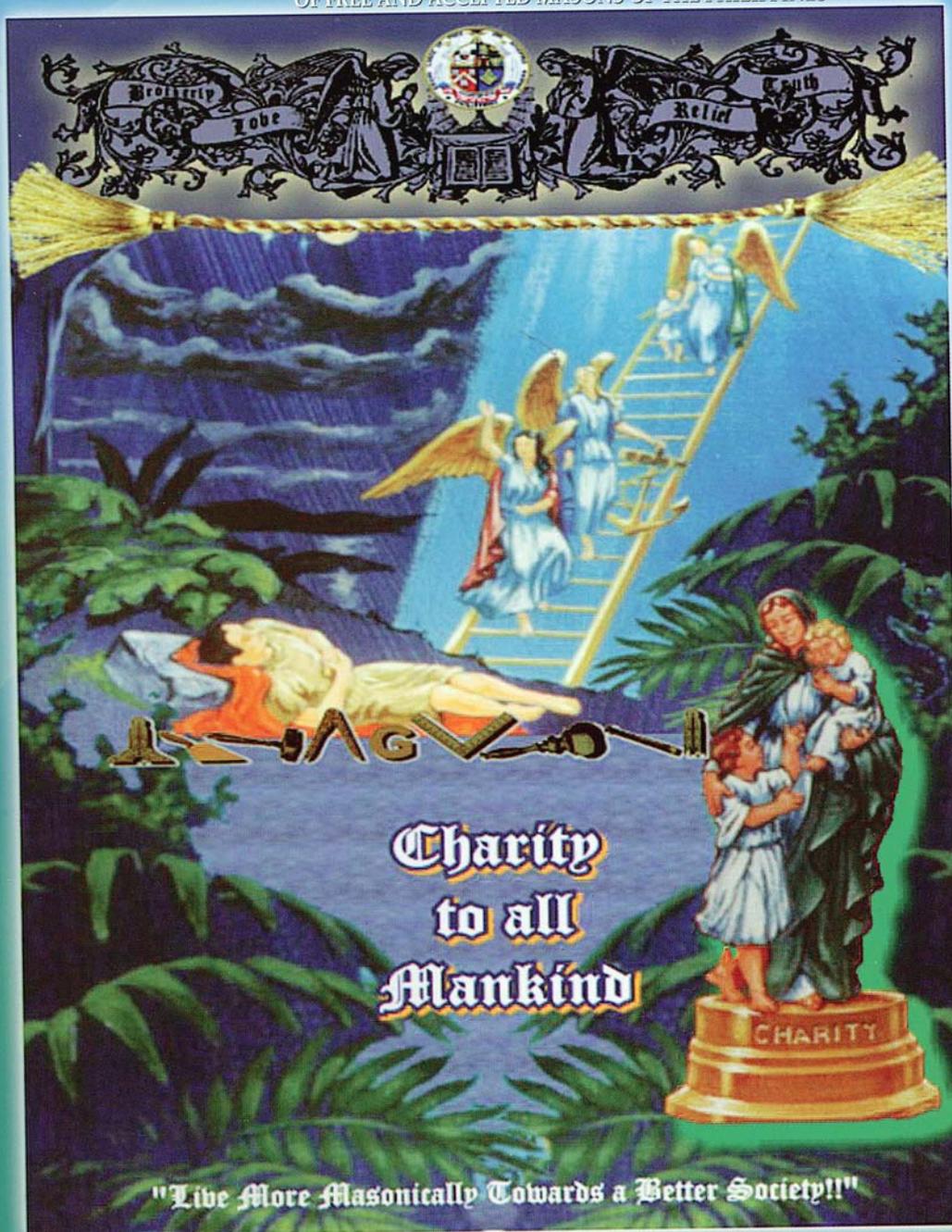




The Cabletow

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



**Charity
to all
Mankind**

"Live More Masonically Towards a Better Society!!!"

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OUR COVER

Our front cover was designed by VW Francisco M. Lovero, AAGM, who also designed the back cover of the January-February 2008 issue. It stresses CHARITY, which is the chief cornerstone of all Masonic virtues. It shows that the covering of a Lodge is no less than the clouded canopy or star-decked heaven, at which all good Masons hope at last to arrive, by aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven – the principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality, and charity for all mankind. The greatest of these is Charity; for our faith may be lost in sight (to see is to believe), hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity. In this issue, the focus is on the various acts of active charity undertaken by members of the Masonic Family in this jurisdiction.

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FROM THE GRAND ORIENTAL CHAIR



ON MASONIC CHARITY, OTHER CONCERNS

MASONRY IS CHARITY, AND CHARITY IS MASONRY!!!

By this time, my brethren, you would have received five issues of THE CABLETOW, and this is the 6th, which we have devoted to the charitable works of the various Lodges and Districts of the Grand Lodge of the Philippines (GLP), as well as those of the Appendant Bodies, Allied Orders, and Side Organizations. Herein you will see the various definitions of and the corresponding examples (in pictures) of the word "Charity".

We are proud to present in words and in pictures the various manifestations of charity, and for this we are thankful and grateful to all those who contributed to the making of this issue. For those of you who wish to have your articles on Charity included in THE CABLETOW, you still have an opportunity to do so. We are publishing a 7th issue, and the Grand Lodge of the Philippines will not spend a single centavo for it. The cost of publication will be provided for by well-meaning friends and brothers. So please send in your articles (with photos, if possible) to the Cabletow editorial office since we intend to complete the extra issue by the first week of April.

In the 5th issue, I mentioned that I would give a report on the results of my trip to Louisville, Kentucky, where was held the Grand Masters of North America Conference ("GMNAC") on February 17-21, 2008. The GMNAC meets in February each year, with its members taking turns in hosting it.

In the February 2007 Conference, the GMNAC discussed the problem of the schism in Cavite that led to the issuance of the series of Edict 232. But the report of the Grand Commission on Information and Recognition, which was adopted by the Conference in plenary last year, did not correctly describe what had been done by the Grand Lodge of the Philippines. This led to misinterpretation by some Grand Lodges, which understood that the Grand Lodge of the Philippines had declared as clandestine the seven Lodges where the "rebels" (correct wording and description in accordance with the 1984 Constitution of the Grand Lodge of the Philippines) came from, thereby affecting even those that remained loyal to our Grand Lodge.

We specifically went to Kentucky this year to correct the erroneous report and the misinterpretation. We submitted our position paper and we stood up to speak before the Grand Commission. And I am, happy to report that the final Commission Report that came out basically stated that *"some brethren of the seven (7) out of*

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eighteen (18) Lodges in the District of Cavite Province were declared clandestine, that the IGLPI does not meet the standards of recognition set forth by the Conference in 1952, and that the only Grand Lodge that is recognized by the GMNAC is the Grand Lodge of the Philippines." This was overwhelmingly approved by the GMNAC in plenary.

Fifty-nine (59) of the sitting Grand Masters attended the Conference and many visiting Grand Masters like me also attended. Masonic dignitaries of the Scottish Rite, Imperial Council of the Shriners of North America, Grottoes of North America, International Order of the DeMolay, Rainbow for Girls, and Job's Daughters were also in attendance. It was, in a way, a **victorious trip**, for not only was our Grand Lodge able to explain the situation of Edict 232, but we were also chosen to give a speech in the Plenary Session (the first Filipino Mason to do so), a response on behalf of the visiting Grand Masters, Masonic dignitaries of the Appendant Bodies and the Side Orders. I gave my speech, a copy of which is likewise printed herein (minus the ad-libs I mentioned herein below). The speech was well received and we were given a standing ovation.

It is worth mentioning that many sitting Grand Masters and in the Grand Line of other Grand Jurisdictions started their Masonic career in the Philippines, either in Japan, Okinawa, Korea, Cavite City, Angeles City, and Olongapo City. I mentioned that **Filipino Masonry is not only a Builder of Nations and Cradle of Heroes**, as MW Enrique L. Locsin so eloquently adopted as his theme, but **we are also Makers of Grand Masters of other Grand Jurisdictions**. Among those is MW Oscar Jayme of the Grand Lodge of Hawaii, who started his Masonic career at Lincoln Lodge No. 34. I was also approached by Grand Masters of other Grand Jurisdictions, who told me that Filipino Masons are helping in strengthening weak Lodges in their Grand Jurisdictions, and they are happy to see them as partners of development. I then mentioned, too, in that speech that **not only is our Grand Jurisdiction a maker of Masons in our country, but we are also partners of their Grand Jurisdictions in strengthening their organizations**.

Last February, I was enthroned as an **Honorary Sultan** in Lanao del Sur. As Grand Master, I was given the title of "His Royal Highness, the Sultan a Papandayan sa Pilimpinas." As an Honorary Sultan, I am expected to bridge multi-cultural dimensions and act as Ambassador of Goodwill between citizens of different faiths, political persuasions, economic status, colors and races. In a sense, I am expected to LIVE MORE MASONICALLY TOWARDS A BETTER SOCIETY. I wish to thank the 15 Royal Houses, as well as the 28 Legislative Houses, of Lanao. I also wish to thank Bro. Amer S. Lucman, Sultan sa Bansayan, one of 15 real-life Sultans of Lanao, for the honor that he and 14 other Sultans bestowed upon me.

In a few weeks, I will be stepping down as your Grand Master (*tiyak yun!*). I wish to thank the district officers and the lodge officers for implementing the 10 major thrusts of the Grand Lodge this Masonic year. For this gift of a lifetime of being your humble servant and for the support, I am eternally grateful.

Fraternally,

JAIME Y. GONZALES
Grand Master



*Sultan Jaime Y. Gonzales flanked by two other Sultans,
who helped enthrone him.*

MW GONZALES' SPEECH BEFORE DELEGATES TO THE GMNAC

MW Grand Masters/RW Sirs/Brethren All:

It's a pleasure to represent the visiting Grand Masters and the brethren of the Sister Grand Jurisdictions (Grand Lodge of Russia, Portugal, France, Italy, Romania, Bulgaria, Iran, Montenegro, Philippines and the Prince Hall Grand Lodges) attending this Conference of Grand Masters of Masons of North America. On all our behalf, I bring you warm fraternal greetings and felicitations of the different Visiting Grand Jurisdictions.

All of us have traveled great distances to be a part of this august event, albeit only as observers, as we believe that the future of Masonry is influenced in a great measure by this Conference. I arrived in Louisville almost midnight last Saturday and to my personal regret, I missed out on the first activity – "The Night at the Derby In Kentucky". From what I have heard from my fellow visiting brethren, they enjoyed the event immensely just like I am sure all of you did.

As I landed at the airport, I noticed right away the cold weather. Coming from a tropical country like the Philippines, where there is very little difference in climate temperature throughout the year, I felt Louisville was just too cold for this simple brother from Asia. But, in spite of not knowing most of you, the hospitality, warm reception and the great camaraderie among Masons in this Conference, extended to us visiting dignitaries, more than compensated for the cold weather of Kentucky. Yes, we thank you for the sincere brotherly affection and friendship. I salute the Conference membership and organizers for they not only made our stay memorable but they also showed us something that distinguishes our fraternity from others, that of meeting a stranger in a distant land and feeling the warm friendship that only a brother Mason could give to another brother Mason.

MW Oscar Jayme reported the history of Freemasonry in the Philippines during the Western Conference of Grand Lodges. Let me add the following to what he said, if I may. While many Grand Lodges and even civic organizations are experiencing declining membership and attendance, our Grand Lodge of the Philippines is growing in numbers. We have heard in other Jurisdictions the merging of weak lodges as a solution to declining membership and attendance. We are proud to report that our Grand Lodge has Instituted an unprecedented 15 new Lodges and Chartered 7 Lodges this year and that our problem in Cavite, which you took up in last year's Conference, is slowly being resolved to the satisfaction of our Grand Lodge.

Thank you and may the GAOTU bless us all.

HIS ROYAL HIGHNESS JAIME Y. GONZALES, SULTAN A PAPANDAYAN SA PILIMPINAS

A story to tell

The installation of Officers of Lake Lanao Lodge No. 227 R X-D & ARMM (Lanao) on March 1, 2008 was not only memorable for having the MW Jaime Y. Gonzales, Grand Master of Masons in the Jurisdiction of the Philippines as Guest of Honor and Speaker, but a historic event because on the same date it is the first time in this jurisdiction that a Grand Master was enthroned as a sultan with the honorary title of "**Sultan a Papandayan sa Pilimpinas**".

Arriving late on the evening of February 28, 2008 in MSU Main Campus, Marawi City, the MW GM and the party accompanying him were received at the Kalilang Diners' Café, cozy café operated by a young couple: **Sharif-Radjah Macarambon** and **Maharlanny Alonto-Macarambon**. They were expected to arrive before sunset perhaps to have a better look at Lake Lanao and view the "**sleeping lady**" which he missed during his last year's visit, then the Deputy GM; that is why after waiting for more than two hours after sunset, the couple **Shane** and **Lani** sent their workers home and was about to close thinking that the MW GM must have changed his mind and decided to stay overnight in Iligan with the other brethren. In Marawi City, after 8:00 o'clock in the evening or after the night prayer it is considered late evening.

The MW GM arrived anyway and the couple felt so embarrassed knowing that the food available was not enough for the MW GM's party and the brethren from LLL No. 227 who came later to meet him, thanks to the sweet and tasty small native bananas we call "**amas**", that delighted the MW GM and eventually cheered up **Shane** and **Lani** and offered the whole bunch of bananas as a compliment of the house. Since it was a February night the outside temperature made the group wished they have worn their jackets or sweaters and retired sooner to the Marawi Resort Hotel where they spent the night.

The Royalties in "Ranao" and their background

Before the coming of the foreign invaders, as our historians informed us, the entire archipelago was ruled by Sultans, Radjahs or Datus with a certain system of governance.

Ranao, or Lanao, has its own system. It has four (4) Principalities (**Pat a Pangampongan**), namely, **Bayabao**, **Masiu**, **Unayan** and **Balo-i**. These four principalities have an Executive Body with Fifteen (15) Royal Sultanates as permanent members (now increased to 18) and Twenty-Eight (28) Councils of Ministers as the Legislative Body composed of twenty-eight (28) Sultans or Datus of places likewise designated permanent members of the assembly.

The different places within the four (4) principalities were similarly ruled by *Sultans, Datus or Rajamudas* under the unwritten ***Igma ago Taritib*** (Law and Order), which were framed and legislated by the 28 Council of Ministers, confirmed and approved by the members of the 15 Royal Sultanates. Those were the days when, as the most respected M'ranao researcher, the late ***Dr. Mamitua Saber***, wrote, peace and harmony prevailed in the Region. Now, in spite of the present government changing the system, the royalties in ***Ranao*** and their titles still exist. Among the powers of the 15 Royal Sultanates or their official representatives is to confirm the conferment of royal titles to any deserving individual who is duly qualified and coming well recommended.

Duly qualified and coming well recommended

The competence and accomplishment of the MW Jaime Y. Gonzales as the Grand Master of Masons in the Jurisdiction of the Philippines that gained him the recognition and respect from his peers in the Masonic world; his skills and talents as a successful businessman both locally and internationally; his being a fulfilled father, a respectable Filipino and most importantly among the brave sons of our own Rajah Solaiman qualifies the MW Jaime Y. Gonzales to the royal title.

He came well recommended being indirectly a son of Lanao. He is an adopted brother of ***Sultan AmerBasha, Sultan Agakhan, Datu Ulodin, Dr. OmarBasha, Datu Fahad*** and ***Mayor Naif*** all sons of the late ***Sultan Palawan L. Lucman***, a respected political leader being an undefeated Mayor of Poona-Bayabao and a prominent traditional leader serving as the ***Sultan sa Bansayan***, a permanent member of the 15 Royal Sultanates, until his demise.

Sultan a Papandayan sa Pilimpinas

Pilimpinas is Pilipinas in Pilipino or Tagalog but our forefathers, who were of ***dfrt trb cd nt frame thr spchs to prcn # wd art, @ cld it Pilimpinas***. It has to be Pilimpinas the way our forefathers pronounced it; likewise, it should be Sultan to be more authentic, ***Papandayan*** is from the word ***Panday*** which we M'ranaos referred to a skilled person such as; carpenter, mason, blacksmith, goldsmith or even a midwife (*komadrone*) to mention few. ***Papandayan*** means Working Tools of a ***Panday*** and ***Sultan a Papandayan*** means Master of Working Tools of a Panday, speculatively. Master of Working tools of a Panday not as builders of houses to furnish men with dwellings and convenient shelters from the inclemency of the seasons, but to build an atmosphere of peace and harmony among men; not to build bridges to cross rivers but to bridge the gap between men of different sects and opinion; not to make roads to connect places and/or for travelers' comfort but to establish linkages and create a better field of understanding in the 7,000 and more islands of the Philippines.

Master of Working tools of a Panday, not as a *komadrona* to assist in bringing a newborn baby to see the light, but to help in bringing to light those who are still in the dark.

Enthronement Ceremonies and Rituals

As our old traditions dictate, days before the enthronement, colorful decorations and/or native buntings were in-place. Flags, banners or the likes were hanged and made to fly in the air to serve as an advanced notice of the affair.

The enthronement ceremonies started with the sound of gongs as the MW GM Jaime Y. Gonzales in a Royal ensemble entered the hall, accompanied by other royals and surrounded by a group of young girls (*mga raga*) and young boys (*mga ngongoda*) dancing to his delight.

The conferment of ***MW Jaime Y. Gonzales as Sultan a Papandayan sa Pilimpinas*** by some members or representatives of the twenty-eight (28) Council of Ministers; ***Sultan sa Gata Agakhan Lucman, Sultan sa Malaig Basari Mapupuno, Sultan sa Paropada Pundidato Mitmug, Sultan sa Barimbingan Maccoro Macumbal*** and ***His Eminence Amirol Umra sa Baloi Mangurun Bautil*** was confirmed by ***Sultan Amer S. Lucman***, representing the fifteen (15) Royal Sultanates, he being the reigning ***Sultan sa Bansayan***.

To complete the enthronement rituals, the new Sultan was invested with essential habiliments and/or accessories fitting the title.

- 1) The ***Diokhit*** (*headdress*) is a symbol of Royalty and Wisdom. This is worn like a crown and with it, the Sultan should stand high with dignity and honor among men, nobles or royals alike.
- 2) The ***Kandit*** (*Royal Buckle or Royal Badge*) is a symbol of strength and gallantry. This is attached to a wide strap or a belt and worn over the upper garment. With it, the Sultan should stand upright with pride and determination among friends and strangers alike.
- 3) The ***Gonong*** (*Royal Dagger*) is a symbol of power and authority. It is a double bladed weapon smaller than the ***kampilan*** of a warrior and worn beside the ***kandit*** but positioned below the heart to signify that a Sultan should be fearless like a warrior in administering his authorities; but kindhearted and benevolent in exercising his powers.
- 4) The ***Sash***, written in it the word 'Sultan', is optional and not ancient like the others but worn so that all will know.

After the inaugural speech of the new Sultan, the ceremonies ended with a ***Kalilang*** or cultural presentation done in a very short form due to lack of time. The '***Kazagayan***' (war dance) performed by a team of young boys (*mga ngongoda*)

dressed like a warriors, dancing to the fast and deafening sound of gongs and drums, each one wielding a **kampilan** (sword) and a **k'long** (shield) which was meant to drive away the bad spirits that could bring bad luck and bad influence to the Sultan. Followed by the '**Kapagaper**' (fan dance) which was performed by a group of young girls (**mga raga**) with their fans (**mga aper**) dancing to the slow and rhythmic beat of drums which was meant to call on the fairies to bring charm and good luck to the new Sultan.

Message for Sultan Jaime Y. Gonzales

Your Royal Highness Sulutan a Papandayan sa Pilimpinas, as our Ambassador of Goodwill, with your dignity, wisdom and connections we trust that you will help in the quest for the solution in the Mindanao conflict so that peace and harmony will again prevail in the Region, particularly Ranao, to which you now also belong. Though you do not have son to stand as heir to claim your title but only daughters perhaps to remember and tell the story, rest assured that your name will be deposited in our faithful breasts and that this historic event will continuously flow from our instructive tongues and be kept in the archives of Lake Lanao Lodge No. 227 for the future generations to know and remember until time shall be no more.

"Mabuhay po kayo at sana dumami ang katulad ninyo sa ating kapatiran, patnubayan po nawa kayo ng Makapangyarihang Diyos".

So Mote It Be.

The million occasions will come to us all, in the ordinary paths of our life, in our homes, and by our firesides, wherein we may act as nobly, as if, all our life long, we led armies, sat in senates, or visited beds of sickness and pain. ...the million occasions will come in which we may restrain our passions, subdue our hearts to gentleness and patience, resign our own interest for another's advantage, speak words of kindness and wisdom, raise the fallen, cheer the fainting and sick in spirit, ...To every Mason there will be opportunity enough to these. They cannot be written on his tomb; but they will be written deep in the hearts of men, of friends, of children, of kindred around him, in the book of the great account, and, in their eternal influences, on the great pages of the Universe. (Morals and Dogma, p. 245).

SULTAN JAIME Y. GONZALES' INAUGURAL SPEECH: EXCERPTS

ASSALAMO ALAYKUM!

I stand before you with a mixture of feelings. I am slightly sad because the members of my family are not around to share with me this great honor of having been invested as SULTAN A PAPANDAYAN SA PILIMPINAS. I am extremely happy, on the other hand, not only because of the honorary lifetime title I received but, more importantly, because I have traced my ancestry. Being a native of Batangas, I trace my ancestry to RADJAH SULAIMAN, who was named after one of the prophets of Islam, namely, NABI SULAIMAN, who is known to others as KING SOLOMON.

History tells us that centuries before the coming of the Spanish conquistadores, the islands of Luzon, Visayas and Mindanao were dominated by non-Christians and ruled by Sultans, Datus, Padjahs, and Lakandulas. Maynilad (now Manila), Batangas, Cavite, and adjacent areas in Luzon were ruled by Radjah Sulaiman; the islands of the Visayas, by Radjah Humabon and others; while Mindanao, Sulu, and Palawan were ruled by Sultan Kudarat, Radjah Baguinda, and Sultan Kiram, to name but a few. All of these rulers were peace-loving; they were possessed of the spirit of *pakikipagkapwa-tao* and, therefore, welcomed practically everybody with open arms. But when their spirit of *pagsasarili* was threatened, they courageously fought those who tried to usurp their right to be their own men, to be independent, to be self-reliant, thereby demonstrating their *pagkabayani*.

The Sultan were, indeed, the rulers in the olden days; they reigned supreme in their respective sultanates.

Today I was installed the Sultan a Papandayan sa Pilipinas, but I will not rule any sultanate. I will always be on the level with my brothers and sisters in Islam. I will serve as your ambassador of goodwill, wheresoever I may be, in the Philippines or in other countries.

In consequence of the title conferred upon me today, I vow to maintain and support our unwritten law, the IGMA AGO TARITI B (Law and Order), and I will abide by future covenants, consensus, and orders that the Royal Houses of the **PAT A PANGAMPONGAN A RANAO** may issue. And I will uphold the dignity of this lifetime title, as well as cherish the same until time shall be no more.

MARAMI PONG SALAMAT AT MABUHAY TAYONG LAHAT!

WASSALAMO ALAYKUM.

FROM THE EDITOR'S DESK

Charity, it is hoped, is exemplified by Past and Current Masters.

OF PAST MASTERS AND CURRENT WORSHIPFUL MASTERS

YEAR IN AND YEAR OUT we reserve a day or at least an evening, usually in March, for giving due honor and recognition to our Past Masters who are not undeserving of them.

The Past Masters to whom we are gratefully indebted and who are worthy of receiving from us a fitting recognition of their contributions to our Lodge in particular and to the Craft in general are those who, during their year in the mystic East, were able to inspire and stimulate us to cooperate with them in carrying out the various thrusts of their respective administrative programs; to come to Lodge punctually, regularly, and properly clad, as well as conduct ourselves in due order and propriety throughout the meeting; to perform our assigned tasks with disinterested devotion and to the utmost of our ability and skill; and to maintain harmony, the strength and beauty of our noble brotherhood, and work together as a team for the betterment of the Lodge and of the Craft.

During their incumbency as Worshipful Masters, they devotedly attended to their duties for the welfare of the Craft, thereby serving as supporting pillars of their respective Lodges and Masonic Districts. They exemplified Masonic virtues both inside and outside the Lodge. They set the good example for us to emulate, thereby assuring maximum results of our Masonic labors. They served as exemplars of zealous and enthusiastic service to the Lodge in more ways than one, guiding us patiently and perseveringly in our efforts to attain the desired objectives.

When on Installation Night they were presented with the Past Master's Jewel, Apron and Certificate, we gave them appreciative applause because they had left a permanent imprint of gold in the archives of our respective Lodges, which we would forever cherish in our memories.

Even long after vacating the Oriental Chair, they continue attending stated and special Lodge meetings. Most, if not all, of them serve as Secretaries, Treasurers, Auditors, Marshals, Custodians of the Work, Lecturers, or Chairmen of important and/or indispensable committees of the Lodge. Some, if not many, of them are appointed Grand Line or District Officers in fitting recognition of, as well as an award for, their Masonic worth and accomplishments.

Such Past Masters are worthy of our high praise and respect because they are fast in stretching forth their helping hands to aid and assist, in any manner possible,

the officers of the Lodge and those of the Masonic District, as well as those brethren who are in dire need of help, financial or otherwise; because they serve as instructors or mentors to the less informed brethren both inside and outside the Lodge; because they are, to us, the symbol of the active creative power, without which our aims, aspirations, and efforts cannot be fully realized.

May the number of such Past Masters increase because, certainly, they greatly help to make the Lodge, the Masonic District, and even the Grand Lodge “tick” by doing their jobs very well. They discharged their duties with credit to themselves and honor to the Fraternity.

May the number of those Past Masters decrease who, after relinquishing the gavel to their successors, think that their responsibility is over and that others have already assumed the burden of running the affairs of the Lodge, and therefore remain passively at ease and lacking of genuine concern for the future of the Lodge. May the number of those Past Masters dwindle who attend Lodge meetings only every now and then – as they please – except on occasions like banquets, election of officers, and installation of the same. May the number of those Past Masters diminish who so conduct themselves as though they were still wielding the gavel and therefore tend to interfere with the functions of the elected officers, particularly the Lights, of the Lodge. May the number of those Past Masters grow much smaller who make petitioners and candidates do what is not required of them, such as inviting the aspirants for Masonic membership to their residences for fellowship and other activities.

Let us, by all means, give due honor and recognition to those Past Masters who are really deserving of being called members of the Grand Lodge because they have remained strong pillars of their respective Lodges and Masonic Districts even long after discharging the duties of the Master’s Chair. Let us manifest to them that we are really grateful for, as well as sincerely appreciative of, their dedicated and disinterested Masonic labors.

We fondly hope that the current Worshipful Masters of our Lodges throughout our Grand Jurisdiction endeavor to imitate those Past Masters in their truly exalted and exemplary character, in their infectious zeal and enthusiasm for the interests of the Craft, and in their responsible performance of duty, so that when they will also don the Past Master’s Apron and wear the Past Master’s Jewel, the brethren who will come this way after them will look to them for example and inspiration. –
eF.R.eN

CIRCULAR NO. 14
MARCH 11, 2008

This Circular deals with fellowships and Masonic conventions with members of Lodges under other Grand Jurisdictions, including those of Lodges under the Independent Grand Lodge of the Philippine Islands (IGLPI). It reads as follows:

Of late, the Grand Lodge of the Philippines, particularly the Office of the Grand Master, has been receiving persistent reports that a certain brother, or a group of brethren, has been extending an open invitation "for a 'no-host' fellowship with brethren of other Grand Jurisdictions" on Thursday, March 13, 2008, at Intramuros Golf Club. Said open invitation is being communicated through text and e-mail messages.

The "other Grand Jurisdictions" referred to in the invitation may include the previously declared clandestine Independent Grand Lodge of the Philippines Islands (IGLPI), and the "brethren of other Grand Jurisdictions" alluded thereto also may cover those who have already been declared clandestine masons by our Grand Lodge. Thus members of our Grand Jurisdiction may be exposed to clandestine masons and lodges.

In view thereof, and pending the issuance of definitive guidelines, all brethren of this Grand Jurisdiction are prohibited from participating in this allegedly "no-host fellowship" in accordance with the Constitution and Ancient Landmarks of the Order hereinbelow quoted.

On prohibitions on a lodge, under Article IV, Section 2, paragraph k, provides:

"Sec. 2. Among others, a lodge is prohibited from performing the following:

xxx

"k. To hold Masonic intercourse with illegal or clandestine lodges or individual members thereof or recognize any entity purporting to be a Masonic lodge, unless it is a recognized subordinate lodge of a Grand Lodge with which the Grand Lodge of the Philippines has fraternal relations. The words 'clandestine lodge' and 'clandestine mason' shall refer to a fraternity, organization or association and a member thereof, which is not recognized by the Grand Lodge and uses the word 'Masonic' as part of its name or adopts the square and compasses or any other Masonic emblem, regalia, symbol or ritual without authority of the Grand Lodge."

On membership, rights and obligations of individual member, Article XVII, Section 22, of the Constitution provides, thus:

“Sec. 22. No Master Mason shall hold Masonic intercourse or membership in any illegal or clandestine lodge nor communicate masonically with any clandestine Mason.”

Furthermore, I also call your attention to two (2) of the ancient charges and regulations of Free and Accepted Masons, particularly numbers VIII and XIII, which respectively declare:

“VIII. You promise to respect genuine Brethren, and *to discountenance impostors and all dissenters from the original plan of Masonry.*”

“XIII. You admit that no new Lodge should be formed without permission of the Grand Lodge; and that *no countenance should be given to any irregular Lodge, or to any person clandestinely initiated therein – (it) being contrary to the ancient charges of the Order.*” (Italics supplied).

Attached to the Circular is a list of Grand Jurisdictions duly recognized by the Grand Lodge of the Philippines

CIRCULAR NO. 15 MARCH 14, 2008

In this Circular, MW Jaime Y. Gonzales informs the brethren of the three Charitable Programs of our Grand Lodge. One of these is carried out through the Masonic Charities for Crippled Children Inc. (MCCCI), which was established in 1924 with the aim in view to extending assistance to crippled children. But the MCCCI, which now has units in Manila, Baguio, Cabanatuan, Bataan, Iloilo, and Davao, has expanded its charitable work to include children who have harelip, cleft palate, and cataract, and has encouraged the brethren to recommend for assistance by it indigent and deserving juvenile patients with such ailments, provided they are 18 years of age or below.

The second charitable work of the GLP is carried out by the Grand Guild of Past Masters of the Philippines (GGPMP), which was created by virtue of Edict No. 84, which then Grand Master Reynato S. Puno issued for the primary purpose of promoting the welfare and interest of Past Masters who are still living, as well as those of the widows and orphans of Past Masters who have dropped life’s working tools. Since its creation, the GGPMP has organized District Guilds of Past Masters (DGPMs), and it has pursued two programs that benefit Past Masters, namely, the Hospital Gratuity

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Grant of Php7,000 per year and the Death Gratuity Grant of Php12,000. Every Master Mason contributes Php 200 per year, but only Past Masters are benefited by this contribution. A Past Master in good standing who has been hospitalized is entitled to the Hospital Gratuity Grant. To avail of it, he has to provide the GGPMP with xerox copies of the receipts issued by the hospital, and the GGPMP shall, in turn, immediately reimburse such expenditures. In the case of a Past Master of a certain Lodge who has dropped the working tools of life, the Master or the Secretary of the Lodge must provide the GGPMP with the name of the deceased Past Master and that of his beneficiary, who may be either his widow or any of his children, and the GGPMP shall, in turn, give the named beneficiary a check of Php 12,000.

The third charitable work of the GLP is handled by the Charity Committee, the main task of which is to rationalize and strengthen the GLP's charitable programs. Currently, the committee is chaired by MW John L. Choa, PGM, and its members are MW Raymundo N. Beltran, PGM, VW Antonio F. Joson, Jr., and VW Sonny K. Wang. It has pointed out to the GLP leadership that there is a compelling need to assist Master Masons who are not (yet) Past Masters. It has, therefore, recommended that (1) a Hospital Gratuity Grant of Php 4,000 per year and a Death Gratuity Grant of Php8,000 be made available to every Master Mason in this jurisdiction who is not (yet) a Past Master; (2) to fund this laudable project, the GLP, through the Annual Communication, should increase the assessment of every Master Mason from Php10 to Php100; (3) the fund collected shall be entrusted to the care of the Grand Treasurer, and the Charity Committee will administer and see to it that the fund balance will be used **exclusively** for granting hospital and death benefits to Master Masons who are not (yet) Past Masters; and (4) the Auditor(s) of the GLP shall be ever vigilant that the fund administered by the Charity Committee will be duly accounted for and properly safeguarded.

Finding the Charity Committee's recommendations to be beneficial to Master Masons who are not (yet) Past Masters, as well as to be necessary since such brethren have not yet been covered by any of the GLP's charitable programs, the Grand Master has approved said recommendations *in toto* and shall issue an Edict relative thereto, which he hopes the brethren will all support.

The fundamental purpose of Freemasonry is to improve and strengthen the character of the individual man and, through the individual, the community.

EDICT NO. 237
MARCH 14, 2008

Grand Master Jaime Y. Gonzales has approved the recommendation of the Charity Committee of our Grand Lodge that the current Php 10 Charity Fund assessment of every Master Mason in our jurisdiction be raised to Php 100.

The fund collected due to this increase shall be entrusted to the care of the Grand Treasurer and administered by the Charity Committee, which shall, in turn, use it **exclusively** for granting hospital and death benefits to Master Masons who are not (yet) Past Masters. The Hospital Gratuity Grant shall be Php 4,000 per year, and the Death Gratuity Grant shall be Php 8,000.

The Charity Fund shall be duly accounted for and properly safeguarded by ever vigilant Auditor(s) of our Grand Lodge.

It shall, moreover, be overseen by a Board of Trustees of the Charity Committee. This Board shall be composed of a Chairman, a Vice-Chairman, and three members. The Chairman of the Board, normally, is to have a fixed term of three years; the Vice-Chairman, two years; two of the members, one year; and the third member, who should be the Brother appointed by the incoming Grand Master as the Chairman of our Grand Lodge's Charity Committee, shall have a fixed term of three years.

States MW Gonzales: *"Due to the timing of the issuance of this Edict, I hereby appoint MW John L. Choa, PGM, the current Chairman of our Grand Lodge's Charity Committee, to serve as Chairman of the Board of Trustees until the last Saturday of April 2010; MW Raymundo N. Beltran, PGM, Vice-Chairman, to serve as Vice-Chairman of the Board until the last Saturday of April 2009; VW Sonny K. Wang and VW Antonio D.F. Joson, to serve as members of the same Board for another six months, i.e., until the last Saturday of September 2008. The Brother to be appointed by my successor, now RW and soon to be MW Pacifico B. Anig, as Chairman of the Charity Committee shall be automatically appointed a member of the Board of Trustees, with a fixed term of three years. By October 2008 my successor shall appoint the successors of VWBs Wang and Joson to become members of the Charity Committee's Board of Trustees, for a term of six (6) months."*

Past Masters are as well the pillars of the Lodge and the Masonic District as the backbone of the Craft.

GRAND LECTURERS' CORNER

Charity is, among other things, being kind and condescending to candidates for Masonic degrees.

TAKING ANOTHER CLOSE LOOK AT THE SYMBOLISM OF THE ENTERED APPRENTICE DEGREE

SINCE MASONRY is, among other things, an allegory of human life, it presents the Lodge as a representation of the world into which man is born and in which he lives, labors, and finally lays down his working tools to embark upon his voyage to "that undiscovered country from whose bourne no traveler returns."

The earth was, in ancient times, believed to be flat, and that part of the world known to man at the time of the building of King Solomon's Temple was, roughly, an oblong square or a rectangle. Hence, we are told that the form of a Lodge is oblong, and that it extends from east to west, from north to south, from the earth to the heavens, and from the surface to the center. By this is meant that Masonry has for its field all the earth and all human experience, and that it involves a study of the wisdom of the ages. Masonry, in effect, is a many-sided subject.

The Entered Apprentice Degree dramatizes man's entrance into the world in which he is afterwards to play a certain role. Coming from the ignorance and darkness of the outer world (symbolized by his being hoodwinked), man first craves for light, not the physical light that springs from the sun as its source, but rather that intellectual light that emanates from God, who created the sun and all that it illuminates.

The Entered Apprentice Degree, therefore, symbolizes the birth of intellectual light in the mind of the candidate, who typifies unregenerate man, groping in moral and mental darkness and seeking for the light which is to guide his steps and points him to the path to duty and to God, who gives to duty its reward.

We may also view the candidate for the Entered Apprentice Degree as representing **Youth** just entering on the struggles, the trials, and the duties of an early and responsible existence. On his first admission into the Lodge, therefore, the candidate is reminded of the fact that when man first enters the world, he is in a weak and helpless state – unprepared for the exigencies of the present, ignorant of the vicissitudes of the future, and dependent for his safety and his very existence on that God on whom alone, in all trials and difficulties, is there any sure and abiding trust.

Just as youth acquires useful and virtuous education in preparation for his journey through the rough and rugged roads of life, so **the candidate for Masonry obtains those instructions whereupon to erect his future moral and Masonic edifice. He receives the elementary details of that universal language in which hereafter he is to communicate with his fellows in Masonry, so that he will understand them and be understood by them. He is directed to acquire knowledge of, as well as to practice, all the virtues that expand the heart and dignify the soul. He is to use these virtues as his staff and script as he pursues his journey through the rough and rugged roads of life. The impressive ceremonies he goes through are calculated to inculcate in his mind the importance of certain principles, such as secrecy, obedience, humility, trust in God, purity of conscience, wise use of time, and above all, charity, which is the chief cornerstone of all Masonic virtues.**

A beginner in the study of Masonry as a progressive moral science and as an art of character building, **the candidate must possess a belief in God, a thirst for knowledge, and a sincere desire to be of unselfish service to his fellowmen, however they may differ from him in color, creed, or condition.**

Possessing these qualifications, the candidate must follow a course of ancient hieroglyphic moral instruction, taught agreeably to ancient usage, by types, emblems, and allegorical figures. This is **symbolism**, and symbolism is a universal language, the language in which God reveals Himself to man.

The candidate must, moreover, **give up the rags of his own righteousness and also all precious metals**, which are symbolic of worldly wealth and distinction, as well as all **baser metals**, which are symbolic of offense and defense, in order that he may realize that he is dependent upon moral forces only. He becomes aware of the fact that individual wealth and special ability cannot take the place of character, and that they count for nothing in the building of character. Even if he is endowed with both of these advantages, he is still – and always – dependent upon his fellows.

The candidate has to be **clad in garments that signify that he comes with pure intention to learn the tenets, ideals and principles of Masonry and profit by them, not to proselyte among others, but rather to develop and improve himself.**

Although he is literally and truly in darkness, the candidate must **signify that he is desirous of being enlightened, and that he will proceed with an open mind, unprejudiced and free of dogmatic opinion.**

The Cabletow

The **cable-tow** placed around his neck is to signify to him that he is bound to, as well as dependent upon, the Lodge (i.e., his fellows in Masonry and the rest of mankind), just as an infant is bound to the mother by the life cord and is dependent upon her.

The Worshipful Master and the brethren having been satisfied that he is worthy and well qualified to receive and use the rights and benefits of Masonry, the candidate is admitted into the Lodge. And he is immediately impressed with the fact that **secrecy** is of paramount importance in the Masonic sense.

Hearing his guide (the Senior Deacon) pray over him, he learns that his duty consists in devoting and dedicating his life to the service of God, becoming a true and faithful brother among the Craft, and learning the pure principles of Masonry, as well as letting his conduct be influenced by them, in order to be better enabled to display the beauties of holiness. He realizes, at this juncture, that his good intention, his own righteousness, and even the Lodge organization are insufficient in the search for knowledge and truth. Therefore, together with his fellows, he invokes God's blessing upon himself in the performance of this difficult task. He realizes, too, that the Lodge operates under the direction and by the order of the Great Architect of the Universe.

In searching for knowledge and truth, the candidate must start from the **North**, which is symbolic of darkness, and travel toward the **East**, and then by way of the **South** to the **West**, and back to the **North**. He again comes out of the North and passes through the same course again and again in his development, moving in the same direction as the sun – that is, according to natural laws and the truth as gathered by human wisdom through the ages.

The candidate is caused to **stop** at the South, West and East stations. Those stops symbolize **obstacles** which he meets in his progress. They are so similar that they seem to be identical. This suggests that little occurrences in daily life may seem unimportant, but they actually determine whether one is permitted to advance or not. In all instances, the candidate must prove himself ever worthy and well qualified to advance.

He must **advance on the square by regular upright steps**. His work may be good, but it is not finished. Thus he makes an oblong or imperfect square.

The **obligations** he takes at the Altar are **ties** as well as **duties** he should assume. They are not, primarily, promises or oaths. But he must assume them if he would advance, and having assumed them, he is bound by them whether he likes it or not.

Then he is **brought from darkness to light**, and he sees that the senior members of the Lodge and the junior ones stand in a similar fashion. He also observes that the Master is on a level with him and the others. Then the Master offers him a hand, which he should fraternally grasp.

There before him are the **three Great Lights of Masonry** – so called because they sum up all that Masonry stands for and symbolize the most important things in the existence of a man as a being made in God’s image.

The **Volume of Sacred Law (VSL)** is God’s Word. It is His inestimable gift to man as the rule and guide of his faith or in his search for light. To the Jew, the VSL is the history of Israel, substantially the Old Testament. To the Christian, it is the Old and the New Testament – or the Bible. To the Muslim, it is the Koran; to the Hindu, the Veda. But whatever Book it is, it is the Volume of Sacred Law to the seeker of light. Hence, the Entered Apprentice is admonished to regard it as the great light in his profession; to consider it as the unerring standard of truth and justice; and to regulate his actions by the divine precepts it contains.

By the **Square** the Entered Apprentice is reminded to let virtue be the guide in all his actions; by the **Compasses**, to circumscribe his desires and keep his passions within due bounds toward all mankind.

The three Great Lights represent the following leading principles of Masonic philosophy:

1. The Ever-Living God gives directions to the Craft (symbolized by the **VSL**).
2. Man’s conscience and will are given him to enable him to know and obey those directions (symbolized by the **Compasses**).
3. God’s directions are upright and just (symbolized by the **Square**).

There, too, before the newly initiated brother are the **Lesser Lights**: the Sun, the Moon, and the Master of the Lodge.

From ancient times the **Sun** has always been a symbol of the masculine quality (energy, force, and initiative); the **Moon**, of the feminine quality (tact, resourcefulness, and adaptability). To be **Master** is to carry out God’s orders by combining these two divergent qualities of character, by being energetic at the right time and being compromising at the right time, and by going around any obstacle when one cannot break it. The Master symbolizes the offspring of the great Active and Passive Principles; he is the mediator, the child of the two great forces. To set the Craft to work upon their symbolic studies is his great responsibility, which the uninformed cannot assume.

Then, as before, the newly initiated brother must follow the course of the sun; the seeker after light emerges from the North to the West and again into darkness, with full faith and perfect knowledge that day will follow night. He is continually subjected to tests and trials; he is always held responsible for what he has learned and for what he has done.

The ceremony attendant to the presentation of the **apron** speaks for itself. The apron was not only a practical article which operative masons used in their work, but its has also been a kind of badge or decoration. Priests wore aprons. When the newly initiated brother dons the apron, he signifies his desire to strive for purity of intention and conscience.

The **Rite of Destitution** symbolizes charity, the beauty and holiness of which, as mentioned earlier, make it the chief cornerstone of all Masonic virtues.

Finally, the newly initiated brother is conducted to the **northeast corner** of the Lodge because this symbolizes the beginning, the line where darkness (North) ends and where light (East) begins. He has but laid the foundation upon which to build his future moral and Masonic edifice; he must now use the moral precepts given him in this Degree for keeping his life, his moral temple, in harmony.

In conclusion, let us listen to Ill. Bro. Albert G. Mackey:

"... The Apprentice, having entered within the porch of the temple, has begun his Masonic life. But the first degree in Freemasonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification or something higher. The Entered Apprentice is the child of Freemasonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for the mental illumination which is to be given in the next degree."

Charity is love of God and love of man.



OF "AMEN" AND "SO MOTE IT BE" ... AND PRAYER

WE SOMETIMES END our prayers with "So mote it be," and at other times, when the Chaplain, Worshipful Master, or any other Brother punctuates his prayer with "Amen," we respond with "So mote it be." Although these two terms or expressions are synonymous in one sense, they differ in scope or breadth of meaning.

The word "Amen" is considered by many as signifying "that is all" or "that is the end." But, according to some Masonic scholars, its real equivalent might be better understood as a repetition of the whole prayer, or summarized in the words "Oh

God, I pray this!" as though one who has concluded his prayer would say, "This is my prayer. Oh God, hear it."

"Amen" is often used as a response uttered by the hearers rather than by the speaker. In this case, therefore, it means "So be it"; that is, each of the hearers signifies that he adopts as his own the words which the speaker has said.

It is interesting to note that some Masonic scholars, including Right Worshipful Charles C. Hunt, Grand Secretary Emeritus of the Grand Lodge of Iowa, have advanced the idea that "Amen" has a connection with "that which was lost" and is, therefore, "the symbol of completion and establishment, the full realization of all that shall be ours when the temple is completed and mastership shall be attained."

Certainly, that is an intriguing possibility. To us, however, it is merely a symbolic conjecture.

At any rate, we can find some biblical references concerning this widely used word. For instance, Psalm 106:48 reads thus:

"Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Praise ye the Lord. Amen"

The following verse refers to the Christ or Redeemer as The Amen:

"And to the angel of the church of the Laodiceans write, These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God."

In the Epistles of Paul, likewise, the word "Amen" becomes the name of the Christ or Redeemer, "the Amen of God to the faith of man."

On practically every Masonic occasion, we use the phrase "So mote it be." In fact, the English writer Geoffrey Chaucer, who is said to have been affiliated with the Craft, employs it in many of his works in the same sense in which we use it today, namely, "So may it be" or "So be it." The Regius Poem, which is said to be the oldest document of the Craft, also uses it as we use it today. Thus, in the June 1927 edition of its Short Talk Bulletin, the Masonic Service Association (MSA) describes "So mote it be" as *"the Masonic form of the Ancient Amen which echoes through the ages, gathering meaning and music as it goes until it is one of the richest and most haunting of words."*

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Further explains the MSA: *"When we have uttered all we can utter, and our poor words seem like ripples on the bottom of the unspoken, somehow this familiar phrase gathers up all that its left – our dumb yearnings, our deepest longings – and bears them aloft to One who understands. In some strange way it means to speak for us into the very ear of God the things for which words were never made."*

Naturally, then, among us Masons the phrase "So mote it be" occupies a place of honor. We end each of our prayers with it; it is our way of saying, "**Fiat voluntas Dei,**" which means "The Will of God be done."

Indeed, we have been taught to implore God's aid in all our lawful undertakings, as well as to look up to Him in every emergency for comfort and support. We invariably end our prayers with "So mote it be." By doing so, we do not blindly submit, nor dumbly resign, but rather wisely reconcile ourselves, to God's Will.

Since we also beseech God to assent to our aspiration, the MSA comments thus: *"Man can bear much – anything, perhaps – if he feels that God knows, cares and feels for him and with him. If God says Amen. So it is, to our faith and hope and love, it links our perplexed moanings, and helps us to see, however dimly, or in glass darkly, that there is a wise and good purpose in life, despite its sorrow and suffering, and that we are not at the mercy of Fate or the whim of Chance."*

No, the place of prayer in Masonry is not perfunctory. Rather, it is vital and profound. As the initiate enters the Lodge, we offer for him a prayer to God in whom he puts his trust. Later on, in a crisis of his initiation, he must pray for himself, orally or mentally as he may prefer. Still later, in a scene no Mason ever forgets, when the shadow is darkest, and the most precious thing a Mason can desire or seek seems lost, in the perplexity and despair of the Lodge, a prayer is offered, which ends thus:

"... Yet, Oh Lord, have compassion on the children of Thy creation. Administer them comfort in time of trouble, and save them with an everlasting salvation. Amen."

And the Craftsmen again respond, "So mote it be."

The MSA has the following to say about that prayer of King Solomon in our Monitor:

"It is a truly great prayer, to join in which is to place ourselves in the very hands of God, as all must do in the end, trust His will and way, following where no path is into the soft and fascinating darkness which men call death, and the response of

the Lodge to that prayer, as to all others offered at its altar, is the old, challenging phrase, 'So mote it be.'"

After praying, King Solomon tells King Hiram of Tyre, "... when human strength and wisdom fail, we should ever remember that divine assistance is vouchsafed us through the medium of prayer"

In fine, when we pray on every Masonic occasion, we should pray with all our heart, mind and soul, and utter the word "Amen" and the phrase "So mote it be" as sincerely and contritely as we can. That we should do because if we do, it will sweeten life, make its load lighter, its joy brighter, and the way to duty plainer.

May we Masons all be men of prayer. May we enjoy and serve God together, and so live today that we be worthy of living tomorrow. So mote it be. Amen.

ANOTHER KIND-HEARTED SOUL

ANOTHER CHINESE-FILIPINO FREEMASON with a magnanimous heart is the current Senior Grand Deacon, VW Richard T. Uy of Maharlika Lodge No. 180 in Cauayan, Isabela. He has a soft heart of economically deprived children. For the past few years, he has played Santa Claus to children of indigent parents residing in depressed barangays in Cauayan and even the surrounding towns, distributing foodstuff, clothes, and other giveaways to make the Christmas Season a little more joyful and cheerful to those unfortunate kids.

The photo below shows VW Eric Uy doling out gifts to youngsters who can hardly buy the things they need for their elementary schooling.



Charity is the prevalence of Brotherly Love among Masons. It is also preserving unsullied the reputation of the Fraternity, as well as endeavoring to remove every asperson against it.

MASONRY IN TORMENT

by VW Joselito P. Tamaray, PDDGM



IN CLOSING THE MEETING of his Lodge, the Worshipful Master goes down from the East and gathers the brethren before the Altar and utters the following benediction:

"May the blessing of Heaven rest upon us and all regular Masons! May Brotherly Love prevail, and every Moral and Social Virtue cement us. Amen."

And all the brethren respond, "So mote it be."

What a beautiful statement of benediction! It is an all-encompassing reminder that, as Masons, the foremost in our hearts and minds is to preach and practice brotherly love, the principle which teaches us that all of us human beings, who are creatures of one Almighty Parent and inhabitants of the same planet (Earth), are to aid, support and protect one another. *"On this principle Masonry unites men of every country, sect and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."*

It is an admonition to all of us that as we are about to leave the four corners of our lodge room, the harmony, respect and love for one another which exist inside should be with more reason displayed outside for all the world to see. This is, as it should be, what is expected of us to do even as the Master implores the blessings of Heaven!

Even the Holy Scriptures teach this strange but important truth: *"Thou shall love thy neighbor as thyself,"* which is to say, *"Have the same feelings, the same regard for the other fellow that you have for yourself."* By doing so, a brother will love you as you love him, and a real spirit of brotherhood will prevail. Then you will love and be loved in return.

It is very unfortunate that not all Masons are wary of its importance. No wonder, then, that in the community in which there are Masons who do not have the respect of the public, Masonry has no chance of being accepted as a beautiful system of Morals and Ethics worthy of support and membership.

The observation of Ill. Robert G. Davis, Past Master of Oklahoma Lodge and Past First Vice-President of the International Philalethes Society, is a grim reminder of the torment Masonry is experiencing at present when he said, and I quote:

"The creed of Masonry is moral action. Masonry to the world is the character of Masons. In short, the character of Freemasonry speaks more eloquently than all the books and pamphlets written about Masonry. The reputation of Freemasonry is literally in the character of each Mason. It is in the power of every member to glorify or diminish the institution. People do not read books; people read men. Masonry is to them what they read in the temperament and behavior of Masons!"

True enough, when we start demeaning, instead of uplifting, the image of Masonry as an Honorable Institution, then certainly Masonry is in Torment!

Most of the losses, most of the wounds and the hurts Masonry has sustained come from Masons; they come from within; the tormentors (are) within! The people who you think are on your side or are *"your shield, your support, your strength"* are often the ones who hurt you the most! We are accountable for what we say and do. We are accountable to ourselves, to our brothers, to people, to Masonry, and above all, to God. We dread the day when all of us will become victims of our own incompetence and our own moral ineptitude for eventually we are what other people say we are.

Let us put an end to all this once and for all, brethren! Instead, let us reflect once more on the admonition of the Worshipful Master to let brotherly love prevail among us and in our hearts with the blessing of Heaven!

Finally, as we continue in our Masonic journey to search for more light to illumine our path for a better understanding of our basic tenets, let us be ever mindful of the words of the sage culled from the wisdom of old when he said, *"I sought my soul/ But my soul I could not see. I sought my God,/ But my God eluded me. I sought my brother, and I found all three."*

Freemasonry is to attain its fundamental purpose by laying a broad basis of principles upon which men of every country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Masonry, whose members are linked together by an indissoluble chain of sincere affection, promotes charity for all mankind.

FREEMASONRY – A BROTHERHOOD

by Carmille Romero

*Who are you I may not know
You have secrets I really don't know
Today you stand before the Lord
You sewe Him and never get bored*

*You let God be the center of your life
You live without the help of knife
You're always there to help your fellowmen
You always pray to God in Heaven*

*You chose each one to be your brother
And so the Lord as your father
You are not truly known by everyone
You are always there to care for each one*

*Some people do not truly recognize you
They even think you're an atheist too
It is just that they don't know the fact
Because knowledge about you they would lack*

*Each one of you belongs to a caring fraternity
You accept each one very lovingly
Humility is what you possess
Never to forget humor that you always express*

*This fraternity respect all religions
But their respect come not from all legions
They never worship a golden cow or whatssoever
They would worship our Lord forever*

*Brotherly love, truth and help is their aim
It was fulfilled when in their life Masonry came
Regardless the people that don't believe in them
They would forever stand for their one and only emblem*

Note: *The author of this poem is an 11-year-old daughter of Bro. Rino D. Romero of Hiram Lodge No. 88. We invite the children and other members of the families of the brethren to send in their contributions to the Editorial Office of THE CABLETOW.*

Charity is helping one another in learning the lessons and teachings of Masonry, living them, and inducing others to live them

MASONIC INFORMATION

by: VW Conrado V. Sanga , PDDGM



1. What does the Cable-Tow signify?

In the old ritual of Prichard (1730) cable-tow is sometimes expressed as cable rope .It is probably derived from the German word "Cabel Tau" meaning cable or rope. It is used in the Entered Apprentice Degree as a means to control the candidate; in the next degrees, it is by which Freemasons are tied by bonds of love.

2. What is the length of the Cable tow?

It is said to be three miles for the Entered Apprentice. But, as used in the Baltimore Convention of 1842, it means the scope of a man's reasonable ability.

3. What is a plumb line?

A plumb line is a weighted line to try perpendiculars. Hence, it is a symbol of sound judgment or justice.

4. How are the "Laws of Masonry" classified?

They are classified into (1) the Landmarks, (2) General Laws adopted prior to 1721, and (3) Local Laws. These regulations have been enacted by the Grand Lodge (of England) since 1721; they are enforced only in jurisdictions that have adopted them.

5. How many Landmarks are there?

25, according to Mackey, who in 1828 published "The Foundation of Masonic Laws," which enumerates Landmarks; since then the Landmarks; have been adopted by the Fraternity.

6. Are the Landmarks permanent?

Yes, the installation ritual and ceremony specifically states, "It is not in the power of any man or body of men to make innovations in the body of Masonry."

7. What is the origin of the Masonic gavel?

The gavel borrows its name from its shape, it being that of a gable or gavel of the house; the gavel of operative masons has one face round and the other sharp as a chisel edge in order to be employed to "break off the rough and superfluous parts of stones."

8. Where can we find proof of the teaching by Masonry of ethics and good morals?

We can find proof of the teaching by Masonry of ethics and good morals in the Ancient Charges and the Landmarks.

9. Why do lodges all over the world generally meet in the evening, except on special occasions?

In the ancient Mysteries and in ancient Freemasonry, the initiation was always done during the hours of darkness.

10. What fundamentals distinguish Masonry from other orders?

The Ancient Landmarks. Without them Masonry would be something else. Some jurisdictions include them in a printed list and therefore in their written law. Others, on the hand, usually follow and practice them as a part of their unwritten law. These landmarks crystallize in words the characteristics of Masonry.



NCR-D LODGES VISIT KANLUNGAN SA ERMA

REPRESENTATIVES OF LODGES in NCR-D, led by DGL Stephen Ong, visited Kanlungan sa Erma Ministry, Inc. on F. Agoncillo St. in Malate, Manila and distributed pails of goods and supplies to some 25 street children residing therein. They spent a few enjoyable hours with the children.

Having seen that the street children were in dire need of affection, they resolved to make the joint visit and gift-giving an annual project of their Masonic District.

Charity is, at least in part, demonstrating excellence in Masonic work and helping in the betterment of the communities in which we live.

STIRRINGS IN THE BEEHIVE

by Bro. Gene Calonge, Island Luz Minerva Lodge No. 5 &
Nilad Lodge No. 12



FIL-AM MASONS IN WASHINGTON METROPOLITAN AREA TAKE LEADERSHIP POSITIONS

Filipino-American Masons in the Washington Metropolitan Area (Northern Virginia and Southern Maryland) have demonstrated excellence in Masonic work by assuming leadership positions in their respective bodies in the year 2008.

Worshipful Brother Romy Capuno of Springfield Lodge No. 217, Grand Lodge of Virginia, took over the helm as Master during installation ceremonies held on December 8, 2007. Brother Romy has steadily climbed the chairs over the years and his election to the Oriental Chair has solidified his position as presiding officer. He is the latest Master in Springfield, a lodge which, in recent memory, boasts of a number of previous Masters of Filipino ancestry. Among them is Ernie Apaga, a successful real estate businessman and former member of the Philippine Army's Special Forces. Another was the late Napoleon Cruz, an outstanding Shriner and former Potentate of Kena Shrine in Virginia.

Another Filipino-American who took the solemn oath of Master of his Lodge is Brother Ismael Granados of Birmingham Lodge No. 188 of the Grand Lodge of Maryland. Brother Granados was installed on January 26, 2008. Preceding Granados in the same lodge was its outgoing Master, Brother Andy Tinio, also a Filipino-American. Brother Tinio was subsequently elected as Lodge Secretary. For his role in the twinning of Birmingham Lodge and Keystone Lodge No. 100 of the Grand Lodge of the Philippines, Brother Tinio was conferred honorary membership in Keystone Lodge.

The third Filipino-American who has reached the top this year is Brother Noe Poblete of the Alexandria Bodies, Orient of Virginia of the Scottish Rite. Brother Poblete was elected Commander of the Council of Kadosh and installed on January 19, 2008. He is a Past Master of Springfield Lodge and holds the Scottish Rite decoration of Knight Commander of the Court of Honor (KCCH). Brother Poblete is a native of Mindanao and a son of a 33rd degree Scottish Rite Mason. He is very active in Northern Virginia Masonic organizations, including the Eastern Star and The Travellers of Washington, D.C.

The Cabletow

A Masonic social organization with links to the Philippines, The Travellers of Washington, D.C., is headed by Odie Glorioso, Past Master of Camp Springs Lodge, Grand Lodge of Maryland. Travellers President Glorioso hails from Quezon Province and was once stationed at Clark Air Force Base in Pampanga.

A number of Filipino residents in the Washington, D.C. area have distinguished themselves in our great fraternity. Among them are: Teddy Villapando, a 33rd degree Scottish Rite Mason in Washington, D.C. After retirement, he has moved to Delaware, although he travels to the Philippines as often as he can. Another fine Mason is Roland Pagua, Past Master of Kasilawan Lodge in the Philippines and Past President of The Travellers of Washington, D.C. And we have Miguel "Mike" Banagan, Past Master, twice, of Camp Spring Lodge. His second time to be Master coincided with his Lodge's 50th anniversary. Brother Mike is also Past President of The Travellers and one of the organization's pillars. Brother Mike is currently serving as the Grand Representative to the Philippines of the Grand Lodge of Maryland. His two blood brothers, Ariel and Ronnie, are both Past Masters of Concord Lodge in Vienna, Virginia. According to Ariel, just about everyone in the current leadership line of Concord Lodge was raised while he was Master. Ronnie, during his term, was cited as having had a good year. The three Banagan brothers appear to hold the distinction of having the most number of Past Masters coming from the same family within the Filipino community in the Washington Metropolitan area.

Charity is donating blood to a 10-year-old child.

KAGITINGAN LODGE NO. 286 APPEALS FOR BLOOD DONATION

TEN-YEAR-OLD DOMINADOR C. NOCHE, JR. is suffering from leukemia, and his parents are economically hard-up. He is in dire need of blood donation every month. Hence, Kagitingan Lodge No. 286, through WB Richard Stutely (tel. 0928 505-6440 or Email: Richard Stutely @gmail.com), is appealing to donors, each of whom is to donate blood (of any type) once every three months.

Stated WB Stutely: **"To donate, please go the National Children's Hospital, 266 E. Rodriguez Sr., Avenue, Quezon City. Proceed to the 1st floor Blood Bank and tell those in charge there that you will donate for Dominador C. Noche, Jr. After donating, please text me, so that I can tell Dominador's parents."**

Brethren, here's another opportunity for doing active charity!

Charity is, among other things, paying fraternal tribute to the memory of Masonic leaders who have contributed to the amelioration of mankind.

OUT OF THE HUMDRUM

by VW Robert O. Asuncion, PJGL



1. In 1961, Bro. Juan Alano was installed as Grand Master while lying in a stretcher. Some weeks before the ANCOM Bro. Alano suffered from stroke that on the day of the installation he was taken from the hospital and returned to it soon after the ceremonies.

2. The 59th Annual Communication held in 1975 marked the first time the election of all Filipinos as Grand Officers of the Grand Lodge of the Philippines.

3. MW Teodorico Baldonado is the first Grand Master to be sworn into office outside of Metro Manila during the Annual Communication in Davao City on April 23, 1987.

4. MW Raymond Wilmarth is the only Grand Master who made it to the Grand Oriental Chair in the shortest time — 6 years. He was raised in 1960 and was Grand Master in 1966.

5. In 1952, the Grand Lodge of the Philippines approved the change of the date of the Annual Communication from the fourth Tuesday of February to the fourth Thursday of April.

6. Five of our Grand Masters were elected from the floor without having gone to the lower Grand Light positions - MWBs Eugene Stafford, Newton Comfort, William Taylor, Vicente Carmona and Emilio Virata

7. In 1917, MW William H. Taylor was re-elected to occupy the Grand Oriental Chair, the only man in the history of our Grand Lodge to serve a full second term.

8. On July 29, 1939, the incumbent Grand Master, MW Clark James, dropped his working tools after a lingering illness. He was the first Grand Master to die in office.

9. On February 14 of 1917, MW William H. Taylor constituted 31 lodges. This elicited the surprise even from other Grand Jurisdictions. In the 29th Annual Report of the Grand Lodge of New South Wales there appeared this comment: *"It's a world record, and we venture to prophesy it will never be beaten."*

10. A typical Past Grand Master joined Freemasonry at the age of 32, most likely in a Metro Manila Lodge. He was at age 54 and, after 21.5 years of service , elevated to the Grand East.

Note: Most of the items in this column are taken from *Kinship to Greatness* (1983)

Charity partly means healthy exchange of ideas among us and respect for each other's opinions

FOR POLEMICS' SAKE

"On Election and Appointment of Lodge Officers": A Reaction and a Rejoinder to the Reaction

As directed by our Grand Master, MW Jaime Y. Gonzales, we are reprinting the reaction of VW Antonio C. Zeta, PDGL, to the article of VW Godofredo V. Señires, Jr., PAGS, entitled "On Election and Appointment of Lodge Officers." It is intended and hoped that this will encourage the brethren to give their reactions, likewise, to other articles published in THE CABLETOW. There is a need of polemics or healthy exchange of ideas among the Craft.

VW Godofredo V. Señires, Jr.'s Article "On Election and Appointment of Lodge Officers": A Reprint

We have been very lenient or negligent in complying with our Masonic laws and edicts, during the annual elections of the officers of our Lodges. As long as a member is not suspended, he is allowed to exercise the right to vote and to hold either an elective or appointive office in his Lodge.

Thus, during the annual election of the officers of Lodges in this Grand Jurisdiction, many brethren are allowed to vote and hold either an elective or appointive position in the Lodge, even if they are in arrears in the payment of dues or have not submitted themselves to a strict examination to demonstrate their proficiency in the Master Mason Degree.

The Uniform Code of By-Laws for Subordinate Lodges provides in Section 2, Article IX that "*No member who has been in arrears in the payment for dues at the time of the annual election shall be permitted to vote or shall be eligible for any office.*"

Edict No. 60, as amended, also provides that *a Master Mason who has not submitted himself to a strict examination to demonstrate his proficiency in the Master Mason degree shall not hold office in the Lodge, either elective or appointive.*

Both Section 2, Article IX of the Uniform Code of By-Laws for Subordinate Lodges found in our Masonic Law Book and Edict No. 60, as amended, appended in our Masonic Law Book should be strictly complied with during the annual election of officers of our lodges.

The right to vote and hold an elective or appointive office in the Lodge is granted only to members who are in good standing – meaning that they are not in arrears in the payment of their annual dues and they have passed the proficiency examination of the Master Mason Degree. Absent either one – payment of dues and proficiency examinations – the Master Mason should not exercise the right to vote during the annual elections and to hold either an elective or appointive office in the Lodge.

VW Antonio C. Zeta's Comment

I appreciate the subject posting that everyone in the Craft may know the conditions in the election and appointment of officers. I wish to clarify one point, however, on the election and appointment of officers who have not taken the necessary proficiency in the 3rd degree.

1. The provision of the Constitution cited (Article IX, Section 2) clearly states that NO member shall be eligible to vote or be elected to office unless he is in good standing—meaning he is not in arrears at the time of annual election.

2. Edict No. 60, however, among others, ONLY LIMITS THE MEMBER FROM BEING ELECTED OR APPOINTED TO OFFICE if he has not taken the necessary 3rd Degree proficiency. The Edict DOES NOT DENY THE MEMBER'S RIGHT TO VOTE IF HE IS IN GOOD STANDING but makes him INELIGIBLE TO BE ELECTED OR APPOINTED TO ANY POSITIION without such 3rd Degree proficiency examination. It is not mentioned anywhere in the Edict that the member CANNOT VOTE without the MM proficiency examination.

Let us not be over-zealous by adding limitations where no limitations are cited but be more vigilant in electing or appointing officers without the qualification of a satisfactory 3rd Degree Proficiency examination as evidenced by his proficiency card.

One way to address this qualification is for the Worshipful Master, through the Lodge Secretary, to make available (to the members and also to the District Officers who are supposed to monitor the implementation of our Laws in the subordinate Lodges) all names of the members together with their proficiency dates. It is worthwhile mentioning that while there is no penal provision in the failure to take the 3rd Degree examination, the mandate makes the violating member ineligible to be voted upon or appointed to office—hence, the necessity for the Master Mason's diligence in taking the MM proficiency examination within 90 days from raising that everything is still fresh in his mind.

I hope this observation will give the subject posted article a more accurate perspective.

VW Señires' Response to VW Zeta's Comment

In his Comment on the article on elections of officers in subordinate lodges, WB Antonio Zeta stated that "The Edict (No. 60) DOES NOT DENY THE MEMBER'S RIGHT TO VOTE IF HE IS IN GOOD STANDING but makes him INELIGIBLE TO BE ELECTED OR APPOINTED TO ANY POSITION without such 3rd degree proficiency examination, because it is not mentioned anywhere in the Edict that the member CANNOT VOTE without the MM proficiency examination."

WB Zeta is correct, if we give a literal interpretation of Edict No. 60.

But let us consider certain situations.

- 1. If a member is in arrears in the payment of his dues, he is not qualified to vote. But, if he had taken and passed the 3rd degree proficiency examination, although in arrears in the payment of his dues, he can be elected or appointed to any position in the lodge.*
- 2. If the member is not in arrears in the payment of his dues, he is qualified to vote, but if he has not taken and passed the 3rd degree proficiency examination, he can vote but he is not eligible to be elected or appointed to any position in the lodge.*

To my mind, if a member is not qualified to vote, he is not eligible for election or appointment to any position in the Lodge, either. And, if he is not eligible to hold any elective or appointive office in the Lodge, he is not qualified to vote, either.

Eligibility to hold office is granted to a person who is qualified to vote. If he is qualified to vote, he is also eligible to hold any elective or appointive position in the Lodge. Similarly, if the member is not eligible to hold any elective or appointive office in the Lodge, he is not qualified to vote, either.

Freemasonry impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to what makes for human welfare, and inspires them with that feeling of charity, which will move them to translate principle and conviction into action.

Toward Becoming More Charitable to Mother Earth ... Masons are to be responsible stewards of God's Creation

SOME NOTES ON CLIMATE CHANGE*

*(*These Notes are excerpts from a Powerpoint Presentation commissioned by MMASON, Inc., an NGO composed of Masons dedicated to advocacies on Climate Change and to servicing people's organizations working out their adaptations on the impact of the same. MMASON, Inc. is chaired by MW Jaime Y. Gonzales, Grand Master of Masons in the Jurisdiction of the Philippines.)*

What Is Climate Change?

The earth's climate is mainly affected by its distance from the sun and the composition of its atmosphere. Historically, the earth's climate has experienced significant changes over the last 400,000 years, going from very warm to an ice age in as rapidly as a few decades, suggesting that our climate is quite sensitive to internal and external forcings and feedback.

The earth has a natural control system called **greenhouse effect**, which warms its atmosphere to a level conducive to life on the earth's surface. Otherwise, we would all die out in the cold. Certain atmospheric gases called **greenhouses gases** are critical for maintaining this system consisting mostly of carbon dioxide (CO₂).

Climate change is a phenomenon which may not be observed by everybody. The mean global surface temperature has increased by about 0.3 to 0.6°C since the late 19th century. In the past four decades, it has increased by about 0.2 to 0.3°C, which is way beyond what natural climatic cycles would explain. This episode of "global warming" is due to human activity. It began with the Industrial Revolution two centuries ago, and accelerated over the last 40 years.

Greenhouse Gases

Recent scientific studies facilitated by the Intergovernmental Panel on Climate Change (IPCC) reveal that CO₂ is responsible for 60% of enhanced greenhouse effect coming from burning fossil fuels. Likewise, deforestation releases carbon stored in trees, with current annual emissions of CO₂ amounting to 23 billion metric tons or about 1% of total CO₂ in the atmosphere.

There are other greenhouse gases, such as methane, which is responsible for 20% of the global warming effect. It is generated by agricultural processes, from waste dumps, animal manure, flooded rice paddies and other organic decomposition. Artificial chemicals called halocarbons (CFC, HFC, PFC) and long-lived gases, such

as sulfur hexafluoride (SF_6), are the other anthropogenic causes of the observed climate change.

The developed countries historically have emitted most of the anthropogenic greenhouse gases since the start of the industrial revolution in the latter half of the 1700s. The significant emissions still are produced by the OECD countries, with the United States topping the list on per capita and total emissions bases.

The Impacts of Climate Change

Since pre-industrial times, the atmospheric concentration of greenhouse gases has increased significantly - CO_2 by about 31%, methane by about 150%, and nitrous oxide by about 16% (Watson *et al.*, 2001). The present level of CO_2 concentration (around 375 parts per million) is the highest for 420,000 years, and probably the highest for the past 20 million years. Total global greenhouse gases due to human activities have grown with an increase of 70% between 1970 and 2004.

Consequently, the global average surface temperature has increased over the 20th century by about 0.6°C which perhaps has been the largest increase for any century during the last 1000 years. Eleven of the last twelve years (1995-2006) rank among the twelve warmest years in the instrumental record of global surface temperature (since 1850).

The increased global mean temperature has brought about climate variability and extremes manifested in altered regional precipitation patterns, rise in sea level, receding glacial reach, and other extreme weather events like heat waves and flood catastrophes. Precipitation has increased during the 20th century by 5 to 10% over most mid- and higher northern latitudes with more frequent precipitation events. However, rainfall in the subtropical areas has decreased by 3%. From 1900 to 2005, precipitation increased significantly in eastern parts of North and South America, northern Europe and northern and central Asia but declined in the Sahel, the Mediterranean, southern Africa and parts of southern Asia.

Global average sea level has risen since 1961 at an average rate of 1.8 (1.3 to 2.3) mm/yr and since 1993 at 3.1 (2.4 to 3.8) mm/yr. Snow cover in the northern hemisphere has decreased by 10% since 1960, while the annual duration of lake and river ice cover has shortened by two weeks in the course of 20th century.

These extreme events are currently a major source of climate-related impacts that include heavy losses in human life and property and other environmental damages. The recorded El Niño event in 1997-1998 provides evidence of these costly impacts.

If greenhouse gas concentrations keep rising, more extreme climatic changes are likely to result. Climate models calculate that the global mean surface temperature could rise by about 1.5 to 5.8 centigrade by 2100. Similar models project an increase in global mean sea level of between 13 and 94 cm by the year 2100. Climate variability will continue to intensify even if the atmospheric greenhouse gases level has stabilized because climate change has a delayed effect. Those changes will potentially have wide-ranging effects on the environment and socio-economic sectors.

On a regional level, specifically in Asia, climate change is projected to bring about:

- *Decrease, by the 2050s, freshwater availability in Central, South, East and Southeast Asia, particularly in large river basins
- *Risk to increased flooding from the sea and rivers in coastal areas, especially heavily-populated megadelta regions in South, East and South-East Asia
- *Compounded pressures on natural resources and the environment, associated with rapid urbanization, industrialization and economic development
- *Increased endemic morbidity and mortality due to diarrheal disease primarily associated with floods and droughts in East, South and South-East Asia due to projected changes in the hydrological cycle

Adapting to Effects of Climate Change

The potential impacts of climate change on the environment and socio-economic systems can be understood in terms of sensitivity, adaptability and vulnerability of the system.

Sensitivity is the degree to which a system will respond to any given change in climatic conditions and how this will affect, for example the system's composition, structure and function. **Adaptability** is the degree to which a system can adjust in response to, or in anticipation of the changed condition in terms of its practices, processes or structures. **Vulnerability** is the extent to which climatic changes may damage or harm the system. This depends on the system's sensitivity as well as on its ability to adapt.

"The most vulnerable ecological and socio-economic systems are those with the greatest sensitivity to climate change and the least ability to adapt." Generally, ecosystems that are already under stress are particularly vulnerable. Socio-economic systems tend to be more vulnerable in developing countries with weaker economies and institutions. The most vulnerable people are the landless, poor and isolated.

International Responses to Climate Change

In response to the observed intensifying global warming, the United Nations Environmental Programme (UNEP) and the World Meteorological Organization (WMO) established the Intergovernmental Panel on Climate Change (IPCC) in 1988 to assess

the state of knowledge on the various aspects of climate change including science, environmental and socio-economic impacts and response strategies. The IPCC has so far released four assessment reports that have become the bases of policies for formulating response strategies to climate change. The last one, released in December 2007, included a guide for policy makers underlining the urgency to reduce greenhouse gases along with increasing support and action on adaptation to the impacts of climate change.

Since 1992 when the UN Conference on Environment & Development convened in Rio de Janeiro, the UN Framework Convention on Climate Change (UNFCCC) has been on the forefront of global efforts to avert global warming. Currently with 185 members, the Convention commits the countries to limit their greenhouse gases emissions, gather relevant information, develop strategies for adaptation and cooperate in research and technology for climate change. It requires developed countries to lower their emissions to 1990 level.

The Kyoto Protocol established in 1997 provides for stronger action to mitigate climate change. It requires developed countries to accept legally binding agreements on Joint Implementation (JI) to reduce by the year 2008-2012 their collective emission of greenhouse gases by at least 5% of the 1990 level. The Protocol also establishes the Emissions Trading regime and a Clean Development Mechanism (CDM).

Climate Change Scenarios

Using scientific modeling tools, the IPCC projected different scenarios for climate change. These scenarios are determined by several driving forces:

Population – Population growth & public health (mortality or morbidity)

Economy – GDP growth

Agriculture – Land use changes

Energy – Raw material consumption, fossil fuel & renewable energy consumption

Technology – Introduction new and more efficient technology

Governance – Institution of policies, measures, regulations

The IPCC scenarios have been summarized as follows:

A1 scenario describes a future world of very rapid economic growth, a global population that peaks in mid-century and declines thereafter, and the rapid introduction of new and more efficient technologies. Specific regional patterns tend to disappear as a result of increased cultural and social interaction. The gap between regions, regarding per capita income, reduces substantially. This scenario develops into three groups that describe alternative in the development of energy supply: fossil intensive (A1FI), non-fossil energy sources (A1T), or a balance (A1B) across all sources.

A2 scenario describes a very heterogeneous world, based on the continued separation and preservation of local identities. Fertility patterns across regions converge very slowly, which results in a continuously increasing population. Economic development is regionally oriented and per capita economic growth and technological change more fragmented and slower than in the A1 scenario.

B1 scenario describes a convergent world with a population that peaks in mid-century and declines thereafter (as in the A1 scenario), but with a rapid change in economic structures towards a service and information economy, with reductions in material intensity and the introduction of clean and resource efficient technologies. The emphasis is on global solutions to economic, social and environmental sustainability, including improved equity, but without additional climate initiatives.

B2 scenario describes a world in which the emphasis is on local solutions to economic, social, and environmental sustainability rather than the global approach in B1. It is a world with a continuously increasing global population, but at a slower rate than other scenarios, intermediate levels of economic development, and slow but diverse technological change. Society is oriented towards environmental protection and social equity, and focuses on the local and regional level.

Strategies and What to Address

Within our given capacities, certain strategies that can be considered in adapting to climate change which can be carried out by the following:

- *Preventing losses, for example, by building barriers against sea level rise or reforesting hillsides to prevent erosion.
- *Reducing losses by redesigning crop mix to ensure a guaranteed minimum production even during the worst conditions.
- *Sharing burden with those worst affected by conducting relief operations and mobilizing resources.
- *Changing or shifting activity when the one being undertaken is no longer viable or relocating production sites to areas less vulnerable.
- *Restoring damage sites especially historical ones or those that are of great cultural importance to communities.

These strategies should be able to address the specific impacts within our own home front. Particular focus should be given to:

- * Threatened food security – warming could affect food production and could reduce local food supply
- * Inundation of coastal areas – rise in sea level and increased precipitation put to risk low-lying areas special in small islands
- * Water shortage in inland areas – higher temperatures and intense hydrological cycles heighten effects of drought or dry spells

- * Health risks – climate warming could bring about new breed of disease-bearing organisms, heat waves
- * Changing patterns of production – could be positive or negative depending on effect of temperature, precipitation, incidence of pests on agricultural, fishery activity

As the latest report of the IPCC establishes a strong link between climate change and the wider challenges facing in particular developing countries as a result of issues like poverty, unequal access to resources, conflict and disease, we need to put together our acts to comprehensively address these challenges.

Charity is contributing to the uplift of the community

ISAROG, MARC REBUILD PUBLIC TOILET

“Aside from mass feeding and deforming of malnourished children,” WB Domingo C. Yu, MD, of Isarog Lodge No. 33 informed us, “my Lodge and our locally organized Masonic Assistance to Rural Communities (MARC) rebuilt a 4-seat public toilet in Brgy. Sabang, Calambanga, Camarines Sur.”

The cost of the project, according to WB Yu, was Php28,000.

Added WB Yu: “We also constructed a water pump to supply water for the said barangay.”

The photo below shows WB Yu and other Lodge officers giving the keys to the concrete public toilet to an official of the barangay.



Charity dictates that we Master Masons show genuine interest in and concern for the DeMolays.

HARD TALK

Mawi B. Lazaro Jr., PDDGM NCR-E
Rafael Palma Lodge No. 147 & Bud Daho Lodge No. 102

The DeMolays of Sulu



I must admit that from the time I became a Mason in 1994 until 2001 I had been a bit tentative about getting involved in affairs of DeMolays. I had a couple of not too pleasant experiences in the past. The first was when early in my Masonic life, I got a senior DeMolay, upon the recommendation of a Past Grand Master, as my lawyer in a case. After getting the acceptance fee and a couple of hearings, this lawyer abandoned me. A brother Mason took over my case for free and got me off the hook.

And the second was on November 2, 2000, at the height of a storm at around 6 in the evening, amidst the ruins of the burnt Old Plaridel Masonic Temple, when I happened to pass by a hazing incident where a young boy, whom I presumed to be a petitioner, was being whipped at the buttocks with a monobloc plastic chair by a Mason, who I later found out was then an incumbent District Deputy Grand Master (DDGM), and in the presence of two other Masons. Both witnesses are now Past DDGMs.

I immediately relayed my concern to the two Masons who were witnessing the incident, and one of them told me that it was in keeping with some tradition as a remedy to some alleged lapses by the petitioner. He then assured me that he would look after the young boy. Whatever it was, I walked away with a heavy heart.

My impressions about DeMolays began to change when I witnessed in mid-2001 an installation ceremony where there was this flower talk. I realized that what is being taught these boys is material. Then I have had a chance of getting along well with good Masons who happened to be DeMolays in their younger days, first in Manila and, of late, in Zamboanga and in Jolo.

The Christmas party in Jolo last December 27, 2006 was a good ice breaker for me into the activities of DeMolays of Sulu. It was then that I found out that the District Grand Lecturer, VW Terence Isnani, then concurrently serving his fourth term as Worshipful Master of Bud Daho Lodge No. 102 and who had been accommodating me for two weeks then was himself a DeMolay.

The Cabletow

The party was being held at the big compound owned by VW Pablo Tan, an area about a fourth of a football field and hosts the Globe Telecom tower in Jolo. Aside from the residences of his two DeMolay sons – Pipo and Patrick (also a Master Mason) – in it as well are a basketball court and a tennis court, whose most prominent guest to date might be the current Grand Master of Masons, MW Jaime Y. Gonzales. Then, there is the so-called *tambayan*, or hang-out, of DeMolays, young and old alike.

During the party, I sat pretty. So did the other Masons. But the senior DeMolays were doing work, the labors, like what are being assigned to Stewards in our ceremony of installing new officers of a Lodge. They saw to it that the tables were adequately supplied and every Brother suitably provided for. I also observed that, after having been handed on with subscriptions by generous Masons, they then secured the refreshments and upon their return, gave verbal accounting of the expenses for the same. For most of the time though the senior Demolays sat with us, and it was a very comfortable company.

In late January, I began to notice that the senior DeMolays were busy. I learned that they were doing general cleaning of the Masonic temple, as well as doing minor repairs. Two big events were then forthcoming, both installation ceremonies. First was that of the DeMolay Alumni Association in Jolo, and second was that of Bud Daho Lodge itself. Deden Yahya, our next door neighbor and the handsome version of boxer Tyson, took charge in distributing the invitations, which chore I observed he did on a regular, monthly basis.

February 3, 2007 was the installation of the senior DeMolays; Feb 10 was for that of Bud Daho Lodge #102. So in a space of one week I had some intense interaction with the DeMolays. That of Bud Daho Lodge was significant in the sense that this one was the first time again, after some 15 or 20 years, that the installation was going public. All that while, installation ceremonies were tyled, in other words, for Masons only. All that while, the wives of Masons and the senior DeMolays prepared the temple as well as the provisions for refreshments without the benefit of witnessing the installation ceremonies themselves. Somehow, that had to change.

Again, on both occasions, the senior DeMolays displayed their skill and assiduity in securing the temple premises, in ensuring these were clean and in helping out the Sisters in the handling of the refreshments. The DeMolays were also prompt in cleaning up the mess, right after most of the guests had left. Deden usually took care of the halal-butchering of the goats, while another DeMolay—Bamboo Sarmiento— took charge of the different recipes, as well as the handling out of the drinks.

After then, I had the senior DeMolays as constant tennis playmates. They would give way if their Dad Masons have scheduled tussles, which are made more exciting

with the side bets. Before playing in the afternoon, I would normally catch up with them at the nearby coffee shop operated by Pipo and better half Anne. Bluetoothing what's new and those not proper to be written about starts off the fun and the banter and sometimes, the chit-chat goes to more serious matters. There, I have been shared periodic briefings of the situation in Jolo and the nearby towns. As 6x6 Army trucks would roll down the main Scott Road, we oftentimes deliberated on the no war-no peace situation in the islands.

Concern sometimes cropped up why American troops were in the vicinity of Army checkpoints; or why a squad of Army troops led by a Filipino lieutenant would be escorting around town a bunch of American honchos, none of whom higher than a sergeant. These DeMolays, notably Doc Arguing Estrella, Doc Jodl Isahac and Abdel Amilbansa, participate in relief operations when violent encounters displace civilians and there lies their continuing concern about the ongoing, seemingly endless war. To them, the Abu Sayyaf Group is already a spent force, so that is why they ask for what else are the American troops remain in Sulu. This has, to me, remained unanswered still.

As we went on with our own preoccupations, the banter at the *tambayan* was certainly a relief. The local elections in May found the senior DeMolays campaigning for their brods running for several offices, most of all won, I was told. The then incumbent Mayor of Jolo, Butch Izquierdo is a senior DeMolay and the son of a famed Brother, and former Governor, Muss Izquierdo. Butch continues to contest the close win by the proclaimed and sitting Mayor.

That summer, alongside the local elections, the senior DeMolays also activated the regular DeMolay chapter for Jolo. It had been dormant for several years. Young, adolescent boys then lined up for the tedious membership process of the DeMolays. On several occasions, I saw these youngsters prune the grass and the trees and clean up our tennis court and *tambayan*, to the delight of VW Pablo Tan, who had taken it upon himself the regular maintenance of the compound. Around July-August of each year, the DeMolays trek up the historic Bud Daho, now a shrine where tourists pay homage, to collect trash and debris.

The DeMolays of Sulu have a good reputation in the island. Parents even come to them to inquire when would be the registration for the next batch of candidates for the young boys. Brian Abdullah, aged 26, last year eagerly presented himself to be a DeMolay as he has so high a regard for his father, long a senior DeMolay. Because of his being overaged to be a DeMolay and his perseverance, Brian ended up a Mason instead. His admission into the Craft opened the floodgates of Bud Daho Lodge, which for a long time had been wanting of petitioners. Since Brian, three (3) senior DeMolays have to date been voted into the Lodge.

The Cabletow

To stay healthy and in the pink of health, and to cut out the unnecessary fat among brethren, sisters and DeMolays, we have been preoccupied with the ancient concoction of honey and cinnamon. They have all seen me trim down from 193 pounds to 168, and from a waistline of 40 inches to 35. As well as my getting better in my tennis game and in my cutting down, if not out, of my inhaler puffs, as I asked for breaks within the games. Short of saying the honey-and-cinnamon has been the in-thing in our Masonic family in Jolo. The DeMolays have been indefatigable in advocating for honey and cinnamon among their kin, their peers, and fellow DeMolays even beyond the alluring beaches of Sulu.

But their biggest event so far was this February 2008, when the Bud Daho Lodge #102, together with the DeMolays, hosted the Grand Master and his party for a 3-day sojourn in Sulu. I was told that the senior DeMolays again took charge of preparing the temple. Worshipful Master Conrad Isahac is also a DeMolay alumnus. That was probably the main reason why in almost every move and action of the hosts, the DeMolays, under the direction of the Worshipful Master, were at his beck and call.

The Grand Master and his party, aboard a speedboat lent by Jolo's Mayor Amin, toured the islands. As GM Jimmy dipped and sipped the sea waters of Sulu's famous beach, he was well aware of the dangers which global warming would be bringing into these beautiful islands. Demolays on a yearly basis launch and conduct cleaning up operations on these beaches, gathering debris while educating the citizenry to take good care of their Boracay-like resource. Worshipful Cons, as he is endearingly addressed, even lamented at the end of the trip that he still could recall the times during his youth he and his friends would cross the seas and play in the long and wide beaches of Pag-asinan, an islet just right in front of Jolo. The next generations would no longer have the same luxury as rising sea level threatens beaches and climate change likewise endangers the spawning areas of the various fish populations.

I trust the DeMolays, and I am sure those in Sulu would link up with their kin the world over to take up this challenge posed on their islands. So much needs to be done to adapt to global warming or climate change. And I really wish there be more DeMolays, in Sulu and everywhere.

I had a staff person who, perhaps to gain affinity to me, used to boast that he should have been in Deden's batch of DeMolays. I just feel so sorry that he was not, and eventually having aged, could no longer be. He ran away with our money.

DeMolays are the future of our ancient Craft.

Charity is living up to our obligations and giving of our time to others

CHARITY OF THE HEART

by MW Raymond E. Wilmarth, PGM



Note: *This is an excerpt of an article by the late MW Raymond E. Wilmarth originally published in **The Cabletow**, Jan. 1979, and reprinted in "Views from the Past," **The Northern Light**, Nov. 2007.*

AS EACH NEW YEAR approaches, reflecting upon his past, man is inspired to reach for higher goals in the years to come. Resolutions easily made are more difficult to execute. That which is planned with utmost resolve and intention to perform often is forgotten amid the form, often is forgotten amid the multitude of cares and sorrows encountered in the performance of our daily duties in the world.

Essential to the daily duties of every Mason is his indispensable duty of remembering the poor, and, to them, a share of our wealth should be given. But, there are those who may be rich in worldly goods, yet poor in spirit, who do not need help from our pockets, but help from our hearts. And, to them we must share a part of our time rather than a part of our wealth.

Masons are so engaged in the affairs of their respective business, the cares of their families, as well as civic and other activities that consume so much of their time, after they find little time left to fulfill their Masonic obligations and assist distressed Brethren who may need a moment of their time.

There is no better time for each of us to reexamine our conscience and honestly appraise our conduct in the past as when we are considering our resolutions for the coming year. **Let us place two resolutions in the highest priority for us to carry out: (1) Living up to our obligations and (2) Giving of time to others.**

For us Masons, there can be no greater commitment for the year to come than to fulfill our obligations to the Craft, and give of ourselves to our needy Brethren; for it is **charity of the heart, not charity of the pocket**, that preserves among us the full and complete harmony of brotherly love.

To relieve the distressed is a duty incumbent on all men, particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and establish our connections. – EAM MONITOR

A BROTHER NOT UNDESERVING OF BEING DUBBED

"MR. CHARITY"

by VW Samuel A. Laus, DDGM, NCR-D



WE CRAFTSMEN don't advertise our acts of charity, except in this official publication of our Grand Lodge and in other Masonic publications.

Although I have been a Mason for only a decade, I can say with justifiable pride that the Masonic Brotherhood has stimulated me and my brethren in Masonry to extend assistance to less fortunate countrymen, believing as we do that the injury of a Filipino is the hurt of all Filipinos.

Hence, when I was the High Shereef of Maginoo Shrine Oasis, the officers and members thereof endeavored to help Filipino children with varying handicaps and of diverse ages. We were able to give assistance to some 112 of such children.

When I was assistant to Scholarship Committee Chair Gigi Ancajas, the Grand and Glorious Order of the Knights of the Creeping Serpents – or Snakes, for short – provided scholarships to 18 students one of them as "cumlaude" thereby enabling them to finish their respective academic programs. Now those students are professionals, who, we hope, are now contributing their share to the progress of Philippine society.

Certainly, we could not have launched those charitable projects to reality without the magnanimous help of the PCSO and other philanthropic agencies and individuals.

But there is one Mason who is, to my mind, not undeserving of being dubbed "Mr. Charity"; for his charitable acts are difficult to equal, much less to surpass. Hence, when directed by the editorial staff of this publication, I readily acceded to have an interview with him.

During his incumbency as High Shereef of the Bamboo Shrine Oasis, some 120 patients, particularly those confined at the Burnt Unit of the Philippine General Hospital, received help from the said Shrine Oasis. Since then he has been regarded by the

juvenile patients as their "father"; in fact, he volunteered to be a father to a seriously ill child. To the administrators of the PGH Burnt Unit he is well known, for everyday he visits the patients therein and extends to them the assistance they need. Nay, more than that! He provided the Unit with electric fans and tv sets, as well as assumed responsibility for its maintenance and beautification. Through his financial assistance he has made the annual Christmas celebration in the hospital more colorful, more cheerful, more joyous.

This Brother of ours has also extended help to the National Orthopedic Hospital, paying special attention to the Children's Ward. He had caused the repainting of the ward as well as the renovation and rehabilitation of its comfort rooms. He also saw to it that a library for the children should be set up, filling this with books he had solicited from the brethren, and equipping with electric fans and tv sets. Most of the expenses for this charitable project has come from his own pocket.

But, of course, he does not claim all the credit. He also acknowledges the pecuniary contributions of such Brothers as Tony Co, Oliver Lim, and Jose Victor Padilla. "These brethren," he said, "have not only shelled out hard-earned money, but they have kept me the much-needed company when I visit the Burnt Unit and the Children's Ward."

Why is he doing all this?

"For me," he candidly told me, "Masonry is charity. I've been blest by God. Thus, it's but right that I share my blessings with others, particularly the distressed ones. Besides, I'm glad that, somehow, I can help the leadership of the Grand Lodge in implanting its program thrust of extending charity, particularly to the economically disadvantaged among our countrymen, and especially the young ones."

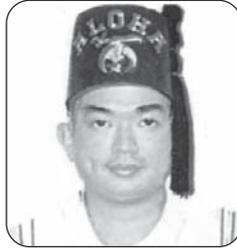
Why did he help in organizing the BALANGHAY?

Answered he: *"I believe that the main objective of the Balanghay, namely, to help the Filipino youth who are affected with various ailment or victims of accidents, ought to be attained. I am a Filipino. I believe nobody else than the Filipino is really interested in helping unfortunate Filipino children. So, I extend assistance to Filipino children."*

The Brother I'm alluding to is of Chinese descent, but he proudly considers himself a Filipino. **HE IS BROTHER ROBERT SING**, who, in my interview with him, averred that he would continue extending help to less fortunate Filipinos, particularly the young ones, as long as he could do so.

He is, to me, deserving of being regarded by his brethren as "Mr. Charity."

MR. CHARITY AND SOME OF THE RECEIPIENTS OF HIS MAGNANIMITY



BRO. ROBERT SING



Name : Rose Ann Hernandez

Description :

malignant tumor on left leg
whole leg was amputated



Name : Lady Francis Gutierrez

Description :

spinal cord injury due to child
abuse
Full body paralysis except
head but improving



Name : John Patrick Ribuyas

Description :

Potts disease T9-T10



Name : Aila Marie Elmido

Description :

Chronic osteomyelitis left

PINAGLABANAN LODGE U.D. CONDUCTS OUTREACH MISSIONS

by WB Dominador "Jojo" Ellazar
Outreach Projects Chair

LED BY SW ALEX GO, we brethren of Pinaglaban Lodge U.D. conducted our first free medical and dental outreach mission at Brgy. Corazon de Jesus, San Juan City. The mission benefited 508 medical and 210 dental patients.

Besides the two medical doctors and six dentists from the PNP General Hospital, Bros. Oliver Benaje and Dodong Barquiza of Butuan Lodge No. 299 extended their medical expertise.

The United Laboratories, through Bro. Noli Locsin, donated medicines and vitamins; Bro. Alex Canonigo of Makabugwas Lodge No. 47, who brought his family along, manned the pharmacy department; and Bro. Chito Chavez provided the snacks.

Thank you, Dr. Santi Rodriquez, WB/Dr. Edgar Santos of Labong Lodge No. 59, Bro. Dominic Yu, and Edwin Co, for your helping hands.

We held our second outreach mission at the National Orthopedic Hospital on Banawe St., Quezon City, with WM Ely dela Paz and SW Alex Go leading us. We turned over 15 wheelchairs to the hospital director, Dr. Castro, who in turn gave them to the grateful beneficiaries.

We conducted our third outreach mission at the Liwasan ng Batang San Juan. This consisted in the donation of 12 wheelchairs, which were received by Ms. Jessica D. Quitopor, Head of the City Social Welfare Office, San Juan City, who in turn turned them over to Ms. Maritess C. Bacolod, President of the Tahanan ng may Kapansanan (KAMAKA).



Pinaglabanan brethren and the beneficiaries

JOSE RIZAL LODGE NO. 22

Supports the Reforestation Program of Bantay Kalikasan

Bro. Kenneth Go Tieng

On March 20, 2008, headed by WB Joseph N. Tan, incumbent Worshipful Master of Jose Rizal Lodge No. 22, District NCR-C and supported by MW Jaime Y. Gonzales who is also a member of Jose Rizal Lodge No. 22, donated 10 truck loads of crushed gravel for the benefit of Bantay Kalikasan of ABS-CBN Foundation, Incorporated. Particularly in support of Bantay Kalikasan's reforestation project for the 2,000-hectare forest of La Mesa Watershed in Quezon City, which is the last forest of its size within Metro Manila.

The crushed gravel will be used for the surfacing / graveling of the two kilometer dirt road inside the La Mesa Watershed. It stretches from main entrance of the forest in Quirino Highway to inside the forest. According to Mr. Valerio Mendoza, project manager of Bantay Kalikasan, the surfacing of the road is very important and useful for them because they need it for access to supervise their patrols, for forest protection even during the rain, access for their educational tours, ecotrail trekkers, bikers, including campers in the watershed. The road is the main artery of their watershed management operation.

As mentioned by Mr. Mendoza, before they started their reforestation project, the La Mesa was in a devastated state brought about by illegal settlers conducting slash-and-burn (kaingin) activities for planting and occupying wide tracts of land



Jose Rizal Lodge No. 22 brethren pose with Mr. Mendoza

within the watershed. In response, Bantay Kalikasan of ABS-CBN Foundation, Inc. started a reforestation program in the 2,000-hectare La Mesa Watershed Area in June 21, 1999.

When Bantay Kalikasan first arrived in La Mesa, there were only about eight plant species in existence: *Acacia auriculiformis*, *Acacia mangium*, *Gmelina arorea*, Mahogany (*Sweitenia macrophylla*), African tulip (*Spathodia campanulata*), Eucalyptus, and Teak (*Tictona grandis*). Today, there are 73 different endemic species planted in the La Mesa Forest – Nature Reserve with an over-all survival rate of 92.5%, the first reforestation project in the country to plant that number of Philippine species.

Also present were VW Jojo P. Javier, PDDGM, District NCR-A, and Bro. Francis Blanco, Senior Warden of Jacques Demolay Memorial Lodge No. 305.



MW Jaime Y. Gonzales attends the 42nd Wedding Anniversary Celebration of VW and Mrs. Boy V. Señires, Jr., at seaside Macapagal Avenue, with VW Sammy Laus, VW James Olayvar and Bro. Edgardo Carpio. Others in attendance are VW Gilbert Pazcoguin, VW Crist Panlilio, WB Joseph Tan, Bro. Alex Go and the children of VW Boy, namely, Gilbert and Gladys.

Charity is loving your espouse and children.