions with him on local and international affairs. Gen. Vallejo was a prolific writer, a voracious reader and a keen student of history, political science and law, though the Korean War interrupted his studies at the UP College of Law and he became an Army officer instead.

One day, we were discussing world affairs and the subject of Korea came up. He became emotional about it and described his participation in the war. He said he was part of the Philippine Expeditionary Forces to Korea (PEFTOK) and I vaguely remember him saying that reserve officers who volunteered for any of the Battalion Combat Teams (BCTs) were offered regular commissions upon their return to the Philippines. But the part of our conversation on the subject that I will never forget was his depiction of the Korean countryside. According to him, Korea, during the war, was a picture of suffering, apparent hopelessness and extreme poverty. The picture he painted was so vivid that I had clearly imagined how the country was devastated, how the people begged for food from UN Forces and how survival was a challenge on a daily basis.

I visited Panmunjon and, with high-powered binoculars, saw land towards the northern part and the mined area between the north and the south. I was also guided into the third tunnel said to have been dug for a possible northern invasion. If General Vallejo is still alive today, we would have gone into great lengths debating about strategy and tactics, the topography (since I have seen it with my own eyes) and the political ramifications of the truce. Technically, the Korean Peninsula is still in a state of war because no peace treaty has yet been signed.

South Korea is now very prosperous. She is at the forefront of technological developments on computers, the internet and associated fields. The dramatic advances in its economy, politics and international relations, including its initiative relating to North Korea, are simply astounding. General Vallejo and the entire PEFTOK did not sacrifice in vain in the mountains of Korea. But I am sure they would have

opened their eyes in utter disbelief had they survived to see the enormous wealth and progress of South Korea when compared to what they saw as young officers.

How do I relate these to Masonry? The Korean Demilitarized Zone (DMZ) is one of the last remaining bastions of the cold war. I wonder if there are Masons on the other side of the border. Can not both sides agree to some kind of a *modus vivendi* to end the war once and for all? Would the situation be the same if some of the North Korean commanders belong to our Fraternity and hold a similar belief system? Western literature has it that communist regimes are atheistic; hence, they do not believe in God. By this argument, they cannot seek the fellowship of members of the Craft. But one wonders what explains the sudden rise of churches in Russia when the Berlin Wall fell, not to mention the almost immediate revival of Freemasonry in that vast country. If there was latent belief in God in the old Soviet Union, can one not argue that it might also exist in a country like North Korea?

As far as I know, General Vallejo was not a Mason. But I am quite certain that in his heart he prayed for peace and universal brotherhood, as we Masons know it, while performing his patriotic duty in the Korean Peninsula.



RIZAL LODGES LEAGUE'S INAUGURAL ACTIVITY

Seated: Signers of MOA Standing: The witnesses

A “first” in Philippine Masonic history

MASONIC INFORMATION

by VW Conrado V. Sanga, PDDGM



1. Were there any Lodges in the quarries of King Solomon?

Yes, there were, according to Dr. Oliver, between 700 and 800. But although Dr. Oliver is a prolific Masonic writer, much of his work has not been substantiated by later research.

2. How old was Noah at the beginning of the deluge?

He was approximately 600 years old.

3. How long did it rain during the deluge?

Forty days and 40 nights.

4. How long did it take for Noah to build the Ark?

About 120 years

5. How large was Noah's Ark?

Based on the Biblical measure of 18 inches for a cubit, 450 feet long, 75 feet wide, and 45 feet deep.

6. How long did Noah and his family live in the Ark?

One whole year.

7. What are the mystical ages in some Masonic rites?

3, 5 and 7 years for the Entered Apprentice, Fellowcraft and Master Mason, respectively

8. What is the Hour Glass an emblem of?

The Hour Glass, as it is used in the 3rd degree, is an emblem of the quick passage of time and the transitory nature of human life.

9. What does the right hand Masonically represent?

The right hand has been considered the seat of fidelity. The ancients worshiped the Deity in the name of Fides, sometimes represented by two human figures holding each other by the right hand, and at others, by two right hands joined. The right hand, therefore, we make use of as a place (or it pledge?) of our fidelity, thereby renouncing our own will in all things pertaining to Masonry and becoming obedient to the rules and regulations of our ancient and honorable fraternity.

10. What does the beehive symbolize?

The beehive is a hieroglyphical emblem through which we Masons are taught the importance of the virtue of industry.

11. What is the most ancient and distinctive badge of a Mason?

The Masonic apron, which is made of leather, usually a lambskin. In ancient times the apron was an emblem of truth and purity. The Israelites were, before their flight from Egypt, enjoined to eat the Passover with their loins girded. Job was commanded to gird up his loins like a man. When received into the Ministry, Samuel was girded with a linen ephod. Upon his recovery of the Ark, David danced before it, invested with an apron. Both Elijah the Tishite and John the Baptist were girded with aprons of white leather.

12. Where did the use of the point within a circle originate?

It originated from the Egyptians; to them, the point within a circle was a sign symbolic of the sun and the god Osiris.

13. What does the acacia symbolize?

The acacia symbolizes the immortality of the soul. It is the ancient name of a plant, most of the species of which are evergreen and six of which are natives of the East. It is the *mimosa nilotica*, which grew abundantly in the vicinity of Jerusalem. In the Bible, it is called Shittim, the plural of which is Shittah. The ancient Hebrews esteemed it as a sacred word. Moses was ordered to make of it for the building of the tabernacle and the ark of the covenant, the table for the hew bread, and the rest of the furniture.

To us Freemasons, the acacia is the symbol of the immortality of the soul. We state this in the impressive funeral service of our Order: "This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die."

14. What is the origin of the wearing by Lodge officers of collars?

The use of the collar, the ornament which Lodge officers wear around the neck and to which is suspended a jewel indicative of their respective ranks, originated from the practice in Heraldry of granting or blazoning insignias. Municipal officers, as well as officials of the state, in England wore insignias. Knights of the various Orders also wore them as a part of their investiture.

15. What, according to Dr. Albert G. Mackey, is a legend?

The word legend, derived from the Latin *legendum*, meaning "to be read," should be restricted to a story committed to writing. But it now means a narrative, whether true or false, that has been traditionally preserved from the time of its first oral communication.

“THE MAGNIFICENT SEVEN” FOR JUNIOR GRAND WARDEN

AS PROVIDED FOR in our Masonic Law Book, in this issue we are publishing the names and biographical sketches of the seven brethren whom the Past Grand Masters believe to be best qualified to be considered by the voting delegates to the ANCOM in Bacolod City for the position of Junior Grand Warden (JGW), together with the brief but comprehensive statements of their programs for the Fraternity.

JUANITO P. ABERGAS



Biographical Sketch

Birth, Education, & Family. He was born on June 24, 1942 at San Anton, San Leonardo, Nueva Ecija. Finished his elementary education at the San Anton Elementary School; his secondary education at the Araullo Lyceum in Cabanatuan City, where he also completed his Associate in Surveying. Then he moved to the Mapua Institute of Technology, where he graduated with B.S. Civil Engineering degree in 1966. Thirty years later, he obtained his Master in Management degree at the Philippine Christian University. In 1998, he finished his Master in Business Administration at the St. Francis College.

He is married to Eugenia “Jenny” B. Tabora, with whom he has four children: Jeffrey, a civil engineering graduate of De La Salle University; Jederick, a B.S. economics graduate of U.P. Diliman; Jorte, a B.S. Fine Arts graduate of U.P. Diliman; a Jacklyn, an Interdisciplinary Studies graduate of the Ateneo de Manila University.

Work Experience. He started as a Civil Engineering Aide at the City Engineer’s Office, Quezon City (1966-68), where he worked as Associate to the Civil Engineer’s from 1969-70. Then he worked as Civil Engineer at the DPWH District Engineer Office, Quezon City, from 1971 to 1974. From 1974 to 1974 he was Sr. Civil Engineer of the DPWH, Region XI, Davao City; there he worked as Supervising Civil Engr. from 1975 to 1977. From 1977 to 1986 he was Asst. Dist. Engineer at the DPWH, Davao City Engr. Office in Davao City. In 1986-87, he was District Engineer, 2nd Metro Manila Engr. Dist., DPWH, Pasay City; in 1987-88, of Region VI-A, DPWH, Quezon City; and in 1988-95, of the 3rd Metro Manila Engr. Dist., DPWH, Malabon.

In 1995-98, he served as Asst. Reg’l Director, DPWH, Port Area, Manila; as Regional Director, DPWH, Region XI, Southern Mindanao, Davao City, 1998-2002; and of the DPWH, Region VII, Central Visayas, Cebu City, 2002-06.

Finally, he was Assistant Secretary of the DPWH, Central Office, Manila from 2002 to June 2006, when he returned from public service.

Professional Training. He attended many training programs here and abroad. He got training in such foreign countries as the Netherlands; Ohio, USA; Bangkok,

Thailand; Kuala Lumpur, Malaysia; Australia and New Zealand; Tokyo, Japan; Jakarta, Indonesia; and Kuwait City, Kuwait. He attended approximately 20 training programs in the country and in foreign lands.

Awards, Citations. He is also the recipient of many awards and citations, such as Presidential Citation, Most Outstanding Project Engineer, Most Outstanding Asst. Engineer for Region IX, Leadership Award, Distinguished Service Award, Outstanding Achievement Award, Most Distinguished Mapua Alumnus, Special Civil Service Award, Outstanding Public Servant Awardee of Region XI, and many others.

Masonic Activities. He was initiated, passed and raised at Toril Lodge No. 208 in Davao City on October 5, October 28, and November 23, 1985, respectively. He is dual member of Mandaluyong City Lodge No. 277, as well as a charter member of Ang Tipolo Lodge No. 334 and Intramuros Lodge No. 363.

He served as Master of Mandaluyong City Lodge No. 277 in 1992; DDGM, Masonic District 9-A in 1993; Grand Marshal, GLP, in 1995; Regional Grand Lecturer, Southern Central Mindanao, in 1998; Vice-Chairman, ANCOM Executive Committee, 1992; Member, Committee on Buildings and Temples, GLP, 1993-95; and Member, Committee on Buildings and Temples, Supreme Council, A&ASR, 1994-96.

In 1992, he received from MD 9-A a Plaque of Distinction; in 1993, from the GLP Most Outstanding Worshipful Master Award, as well as a Plaque of Recognition; in 1994, from MD 9-A a Social Achievement Award, and from the GLP the Grand Master's Award of Merit; in 1995, from Mandaluyong City Lodge No. 277 a Plaque of Distinction; and in 2001, from the same Lodge the Hiram Award.

In 1996, he became a member of Davao Bodies, A&ASR; in 1988, of the Quezon City Bodies. He was invested with the rank and decoration of Knight Commander of the Court of Honor (KCCH) in 1994, and in 1997, he was coroneted Inspector General Honorary (IGH).

Since 2005 he has served as the Sovereign Grand Inspector General (SGIG) for the Orient of Quezon City and Rizal. In 2006, he was Grand Almoner of the Supreme Council, A&ASR. Since 2007 he has served as Acting SGIG for the Orient of Bulacan and Pampanga.

In the Quezon City Bodies, A&ASR, he was Wise Master, Chapter of Rose Croix in 1994; Commander, Council of Kadosh, 1995; Almoner and Orator, Lodge of Perfection, 1994 and 1995, respectively; Junior Warden, Senior Warden, and Venerable Master, Lodge of Perfection, 1996, 1997, and 1998 in the order.

In 1991-93, he was actively involved in the Advisory Councils of the Rafael Palma Assembly No. 17, Rainbow for Girls, and the Ambrosio Flores Chapter, Order of DeMolay.

Statement of Program for the Fraternity

Mission – To be a dynamic fraternal organization dedicated to attracting and retaining men of good character by being committed to providing progressive quality programs and services for our members, their families and friends in a spirit of fellowship, fun and social camaraderie.

Vision – To attract and retain members by maintaining a positive environment conducive to developing leadership skills and providing fellowship and enjoyment for every member and enabling to continuous growth of membership thereby ensuring our prominence as the most recognized and effective fraternity.

3-POINT MASONIC PROGRAM

I. GRAND LODGE ADMINISTRATION

Objective: To improve the Grand Lodge finance and administration function; facilitate easier communication and coordination with the Grand Lodge.

- A. Budget/Finance/Accounting
 - Data Management
 - Consider automation – computerization/database management
- B. Facilities and Property
 - Inventory
 - Organization
- C. Human Resources Assets
 - Continuing education and skills enhancement
 - Rewards and recognition
 - Incentives

II. FRATERNITY MEMBERSHIP AND DEVELOPMENT

Objective: To increase membership, retain and sustain the interest of current members, renew interest of inactive members, minimize and eventually eliminate suspension of non-payment of dues.

Short-Term Goal

Provide members with tools necessary in approaching and recruiting new members and provide funds for membership effort.

Long-Term Goal

Restore membership to its once highest level

A. For prospective members: Recruitment/Enticement Program

Achieve clarity of purpose (of Masonry)

Offer answers to prospective member's needs (friendship, altruism, knowledge, etc)

Learn to "sell" the fraternity indirectly

Create and develop a mentor program to facilitate recruitment of new members

B. For current and active members: Caring for the Goose Program

Providing for members' health and welfare

Embrace former members through a concerted effort of identifying opportunities to our fraternity (Hinged on the "goose the lays the golden eggs")

Sustaining interest/retention – getting the Brothers involved in Masonic programs

Fellowship activities
Rewards and recognition

C. For inactive, barely active, absentee members: Lost Sheep Program

Short-Term Goals

1. Minimize suspension of non-payment of dues
2. Create and implement a program that permits easy re-entry into the fraternity

Long-Term Goal

Maintain and train restoration committee

III. LODGE MANAGEMENT

Objective: To have every Lodge pass a Lodge assessment

- A. Officer Development
 - Officer Training/Leadership skills development
 - Goal setting/Action planning
 - Officer Assessment
 - Achievement Incentives (attendance, dues, objectives met, etc.)
- B. Members Orientation
 - Better understanding and indoctrination
 - Involvement in current programs
 - Mentoring program
 - Attendance in ANCOM
- C. Masonic Program/Implementation
 - More relevant programs involving communities
 - Seek and actively promote programs and projects that are beneficial to communities and public schools as well
- D. Lodge Premises
 - The program will focus to pass aesthetics, hygiene and safety standards.

A Mason should pay homage to the Grand Master for the time being and to his officers when duly installed, and strictly conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

EDWARD Y. CHUA



Biographical Sketch

Birth, Education, Family. Born on May 14, 1959 at Tacloban City to VW Santiago Lala Chua, PDDGM, and Sis. Federica Young Chua, Charter Member of the Order of the Eastern Star and of the Amaranth. His brothers are Judge Edgar Y. Chua; Atty. Edwin Y. Chua, PDDGM; City Councilor Eden C. Pineda, Past Royal Matron, Tacloban Court; WB Edison Y. Chua, PM, Santiago L. Chua Commemorative Lodge No. 336.

He is married to Sis. Elisa Ida-Chua, a member of the Order of Eastern Star and charter Member, Order of the Amaranth.

He is a product of Catholic educational institutions, as follows:

Elementary and High School – Sacred Heart School, Tacloban City;

College – Divine Word University, Tacloban City – magna cum laude, A.B. Economics;

Graduate School – Master of Arts with Specialization in Economics, Divine Word University, Tacloban City; Master in Business Administration, same university; Master of Arts in Philippine Studies (Cand.), same university; and Doctor of Philosophy in the Implementation of Basic Chinese Language, same university.

Military Training. Graduate, Advance Reserve Officer's Training Corps. 1979; Regimental Commander/Corps Commander, ROTC/WATC Unit, DWU ROTCU, 1084 HDC, 7HDU, ARESKOM.

Work Experience. Head, Economics Department, College of Commerce, Divine Word University (DWU), Tacloban City, 1981-85. Coordinator, MBA Department, DWU 1983-87. Graduate Chairman, MBA-MBED Department, DWU, 1989-95, Dean, Graduate School, Asian Development Foundation College, Tacloban City. Executive Vice-President, ADFC, 2002-date. Special Lecturer, RTR Medical School. Executive Director, Institute for Development Studies and Management (a Consultancy Group), 1990 to date.

Government Service. Member of the following: Sanguniang Panglungsod (City Council), 1980-85; Tacloban Motion Review Board, 1980-85; Regional Development Council, 1981-85; City Development Council; KKK ng Kabataan National, Executive Management Board, 1983-86; Batasang Pambansa, Youth Sector Representative, 1985-86.

Unpublished Works. "Divine Word University Student's Choice of College Courses: Its Implication on Regional Manpower Development"; "Proposed Institute for Philippine Studies: A DWU-KB Venture"; "Towards the Development of a Chinese Manual for Beginners."

He is a member of these team researches: "Tacloban Socialized Housing project" (conducted for Tacloban City Government) and "Metro Tacloban Urban Transport Study" (conducted for Tacloban City Government).

Official Travels. In 1980, he was a Philippine delegate to the Southeast Asian Youth Program (Philippines, Singapore, Malaysia, Indonesia, Thailand, and Japan); in 1984, Kabataang Barangay Representative, Youth Development Conference, Hongkong; in 1985, Delegation Head, Preparatory Committee on Political Affairs, Soviet Union; in 1986, Philippine Batasang Pambansa Representative, Young Political Activist Program, USA.

Honors and Awards. Magna cum Laude, Bachelor of Arts, October 1979; Efficiency Medal, ROTC 108th HDU RESCOME; Outstanding Student Award, YMCA; University Scholar, DWU-Tacloban; Citation for being Governor of Leyte during National Students Week; Merit of Outstanding Scholastic Achievement, 1978; Award of Merit, DWU CMTU 1084 HDC 7th DHU ARESKOM, 1978; Outstanding Alumnus for Community Leadership, SHS, 1983; KB Study Grant, 1984; National KB Loyalty Award, 1985; Grand Cross of Colour, 1999; Chevalier Award, 2000; DeMolay Grand Roll of Honors, 2000; Most Outstanding Scottish Rite Mason in Eastern Visayas, 2001; Legion of Honor, 2001; Sovereign Grand Commander's Award, 2004; and Most Outstanding Mason in the Philippines in the Field of Education, 2004.

Organizations. Federation President, Tacloban Kabataang Barangay City Federation, 1979; President, Eastern Visayas Chess Association, 1980; Editor-in-Chief, Press Club South East Asian Youth Program News; Regional President, Kabataang Barangay, 1980-85; City Executive Officers, Youth/Barangay Brigade, 1980; Director, Tacloban Chess Training Center, Inc., 1981-83; Executive Board Member, Philippine TOT Baseball League, Leyte Chapter, 1980-83; Vice-President, Philippine Economic Society, Eastern Visayas Chapter, 1982-87; President, Tacloban Consumers Protection Association, 1982-83; Executive Editor, Sulhog KB Regional Paper, 1980-83; Editor-in-Chief, PANDAY – KB National Paper, 1983-85; Regional Chairman, Malayang Kabataang Barangay, Eastern Visayas, 1986-88; President, Association of Private Secondary Schools in Tacloban, 1983-99; Member, Sto. Niño Parish Council, 1995; President for Region VIII, Philippine Amateur Baseball Association, 1999 to present; President, Regional Sports Association, 1995-99; President, private Schools Athletic Association (PRISAA), Eastern Visayas, 2001 to present; Director, National Schools Athletic Association, 2001 to present; President, Association of Private Colleges in Eastern Visayas, 2001 to present; President, Association for Graduate Education, region VIII, 2005 to present; President, Hotel and Restaurant Association of Leyte, 2005-06.

Masonic Affairs. At the Blue Lodge level, Master, Makabugwas Lodge No. 47, 1996; member of Lodges Santiago L. Chua Commemorative No. 336, Sogod Bay No. 337, and Biliran No. 338; DGL, 1997; DDGM, 1998-99; JGL for Eastern Visayas, 2000-04; Grand Orator, 2004-05; and JGL for Central & Eastern Visayas, 2005 to present.

At the Scottish Rite, Venerable Master, Leyte-Samar Bodies, 2002-03; Venerable Master, Leyte Lodge of Perfection, 2003-04; conferred KCCH; SGIG for the Orient of Leyte and Samar.

At the York Rite, Royal Arch, Eastern Visayas Chapter No. 30; Past Illustrious Master, Council of Royal & Select Masters, Eastern Visayas Council No. 19; Past

Commander, Knights Templar Commandery, Eastern Visayas No. 19; and member, Holy Royal Arch Knight Templar Priests (Sea of Tiberias LXX).

At the Shrine, member, Aloha Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine (AAONMS).

Other affiliations – Worthy Patron, Morning Star Chapter No. 12, Order of the Eastern Star, 2003-04; Royal Patron, Tacloban Court, Order of Amaranth, 2004-05; Grand Rainbow Dad, Grand Assembly of the Philippines International, Order of Rainbow for Girls, 2004-05; Director of Finance, Tacloban City, International Order of Job's Daughter.

Master Councilor, Dr. Manuel Bernardo Chapter, 1975-77; Executive Officer for Eastern Visayas, Supreme Council, Order of DeMolay, 1994 to present; Past National President, DeMolay Alumni Association of the Philippines, 1999-2000; Knights Templar, 2000; Chevalier Degree, 2000; and Legion of Honor Degree, 2002

Statement of Program for the Fraternity

Freemasonry has assumed a distinctive and exclusive position in the Philippines. Thus, we take pride and honor in being a member.

A well-managed Grand Lodge meets the expectations and ensures the continuity of our ancient and accepted Masonic fraternity.

We must remember that effectiveness of any organization, be it Masonic or not, is determined by its leadership. Effective Masonic leadership lies in mastering a wide range of skills in executive and ritual work, from implementing and administering processes of inspiring the brethren to achieve excellence.

Through the programs and activities of the Grand Lodge of the Philippines, as the mother of all subordinate lodges, has set forth and exemplified the tenets and teaching of Freemasonry, promote brotherly love, relief, truth and achieve harmony among Masons and fellowmen.

The program I envision is in conformity with the development plans of the Grand Lodge that include:

1. The development of the youth through stronger and expanded activities for the DeMolay, Rainbow Girls and the Job's Daughter; the care and preservation of the environment; and promotion for a closer Masonic tie among its family.
2. Continuous Masonic Education is important to equip Masons with the correct working tools – tools to guide us through life.

The Institute for Masonic Education and Studies is worth our serious attention. A standard curriculum implemented through a modular program and Masonic education forum must be considered for every member to advance in Masonic light, in order to make us relevant and face the challenges of our Grand Lodge and its subordinate Lodges. Thus, also enhance understanding on the teachings of our brotherhood. This can be implemented through a distance education program.

The more we understand Masonry the stronger will be our commitment to the fraternity.

3. The administration and membership must be vital considerations. For effective and efficient management of the Grand Lodge and its subordinate lodges, there are two essential elements to be considered.

- a. Harmony of the Grand Lodge and its Lodges (most essential at all times);
- b. Management of property and financial affairs.

For harmony and strong leadership to increase the number and quality of member, we must train and prepare our brethren for Masonic leadership, through their participation in a Masonic Leadership Academy that will develop them for service to the craft. Their training would include values formation, leadership integration, Grand Lodge program implementation such scholarship, Masonic assistance, service, networking, "adopt a school" and community projects. Through this, we will be able to sustain the existing programs and plans of the Grand Lodge.

For Grand Lodge management of properties and financial affairs, it must: a.) be able to maintain a responsive growth in accordance to the mission, goals and objectives of the fraternity: and b.) be able to source and provides funds to support the operations and activities of the Grand Lodge through fund sourcing activities that would be viable throughout the jurisdiction.

4. Lastly, the most important should be the Public Relations Program. This program will give a better image of the fraternity to the public for the public to know us better.

Good public relations, simply, is priceless.

GEORGE O. CHUA CHAM



Biographical Sketch

Birth, Education, Family. Born in Dagupan City on October 13, 1950. Attended Grace Christian Elementary School and University of the East High School. Graduated from U.P Diliman with a B.S. Civil Engineering degree. Married to Judith Ang, with whom a has three sons and one daughter.

Organizations, Affiliations. Regional Director, Federation of Filipino-Chinese Chambers of Commerce and Industry. Chairman, Board of Trustees, Pangasinan Universal Institute. Director, Pangasinan Filipino-Chinese Chamber of Commerce. Chairman, PEDPFI (SMEC Council). Chairman, Pangasinan Skill Competition Foundation (TESDA). President, UP Filipino-Chinese Student Association, 1970-1971. Past President, Lingayen Golf Commercial Fishing Association. Former Chairman, Dagupan Chinese Baptist Church. Former Chairman (2000), North Philippines Business

Council. Member, YMCA and Gideons. Former Dist Commodore, 7th Coastal Guard District, PCGA.

Corporate Affairs. President of both the Unique Lumber Inc. in Dagupan City and the Aztec Construction and Equipment Inc.

Masonic Career. Initiated, passed and raised in Alfonso Lee Sin Memorial Lodge No. 158 on February 16, March 2, and March 16, 1977, respectively, Master of same Lodge in 1994. Affiliated with Pangasinan Lodge No. 56 in June 1977; served this Lodge as Junior Warden in 1978 and as Worshipful Master in 1979.

In the Scottish Rite, he became Master of the Royal Secret (MRS) in 1977; Knight Commander of the Court of Honor (KCCH) in 1983; and Inspector General Honorary (IGH) on March 14, 1992.

Became a member of Nile Temple, Ancient Arabic Order of Nobles of the Mystic Shrine, based in Seattle, Washington, on November 15, 1980.

He was District Deputy Grand Master during the term of MW Raymundo N. Beltran; District Deputy Grand Master during the term of MW John L. Choa; and Regional Deputy Grand Master for Northwest Luzon during the term of MW Henry L. Locsin.

Among the awards he has received are the Distinguished DeMolay Service Award, 1978; the Service Award, Alfonso Lee Sin Mem. Lodge No. 158, 1990; Most Outstanding DDGM and Temple Builders Club Award, 1990; and Plaque of Recognition, 1993. (MW Agustin V. Mateo's term).

He is a Charter Member of Cosmo P. Antonio Lodge No. 339.

Statement of Program for the Fraternity

Any organization is normally established with a clear purpose for its existence, a mission to pursue, a goal to accomplish, an objective to achieve. Essentially this is the heart and soul of the company which gives it the impetus to live. The members of the organization are expected to imbibe this mission as it guided their decisions, their labors, and their outputs.

From this mission statement, the leaders of the organization plans out their baseline, points out what they want or aim to be in time, defines the program of activities for a particular period, allocates resources to achieve the program, execute the program, evaluate their accomplishment and later revise or pursue their succeeding program.

In an organization with a stable leadership over a period of time, long range program are adopted. However for tenure of one-year presidency and governance, a program longer than one-year may not be feasible unless there is acceptance and commitment. Crucial to this is the proper statement of the organization mission. Secondly, there must be concurrence on what the organization is its history, its doctrines, its accomplishment, its value to the country, its relevance to history, and its aspirations for mankind. Thus to develop a program for the Grand Lodge of Free and Accepted Masons of the Philippines to continue the practice of ancient Free Masonry is a big task and challenge to all of us.

A Grand Master's vision and mission changes from ANCOM-to-ANCOM. However the Grand Lodge's general programs remain the same under three general headings:

1. Field of Information, Education and Communication;
2. Field of Organizational Management; and
3. Field of Advocacy, Networking and Public Service.

Programs

The Past GMs designed their programs under three major headings namely: Information, Education and Communication: Organizational management; and, Networking and Public Service.

I believe that we must design a program that would be implemented by a Program Administrator that could be redesigned by him, that could be evaluated by him. We need a responsive program managed by a responsible Program Manager who becomes accountable to the body for its success or failure.

We need programs to pursue and fulfill our missions and objectives. I have read programs of several GMs, which have many commonalities. There were lots of initiated projects but later discontinued. There were projects started but took several years to be pursued. Some were forgotten altogether. Others suffered the faith of funds. For one, the new temple took 12 years to complete.

We saw two immediate problems area to work on or fast track, using a better term. These are the financial and membership program.

I am proposing a program on the following categories:

1. Administration and Membership
2. Operations
3. Education
4. Logistics
5. Organization
6. Finance

In each of these programs, we will define objectives and from these objectives we will specify activities to be undertaken. Each of these activities will have a time frame. A time to initiate, to continue, to complete. Each of these activities will have a cost component, a budget or a fund to raise.

We even have experienced programs pursued by Past GMs. These are the rehabilitation of the ACACIA and the reconstruction of the Old Plaridel Temple. Additional levies, assessments, donation and more fund raising are in progress. There are divergent views on these programs.

We have an ageing membership. We have growing number of life members by longevity (LML), a declining membership of Regular Masons, an increasing number of Dual members, more losses than gained members. The number of newly raised MM is declining. The same is true for restored members. The number of suspended member for non-payments of dues are higher than those raised as MM. The more the LMLs, the less the revenues.

Yet the number of Lodges is increasing. At present, we have more than 300 Regular Lodges and more than 15,000 MMs (less dual members) or a net of more than 12,000 MMs (Less LMLs) paying there dues. Hence we have an average of 50 Regular Members per Lodge and an average of more or less 40 paying members per Lodge.

A brother sometime ago suggested solutions thereto' during an ANCOM that "Today almost a hundred years since its inception, the MWGL of F.&A.M. of the Philippines has changed a lot. Sad to say downstream, instead of heroes, we have hoodlums in aprons. Instead of men of integrity. We have scalawags in jewels. The moral teachings which we learned inside and are to practice outside of the Lodge have lost steam and fervor. We are supposed to be pillars of morality in the society in which we live. Instead, we have become complacent and have indulged in matters far from the true intentions of Masonry."

Truly, Albert Pike's words are prophetic. He said "If men were all Masons, and obeyed with all their heart has will and gentle teachings, that world would be a paradise; while intolerance and persecution would make of it a hell."

The mission of the GLP is "To inculcate and exemplify the tenets and teachings of Freemasonry, to enhance the welfare and growth of our fraternity and Masonic family; to promote harmony among Masons and his fellowman with the end in view of achieving unity and universal peace..."

My proposed theme when elected is, "The Truth Shall Set Us Free!"

My proposed vision is, "Masonry: Leading a Better Society".

FINANCIAL PROGRAM (Objectives)

1. To source and provide funds to support the operations and activities of the Grand Lodge (GL)
2. To ensure that the funds are spent in accordance with a well-defined approved budget.
3. To provide a comprehensive system of accounting of all funds and properties to include those held in trust, those raised in fund raising, those invested, donations, etc...
4. To provide a periodic reporting system of the fiscal status of the GL funds and properties to ensure transparency.

PERSONNEL ADMINISTRATION & MEMBERSHIP PROGRAM (Objectives)

1. To increase the number and quality of members
2. To provide a system for development and advancement of Masons in the fraternity.
3. To maintain continued membership of Masons in the Fraternity.
4. To provide qualified and competent staffs and officers to lead the Fraternity.

ORGANIZATIONAL PROGRAM (Objectives)

1. To maintain or develop an organization that is effective, efficient and responsive to the mission, goals and objectives of the Fraternity.
2. To establish definite responsibilities, authorities, jurisdiction and accountabilities of specific committees and personalities in order to prevent organizational overlaps.

OPERATIONAL PROGRAM (Objectives)

1. To provide supervision over activities, committees, Masonic Organizations supported by the GL, of Districts, the Regions and the Lodges to assure compliance and obedience to the GL edicts, circulars, Laws and Regulations.
2. To enhance the GL good image to the public.

LOGISTICS PROGRAM (Objectives)

1. To plan, coordinate and supervise all programs of the GL.
2. To account for all GL properties and render reports.

EDUCATION PROGRAM (Objectives)

1. To institutionalize, systematize and synchronize the Masonic Education Program so as to orient, introduce, teach and educate MM on Masonic tenets, doctrines, philosophies, principles, history, teaching, etc.
2. To help enlighten the public on Masonry in order to gain their goodwill and enhance our good image.

The Junior (Grand) Warden should not only be temperate and discreet in the indulgence of his own inclinations, but he should also carefully observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

VOLTAIRE T. GAZMIN



Biographical Sketch

Birth, Education, Family. Born on October 22, 1944 to retired BGen. Segundo L. Gazmin and the late Petra B. Tuvera.

Attended elementary classes in St. Paul College (Kindergarten to Grade 3) and in the University of the Philippines. Obtained secondary education from UP High School. Took up BS Chemistry in U.P before going to the Philippine Military Academy (PMA), where he graduated in 1968.

Married to Rhodora S. Hernandez of Alitagtag, Batangas, with whom he has two sons – Ezechiel, a Business Management graduate of De La Salle University, and Leandro, a Mechanical Engineering graduate of U.P. – both of whom are happily married.

Professional Career, Awards, Training. Upon graduation from the PMA, he pursued a career that left an indelible mark, characterized by tactical excellence, managerial proficiency and leadership acumen in all levels of command – qualities which conspired to form a service reputation that earned him the admiration of his superiors, the confidence of his peers, and the respect of his subordinates.

During the turbulent years he spent his military career practically in Mindanao. For five consecutive years he commended three infantry battalions fighting against armed secessionists and dissident terrorists. He was subsequently appointed Group Commander of the elite Presidential Security Group. As such, he implemented novel methods of protecting President Corazon C. Aquino and her family.

· He continued to pursue his military career as Defense Attached to the United States, Commanding the 103rd Infantry Brigade in Basilan Province, Commanding the Special Forces and the Special Operations Command, Commanding General of the Southern Luzon Command, until finally, on July 13, 1999 he was named Commanding General of the Philippine Army. He retired in October 2000, and then appointed as Ambassador to the Kingdom of Cambodia in 2002, a post he retained up to 2004.

· Among his awards are the Distinguished Conduct Star Distinguished Service Star, The Philippine Legion of Honor Medal, Gold Cross Medal, Bronze Cross Medal and the Philippine Army Civil Military Operations Officers of the year award. He also received the "Document of Honor and Recognition" from the Prelature of Basilan as well as a string of other awards, from both the military and civilian sectors. He was also awarded the most coveted "Cavalier Award" by the Philippine Military Academy Alumni Association in the field of Group Operations.

· His professional training includes completion of the Command and General Staff Course at the US Command and General Staff College at Fort Leavenworth,

The Cabletow

Kansas and Master's Degree in Public Administration from the Manuel L. Quezon University.

Masonic Career. His Masonic career started in Iligan City, where he joined the Maranaw Lodge No. 111 in 1982. He was raised as Master Mason on August 14, 1982.

Because the nature of his job transferred him from one area to another, he organized military and police Masons in each area, inviting proficient civilian Masons to provide Masonic education to the men in uniform. This gave birth to Club 370 in Fort Magsaysay and Banahaw Square and Compass Club.

He had two lenient years in Washington DC as Defense Attache of the Philippine Embassy. This gave him the opportunity to seek further Masonic light by joining the following:

1. Scottish Rite of Alexandria, Virginia
2. London Royal Arch #55 of Virginia
3. Piedmont Commandery #26 of Manassas, Virginia
4. Kena Temple (AAONMS) in Fairfax, Virginia.

All these happened in 1994. After his retirement, he became active in his dual lodge, Palanyag Lodge #323, and eventually became a Master of the Lodge in 2006. He was appointed as Grand Marshal by MW Jaime Y. Gonzales and Grand Lodge Inspector of Gen. A. Ricarte Lodge No. 332.

Among his Masonic awards are:

1. Letter of Commendation from the Grand Secretary, DFM Domingo, dated July 24, 1986
2. Outstanding Master Mason in the field of Military Service December 19, 1990
3. Hiram Award presented by Palanyag Lodge 2002
4. Jose Abad Santos Award February 10, 2000

Statement of Program for the Fraternity

To be lent the privilege of working directly for the highest governing body of our fraternal society is, indeed, a rare opportunity. Elusive perhaps to many of our capable and willing brethren, our placement in such exalted capacity bears its inherent emblem of honor, distinction, and dignity.

That is so, as our brothers who would be chosen to the different positions therein are entrusted with the delicate responsibilities to continuously guide our craft to the genuine path of truth, righteousness, justice and fraternal love.

It is in the hallowed confined of our Grand Lodge, and in the industry and purity of thoughts and intentions of our brethren therein that lie the future of the free and accepted masons in our country.

Gaining entry into the door of Maranaw Lodge No. 111 in Iligan City on that fateful day of June 12, 1982, my sojourn has eventually brought me to Palanyag Lodge No. 323, where today I continue to be of service to our craft in a humble capacity.

The desire to serve our fraternal society in higher heights has never waned in me. It is my pleasure to let you know that I had communicated my ardent wish to perform the duties of the Junior Grand Warden of our Grand Lodge of the Free and Accepted Masons of the Philippines for Masonic Year 2008.

This decision has been mainly influenced by my observations on many sensitive factors affecting our craft, that I intend to work for the betterment of our Grand Lodge, and of all our lodges and brethren throughout the country.

Today, we see the urgent call for us to intensify our Masonic educational pursuits and endeavors. This would effect in the standardization of our training and learning programs and instructions at all levels; professional, instructional and for the students. This means that even our Masonic professors, instructors or lecturers must have to comply with certain and prescribed professional qualifications before they can conduct lecture or teachings programs and instructions on different subjects:

Teaching curricula should exist ranging from basic to advance learning programs and instructions, including refresher courses and their frequencies. It is a common observation that, undeniably, many of us seem to forget the basic tenets of our craft as we grow old in our fraternal society. Thus, refresher courses can come in handy to address this problem and re-inculcate in our thoughts the genuine role that we should undertake in our fraternity.

Attendant management and administrative requirements resultant from the aforementioned endeavors should also be addressed correspondingly.

Entry and Acceptance Procedures for Petitioners

Masonry prides in its ultimate goal that while we come into its fold as good people, it can still make us better persons. As masons we are duty-bound to protect this principle to the fullest. We, therefore, need to review and re-validate our entry and acceptance procedures for petitioners to ensure that only good applicants are accepted. This calls for a rigid study on the effectiveness of our sponsorship scheme and thorough review of the individual personal background and records of petitioners. This may necessitate their submission of security clearance from the police, NBI, and the courts to include drug test. This also calls for the review of the time frame allocated on the publication of the names of the petitioners in the daily broadsheets.

Needless to underscore we need good petitioners so that we can fulfill the goal of masonry to make them better persons.

Availability of Financial Resources for Lodges

The scarcity of financial resources has been a hounding problem of our different lodges, that hampers the conduct of our activities. This needs a comprehensive review and rationalization of our schemes in the generation of financial resources, in the sharing of finances between the Grand Lodge, and the different Lodges, and in prescribing reasonable budget to ensure that all the lodges shall have modest resources to finance their respective activities.

RAMONCITO B. PIAÑA



Biographical Sketch

Birth. He was born in Poblacion Norte, Caba, La Union on October 10, 1954.

Profession. A businessman engaged in Heavy Equipment and Auto Parts Distribution, he is President and CEO of IEC Guam.

Masonic Record. He was raised to the Sublime Degree of Master Mason at Saranay Masonic Lodge No. 193 in Quirino Province on December 10, 1983.

He is a dual member of Micronesia Lodge No. 173, and a plural member of Charleston Lodge No. 44. Both Lodges are in Guam.

He is an honorary member of Lodges Milton C. Marvin No. 123, Guam; Emon No. 179, Saipan, CNMI; Butuan No. 299, Butuan City; and Ernesto S. Salas No. 260, Bacolod City/Bago City.

He served as Worshipful Master of his Mother Lodge in 1987; as Grand Lodge Inspector (GLI) of Nueva Vizcaya Lodge No. 144 in 1988; as District Deputy Grand Master (DDGM) for Masonic District No. 15 (Guam/Saipan) in 1996; and Junior Grand Lecturer for Overseas in 1997.

He is an active member of the Scottish Rite, the York Rite, and the Shrine in Guam.

Statement of Program for the Fraternity

In his letter to our Grand Secretary, MW Danilo D. Angeles, PGM, dated 18 December 2007, he wrote, and we quote:

"Greetings from Guam! This has reference to the email that I received from the Office of the Grand Secretary dated December 17, 2007 informing that I am one of the lucky seven (7) nominees for the high position of Junior Grand Warden.

"On behalf of my family, I would like to thank the Most Worshipful Past Grand Masters for the honor that you have just bestowed upon my person with this nomination. Being nominated is already a great honor by itself and I can never thank the PGMs enough for this memory of a lifetime.

"As I humbly accept the challenge for this nomination, I would like to reiterate my commitment in defending the constitution, rules, by-laws and traditions of the Grand Lodge of the Philippines.

"If elected to the Grand South, I will work with the Grand Lights and the brethren in pursuing current issues on hand to come up with solutions for the benefit of the greater good of our jurisdiction. One year is a short period for a good sitting Grand Master and it is very necessary that there is a continuity of programs and resolutions of unfinished business to keep things in proper perspective.

"I will also pursue ideas designed to improve masonry in our jurisdiction, particularly in emphasizing the basics of freemasonry. I strongly believe that some of the bright ideas of our Past Grand Masters are sometimes forgotten. It is, therefore, in the process of educating our new members that is critical to the future existence of our jurisdiction. We need to energize our lectures and inspectors in disseminating information to the farthest level, reminding our brethren that masonry is here to stay and it is an inherent obligation of each member to inform the community that our ancient craft is the real and ultimate brotherhood of good men. I believe that a motivated mason is a productive mason.

"I will be seeing you on the 27th of December 2007. Happy Holidays to all!"

ANTONIO C. SANTOS, JR.



Biographical Sketch

Birth, Education, Family. Born on Dec. 18, 1944 in Sta. Cruz, Manila. Married to Maria Glenda Bucoy, with whom he has four children: Kenneth, Karen, Kean and Keith. Resides in Fort Bonifacio, Makati City.

His education may be divided into civilian and military. His civilian education may be summed up as follows:

- Technological University of the Philippines, Magna Cum Laude BSIE, Major in Electronics (1966)
- PK Electronics, Hamburg, Germany, Electronics Surveillance and Security Equipment application Course (1988)
- Harvard University, Studies on Initiatives in Conflict Management (2002).

His military education, on the other hand, may be outlined as follows:

- US Army War College, Masters in Strategy, Education on Line (EOL)
- AFP Command and General Staff College, Command and General Staff Course, Grad No. 1
- AFP Command and General Staff College, Pre-Command Course, Grad. No. 1
- Ministry of Justice Investigation Bureau, Intelligence and Counter Subversion Course, Taiwan, Republic of China
- Special Intelligence Training School, ISAFP, Basic & Advance Intelligence Officer Course
- Home Defense Force (Airborne), Basic Airborne and Jump Master Courses
- Officer Cadet School, Portsea, Australia, Pre-Commission Training
- Technical University of the Philippines ROTC Unit, Corps Commander, ROTC Corps of Cadets

- Metro Manila ROTC Unit, Basic and Advance ROTC Classes, Grad No. 1
- **Career Highlights.** His professional career is highlighted by the following points:
 - Retired from the AFP as major General on 18 December 2000
 - Current Designation: Undersecretary for Policy, Strategic Planning and Special Concerns, Department of National Defense (2003 to date)
 - Previous Designations
 - Undersecretary for Operations, Department of National Defense (2001 to 2003)
 - Concurrent Executive Director, Operations Center, Cabinet Oversight Committee on International Security, Office of the President (2001 to 2004)
 - Head Executive Assistant to the Secretary of National Defense, Department of National Defense (2001)
 - Deputy Chief of Staff for Operations, General Headquarters, AFP (1999-2000)
 - Deputy Commander of the Southern Command (1998-1999)
 - Office-In-Charge of the 8th Infantry Division in Samar (1998)
 - Assistant Division Commander of the 6th Infantry Division in Maguindanao (1998)
 - Brigade Commander of the 103rd Infantry Brigade in Basilan responsible for the conduct of operations that resulted in the neutralization of a significant number of Abu Sayaff terrorists and other secessionist rebels (1996-1998)
 - Brigade Commander of 403rd Infantry Brigade in Bukidnon (1996)
 - Commanding Officer the 34th Infantry Battalion deployed in the Province of Samar (1993-1995)
 - Chief of Staff and Assistant Division Commander for Intelligence, 8th Infantry Division, covering the Eastern Visayas Region (1992-1993)
 - Defense and Armed Forces Attache (DAFA) to India (1988-1992)
 - Head of several Intelligence Task Forces formed in response to various security situations
 - Assistant Chief of Staff for Intelligence and later on, also for Operations of the National Capital Region Defense Command (1987-1988)
 - Assistant Chief of Staff for Intelligence of the Regional Unified Command in Zamboanga City (1985-1986)
 - Commander of the Communications, Electronics and Technical Intelligence Group, ISAFP (1986-1987)
 - On several occasions, Group Commander of Military Intelligence Groups in Luzon, Visayas and Mindanao

- In the discharge of his official functions, representing the Armed Forces and the country in various seminars conferences and for a abroad.

- Undersecretary, Department of National Defense

Masonic Career. His experiences in the Craft include the following:

- District Deputy Grand Master, Masonic District Number 13 covering Makati, Parañaque and Las Piñas Cities, MY 2004-2005
- Worshipful Master, Gen. Artemio Ricarte Lodge No. 332, MY 2002-2003
- Dual Member, Gen. Artemio Ricarte Lodge No. 332
- Honorary Member, East-West Lodge of India, MY 1988-1992
- Raised to the Sublime Degree of Master Mason in 1984, Mt. Apo Lodge No. 45, F & A.M. of the Philippines, Zamboanga City
- As Masonic practitioner, he has been invited by the Brethren as guest speaker in several Masonic Installations and functions, which includes District & Multi-District Conventions, from Luzon, Visayas and Mindanao

Scottish Rite Freemasonry

- 32nd Degree Scottish Rite Freemason, Quezon City Bodies
- Head, Scottish Rite Luncheon Forum Task Force Order of the Amaranth
- Member, Zamboanga Chapter, Order of Amaranth

Shrinedom

- Past High Shereef, Maharlika Shrine Oasis, Philippine Shriner's Association, Aloha Temple Grand and Glorious Order of the Knights of the Creeping Serpents (GGOKCS)
- President, Zeta Class of 2004

In the discharge of his Masonic duties, he received various awards from the different Blue lodges and the Shrine Oasis'

Membership in other professional societies/organizations. This includes the following

- President of the Epsilon Phi Tau, an International Honor Society for Technical and Engineering Education
- JCI Senator, Jaycees International
- Jaycees National Convention Chairman
- National Executive Vice-President, Philippine Jaycees
- Mindanao-wide Jaycees Convention Chairman
- President-Elect, Rotary Club of Zamboanga City (East)
- President, Zamboanga Jaycees
- Vice-President, Dynamic Toastmaster's Club of Zamboanga City

Awards, commendations received. These include the following:

- Plaques of Merit from Presidents Corazon C. Aquino, Fidel V. Ramos and Joseph E. Estrada

- Command Plaques from the AFP Chief of Staff, several Commanding Generals of the Philippine Army and the 4th Infantry Division, and the Commander of Southern Command'
- The Presidential Legion of Honor Award
- Four (4) Distinguished Service Stars
- Four (4) Bronze Cross Medals
- Total of 21 Military Commendation and Merit Medals
- The Silver Wing Medal
- Two (2) Civic Action Medals
- Six (6) Anti-Dissidence Campaign Medals
- Three (3) Disaster Relief and Rehabilitation Operation Ribbons
- Five (5) Philippine Republic Presidential Unit Citation Badges

Statement of Program, for the Fraternity

If elected to the dignified position of Junior Grand Warden, I will propose to the incumbent Grand Master or will implement during my term programs that would entail the allocation, integration, and sustainment of all types of resources to achieve specific goals covering a period of four to six years for continuity. Implementing these programs shall follow a framework which would be known as the trinity of Masonry. Basically, the framework follows the "Know, Be, Do" concept.

The "**Know**" programs consist of such projects and activities as Masonic education; institutionalization of the Institute of Masonic Education and Studies (IMES); timely dissemination of edicts, circulars, and other information through e-mail; encouragement to publish district bulletins and lodge newsletters; use of electronic means to disseminate information; and review of the Monitors.

The "**Be**" programs consist in stimulating a Mason to be a man of character. He must therefore cultivate the principles, tenets and attributes and internalize Masonic cardinal virtues during fellowships, Lodge and District meetings, sports activities, convention, civil actions and charitable activities.

The "**Do**" programs involve Masonry as a way of life; living out the principles, tenets, attributes and virtues of Masonry in one's day-to-day work; charitable activities; assistance to deprived schools; initiation of community service at Lodge and District levels; youth development; environmental program; medical and dental assistance; adopt-a-school program; and provision of emergency assistance, i.e., assistance in disaster relief and participation in community development activities.

The **sport programs** shall consist of the following:

1. Organizational management – transparency and better governance of the Grand Lodge; effective performance of the Grand Lodge Committees; institutionalizing the Masonic Advisory Council.
2. Organizational development and effectiveness – program to improve membership in Lodges; retention of members admitted into the Craft; revitalization of senior members; renewal of interest of the "lost sheep" in the Craft; continued rehabilitation of the Acacia Mutual Fund; an active Corporate

Board and Board for General Purposes; improvement of Grand Lodge office policies and procedures; formalization of the Sweet Fraternity Program; strengthening of the computerization program in the Grand Lodge; establishment of the Masonic Mediation Center.

3. Operation efficiency – Performance measurement will be strictly implemented

The programs mentioned above, however, will require advocacy for “buy-in” in order to achieve goals and objectives. This advocacy will involve a strategic communication (STRATCOM) Plan, which (1) endorses a particular desired future or the vision of the organization; (2) evaluates the future against other possible futures; (3) finds out what’s possible; (4) evaluates the available resources; (5) plans what needs to be done; (6) evaluates the consequence of actions, actual and possible; (7) decides on a particular course of action; (8) evaluates the effectiveness of that course of action; (9) communicates the action plan; and (10) evaluate the effects.

Specifically, STRATCOM (1) affirms organizational vision, mission and values (VMVs); (2) drives transformational initiatives; (3) issues a call to action (clarion call); (4) reinforces organizational capability; (5) creates an environment in which motivation can occur; and (6) promotes a product or service (that affirms the organization’s VMVs).

The Strategic Communication Plan of the Grand Lodge therefore is a document that intends to promote and communicate the vision, goals, plans and programs of the Grand Lodge and serve as the Grand Master’s beacon in promoting a Masonic Year’s overarching theme.

If elected, I will adopt the theme “Building Bridges of Hope Through Masonry.”

Let me give a snapshot of the Strategic Communication Plan I am proposing; this snapshot gives us the Plan’s overall picture, its vision and goals, its objectives, the target audience, the different themes and messages, the methodologies, how the different themes and messages are linked to a specific event and a specific audiences to accomplish specific objectives, and parameters that could be used to measure the effectiveness of the plan.

The Strategic Communication Plan aims to (1) promote the overarching theme, “Building Bridges of Hope Through Masonry,” as the beacon to achieve the GLP vision and attain its goals; (2) enjoin the brethren and their families, the Lodges and Districts, to become active advocates (in words and in deeds) of the GLP theme; (3) communicate the GLP policies, plans, programs and projects to get the commitment of the brethren, Lodges and Districts; (4) promote unity and harmony by bringing gaps among Brethren, Lodges and Districts and encouraging active involvement in Masonic activities to become relevant to the community and the country as a whole; (5) communicate the strong resolve and sustained commitment of Freemasons to improve the community and assist the country in nation building; (6) correct negative impressions and enhance a positive conception of Freemasonry; and (7) develop a nationwide Masonic constituency.

The target audience of this Strategic Communication Plan includes not only the members of the Craft and their families (internal audience), but also the community in general (external audience).

The internal audience of the SCP include the brethren and their families; candidates for membership in the Craft and their families; and Lodges, Districts, Appendant Bodies, Allied Orders, and side clubs and organizations.

The external audience include the government sector, especially members of the AFP and the PNP. Legislators, Justices, National and Local Chief Executives, etc.; the private sector, especially business and industry leaders; religious leaders, especially those of the Roman Catholic Church; and the general public.

To effectively put across the overarching theme, "Building Bridges of Hope Through Masonry," we should drumbeat the following enduring themes and messages suited to a particular Masonic event:

1. Freemasonry: Brotherhood of Men Under the Father of God.
2. Freemasonry makes good men better.
3. The Struggle for Philippine Independence: Masonically Inspired and Masonically Led.
4. Freemasonry: Cradle of Heroes
5. Masons care
6. Freemasonry: Serving the Community
7. By our acts shall Freemasonry be judged.
8. Masonry promotes consideration.
9. Masonry promotes wisdom.
10. Masonry promotes proper compensation.
11. Masonry promotes tolerance of others.
12. Masonry promotes proper judgment
13. In Freemasonry, our salvation is in our labors.

To drumbeat the aforementioned themes and messages, we can use the following as venues:

1. Regular activities – fellowships, visitations, twinning arrangements, district meetings, installations, and annual conventions.

2. Events – (a) advocacy events as part of Masonic Heroes Month (June); (b) exclusions/outings as part of Masonic Family Month (July); (c) medical and dental CIVAC as part of the Masonry and the Community Month; (d) Lodge support to DeMolays, Job's Daughters, and Rainbow Girls as part of Masonic Youth Month (September); (e) engage families to participate in the observance of the Widows and Orphans Month (October); (f) tree-planting/clean-up activities (coastlines, riverbanks, etc.) as part of Masonry & Environment Month (November); and (g) gift-giving as the main feature of every Christmas activity (December).

3. Public service – (a) sustained assistance to deprived schools; (b) initiate community service at District/Lodge level; (c) participation in disaster relief and other community development activities.

4. Publications – (a) Lodge newsletters and District bulletins; (b) publication of articles in selected magazines and newspaper on “Masonic Brotherhood” and “Great Masons”; especially Filipino Masons; (c) publication of stickers, leaflets and flyers bearing said themes and messages; and (d) creation of an e-group, web page and the like to create public awareness on what Freemasonry is all about.

We will use a certain synchronization matrix for linking the different themes and messages to specific events held during particular months, indicating therein the specific audience(s) targeted and the specific objectives that need to be achieved.

To measure the effectiveness of the Strategic Communication Plan and to serve as a tool to measure if the specific objectives are met, we are to set the following parameters:

1. Outputs: number of meetings/events conducted/number of publications made/released;

2. Expected outcome: improved quality of members; acceptance of Freemasonry as an organization by the general public, especially by the Roman Catholic Church;

3. Expected impact: Freemasonry as a universally accepted institution; and

4. Methods: audience feedback, print and broadcast monitoring, etc.

Lodge, District and Grand Lodge outputs can be determined by the total number of meetings, stated and special, that we have conducted for the year; by the total number of activities conducted by the total number of events participated in; and by the total number of publications made/released.

Our expected outcome includes, but is not limited to, an improvement in the quality of members admitted into the Craft and the acceptance of Freemasonry as an organization by the general public, especially by the laity or leadership of the Roman Catholic Church.

It is expected, as an impact, that Freemasonry will become a universally accepted institution looked upon by all with high esteem, regard, and respect.

To measure this effectiveness, we could get audience feedback by using the postal or the electronic mail system, as well as print and broadcast monitoring by determining positive, neutral and negative.

We will put together a GLP Annual Indicative Calendar (ICA), which will help the Districts and Lodges in having a bird’s eyeview of the Grand Lodge activities for the year and accordingly dovetail their respective activities based on said calendar.

**Let’s live by the symbolic meanings
of the Square, the Compasses,
the Rule, and the Plumbline.**

JUANITO B. VAÑO, JR.



Biographical Sketch

Birth, Education, Family. He was born in Guagua, Pampanga on May 30, 1960. Studied in Plaza Central School, Tanjay, Negros Oriental in 1966-71 and in Batinguel Elementary School, Dumaguete City, in 1971-72; in the East Negros Institute, Tanjay, 1972-76. Took up Bachelor of Science in Industrial Education in Silliman University, Dumaguete City from 1976 to 1979. Obtained his Bachelor of Science Degree from the Philippine Military Academy, Fort del Pilar, Baguio City, 1983. Finished his Master in Management, major in Public Administration, at the Philippine Christian University. His thesis entitled "Job Stress, Job Satisfaction and Coping Ability of PNP Personnel" received high praises from his professors in PCU and his superiors in the PNP. He earned units in the Off-Campus Program of the Bicol State University in Legaspi City leading toward Ph.D. in Peace and Security Administration. He also earned units in the College of Law of Jose Rizal University.

He is married to Dr. Ma. Arlene De Juan Pensotes with whom he has four children: Juhannah Lynn, Stephen John III, Phoebe Faith, and Juan Miguel.

Military, police courses/seminars participated in. He participated in Prevention of Crimes Treatment of Offenders, United Nations Asia and Far East Institute for Crime Prevention, Tokyo, Japan, in 1993.

In the ASEAN Police Orientation Seminar held in the Brunei Police Institute, Brunei Darussalam, in 1995.

In the 103rd Conference of the International Association of Chiefs of Police held in Phoenix, Arizona, USA.

In the Anglo-Philippine Seminar of Policing a Multi-Cultural Democracy held at the University of East London in London, England, 1997.

In the 213th FBI Session conducted in the FBI National Academy, Quantice, Virginia, USA, as well as in the Criminal Justice Education Seminar held in the University of Virginia, in 2003.

The local courses/seminars he attended or participated in include the following:

- Intelligence Officers Basic Course, AFP Special Intelligence Training School,
- Fort Bonifacio, Makati City – 1985;
- PNP Officers Advance Course, PNP TRACOM, Silang Cavite – 1991-92;
- Police Intelligence Senior Officers Executive Course, Philippine Public Safety College, Fort Bonifacio, Makati City – 1995-96;
- Public Safety Strategic Management Course, Philippine Public Safety College, Fort Bonifacio, Makati City – 1996;

- PNP Comptrollership and Fiscal Management Course, PNP Finance Service, Camp Crame, Quezon City – 2002.

Important assignments, positions held. These include the following:

- Pltn Ldr, 603rd PC Company, 60th PC Battalion, PC Brigade, Basud, Camarines Norte – 1983;
- JO, Regional Intelligence Division, PC Regional Command 9,
- Zamboanga City – 1984;
- Aid de Camp, Director for Personnel, Camp Crame, Quezon City – 1991-93;
- Chief, Provincial Intelligence and Investigation Office, Cavite Provincial Police Office, Imus, Cavite – 1993-96;
- Chief, Data Management Division, PNP Computer Service, Camp Crame, Quezon City – 1998-99;
- Chief, Budget and Fiscal Division, PNP Civil Security Group, Camp Crame, Quezon City – 1999-2002;
- Chief Regional Comptrollership Division, Police Regional Office 9, Zamboanga City – 2003;
- Chief, Regional Comptrollership Division, Police Regional Office CALABARZON, Camp Vicente Lim, Calamba, Laguna – 2004; Deputy Chief, Individual Training Program Division, Directorate for Human Resource and Doctrine Development, Camp Crame, Quezon City – 2005;
- Chief, Regional Comptrollership Division, NCR Police Office, Camp Bagong Diwa, Taguig City – 2006-07; and
- Senior Executive Assistant, Office of the Deputy Chief PNP for Operation, Camp Crame, Quezon City – 2007-present.

Masonic bio-data. Initiated, passed and raised at Kagitingan Lodge No. 286, District NCR-G, on October 22, 1992, October 29, 1993, and March 12, 1994, respectively. Served the same Lodge as Treasurer in 1995; as Junior Warden in 1996; as Senior Warden in 1997; and as Worshipful Master in 1998.

He is Honorary Member of Jacobo Zobel Memorial Lodge No. 202 and of King Solomon Lodge No. 150.

He is Charter Member of the following Lodges:

- Palanyag 323
- Las Piñas 332
- Kapayapaan 345
- Wenceslao Trinidad 365
- MW & AG Pedro Gimenez U.D.
- Batasan U.D.

He served as Senior Grand Lecturer (SGL) from January to April 2005, serving the remaining four months of VW Ed Perez, during the term of MW Roberto Q.

Pagotan. He again served as SGL during the watch of MW Hermogenes E. Ebdane, Jr. in the Grand East in 2005-2006.

As such, he delivered Masonic Education Lectures during District, Multi-District, and Regional Convention; directed and participated in the ceremonies for the Institute and Constitution of new Lodges; and maintained an SGL's Column in The Cabletow (6 issues).

In 1999, he was Chairman of the GLP Task Force, Vice-Chairman of the GLP Committee on Returns, and member of the GLP Committee on Temples and Buildings.

He has been active in the meetings and other activities of the District Council of Masonic District NCR-G, of which he was the Grand Master's Deputy in 2000. In 2003, he was Senior Grand Steward of the GLP. In 2004, he was member of the GLP Committee on Scholarship.

In the Annual Communication of our Grand Lodge in 2000 he was the recipient of the Grand Master's Special Merit Award and the Jose Abad Santos Bronze Medal Award for Service in Masonry. In 1998, Masonic District No. 13 (now NCR-G) declared him Most Outstanding Master therein and accordingly gave him an award. In 2001, Kagitingan Lodge No. 286 him the highest award it could ever give, the Hiram Award Medal.

He is a Master of the Royal Secret in Cavite Bodies, Ancient and Accepted Scottish Ritel; member, Plaridel Bodies, York Rite; and Past High Shereef of Saigon Oasis, Ancient Arabic Order of Novles of the Mystic Shrine (AAONMS).

Statement of Program for the Fraternity

I wish to express my sincerest thanks to all Past Grand Masters for giving me the opportunity to be considered as one of the candidates for the position of Junior Grand Warden in our Fraternity.

If given the mandate of the Brethren for me to sit in the Grand South and eventually take the helm of the Grand Oriental Chair, I will, with the Divine Blessings and Guidance of the Great Architect of the Universe, implement carefully selected programs, projects and activities that will bridge a strong partnership between the fraternity and the community towards unity, development and progress in our modern day society. The main focus of these will be to instill in the minds of the public the principal tenets and noble values of our Fraternity that will eventually foster a better understand and goodwill in the community.

Parallel to these, programs, projects and activities shall be encouraged geared towards individual and collective developments that will make members of the Craft capable Ambassadors of goodwill to the society.

I. Public Awareness Program/ Know Your Mason Brothers

For our fraternity to be attractive to decent and well-meaning individual non-Masons and maintain as well the interest and zealous involvement of our brother Masons, it is imperative that lodges should recognize the great importance of seriously performing their duties to the society thru the conduct of worthwhile and meaningful community impact projects. As such, lodges will be encouraged to:

A. Sponsor balanced community service projects that will support the public school system, environmental protection, youth skills development, housing and health benefit programs of the government.

B. Carefully plan and implement community impact projects which could be jointly undertaken by select Non-Government Organizations (NGOs) and other Civilian Volunteer Organizations (CVOs) purposely to promote understanding and cooperation amongst group of people with noble intentions of helping others.

C. Undertake, if possible, continuing and sustainable projects that will clearly identify fraternity while benefiting the community.

A project need not be expensive – just necessary. A successful project can:

1. Provide awareness and consciousness among non-Masons that membership in Freemasonry is a meaningful endeavor and worthwhile use of time and resources.

2. Give Freemasonry a higher profile, more open to the public, more visible and more credible.

3. Overcome or offset whatever negative perception the public may have had about Freemasonry, and

4. Result to a profound public acceptance by the community where a particular lodge or district may belong to.

D. Establish its localized Public Relations Committee and strengthen its Committee on Masonic Information Forums and Dialogues.

II. Masonic Assistance & Information Center (MAIC)

A. To give more meaningful and substance to the Masonic tenets of Brotherly Love, Relief and Truth, we will seriously institutionalize and jumpstart into motion the Masonic Assistance and Information Center (MAIC) "whose primary function is to extend all aid and assistance worthy distressed brethren, their widows and orphans."

B. The MAIC then is to provide the vehicle by which the Grand Lodge can effectively organize and dispense assistance to those members of the Craft and their families who may wish the Grand Lodge to assist them in whatever legal ways for their own welfare and benefit.

C. The nature and kind of assistance may be categorized into five (5) areas namely:

- Legal Aid
- Medical Aid
- Government Agencies
- Business and Entrepreneur
- Skills Development and Employment

D. MAIC will also assist brethren who may seek formation, data and assistance within the ability and capability of the Most Worshipful Grand Lodge.

III. Operations

A. Continue those programs of the Past Masters which, for year, have generated reforms for better service of the GLP to the members of the Craft.

B. Deepen GLP's tie with all Appendant Bodies along with other allied organization to ensure coordinated efforts in accomplishing our Masonic mission and goals.

C. Re-establish and enhance GLP's amity relations with other Grand Lodges.

D. Stimulate subordinate Lodges in our grand jurisdiction to establish linkages with their counterparts in other grand jurisdictions.

E. Improve the GLP web page and its linkages with other Masonic Bodies here and abroad.

IV. Organizational Development

A. Implement a reorganization of the GLP making it more responsive and effective as a corporate entity and as a Masonic fraternity.

B. Review and evaluate the functions of all standing and special GLP Committees with the end in view of appointing Committee Chairmen and Members for a longer and staggered tenure of office for functionality and continuity of service.

C. Entrust to the three (3) Grand Lights supervisory roles over the different Committees of GLP (particularly the Standing Committees) to prepare them for their eventual elevation to the Grand Oriental Chair.

D. Fast-track the upgrading of the computerized system of the GLP to be at par with other corporate entities whose computerization programs have fully benefited its operational effectiveness thus giving back to its clientele prompt and quality services.

E. Implement the micro-filming or digitizing of important documents and records of the GLP including bar coding of incoming and outgoing correspondences for a more efficient database recording and monitoring.

V. Education

A. Strengthen further the role given to the Institute of Masonic Education and Studies (IMES) by involving it in all Masonic related endeavors of GLP sans corporate matters.

B. Give full support to IMES in its effort to build up and restructure its financial and manpower resources at the Head Office for its ultimate goals of creating regional units in the entire Grand Jurisdiction.

C. Likewise, full support shall also be given for the establishment of an IMES publication office that will oversee an efficient and effective dispersal of Masonic education knowledge in the Grand Jurisdiction.

D. Establish a stronger coordination between the Grand Lecturers System (SGL, JGL, DGL, and GLI) and the Institute of Masonic Education and Studies (IMES)

E. Direct all subordinate Lodges to strengthen their Committee on Masonic Education and to strictly adhere and follow the programs of instruction set forth by IMES including the Tried and Proven method of indoctrinating, educating and orienting petitioners and candidates.

F. Publish more Masonic education articles in The Cabletow.

G. Produce manuals and pamphlets for the brethren's further information and enlightenment on the different aspects of Masonry.

VI. Administration of Lodges and Charters

A. Direct the Grand Lodge's Committee on Administration of Lodges, Return and Charters to establish closer contact/communication and monitoring with the different Masonic Districts.

B. Encourage Lodges which are either financial in distress or cannot muster the required number of members to hold regular meetings to consider merger with nearby Lodges.

C. Strictly enforce the requirements to form a new lodge and the granting of charters to lodges under dispensation to ensure that the same will result to a net increase in quality membership and not merely to add to the membership of the already existing members.

D. Encourage twinning of Lodges (i.e., establishment of "sisterhood" its between and among Lodges).

VII. Financial/Fiscal Management

A. Follow on the Management and Financial Audit initiated by previous administration to establish the current financial condition of GLP and install appropriate controls and procedures for a more transparent financial transactions and making more effective use of the GLP income and resources.

B. Design and carry out fund-sourcing activities targeting benevolent members, non-masons and institutions.

C. Strictly adhere to the established practice for safeguarding the funds of the Craft at all levels.

The PLUMB admonishes us to walk uprightly in our several stations; to hold the scale of justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty.