

RW Manuel Crudo, SGW •

("Delivered by our Senior Grand Warden, R.W. MANUEL M. CRUDO, then the Junior Grand Warden of our M.W. Grand Lodge, at the Joint Annual Convention of Masonic Districts Nos. 15, 16, 17, 18 and 19 composed of Visayas, Mindanao and Sulu symbolic Lodges on Saturday, March 11, 1967, at the Masonic Temple, Iloilo City in conjunction with the Golden Jubilee Celebration of the Constitution of Iloilo Acacia Lodge No. 11, F. & A. M., wherein the Panel Discussion Theme was "THE MASON IN SERVICE.")

Before we start this panel discussion let us decide what we are going to discuss about.

But first, allow me to congratulate the members of Iloilo-Acacia Lodge No. 11, F. & A.M., for this splendid fellowship and to thank them for their fine welcome and cordial reception in this, the Golden Jubilee Celebration of their Mother Lodge. Likewise, permit me to congratulate the delegates from the Visayas, Mindanao and Sulu symbolic Lodges under Masonic Districts Nos. 15, 16, 17, 18 and 19 for this successful and Joyous joint Annual Masonic Regional Convention.

"SERVICE IN MASONRY." What is meant by the word "service" and what is the meaning of "Masonry"?

Every member of the Craft knows what Masonry is. Suffice it to say that Masonry is what he makes of it and how he lives it as a way of life. But the word "service" is rather relative and complicated.

There are various kinds of service, depending upon their nature, the motive that prompts their performance, the purpose for which they are rendered and whether they are with pay or for free.

In the days of the divine right of kings, people rendered services to their rulers out of fear. In the era

of Feudalism, service was an act rendered by a tenant to his lord for the enjoyment of his tenancy.

Nowadays, no act of involuntary servitude may be compelled to be rendered, especially in a democratic country, except as a punishment for a crime committed.

Service may mean the holding of a religious rite, as a funeral service. Service may also mean the performance of one's duty to his country, as a soldier. There is heroism in war as well as patriotism in peace. In peace, it is the duty of the soldier to preserve order within his country's borders. In war, it is his duty to fight, and die if need be, for his country. That duty is always tugging at him, day in and day out, "exacting as necessity, inflexible as fate and imperative as destiny". We do not know the dignity of his birth, but we know the glory of his death. He fights without complaining and dies without murmuring, with faith in his heart and on his lips, he hopes that his country will go on to victory!"

But the noblest of all services is Service in Masonry. It is not performed out of fear nor rendered under compulsion. It is done of the free will and accord of the person rendering it, actuated by brotherly love, with a high sense of duty and honor. Herein lies the beauty of Masonry.

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"There once lived in the Holy Land a man named Eliab. He had been blessed with many earthly goods and he was also learned in all the wisdom of the East. Still he was full of sorrow and wished to die. Then an angel appeared to him and showed him an herb possessed of wonderful powers of healing, but Eliab said, "What is that for me? I am healthy but my soul is distressed. It were better for me to die." "Take the herb," said the angel, "it will do thy heart good. Heal seven sick men with it, and then thou mayest die if thou wilt." Eliab took the herb and began to seek out misery in its hiding places. He healed seven sick people and he succored the poor with his riches. Then the angel appeared again to him: "here is the herb of death," he said. "Now thou mayest die." But Eliab cried out: "GOD FORBID! I long no more to die, for now I understand the meaning and use of life."

The meaning and use of life is service. The creed of Masonry is service — service without counting the cost and without expecting any material reward save the self-satisfaction — that inner joy brought about by a job well done for the good of our fellowmen and to the glory of God, which inner gladness enhances one's capacity for doing good.

Service in Masonry is not limited to its members. It extends to all mankind and even beyond the grave. Service in Masonry includes the act of aiding the needy and helping the distressed: the act of guarding the weak, succoring the poor and the act of protecting the innocent and defending the oppressed.

Masonry has always advocated the enjoyment of Freedom of Thought and all other civil liberties. Through the help of Masonry the Magna Charta was wrested from the King of England. That marked the beginning of the end of the divine right of kings. Brothers George Washington, Benja-

min Franklin, Lafayette and many other Master Masons fought hard and proclaimed the Independence of the United States of America. Voltaire and many other French Masons inspired the French peasants and workers to march together under the great Masonic trinity, Liberty, Equality and Fraternity, attacked the Bastille and put to an end the abuses of the Bourbon monarchy. The voice of Freedom travelled through the tunnel of time. It reverberated through the hills of Balintawak where Brother Andres Bonifacio tore his cedula — the symbol of slavery and began the relentless fight for the emancipation of the Filipino people. The spirit of Masonry inspired Brother General Emilio Aguinaldo and many others to hoist the Philippine National Flag to the tune of the Philippine National Anthem and to proclaim the first Philippine Republic on June 12, 1898.

Although Masonry is not a religion, it is a sincere worship where good men of various persuasions, irrespective of race, creed and color, unite in splendid conjunction of spiritual dissimilars. This is made possible by a voluntary renunciation of religious discords and their intense unification into an enduring concord by spreading the cement of tolerance and thus, the Venerable Fraternity has been enacted on the impregnable bed rock of brotherly love. Herein lies the strength of Masonry.

In the heydays of the infamous Spanish Inquisition, when tyranny, superstition and fanaticism had their imperial sway, when to speak the truth meant martyrdom and death, Masonry raised its solitary voice in vigorous protest to despotism and it proclaimed to the four winds that it was man's inalienable right to know and to worship God according

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to the dictates of his upright conscience. The voice of Masonry travelled through the corridors of time until April 11, 1963, when it was picked up by good Pope John XXIII who adopted said tenet and proclaimed the following:

"Every human being has the right to know God according to the dictates of his upright conscience and therefore, the right to worship God, privately and publicly."

At long last the Freedom of Thought was given due recognition. This was a harbinger of good tidings. This gave birth to Ecumenism — the great movement for the unification of all Christians. Truly the future is radiant with the color of hope — hope for a better understanding — hope for a better tomorrow.

The population of the world is around three (3) billion. Only one third (1/3) is Christian. Of the Christians, 600 million are Catholics, 250 million are Protestants and 150 million are Orthodox.

Ecumenism is good. It is a step in the right direction which has long been overdue. Masonry, which is more ancient than any of the world's living religions goes one step forward. It has worked and will continue to work for the unification not only of all Christians but including the Mohammedans, the Buddhists and other people of the world who profess different religious creeds. For how could we achieve the desired Brotherhood of Men under the guidance of a universal Father unless men learn to love one another as brothers and as members of one great family, irrespective of race, color and creed? How could we achieve peace in this world if some religious denominations preached that they have the monopoly of all earthly virtues and the absolute

ownership of heaven above? Since time immemorial, people have been crying for peace, peace, and peace! But there is no peace. How could we have peace if brothers fight one another? To achieve peace throughout the world, MASONRY is the answer.

Since 1957, members of the Supreme Council, 33° A. & A. S. R. as individuals have led the Philippine Rural Reconstruction Movement for the improvement of the material, moral and intellectual well-being of the poor farmers and peasants. The results have been so encouraging that almost all peoples over the world have emulated the same movement. But our metropolitan papers did not give enough publicity for a job well done.

On February 6, 1967, when the hierarchy of the Roman Catholic Church announced its intention to hold a Congress for Rural Development to help our farmers, all the newspapers throughout the Philippines carried the news in bold headlines for several days and many of our affluent countrymen at once sent their pledges of monetary contributions which totalled ₱275,000.00. That spirit of splendid cooperation is worthy of emulation.

The Supreme Council, 33° A. & A. S. R. sponsored the Philippine Rural Reconstruction Project of the Barrio of Thirteen (13) Martyrs of Cavite City. The Rotarians, the Lions, the Jaycees and other civic associations helped in the development of the worthy project. But our affluent members did not send in their valuable contributions. Herein lies the weakness of Masonry. Let us wake up from our complacency. Let us wake up to reality. Let us keep on keeping on.

Faith, Hope and Charity are the attributes of a worthy Master Mason.

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Charity is derived from the latin word "caritas" which means Love. Because a Mason's faith in God is all enduring, it has given him victory over the grave — a resurrection after death to a glorious life eternal!

Faith, hope and love. And God Himself is LOVE. Every act of charity which a man does is a spark of divine will which increases his power to do better. This gives him the inspiration and the courage to face death. Remember only those who are not afraid to die are fit to live. This self-confidence develops into inner peace. And this inner peace ripens into man's perfect harmony within himself. This makes all the difference. To be at peace with the world and in perfect harmony within himself are divine attributes which money cannot buy and for which every Master Mason ought to be grateful.

Masonry has done a lot for us. What have we, as individual Masons, done for Masonry? Masonry practices charity without panfare — without the blare of trumpets nor a raffle of drums, because an act of charity that is advertised at once loses its efficacy just like love when expressed in words at once diminishes its purity.

"Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners

of the streets that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy father which seeth in secret shall reward thee openly." (The Four Gospels, p. 308, The Bible in Brief, A digest of the King James Version by Peter V. Rosa, New York, 1943).

There are only two things worth while: "To do that which is worthy of being written and to write that which is worthy of being read. And the greater of these two is the doing."

Therefore, during these crowded hours of your Joint Masonic Convention and your Golden Jubilee Celebration, let us pause a moment and spare a thought for the welfare of our youth and the stability of our Venerable Fraternity. Let us prepare our Last Will and Testament and express therein our eternal gratitude for all the good things which Masonry has given us by providing therein our desire that when we cross the Shores of Eternity, our mortal remains be given funeral Masonic rites and by bequeathing therein in favor of our respective Mother Lodges, our M.W. Grand Lodge and our Supreme Council; 33° something tangible to help make Freemasonry stable, enduring and fruitful. When one by one we heed the summons of our Supreme Grand Master to lay down forever our working tools, dimitt from our respective symbolic lodges below and affiliate to the Celestial Lodge on high, only our boys — only our DeMolays can fill in the seats we shall leave behind. It is fit and proper, therefore, that we sponsor and aid a DeMolay Chapter in every community where a symbolic Masonic Lodge stands. We shall never do anything greater than give our youth a break. DeMolay is not only the flower garden of Masonry but also the

nursery of honest, sincere and dedicated national leaders. Remember no DeMolay shall fail as a son, as a leader and as a man. And this Golden Jubilee shall not have been celebrated in vain if we can save even one young man from falling into the pits of juvenile delinquency and make him a better son, a law-abiding citizen, and a dedicated, courageous national leader. That would be the best act of charity we would ever perform — the most splendid SERVICE IN MASONRY! △



TAMANO DONATES QURAN, Bro. Mamintal Tamano, (III), Commissioner on National Integration, seeing the need of the Grand Lodge for a Holy Quran for ceremonial purposes, donated one on May 20, 1967. In the picture, left to right, VV Amiceto Belisario, DDGM; MW Marianno Q. Tinio, GM; Bro. Tamano and WB Mario Racela, PM (29).



GRAND MASTER AND PARTY. Deputy Grand Master, FW Joseph Schon, bids MW Tinio bon voyage at VIP room, Manila International Airport. Left to right, Bro. Vicente Guino; MW Esteban Munariz, GS; MW Tinio; an unidentified brother; Bro. Ernesto Gonzales and RW Schon. Others in Grand Master's Party for overseas visitation were: VV Rufino S. Roque, VV Hermeogenes Oliveros, WB Mariano Lucero. △

GOLDEN RULE . . . From page 14
Thus we must practice the golden rule at home, in the office and the world at large; if we are to promote peace and happiness among men and Masons everywhere. The law is explicit—we must sow, if we expect to reap—no more, no less. So rule Number Five to spur others to “treat us in a way we would like to be treated,” is: *We must make a daily exercise of virtue to strengthen our moral fibre.*

Finally, our knowledge can only be a power for good if we put it to use. The steam bubbling with heat is not properly harnessed without the engine. The generator is useless when not connected with the power lines. Likewise familiarity with the rituals, lectures, grips and passwords of the different degrees is not power; if these things do not make the Mason think, feel and act upon the square. We should harness the power borne of the wisdom of Truth—not in mere joining of hands in token of friendship and brotherly love but in the more practical way of putting our minds and hearts in the service of men. For SERVICE is the GOLDEN RULE in Lambskin. So rule Number Six to teach others to “love his neighbor as himself,” is: *We must apply daily our Masonic knowledge.*

Consequently, when Masons throughout the world are truly inspired; possess and apply the real knowledge; are tolerant and wise in the ways of men; and are sincerely dedicated to the moral upliftment of mankind (and there is nothing which time, patience and perseverance cannot accomplish), then people will gladly work with us in the service of the one wise, just, merciful and loving God: “Doing unto others as we would have others do unto us.” Verily, as the Master Jesus has said: “This is the law and the prophets.” So mote it be. △